

# SERMON TRANSCRIPT

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SPEAKER

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Between Two Worlds

PART

18

TITLE

Are You Humble Enough To Enjoy Peace?

SCRIPTURE

1 Peter 5:6-7



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Well, Providence family, it's always a great joy of mine. I say it often when I stand up here, it's almost always the first thing but it's really what I think. I look out and I see so many faces and folks that I love and just I was so encouraged. And so it's good to see you. I hope you've had a great week and if you're a guest here with us we're thrilled that you joined us.

If you have in your hand a Bible, if you want to turn with me to 1 Peter, 1 Peter 5. We're walking through a series this summer through the letter verse by verse and we have to be up to chapter five and verse five. We're only going to look at three verses, but don't worry, they're powerful and I promise that it'll give you something to think about.

If you are new here to Providence, what you just saw in that video it's really important for us to help you see how you can be a part. And so if you're brand new or if you've been here for a long time and you just wonder, "How do I get involved? How do I really plug in?" We created that just for you. And so next week at this time we would love to invite you to learn how to grow, which would be next week.

Let me pray for us, okay? Father in heaven, as we come before you we believe that's exactly what we're doing, we're coming before your word. It's not just a book, it's the book. It's not just a word, it's the words, it's your words. And so I pray that you would do that miracle in our life, that you would pour out your Spirit upon us and that you would break our heart this morning in particular over the pride that exists within our heart. I pray, Father, that you would make a direct strike not just upon our person but upon our pride to protect the person, to protect our community with one another.

I ask, Father, that you would create in our hearts just this enormous amount of interest and curiosity about what you have written and what was meant and how it can be applied today. And I pray that you would give us understanding and wisdom and then give us courage to apply it to our life. Would you speak through weakness? Would you speak through distraction? Would you carry the day in our own hearts this morning, I pray? In Jesus' name, amen.

Well, in 2019 a treasured painting that was actually first painted in the 13th century was actually discovered hanging in the kitchen just over the hot plate, mind you, of a older woman in Northern France who is totally unaware that what that matched her hot plate, which is why she put it there, was of immense value. Just a few months later it was sold at auction for \$26 million. And as I read that this week I thought, in this world treasures aren't always recognized as treasure. Important things are not always seen as important, strong things are not always seen as strong, not everybody here on the earth is able to see everything just as it is, which is why the greatest treasure that we just sang about it we're going to sing about Him forever and ever and ever.

Jesus Christ, the Son of God came to the earth, people looked Him directly in the face and now they hear the gospel and they reject Him. The most valuable of all utterly rejected. You look at people, I don't know if you know that you're creating the image of God, that makes you just immensely valuable, and yet people around

the whole earth are mistreated. And then you look at certain characteristics like humility that are treasured in heaven, that are loved by God, that are the relational glue here on the earth, and it's otherwise almost entirely overlooked.

And you ask the question, why? And here's the why. Humility is overlooked on the earth because humility is only treasured where God is treasured. And in our culture that has looked at God almost like a weed that needs to be pulled so that we can get on with our existence, we know that we need to fill the hole of where God, that transcendent sovereign God used to be used to rule and so something has to fill the hole and so it is ourself. Which is why we hear all the time about the value and virtue of the self.

We hear about self-love, we hear about self-expression, and we hear about self-determination. What that means is love yourself whoever you are. Express whatever it is about you that is you and then determine and declare to others the moral fitness of your expression. And as a result you think about where we are as a country is that pride is one of our virtues and our society is then subsequently plagued by anxiety. I'm going to show you why in a moment. But it's not only plagued by anxiety, it's marked by relational discord. The relational superglue is missing.

And so Peter wrote. For months now I've talked about how Peter is writing to Christians who were persecuted in the Roman Empire. They're scattered from their homes, they're in need of a support structure and Peter knows that some of them have gathered together. They're in little house churches around the Roman Empire and he cares deeply that their relationships with one another stick together. He knows that if they divide, if they separate from one another because pride gets in the way, then they're going to be isolated and isolation produces tremendous vulnerability. And so seeking to protect the unity of Christians with other Christians.

