

# Followers Are Subject to Church Leaders, High Rock Church Teaching

Scott Joseph | August 7, 2022

1

1 *Scott Joseph*

2 00:01

3 All right, so we're gonna be in First Peter, First Peter chapter five. And we've been doing  
4 a series on First Peter all summer, I think 13 week series, and we're on week 12 now. So  
5 we'll finish up next Sunday, and then after that we'll start a new series that I'm really  
6 excited about. The next series is called "Every Nation Under Heaven," and we're going to  
7 talk about God as the God over all things, and all people in all places and all nations, and  
8 that the church is a gathering of the people from all nations. Christianity is not an  
9 American religion. God is over all the earth and all the nations gather together to worship  
10 Him.

11 So we're going to talk about what it looks like and what it means to be a diverse local  
12 church and what God says about that, and those kinds of themes. So that'll start in two  
13 weeks, but for now we're continuing our series from First Peter. We're getting to the  
14 section now as we get to the last chapter where he addresses local church leadership;  
15 what that ought to look like in a local church body. Who are the leaders, what are they to  
16 do, and how are they to do it? That's important. And that's what we'll see today in the text  
17 that we're looking at.

18 Not only how overseers should shepherd the flock, but also how not to. What are the kind  
19 of wisdom guidelines to understand properly local church leadership? And then also  
20 following leaders well. And so all of us are addressed this morning: whether you're older  
21 or younger, a leader or not a leader in the church, we all get addressed by the time we get  
22 to the last verse here. So first Peter five, verses one through five, I'll read it, pray for us,  
23 and we'll talk through what it means.

24 02:04

25 *Scott reads 1 Peter 5:1-5 ESV*

26 Okay, let's pray.

27 02:54

28 Lord, we love you. Love your your word. I thank You that You've given us the Bible, that  
29 you inspired it. The authors were writing down what you were bringing to their minds  
30 that we could have the mind of God, inspired and recorded and preserved and translated,  
31 that we could know you. We thank you for that. I thank you that it's living and active, it's  
32 powerful. I ask that you would let your words come to us with power today to bring  
33 conviction, and transformation, to bring hope and encouragement and even just practical

34 help to our lives. So Lord, we want to receive from you, we want to hear your voice and  
35 we want to get to know you more. And ask that You would speak to us now in ways that  
36 would instruct and encourage and build us up.

37 Help me to be able to declare your words unapologetically and with power and in a way  
38 that's persuasive and compelling. Help all of us to receive whatever you have to say to us.  
39 Pray that there would be something for everyone today. So use this time we pray, in Jesus  
40 name, Amen.

41 04:09

42 “So I exhort the elders among you, as a fellow elder and a witness of the sufferings of  
43 Christ,” and let me pause there. If you've been with us over the summer, you'll know that  
44 one of the major themes that we've addressed over and over, including last week again,  
45 because it comes up over and over in Peter's letter, is suffering. Specifically suffering  
46 trials like persecution that was coming their way. The audience that Peter was writing to  
47 is experiencing the suffering of persecution from those outside of faith in Jesus that were  
48 against the Christians. And so they were enduring persecution and it brought about a  
49 variety of trials that they were suffering.

50 And now when he he turns his attention to the leaders (the elders here they're called) he  
51 says, “So I exhort the elders as a fellow elder and a witness of the sufferings of Christ.”  
52 It's just this kind of reminder that Peter himself witnessed Christ's sufferings, and Peter  
53 himself suffered, and has suffered, and is in the middle of that now as he's writing. And  
54 he writes from that perspective.

55 It's easy to miss, but the verse starts with just this little word: “so.” It's easy to just read  
56 past that. It's actually I think, significant, because it's tying what he's saying, his  
57 exhortation to elders, is tied directly to what came before. It's because of their sufferings,  
58 which is what he's been talking about. That's his reason for exhorting the elders in the  
59 way that he is.

60 So it's like, in light of this, the sufferings that the people in the church are enduring. “So,”  
61 because of that, that's why I'm telling you elders what I'm telling you. The reason for the  
62 exhortation to the shepherds is the flock is suffering. And the shepherds need to know  
63 that.

