

Michael Costelli - Humility

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So with those notes aside, I chose humility, and it's not exactly a subject that I specialize in, so I figured it wouldn't do me any good to. I mean, it would do me some good to do the study.

You know, Jesus told us in Matthew 11:29, and that's. That's the most important source is for us to take his yoke upon us and to learn of him. For he was meek and lowly in heart, and ye shall find rest unto your souls. CS Lewis tells us that humility is not thinking less of ourselves, but thinking of ourselves less, and Sir Thomas More wrote that humility, that sweet low root from which all heavenly virtues shoot.

William Wordsworth also wrote a poem dealing with humility. It was written in. I believe the title was written in early spring. William Wordsworth, and it goes, I heard a thousand blended notes while in a grove I sat reclined in that sweet mood when pleasant thoughts bring sad thoughts to the mind.

To her fair works did nature link the human soul that threw me ran but much it grieved my heart to think what man has made of man. Through primrose tufts in that sweet bower the periwinkle trailed its wreaths, and tis my faith that every hour enjoys the air it breathes.

The birds around me hopped and played. Their thoughts I cannot measure. But the least motion which they made, it seemed a thrill of pleasure. The budding twigs spread out their fan to catch the breezy air, and I must think, do all I can, that there was pleasure there. If this belief from heaven be sent, if such be nature's holy plan, have I not reason to lament what man has made of man?

I believe Wordsworth was probably lamenting the fallen state of man, especially in the lack. In the area of. Of the lack of humility. It's been said that it's easy to be humble when you're in the presence of folks more noble than you, but it's a lot harder to be humble when you're in the presence of folks that you or that are less noble or in a less advantaged position.

Humility. We'll know it by its actions and those around us. Proverbs 15:33 tells us that the fear of the Lord is the instruction of wisdom, and before honor is humility. Also tells us in Proverbs 18:12, before destruction the heart of man is haughty, and before honor is humility. Again in Proverbs 22:4, by humility and the fear of the Lord are riches and honor and life defined as modesty or lowliness of mind a humble opinion of oneself.

Humility includes an honesty of oneself. The dictionary states the state or quality of being frank, open and sincere in speech or expression. Candidness. Strong's 50:11 says of low degree cast down low state, lowly. It's a condition where we discern our own weaknesses, blemishes, and unworthiness before God.

Recognizing our own condition in truth points us to Christ for the recovering of our imperfections in sin. So what importance does God place on the virtue of humility and Christian character?

There's a general principle of divine government expressed in Matthew 23:12 that goes, and whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted, and God from the very beginning, from before the foundation of the world, in order to save a creation, it required complete humility and submission of all his creation to accomplish that. There were many holy angels, many of whom would have offered to provide the ransom, but only Jesus was found to have the proper humility. Psalm 49. 7 Some other scriptures illustrating the significance of humility are in Matthew 5.

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3, where Jesus said, blessed are the poor in spirit, for theirs is the kingdom of heaven, and we don't necessarily think it means poorness, poverty, and worldly possessions, but in our spirit, in our character. In Matthew 5. 5 he says, Blessed are the meek, for they shall inherit the earth. Stated here by the Master is the reward for humility.

Meekness is teachable. We're not too proud to learn a lesson. There appears to be a dual lesson in our Lord's words regarding humility. By the rewards listed, both the church and the world seem to be captured in his text, the church heavenly and the world of mankind the earth.

In 1st Peter 3. 4 we're told, but let it be the hidden man of the heart, in that it is not corruptible. Even the ornament of a meek and quiet spirit, which is in the sight of God of great price. It's worthy to note that Peter, impetuous as he was and eager to act impulsively, was later to pen these words. Some of us are of a similar spirit as Peter and so, brethren, let us be sons of thunder in our walk with the Lord.

Psalm 147.6 tells us, the Lord lifts up the meek, and he casts down the wicked to the ground. In Psalm 194 excuse me 149:4 for the Lord takes pleasure in his people he will beautify the meek with salvation.

