

Transcript* - The Freedom of Humility – 8/9/2026 - Pastor Jay Gjurgeovich

I gotta tell you, I'm really going to miss those wind chimes when they're gone. They're so peaceful, right? Good morning everybody. Great to see you all here. This morning as we actually finishing our series on first Peter, this morning. And as we do, I want to begin by asking you a question. I want to ask you to think of three people in your life whom you admire.

Just the first three people to come, to come to mind when I say three people who you admire. And they have to be people who, you know, like not a celebrity or somebody that you've never met, somebody you've actually you actually know. So a family member or maybe coworker, friend, whatever it may be. Three people. Okay, you got those three people in mind.

All right. As you do as you're still working on that, think to yourself also, what is it that made those people come to mind when we said, who were people? You admire? What are the characteristics of their personality? What is it that made that come to mind for you? Okay, there's going to be a quiz later on. So, now that they're not me, a quiz, but I am going to ask you about it later on.

So keep those things in mind as we continue this morning. But as we finish our series on first. Peter, we've been through the series going through this series throughout the summer. So I think in some ways it's fitting that we end on the last day that it's going to be 110 degrees for the year, hopefully. Right. Let's pray and fast.

That's the end of summer here hopefully so to speak. All right. And so I think it's fitting we end. But as we as we've gone through the series, if you've been with us, you know, one of the main things we've been talking about over and over again is a theme here in verse, Peter, which is how do we be faithful in the midst of suffering and difficulty and one of the reasons that, we're seeing that is because this is the context in which Peter is writing, right?

He's writing to likely a group of house churches who are gathered under the Roman Empire during the first century, who are experiencing daily, intense persecution simply because of their faith in Jesus. They're experiencing persecution from the government, from their neighbors, even from their places of work all over the place and everywhere they go. And when we talk about you may have noticed, of course, our the title of our series is How to Live in the Real World.

The question might be how does Peter's real world relate to our real world, so to speak? Right? Because, I mean, if you think about it, there's not a lot of, congruence there. We don't we're not meeting at house churches in the first century Roman Empire 2000 years ago. We're not even experiencing the kind of persecution that they were experiencing in the first century.

And so how do these real worlds relate to one another? Well, if you've been with us, you know that that title actually has kind of a double meaning to it. Well, what we've been talking about is really how do we live from the real world as God defines it, right? The realist world, as we've been calling it, the Kingdom perspective as we live in this world that we call the real world.

Another way of saying this is how do we live from an eternal perspective and live from that into the temporary world that we live in right now? And really, that's what Peter's been trying to get across to these Christians that he's writing to in this letter. I think even though so even though contexts and situations and settings and governments change the default source of meaning in our real world as Christians never changes because it's the eternal real world perspective that we're after.

And so as we close out the book today, I want us to keep that in mind that there is a real because there is a real world kingdom lesson that Peter is trying to teach to us as we close out this last chapter and really this chapter, first Peter chapter five is made up of two different parts. And at first glance it might seem like Peter's addressing two different topics, and he kind of is.

But in reality, the main lesson joins these two parts together. There is a main lesson that connects these two parts, and we're going to see that. We're going to see that here in a minute. But let's start with the first part. And as we do, I want to tell you we're going to read here. What we're going to read here is addressed to what Peter, who Peter calls the elders in the church.

Now, that word elder also means kind of overseer. Just in general. In other words, he's addressing the leadership of the church. And now every church understands the role of leadership. And without boring you too much about church governance, we all understand the role of church leadership a little bit differently. And who are overseers are so for our purposes, for example, at Broadway Christian Church, the overseers are the elders.

In this case would be the elder team and the pastoral team. So we have an elder team, but we also have a pastoral team on staff. That's kind of our elders are our overseers, the elders and the pastors. If you will. And so I want to tell you that even though when we read this, we're going to see that Peter starts with addressing the elders in the pastors of the church.

I want to remind you that the major point that he's making extends to all believers within the church. So what am I saying? I'm saying, if just because you're not an elder or a pastor, you may not be an elder. A pastor doesn't mean that this doesn't apply to you in some way, because there is a role, as we're going to talk about, that every believer plays within the church, whether it's elders, pastors, or, just members in the church in general.