64 Elders are shepherds. In the Bible elder, and overseer, and pastor — which is actually  
65 only used once as a noun, like the name of the title “pastor.” But the verb form that  
66 means “to shepherd” is used here. Those are interchangeable, just describing the nature of  
67 that office of a church, a local church leader: And elder, or, overseer, or pastor describes.  
68 “Elder” implies, like, maturity, experience, wisdom that would enable them to lead those

69 who are younger, but also those who are older or perhaps, maybe newer to their faith or  
70 less mature. But the elders would be mature, and experienced, and wise. And so “elder”  
71 speaks to that.

72 “Overseer” speaks to what they do. They watch over. They’re exercising oversight as it  
73 says in verse two, watching over the flock and shepherding. That means they're not just  
74 looking at the flock like, “Yep, they're still there.” How are they doing? Are they  
75 malnourished? Are they underfed? Are they healthy? Are their bones broken? Do they  
76 have good pasture? Do they have a water source?

77 So they're not just looking at, and then going away, but shepherding, guiding, leading,  
78 nurturing, protecting from wolves. So that's the function of the elders slash overseers,  
79 slash pastors.

80 And that's who he's writing to, but he's saying, “the flock is suffering.” And if you're a  
81 shepherd, and you're aware that there's attacks against your sheep, you better be aware of  
82 that and know how to help them.

83 So “elder” is the title and “shepherd” describes the function of what they do: lead, feed,  
84 nurture, protect. And they're among, right? “Shepherd the flock of God that is among  
85 you.” It's not possible to do this from a distance. One of the... the main problem,  
86 probably, with the modern, multi-site movement, that can kind of sort of make it work  
87 with local pastors at each campus site. But in massive mega churches—which we never  
88 have a goal to become. I'm not just saying that because we're smaller than a mega church.  
89 I'm saying it because our biblical beliefs say we want to grow and reach more people, but  
90 then plant churches and send people away and never become too big for pastors to know  
91 the people because how can you shepherd a flock that you don't know? The idea that you  
92 could be in a church and have never met the pastor before, because they're so hard to  
93 access, because there's 15,000 people... that is... you have to be... shepherd the flock  
94 that is among you. Like, you're with them, you're in the trenches. You know them, you  
95 know their life, they know you. And so you're to not be at a distance but among and  
96 watch over, observe.

97 Proverbs 27:23 says, “Know well the condition of your flocks and give attention to your  
98 herds.” That's what a shepherd does. A literal shepherd or a church Shepherd. Know well  
99 the condition. How are people doing? What are they up against? What are they facing?  
100 Where are they struggling? Where are they hurting?

101 Oh, myself and the other overseers and our small group leaders have this responsibility:  
102 to notice. It's my job to notice.

103 Do you ever notice that I look around a lot? I'm just exercising oversight. Just trying to  
104 notice: What's going on there?

105 10:05

106 She feels kind of heavy... He feels... something's different, something's off. He feels sort  
107 of dull... or... You know, what's going on? I'm supposed to notice that stuff.

108 The truth is as I looked at this text and prayed over and thought about and studied it, I  
109 was feeling conviction about my own lack in shepherding that... my tendency... just...  
110 for you to get to know me... my wiring, my nature... I tend towards always being an  
111 optimist. And part of what that means is, for me, at least, that I just think, "Oh, it'll get  
112 better."

113 And sometimes I've failed to give attention to something, hoping that it'll just get better.  
114 And I recognize, oh, there's times where my kind of natural bent towards optimism and  
115 believing the best and hoping for the best is actually... has kept me from really doing the  
116 duty of a shepherd properly.

117 I don't like conflict. So I don't like confronting things if it feels like that might be hard.

118 I don't know. Does anybody like conflict? People say "I don't like conflict," I think,  
119 "Who's the..." I guess there's people that do, but that's, man, that's different. That's not  
120 me.

121 So for me, I've not always been the best at... it's easier to avoid what might be a  
122 troublesome difficult, painful conversation. It's easier to just avoid it and hope for the  
123 best. But I hope I've grown in that some over the years, but I also recognize and felt it as I  
124 was prepping for this. Like, oh, I really do there's this responsibility laid upon me by the  
125 Bible that I must be attentive, give careful attention to, and shepherd the flock.

126 So the elders, Peter's writing as a fellow elder, he's not above. He's not... he's like, "Hey,  
127 I'm with you in this. I get that. I understand. I do the same thing."