Zechariah describes for us in the Old Testament the characteristics of the coming Savior when he describes in chapter nine, verse nine Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold, thy king cometh unto thee, and he is just and having salvation lowly and riding upon an ass, and upon the colt the foal of an ass. The coming of the king was on the 10th day of the first month of Mishnah, when the Israelites were putting up their lambs for the Passover that was shouting of Hosanna, Blessed is the king of Israel that cometh in the name of the Lord. Shouting is directed for the church upon the coming of King Jesus.

He stated that if these hold their peace, the stones would immediately cry out. Luke 19:40 Zechariah describes Jesus as just and lowly as well as mentioning the Savior's mode of transportation in the sense that he is just, he reminds us of Romans 3:26 he is both just where the Father is both just and the justifier of them that believe in Jesus.

The Apostle Paul tells us of Jesus heart condition when he existed as the Logos prior to his transformation to earth, and we read about it in Philippians 2, 6, 8 and I'll read about it. Read it from the King James. He says, who being the form of God, thought it not robbery to be equal with God, and of course we know that's a corruption, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and found in the passion as a man he humbled himself and became obedient unto death, even the death of the cross. It's interesting to note that even in the poor translation I just read, it contains a contradiction of the Trinity in the sense that one does not rob himself and two or think about himself being equal with himself. So so you can argue that with our worldly friends who like to use that scripture.

Romans 15:3 Paul tells us that for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me. The psalm describes the reproach, domestic estrangement and exhaustion in carrying out the divine plan. Philippians 2. 5 speaks of the mindset of our Master as the Logos. Although being the Archangel Michael and the only begotten of the Father, ranking way above all the spirit beings he was tasked with creating, he exhibited a humility that allowed him to be made a little lower than the angels for a human period of 33 and a half years.

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He was in a form of God. Yes, a spirit being, but not divine. Yet we can say that he was the apple of Jehovah's eye if Israel was described as that by the prophet Zechariah 2:8 it took great humility to accept the condition of having his life principle transferred to the womb of Mary to be born a human and to live in this domain after being the high and lifted up position he once occupied with his Father in heaven. You know that some religious leaders diminish the dignity and honor of our Lord by denying that he had an existence before his conception in Mary, and isn't it strange that our Christian leaders question the miraculous birth of Jesus and his being our Redeemer and reject his pre human existence?

Although a spiritual being, he was not equal with God. If he had been immortal, he could not have become a man, nor could he have died on the cross, because immortality is a condition wherein death is not possible. Jesus clarified the relationship with his Father when on earth he said, my Father is greater than I. The dialogue translates the earlier verses better by saying that he did not meditate a usurpation, and he counted it not a thing to be grasped to be on an equality with God. That's a better translation.

Jesus did not think robbery to speak of himself as being a member of God's family, the Son of God. He spoke often of his Father and their close relationship. He had come to do the will of the father. In John 5:19 Jesus answered and said unto them, verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do, for what things soever he doeth, these things doeth the Son likewise he could do nothing of his own self. John 5:30 I can of mine own self do nothing as I hear.

I judge and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. Yet he declared without any apology to his listeners, that the Father had committed all judgment to the Son. These statements to his apostles must have seemed somewhat conflicting, and I'm sure it was a lot for them to take in just in their initial experience with him.

This was not a pompous statement Jesus was making accruing to his stature, but a mere statement of the truth that he had been determined before the foundation of the world.

The thought we expressed in the Scriptures, that we read the corrupted version to be equal with God. The apostle was urging the Christian to have a mind of humility like Christ, not to consider being equal with God.

It's interesting to note that no translation except our King James Version gives the thought that Jesus considered himself equal to the Father, but all are pretty much to the contrary. Jesus was not selfishly, ambitiously grasping higher things than God had conferred upon him. He was not seeking to set up a rival empire as Satan did. Satan's course as we're all Familiar in Isaiah 14:12 15 I will be as the most High, his pure, his equal, and how art thou fallen from heaven, O Lucifer, son of the morning?