Okay, so let's read here in verse, in verse one, first Peter chapter five, and Peter says this. So I exhort the elders among you as a fellow elder and a witness of the sufferings of Christ, as well as a partaker

in the glory that is going to be revealed. Shepherd the flock of God that is among you, exercising oversight not under compulsion, but willingly, as God would have you, not for shameful gain, but, but eagerly not domineering over those in your charge, but as examples to the flock.

And when the chief shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger be subject to the elders. Clothe yourselves, all of you, with humility towards one another. For God opposes the proud, but gives grace to the humble. So I want to start with that last verse right there, because that's the really the big picture lesson that I was talking about a minute ago is that whether or not you hold a position in the church or not, whether you're in leadership, whether you're, tender or a member, we're all told as believers, old or young, to do what clothes our clothe yourselves, all of you.

With what? Say it with me. Humility. Say it again. Humility, right. Clothe yourself with humility and notice he doesn't say, just be humble in some general way. He says, clothe yourself almost like wearing a coat. Put a coat of humility on yourself as you engage in your life and with other people in particular. So humility is the point.

But notice how Peter instructs us on how humility should work, and it's kind of how he's put this whole section together. He starts first by addressing the leadership, by addressing the elders and the pastors. And that is deliberate, because what he's displaying is that humility is to be displayed from the leadership down. Those who lead over you should be the most humble of all, showing humility as an example to the rest of the flock.

And why is that? Because of the chief shepherd, who is the one who is Jesus, who owns it all. It all belongs to him. And I think, as Peter is saying this, he probably remembers the conversation from Matthew chapter 20, where Jesus talks about the distinct the distinction between authority that we typically see in the world and authority that's supposed to exist in the church among God's people.

You remember, you may remember. Jesus says, look, you may look in the world. And you see that in many cases, those those leaders in the world, they laud their authority over those whom they are leading and have authority over. They oppress them in the way that they're doing that. But it's not to be. That's not to be the way that it's supposed to be among you.

Instead, whoever wants to be the greatest will be your servant. And then he says, this is why. Because the Son of Man did not come to serve, but to be served, and to give his life as a ransom for many. You see the correlation here? Peter's pointing again. Look to the same thing Jesus was pointing to. Why do we do this?

Because our chief Shepherd is the one who humbled himself to the very point of death on the cross. And that's supposed to that's supposed to represent or the leadership is supposed to represent that to the rest of the church as under shepherds. And I think this, this, this distinction between under shepherds and chief Shepherd are important to really draw out because this church, Broadway, Christian Church, as well as every other church belongs to Jesus.

It doesn't belong to any one pastor or any group of elders. We are merely here as under shepherds because the chief Shepherd is the one who owns it all. The chief Shepherd is the only one who has bought the church with his blood, and he owns it. He's the only one who has the authority to own the church.

We are just merely under shepherds and of course, that may seem very obvious to say, but I think in some ways it can't be said enough. You know, we see headlines all the time of maybe another pastor who has fallen and failed morally in his church. Or we hear from our friend who's down, who's going to a church down the street, or a different part of town, that our pastor had to resign because he was having an affair with one of the people in the church or whatever it may be.

And we hear all these stories about pastors abusing their power, being harsh with their staff, lording their authority over their church members, embezzling money, power, greed. All these things happen and we think to ourselves, at least I do. And I think probably all of us do is how is it that the pastor is the one who is victimizing the church?

How is it that the pastor, the one who is the shepherd, has all of a sudden turned into the wolf, who is devouring the sheep that has been placed under his care? And I think the answer is found right here, because at some level, these instructions were ignored. The pastor. And it begins with the pastor, right? He for some reason doesn't clothe himself in humility.

He doesn't play by the same rules as the rest of the church, and then the church just allows him to get away with it, either because it seems like, well, he's either too important to the success of the church, or he's the holy guy that we can't really touch because he's kind of closer to God than us. And so who are we to say and hold him accountable?

But look, that's not the picture that's painted here. That's more a picture of idolatry than it is of biblical governance and biblical truth. What we're told here is that every person clothed themselves in humility to one another. And it starts with the top. It starts with the leadership. So I, Peter, gives the warning. God opposes the proud and gives grace to the humble.

