In Christ’s Image Training

Level I
Track Two

Humility

Taken from writings by Pastor Francis Frangipane
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Track Two: Humility

Introduction

It is important to approach these manuals in sequence, as each study is built upon the truths found in the preceding manuals. The truths in our first study revealed that our Heavenly Father’s goal for our lives is conformity to Christ; this course on humility will help us see what areas of our hearts need to change en route to Christlikeness. The next manual, on prayer, will help empower us to transform ourselves and the world around us. The last manual, on unity, is in many ways the consequence of the previous three.

Our journey with God begins with forgiveness and salvation, but these are not ends in themselves. *God saves us so He can transform us.* Even as we are confessing our sins and accepting God’s mercy, we must remember: the new covenant secures not only my forgiveness but my transformation as well. Yet how can we be transformed if we do not have the capacity to see what we must change? *Humility is the spiritual faculty that enables us to perceive our need.*

Of all virtues, Jesus elevated meekness above the others. He said the humble were “greatest in the kingdom of heaven” (Matt. 18:4). What a sublime wonder that, in Heaven, the height of greatness is measured by the depth of one’s humility. What makes humility such an incomparable attribute? In
truth, no other virtue enters our lives except that humility requests it come. Without humility, we might actually be very religious, yet have no sense of attachment to our personal need. Because our sinfulness is masked by a religious facade, we are not compelled toward change or the appropriation of future grace.

Consider Saul of Tarsus (Saul, at his conversion, would later be known as the apostle Paul). Saul had been a Pharisee; he was a zealous, religious man who considered himself blameless (Phil. 3:6). Yet, on the road to Damascus, Saul had an encounter with Christ, the result of which devastated his opinion of himself. Saul’s religious veneer, as committed as it appeared, had masked the true condition of his heart. Just as the Lord met Saul on the road to Damascus, so He will, at some point, meet us on the road to “de-mask-us.” He will expose the vileness of our hearts and remove our masks of self-importance and pride. Beloved, there is no comfortable or easy way that this confrontation with God’s Son occurs. Regardless of the manner in which Christ exposes our need, the outcome is that He places our feet upon the path of humility.

Yet humility not only leads us to possess Christ’s other virtues, it is the life essence that sustains and renews them. It is humility that recognizes when virtue is growing cold, and humility that confesses the need for greater faith. Without humility, our virtues harden into lifeless statues within the sanctuary of our hearts. It is humility that sustains the unfolding of true spiritual nobility. It provides increasing wholeness, life and growth to all other virtues.

Thus, when we consider the reality of possessing Christlikeness, we should consider that humility is the path to progress. Every time we humble ourselves, we are advancing; each time we possess meekness, we are embracing sustained transformation. Humility is spiritual progress.
No matter at what stage of *In Christ's Image Training* you are currently engaged, the goal of this course is to gaze deeply into the nature of Jesus Christ. Indeed, as we mature, we will examine many facets of Christ’s life, but none are more beautiful to the eyes of Heaven than His meekness. He who existed as the very form of God, “humbled Himself” and became man, then humbled Himself further by becoming obedient to death for our sake (Phil. 2:5–8). Of Himself Jesus said, “Learn of me; for I am meek and lowly in heart” (Matt. 11:29 kjv). In this section of our studies, we will learn of Him. We will seek that grace that only comes through meekness, that grace that makes room in our hearts for His indwelling.

“In that day you will feel no shame because of all your deeds by which you have rebelled against Me; for then I will remove from your midst your proud, exulting ones, and you will never again be haughty on My holy mountain. But I will leave among you a humble and lowly people, and they will take refuge in the name of the Lord.”

—Zephaniah 3:11–12

Only the humble take refuge in the Lord. Only to the humble does God give grace. Yet grace is not only unmerited favor, it is His promise to do for us what we cannot do for ourselves. When we confess our sins, when we openly reveal our flaws to Him, when we candidly acknowledge our dependency upon Him, we find the Almighty a ready companion in whom we can take refuge. We are making progress.