This is what Peter writes. Starting in verse five he says, "Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God so that at the proper time He may exalt you, casting your anxieties on Him because He cares for you."

The first thing I would invite you to consider, not only in this moment, but maybe even some this week, is the truth we find here and that is that is humility is attractive to God. It literally attracts Him. He's aware of it. Now, we also are told that He's also attracted to pride, at least a part of His character He's attracted to pride is opposition. His eyes see pride and humility. These are real things to Him. He looks upon the earth and you see all the craziness in the world, and you have a verse like this and He says that He looks down upon the earth and His eyes search and He sees proud people and they get a certain response, and He sees humble people and they receive a certain response.

I find it absolutely amazing that Peter, well, we just read, he gives four instructions. He tells us to be subject, that was one of the verbs. He tells us to clothe ourselves with humility towards one another, the second. The third is he tells us to humble ourselves under the mighty hand of God, that's the third. And then the last is to cast our anxieties on Him because He cares for us. What you have to see even in the structure of the text is that all of this is built upon one theological Old Testament foundation, it's actually found in Proverbs 3.

In fact, if you look at the text notice what it says. Before this statement he gives two of the instructions. After he will give two more but notice what he says, he gives them and he says, "For," or, "Because." This is why. And then he gives the third and then the fourth, cast, and both of those are built on the word therefore. In other words, what's happening here is this, is that he is coming to them. Now, you have to remember where they're at. This is the first century. When they open up their Bible the only thing they have there is the Old Testament.

What Peter does is he takes a relational core value that's found in the Old Testament on pride and humility and he's going to build upon their assumption and belief that this is true, that God does oppose the proud and He gives grace to the humble. And this is where he builds his instructions upon. Well, before we get to those instructions we should imagine this, that God opposes the proud but He gives grace to the humble.

Let me tell you something you already know and that is that you do not want God as an opponent. Peter says He has a mighty hand. I remember just Friday I was in my office at home and I looked out and I saw some weeds out there and I said, "I've looked at those weeds long enough, I don't want to see those weeds anymore." And so I went out and not only did I spray some of them, I went in and I picked some of them. And what I was doing was, I was being intentional. I looked over the whole front and I was just looking and if I saw something like, that's a weed, I'd walk over there and I'd pull it or I'd spray it.

It's not terribly unlike what he says when he says that God opposes the proud. He looks and when He sees the pride of man's heart and somebody that is ruled by that pride, He says, "That needs to change." Now, sometimes when you hear the word opponent, that's pretty strong. We might say, "Man, pride, it's not that bad. I mean, it's like boasting conceit and I talk trash and do this and I want to push people down, bring myself up." Why is that so intense with the Lord? So much so that He would say that He opposes this kind of a person?

Well, sometimes when we are living on the earth we hear pride and when we see certain behaviors like irritability, or impatience, or selfishness, or boasting, we're like that's what pride is. But what's interesting is if you dig a little deeper and you actually look at the tree what you find is that the fruits that you see with your eyes, they're simply the fruits in the branches. But if you actually dig down deep enough what you'll find in the Bible is three distinct roots, devastating roots of pride that grow way deep down, and these are the reasons that pride is so offensive to the Lord. I want to show you what they are.

The first we're told is that pride rejects God's supremacy. Another way to say this is that pride is a glory thief. That glory is due to somebody else and pride says, "Even though I'm not worthy of that glory, I want to steal that glory." In Isaiah 14 we're actually told of the passage that's written that most theologians believe is actually spoken or quoted from the fall of Lucifer or Satan himself. God created angels, He created archangels, and there was one who looked at the throne and he said, "I'm tired of God having a throne above mine."