And I think we've seen that in a lot of cases, as these leaders have been exposed for pride in their areas and churches, it not only stains the name of Jesus, but it destroys lives within the church. And

it's heartbreaking to watch and look. This is not just a warning about the wolves that come into the church by wolves.

What I mean is that bad guys with bad intentions from the beginning, there are certainly plenty of those, but I will say this from my perspective and in my experience, even talking with pastors all over the place, many of the pastors who end up failing in these areas started with the best intentions. With the right intentions. They started with good character, just somewhere along the line, they got warped and they compromised over time, and they started forgetting the importance of clothing themselves with humility under the chief Shepherd.

And look, just as that is, as an example of what can happen in leadership, it's an example and a warning for all of us that it can happen to all of us in those places. Now, I can tell you that it is kind of happened to me. It kind of happened to me in my past. About ten years ago, I was in the middle of planting a church, that I was the lead pastor of five years before that, we had gathered the church had started with ten people in our living room in Maricopa, down in Maricopa.

And after a ton of preparation and hard work and God moving us forward, those ten people over that five years became over 100 people and became a church. And we started meeting on Sundays and one of the local schools there, we had small groups going on. We even had staff members. I mean, we were a full blown, growing church.

And so five years into this, we look back and we were like, this is what we dreamed about when we were ten people in the living room and things were going great. Until one day I started getting physically sick, just kind of out of nowhere. I felt like my stomach was twisted in knots and I would just randomly kind of dry heave in the middle of the day.

Sometimes I would be up all night, just like dry heaving in the bathroom, not knowing exactly what was wrong with me. After a few months, those things were joy, or a few weeks or so. Whatever they were joined by like more intense headaches, kind of like migraine type headaches. And this was going on in total for a few months.

And finally I thought to myself, look, I'm young, I'm 30 something years old. This should not be happening to me. It doesn't seem normal and I don't know how I came to the conclusion, but I realized that these issues probably had to do with stress that I was experiencing. I was working really hard at the church. I was also working another job.

We had three small kids in the house at the time, and so it was chaotic at home as well. There were all kinds of things going on in our lives. And so I went to the elders of the church at that time, and I asked them if I could take a sabbatical. A mentor of mine suggested that I go ask the elders for a break, so I asked them for a sabbatical.

They gave me a few weeks off and I thought to myself, like, okay, I've got a few weeks now. What am I going to do? I just going to rest and kind of maybe catch up on some sleep, whatever it may be. But I think I realized that I'd rather do something that I had never done before, but always wanted to do.

And so I decided to take a road trip through northern Arizona, southern Utah, really all the way up to Salt Lake City eventually, and hit all of these places that I wanted to hike and all these different natural parks that I wanted to hike at. So I started in Sedona, went to the Grand Canyon, went to some places in southern Utah, made it up to Zion National Park, and then on the way all the way to Salt Lake City before I turned around.

Here's the thing is, because it was so last minute, there was nobody that could go with me. So it was a road trip all by myself. I was in my car, by myself, driving some beautiful sites to drive. By the way, if you've been in that area, you know, it's like there's all kinds of things to see even as you're driving, but especially as you're hiking.

And it was a blessing, actually, in the end, because that time alone gave space for me to be alone with God. And I got to tell you so I would get so I would get up and I'd go hiking and I go hiking all day. And I was I'd put earbuds in and I would just listen to worship music as I was hiking.

So I'd hear these songs about the goodness, the greatness of God while I'm hiking along, some of the most stunning vistas, some of those stunning views and all of creation that you'll do. You won't see, like anywhere else. Limestone walls of just beautiful different colors and mountains that seem to go on forever. Trees and wildlife all around us for a guy who's from the desert, like, that's just that's just otherworldly, right?

And you're going through this. And it was it was at some point, and you can't help but be humbled by all of this experience. And for the first time, I just felt really small and humbled, but in a good way. And it was at that moment, some moment when I was I can't remember exactly where, but I was hiking somewhere along the trail in Utah and I felt God finally just say to me, the reason you've been sick, the reason you're struggling, is because you believed that church belongs to you.

It belongs to me, and you need to give it back to me. And look, I was working hard at the church, and if you were to ask me, like, whose church is this? I would have said Jesus all day long. But see, my life and how I was conducting myself said something very different because I'd been working so hard.