Are we seeking revival? Listen well to His gracious promise:

For thus says the high and exalted One who lives forever, whose name is Holy, “I dwell on a high and holy place, and also with the contrite and lowly of spirit in
order to revive the spirit of the lowly and to revive the heart of the contrite.”

—Isaiah 57:15

God is gloriously enthroned in Heaven. Yet He expands His dwelling to abide also with the “contrite and lowly … in order to revive” them. Genuine spiritual revival does not come simply because we hang a sign outside our churches and advertise. No, true revival only comes from God and only comes to the humble. How awesome is His great encouragement: He promises to dwell with the contrite and lowly.

Beloved, there is nothing God so desires from us more than a humble, believing heart. Listen well to this final great promise of our Creator:

Thus says the Lord, “Heaven is My throne, and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? For My hand made all these things, thus all these things came into being,” declares the Lord. “But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word.”

—Isaiah 66:1–2

The great King, the Eternal One, sifts the nations in search of a singular type of person: he who is humble, contrite of spirit, and who trembles at His word. He says, “To this one I will look.” As you humble yourself, as you see and confess your sins, as you ask others for forgiveness where you failed them, the focused attention of God Himself is drawing near to you. He has His power and your destiny with Him.

For years I had this verse, Isaiah 66:1–2, taped to my bathroom window. Each day the Spirit of God assured me that He wasn’t looking at my intellect or talents, but my yieldedness. Some of what I have found in the beauty of Christ’s humility I have chronicled in this second manual. Many
Christians know they are called to a destiny in God, yet Jesus warns that though many are called, few are chosen. Here, in Isaiah 66, He reveals what He’s seeking: humility, contriteness of spirit and a heart that trembles at His word. He says, “To this one I will look.”

Let’s pray: *Lord, I humble myself of my pride and innate tendencies to exalt myself. I long for the secret courts of the Most High and to dwell in the secret place with You. I humble myself before You, O God. Let this day be the beginning of lowliness in me.*
For thus says the high and exalted One
Who lives forever, whose name is Holy,
“I dwell on a high and holy place,
And also with the contrite and lowly of spirit
In order to revive the spirit of the lowly
And to revive the heart of the contrite.”
—Isaiah 57:15
SESSION ONE AUDIO MESSAGES:

1a. Discovering Your Need
1b. Blessed Are Those Who Mourn

Lessons are to be distributed from the Training Center only, please.
CHAPTER ONE

HUMILITY: THE PATH TO CHRISTLIKENESS

The bigger I grow in God, the smaller I become.

A CHRISTLIKE MAN IS A HUMBLE MAN

“Learn of me; for I am meek and lowly in heart” (Matt. 11:29 kjv). The holiest, most powerful voice that ever spoke described Himself as “meek and lowly in heart.” Remember: only through the miraculous inworking of God’s grace can we become Christlike, and God only gives grace to the humble.

It is vital we understand that Jesus did not condemn sinners; He condemned hypocrites. A hypocrite is a person who excuses his own sin while condemning the sins of another. He is not merely “two-faced,” for even the best of us must work at single-mindedness in all instances. A hypocrite, therefore, is one who refuses to admit he is, at times, two-faced, thereby pretending a righteousness that he fails to live.

Indeed, the hypocrite does not discern his hypocrisy, for he cannot perceive flaws within himself. Rarely does he actually deal with the corruption in
his heart. Since he seeks no mercy, he has no mercy to give; since he is always under God’s judgment, judging is what comes through him.

We cannot remain hypocrites and at the same time find Christlikeness. Therefore, the first step we truly take toward transformation is to admit we are not as Christlike as we would like to appear. This first step is called humility.

