

Divine Humility & Meekness

Carl H. Stevens Jr. is pastor of Greater Grace Church located in Baltimore, Maryland. Pastor Stevens is also chancellor of Maryland Bible College & Seminary and host of the international Christian radio program "The Grace Hour." This booklet was created from messages preached by Pastor Stevens.

Pastor Stevens can be seen weekly on cable television stations throughout the United States. Call us for information regarding programming in your area.

All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

Any believer who wants to be serious about his walk with God must focus on Jesus Christ, being open and in tune with the Holy Spirit's prompting. As we see miracles happen in our midst, many of them medically confirmed, we reveal an advanced faith. Groups everywhere will experience this great moving of the Holy Spirit. There are remnants throughout America who love Jesus and are being called away from error because of the purity of their motives and their hunger and thirst for righteousness.

Still, one thing is so necessary, yet sadly, few have even heard of it: *divine humility*. I did not say "humility" but "*divine* humility." It is not self-effacement, which comes from a works program of false piety, trying to get rid of 'self'. Divine humility comes from recognizing our cocrucifixion and coburial that took place nearly two thousand years ago.

In this international ministry, I receive calls

and letters every day from people who need to grasp this truth—not just from our own missionaries and pastors who serve in cities and remote villages throughout the world, but from those we reach here in America through radio and television. People from several denominations call us for counsel; these calls come at all hours of the night. The schedule isn't hard, it's fun! But I'm only human.

What I find lacking in so many who seek counsel is a godly humility that (a) doesn't criticize, (b) isn't paranoid but always thinks the best, and (c) produces a capacity that is far greater than most of us have ever considered. As this message defines it, let the Holy Spirit instruct you in divine humility.

Chapter One

WHILE WE WERE SINNERS

Knowing the pain, knowing the heartache, and knowing the cost, billions of years ago the Father planned to send the Son to become the number one transgressor in world history (Isaiah 53:12, Mark 15:28). When accused, He was not to open His mouth. In fact, never once did Jesus criticize His disciples. He warned them, prophesied a sentence, but never criticized them. He only built them up.

Divine humility is Jesus Christ accepting us while we are ungodly and imputing His righteousness to us the moment we believe. Please understand this: He imputes *His* righteousness to our account the moment we believe; and, according to Romans 4:5, He does it *while* we are still ungodly. He justifies us and vindicates us in divine humility.

We understand that because of divine humility, He does not impute sin to us. We also under-

stand that all of our sins were imputed to Him, and that is divine humility. But *not* imputing sin to us when we do sin doesn't even seem fair! It is divine humility.

Divine humility is always willing to become the victim, the one whom every person steps on. The only time that doesn't happen is when the aggressor needs to be held accountable. In that case, divine humility reproves.

I want you to see that in divine humility, you are relaxed in Christ. You are poised and peaceful. You allow the Holy Spirit to communicate the Word of God as the absolute measuring line. It isn't what you "feel." It isn't what you "think." It's not what somebody did. Rather, when the Word of God becomes your measuring line, you have no other yardstick but the Word of God.

Divine humility is Jesus saying, "Father, forgive them; for they don't know what they're doing" (Luke 23:34).

Divine humility is Paul saying, "I wish that I could die and go to hell for Israel, and let them go to heaven instead" (Romans 9:3-4).

Even after Moses had been angry, filled with righteous indignation against the Jews, he went to God saying, "If you're going to send them to hell, send me to hell, too" (Exodus 32:32). *That* is

divine humility.

Divine humility is Stephen, martyred by religious leaders, saying, "Lay not this sin to their charge." Not only did he not mention their sin, but he said, "Do not lay it to their charge," while they were stoning him to death (Acts 7:55-60). That is divine humility.

Derived by the Spirit of Grace

Divine humility is derived by the Spirit of grace. Hebrews 10:29**b** brings out the Spirit's name and His characteristics. He is called "the Spirit of grace."

When divine humility is channeled by the Holy Spirit and by the Word of God into man's soul, it gives that man the Spirit of grace. A man who has the Spirit of grace is gracious.

But here are the saddest words we could ever say about this: If a person does not enter into divine humility, he will never experience the residential incorporation of the Word of God. This person will neither experience the viability, authenticity, and validity of the presence of God, nor become a channel of His communication. (I use the term *channel* because it best describes the process. It is not the demonic channeling we hear about today.) He will never become the

method for God's manifestation nor the means for His divine might. While he may know intellectually every possible thing about the power of God, he will never experience what he knows until divine humility takes over his humanity in the capacity of his soul.