I believe that I owned that church, and that church in some ways, in many ways, actually, I believed that that church was only successful because of what I brought to the table and what I was doing

because of my preaching or my leadership ability. And if I didn't do it at a certain level, that that church would fall apart.

And look, what actually happened in the end is that I was literally making myself sick because of my own pride. And I look back on that many times over the years. I've looked back on that and thought to myself how fortunate I was to get physically sick, because that was a wake up call in my life before I actually did something stupid and destroyed that church that I was pastoring.

It was a moment of God's grace in the midst of it all. And look, the greater point in all of this is that no matter who we are, no matter what role we play in the community, no matter who we are, God opposes the proud but gives grace to the humble. And that's an important warning for us to take to heart, because he continues here in verse six to talk not only just about pastors and elders, but also what it looks like for all of us as believers to humble ourselves.

Verse six. 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. Be sober minded and be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him. Firm in your faith, knowing that the kinds of suffering are being experienced by your brotherhood throughout the world and after you've suffered a little while.

The God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you to him. Be the dominion forever, and ever. Amen. And there's a lot of good stuff being said there, right? The thing that jumps out to me, just kind of as an interesting statement, really comes from verse ten where Peter says, after you suffer for a little while, I think to myself, when I first read this, like, after you suffer for a little while, it almost seems like he's just kind of downplaying their suffering.

He's talking to a group of Christians who have been suffering for years and suffering in intense personal ways, and he says, you're suffering a little bit for a little while, right? But when you read it in context, what you realize is that he's using this as a comparative statement, because the very next statement is this the God of all grace has called you to his eternal glory in Christ and what he's doing.

And this is highlighting the eternal glory in Christ, and how much greater it is even than the worst suffering and persecution that we might experience. In fact, it's so great that even that persecution and suffering, when we experience the eternal glory of Christ, we'll look back and say, oh, that was just a little while. That was temporary. Reminds you of a place like revelation 21 four, where we are told that one day God will wipe away the tears from the eyes of all his people.

And as we go forward into eternity, there will no longer be any suffering in the new creation or death at all. And certainly, in light of that promise, any suffering by comparison in this world is just for a little while now. Of course, that doesn't mean that suffering doesn't matter, right? And Peter is very concerned about how it's affecting the people who are there that he's that he's writing to.

And in fact, he's pastoral. Very much so in the way that he is concerned about the individual, individual faith of each person. Right. He's concerned, really about what's going on in their hearts. This is the biggest concern in all of this, is that their fate, what is happening to their faith in Jesus while they experience suffering and difficult times.

And he does it with urgency by the way, in verses eight and nine, the translation that I just read from the ESV says, be sober minded and be watchful. I believe the NIV says, be alert and be watchful. Do either one of those phrases really communicate the urgency of what Peter is getting across? The tone here is much more of the sense of like, pay attention, wake up.

It's the kind of warning that you would give to somebody who's in immediate danger of the worst kind. Imagine somebody who's standing in the middle of a busy street in a city bus, is barreling down on them, and they don't see it coming. And you're saying, watch out! Get out of the way. That's the kind of tone and the kind of urgency that Peter's riding with.

And as you read the next verse, you see exactly why Peter is so emphatic. There's this immediate danger, and that danger is worse than any city bus. That danger is coming from Satan himself. And Peter describes him and some of the most memorable language right here that we find anywhere in the New Testament. He's like a roaring lion prowling around looking for someone to devour.

And maybe you've heard that these these words before, I mean, they are certainly threatening. We like to use them a lot when we talk about spiritual warfare and those kinds of things. But imagine that Satan is presented here as the most dangerous force of nature. The lion, the apex predator of the, of the animal kingdom. He is your enemy, and he's the one who's prowling around with the goal of devouring you.

It's hard to paint a more threatening picture than what he's painting for us here. But look, Peter is not just doing this for hyperbole. Or to give a colorful metaphor, I think he's using it to alert us to the real danger of the situation. And look, we all know this. If we've ever been through times of suffering or difficulty, that have been like intense or prolonged, there is a testing of your faith that comes along with that, even if it's just asking questions and having doubts about God.