128 "Shepherd the flock that is among you, exercising oversight, not under compulsion, but  
129 willingly, as God would have you."

130 So now he starts getting into the — what the elders do: shepherd, exercise oversight —  
131 but then: how to do it and how not to do it. And there's three sets here, right? You can see  
132 in verse two and three how specifically to exercise oversight. So it's "not under  
133 compulsion. But willingly as God would have you."

134 Not forced. Not compelled by any one or anything from outside. A shepherd, a pastor,  
135 ought to have compulsion that comes from the inside that comes from God, something  
136 that God has put in a man that makes him feel like “I can't do anything else”. I must...  
137 but compelled by God. Like Paul said, “Woe to me, if I do not preach the gospel.” I am  
138 compelled to do it. He's, he's under a kind of internal compulsion authored by God, that  
139 the shepherd, the true biblical shepherd would never exercise oversight from an outside  
140 forced compulsion that somebody else makes you do it. But of course, willingly.

141 I want all of you, including those of you who are new that I've never met before, that  
142 have maybe come around for a few weeks or a few months, but I've not gotten to know  
143 you yet. I want all of you to know, I shepherd willingly and eagerly, as it goes on to say  
144 next.

145 That means I actually love what I do. And I love who I do it with and for. I love people. I  
146 love talking to people. I love praying for people. I love meeting with people. I love  
147 helping and encouraging people.

148 I just, I want you to know that that's true here of our shepherds, our leaders. We do it  
149 willingly. Not under compulsion. Not for shameful gain, but eagerly.

150 Pastors that are paid to be pastors, that it's their full time job, are to be compensated  
151 adequately, as the Bible says elsewhere, but they're not to do it for shameful gain.

152 Shameful gain is absolutely forbidden and obviously inappropriate.

153 15:05

154 Anyone who would use a ministry position for the purpose of getting more money than  
155 they ought to, like, the stuff that you see on TV. The kind of slimy feeling televangelists  
156 stuff that, Oh, they're constantly asking for money, but the people on the television screen  
157 are like multimillionaires many times over.

158 That's so slimy. It's not appropriate. You're not... no pastor should be in it for the money.  
159 All the pastors that I know gave up jobs that would have been far more lucrative. I would  
160 have been an airline pilot, that's my undergrad. Aviation. And that was my plan before  
161 Jesus saved me and then changed the plan. And I would have made a lot more money  
162 flying airplanes. They're pretty handsomely paid. And I don't miss it at all. People ask me  
163 occasionally... somebody actually just asked me this week, “Do you think you'll ever fly  
164 again?” Like, not in the cockpit. I'm flying to Texas on Wednesday, but I'm not going to  
165 be in charge.

166 Although I do have the secret little dream fantasy of like someone's incapacitated and I  
167 have to take over and that'd be fun. Not the "they're incapacitated" part, but just the, like,  
168 I get to be the hero, that would be so cool. Wouldn't it, though?

169 You're like, "I hope not on my flight."

170 We're not in it for the money. To be... It's the driver, love for money, or love for people?  
171 Which is it? And it just can't be loved for money. It's just just not allowed. Shameful  
172 gain, like using the people to try to, you know, try it try to teach the Bible in a way that  
173 manipulates people to give more than what the Bible says, so that you can take more.  
174 That is so slimy. It's shameful. Really, it's like, that's something that you ought to be  
175 ashamed of. And so pastors aren't to do that.

176 So: not under compulsion, but willingly. Not for shameful gain, but eagerly. Not  
177 domineering over those in your charge, but being examples to the flock.

178 So this is about attitude. Because there is a sense in which the overseers are over. They're  
179 called "overseers" and they are watching over, and they're leaders, and they are, as we'll  
180 see here, in the next, or in a few verses, that the followers are supposed to follow the  
181 leaders. They're supposed to be subject to.

182 And so there's a sense in which you could say: the shepherds are over and lead the flock,  
183 but they're not act like it, or be motivated by that, or to be domineering in their use of  
184 authority. They're to use God given spiritual authority appropriately. They're to be  
185 examples to the flock.

186 There's no, you know, I get to tell everybody what to do, but I don't do it myself. Back to  
187 that issue of shameful gain, and someone that would teach the Bible in a way that  
188 manipulates people to give more than the Bible says. I teach here that people ought to  
189 tithe, but guess what? I've tithed every check I've ever gotten in my life.

