

~LOWLY (585)

[English, humble, poor, deprived, mean, modest, ordinary, simple, common, Opposite of, exalted]

- The judges of Israel were not to show preference for **lowly** or exalted ones in judging.
- You people must not do injustice in the judgment. You must not treat the **lowly** with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- As for the **lowly** one, you must not show preference in a controversy of his. (**Exodus 23:3**)
- When making Yehowah God's contribution the **lowly** one was to give the same as the rich or wealthy one.
- The rich should not give more, and the **lowly** must not give less than the half shekel, in order to give Yehowah's contribution so as to make atonement for your souls. (**Exodus 30:15**)
- Yehowah did make provisions among his sacrificial offerings for the poor and **lowly** ones to offer less.
- However, if he is **lowly** and does not have enough means, he must then take one young ram as a guilt offering for a wave offering in order to make atonement for him and one tenth of an ephah of fine flour moistened with oil as a grain offering and a log measure of oil. (**Leviticus 14:21**)
- Boaz commended Ruth for not going after the younger men whether rich or **lowly** among his people to marry them.
- At that he said; Blessed may you be of Yehowah, my daughter. You have expressed your loving-kindness better in the last instance than in the first instance, in not going after the young fellows whether **lowly** or rich. (**Ruth 3:10**)

- Yehowah God is a raiser of the **lowly** ones up from the dust, to make them sit with nobles.

- A Raiser of a **lowly** one from the dust, from the ashpit he lifts up a poor one, to make them sit with nobles, and a throne of glory he gives to them as a possession. For to Yehowah belong earth's supports, and he places upon them the productive land. (1 Samuel 2:8)

- When Nebuchadnezzar took exiles from Jerusalem he let remain all the **lowly** ones among the people.

- And he took into exile all Jerusalem and all the princes and all the valiant, mighty men, ten thousand he was taking into exile, and also every craftsman and builder of bulwarks. No one had been left behind except the **lowly** class of the people of the land. (2 Kings 24:14)

- Later after the fall of Jerusalem the **lowly** ones among the people were left to remain as vinedressers and compulsory laborers.

- And some of the **lowly** people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. (2 Kings 25:12)

- Yehowah God is one who acts for the **lowly** ones so as to give them hope.

- So that for the **lowly** one there comes to be hope, but unrighteousness actually shuts its mouth. (Job 5:16)

- The wicked man and the sons of an apostate will have to turn to seek the favor of a **lowly** people, and will have to give back valuable things.

- His own sons will seek the favor of **lowly** people, and his own hands will give back his valuable things. (Job 20:10)

- The wicked one has crushed to pieces and snatched away a house from **lowly** ones, that he did not build.
- For he has crushed to pieces, he has left **lowly** ones, he has snatched away a house itself that he did not proceed to build. (**Job 20:19**)
- Job would have been considered wicked, if he had withheld from the **lowly** ones their delight, or failed to assist a widow.
- If I used to hold back the **lowly** ones from their delight, and the eyes of the widow I would cause to fail. (**Job 31:16**)
- Yehowah God is the one who shows no more favor to a **lowly** one than to a noble, being objective and judging all over their works and deeds.
- There is One who has not shown partiality to princes and has not given more consideration to the noble one than to the **lowly** one, for all of them are the work of his hands. (**Job 34:19**)
- Yehowah God hears the outcry of the **lowly** ones.
- So as to cause the outcry of the **lowly** one to come to him, and so he hears the outcry of the afflicted ones. (**Job 34:28**)
- The man acting with consideration toward a **lowly** one will be declared happy, and in the day of calamity Yehowah God will grant him escape.
- Happy is anyone acting with consideration toward the **lowly** one, in the day of calamity Yehowah will provide escape for him. (**Psalms 41:1**)
- Yehowah God will feel sorry for the **lowly** and poor ones, and he will save them.
- He will feel sorry for the **lowly** one and the poor one, and the souls of the poor ones he will save. (**Psalms 72:13**)