And this is what he said. He said, "I will ascend to heaven. Above the stars of God I will set my throne on high. I will make myself like the Most High. This is a created being, being a glory thief. And this is the basis of pride. And you know in your own life how offensive it would be to you if somebody did this to you. For example, let's just say that we went to a ball game, we went to a stadium. We're all in the stadium and we came to see something that's happening down there. We know we're not the point, we know that the fans aren't the point, those people down there are point, that's what we wanted to see.

But just imagine that there's a fan right in front of you who is just so desperately in need of glory that they make it their entire attempt throughout the entire course of the game to turn around and to stay and in the sight line between you and what you came to see. They hold posters that say, "Hey, look at me, look at me." And they jump up and down in the scene and they're trying to distract you. And you would be pissed at this, wouldn't you? You'd say, "You don't understand, I didn't come to see you. You're not the point."

And so it is with pride what it seeks to do is to stand in between the sight line between people and God. And instead of Christians doing our job description, our created job description, which is, do you see Him? There He is. Let me point your attention to God." We stand up and we say, "Hey, He's not so good, but check me out." And God looks at this and He says, "That's offensive to me, when you rob me of glory."

The second route that we find is that pride rejects God's presence, rejects God's presence. The Bible tells us that He's near, that He's present. That we care and that we acknowledge that He's near, that we live our life knowing that He sees everything, that He's pleased and displeased with our life. What pride does is it gets to the place where it says, "I don't even care if He's here and I don't care what He sees.

If you're here in this room and you happen to be over 50 years old this story means a whole lot to you. There was once a king in the Old Testament his name is Uzziah. Uzziah was 16 years old when he became the King of Israel and he reigned for 52 years. And you head his story and it's pretty stellar, he's one of the better kings. For most of the story he was just a godly man, he sought the Lord, he opened the Bible. He sought God's face, he prayed, and God helped him. I mean, God helped him, I mean, God helped him, just blessed him like crazy.

Then you get to a point in the story and this is what it says. It says, "His fame spread far, for he was marvelously helped. But when he was strong and grew proud, to his destruction." You see this word marvelously helped? If you happen to be a young man, a young woman, an older man, if you're young or old man or

woman let me tell you something, if you've not made a devastation of your life it's because you've been marvelously helped. If you have a marriage, if you have kids, if you have a friend in life, if you have a job, you've been marvelously helped. That's what He needs.

That God would look at me and He says, "I am going to help you in a marvelous way." Meaning such help that people will marvel. They'll be astonished. They'll go, "Who helped you become this kind of person?" And it says that when he became strong he grew proud to his own destruction. Do you know what he did? He knew that God was around and he knew that God had said this. He said, "Look, there's a temple and only the priest can come in and offer incense." And one day he said, "You know what? I don't really care if God is near. I don't really care what God thinks. I don't really care what He said, I want to do that job today."

And so he traipse right into the temple. This is near the end of his reign. And the priests, they all run in there like, "You got to get out of here." And he says, "No, I'm not getting out of here." And so the Bible says that God actually opposed him in such a way that leprosy began growing upon his body. Now they said, "We really want to get you out of there." And now Uzziah is like, "I think I want to go too, let me get out of here." The Bible says for the last three years of his life after he had rained for 49 good years, he lived his last years in an outhouse behind the palace. God opposes people who don't recognize that He's near, that He sees, that He listens, that we live in His world.

The third route I want to show you, this is a shorter one, is that pride rejects God's authority. God speaks to the people of Israel and He says, "Look, I will spoil the pride of Judah who refused to hear my words and who stubbornly follow their own heart." In other words, God has written us a book, instructions. Sometimes we think that the height of pride is like to stand up boast. One of the heights of pride is to not believe this book. For us to look and go, "Look, I realize that God has written a book, but I want to close it and the reason I want to close it it's because I've got some good ideas." God says, "I'm going to oppose that kind of pride."

