

Be Humbled

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1 Peter / 1 Peter 5:5–7 . July 31, 2022

INTRODUCTION

1. We are looking again today at 1 Peter chapter 5
2. Please take your Bibles and turn to 1 Peter chapter 5
3. Beginning at verse 5 Peter says...
 - 1 Peter 5:5–7 NASB95**
 - ⁵ You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.
 - ⁶ Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,
 - ⁷ casting all your anxiety on Him, because He cares for you.
4. If you haven't noticed already, I have titled this message in the passive as "be humbled" because that is the tense that is used of the command in verse 6
5. We must not forget that Peter is addressing his persecuted flock
6. In verses 1-4 he told the elders in the church to shepherd this persecuted flock with a willing, voluntary oversight because this is God's will
7. God wants them to be eager examples and not lord over His flock
8. As we begin verse 5, he returns to addressing the church, the people
9. First he addresses the "younger people"
10. He calls for their submission and then he addresses the rest of the congregation and calls for their humility and trust
11. For any church to function it must have these three 3 qualities: submission, humility, and trust
12. Before we look closely at this, notice that Peter uses again the word "likewise"
13. He used it twice in chapter 3 (vv.1, 7)

14. He says that after he called for submission to governmental authorities (2:13-14), and their masters (2:18), they too were to be submissive in their marital relationships (3:1, 7)

· Now he adds a 4th area where they are to submit...

I. Be Subject to Your Elders (v.5a)

He says, “You younger men, likewise, be subject to your elders”

- a. He addresses this to the “younger men” but more specifically to younger men and women
 - i. The plural noun is used here to refer to a mixed group of men and women (Grudem)
 - ii. The reason why he speaks to those who are “younger” is because they are the group that needs to be reminded most of the spiritual authority in the church
 - iii. And they are the group that “tends to be the most aggressive and headstrong...of any group” (MacArthur)
 - iv. Everyone in the church is to submit to their elders (leaders)
 - v. [Hebrews 13:17](#), “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”
- b. To “be subject” (hupotasso, aor.pass.imp.) means “to line up under” (MacArthur)
 - i. This is a military term and a command
 - ii. Used with the aorist tense it “calls for an attitude of voluntary submission on the part of the younger to be shown” (Hiebert) to the elders of the church
 - iii. Peter is calling for “everyone in the church to put aside self promoting pride and willingly place themselves under the leadership of their shepherds” (MacArthur)
 - iv. Paul told the Corinthians in [1 Corinthians 16:15-16](#), “15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), 16 that you also be in subjection to such men and to everyone who helps in the work and labors.”
 - v. He told the Thessalonians in [1 Thessalonians 5:12-13](#), “12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another.”
 - vi. Back in chapter 3 of 1 Peter, Peter had already told the church in [1 Peter 3:8-9](#), “8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.”

· Next Peter calls for them to...

II. Clothe Yourselves with Humility (vv.5b-7)

- a. Just as submission is for everyone so is humility
- b. True submission is not without humility
- c. This is to be shown “toward one another”
- d. The word for “humility” (tapeinophrosunen, n) means a “lowliness of mind,” or “self-abasement” (MacArthur)

1 Peter: The MacArthur New Testament Commentary Humility

Perhaps even more so than today, humility was not an admired trait in the first-century pagan world. People saw it as a characteristic of weakness and cowardice, to be tolerated only in the involuntary submission of slaves.

> But...

i. Humility is a character virtue of God’s people

1. Moses was said to be the most humble man on all the earth - [Numbers 12:3](#), “(Now the man Moses was very humble, more than any man who was on the face of the earth.)”
2. Jesus was humble - [Matthew 11:29](#), “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.”

ii. This word specifically describes the attitude of one who willingly serves, even in the lowliest tasks

1. Jesus willingly went to the cross - [Philippians 2:5-8](#), “5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”
2. Peter probably had in mind the scene in [John 13](#) where Jesus washed the disciple’s feet
3. [Romans 12:16](#), “Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.”

iii. Peter says they were to “clothe [themselves] with humility” like putting on a garment

1. The word for “clothe” (egkomboomai) is used only here and referred to “a long white apron or outer garment that was commonly worn by slaves” (Barnes)
2. “Believers are to put on the apron of humility to serve one another” (Moffatt)
3. “Our entire being is to be covered with the virtue of humility” (Sproul)

4. [Colossians 3:12](#), “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;”
- iv. Peter gives the reason why they were to be “clothe[d]...with humility...for God is opposed to the proud, but gives grace to the humble” (v.5b)
1. God hates pride - [Proverbs 6:16-17](#), “16 There are six things which the Lord hates, Yes, seven which are an abomination to Him: 17 Haughty eyes, a lying tongue, And hands that shed innocent blood,”
 2. Pride is a sin - [Proverbs 21:4](#), “Haughty eyes and a proud heart, The lamp of the wicked, is sin.”