In our desire to know God, we must discern this about the Almighty: He resists the proud, but His grace is drawn to the humble. Humility brings grace to our need, and grace alone can change our hearts. **Humility, therefore, is the substructure of transformation. It is the essence of all virtues.**

At some phase in each of our lives, we all will be confronted with the impurities of our hearts. The Holy Spirit reveals our sinfulness, not to condemn us but to establish humility and deepen the knowledge of our personal need for grace. It is at this crossroad that both holy men and hypocrites are bred. Those who become Christlike see their need and fall prostrate before God for deliverance. Those who become hypocrites are those who, in seeing their sin, excuse it and thus remain intact. Though all men must eventually stand at this junction, few are they who embrace the voice of truth; few are they indeed who will walk humbly toward true Christlikeness.

Therefore, sanctification starts not with rules but with the forsaking of pride. Purity begins with our determined refusal to hide from the condition of our hearts. Out of self-discovery comes forth humility, and in meekness true Christlikeness grows.

If we are not enlightened to the depravity of our old nature, we become “Christian Pharisees,” hypocrites, full of contempt and self-righteousness. Did not our Master warn of those who, “trusted in themselves that they were righteous, and viewed others with contempt” (Luke 18:9)? Every time we judge another Christian, we do so with an
attitude of self-righteousness. Each time we criticize another church, contempt is the motive behind our words. The irony of our Christianity is that so many churches look upon each other with identical attitudes of superiority! The modern church has become overstocked with those who, thinking they were holy, have become the exact opposite of holiness because they so lack humility!

Yet the humility we seek is drawn from a well that goes deeper than the awareness of our needs. Even in times of spiritual fullness, we must delight in weakness, knowing all strength is the product of God’s grace. The humility we hope to find must go beyond the pattern of living proud lives, interrupted momentarily by intervals of self-abasement. Meekness must become our way of life. Like Jesus, we must delight in becoming “lowly in heart.” Like Jesus, His disciples are humble by choice.

**Anyone Can Judge, but Can You Save?**

Hypocrites love to judge; it makes them feel superior. But it shall not be so with you. You must seek earnestly for lowliness of heart. Many zealous but proud Christians have failed to reach Christlikeness because they presumed they were called to judge others.

Jesus Christ did not come to condemn the world but to save the world. Anyone can pass judgment, but can they save? Can they lay down their lives in love, intercession, and faith for the one judged? Can they target an area of need and, rather than criticizing, fast and pray, asking God to supply the very virtue they feel is lacking? And then, can they persevere in love-motivated prayer until that fallen area blooms in godliness? Such is the life Christ commands we follow!

To judge after the flesh requires but one eye and a carnal mind. On the other hand, it takes the loving faithfulness of Christ to redeem and save. One act of His love revealed through us will do
more to warm cold hearts than the sum of all our pompous criticisms. Therefore, grow in love, excel in mercy, and you will have a clearer perception into the essence of holiness, for it is the nature of God, who is love.

One may argue, “But Jesus condemned sin.” Yes, and we condemn sin also, but the sin we must condemn first is the sin of judging others, for it obscures our vision from discerning sin in ourselves (Matt. 7:5). Understand this: we will never become Christlike by criticizing others, nor is anyone brought nearer to God through finding fault!

If we are honestly pursuing our sanctification, we will soon discover we have no time for judging others. Indeed, being in need of mercy, we will seek eagerly for opportunities to be merciful to others.

Yes, Scripture tells us that Jesus judged men in certain situations, but His motive was always to save. His love was perfectly committed to the one He judged. When our love toward another is such that we can honestly say, like Christ, “I will never desert you, nor will I ever forsake you” (Heb. 13:5), our powers of discernment will be likewise perfected; for it is love alone that gives us pure motives in judgment (1 John 4:16–17).

Do you still insist on finding fault? Beware, Christ’s standard of judgment is high: “He who is without sin among you, let him be the first to throw a stone” (John 8:7). Indeed, speak out against unrighteousness, but be motivated by the love of Jesus. Remember, it is written, “While we were yet sinners, Christ died for us” (Rom. 5:8). In the Kingdom of God, unless you are first committed to die for people, you are not permitted to judge them.