And so He does. He opposes the proud but notice what Peter reminds us, of not only that but He also gives grace to the humble. Listen to me, Providence, this is so important. What he's saying here is there is actually an ingredient that God makes available that can reside in your heart that attracts the gracious assistance of God. There's something that you can possess that He can give that attracts His gracious assistance. Humility is simply the opposite of pride. In other words, it's the glad confession and trust in His supremacy, and His nearness, and His authority. Which is why Isaiah 66:2 we're told that God there says these words, "This is the one to whom I will look. He who is humble, tried in spirit, who trembles at my word, who loves what I have to say."

So the question we have to ask is, well, what brings about this humility? How do we get some of it? But there's a man named, John Stott, and on the basis of this passage he says, "If this is true, and I believe it is, then pride is our greatest enemy that needs to be fought and humility is our greatest friend that needs to be cultivated. But how do you get it? How do you get humility? How do you become a humble person?"

Let me first tell you two ways you don't. The first way you don't become a humble person is by being humiliated. Sometimes we think, "Oh, but maybe so humiliated, they've been humble." We even say that, well, you got a little humble pie. Humiliation is very different from humility and this is how. When a proud heart is humiliated it doesn't create humility, it creates the more desperate-looking fruits of pride. Self-loathing, self-pity. Oh, poor is me, what? It's the same root as boasting, it's just the fruit of and applauded pride. Boasting is pride's response to success and self-loathing, and self-pity is pride's response to suffering. It's pride's response to an applauded pride. You see? And so simply by being humiliated you can actually still continue to be a very, very proud person in heart. I know a lot of people who've been humiliated many times and they reject the Bible.

There's another way that it's not found and it's not found by comparing ourselves to others. Oh, that's the easiest way to make us feel good about ourselves, as we scan the room and say, "Well, at least I'm better than that guy. I'm going to have to be on a higher road than that person." One time Jesus told a parable and He says, "Look, there was two guys and they went to church one day," this is a paraphrase, by the way. And He says, one of them, there was a tax collector and this tax collector he walks in and he was all proud and he walks to the front and he says, "God, I just want you to know I am so glad that I'm not a moral disaster like... Well, like that guy right over there. For I tithe and I serve, and I lead, and I do all kinds of amazing things. I may be empty because I'm so full of myself but at least I'm better than him."

And what you'll find is this is that when we compare ourselves to others we don't find humility we find contempt. This is why. In fact that parable in Luke 18 actually begins, "And He told this parable to show people the fruit basically of looking at others with contempt." It's really fascinating. Why contempt? Well, this is why. When we compare ourselves to one another, what happens? Well, we can either have a low estimation of ourselves or a high. And on the basis of whichever it is, like if I compare myself to you and suddenly you just seem so big I may have contempt for myself, I'm just a terrible person. Well, what's interesting is if I compare myself to you and I feel like that I have the upper hand that I may show contempt for you, which is exactly what he did. "God, thank you. I'm not like that guy."

And so neither of these are the ways to obtain humility. Well, then, how is it obtained? And what we find is in that parable there's another person next to that very tax collector. He's being condemned by another person and yet what he does is this. He stops looking at other people and the only thing that can come out of his mouth as this as he bows his head and he beats his chest. And he says, "God, be merciful to me, a sinner." Now, why is this so important? This is why. It's because humility, humility is simply our heart's response to seeing God's holiness, and seeing our sin, and seeing Christ's sacrifice, and seeing our hope in response to believing that.

In other words, humility only happens when we stand before God. When we draw near to Him and we see Him, we see His holiness, and His love, and we see how we have behaved in our own life. And so let me encourage you this morning, let's keep drawing near to Christ in order to cultivate humility. I know that we



talk about drawing near to Christ so many times in so many different directions, but that's because it's the predominant thing the Bible tells us to do, is stop running away from Him, turn around and look at Him.

Let me ask you, if you come to the point in your life where you have seen, even if it's only through the pages of scripture the greatness of Jesus Christ, how distinct and honorable He is. And have you come to the place when you recognize that you're a sinner and you know that you need a savior and you can't be your own savior, have you come to that place? Have you trusted Christ and seen the blessing of humbling yourself before Him? If you haven't you can do that right now. You simply pray to Him and you can pray to Him right now where you're sitting.