190 When I've been behind and forgotten and missed a month, I make it up, the next month.  
191 You can ask our bookkeeper: "Is he telling the truth?" And she could go back in the  
192 records and look. I've never failed to tithe.

193 It's an example to the flock. I don't I don't get to say, "I believe the Bible teaches you  
194 ought to do this. I don't do it, but you should." No.

195 Leaders in churches are to be examples. That's the idea behind what an elder is. That they  
196 would be examples that other Christians would be able to look at and say, "I want to... I  
197 want my life to look like that."

198 If there are leaders in the church whose lives are worthy of emulation, that's what it's  
199 supposed to be like so that the whole flock can grow, and mature, and develop. And so  
200 the leaders have to be examples to the flock.

201 Not domineering, not commanding and ordering, and requiring. But advising, strongly  
202 suggesting.

203 20:00

204 That's involved with leadership. Right? So the leaders are to lead.

205 I am so aware of this and feel so careful about this. That I would lead strongly with  
206 conviction telling people, "I don't think you should do this, I think you should do that," if  
207 they're doing something that's going to be really harmful. That I would have the courage  
208 and conviction to say that, but not require it as a... "you must." Like, "my will replaces  
209 yours and you have to do what I say because I said it."

210 No, I guide, and lead, and maybe strongly suggest, but followers decide what to do with  
211 that. I don't, you know, replace your decision making for you.

212 We've had a website attack against High Rock and the network of churches that we  
213 belong to, where if you Google "High Rock" there's a Reddit thread of people that really  
214 hate us really bad, saying all kinds of nasty stuff against us.

215 And I recommend people not read it.

216 Now — actually, if you want to know the truth, I recommend you not read anything on  
217 Reddit ever. Like, just as a general rule — but, on that, I'd say I don't think you should  
218 read it.

219 And people who accuse us online would say what I'm doing is controlling, and coercing,  
220 and telling you not to because you'll find the truth.

221 If you just go over there, that's where you're going to find the truth. And then you're  
222 going to be upset and leave. And so I'm trying to build my kingdom, and I'm trying to  
223 keep people, and so I tell them, "Don't read it," because if they really did read it, then  
224 they'd leave the church.

225 That's not the reason. That's not how I think of it at all. The reason is, I'm caring for  
226 sheep. If I see them going over to drink from a toxic cesspool filled with leeches, I'm  
227 going to say, "Hey, there's a better pool over here. This is a good place to drink from.  
228 This right here, this is a really good place to drink from."

229 If you go to Reddit, you'll see a bunch of really ugly, nasty hate. It's like, you can drink  
230 that if you want to. Just don't be surprised if you find yourself drained of life, and, you  
231 know... it's because you've got a bunch of leeches.

232 If you find yourself really heavy, and depressed, or angry, or... Well, yeah, that's what  
233 you were drinking. So I'd advise you not to the way a shepherd would guide the sheep  
234 away from the toxic cesspool. But you're free to do what you want. But no... I think the  
235 shepherds are to watch over those in their charge.

236 By the way, this "those in your charge," again, like I was saying about the whole kind of  
237 mega church or multi site thing, that if they have enough pastors to make it work, and  
238 they really know the people, okay, but you have to have people that... Peter assumes the  
239 way he's writing, this assumes that the shepherds know who is in their charge, right?

240 If you're exercising oversight, watching over those who are in your charge, you have to  
241 know who is actually in your charge. not everyone. It's in the particular local church in  
242 which those overseers serve, there are some that are in their charge, and they don't have  
243 responsibility to watch over every human on the planet, or everybody in every other  
244 church. It's just simply the ones that are in your charge.

245 I would take that to suggest or imply that local churches do well to have some kind of  
246 process for identifying who belongs to the church so that the overseers know who  
247 actually is in my charge.

248 There's a different kind of charge for the overseers..."who actually belongs to the  
249 church" is different than "who is in the church building" on any given Sunday morning.

250 There are some visiting from out of town. They have another church home. They are in  
251 the charge of someone else, and they're just here visiting. There are some that are just  
252 coming for the first time, and it may be only come one time ever, and they'll land in  
253 another another church or in another charge.