This is why the Bible says in Isaiah 57:15, "I am the high and lofty one who inhabits eternity, and I also inhabit him who has a contrite and humble spirit." He quickens the spirit of a contrite one according to His life, His nature, and His essence. He acts in Resurrection power over the humble. He inhabits us with Himself.

Divine Prerogatives

When God says to humble yourselves before God and He will lift you out of the mess you're in (James 4:10), that does not speak of a person who has entered into self-effacement or temporary quietness that comes from being stimulated by a message. It speaks of someone who has entered into the reality of the Cross, the reality of death and burial of self. Then he enters into the reality of Resurrection, the Ascension, and the positional prerogatives of choice. As he enters into these divine prerogatives, he enters into divine humility.

Because of the divine prerogative, Abraham could say to Lot, “You choose first, even though it’s my right. I will choose with God, and God will choose for me” (Genesis 13:8-12). “You choose first, then I’ll choose.” That’s divine humility—a very unique personal experience.

In Luke 11, the Lord taught the disciples about the Father’s heart. (By the way, a note on academics in exegetical principles: Often, when the Gospels repeat phrases in different texts, although they may appear to be exactly the same, in application they are not. For example, Matthew 7:7-12 deals with men relating to other men, whereas Luke 11:11-13 deals with the image of the Father toward men. It is not the same.)

“If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” That means the Father will operate toward those who ask for the Holy Spirit’s operation.

Chapter Two

WHERE TROUBLES COME FROM

The first thing to understand here is that God does not give sickness to people, and the troubles that Christians have do not come from God. I do not blame Christians for their troubles. But, because men and women are created with free volition, we love our freedom to choose, yet we do not love the consequences that come with having it.

It would be great if you could have free volition *because* you are a mature, wonderful person; but the problem is that the gangster has a free volition, too, as well as the drunkard on the highway. So, God intervenes to bless people who are victims of the free volition of others. Indeed, He may not prevent things from happening to Christians. Regardless of what happens as a result of someone's wrong decision, even if it's a fatal accident on the highway, God takes the believer home to be with Jesus instantly.

But often, in the midst of troubles, we think, "Why did God do this?" I hear that every day of my life. Now, why don't you get this straight in your mind and start being mature? *Troubles and sickness and disease do not come from God.*

The best way to gauge it is this: Would you give your child cancer? Would you say, "I'm going to plan for my son to be in a bloody accident tomorrow. I can't wait!" No, you wouldn't.

If we, who are evil, know how to give good gifts to our children, how much more shall our heavenly Father give good gifts to *us*, His children?

Am I saying that all these things are caused because of unbelief? Absolutely not. But I'll tell you what they are caused by. Troubles are caused by people who abuse their free volition. So what does God do, since He gave free volition as the first gift to mankind?

For a Christian who loves Him, God works something good out of the worst thing that can happen. He is always working something good out of our circumstances.

He ordains our steps, but He does not ordain the steps of the unrighteous. It is not God's fault that the air is polluted with invisible viruses that are so devastating to us. God did not create the

environment that way. He created a perfect environment. God didn't create men to die. We were created to live forever, but death came because of negative volition.

The Responsibilities of Freedom

While it's not your fault when sickness comes, and though it may have absolutely nothing to do with your lack of faith (that's another message!), you must understand this: God did not give you what you think He did, though He is allowing it to happen to you.

Maybe you would like for God to change. Maybe you would like to have God withdraw the gift of free volition. Every morning you could get up like a robot who turns on the faucet, brushes his teeth, takes a shower, combs his hair—just going through a preprogrammed routine, with no choice in the matter. Is that what you would like? God wouldn't be able to glorify Himself through you because you would only be manifesting a computerized robot.

Somebody said, "If what's happened to me comes from serving God, then it's no fun to serve Him."

Once again, the terrible things that have happened to your life did not come from God.

“No good thing will he withhold from them that walk uprightly” (Psalm 84:11*b*). God is not in the business of sending bad things to His own people. Often, He allows us to reap what we’ve sown. You want it? Go get it. It’s *your* free volition, but be willing to live in the consequences of your terrible choices.

God may say, “If you want to have cirrhosis of the liver, then you may. Go ahead. I will not stop you. You may do it. I will not interfere.”

Interrupted by Mercy

Of course, God also acts in divine intervention many times—more than we’d ever begin to imagine—to deliver us and save us through an invisible work.