This “is the attitude that overvalues self and undervalues others...It is that thought of the heart, that little look and that turn of the face, that flash of the eye which says you are better than someone else” (McGee)

Stuart Scott says, “When someone is proud they are focused on self. This is a form of self-worship. A person is prideful who believes that they, in and of themselves, are or should be the source of what is good, right and worthy of praise. They, also believe that they, by themselves, are (or should be) the accomplisher of anything that is worthwhile to accomplish, and that they should certainly be the benefactor of all things. In essence, they are believing that all things should be from them, through them, and to them or for them. Pride is competitive towards others, and especially toward God. Pride wants to be on top. Thomas Watson is quoted to have said, ‘Pride seeks to ungod God.’ This phrase certainly describes the arrogant.

Scott asks, “But what about those who are caught up in self-pity, who are self absorbed with a sense of failure? This too is pride. They are just on the flip side of the pride ‘coin.’ People who are consumed with self-pity are focusing on their own selves too much. They are not concerned with the glory of God and with being thankful for what good gifts and talents the Lord has given them, but instead are focused on how they think they have gotten a ‘raw deal,’ or how they are not ‘as good as’ someone else. Self-pitying people desperately want to be good, not for the glory of God, but for themselves. They want to do things for and by their own power and might for the personal recognition. They want everyone to serve them, like them, and approve of them. When these desires are not fulfilled, a prideful person will become even more inwardly focused and will continue a vicious cycle. The self-focused person who bemoans the fact that they are not what they desperately want to be (elevated and esteemed) should not be deceived by thinking they are not proud. Nothing could be further from the truth. To sum it all up, a proud person believes that life is all about them—their happiness, their accomplishments, and their worth” (The Exemplary Husband, 179).

Scott gives this definition of pride as “The mindset of self (a master’s mindset rather than that of a servant): a focus on self and the service of self, a pursuit of self-recognition and self-exaltation, and a desire to control and use all things for self” (179).

3. Pride is against God (it is an abomination to Him)

Because it is against God, as all sin is, God responds specifically to it. There are at least six passages that speak specifically about pride and God’s response to it.

- a. [Psalm 31:23](#), “O love the Lord, all you His godly ones! The Lord preserves the faithful And fully recompenses the proud doer.”
- b. [Psalm 101:5](#), “Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure.”
- c. [Psalm 119:21](#), “You rebuke the arrogant, the cursed, Who wander from Your commandments.”
- d. [Proverbs 15:25](#), “The Lord will tear down the house of the proud, But He will establish the boundary of the widow.”
- e. [Proverbs 16:5](#), “Everyone who is proud in heart is an abomination to the Lord; Assuredly, he will not be unpunished.”
- f. [James 4:6](#), “But He gives a greater grace. Therefore it says, “God is opposed to the proud, but gives grace to the humble.”

Stuart Scott again says that “The enemy of humility is pride. You cannot have humility where pride exists. Pride is the opposite of humility and it is one of the most loathed sins in God’s sight” (176).

Scott gives a list of the manifestations of pride. He says, “As we have said, pride is blinding. This fact is why it is often difficult to see pride in ourselves, and yet so easy to see it in others. Here is a sample list of pride manifestations that can easily clear away the smoke of any self-righteousness:

(1) Complaining against or passing judgement on God

A proud person in a difficult situation thinks, ‘Look what God has done to me after all that I have done for Him.’

(2) A lack of gratitude in general

Proud people usually think they deserve what is good. The result is, they see no reason to be thankful for what they receive. As a matter of fact, they may even complain because they think they deserve better. They tend to be critical, complaining and discontent. The proud person is not in the practice of being thankful toward God or others.

(3) Anger

A proud person is often an angry person. One's anger can include outbursts of anger, withdrawing, pouting, or frustration. A person most often becomes angry because his 'rights' or expectations are not being met.

(4) Seeing yourself as better than others

A proud person is usually on top looking down on others. He gets easily disgusted and has little tolerance for differences.

(5) Having an inflated view of your importance, gifts and abilities

Many proud people have a very wrong perception of themselves. They need a loving dose of reality. They need to hear, "What do you have that God didn't give you?"

(6) Being focused on the lack of your gifts and abilities

Some proud people may not come across proud at all, because they are always down on themselves. This is still evidence of pride because one is focused on self and wants self to be elevated. Having a "woe is me" attitude is self-pity, which is pride.

(7) Perfectionism

People who strive for everything to be perfect often do so for recognition. They may do it so they can feel good about themselves. Whatever the reason, this behavior is very self-serving and proud. The basic problem is making things that are less important, more important.

(8) Talking too much

Proud people who talk too much often do it because they think that what they have to say is more important than what anyone else has to say. When there are many words, sin is generally unavoidable.

