
NT 11 - Humility—Peter, James, Paul

We're back at it with this third session on humility. The last session was titled "Daniel Humbles Himself" I thought that the Daniel record was a focal point of the last session. We looked at all that God revealed to Daniel and all that happened in his life—miraculous things. It was because he sought God and sought to understand, and he humbled himself. We have looked at Christ humbling himself. Soon we will get to how we are instructed to humble ourselves. We have observed the prevalence in Scripture of humility from beginning to end.

We've covered a lot of ground, and we'll cover a great deal more scripture in this section. I know it can seem a bit overwhelming, and it can be very challenging when we are confronted with what scripture says about how we are to live.

It may upend some long-held assumptions we've had about what discipleship and Christianity really looks like. Your response may be, "This is radical! This is too extreme for me." I ask you to consider it and realize it is what the Word actually says.

As we covered last spring, in looking at our predicament of the world, the flesh and the devil, consider what God has done to enable us to overcome that and actually live a Christlike life. In order to be Christlike, we need to be like Christ. That includes humbling ourselves and being obedient unto death. For him, it was his physical death in order to fulfill what God called him to do for all of humanity. For us it is death to self.

In our last session we looked at the four gospel accounts that speak of humbling oneself instead of exalting oneself, two in Matthew and two in Luke.

I received a great comment about what we covered in 1 Corinthians when discussing our life not being our own. The person said, "It is either my life is not my own, or I own my life."

And, boy, if that isn't the contrast between pride and humility! The entire world system today says, "Hey, it is my life. I own my life. I can do what I want. I can be whatever gender I want. I can do, say, think whatever I want. And you need to respect me and value me."

And that is the politically correct culture of the world today versus what God says and what was revealed to Paul as he wrote Corinthians—no, your life is not your own. You were bought with a price. That is why Christians so stand out. We are hammered and persecuted as well because that is so contrary to the world's message.

What is shared will alter your understanding and definition of what humility is as well. It is just not a meek, shy, timid person. It is someone who actually grasps onto the Word and says, okay, God is God. I'm not. I'm going to obey whatever it takes and whatever that means.

This may be the final session on humility before we look in a much briefer manner at the other reflexives.

Christ taught humility in the Gospels. He was very intent about contrasting his humility with the pride and the hypocrisy and exaltation of the religious leaders. He knew that this was going to

have a fundamental impact on the disciples. They needed to recognize humility as a necessity for discipleship if they really wanted to follow him and to walk.

And as I've mentioned before, he learned his identity from the Old Testament and then he had to humble himself in order to live it out. Hence, he trained, armed, taught, sacrificed, gave, humbled, and sanctified himself.

He put into practice all those reflexives that we've talked about. We are to imitate him. We learn our identity from the Word, and then we also humble ourselves and are obedient to all those reflexive commands. We arm ourselves, train ourselves, cleanse ourselves, etcetera.

In a sense, **the path to discipleship is paved with reflexive commands.**

What Christ had to do in order to be Christ—to fulfill his calling, his purpose, his ministry, his mission, his function—was be obedient unto death. And what we need to do in order to fulfill our calling—to walk worthy, to be ambassadors, to be sons, witnesses, disciples, living epistles—is to also be obedient unto death, the death to self.

How is this possible? The more we look at Christ, the more we are enabled to become like him. The more we fill our minds with what he did, said, thought, the way he responded, acted, etc., it truly can become habitual for us.

Soon we will cover the Parable of the Sower and the “good soil” of the heart. A key ingredient to the transformation process is preparing and keeping the soil of our heart good. This keeps our heart receptive to hear the Word so that we can cultivate humility on a daily basis. The process has to be done as a daily task because of our “flesh” and because of the world continually wanting us to exalt self, and to focus on self instead of focusing on humbling ourselves. The world wants to continually encourage the natural response or natural inclination.

Mark 4 talks about the earth, the soil, producing fruit. Luke 8 talks about the good soil being an honest and good heart—a receptive heart, a humble heart—a heart that is meek to the Word.

The opposite of humility is pride. I would advise you at some point to take your concordance and look at the 70 occurrences of pride in the Scriptures. Of course, none of the messages are positive.