How art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart, I will ascend unto heaven I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north, and I will ascend above the heights of the clouds. I will be like the Most High yet thou shalt be brought down to hell to the sides of the pit Satan here used a means of presumed religious advantage to suggest to the Lord that he approach his ministry along some other than divinely approved lines. The Father had charted our Lord's course, and Jesus had studied well to know what was expected of him.

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He saw at once that the methods Satan suggested were wholly out of harmony with the divine arrangement, and even the misapplication of a scripture by the adversary did not swerve him from the principles of righteousness. Jesus response was immediate and to the effect that such a procedure on his part would be tempting Divine providence. He did not tarry a moment in making that decision. Humility on his part governed his actions. Had any thought, had he had any, excuse me, had he had any thought of his own, he could have stumbled, but that was not the case.

The brethren have temptations along this line also, and they need to remember our Lord's response, wherein James tells us in chapter four, verse seven, resist the devil, and he will flee from you. Immediate action to serve the Lord without waver or hesitation is the only way to respond.

Paul warns elders not to be novices, lest being lifted up with pride, he fall into the condemnation of the devil. 1st Timothy 3:6 the ambition to be great is a warning among novices as elders, Brother Russell told us. Reprint 1892. Lifted up with pride is literally rather wrapped up in smoke, so that inflated with self conceit and exaggerated ideas of his own importance, he cannot see himself or others in the true light. First Timothy 6:4 tells us he is proud, knowing nothing but doting upon questions and stripes of words.

Whereof cometh envy, strife, railings, evil, surmisings perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, and from such withdraw thyself.

An evidence of Jesus humility was demonstrated in his humility in the event where he washed the apostles feet. John chapter 13, verses 4 through 9, where we read, he riseth from supper and laid aside his garments. He took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter.

And Peter saith unto him, lord, why do you wash my feet? Jesus answered, said unto him, what I do, thou knowest not now, but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part in me. So Peter saith unto him, not my feet only, but also my hands and my head.

Peter was quick to decide.

Jesus was impressed and touched by a woman who when she was at dinner at the Pharisees house, showed her humility and respect by anointing Jesus feet with oil after she had washed them with her tears. We read of that account in Luke 7, verses 36 through 40 and Jesus response to Simon the Pharisee. He said, see us thou this woman I entered into thine house. Thou gavest me no water from my feet, but she has washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss.

But this woman, since the time I came in, hath not ceased to kiss my feet, my head with oil. Thou didst not anoint. But this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loveth little.

And he said unto her, thy sins are forgiven, and they that sat at meat with him began to say within themselves, who is this that forgiveth sins also? And to the woman, thy faith save thee, go in peace. Her sins were many, as we read in verse 47, many more than his dinner host, the Pharisee. But Jesus upbraided Simon because the same cordiality was not extended to him by Simon.

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Jesus was highlighting Simon's self righteousness and her humility by seeking forgiveness. Simon obviously did not think he was in need of forgiveness.

Voluntary humility, we read about that in Colossians 2:18. Always was an interesting term to me until I considered more of the context. The Apostle Paul warns us against counterfeit examples of humility in Colossians 2:23, much as did Jesus in Mark 12:38, when he warned his followers of the scribes which loved to go in long clothing, and love salutations in the marketplace. These made a pretense of humility by making long prayers, giving an appearance of religiosity.

Brother Russell wrote in reprint 4537 a paraphrase of Colossians 2:18 and 19 when he says, let a man let no man beguile you from the prize by voluntarily or without reason, submitting to and reverencing as you messengers quote parentheses of truth. Those who thus far have given no evidence of teaching ability in that God never sent you any message through them.

They are merely intruding into what they admit. They have not seen their fleshly mind being vainly puffed up. As they fail to hold the headship of the Lord and the membership of the church as his body. They fail to recognize that God hath set the various members in the body of Christ hence they fail to see that the body, having nourishment, eating of the living bread, and drinking of the cup, is knitted together and increaseth with the increase of God.