But if you have, let me encourage you to keep coming and drawing near to the Lord. You have to keep drawing close. The reason is because humility is something that needs to be cultivated. You have to keep moving closer to Him. And so pride is something that literally for so many years of my life I have confessed almost every single day, "God, I see another evidence. I see another evidence and another evidence." And I'm constantly saying, "God, when is it going to go away?" It's amazing. In my heart... I have every reason to be a humble man and yet my heart, for whatever reason, it feels like is this manufacturing plant for different fruits that all come from those roots of pride.

And so I say these, not because I've arrived but I can tell you that these are some things in terms of cultivating humility that have been a marker in my own life. The first thing is when you wake up, I pray. And sometimes it's not a get on my knees kind of prayer, sometimes it's literally, "God, good morning. I recognize I'm living in your world. I thank you that I got to wake up and live in it today. I need your help for all the things that are all in front of me. It's just a recognition, this is your world I living in."

Then I open the Bible, I go down and open the Bible and I begin reading. With a lookout for Him and with a lookout of every place where I'm not or where I'm falling short. I would say, "Okay, God, I need growth in this area." And then there's the confession. Anytime you see a fruit you're confessing that pride. At some point in the day it's so important to consider the cross. You see, when you look at that cross, when you consider what Jesus has done, not just to see a cross, to see a necklace, oh, there's a cross, that's not going to do it for you.

But to contemplate for a moment the extent that Jesus took, the sacrifice that He willingly endured in order to save you. What you find is this, when you contemplate the cross for long you're reminded very quickly that you're not the hero. You're not even the hero of your own life. There's another hero. And then at the end of the day there's one last thing that I seek to do every day, and that is after I've said goodnight to everybody, after sometimes I've been prayed with Tabitha, I'll lay there by myself... Oh, she's there, but quietly, I'm looking up and I say, "Okay, God, these are the things that I've seen that you have been doing in my life, these are the kind gifts and I know they've all come from you. At the end of the day you transfer glory to Him. Any



encouragement that I received, God, I know it was because of your grace, your kindness to me. So let me encourage you to draw near to Him and cultivate humility.

The second thing I want you to see, which is I believe what he really intended to do is that humility is vital for our community. Christians need each other, and these Christians needed each other. But Peter knew in this moment that just like you and I that these individuals, these Christians, they needed each other's support but they all carried in their hand a relational grenade, and that was pride. And let me tell you the most amazing thing about this grenade, it's unlike any other grenade. And that is once it explodes it regenerates in the hand so that it can explode again, and again, and again, and again, and again.

And this is so interesting, is that if we're not cultivating humility, if we're not fortifying humility, what happens is pride begins to explode. We become selfish, irritable, impatient. She said, "Wait, you just said irritable and impatient." My kids sometimes irritate me. They simply expose the pride in your heart. I hope you understand this, it's so important that you grasp. Is that when you're when you're at the house and you become irritable with the people around what you're saying to yourself is, "Don't these people realize how important I am?" When you're at a stoplight and you're having to wait and you're irritable and impatient because you're at a stop light, what you're saying is, "Don't these people around me realize how much more important I am than them?"

And so over and over what he does is he continues to put before us this idea, is that if it's not fortified pride will explode, and when pride explodes people get hurt, and when people get hurt community splinters. Our community with one another, our relationships with one another, they splinter. And so notice what He says. Let's begin with these instructions. He says, "Likewise, you who are younger, be subject to the elders." Now, likewise means we're supposed to be like someone else. And last week we looked at the first four verses of chapter five and there we were told that, God, by His grace He gave these Christians, these shepherds called elders and pastors, and He tells them how to do their work. And the dominant characteristic of how they're supposed to do their work towards others is to submit their own will for the will and the good and the need and the blessing of others, and to do it willingly and humbly.