(9) Talking too much about yourself

A person who is proud may center on themselves in conversation. Sharing personal accomplishments and good personal qualities with others can be bragging or boasting.

(10) Seeking independence or control

Some proud people find it extremely difficult to work under someone else or to submit to an authority. They have to be their own boss. They might say, "I don't need anyone," or "I don't need accountability for my faith and doctrine." They are often rigid, stubborn, headstrong, and intimidating. They may also say, "It's my way or no way".

(11) Being consumed with what others think

Some proud people are too concerned about the opinion of others. Many of their decisions are based on what others might think. Some are in a continual pursuit of gaining the approval and esteem of others. Focusing on what others think of you or trying to impress others is being a man-pleaser rather than a God-pleaser.

(12) Being devastated or angered by criticism

Proud people usually struggle a great deal with criticism. Such people cannot bear that they are not perfect or have weaknesses because they cannot accept who they really are.

(13) Being unteachable

Many proud individuals know it all. They're superior. They can't seem to learn anything from someone else.

(14) Being sarcastic, hurtful, or degrading

Proud people can be very unkind people. Those who belittle other people usually want to raise themselves up above others. Very often this can be quite cleverly done through jesting. They may excuse themselves by saying, "That's just the way I am. That's my personality."

(15) A lack of service

Proud people may not serve because they are not thinking of others, or because they want to be coaxed to serve and don't want to continue if there is no praise. Needing recognition is a sure sign of the wrong motives in service.

(16) A lack of compassion

A person who is proud is rarely concerned for others and their concerns. They cannot see beyond their own desires.

(17) Being defensive or blame-shifting

You will often hear a proud person say, "Are you saying it's my fault?" or "Well, what about you?"

(18) A lack of admitting when you are wrong

A proud person will make a great many excuses such as, "I was tired," or "I was having a bad day."

(19) A lack of asking forgiveness

Proud people rarely admit their sin or ask for forgiveness of others. They either cannot see their sin because they are blinded by their pride, or they just can't seem to humble themselves before someone else and ask forgiveness.

(20) A lack of biblical prayer

Most proud people pray very little, if at all. Proud people who do pray usually center their prayers on themselves and their desires, rather than God and others.

(21) Resisting authority or being disrespectful

A proud person may detest being told what to do. We might say he or she has a submission problem. What they actually have, however, is a pride problem. It is simply displaying itself in a lack of submission.

(22) Voicing preferences or opinions when not asked

A proud person might not be able to keep his preferences or opinions to himself. He will offer it when it is not asked for. These preferences are usually voiced without consideration for others.

(23) Minimizing your own sin and shortcomings

A proud person typically believes that their sin is no big deal. They think they have a little sin and others have a great deal of it.

(24) Maximizing others sin and shortcomings

To the proud person, other people are the problem. They may magnify or bring attention to the sin of others by gossiping about the other's sin.

(25) Being impatient or irritable with others

A proud person might be angry with other people because they are concerned that their own schedule or plans are being ruined. They are often inflexible on preference issues.

(26) Being jealous or envious

Often when they do not enjoy the same benefits, proud people have a hard time being glad for other's successes or blessings.

(27) Using others

The proud person usually views others in terms of what those people can do for them and their interests. Their focus is not on ministering to others. Everything is for them and about them.

(28) Being deceitful by covering up sins, faults, and mistakes

Some proud people will do just about anything in order for others not to find out negative things about them.

(29) Using attention-getting tactics

A proud person may try to draw attention to themselves through dress, bizarre behavior, being rebellious, always talking about their problems, etc.

| (30) Not having close relationships

| Proud people often have no use for close relationships, thinking that the trouble outweighs the benefits. They may see themselves as so self-sufficient that they do not need other people (180-183).

4. God is opposed to the proud but gives grace to the humble

- a. This is a quote from [Proverbs 3:34](#) “Though He scoffs at the scoffers, Yet He gives grace to the afflicted.”
- b. It is also quoted in [James 4:6](#), “But He gives a greater grace. Therefore it says, “God is opposed to the proud, but gives grace to the humble.”
- c. [Isaiah 57:15](#), “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.”
- d. Paul knew the grace that comes to the humble when he said in [2 Corinthians 12:7-10](#), “7 Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! 8 Concerning this I implored the Lord three times that it might leave me. 9 And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”

· Since God is opposed to the proud and gives grace to the humble, they were to...

III. Humble Yourselves (vv.6-7)

Peter says, “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you.”

1. The word Peter uses here for “humble” (tapeinoo, aor.pass.imp.) is a passive imperative which should be translated “be humbled”

Hebrews–Revelation Comment

Many have found this odd and thus choose to give the imperative the force of the middle voice: “humble yourselves.” Other commentators argue that the command must be linked “to the readers’ situation of persecution and social ostracism.... The point is that they must accept the state of humiliation imposed on them ... , in one sense by unbelievers but in another sense by God.”