Let me tell you a true story of a lady who had deep desire to have a child. Finally she had a child, but at the age of two and a half, the child was rushed to the hospital and died. As a result, the woman never wanted another child, though her husband did. She was deeply wounded, hurt, and deeply opposed to the one she loved before it happened—*God*.

This woman was a nurse in the hospital, and she made it very clear that she did not want to work on the pediatrics unit.

One weekend when many of the staff were out sick, her supervisor assigned her to the children's unit, saying, "You're going to have to work pediatrics today. Everyone else is sick."

She said, "No."

The supervisor glared at her and said, "You'll work in pediatrics or you're fired."

When she got to the unit, there was an eight or nine-year-old child who had been unconscious and supposedly was going to die. That nurse walked into the room reluctantly. She hated being in that room, and, of course, the child's mother didn't know what she had been through.

Suddenly, the girl woke up! Supernaturally, as though she had never been sick and after being unconscious for several days, she spoke: "Oh, I was having such a good time, and I have to come back *here*?"

The nurse was shocked. This child had died. Now, awake, she continued to speak: "The person I was with all that time was my friend. She told me to come back and tell somebody it's okay to have another child, and to let them know that she is in heaven." This is a literal account, documented by a secular journalist.

And she said, "The girl's name was Wendy."

That nurse, whose daughter, Wendy, had died, walked out of the hospital supernaturally healed by God.

Consequences of the Fall

Over and over again, God has His ways of moving through the Holy Spirit. That mother was totally set free. She had become so bitter; but, God loved her so much, He intervened with His mercy.

God will never give us a stone when we ask for bread. When you suffer, many of you think God has given you a stone, but He hasn't. He has given you bread, and your suffering is for a divine cause.

God doesn't give you these terrible things. We are the product of a body of death. We have a body of sin. That's a part of the universal principle of sin through the Fall. We can't blame God for the universal Fall of man, and we can't blame God for the consequences of the Fall which include a body of death—and with that, sickness and disease. But, God did not give these things to us. Sin did. And it may not be any particular sin that you are committing, but the consequences of genetics and the Fall. God does the best thing He can do. He makes it up to

you and blesses you. He is always *for* you, and because you're a Christian, He never leaves you nor forsakes you.

If you would give your children the very best—and practically speaking, all parents would give their children the very best—then you would not plan for one of them to have a disease tomorrow. So what makes you think God would do that, if He is better than you are?

As Ye Sow, So Shall Ye Reap

I don't deny that we cause so many of the problems that we face. Because of negativity, we do not have divine humility, and because of things that go on in our lives, we do reap what we sow. If we refuse to allow God to sow in His righteousness (Hosea 10:12) so that we can reap in mercy and reap His standard and provision for living, then we will reap what we sow. But we will also reap what others sow. Because we have no divine protection when we choose to go negative, we will reap what other people with negative volition sow.

That's why I've often said you cannot be around somebody with negative volition unless you're going to try to help them. That person will always end up blaming somebody else in-

stead of repenting of sin and entering into
divine humility.

Chapter Three

HAVING A HEAVENLY VISION

Some people have a vision, and others do not. Because Proverbs 29:18a says, “Where there is no vision, the people perish,” we must be sure to understand what a vision is.

Do you know there are people who try to get others involved in their “vision”? (And, heaven help you if you don’t respond!)

But, a vision from God starts with seeing Jesus Christ high and lifted up (Isaiah 6:1). The next thing about a vision is to see *yourself* undone—not someone else who said something you didn’t like, or somebody who wasn’t there when you “needed” them (because it’s you, after all, and you’re *so* important). Yes, you are important, but you’ve got to be realistic. You know, there are times you may call upon God, and it appears He doesn’t answer.

“God, why didn’t you answer Your phone?!”

I've called fifteen times; don't you know it's me? Let's get this straight, God. I'm the one calling today."

A vision that doesn't see Jesus Christ first is not from heaven. It's an earthly vision.

Secondly, if I have never seen myself in my utter wickedness, and my utter sinfulness, if I have never seen the exceeding sinfulness of my sin—as Paul did in Romans 7—if I have never seen the ugly, sick person that I was, then I can never be trusted with a vision.

As a growing Christian, nobody ever taught me this, but I've been thinking about visions that people have—visions that don't begin by seeing the Lord high and lifted up in the Holy of Holies. But when I see the Lord high and lifted up, the next thing I see is my *self*—so rotten, so absolutely sinful in relation to holiness and perfection that it's pathetic. I don't ever have to look at anyone else. I've seen all I need to see right in little old me.

