

A Closer Look at Humility

Hymns 151, 216, 352

The Bible

Ps 25:1, 4, 5, 8, 9

1Unto thee, O Lord, do I lift up my soul.

4Shew me thy ways, O Lord; teach me thy paths.

5Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

8Good and upright is the Lord: therefore will he teach sinners in the way.

9The meek will he guide in judgment: and the meek will he teach his way.

II Chron 33:1-3, 9-13, 15, 16 (to the Lord), 16 4th and

1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3¶For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

9So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10And the Lord spake to Manasseh, and to his people: but they would not hearken.

11Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

15And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16And he repaired the altar of the Lord, ... and commanded Judah to serve the Lord God of Israel.

Is 57:15

15For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

II Kings 5:1-14

1Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8¶And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Matt 18:2-4

2And Jesus called a little child unto him, and set him in the midst of them,

3And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matt 23:1-3, 5-9, 11 he, 12

1Then spake Jesus to the multitude, and to his disciples,

2Saying, The scribes and the Pharisees sit in Moses' seat:

3All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

5But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
9And call no man your father upon the earth: for one is your Father, which is in heaven.
11he that is greatest among you shall be your servant.
12And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

James 4:6 God

6God resisteth the proud, but giveth grace unto the humble.

Science and Health with Key to the Scriptures

By Mary Baker Eddy

8:14-18, 20-24, 28-4

If we feel the aspiration, humility, gratitude, and love which our words express, — this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed."

Praying for humility with whatever fervency of expression does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor.

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The wrong lies in unmerited censure, — in the falsehood which does no one any good.

242:15-20

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.

263:1-4

Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create.

237:23-5

Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences.

Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would benefit are ready for the blessing, for Science is working changes in personal character as well as in the material universe.

270:22-24

The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority.

323:32-5

Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress.

518:13-23

God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love.

248:29-32

Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

258:9-12

Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God.

205:22-18

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels where selfishness reigns.

Selfishness tips the beam of human existence towards the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.

When we fully understand our relation to the Divine, we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts injuriously both upon the body and through it.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the source of supply.

323:6-12

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause, — wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.