Do you see what I'm going through? And God, how are you going to respond? And how long do I have to wait? In fact, the Bible expects that we would actually react like that. The Bible calls suffering times of suffering, times of trial, or even the testing of our faith in places because testing of the faith comes right there.

There are those times where we ask questions like, in the midst of suffering, is God really good? Because if he was, why would I be going through this? Does God see me? Does God see what I'm going through? Is he going to respond? I've been praying for this for years. Is God ever going to respond? And of course, one of the questions is asked over and over again in the Bible is how long?

How long? Oh Lord, you read the Psalms and you see the psalmist often complain about what's going on in their lives. And God, do you see us? Do you see what is happening to us as your people? Of course, not only does God know this, that we struggle in the midst of this, that we ask questions in the midst of this, that we have doubts in the midst of this.

But Satan, the enemy of our souls, knows this as well. So the questions and the doubts are not the problem. The part that that's part of kind of wrestling with honest faith and wrestling with honest things that are going on in your life, asking questions, having, having doubts. Those things are natural. The big issue is what do we do with those questions and doubts?

Will they lead us away from God or do they lead us towards God? And it's in that valley of decision that Peter meets us with these words from verses eight and nine, as he points out, Satan is active in that space. He is roaring and prowling. Now consider this description again. We don't see many places in the Bible, maybe outside of revelation, where Satan is like is so active, actively involved.

It is described this way in the Bible. And I think that really says something about the unique activity of Satan during times of suffering and difficulty. And now we certainly see this in a situation caused by persecution, right? Persecution is obviously satanic activity, but what about just for suffering or burdens or difficulties that come into our lives, trials that we face?

What does this have to say about that? Well, whether Satan is the direct cause of your suffering or not, it actually doesn't matter. What matters is what happens to your heart in the midst of suffering. Think about it this way what are the roaring and the prowling have in common? Those are threats, right? Those are threatening actions, but they're not the attack itself.

Those come before the attack. So Peter kind of says, first of all, he's roaring and he's prowling around in the midst of that. It's not the attack itself, though. The the prowling and the roaring might be the

suffering that we experience. But look what he says. The real attack comes from Satan, and it's for your heart. It's the devouring part that's mentioned here.

Notice there's the roaring and the prowling, and then there's the devouring. How does the devouring happen? By Satan looking for an opportunity in the midst of all of that to devour you. Now, the word devouring there literally means to swallow up or destroy. I want you to think about that in terms of what that can do to our hearts, to our spirits, even to our faith.

Especially if doubt and discouragement takes hold of our lives. Because there's a difference between feeling doubt and fear and discouragement and being overcome or devoured by those things. So the question is, what do we do in response? We're in the midst of that valley decision. How do we make sure that we move closer to God instead of moving away from God in the midst of that?

Well, Peter gives us really four action points here, four things that we're to do. And they're meant to be kind of considered in order as well. In verse six he says this. The first thing he tells us is to humble yourself. This is one of the reasons why we're told to clothe ourselves with humility, because it all starts with humility, clothing ourselves with humility.

Now you may think to yourself, right in times where in times where there's testing of faith, or I feel like there's spiritual warfare going on, it's much more, you know, kind of much more might expect to be told to stand firm and stand firm in your faith. And certainly we see that later. But humble ourselves. Right? That's the first thing you're supposed to do in the midst of this.

It seems so weak and so passive in the midst of all that is happening. But look, Peter is not saying, just humble yourself for the sake of humbling yourselves. He joins it with what he calls the mighty hand of God. He says, humble yourselves so that you can be placed. You can place yourself under the mighty hand of God.

One of the places in the Bible. This is an interesting phrase, by the way. One of the places of the Bible where the mighty hand of God is used over and over again, as in the Book of Exodus. You see this happen as God humbles the pride of Pharaoh and the Egyptians through the plagues. The mighty hand of God is evidenced by the plagues as God humbles the pride of Pharaoh over and over again.

And what you get in the end, of course, is that the plagues also help deliver God's people out of slavery. In Egypt. So you've got basically the playing out of God, opposing the proud while giving grace to the humble. As Moses and the Israelites humbled themselves under the mighty hand of God, he delivered them. Same kind of picture is given to us here.