2. They must “allow [themselves] to be humbled, accept your humiliation” (Selwyn)
3. They must be “willing to take a low place” (Barnes)

4. “True humility is grounded in recognition of our need for, and dependence upon, God” (Hiebert)

1 Peter (a) The Duty of Humility Godward (v. 6)

Peter was not calling for passive resignation or a forced humiliation, but for a voluntary acceptance of the humiliating circumstances that befell the readers under God’s permissive will. They were to accept “the fiery trial” (4:12, ASV) that they were experiencing as coming to them “under God’s mighty hand.”

- a. Pharaoh would not do this - [Exodus 10:3](#), “Moses and Aaron went to Pharaoh and said to him, “Thus says the Lord, the God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.’”
- b. Belshazzar would not do this either - [Daniel 5:22](#), “Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this”
- c. The Pharisees also would not humble themselves - [Luke 18:9-14](#), “9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 “The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 ‘I fast twice a week; I pay tithes of all that I get.’ 13 “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, the sinner!’ 14 “I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”
- d. People today refuse to humble themselves or allow God’s sovereign hand to humble them though they are “under the mighty hand of God”
 - i. They shake their fist at Him not realizing that God is the sovereign of the universe
 - ii. When Peter says, “under the mighty hand of God”, he is using a description “of God’s sovereign power at work in and through the elders of the church, as well as in the life experience of His people” (MacArthur)
 - iii. Trials and persecutions humble us. We must accept the humiliation they bring!

› **Here’s how they were to accept their humiliation...**

- e. “casting all your anxiety on Him, because He cares for you.”

1 Peter (b) The Rest in God’s Care (v. 7)

“When we turn ourselves over to God in every situation of life,” Mounce remarks, “knowing that the One who led his people out of Egyptian slavery has allowed our affliction is in full control, we are enabled to cast our anxieties on him.”

Charles Spurgeon said, “He does not say “laying all your cares on him,” but he uses a much more energetic word. You have to cast the load upon the Lord; the act will require effort. It is no child’s play to cast all our cares on our Lord when there are six little

children, shoes worn out, cupboard empty, purse bare, and the deacons talking of reducing the scanty salary. Here is a work worthy of faith. You will have to lift with all your soul before the burden can be shifted and the anxiety cast upon the Lord. That effort, however, will not be half so exhausting as the effort of carrying your load yourself.

- i. [Psalm 55:22](#), “Cast your burden upon the Lord and He will sustain you; He will never allow the righteous to be shaken.”

1 Peter: The MacArthur New Testament Commentary Trust

David’s anxiety came from attacks by a Judas-like friend (see vv. 12–14), a most difficult trial to bear since it comes from one who is loved and trusted. Peter drew from that text to instruct all believers in all kinds of trouble to follow David’s example and give themselves to the Lord’s care (cf. 2:23; 4:19).

- ii. “casting” (epiripto, aor.act.part.) means, “placing upon, throwing upon, handing over to,” depicts a decisive, energetic act” (Hiebert)

- 1. It is used in [Luke 19:35](#) of “throwing a blanket over an animal.”

- 2. Peter exhorts believers to throw on the Lord all their anxiety” (MacArthur)

- iii. “anxiety” (merimna) is a word that includes “all discontentment, discouragement, despair, questioning, pain, suffering, and whatever other trials they encounter” (MacArthur)

- 1. [Nahum 1:7](#), “The Lord is good, A stronghold in the day of trouble, And He knows those who take refuge in Him.”

- 2. [2 Corinthians 1:9-10](#), “9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; 10 who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us”

- iv. “because He cares for you”

- 1. “cares” is melei, (pres.act.ind.)

- 2. God’s care, “though tender and comprehensive, causes no anxiety to Him” (Spurgeon)

> **Martin Luther said...**

The Epistles of St. Peter and St. Jude: Preached and Explained Chapter 5

You have such a promise as this, whereby you may rest secure that God doth not forsake you, but careth for you. Therefore let all your cares go, and cast your burden on Him. These words are exceedingly precious; how could He have made them more sweet or tender? Why does He employ so great allurements? It is in order that no one might easily despond and give up his purpose. Therefore He gives us

such consolation as this: that God not only looks upon us, but cares also for us, and has a heartfelt regard for our lot.

CONCLUSION

1. God cares for you and me
2. What sweet words from His Word
3. How do you know He cares for you?
4. By the work of His Son on the cross for you!
5. Jesus met you at your greatest need—salvation
6. He continues to “care” for you today and will so in the future
7. Throw yourself on Him now, whether it’s for salvation, or comfort in your trials and persecutions
8. Let’s pray