

**Text: 1 Pt 5.6-7**

Last week we talked about *pride*, the fundamental sin. This week, we continue on the theme but with a direction to the solution, rather than just a warning of the danger.

There is a meaning to the word *proud* that is noted in my dictionary as “chiefly British” (which means we use it this way in Canada).

proud: “raised above a surrounding area”<sup>1</sup>

I learned this in building things, a board that is sticking out above other boards is “proud.”

The meaning perfectly illustrates *pride/proud*: the one who is proud (in his own mind at least) sticks out above others, he is superior.

The folly of this notion is that *pride* is self-inflicted.

It is not that you *are* outstanding, its that you *think* you are outstanding.

How can we overcome this? Our text tonight will give an answer.

Before we read it, I would also like to remind you that there is uncertainty over the paragraph divisions. We are in a new topic from that which started the chapter (“elders”), but Peter eases us into it so it is a little difficult to see where the division is.

Read 1 Pt 5.1-7, text 6-7

Our title is the solution to pride in summary form:

*The Soul at Rest in God*

**Proposition:** The antidote for pride comes when we orient our spirits under God, who is supreme over all.

## I. Reorient your person under God

A. The command (“humble yourselves”) is a peremptory call to action

1. This is something you must do immediately
2. This isn't “quietism” — simple passivity

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<sup>1</sup> Frederick C. Mish, ed., *Merriam-Webster's Collegiate Dictionary*, 11th ed. (Springfield, Mass.: Merriam-Webster, Inc., 2003).

3. This involves a change of thinking

B. The word “humble” is the same root as we saw in v. 5:

1. “clothe yourselves with **humility**”

2. “GOD ... GIVES GRACE TO THE **HUMBLE**”

The thing to remember is that the secular world didn't hold humility in high esteem. (They weren't proud about humility!)

Meaning:

a. To cause to be lower

b. To cause someone to lose prestige or status [*humble, shame, humiliate*]

c. To cause someone to be humble in attitude

d. To subject to strict discipline [*constrain, mortify*]

The secular world sees this as “putting someone down” or “shaming.” They can't imagine “shaming” one's self, though they might value a mild and generous leader.

C. Essential insight into humility

1. The action in the command is “self-lowering”

2. The object under which you lower yourself is “the mighty hand of God”

a. The phrase was used often in the OT, esp. when God delivered Israel out of Egypt with his mighty hand

b. When God uses his mighty hand, nothing can oppose it

3. The action of lowering yourself under God's hand is a “reorientation”

a. It assumes you are proud (your board is sticking up)

b. It assumes your pride is empty: you inflated yourself

c. It acknowledges our God as the truly mighty one

d. The essence of the first sin: “you shall be like God”

- e. That's where pride starts: your board sticks out, you act like you think you are God
- f. So humbling yourself is reorienting yourself with respect to God: He is God, you are His servant

## II. Wait on God for exaltation

### A. God created men with nobility

- 1. Everyone has gifts and abilities ... from God
- 2. Sin marred our gifts, but God's goals and gifts remain for us and for creation

### B. If you reorient yourself under God's mighty hand, you give over to God your own promotion

- 1. The passage talks of two things God gives us
  - a. Grace: God gives grace to the humble (5)
  - b. Exaltation: to lift up in the sense of "honor, fame, position, power, or fortune"<sup>2</sup>

Grace sustains us now, exaltation (future tense) awaits.

### C. The exaltation refers to something to come "at the proper time"

- 1. This is an eschatological hope
- 2. There is a future high position for saints

We will judge angels, we will rule the world (with Christ)

Jesus told a parable to teach this kind of attitude: Lk 14.7-11

Lk 14.7-11 ¶ And He *began* speaking a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them,<sup>8</sup> "When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him,<sup>9</sup> and he who invited you both will come and say to you, 'Give your

<sup>2</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000).

place to this man,' and then in disgrace you proceed to occupy the last place.<sup>10</sup> "But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you."<sup>11</sup> "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

The thing about humbling ourselves is we are putting ourselves in the hands of God to evaluate us properly, in due time.

### III. Cast on God every burden

A. The follow-on isn't a new command, it's part of the command to humble yourself

1. Some translations make it a command (imperative)
2. The form is a participle, which makes it "concurrent" with the command
3. One commentator calls it an "instrumental" participle:

"it explains *how* believers can humble themselves under God's strong hand."<sup>3</sup>

B. What does this teach us?

1. KJV uses "care" here, NAU "anxiety"

"All your anxiety. (*pasan tēn merimnan humōn*), standing emphatically before the participle, unites all the readers' individual cares and concerns, whether due to memories of the past, pressures of the present, or fears concerning the future, into one burdensome whole. None of those anxious distracting concerns, prompting fear and worry, is excluded from the directive."<sup>4</sup>

<sup>3</sup> Schreiner, *1, 2 Peter, Jude*, 240.

<sup>4</sup> Hiebert, *1 Peter*, 313.

2. How do we handle problems? Usually we try to lift them with our own strong arms — “I’ve got this.”
3. If we humble ourselves under the mighty hand of God, we put our problems in his hands.
  - a. Worry is a mental method of lifting our problems out of God’s hands and picking them up again ourselves
  - b. The reality is that life is too overwhelming for all of us: none of us escapes problems too big for us to handle
  - c. The humble heart learns to trust God, to rest in God

### *The Soul at Rest in God*

Is your soul at rest in God?

#### **Conclusion:**

Often when we think of humility, we are thinking of putting down our boastful blustery self. That is certainly part of it.

God is God and we are not.

One key way to learn humility is to lay our anxieties in the hands of God and leave them there.

**Proposition:** The antidote for pride comes when we orient our spirits under God, who is supreme over all.