And so what he does right next, verse five he says, "Look, just like they're seeking to humble themselves in order to benefit you, for those of us who aren't elders and pastors, be subject to the elders." So he's talking about mutual submission. And then he says, "Clothe yourselves, all of you, with humility toward one another." And this is so important. Clothing, you're all wearing clothes. It's a good thing. It's a good thing we all are. And what clothes do is sort of interesting, is that we pick the clothes that we believe will most correctly represent who we are in front of other people.

They make clothing for rich people and poor people. One set of clothing has one animal and one has another animal, has a little logo. And we say, "I want to wear those clothes and the reason is because if people see these clothes it's going to represent something about who I am as a person." There's male clothes and female clothes. You go around the world and you can find clothes that look like this and you can find clothes from Africa that look very different. And so ethnicity has clothes, there's all kinds of different clothes.

Peter says this, he goes, "Let the visible representation of your identity as a community of Christians be humility." And this comes from a man who at one point in time in a real conversation in front of the other disciples said, "Jesus, I want you to know something. Even if all of these guys, they all fall away tonight, I want you to know I never will." You see what he's doing? He's creating a pecking order. He's saying, "It wouldn't surprise me. Look at him, but you can count on me." And it splintered their community that night.

This is the same man, Peter, who led the disciples multiple times in an argument of who is the greatest disciple. One time Jesus overheard and even interjected His voice. Can you just imagine being Jesus looking, listening, walking down, and listening to His disciples? Now, I think I'm the greatest of these 12 disciples to follow this man named Jesus. Meanwhile, He's walking to Jerusalem to die on the cross. And Peter was right there and what did Jesus say? He says, "Guys, listen to me. Whoever would be great among you must be your servant for even the Son of Man came not to be served but to serve and to give His life as a ransom for many."

Don't you find it wildly interesting that Jesus does not criticize their desire to be great men? Instead, He redefines greatness and then pushes them to run it after it. Be great but just make sure that you agree with me about what greatness looks like. And that's exactly what Peter did. Peter caught Jesus' vision. You say, well, how do we know that he caught His vision?" Well, Peter, you remember is an apostle which is unbelievable at the time, really unrivaled influence. When he spoke it mattered. But notice what he says in chapter five verse one and speaking about himself, he calls himself a fellow elder, not a better, not a superior. He goes, "You know what? For those of you who are elders, I'm like one of you."

In other words what he's doing is he's saying, "For the longest time I would create a pecking order in order to put myself up, in order to put others down." And now at the end of his life he says that, "You know what? I'm just a fellow elder." You say, "Well, that's for elders, what about the rest of us?" Well, his next book, 2 Peter 1:1 he tells us, and he said, "This is who I'm writing to." Notice what he says, "To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ."

This is Peter. Think about this for a second. Peter, who has been heralded now for literally thousands of years by people who call themselves religious and Christians, that he's this super Christian. And what Peter says is this. If you have trusted in Christ an hour ago we have equal standing before God. And so Peter is modeling the greatness that Jesus taught that protects community.

So let me encourage us, let me encourage us to agree. To agree with God about greatness and put on humility. Let me just ask you something. Literally, when you go to your life group, who did you evaluate this morning you said, "That's the greatest person in here?" Did it resemble? You say, "Well, I didn't go to life group." Okay, in your home, in your relationships, here's the question. Do you genuinely believe that God, that Christ determination of what personal greatness looks like? Is that the target that you're aiming at? In my relationships and going to aim to serve all the rest. If so, I mean, courage is to put on humility. What do these clothes look like?

Let me just give you a few real practical ways to put on these clothes of humility towards one another. First, make it a practice to thank one another. Do you know that proud people, they really have a hard time saying thank you to other people and the reason is because they believe that blessings are simply wages being delivered. And so what happens is people do good to us and we just assume, "Well, I'm awesome and attractive, so of course you're doing good to me." Let me ask you something, how many of us said thank you to the people who greeted us at the door this morning? Looked them in the eye and said, "You're doing a service to me." I know people do it every Sunday but it's real when you pick up your kids, thank you.