When we face suffering and difficulty, the cause to humble ourselves under the mighty hand of God with a confidence that he will deliver us. And here's why. Verse seven. This is the second thing in verse seven. Cast your anxieties on him. Look, I don't know if you've ever read this, this passage before, heard these words before, but I used to read this.

I'd read this often, and I used to read this as like a rebuke or as a threat. These words about humbling yourself and the mighty hand of God coming like, if you don't humble yourself, the mighty hand of God will come and slap you around. It's kind of how I guess I understood this for a while. And look, there's truth to the fact that, like, yeah, if there's pride going on in your life, it's actually good for the hand of God to slap that around.

I talked about that earlier from my own example, but I think given the setting and the verse that follows here, that that's not necessarily the main, the main reading of this, the main understanding of this, Peter, is talking about casting all our anxieties upon God because he cares for us, and because of that, we can humble ourselves under the mighty hand of God.

It's more of an invitation as if Peter's saying, look, the mighty hand of God is in your corner. All you've got to do is humble yourself and cast your anxieties on him, and he will take care of the rest, because in his capable hands, he can take care of whatever it is that you're facing, and he has already taken care of it for the end, eternally through Jesus Christ.

This is why Peter can then say in verse ten, after you have suffered a little while, he himself will restore you and make you strong. That is the eternal hope and the promise of the gospel itself. Number three, be alert and be watchful. In verse eight, you know, we talked about this and the urgency of this command, but I hope you can see it a little bit more as we look at this.

It really communicates two things the immediacy of the threat and the impact of the threat. That is there. The threat is immediate. It is around us all the time. Satan never stops prowling and he never stops roaring. And he's not looking to play around with you when he does catch up to you, he's looking to devour you. As Peter says.

So what does this mean? Practically? It means he's lurking in small ways and big ways and small sins and big sins. It means that being alert and watchful is about being vigilant in every area of our lives. That no sin is too small to root out. No sin is too innocuous to be excused away, because all sin has the potential of opening the door to that devouring, roaring lion who can come into the house and destroy everything that's inside of it.

And here's the difference that pride and humility makes in the midst of those things. Pride says, I don't need to deal with that sin. It's manageable. I've got it under control. It's not an addiction. I'm

controlling it. It's fine. It's not hurting anyone. Pride comes from the flesh, and the flesh always lies. And where the flesh lies, the flesh always fails as well.

Humility from the spirit realizes that any sin can take me down. I'm not strong enough if I rely on my flesh. My only hope is to run to the mighty hand of God. I wonder how many pastors that we talked about earlier failed in just that area. I'm a pastor. It's okay. I can take care of this sin.

I don't need to be exposed in this way. It'll hurt the church. If everybody knows about what I've done, I can handle it on my own. Number four stand and resist Satan. This is the last one in verse nine, and it's the last one for a reason. And I think, again, these things flow in order, because it's only after we've humble ourselves and identified the threats of Satan and then placed ourselves under the mighty hand of God, that we're ready to stand and resist Satan.

Because. Because when that happens, we're not standing in our own strength. We're standing in the strength of God. I said earlier that the word devour comes from the word that means to, or comes from a word that means to overcome or completely consume. Remember that Jesus used much the same language in John chapter 16, verse 33, when he tells us that when we face temptation or persecution to take heart.

And why is that? Because he says, I have overcome the world. And one more. And I think those two things just clarify for us the decision that we have to make as we're in that Valley decision is we're facing burdens, temptations, suffering, all of it. A tax is that we can either stand in the overcoming work of Christ, or we can be overcome and devoured, overcome, and devoured by Satan.

What we choose to do in the midst of that is the point of it all. And look, when we started this message, I asked you to think of three people that you, three people that you admire. I remember that, and, I wonder as you think about those people and you think about. And I ask you also to think about the characteristics of those people that you admire, as you do.

I think one of the things probably that you admire about each one of those people, I'm just taking a guess, is humility. There's an aspect of humility in them. It might not be the first thing that you think about, but as you think about it a little bit more, one of the reasons that you admire them is because you enjoy being around them.

And the reason you enjoy being around them is because they are naturally probably humble, humble people, because humble people have a way of making you feel more important than they are. Right? And it's just human nature to want to be around and to admire people that make us feel valued and make us feel good. That's what humble people do.