254 So I'm charged now to teach the Bible to everybody in earshot. But not everybody in the  
255 room is in my charge in the same way. Make sense?

256 25:00

257 So some come into a church, "Man, I like this. I'm gonna come back." You come a  
258 second time. "Oh, I like it still, I made a friend and, man, worship's really good here. I  
259 feel God here."

260 You know, and they come a third time, and a fourth time.



261 They say, “You know, I should go to that High Rock series.”

262 They go to the High Rock series and they hear more like, “Yeah, I do... I like this,” They  
263 go to the second part, and the third part, and the fourth part of it, and they go to a small  
264 group. And over time as people are going through that it's like, this is how you identify,  
265 “This is my church home. This is my church family.”

266 And then you are in my charge.

267 I think Peter implies, when when implying that the shepherd would know all of the sheep  
268 that are in his charge, that means he would like know them, what's going on in their lives,  
269 how to pray for them.

270 What are they facing? How are they doing?

271 In preparation for this and in conjunction with a book I read recently, I felt just a little  
272 nudge in my heart, a kind of sense of God prompting an idea in my heart, that I ought to  
273 pray for every member of the church on a regular basis. And the idea specifically is to  
274 write, those of you who are members, to write your name on an index card, and think  
275 about each person, pray for each person, think about them, what I know about them, how  
276 are they doing. what do I want to see God do in them, and write those things down on an  
277 index card, and cycle through that each morning when I pray.

278 To pull one out, so it's Kristin Grey's turn, how can I pray for Kristen today.

279 And I started that I don't have all of your names on there yet. But I just started that  
280 process. And I'm going to be going through that process of spending some time on each  
281 member thinking about and considering and praying for, and then going through that, and  
282 praying regularly for the members of the church. I think “those in your charge” assumes  
283 that the shepherds know the sheep and they're responsible for their sheep.

284 So if you want me to pray for you, on some regular basis, become a member. Go to the  
285 High Rock Series.

286 And then verse four: “When the chief Shepherd appears, you will receive the unfading  
287 Crown of Glory...” So those who are not in it for shameful gain, will experience gain  
288 when Jesus is revealed, when He comes again and we go to be with Him, He will reward  
289 faithful shepherds... that's right. Some people will resist the idea of reward in heaven as  
290 “I don't do it for that,” but that's what God's gonna give you! You can do that! That's fair  
291 game. What you reject is the shameful gain *now* in favor of the unfading Crown of Glory,  
292 that Jesus will give to faithful shepherds.

293 Note also, he is the chief Shepherd. So this means shepherds, myself included, we have a  
294 boss. We're under orders. We don't make it up as we go along doing whatever we want.

295 When I lead people I have to answer to Jesus for that. Do you know that? Leaders, do you  
296 think about that? Are you aware of the way you lead your small group and the people in  
297 your small group, you'll answer to the chief shepherd, the boss?

298 So it means we don't just get to say whatever we want. We are under orders. And the  
299 boss, the chief Shepherd, if we find we're out of step with Him, telling people to disobey  
300 Him, we are in for it.

301 Hebrews 13:17, a great verse about leaders properly understanding their role and people  
302 who follow doing that well says this, "Obey your leaders and submit to them, for they are  
303 keeping watch over your souls as those who will have to give an account."

304 Who do you give an account to leaders? To not your next leader over you, it's the boss,  
305 the chief Shepherd. So followers: the sheep are told, very clear as can be in Hebrews  
306 13:17 — "Obey your leaders and submit to them."

307 By the way, back to the examples to the flock: I'm the lead pastor here, but I have leaders  
308 in my life too. And I obey them and submit to them. When I call on Christians to obey  
309 the Bible, including where it says obey your leaders and submit to them: I do that.

310 30:00

311 I have leaders that I love and trust that can speak into my life. And they do and they  
312 change my mind. And I do things differently because of what they say.

313 So, "obey your leaders and submit to them, they keep watch over your souls, as those  
314 who will give an account."

315 You have to be aware of that, those of you who are leaders, that we're representing Jesus.  
316 What he's saying here about the chief Shepherd is literal, and serious, and sobering. It  
317 ought to feel sobering to any church leader. How we preach, what we preach, I do not  
318 have freedom to depart from this book. I just don't have freedom to do so.