It is also important to note that the ears listening to gossip or criticism are as guilty as the mouth speaking it. Do not contribute to such sins. Instead, stop the offender from speaking and entreat him to intercede, as Jesus does, for that person or situation. Your ears are holy; do not let them come
into agreement with the accuser of the brethren (Rev. 12:10).

Remember, Christ did not condemn sinners; He condemned hypocrites. He numbered Himself with sinners – bearing our sins and sorrows (Isa. 53:12). This is the humility we are seeking. Indeed, the nature of Christ shines brightly through the meek and lowly of heart.

Let’s pray: Lord Jesus, You have set before me a pattern of humility that is breathtaking. As Creator King, You emptied Yourself of Your privileges as God’s form and chose the form of a bondservant. How vile and dark my pride appears in contrast to Your brightness. I am humbled by the sight of Your humility. Help me to truly learn of You, that You are “meek and gentle of heart.”

———FROM THE BOOK

HOLINESS, TRUTH AND THE PRESENCE OF GOD

SELF TEST, CHAPTER ONE
Remember, we are looking for answers that correspond with this training. Please write out your answers, allowing the Holy Spirit to provoke your thoughts. You may want to use them for group discussion. Note: we do not provide answers to questions you write out. To check your multiple choice answers, see answer key in the next session.

Chapter 1, Question #1: Why is it impossible to remain hypocrites and find Christlikeness at the same time?

Chapter 1, Question #2: Explain why it was okay for Jesus to occasionally judge, in certain situations. What was His motive, and when are we permitted to judge?

1. Only through the miraculous inworking of God’s grace can we become Christlike, and God only gives ______ to the humble.
   a. money
   b. wisdom
   c. grace
   d. knowledge
2. Since a hypocrite seeks no mercy, he:
   a. can judge others fairly
   b. has no mercy to give
   c. is full of grace
   d. is righteous

3. Humility is the substructure of:
   a. pridefulness
   b. religiosity
   c. weakness
   d. transformation

4. Sanctification starts not with rules but with the
   forsaking of:
   a. prayer
   b. pride
   c. humility
   d. food

5. Even in times of spiritual fullness, we must delight in
   _______, knowing all strength is the product of God's
   grace.
   a. joy
   b. sorrow
   c. weakness
   d. trials

6. Hypocrites love to judge; it makes them feel:
   a. happy
   b. innocent
   c. comfortable
   d. superior

7. We will never become Christlike by:
   a. attending church once a week for one hour
   b. criticizing others
   c. kneeling
   d. just calling ourselves a Christian

8. In the Kingdom of God, unless you are first committed
   to _______, you are not permitted to judge them.
   a. hypocrisy
   b. discernment
   c. prayer
   d. die for people

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**Quote:**
“Meekness must become our way of life. Like Jesus, we must delight in becoming ‘lowly in heart.’
Like Jesus, His disciples are humble by choice.”
A. Self-Discovery
   ↓ 1.
B. Humility
   ↓
D. Meekness (Matt. 11:29)
   ↓
F. Laying Down Our Lives
   ← 2.
   ↑
   ↓
C. Hypocrisy
   ↓
E. Judging
CHAPTER TWO

THE STRONGHOLD OF THE GODLY: HUMILITY

Satan fears virtue. He is terrified of humility; he hates it. He sees a humble person and it sends chills down his back. His hair stands up when Christians kneel down, for humility is the surrender of the soul to God. The devil trembles before the meek because in the very areas where he once had access, there stands the Lord, and Satan is terrified of Jesus Christ.

WHO TRULY ARE YOU FIGHTING?

You will remember that, at the fall of man in the Garden of Eden, the judgment of God against the devil was that he should eat dust (Gen. 3:14). Remember also that God said of man, “You are dust” (v. 19). The essence of our carnal nature – of all that is carnal in nature – is dust. We need to see the connection here: Satan feeds upon our earthly, carnal nature of “dust.” Satan dines on what we withhold from God.