I'm sure that many of us have from time to time expressed, experienced, either personally or through the televised medium, those who appear to make a pretense of an approach to God through various Christian outreach programs Our Heavenly Father is interested in our heart, My Son, give me thine heart. First and foremost he's interested in our heart more than anything we can say or do in his behalf.

We must be transformed within our heart and our spirit, because God is a spirit, and they that worship him must worship him in spirit and in truth. Jesse Jackson said years ago, never look down on someone unless you're helping them up. I thought that was a good expression, one of the few he made but the Apostles Examples we have examples of the apostles in Paul. I mean 2nd Corinthians 12:21. Paul expresses what he anticipates the Father's actions will be when he sees his brethren again, unless when I come again, my God will humble me among you, and that I shall bewail many of you which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they committed.

Paul was going to be humbled because of the failures of others whom he had led to the truth. The apostle knows in advance how the Father will consider him in relation to the brethren and their conditions. Paul is humbled by the failings of his people, as if he were responsible. The apostle Paul gives us some practical advice in the administration of humility within ourselves, when he says in Romans 12:3, for I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man the measure of Faith. In Acts 20, verse 19, Paul gives us an insight to his personal struggles.

Serving the Lord when he says, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews. To the apostle, self exaltation and ease of mind was unknown to him. He sowed in tears from anxieties, both on account of the converts from whom he travailed in birth, and of the Jews whose bitter hostility was perpetually plotting against him, interrupting his work and endangering his life. If any apostle had to watch his back, it was the Apostle Paul.

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James tells us in chapter four, verse six, that God resists the proud and gives grace to the humble, and further in verse 10, he says, humble yourselves in the sight of the Lord and he will lift you up.

We've got Old Testament examples. One in particular, that God is consistently wanting humility and obedience all throughout the kids created beings. It's just constant. But in Exodus 10, Moses confronts Pharaoh, demanding that he let the Hebrews go free. After seven previous plagues, Pharaoh is asked the question, how long will thou refuse to humble thyself before me?

Let my people go that they may serve me else. If thou refuse to let my people go, behold, tomorrow I will bring the locusts into thy coast, and they shall cover the face of the earth. That one cannot be able to see the earth, and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field. What a terrible scene that must have been.

All because of the resistance of one man to humble himself. You know, we could comment on today's world leaders. There aren't too many humble leaders in position that I know of. Vladimir Putin is one who assails his enemies, personal or national, with vigor, and he is certainly doing that now.

Bashar Al Assad, President of Syria. He refuses to step down and allow a better government. The Ayatollah Ali Khamenei, Supreme Leader of Iran, which urges destruction of Israel and advance Muslim theology through Sharia law for the whole world.

Venezuelan President Nicolas Maduro, who through his socialist government has squandered the wealth of his once rich nation so that there are lines now to get bread and toilet paper, none of them practicing humility. Later Moses reminds the Israelites of the need to develop and maintain humility in Deuteronomy 8:2, when he says to them, and thou shalt remember all the way which the Lord thy God has led thee 40 years in the wilderness to humble thee and to prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no. God points out to the Israelites the object of their wanderings and hardships. He didn't leave them without understanding. They were both being punished for sin and experiencing trials of obedience for the purpose of humbling them before God and illustrating his goodness and watch care over them as we read in verse 16, who fed thee in the wilderness with manna which thy fathers knew not that he might humble thee, and that he might prove thee to do thee good at thy latter end. There is a strong lesson for us in the church to observe Israel's experiences here and apply them to our consecration as we walk with the Lord.

We know from 1st Corinthians 10:11 that all these things happen unto them for examples, and they are written for our admonition, upon whom the ends of the world are come. We know from Psalm 25, verse 9, the meek will he guide in judgment, and the meek will he teach his way. In verse 10 all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. Alas, we know that future generations proved to show their lack of humility as a nation when through subsequent bad kings were ultimately overtaken. However, Jehovah was unable to sustain a continued relationship based on his original promises.