- The Psalmist encourages men to be judges for the **lowly** one and the fatherless boy, and do justice to the one of little means.
- Be judges for the **lowly** one and the fatherless boy. To the afflicted one and the one of little means do justice. (**Psalms 82:3**)
- Yehowah God will provide escape for the **lowly** and poor ones, and deliver them out of the hands of the wicked ones.
- Provide escape for the **lowly** one and the poor one, out of the hand of the wicked ones deliver them. (**Psalms 82:4**)
- Yehowah God raises up the **lowly** one from the very ashpit, and exalts the poor one.
- Raising up the **lowly** one from the very dust, he exalts the poor one from the ashpit itself. (**Psalms 113:7**)
- The material possessions of a rich man he sees as his strong town, but the ruin of the **lowly** ones is their poverty.
- The valuable things of a rich man are his strong town. The ruin of the **lowly** ones is their poverty. (**Proverbs 10:15**)
- Anyone defrauding the **lowly** ones, has reproached his maker.
- He that is defrauding the **lowly** one has reproached his Maker, but the one showing favor to the poor one is glorifying Him. (**Proverbs 14:31**)
- Better it is to be **lowly** in spirit in the company of meek ones, than to divide spoil with self-exalted ones.
- Better is it to be **lowly** in spirit with the meek ones than to divide spoil with the self-exalted ones. (**Proverbs 16:19**)
- Wealthy ones have many friends, but the **lowly** ones gets separated even from his companions.
- Wealth is what adds many companions, but one that is **lowly** gets separated even from his companion. (**Proverbs 19:4**)

- He that shows favor to the **lowly** ones is lending to Yehowah God himself, and Yehowah God will repay that one.
- He that is showing favor to the **lowly** one is lending to Yehowah, and his treatment He will repay to him. (**Proverbs 19:17**)
- Anyone stopping his ear from the complaining cry of the **lowly** one, his call for help, will also fall upon deaf ears.
- As for anyone stopping up his ear from the complaining cry of the **lowly** one, he himself also will call and not be answered. (**Proverbs 21:13**)
- He that is kindly in eye will gain a blessing, for he has given food to the **lowly** one.
- He that is kindly in eye will be blessed, for he has given of his food to the **lowly** one. (**Proverbs 22:9**)
- Any man defrauding the **lowly** one to gain riches for himself and anyone giving to rich people, is surely destined for want.
- He that is defrauding the **lowly** one to supply many things to himself, he also that is giving to the rich one, is surely destined for want. (**Proverbs 22:16**)
- Do not crush a **lowly** one just because he is **lowly** and one can do so, neither crush the afflicted one in the gate.
- Do not rob the **lowly** one because he is **lowly**, and do not crush the afflicted one in the gate. (**Proverbs 22:22**)
- An able-bodied man who afflicts the **lowly** ones, is like rain that washes away, so that there is no food.
- An able-bodied man that is of little means and that is defrauding the **lowly** ones is as a rain that washes away so that there is no food. (**Proverbs 28:3**)

- He that multiplies his riches through usury and collecting interest, is collecting these things merely for the benefit of the one showing favor to the **lowly** ones.
- He that is multiplying his valuables by interest and usury collects them merely for the one showing favor to the **lowly** ones. (**Proverbs 28:8**)
- A rich man views himself as wise, but a **lowly** one who possesses true discernment can easily search him through.
- A rich man is wise in his own eyes, but the **lowly** one who is discerning searches him through. (**Proverbs 28:11**)
- A wicked ruler ruling over a **lowly** people is like a growling lion or an onrushing bear.
- As a growling lion and an onrushing bear is a wicked ruler over a **lowly** people. (**Proverbs 28:15**)
- The righteous one is familiarizing himself with the legal claim of the **lowly** ones, while wicked ones turn away such cases.
- The righteous one is knowing the legal claim of the **lowly** ones. He that is wicked does not consider such knowledge. (**Proverbs 29:7**)
- The throne of a king judging the **lowly** ones in trueness is one firmly established for all time.
- Where a king is judging the **lowly** ones in trueness, his throne will be firmly established for all time. (**Proverbs 29:14**)
- The wicked rulers of Yehowah God's people pushed the **lowly** ones away from a legal case and wrested away justice from the afflicted ones.
- In order to push away the **lowly** ones from a legal case and to wrest away justice from the afflicted ones of my people, for the widows to become their spoil, and that they may plunder even

the fatherless boys! (**Isaiah 10:2**)

- Jesus thus judged the **lowly** ones with righteousness.
- And with righteousness he must judge the **lowly** ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth, and with the spirit of his lips he will put the wicked one to death. (**Isaiah 11:4**)
- The Philistines do not care for the poor and **lowly** ones among their own people, and so Yehowah will comfort these ones. He will bring a famine upon Philistia, because they have not cared for them, and who ever remains after this famine will be killed. Today many give lip service to the Bible, and when it comes to caring for the needs of the poor and homeless people, they ignore their responsibilities.
- And the firstborn ones of the **lowly** ones will certainly feed, and in security the poor ones themselves will lie down. And with famine I will put your root to death, and what remains over of you will be killed. (**Isaiah 14:30**)
- When Yehowah motivates the nations to remove all religions from the earth, then the **glory of Jacob**, **his true worship** will become **lowly** or trampled down.
- Then true worship will become **lowly**, and it will not prosper, for **religion** will not be publicly allowed on earth.
- And it must occur in that day that the glory of Jacob will become **lowly**, and even the fatness of his flesh will be made lean. (**Isaiah 17:4**)
- Yehowah has become a stronghold to poor, **lowly** and defenseless ones, whom the leaders of the earth act tyrannically against. He is like a dry place of shelter in a rainstorm, and a shady place from the heat. When wicked men rain down hard against the lowly ones, he will be their shelter.