Proverbs 8:12

12 Before destruction a man's heart is **haughty**, but humility comes before honor.

Proverbs 11:2

2 When **pride** comes, then comes disgrace, but with the humble is wisdom.

Proverbs 13:10

10 By **insolence** comes nothing but strife, but with those who take advice is wisdom

Last time in Isaiah 2 we covered the pride and arrogance of Israel. Isaiah addressed this in an effort to get them to repent, but of course they didn't.

Subsequently Assyria defeated the ten northern tribes. Jeremiah also talks about pride. In the last session, we also covered Obadiah 1:3 where it said, “The pride of your heart has deceived you.”

The theme of pride vs. humility—exalting the self vs humbling the self—is just as prevalent today as it was at that time. By God’s grace, we can grasp this and continue to grow and change.

When we started this topic of reflexives, I talked about **John 3:16** and how God gave his son to save mankind from eternal destruction. In order for salvation to become a reality, Christ had to give himself. God has given us so much through Christ, but in order for us to make it a reality in the physical realm, we have to give ourselves to Him, and give ourselves to obedience of the Word.

Hopefully this has given you a window into what is really required for discipleship.

We’ve talked often about the cost of discipleship, and it can be overwhelming, but this is the reality. To give an example of what humility really is, I want to make some parallels between Christ and us today. We have covered Old Testament humility. We have visited Christ’s humility in the Gospels. We see further light shed in Philippians 2.

Here are a couple additional parallels.

First, Christ knew from the Old Testament that he had to die. We know from the Word that we must die to self—pick up our cross and follow him; don’t strive to save your life, rather lose your life in loving service and obedience.

Christ knew from the Word that he had to die. What is interesting is that when it came time for his arrest, crucifixion, and death, he still went to God and said, “God, is there any other way possible for your will to be done?” Perhaps he is thinking back to Hezekiah because he knew that Hezekiah was told by Isaiah, “You’re going to die.” Isaiah wept and pleaded with God and God altered the course and Hezekiah got 15 more years. Christ certainly knew that record. I don’t know if he was thinking that, but he did pray, “If there is any other way, let this cup pass from me.”

We might be the same way in the course of our daily lives. We might read the Scriptures about death to self, and say, “God, you know, I’m really a pretty good guy. I mean, I look at all the other people around me. I’m pretty nice. I’m kind. Can’t we just let this one aspect of discipleship or this one aspect of my flesh slide by? I mean, people like me... I do my best here to help people and I don’t want to do or say anything which might make me unliked or unpopular or not accepted here. I mean, I actually might even lose friendships over this. I really feel better sort of fitting in with community and being happy. There is less pressure and it’s more enjoyable.” We can make all sorts of pleas to God, like Christ did in asking if there was any other way.

Ultimately, what did Christ do? We don’t know the full content of his conversation with God, but he pleaded three times and the final Word was, “In order for my will to be accomplished, you have to do this.”

As we know Christ complied. He did his father's will. We can plead but then we must come to the place where we say, "Not my will but yours, God. Okay. I submit to what your will is—not my will, my comfort, my desire, my want, my easier way, or what seems like a good option... I've thought this through God and it seems pretty logical this would work instead ... okay, okay. Not my will. I submit. I subject myself. I'll reckon myself dead. I'll change these habits. I'll die to self.

Do you clearly see these parallels?

We are still considering the topic of humility and how Christ humbled himself. We too can humble ourselves. Christ stuck to that all the way to the cross, until he said, "It is finished." We can stick to it too.

As I have said, because we still have the "flesh," it takes a daily commitment to stay in the Word, keep our mind renewed, and say, "Okay, I was crucified with Christ, I died with Christ, I was raised with Christ, I was ascended with Christ, I'm in Christ, seated at the right hand of God."

Galatians 2:20

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and **gave himself** for me.

There is the reflexive, **Christ gave himself** for me. Then what do I do in response out of love and gratitude? Paul, writing to the Corinthians, says, "the love of Christ compels me." I give myself imitating him. He gave himself for me, and I imitate him. I give myself for him and for others. What a beautiful thing!

Let's look at a few verses in John 5. You may think, "Oh, this is a ridiculous standard for me to consider that I can live up to."

John 5:30a

30 "I can do nothing on my own.