We read of a later account of Moses, Miriam and Aaron being summoned of all people to be summoned before God to stand in his presence for some strong instructions. I had an inspector one time in my engineering business. He was about this tall and he'd been with the corps of engineers for 30 years, and when he go out to the construction site and he didn't see something, he saw something that wasn't being done right, he said, I gave him some strong instructions and he

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had them eaten out of his hand, which I was glad to let him do his thing. This accounts in numbers 123 and lists Moses as the meekest or humblest man upon the earth.

The occasion was the upbraiding of Moses at the hand of his sister for having married an Ethiopian woman. Furthermore, Miriam challenged Moses authority as God's messenger, and it provoked our heavenly Father's reaction. In the following account, starting with verse four through nine, it reads, now the man Moses was very meek above all the men which were upon the face of the earth, and the Lord spake suddenly unto Moses and to Aaron and Miriam, come out, ye three unto the tabernacle of the congregation, and the three came out, and the Lord came down in a pillar of the cloud and stood in the door of the tabernacle and called Aaron and Miriam, and they both came forth.

And he said, hear now my words. If there be a prophet among you, I, the Lord, will make myself known to him in a vision and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I'll speak mouth to mouth, apparently, and not in dark speeches, and the similitude of the Lord shall he behold.

Wherefore then ye were not afraid to speak against my servant Moses? And the anger of the Lord was kindled among them, and he departed. I'm sure I didn't put enough emphasis in how serious that situation was, but do you recall what happened to them as a result of God's anger? Miriam was struck with leprosy. Aaron pleaded with Moses that their sin be not on them, acknowledging that they had done foolishly and they had sinned.

She was to be put out of the camp for a period of seven days, which is the type of a full and complete period of tests, as respects the putting away of sin. Pretty serious stuff.

How much more time do I have, Bob?

Four minutes. Okay. Well, I think what I'd like to list is a group of candidates that I were impressed with over the years who acted humbly, and these are people in the world. These are not brethren.

And excuse me, the first example was Neil Armstrong. We all know who he was. First man to walk on the moon, and he had just passed away in 2016, and, you know, we really lost a true, humble American when Armstrong, the first man to walk on the moon, died.

One of his praised qualities was his humility. Even though he had every reason to have an astronomical ego, he went about his job with a quiet strength and a confident competency, and he did it all for \$8 per diem, in addition to a \$17,000 a year salary. He explored the heavens. But when he returned from his journey to the moon, he kept his feet firmly planted on the earth for the longest time.

After returning, he denied giving any interviews. Finally, he talked to the author James Clash, and when he died, Clash said of his legacy, quote, that's the kind of man Armstrong was in a world where everything is about me, me and me. He was a rare throwback to a time when humility and character counted, when people routinely risk their lives not to get rich, bloviate or self aggrandize, but for their country, science and exploration. The second is Tim Tebow, young football player who doesn't play now, but say what you want about his talent as a quarterback.

Tebow reacted to the enormous media pressure placed on him with poise and humility. In interviews, reporters had to coax him to talk about himself. He rarely takes credit for successes, but

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he takes responsibility for failures. He doesn't talk about himself, but directs attention to his team, and the third individual is Captain Sully Sullenberger, who I know you know is the one who saved Flight 1549 by landing at in the Hudson river, saving more than 150 passengers in the process.

Captain Sully exemplified humility as few could do. In an interview after the crash, he was modest about his acts of courage and he attributed his poise to his training. Over the years, he said, one way of looking at this might be that for 42 years, he said, I've been making small regular deposits in this bank of experience, education and training, and so on January 15, the balance was sufficient so that I could make a very large withdrawal. So turning back to the Scriptures, we are inspired by Isaiah, who tells us in 57:15 thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, and with him that is of a contrite and humble spirit.

To revive the spirit of the humble, and to revive the heart of the contrite ones, and may the Lord add his blessing.