

Charles Chupa - Humility

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Brother Patius has brought to our attention the importance of having faith in order to be able to live as Christians, and another very important ingredient that is necessary is humility, and now Brother Chupa will speak to us on the subject of humility. Brother Chupa Dear brethren, it is indeed a blessed privilege to be at convention to be sitting at the feet of Jesus. But before we proceed into considering our subject, our minds and hearts go back to those of our brethren at our home in Detroit.

I am sure that their hearts and prayers are with us, and they want their love. Christian love and greetings extended to all the brethren here, which I am taking the privilege of extending to this convention.

The basis of our subject will be found in 1 Peter, the fifth chapter. Reading the fifth and the seventh verses likewise ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore unto the mighty hand of God, that he may exalt you in due time, casting all your cares upon him, for he careth for you.

In this chapter Apostle Peter opens with an exhortation to the elders. When we notice a shepherd of the flock, he shows their relationship in the body, not as lords over the church, but he shows them and exhorts them to be ensamples unto God's heritage.

In the fifth verse he draws another all important lesson of a relationship of the younger to the elder, and then provides the lesson or on how his exhortations might be fulfilled.

We sum his exhortations up into one word, the word humility.

Before we analyze the words of Apostle Peter, it might be well for us to refresh our minds as to the meaning of the word humility. It originates from a Latin word, humilis or humus, and it means earth or low or lowly. Webster tells us, humility is a state or quality of being humble in spirit. It is freedom from pride, freedom from arrogance, freedom from assumption. A person is said to be humble on account of the state of his mind.

He is humble in his principles and in his conduct. A person is lowly, either on account of his mind, outward appearance, or his station or walk in life.

Humility should then be a part of a character of a child of God, because it opposes pride, arrogance, and assumption. Lowliness should form a part of our temperament, and it opposes an aspiring and a lofty mind.

Apostle Peter's lesson is to a class of people of whom the psalmist in the 34th Psalm and the 18th verse says the Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. When he says, be ye clothed in humility, it is to all who respond to the call of God. It is all who respond to the words of Jesus as recorded for us in the 11th chapter of Matthew, the 28th 30th verses, where he come unto me all ye that labour and are heavy laden, and I will give thee rest, take my yoke upon you, learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.

Charles Chupa - Humility

It required humility for the Child of God to first approach the throne of grace, to first approach Jehovah, God himself. It required humility to recognize the undone condition in Father Adam, to realize that there is none righteous, no, not one, and then when Apostle Peter said here in the Scripture which we read, be ye clothed in humility, he recognized this one that all who entered into this narrow way to life, all who came into this divine family of God, entered and were accepted with a contrite spirit and with a broken heart that is, they possessed a humble state of mind. Humbling takes a definite effort on our part and also in our minds.

For instance, to be clothed with the clothing which we wear. It requires time, and it requires a little effort. By reason of repetition. From the time when we were infants, even unto the full stature of maturity, clothing our bodies becomes a habit with us. We do it automatically.

Thus Apostle Peter, Paul rather, In Colossians, the third chapter and 20th verse, he caught the same spirit of thought that Apostle Peter had. As we read in the Scripture. Apostle Peter says, be clothed in humility. Apostle Paul says, put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, and long suffering. We note here that he says, put on humbleness of mind.

All putting on, or all being clothed begins in the mind. It is directly opposite to the natural condition, a condition which is pride, as we mentioned, arrogance and assumption. The natural man normally thinks of self. He thinks of self in a way of self appraisal of exaltation. It is vitally important not only to our own spiritual life to be clothed in humility as individual members in the body of Christ, but it is also vitally important to each and every ecclesial life which is constituted of the members of the body of Christ.

Occasionally we will find a man in the world of a noble quality of character who will express humility for instance, Washington, the first president of the United States once said, without a humble imitation of the divine author of our religion, we can never hope to be a happy nation. The joys and happiness of the Lord's people is so because they not only imitate and lip service, but live humbly, as Apostle Paul tells us in the 12th chapter of Romans and third verse, where he exhorts the brethren too. He says, 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 hath dealt to everyone the measure of faith. It is good, and it is a proper to have lofty minds. We believe Apostle Paul is saying, that here the lofty minds which will set our affections on things above, lofty minds which will seek the treasures in heaven.

Yes, to set our affections on the things above produces a great exercise of our faith. Humility works by faith. It is the same faith which sponsored our consecration unto God, which prompted the dedication of our all to do God's will, and it is that faith and humility which work side by side and then reflect in our lives. They reflect obedience and every fruit of the Holy Spirit of God diminish or eliminate either faith or humility.

We immediately cast a shadow over the traits of our character.

We note that Apostle Peter says, be ye clothed in humility, and Apostle Paul says to put on humbleness of mind, and how do we do that? Not by merely making a decision to concentrate upon humility, upon developing that one basic trait of character. Because a child of God must battle against three formidable enemies. He must battle against the world, the flesh, and the devil.