319 I don't get to say what the culture at large wants to hear. I have to say what God says. I'm  
320 required to discharge the duties of my ministry faithfully. I'm required to say: "This is  
321 what God says." I don't get to put my ideas over the top of it and just try to find  
322 something that will say my ideas. I just get to go to this and say, "This is what it says, this  
323 is where life is." And so this is what we say.

324 So what we preach, we answer to Jesus. How we preach, we answer to Jesus. How we  
325 lead and counsel in one on one meetings with people... are we representing Jesus well?

326 Let's finish up on the last verse and kind of flip it around. So we've just been talking and  
327 the majority of the teaching is on the exhortation to elders: What they are to do, how they  
328 are to do it, and how they're not to do it. And now we get to verse five, "...likewise, you  
329 who are younger, be subject to the elders."

330 So it's kind of like, on the flip side, if the elders are to shepherd and guide and lead, then  
331 the ones who are being shepherded are to respond well to the shepherds. For it to function  
332 well, in a healthy way, that's what it would look like.

333 "You who are younger" is one word. In the Greek language that the New Testament was  
334 written in, it's just one word. And there's some, maybe, debate about what does it mean?  
335 What's the best sense of that? How do we understand what he means?

336 And so I was convinced by this, I'm going to read it from another author, a pastor,  
337 theologian, commentator, named Sam Storms, who's writing on this.

338 The reason I'm reading his quote is because I feel like if I said it directly, you might feel  
339 like, "oh, man, Scott's being too harsh." But I'm just reading a Bible expert. Okay, a  
340 theologian, who writes commentaries on books of the Bible. Here's what he says about  
341 "you who are younger."

342 He says, "The single word rendered 'you who are younger' has been taken as a reference  
343 to new converts to the faith (he's naming options here) new converts to the faith, to  
344 younger members of the community (both male and female), to all members of the local  
345 church (apart from the elders), or most likely, to younger men. So let's know what he says  
346 to younger men. What he's saying is: this could be either you who are younger, younger  
347 in the faith (new converts), younger in age (of male and female), everyone other than the  
348 elders (no matter how old you are), or younger men specifically.

349 Those are the options. And he lands on younger men, and listen to what he says... this is  
350 the part where I'm like, "This is not me, this is this guy. blame him."

351 Although, to give you a hint, I agree with him. I think he's right on. But I'm trying to  
352 distance myself because you'll get mad at me.

353 "Peter probably singles out the latter because they are perhaps more inclined to rebellion  
354 and in subordination to church leadership than those who are older and more mature."

355 I think he's right. I believe it from experience. Part of the way I know is I've been a  
356 younger man before, so I understand what that's like. And I want to say that to those who  
357 are younger men specifically... and don't worry, keep at it! You'll get to be older  
358 someday. Okay? It just takes some time. But you just keep doing it, and you'll get older.  
359 And then when you're older, if you're more mature (which is not a guarantee). You ever  
360 seen really immature old people? It's not pretty. But if you mature, then you'll agree with  
361 Sam Storms, because you'll look back and recognize, "Oh yeah, that's what that was  
362 like."

363 But pay attention because if you receive this, you can mature more quickly.

364 Younger men tend to be more inclined to rebellion and insubordination to church  
365 leadership.

366 35:07

367 If you're a younger man, and you think or say, "How dare he say that?" Well, that's you.  
368 Okay. Do you get it? You just did it. And you proved it with your hard headed attitude.

369 If you have that, it would be so good for you to recognize it and repent of it. And God can  
370 actually address that powerfully and change you and you would be much better off to not  
371 be stubborn, rebellious, insubordinate.

372 I promise you, you would be much better off. You would grow.

373 You would be humbled. As it says, next, "Clothe yourselves all of you with humility  
374 toward one another. God opposes the proud but gives grace to the humble." And then the  
375 next verse that we'll look at next week, "Humble yourselves under the mighty hand of  
376 God."

377 The humbling involved with a younger man... Recognizing: I'm prone to rebellion in my  
378 heart. I'm prone to insubordination. I think too highly of my own thoughts. I don't listen  
379 to people older than me with more experience and wisdom and maturity.

380 If you can feel conviction about that, and have that change, I promise you, you'll do better  
381 quicker.

382 Okay, so younger men specifically, or younger members of the community, both male  
383 and female, or newer converts, be subject to the elders.