So, I say, "Okay, that is what Christ did. I'm supposed to imitate him. I should echo that I can do nothing on my own." That is easy for me to remember and agree with, but it is a challenge because every day I get up and here is my "flesh" with me and it has other ideas and designs on what to do with the day other than seeking God's will and being obedient to his working in me via the spirit."

John 5:19a

19 So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing.

That is challenging, isn't it? But here it is, written in black and white.

John 8:28

28 So Jesus said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me.

What a standard! “I speak just as the father taught me.” So, we decide. “Okay, I’m going to speak what is in the Word, what the Father taught me through Christ, and what the Father taught me as written in the Epistles.”

John 10:17

17 For this reason the Father loves me, because I lay down my life that I may take it up again.

My life is not my own. I give myself. And notice it says, “For this reason the Father loves me.” Of course, God loved him, but in terms of practical reality—of relationship and love—relationship stems from obedience. The same is true with us. The same is true with all human beings. God loves everybody, but to be in a relationship you have to show up. We need to show up, and the Word tells us how to show up.

John 12:49

49 For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.

Do we know what to say and what to speak? Yes, he has given it to us and we can do the same so we can imitate him. When you read this, you may think as a natural inclination, “Hey, come on, I know me. I know what I’m like. To do this, I’d have to be a totally different person.”

Exactly... EXACTLY! In other Words, I might have to die in order to live. **Exactly!**

So, we die to self, and we learn to walk by that new man, Christ, who has already done all this. He has already done all this and he, by his spirit, lives within us. So, by the miracle of the renewed mind, we can switch from walking by the flesh to walking by the spirit and actually prove this as true, that it works, and see signs, miracles and wonders in our lives. We can see transformation, the nine manifestations of holy spirit, and manifestations of fruit in our lives.

Wow. Is there anyone who did this successfully? What examples do we have in the New Testament after the day of Pentecost, in the Book of Acts or the Epistles, where this actually took place?

James

Think about James for a minute. James was the brother of Christ. He grew up in the same household. And guess what? In one record, James and the rest of his family were totally wrong about Christ. They sought to go out and get him off the ministry path. They said he was crazy. They wanted him to stop teaching and preaching. However, after the resurrection, James had to say, “You know, that was me and I was totally wrong. Pentecost changed everything. That old James is dead. He’s become a new man.” James learned that it was Christ in him, and he lived according to that. As a result, what do we see in James?

James 4:6–10

6 But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.” **7** Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Do you think perhaps James experienced this? And as God inspired him—moved by the Holy Spirit—he wrote this for us. Yeah, I’m sure he did experience this.

8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

Do you think James was perhaps double minded at times? He grew up and saw Christ's life and ministry. Then, he rejected him. Later, he accepted him and learned. He learned to die to self. He wanted to walk by the new man and not be double minded. He cleansed his hands and purified his heart.

9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. **10** Humble yourselves before the Lord, and he will exalt you.

In the last session, we saw accounts in the Gospels proclaiming that those who exalt themselves will be humble and those who humble themselves will be exalted. Here James says, "Humble yourselves before the Lord and he will exalt you."

James is someone who was able to overcome pride, humble himself, and do this.

What about Paul?

We know Paul's background. He had been pursuing and killing Christians. He had rejected Christ while Christ was present in his earthly ministry. (He was alive, of course, when Christ was ministering.) What did Paul have to say? "Yes, I was totally wrong, and only by God's mercy am I forgiven."

He continues to say, "I'm less than least of all the saints." He had to be humble. He demonstrated the height of humility. When you read Philippians Chapter 3 (this is after that section of Philippians Chapter 2 with all his credentials—Pharisee of the Pharisees, etc.), he said, "It is nothing. It is nothing. By God's mercy, I'm forgiven. I am a new man. The old man has died. I'm a new man!"

He is the one that wrote by revelation what we read earlier in Galatians.

Galatians 2:20

20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and **gave himself** for me.

In Ephesians Chapters 1–3, Paul details all of what God accomplished for us through Christ. Then, in Chapter 4, the beginning of the practical section of Ephesians, he declares the application of these truths.

Ephesians 4: 1

1 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, **2** **with all humility** and gentleness, with patience, bearing with one another in love,

With all humility! How many times have we talked about that? God urges us to walk in a manner worthy of our calling with humility. That is what is essential in order for us to live out what God did for us through Christ, as recorded in the first three chapters of Ephesians. This is so magnificent.