Charles Chupa - Humility

To assist us in this Christian battle, our Heavenly Father gives us the necessary helps. He gives us the examples, he reflects in His Word the experiences of the faithful men of God, and then he supplies us all the necessary grace and strength. This applies to every avenue in every Christian experience. It isn't a one man battle either.

Apostle Peter said, if you recall casting all your cares upon him, for he careth for you. Jesus also said, I can in myself do nothing. Then elsewhere we have the assurance of the word of God and the promises when God before us, who can be against us, we also have the blessed assurance and promise that that which God has designed and purposed in his entire divine plan of creation in the bride of Christ which He is selecting for his beloved Son. He assures us that all will have its fulfillment and nothing shall return unto him void.

In this lesson of humility Apostle Peter brings to our attention in the eighth verse that one of the great enemies, which is the adversary, the devil, he says, walketh about seeking those whom he may devour. Now we cannot in our minds and in our hearts minimize the power of this enemy. He is a wily foe. He works insidiously, constantly looking and and constantly tapping the weaknesses of those saints of God. A child of God must be sober and must be vigilant in order to put on the humbleness of mind.

And thus Apostle Peter, Paul rather, in Philippians 2, 2, 4, says, Fulfill ye my joy, and that ye be like minded, having the same love, being of one accord of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind. Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

The children of God are in the school of Christ specially designed for their learning. Their master is their special instructor. They're in this school of Christ with a singleness of purpose. Yes, and they are in this school of Christ, according to Apostle Paul, in order to be clothed in humility and put on the humbleness of mind, to esteem one another better than self. Did Apostle Paul mean that we are to esteem one another in every aspect of our life better than self?

No. But in the humbleness of mind we are to recognize the good qualities and the good talents of our brethren. Esteemed the brethren with like mindedness. Because, as you recall, Apostle Paul exhorted the brethren to be of that one mind, of the mind of Christ. Yes.

If there is a tendency to be short, perhaps in patience with others, or by and large find faults with another's services which he performs, or to the best of his ability, perhaps we might say that is a danger signal, or a flag is waving to the extent to be careful and on guard, lest pride be creeping in. Pride is an absorbing sense of one's greatness and would develop a sensitivity toward the faults of others. We've heard it said many times when individuals are undergoing straining trials or experiences, and they're exhorted to count 10 before they take any action. I think that particular principle, we've heard it expressed many times amongst Bible students as a lesson, would also have its application here, and thus with the faults of others, before we flare up at the faults of others, perhaps we might count 10 or more of our own.

And for that reason, Apostle Peter said, God resisteth the proud and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God that He may exalt you in due time. We can't help but think, when we read the words of Apostle Peter, that when Apostle Peter said, in making these exhortations to the brethren, he perhaps reflected back into his own life. Perhaps he reflected back into his own experiences, and when he did so, it must have brought some joy to his heart when he recalled one particular experience, if you recall.

Charles Chupa - Humility

And that experience is when our Lord was with the disciples in the midst of others, and he asked them, who say ye that I am? Others gave various answers, and then he turned to his disciples. He said to them, who?

Who say ye that I am? And remember, Apostle Peter then says, thou art the Christ, the Son of the living God, and as Apostle Peter, he was making these exhortations, exhorting the brethren to humility. Perhaps he remembered the words of the Master when he commended him. He says, blessed art thou, Simon Barjona.

Flesh and blood hath not revealed it to you, but my Father, which is in heaven. Then perhaps too, a little later on, as a natural man, Apostle Peter seemed to lose control of himself, as you recall, on the incident after the Lord had fed the multitude, and then he proceeded with an important lesson to the disciples, and he was telling them that he would be persecuted, he would suffer, and eventually he would die. Remember, Apostle Peter took it upon himself to chide the Lord.

And he said, be it far from thee, and then the Lord took and rebuked Peter, and he said, get thee behind me, Satan, for thou savorest not the things of God. Perhaps Apostle Peter looked back now as he addressed the brethren, looked back upon that experience and learned the lesson then, and reflected back upon the lesson of being abased and humbled by the Lord. Peter might also have reflected back upon a time when in the final moments and hours with the Lord. You recall the Lord told Apostle Peter that he would deny him three times before the a cock with crow.

And you recall how staunch Peter was in his expression to the Lord that it would not be so that he would be willing to die with him. Then in the final moments, when the Lord was in the hands of the enemy, Peter was to one side, and somebody reflected back and said, there is one of his followers, and remember, Peter finally denied him three, three times, and when he heard the crow of the cock, oh, how his heart and his soul must have been abased and humbled.

The Scriptures tell us that he cried bitterly. Whatever reason Peter had in his mind and in his heart at that particular time, whether it was with the thought of protecting the Master or Whether it was with the thought of defending himself, Peter denied the Lord three times and how his heart must have been abased. Yes, how he must look back now in the experiences of his time, as he exhorts the brethren upon that one particular experience that he had with the Master. We could go on and on, citing not only experiences from Apostle Peter, but also from the experiences of all of the faithful men of God, how God had used them, and using their experiences that the footsteps followers of the Master might be properly clothed in humility. Apostle Peter shows that our entire Christian experience will be of humility, as was the Lord's.