384 You know, it's just like, you might do well to have a leader that you trust and respect that  
385 you'd say, "What do you think I should do? What would *you* do here?"

386 And actually listen, and say, “Okay, I was going to do that, but you convinced me. I’m  
387 going to do that.”

388 You think that might go well for you? Yeah, that’s how that works. Okay.

389 “Clothe yourselves, all of you, with humility toward one another for God opposes the  
390 proud but gives grace to the humble.”

391 This “all of you” is very similar to the “all of you” in chapter three, verse eight. In  
392 chapter three, verse eight, we had talked for a few weeks, beginning back in chapter two  
393 verse 13, “be subjects for the Lord’s sake to every human institution. Servants be subject  
394 to your masters, wives be subjects to your own husbands,” and then “all of you.” He had  
395 done three different kind of categories of relationships, and “husbands and wives,” he  
396 was addressing both sides, “servants and masters.” And so he’s gone through this list and  
397 chapters two and three of “be subject to…” “be subject to…” “be subject to…” in  
398 specific relationships. And then he closes that with “all of you.” And then this  
399 overarching thing that applies to all of those different… This is the same deal.

400 Here, he kind of waits for the end to do the same exact thing, separating the shepherds  
401 from the sheep and saying, “shepherds, do this.” “Sheep, do this.” And then, “all of you,”  
402 — shepherds and sheep, leaders and followers — “clothe yourselves with humility  
403 toward one another.”

404 So shepherds have to have humility towards the sheep. Sheep, have humility towards the  
405 shepherd. So all of us towards one another.

406 Clothe yourselves with humility, and what happens? God gives grace. Strengthening,  
407 comforting grace. “Clothe yourselves, all of you, with humility toward one another, for  
408 God opposes the proud but gives grace to the humble.”

409 So, do you want more of the grace of God working in your life?

410 Well, don’t be proud. That resists the grace of God. God opposes the proud. Don’t be  
411 proud. Be humble. Clothe yourself with it. Put it on like a garment. That you would  
412 consciously adopt this posture. That’s implied with this “clothe yourself.” That you’re like  
413 consciously adopting this posture: “ah, I need… I need humility.”

414 And God gives grace to the humble.

415 40:00

416 Okay. We'll finish there. We'll pick up verse six through the end of the chapter next  
417 Sunday.

418 We'll pray for people. We'll worship with one last song now and pray for anyone that  
419 would like. Let me, before I have you stand, I'll pray over you. Let me just describe that.  
420 We do this every Sunday at High Rock because God's real, he actually does draw near  
421 and meet us as we seek Him and pray to Him. And we are more in need than we like to  
422 imagine.

423 We like to kind of pride ourselves on, or act like, "Oh, I've got everything I need. I've got  
424 it all together." And we actually are in more need of God than we often think. And when  
425 you humble yourself with the kind of recognition, "Oh, I just need, I need God, I need  
426 him working in my life." And, you know, he does start to work in your life as you invite  
427 him and approach him. And so we pray for people at the end of every service as an  
428 opportunity to just say, "I need God, I want to connect with him. I want him working in  
429 my life." And it might be over something that's come up in this text and teaching. If a  
430 young man was capable of the humility to say, "I recognize, I struggle with  
431 insubordination. Even at work, it just grinds my gears when I'm told something to do  
432 differently."

433 If you recognize that, and you have the humility and courage to come up and get prayer  
434 and admit that, man, that is a great step. It's like the beginning of defeating that rebellion.

435 So that you can get prayer about and admit I have a hard time being corrected or led or  
436 told what to do. Admit it to God and let someone pray for you.

437 Leaders can get prayer today. How is your heart? Are you doing it right? Not under  
438 compulsion, not for shameful gain, not domineering. But eagerly, willingly, as an  
439 example. And get prayer about that.

440 Or, for some leaders, the flip side, are you actually willing to lead? Would you actually  
441 say something? Do you have courage and conviction to do what you're supposed to do to  
442 warn a sheep that's about to jump off a cliff or something? That you'd have actual  
443 courage to lead and get prayer for that?

444 Okay, let's, let's pray. Why don't you stand, I'll pray over us, and we'll worship with one  
445 last song. And then pray for people, anyone that would like.