Okay, we see that James and Paul underwent a post-Pentecost transformation.

What about Peter?

We know about Peter. “Yes, I betrayed the Lord. I said I would go with him to the death, and I denied him three times despite my vow, and even after the resurrection. For goodness sakes. I was back at Galilee, out on the boat on the sea of Galilee, fishing. I thought it would be a lot less stressful now that Christ had been raised from the dead, and I believed in him. It would be a lot less stressful for me to have a nice life, go back to Bethsaida with my wife (we know Peter was married) and live there and fish and have a nice little fellowship.”

Peter is with the other apostles on the shore and Christ confronts him saying, “Peter, do you love me?” Peter is really on the hot seat! I can’t wait to meet Peter and talk to him about the emotion of that moment and what went through his mind and how he finally said, “Okay, Lord, yes, I love you and I’ll serve you.” Christ really, really put him through it.

Peter also had to say to himself, “You know what? I was wrong. Okay? The Day of Pentecost comes. I’m eternally grateful.” And Peter is what? Peter is a new man.

So, we have seen that James, Paul and Peter all had to humble themselves, reckon themselves dead. They all became new men.

And what does Peter say in 1 Peter 5?

1 Peter 5:1–7

1 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:

As we’ve said so many times, he is looking forward to eternity and rewards.

1 Peter 5:2

2 shepherd the flock of God that is among you,

That sounds like John 21, where Christ said to Peter, do you love me? Feed my lambs, tend my sheep. Shepherd the flock. He carried that out for approximately 30 years. Then, approximately, 5 years beyond that, he is saying to others, “Shepherd, the flock of God that is among you.” He is essentially saying, “I did it. I had to humble myself. You can do it.”

2 shepherd the flock of God that is among you, exercising oversight,^a not under compulsion, but willingly, as God would have you;^b not for shameful gain, but eagerly; **3** not domineering over those in your charge, but being examples to the flock.

Why? Because you recognize what God has done for you through Christ. You’re grateful and thankful, and you love him—not under compulsion.

4 And when the chief Shepherd appears, you will receive the unfading crown of glory.

5 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.”**

Does that sound familiar? Didn’t James say grace to the humble? And didn’t Paul recognize grace so many times? Grace and mercy, etc.? They all realized it.

6 Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you,

There is that Word “exalt” again in the context of humility as we read in the Gospel records. Peter was there. He was in the group that Christ spoke to.

When they were all saying, “Hey, who is the greatest among you?” And, “I want to be on the right hand. I want to be on left hand.” And, “What is this going to mean for me?” “Am I going to get some perks out of this?” And, “Am I going to have greater responsibility in the millennial kingdom?” These were the kinds of things that they were thinking.

After 35 years of living this out, Peter knows to encourage others to humble themselves under the mighty hand of God so that at the proper time, He may exalt them. You don’t have to exalt yourself.

7 casting all your anxieties on him, because he cares for you.

These wonderful records show three stellar examples of people who had to humble themselves. We can learn from that. We should learn from that.

We will move on and finalize this section on humility by looking at a notorious one who didn’t humble himself but instead exalted himself. And he of course is the antithesis of Christ.

Lucifer, Antithesis of Christ – What Humility is NOT

After looking at so many records on humility, it is good to look at where pride started. Pride is the opposite of humility. It all started with Lucifer.

Isaiah 14:12-15

12 “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! **13** You said in your heart, ‘I will ascend to heaven;

Now, notice the number of “I wills” here. It is self-will and self-affirmation and self-exaltation. He is stubborn. He is prideful.

13 You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north ;^c

14 I will ascend above the heights of the clouds; I will make myself like the Most High. ‘Who laid the nations low.

Essentially, he is saying “I refuse to submit and subject to God. I want to be in charge.” Here, we see the antithesis of “he humbled himself.” He is going to make himself like God.

15 But you are brought down to Sheol, to the far reaches of the pit

That is what is going to happen in the end. He who exalts himself is going to be humbled. As a matter of fact, he is not only going to be humbled, but he is going to be crumbled. He is going to be exterminated. He is going to be incinerated. There we have Lucifer and his pride! We could spend quite a bit of time on this, but we will not at this juncture.