See the Bible says that the wage of sin is death. What that means is what we all deserve because we've all sinned and fallen short of his glory is to immediately go to hell today and anything better than that is a blessing. Just imagine all the kindness that's been shown to you and imagine how confused we must be when someone does something, and even if historically in your homes, it happens all the time. Well, that person, they always wash the clothes. They always mow the yard. And so what happens is when there's patterns we just assume, "Well, they always do it." Well, how sweet would it be to wrap ourselves in clothes that says, "Every time I'm blessed I can recognize it. Thank you."

We can also serve one another. Looking for needs in others and bending our strength in order to meet that need. There's one other I want to mention, though, and it's this, it's to rejoice and mourn with one another. Romans, it's fascinating what it does here. In chapter 12 he says, "Rejoice with those who rejoice, mourn with those who mourn and do not be proud." This is why he's saying this, I think. When pride rules the heart we simply do not rejoice with other people when they have good news and the reason is because we're simply wondering why in the world are they getting blessed not me?

Similarly, pride, when someone else is hurting we simply can't mourn with other people because we're thinking, "If they knew how bad I had it they would stop asking us to mourn for them and they'd be sympathizing with me." In other words, pride is a huge hurdle to being a good friend. I mean, don't you love friends when you have good news and you tell them they genuinely celebrate, and when you have really bad news you call them and they genuinely grieve with you? Well, if you have that it's because you have a humble friend. That's a gift.

The third thing I want you to see, we're going to end here, is that humility is the pathway to peace. That you know that these people had to be just so full of anxiety, just like we are, really. Exiled from their homes, they're scattered all over the place and they're asking questions, "God, do you see where we're at? What are we going to eat? What about our kids? What of our kids one day have grandkids 40 years from now. This is the culture now, what's culture going to be 30, 40 years from now?" We can just wrap ourselves with all kinds of anxiety. And the word anxiety it literally means to tear apart. If I had a piece of paper and I just tore it apart now I have two pieces. This is what anxiety is. It's when our mind is divided between the real world where God is the center of it, and an imaginary world is built on fear where God is dead and we are the center of it. And when we were divided between those two worlds our heart feels anxious.

And so what does He say to us? He says, "Look, humble yourselves, therefore, under the mighty hand of God so that at the proper time He may exalt you, casting all your anxieties on Him, because He cares for you." You notice down here he says, "Casting all your anxieties." You say, "Oh, that's another verb." Actually, this is interesting. It's fascinating. This is a part of this and what that simply means is this, is that casting isn't a random addition, he's telling us how we humble ourself under God's hand.

Prayer is like a mighty axe in a forest of pride. When we get in an airplane and we go up, isn't it amazing you get there at the top and suddenly there's this very, very calm soothing voice. And it says, "Good afternoon. We've reached our cruising altitude of 29,000 feet. Please sit back, relax, and enjoy your flight." And at some point, for those people you can always look around. I always love to look around for who's anxious right now, who's not. You got to make a determination from 32B, can I fly this plane? And so what you have to do is recognize what they're saying in that moment is this, "Humble yourselves under my instructions and cast your fears on my skill in flying this plane."

And this is what God says to us. He looks at us and He goes, "I know your kids' names. I know what you're worried about. I know your concerns, I know your sickness. I know, but acknowledge that I'm the center of the world by casting your anxieties upon me." So let me encourage us to humble ourselves literally by casting our cares on Him. I know this is a very difficult thing but some of us are really going to have a hard time this week dealing with anxiety over and over and over again. And the reason is because we assume in our pride that we must carry the day, that we must be the jury of every injustice, that we must write every wrong, that we must know every answer.

Many of us are simply not going to know peace this week and the reason is because we're going to be so far from humility. And so I hope you can see what Peter... He cares for you. He wants us to experience peace within our heart. He wants us to experience unity in our community so we're not splintering apart and he says, "Let me call you to humble yourself under the mighty hand of God."



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