And I want you to imagine something here because it takes a little bit of imagination. But imagine if everybody in our world was clothed with humility in the way that we treated one another. In fact, that's probably too big. Let's just take the church. Let's just take Broadway, Christian Church. What if all of us heeded the words of what Peter says here?

When we clothed ourselves with humility? Not just that we're like, humble from time to time. I just wear humble when it's convenient, but that we literally clothe ourselves. Like when we wake up in the morning, we put our clothes on. We clothe ourselves with humility all day long. How would that look? How might that change and impact just our church?

Now think about how that might impact the world around us. If a church really looked like that, we really looked like the humility of Jesus. I want to close by encouraging you in all of this. I think the ways that we pursue humility are, first of all, by humbling ourselves under the Word of God. We do that as we teach and encourage one another, even what we're doing here on Sunday morning, it's by worshiping on a regular basis.

Whether you're worshiping, you know, hiking somewhere in Utah, enjoying the mountains, or whether you're worshiping here with other people on a Sunday morning. And third, I think to pursue humility, we have to be in community and relationship with other people. The first two, for most of us, probably come easy because we're probably doing that for the most part.

If you're here this morning, you're probably doing that for the most part. At least you're getting it on Sunday morning. But it's the third one. Sometimes it is really tough to really connect with other people. Pastor John pointed this out last last week. He talked about the need to have community, to have relationships within the local church. And he said rightly that you cannot do this alone.

We were not made to live the Christian life alone. That's why God's given us the church. And when you talk about what we're talking about today, suffering and difficulty and burdens and temptations and spiritual warfare, I got to tell you, you definitely cannot do this alone. Galatians chapter six, verse two tells us that we're to share our burdens with one another, and so fulfill the law of Christ.

Burdens refer to all kinds of things temptation, suffering, sin, disappointment, doubt, whatever it may be. The things that you carry that you feel like in life are really heavy. Heartbreak and that that weight that's talked about there is actually referring to something that is not made to be carried by one person. You ever get one of those large boxes delivered to your house and it says on there it's either a large or awkward box and you got a picture of two men and it says Team Lift.

You know what I'm talking about. There's a little icon on there that says Team Lift. So they're telling you you cannot lift this alone. And inevitably, what? Well, all of us guys do I can to lift that thing. We grab it and then we then we blow out our back right. The burdens that are talked about here were not meant to be carried alone.

They're meant to be carried as a team. Lift for us. And so I want to encourage you, if you are here at the church and you don't feel like you have those kinds of connections here, I can tell you that they are here. You may feel like you're alone, but I'm going to tell you you are not alone.

We have so many things. I mean, I could bore you with all the things that we have available here at our church to get you connected and involved small groups and Bible studies and men's ministry and women's care groups and and grief groups and all kinds of things that we have here. But look, that's not really the point.

If you don't make a step towards those things and receive what's available there. Because just like any relationship, those connections are two way streets. And I want to call you and invite you and challenge you to make a step forward in connecting with that. It'll make such a huge difference in your life. Finally, as we close out today, I want to remind you leave you with the biggest theme of this book because I think it's the most important thing for us to hear, and it's reflected in our series title.

We are called to live life in the real world as we live life from the realist world, which is the kingdom of God. Perspective. Let's pray. Father, we, come to you this morning thanking you for the words that you have revealed through Peter in this letter. I think in so many ways they've been challenging, but Lord, in the end, just like what we said at the end, we want that to be our vision.

Lord, enlarge our horizons, enlarge our view so that we can see from your perspective. We admit that so many times we have our heads down spiritually, emotionally, mentally. We're just looking at the two feet and the two feet in front of us. It feels like at times we're just getting things done every day. But Lord, enlarge our view.

Lift our heads up to see to the horizon. To see what it looks like to live from the eternal glory in Christ. As Peter puts it here. And Lord, I do ask for those who are feeling alone this morning and burdened and beaten down. Lord, would you just help them to find another partner person in faith that can come alongside them and bear that burden with them?

Come alongside them and fulfill the law of Christ and Lord. We pray for all of us as we learn what it means to be clothed with humility. It's a hard thing to do. For some of us, it's the hardest thing to do. But Lord, we ask for your strength and we know that your spirit can do it. I pray all these things in Jesus name.

Who is our chief Shepherd? Amen.

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