Therefore, we need to recognize that the immediate source of many of our problems and oppressions is not demonic but fleshly in nature. We must contend with the fact that one aspect of our lives, our flesh nature, will always be targeted...
by the devil. These fleshly areas supply Satan with a ready avenue of access to undermine our prayers and neutralize our walk with God.

It is only our exaggerated sense of self-righteousness that prevents us from looking honestly at ourselves. As Christians, we know the Holy Spirit dwells within us, but we must also become aware of where we are tolerating sin if we will be successful in our war against the devil. Therefore, be specific when you submit yourself to God. Do not rationalize your sins and failures. The sacrifice of Jesus Christ is a perfect shelter of grace enabling all men to look honestly at their needs. Accordingly, be honest with God. He will not be horrified or shocked by your sins. God loved you without restraint even when sin was rampant within you; how much more will He continue to love you as you seek His grace to be free from iniquity?

Before we launch out in aggressive warfare, we must realize that many of our battles are merely the consequences of our own actions. To war effectively, we must separate what is of the flesh from what is of the devil.

Allow me to give you an example. My wife and I once lived in an area where a beautiful red cardinal kept its nest. Cardinals are very territorial and will fight off intruding cardinals zealously. At that time, we owned a van which had large side mirrors and chrome bumpers. Occasionally, the cardinal would attack the bumpers or mirrors, thinking his reflection was another bird. One day, as I watched the cardinal assail the mirror, I thought, “What a foolish creature; his enemy is merely the reflection of himself.” Immediately the Lord spoke to my heart, “And so also are many of your enemies the reflection of yourself.”

Before we have any strategy for attacking Satan, we must make sure that the real enemy is not our own carnal nature. We must ask ourselves, Are
the things oppressing us today the harvest of what we planted yesterday?

**AGREE WITH THINE ADVERSARY**

You will remember that Jesus taught:

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

—Matthew 5:25–26 kjv

Jesus is speaking here of more than avoiding lawsuits. In fact, He speaks in such a way as to indicate that, in regards to this particular adversary and this particular judge, we will always lose our case and end up in prison.

This parable explains God’s view of human righteousness. In the narrative, the adversary is the devil and the Judge is God. Satan, as our adversary, stands as the accuser of the brethren before God, the Judge of all. The truth Christ wants us to see is that when we approach God on the basis of our own righteousness, the adversary will always have legal grounds to “cast [us] into prison,” for our righteousness is “as filthy rags” (Isa. 64:6 kjv).

When Jesus says, “Agree with thine adversary quickly,” He does not mean obey the devil. He is saying that when Satan accuses you of some sin or flaw, if the devil is even minutely right, it is to your advantage to agree with him about your unrighteousness. If he accuses you of being impure or not loving or praying enough, he is right. The key is not to argue with the devil about your own righteousness because, before God, your righteousness is unacceptable. No matter how much you defend or justify yourself, you know inwardly that
often the accusations of the devil have morsels of truth in them.

Our salvation is not based upon what we do but upon who Jesus becomes to us. Christ Himself is our righteousness. We have been justified by faith; our peace with God comes through our Lord Jesus Christ (Rom. 5:1). When Satan comes against you, he tries to deceive you by focusing your attention upon your own righteousness. The more we recognize that Jesus alone is our righteousness, the less the adversary can assault us in the arena of our failings.

Thus, when the accuser comes seeking to condemn you for not having enough love, your response should be, “That is true, I do not have enough love. But the Son of God died for all my sins, even the sin of imperfect love.” Step out from the shadow of satanic assault and stand in the brightness of your Father’s love. Submit yourself to God and ask for Christ’s love and forgiveness to replace your weak and imperfect love.

When Satan seeks to condemn you for impatience, again your response should be, “Yes, in my flesh I am very impatient. But since I have been born again, Jesus is my righteousness and through His blood I am forgiven and cleansed.” Turn again to God. Use the accusation as a reminder that you are not standing before an angry God but rather a throne of grace which enables you to boldly draw near to God for help (Heb. 4:16).