I want to share my take on Ezekiel 28 which speaks about the “King of Tyre” and the “Prince of Tyre.” These are figures of speech used to describe two evil characters. One of these characters

is the devil. We know this because it talks about this character being in the garden of God. Some commentaries say that these are one and the same. My take on it is that the “Prince of Tyre” is the Antichrist as the human representative of the “King of Tyre,” who is Lucifer (the devil). We will read it and you can land where you feel is best. I will be reading it with inflections as I see it.

Ezekiel 28:1,

1 The word of the Lord came to me: **2** “Son of man, say to the prince of Tyre, Thus says the Lord God

Remember, this is pre-Christ, so they don’t know much about the devil, nor can they combat the devil. They knew there were evil spiritual forces, but this is a way to communicate this so that we would have it later and with holy spirit within us be able to understand the spiritual reality of devil.

“Because your heart is proud, and you have said, ‘I am a god, I sit in the seat of the gods, in the heart of the seas,’ yet you are but a man, and no god, though **you make your heart** like the heart of a god—

Again, “you make your heart” is a reflexive. The individual is saying, “I’m like God.” Obviously, they aren’t. This is sarcasm.

3 you are indeed wiser than Daniel; no secret is hidden from you;

We know that Solomon had great wisdom, but here the reference is to Daniel. I think is very interesting because we read last time about all the revelation given to Daniel about his day all the way up to Christ and the kingdoms, and then the end times. What else? The Antichrist. Here, I believe it is talking about the Antichrist.

you make your heart like the heart of a god— **3** you are indeed wiser than Daniel; no secret is hidden from you; and have gathered gold and silver into your treasuries;

5 by your great wisdom in your trade you have increased your wealth, and your heart has become proud in your wealth—

It’s all about me! The world mirrors this, and we can see it everywhere in our culture. We see it in **Revelation 18**—all the wealth of the elites—and it all comes crashing down. That is when the Antichrist is going to be in charge.

6 therefore thus says the Lord God: Because you make your heart like the heart of a god

Let’s jump down to verse 11.

You can read those verses in between on your own, but I believe this is portending the Antichrist as a representative of the devil with all of his attributes. You make yourself like a god. You are full of pride, arrogance, wealth, power, etc.

11 Moreover, the word of the Lord came to me: **12** “Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord God:

To the big cheese, the big wheel, the one in charge, say to him, thus says the Lord God. This “King of Tyre” is talking about Lucifer based on what follows.

“You were the signet of perfection, ^a full of wisdom and perfect in beauty.

13 You were in Eden, the garden of God;

We know from Genesis those present were only Adam and Eve and the snake. So, this was not the “King of Tyre.” The actual king of Tyre wasn’t born yet, so could not have been in Eden. This is an example of figurative language.

13 You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond,

I’m not going to read the list of all the jewels. We will save that for another teaching at another time. (It would be interesting to study out the significance and the meaning of all the different stones. Revelation 21 mentions the same stones again. I believe they reference the attributes of God in many ways.)

Lucifer originally was full of wisdom, perfect in beauty. He was covered with all these different stones crafted in gold with beautiful settings and engravings. He was a magnificent, created being, created by God, exhibiting godly characteristics and traits.

On the day that you were created they were prepared. **14** You were an anointed guardian cherub.

This is another reference to Eden.

I placed you; ^d you were on the holy mountain of God;

In Scripture, mountains refer to closeness to God.

I placed you; ^d you were on the holy mountain of God; in the midst of the stones of fire you walked. **15** You were blameless in your ways from the day you were created, till unrighteousness was found in you.

God had created him to be holy, blameless, righteous...like God. UNTIL he took the wrong road! Pride caused the devil to want to be in charge, to go his own way, to do his own thing, to have his own identity.

Think of identity politics today and how identity is so crucial to everybody. Wanting to have the freedom to decide my own identity. No, I’m not a male, I’m a female today. Tomorrow I am... who knows what? You’ve got 70 to choose from. You can go to Starbucks and probably get 70 combinations of your latte now. It’s the “have it your way” generation and culture. It’s not only Starbucks, but it’s gender! Have it your way.

15 You were blameless in your ways from the day you were created, till unrighteousness was found in you.

16 In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, ^e O guardian cherub, from the midst of the stones of fire.

17 Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor.