But, I can exchange all of this through the Cross to receive the gift of righteousness and the abundance of grace—to have that New Covenant image, that new self-image, that new esteem, those new dynamics in the Spirit—so I don't have to live as the 'tail'. I can now be promoted

in my position as the ‘head’, and it’s all a faith operation through the resurrection power of God (Colossians 2:12).

Psychiatrists, however, do not want us to see ourselves. They love to tell you that it’s your husband’s fault, that *you* didn’t make a bad decision.

Yes, you did.

“Well, I”

No. You made a decision for the flesh.

“No, but”

No. That’s not it. Your problem is that you don’t want to surrender to the truth.

Set Apart by the Holy Spirit

If I am not sanctified by the Holy Spirit (1 Peter 1:2), then grace and peace cannot be multiplied for my sanctification.

Jesus said, “Sanctify them through thy truth; thy word is truth” (John 17:17). What does it mean?

It means that our memories, our frame of reference, and our streams of consciousness are set apart by the mind of God—the Word of God. Then, the Holy Spirit takes that Word and sanctifies our decisions, our relationships, and our experience (1 Peter 1:2), and God is in charge of

the operation of our lives.

When I fail, I rebound immediately. I recognize my failure and confess it. I recognize how terrible it is, I name the sin, and I mean it with all my heart. Then I forsake it, isolate it, and go on with God.

The life given to us through the Word of God has one purpose: to help us relate to the Lord, to ourselves, and to others. Light shines upon darkness, exposing darkness. The Word of God says, "God is light. In Him there is no darkness at all." The Word of God makes it crystal clear in Psalm 104:2 that God wears the garment of light—He wears it! And those who receive the Morning Star Order are going to receive a garment of light because they lived in the light of God's Word, in the light of the Holy Spirit, and in the light of the sanctification of the Word and the Spirit. The ultimate, most precious place to be is where the Word is set apart in my spirit by humility and meekness, which is "divine humility." Then, the Holy Spirit can utilize the Word that is in my soul at any time (John 14:26), uniting and establishing His truth in me.

When the Holy Spirit takes the Word of God and multiplies grace and peace with the Word that He quickens us with, then we are sanctified

into Christ's holiness and unto Christ's provision. Sanctification is so crucial.

Because I'm truly growing in the grace and knowledge of Jesus Christ, I have now been sanctified out of the problems I had twelve months ago. Through divine humility, God is able to promote me out of any problem I face and into sanctification.

Lord, Set My Feet on Higher Ground

I believe God wants to bring us into a divine vision, with divine light, through the operation of divine sanctification so that we understand what 1 Thessalonians 4:3a says, "For this is the will of God, even your sanctification."

First, it means that we are to be set apart today and set apart tonight for God's eternal purpose (Ephesians 3:10-11).

Secondly, it means to be conformed to God's image at noon and conformed to God's image at night, no matter what happens (Romans 8:29).

Thirdly, it means to reveal the Son of God even if you are in the furnace of fire.

As you begin to grasp these things, you will see that it all equals what is called 'higher ground'. That means you're higher than you were yesterday—mentally, emotionally, and

physically. You have better relationships. You have better understanding. And most of all, you have become established in grace with divine humility (Hebrews 13:9*b*).

CONCLUSION

The greatest need on the earth today is divine humility.

I want to summarize with a word about divine humility toward the lost. Divine humility has paid for every sinner's sin and for every soul in hell today. Not one person will go there because of their sins but because they rejected the Savior. Divine humility paid for all their sins, yet because they rejected the Savior, they will go to hell forever. That is how humble God is.

God is so humble that at the White Throne Judgment for the unsaved, He won't even mention their sins. Of course, here on earth Christian's bring up people's sins all the time—but God will not. He won't say, "You were a drunkard." He will just take all their good works and say, "You fell short." He will look at the works they performed but not the sins they committed. Why? Divine humility.

Let us walk in the light as He is in the light

(1 John 1:7). That's divine humility. In Him is no darkness at all. So let us walk in love as dear children (Ephesians 5:1-2). But most of all, let us walk, even as He walked (1 John 2:6), and be as He is in this world (1 John 4:17). That is divine humility.

God says, "Whatever I've asked you to do, I will perform." According to Job 23:14, God will perform the thing that He has appointed for me, and, "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

In divine humility, Jesus Christ took care of all of my sins and gave me all of His righteousness, that is, the spirit of the meek who will inherit the earth and who now have power over Satan because he's defeated.