It will be one of patient endurance as we put on humbleness of mind, of patience. It is said that it is a tree whose root is bitter, but its fruit is sweet. Our Heavenly Father is looking for the sweet fruit which divine bears as a result, and under the tender care of the great husbandman to a child of God. Giving is living. For if only receiving, we die living in the newness of life under the robe of righteousness.

A child of God has a responsibility for protecting his consecrated rights. Rights, if not protected and if not used, will deteriorate. They will deteriorate with misuse. Our perfect pattern. Christ Jesus demonstrated this for us.

His entire life from Jordan to Calvary, was one of giving. The essence of our Master's walk was one of giving and thus living in the spirit of the new mind. He was God's expressed epitome of lowliness

Charles Chupa - Humility

and humbleness. He left the Father's rich estate to humble himself and to take on human form. We recall Apostle Paul in Corinthians, the second chapter and the ninth verse says, for you know the grace of our Lord Jesus Christ, Though he was rich for your sakes he became poor, that ye through his poverty might be rich.

Our Lord Jesus was rich in the estate of the Heavenly Father as the Logos. Even at his right hand doing his bidding. He left the riches of his estate as a spiritual being and took upon human form in order that he might die for us. Yes, when on earth scenes, as you recall, he also left us other lessons. One of the lessons that he left us was at the time that he was 40 days and 40 nights fasting and in prayer.

And the great adversary of God came to him and tempted our Master in his moments of hunger. He tempted him even by quoting scriptures that he might with the pretension that the adversary would exalt our Lord, and as you recall, every proposition that the adversary of God offered, our Lord Jesus would refute with the word of God. Yes, he in this sees an example, sets an example, I should say, of sobriety in rebuttal of the adversary. He sets an example in rebuttaling delurements and the exaltations in in this world.

And it also sets an example in humility. In other words, as the hymn goes, it sets an example for us to express the very thought, oh, to be nothing, nothing, only to lie at his feet a broken and empty vessel. Yes, we find that for our battle against the world and its pride, time would not permit us to go into detail, but I would like to read from the September 29th manna. Everyone that is proud in heart is an abomination to the Lord.

One of the severe ordeals of the new creature is the conquering of the love of the spirit, of worldliness under the leadership of pride. Worldly pride challenges faith in God and obedience to him, and only those who are of good courage and full of confidence of the Lord can overcome the giant. It is necessary, too, that victory should be made complete, that pride should be thoroughly humiliated, killed, so that it can never rise up again to destroy us, and then he goes on in that particular comment to give us the exhortation of being humble.

Humility can be said to be the secret of our fellowship first with God, with his beloved Son, and with the saints. In life. True humility is the key to any future glory. To be clothed with humility or put on humbleness of mind, a reverential and trustful wait upon God is necessary in our lives. Yes, to have our minds and our hearts humble, we must constantly keep the line of communication open with our Heavenly Father.

We must, as many times the psalmist express in his life, have the implicit faith and trust in God and call upon him for grace to help in every time of need, and all of the consecrated children of God who possess and properly exercise this godlike quality of humility become channels of his grace and his peace, so much so that their lives reflect the fruits of the Holy Spirit of God, and as epistles of Christ they are known and read of all men, then as shining lights in this dark world, imbued with grace and peace, wherever they may be. If there is hatred, they will reflect love where there is wrong, they will demonstrate the spirit of forgiveness and tolerance where there is error, they will bring and reflect the truth where there is doubt, they will reflect faith where there is despair, they will reflect hope where there are shadows, they will reflect the light, because they are as lights upon the hill, and the lights are not hidden under the bushel thus being clothed with true humility, a child of God will then see and seek to comfort rather than to be comforted. To understand rather than to be understood. To forget self.

Charles Chupa - Humility

For by forgetting self we find ourselves in Christ. To forgive rather than to be forgiven, and to die. For to die we have covenanted, and to die we will receive the glory which God has promised through Apostle Peter. Humble yourselves therefore under the mighty hand of God, and God will exalt you into time.

Amen.

Thank you, Brother Juper, for those helpful remarks on humility. Now, friends, at the conclusion of this service we will have an intermission, and then we will again assemble at 3:30. We will sing hymn number 99 to close this portion of the meeting. Hymn number 99.

We will rise on the last verse and Brother Chupa will dismiss us.

Ra, sad and loving Father in heaven, Humbly and reverently, in the name of Jesus, our loving Lord and Master, we come to Thee to thank Thee for thy love expressed in Him. For the privilege of being able to call upon Thee as Abba. Father, to be able to congregate as we have with those of like precious faith, to sit at the feet of Jesus, to be taught of thee and to learn the way wherein we shall walk until, Father, we have by Thy grace gained the victory. Be thou with us now in our moments of fellowship. May each and every one of our hearts reflect Thy glory.

We ask it in his precious name. Amen.