That is so interesting because Lucifer was so gifted and so blessed with so many attributes and so much ability. But, instead of using it to worship, serve and glorify God, he used his wisdom to manipulate one third of the spirit beings to join him. Instead of utilizing what he had for good, he corrupted his wisdom for the sake of his own splendor.

He corrupted what he had for his own purposes. Isn't that the world we have today? So many people are blessed with so many gifts, talents, and abilities. However, they corrupt them for the sake of their own splendor. They seek instead glory, exaltation, self-interest, and self-adulation.

Now, in light of this, consider Luke Chapter 4. This section describes what the devil did. I'm sure he is thinking, "Well, I wanted to be in charge. I'm sure I can tempt Jesus with that." Look what he says in Luke 4:5!

Luke 4:5

5 And the devil took him up and showed him all the kingdoms of the world in a moment of time, **6** and said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.

Christ came to establish a new kingdom—the Kingdom of God, so this may have sounded attractive. There is just one catch...

7 If you, then, will worship me, it will all be yours."

Ah, there is going to be someone else to worship other than the true God. You can have all this authority, all this glory. Why did the devil have it? Because initially Adam had dominion and authority. When he sinned, he forfeited it. The devil "picked it up." He has it. That is why he is the god of this age. This god is the god of this world. He runs the course of this world. If Christ had succumbed to this, he could have been in charge of the world that the devil was in charge of. The devil had declared he could give all this authority and glory to whomsoever he willed.

He would give it to Christ, but Christ would have to report to the devil, Lucifer. The devil tried to entice Jesus, "If you then will worship me, it will all be yours. You can have it all."

8 And Jesus answered him, "It is written, "You shall worship the Lord your God, and him only shall you serve."

That must have been such a blow to the devil! He knew the Messiah was coming. He read Daniel. He knew that the Messiah was coming. He had watched Christ as he grew up and saw him at twelve, then in the beginning of his ministry at 30. He figured he could derail him then, but he couldn't.

I want to look at two more verses before we close. Notice that the Antichrist is someone who exalts himself. Notice the language here in light of what we read in Isaiah 14 and Ezekiel 28.

2 Thessalonians 2:3

3 Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness **b** is revealed, the son of destruction, **c**

The "man of lawlessness" refers to the Antichrist. The man of lawlessness means there is no law or no superior authority. I am in charge. I am God. G O D!

We read in Ezekiel 28 about the “Prince of Tyre.” As the Antichrist, he will be the man of lawlessness who will be revealed—the son of destruction.

4 who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

Here is a direct contrast to Christ who humbled himself. Here, the Antichrist exalts himself. It is incredibly clear and plain. There is the Christ and there is the Antichrist; there is the counterfeit and people are going to buy into it.

4 who opposes and **exalts himself** against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

There we have another reflexive, “**exalts himself.**” You may tire of me pointing them out but hopefully as you read the Word you will notice them all the time and ponder how they may command you to action.

He exalts himself; he proclaims himself. It is all about him, not about God. He is in charge. Isn’t that how people live their lives today? Every place we look, people don’t submit or subject. They want to be in charge.

And finally, I want to tie these last two sessions together with Daniel 11.

In our last session we saw Daniel getting such an abundance of the revelation, **because he set his heart to understand, and he humbled himself before God.**

God gave him so much revelation regarding the kingdoms that were coming until the time of Christ. God gave him revelation all the way to the end of time. God showed him the Antichrist and he saw the Antichrist exalting himself.

As we just read in Thessalonians, he exalts himself. This is it! It is almost too big for my mind to comprehend how magnificent the Word is! Look again at the exact wording here.

Daniel 11:36,37

36 “And the king shall do as he wills. **He shall exalt himself and magnify himself above every god** and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done.

Oh my gosh.

37 He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all.

This is the Antichrist. He shall exalt himself. He shall magnify himself.

Christ humbled himself. Who do we want to imitate and model our lives after? What do we see in the culture today but people exalting themselves, magnifying themselves, “selfie-ing” themselves.

It is a clear choice that we have. We have the opportunity to humble ourselves before God and to show the world. We refuse to exalt ourselves like the devil did.

We can humble ourselves as Christ did.