A vital key, therefore, to overcoming the devil is humility. To humble yourself is to refuse to defend your image: you are corrupt and full of sin in your old nature. Yet we have a new nature that has been created in the likeness of Christ (Eph. 4:24), so we can agree with our adversary about the condition of our flesh.

But do not limit this principle of humbling yourself to only when you are involved in spiritual warfare. This precept is applicable in other
situations as well. The strength of humility is that it builds a spiritual defense around your soul, prohibiting strife, competition and many of life’s irritations from stealing your peace.

A wonderful place to practice this is in your family relationships. As a husband, your wife may criticize you for being insensitive. A fleshly response could easily escalate the conversation into a conflict. The alternative is to simply humble yourself and agree with your wife. You probably were insensitive. Then pray together and ask God for a more tender love.

As a wife, perhaps your husband accuses you of not understanding the pressures he has at work. More than likely he is right, you do not know the things he must face. Instead of responding with a countercharge, humble yourself and agree with him. Pray together, asking God to give you an understanding heart. If we remain humble in heart, we will receive abundant grace from God; Satan will be disarmed on many fronts.

Remember, Satan fears virtue. He is terrified of humility; he hates it because humility is the surrender of the soul to the Lord, and the devil is terrified of Jesus Christ.

Let’s pray: Dear Lord, thank You. You have come to give us life in abundance, and certainly at the core of eternal life is Your meekness. Master, create in me a love for lowliness. I confess my pride, my self-righteousness, my desire to receive glory from men. Unite me with the values of Your heart, that in meekness I could truly represent You! Amen.

—from the book The Three Battlegrounds

SELF TEST, CHAPTER TWO
Remember, we are looking for answers that correspond with this training. Please write out your answers, allowing the Holy Spirit to provoke your thoughts. You may want to use them for group discussion. Note: we do not provide answers to questions you write out. To check your multiple choice answers, see answer key in the next session.
Chapter 2, Question #1: Why is it that many of our battles are merely the consequence of our own actions?

Chapter 2, Question #2: Explain why there may be a morsel of truth in some of the adversary’s accusations.

1. The devil trembles before the meek because in the very areas where he once had access, there stands:
   a. Goliath
   b. David
   c. Jesus
   d. a guardian angel

2. If the devil should eat dust (Gen. 3:14) and all that is carnal in nature is dust, then Satan can dine on:
   a. our problems
   b. grasshoppers
   c. apples
   d. what we withhold from God

3. To war effectively, we must separate what is of the _____ from what is of the _____.
   a. army, navy
   b. flesh, devil
   c. enemy, angels
   d. real, fake

4. The truth Christ wants us to see in Matthew 5:25 is that when we approach God on the basis of our own _____, the adversary will always have legal grounds.
   a. accord
   b. mercy
   c. righteousness
   d. grace

5. When Jesus says, “Agree with thine adversary quickly” (Matt. 5:25), He means it is to your advantage to agree with him about your:
   a. unrighteousness
   b. neighbor’s sin
   c. perfectionism
   d. self pity

6. Our _______ is not based upon what we do but upon who Jesus becomes to us.
   a. destiny
   b. appearance
   c. salvation
   d. personality
7. To humble yourself is to:
   a. cry out
   b. refuse to defend your image
   c. be a doormat
   d. be wimpy

8. A fleshly response could easily escalate into a conflict. The alternative is to simply:
   a. humble yourself
   b. agree with the one who criticized you
   c. pray
   d. all the above

QUOTE:
“Our salvation is not based upon what we do but upon who Jesus becomes to us. Christ Himself is our righteousness. We have been justified by faith; our peace with God comes through our Lord Jesus Christ (Rom. 5:1).
When Satan comes against you, he tries to deceive you by focusing your attention upon your own righteousness. The more we recognize that Jesus alone is our righteousness, the less the adversary can assault us in the arena of our failings.”