- For you have become a stronghold to the **lowly** one, a stronghold to the poor one in the distress that he has, a refuge from the rainstorm, a shade from the heat, when the blast of the tyrannical ones is like a rainstorm against a wall. (**Isaiah 25:4**)

- Once Yehowah abases the religious and political leaders, the **lowly** one will be put on high, and the once **lowly** ones will walk in a new path on an elevation, and trample down the way of such wicked ones.

- The foot will trample it down, the feet of the afflicted one, the steps of the **lowly** ones. (**Isaiah 26:6**)

- Yehowah resides high above all, both in power, wisdom and spiritual values, a Holy place, that men truly cannot know. He chooses to **dwell** with men who are **crushed** and **lowly in spirit**, in order to help them revive their spirits, and to sustain the heart of the one being crushed.

- He allows, **crushing circumstances** to overtake us, but then helps each one to endure in spirit, and to develop good qualities of heart, by their endurance of discipline. Thus like a loving father, he comes to the aid of those most in need of his help. He favors those who willingly endure trying circumstances, and develop good spiritual qualities, like their father has.

- For this is what the High and Lofty One, who is residing forever and whose name is holy, has said; In the height and in the holy place is where I reside, also with the one crushed and **lowly** in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed. (**Isaiah 57:15**)

- Just a few of the poor and **lowly** people of the land were allowed to remain, and they were put to compulsory service and to tending vineyards.

- And some of the people, the **lowly** ones who had nothing at all, Nebuzaradan the chief of the bodyguard let remain in the land of Judah, and he went on to give them vineyards and compulsory services on that day. (**Jeremiah 39:10**)

- In time the scattered military forces, that were scattered over all of the land, came to realize, that Gedaliah had been appointed to run the land under Babylonian rule. In time they began to realize, that it was now safe to return to Gedaliah in Mizpah. But many of these men were not in agreement, that they should willingly submit to the Babylonians.

- In time all the chiefs of the military forces who were in the field, they and their men, got to hear that the king of Babylon had commissioned Gedaliah the son of Ahikam over the land and that he had commissioned him over the men and women and little children and some of the **lowly** people of the land, who had not been taken into exile in Babylon. (**Jeremiah 40:7**)

- There were only a few left remaining in the city **lowly** ones and the deserters, who had taken God's counsel through Jeremiah. There were with these ones a few master craftsmen, and they were all taken into exile in Babylon.

- And some of the **lowly** ones of the people and the rest of the people that were left remaining in the city and the deserters that had fallen away to the king of Babylon and the rest of the master workmen Nebuzaradan the chief of the bodyguard took into exile. (**Jeremiah 52:15**)

- Nebuzaradan let remain in the land, just a few of the **lowly** people of the land as vinedressers and compulsory laborers. The land's produce would be harvested, and then they likely would also be removed. It was the end of summer, and the land was no doubt full of produce.

- An some of the **lowly** ones of the land Nebuzaradan the chief of the bodyguard let remain as vinedressers and as compulsory

laborers. (**Jeremiah 52:16**)

- **With Satan the Devil out of the way and all false religion removed they will have a fresh start at making their way successful in all the earth. However they will be a **lowly** kingdom and will no longer dominate the earth or God's people Spiritual Israel.**
- **And I will bring back the captive group of the Egyptians, and I will bring them back to the land of Pathros, to the land of their origin, and there they must become a **lowly** kingdom. (**Ezekiel 29:14**)**
- **Yehowah then shows Amos, that they grind down the poor, **lowly** and homeless people right to the very dust, and the way of meek ones, they turn aside. Also a man and his father among them, have gone to the same woman for sex relations, which profanes Yehowah's holy name, and yet, they see no wrong in this.**
- **They are panting for the dust of the earth on the head of **lowly** persons, and the way of meek people they turn aside, and a man and his own father have gone to the same girl, for the purpose of profaning my holy name. (**Amos 2:7**)**
- **Yehowah then calls the leaders of the region of Samaria east of the Sea of Galilee, cows, who are on the mountain or government of Samaria, for they are defrauding the **lowly** ones, and crushing the poor people, who are pleading to their masters to let them come and drink, but who are withholding their milk from them to sustain them. Their land was a fertile and productive land, but its government oppressed the people, withholding the good of the land away from them.**
- **Hear this word, you cows of Bashan, who are on the mountain of Samaria, who are defrauding the **lowly** ones, who are crushing the poor ones, who are saying to their masters; Do bring, and let us drink! (**Amos 4:1**)**

- Like a wicked landowner you keep taking money from **lowly** people worldwide who can ill afford it, and instead of using it properly to produce new books of **insight** and **understanding**, you simply use it to build up **houses of hewn stone**, delightful residences in the heart of the world's wealthiest city so that yourselves can dwell within them.
- Yehowah is driving you out of them! The worldwide field that you have cultivated will not be around at the season of fruits for you to rejoice in the product of the vine, for you have behaved indecently.
- Therefore, for the reason that you are extracting farm rent from someone **lowly**, and the tribute of grain you keep taking from him, houses of hewn stone you have built, but you will not keep dwelling in them, and desirable vineyards you have planted, but you will not keep drinking the wine of them. (**Amos 5:11**)
- They want to buy **lowly**, needy people for silver, trading people like they were a commodity. This valuation of people is that a **lowly** one is worth about the price of a pair of sandals. All that they ever think about is making money. Sound familiar? They even sell shoddy products, like the refuse of grain.
- In order to buy **lowly** people for mere silver and someone poor for the price of a pair of sandals, and that we may sell mere refuse of grain? (**Amos 8:6**)
- Then Yehowah God will let remain among his people a group of them who are humble and **lowly** of heart, and those ones then, will actually take refuge in the name of Yehowah God to time indefinite.
- And I shall certainly let remain in the midst of you a people humble and **lowly**, and they will actually take refuge in the name of Yehowah. (**Zephaniah 3:12**)
- Jesus then invites all interested ones to take up the yoke with him in the service of his God, Yehowah. They must be willing to learn from him, for he is the great teacher. They will find in sharing his yoke,

that he is mild tempered, and **lowly** in heart toward others. All those doing so, will thus find refreshment for their souls, for their work together will be enjoyable and light.

- Take my yoke upon you and learn from me, for I am mild-tempered and **lowly** in heart, and you will find refreshment for your souls. (**Matthew 11:29**)

- Mary then showed that Yehowah God had in the past brought down men of power from their thrones, and he had exalted even the **lowly** ones, just as he was now doing with her.

- He has brought down men of power from thrones and exalted **lowly** ones. (**Luke 1:52**)

- Just as we should view ourselves as good-for nothing slaves, after we have done all the things assigned to us, so we should view our brothers the same way. We should not get caught up in minding lofty things.

- Look at Christendom with her pomp, regalia and ceremony, surely she has completely missed the point. Look at the offices and titles of even more humble religions like Jehovah's Witnesses and many others, who have Governing Bodies and President and Vice Presidents and special offices without end, and titles for every form of Christian service.

- The Catholic Church has Popes and Bishops and Cardinals and Priests and Right Reverends. It sounds more like a game of chess, than true Christianity, does it not? Is this not a minding of the lofty things, things, that are a part of the desires of the fallen flesh?

- We are counseled not to become discreet in our own eyes. This means, that the current understanding of the Bible that we have, must always be subject to change, as understanding flows outward from Yehowah God through his Holy Spirit to the members of the congregation. This spirit can come from any of the anointed members of the congregation, and should be examined in the light of truth, by

all, and tested, as to its harmony and support of all the rest of our knowledge and understanding. To do anything less is to reject Yehowah God himself.

- Be minded the same way toward others as to yourselves, do not be minding lofty things, but be led along with the **lowly** things. Do not become discreet in your own eyes. (**Romans 12:16**)
- Paul now asks them there in Corinth to be Christ-like exhibiting reasonableness and a yielding spirit. Paul always acts lowly among them, and his appearance is **lowly** when he comes to them in person. This contrasts to his boldness in his letters.
- Now I myself, Paul, entreat you by the mildness and kindness of the Christ, **lowly** though I am in appearance among you, whereas when absent I am bold toward you. (**2 Corinthians 10:1**)
- Now referring back to his counsel to find joy in their suffering as anointed Christians, James shows that the **lowly** or poorer brother should exult over his exaltation, that of being selected to be a future son of God, his firstborn among men.
- But let the **lowly** brother exult over his exaltation. (**James 1:9**)