

Joseph's first humiliation: sent to Egypt (Genesis 37:12-36)

Sunday, April 20, 2014
7:37 AM

I. Introduction

A. This morning we are continuing in the last story of Genesis - the toledot of Jacob

1. As we discussed last week, we are going to look at the toledot of Jacob under three headings:
 - a. Humiliation
 - b. Exaltation
 - c. Blessing (of the Covenant)
2. And we are going to see that each section focuses on two of Jacob's children, Joseph and Judah
 - a. Joseph is going to be humbled and Judah is going to be humbled
 - b. Joseph is going to be exalted and Judah is going to be exalted
 - c. Joseph is going to receive the blessing of the Covenant and Judah is going to receive the blessing of the Covenant
3. This week we are going to start on the section on humiliation and we will cover it in three weeks
 - a. This week we are going to see Joseph humbled
 - b. Next week we are going to see Judah humbled
 - c. And in two weeks we will see Joseph's continued humiliation

B. Read Genesis 37:12-36

C. This morning, we will see Joseph's humiliation and ponder on what it teaches us about Christ's humiliation

1. Last week, after introducing the two main characters, Joseph and Judah, I emphasized that both Joseph and Judah are pointing to one man who would fulfill this pattern: Christ
 - a. Joseph and Judah are humbled because Christ was humbled
 - b. Joseph and Judah are exalted because Christ was exalted
 - c. Joseph and Judah receive the blessings of the Covenant because Christ received the blessings
2. So, our overarching theme verse for this section of Genesis is Philippians 2:5-11, showing Christ fulfilling the pattern of Joseph and Judah's lives
 - a. Philippians 2:5-11 - *Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*
3. Since Christ is the fulfillment of Joseph and Judah's story, I want to make Christ the focus of Joseph and Judah's story

D. So, this morning I am going to have a simple outline that will help us look at Joseph's life and see Christ

1. First, we will consider Joseph: the type of humility and make simple observations about how and why Joseph was humbled
2. Then we will consider Christ: the fulfillment of humility and apply our observations of Joseph's life to Christ
3. Finally, we will consider Ourselves: the imitators of humility and make some applications of our study

E. Proposition: Joseph's humiliation points us to Christ's humiliation and calls us to imitate Christ's humility

II. Joseph: the type of humility

A. As we go through the text, I want to make five simple observations about how and why Joseph was humbled

1. Basically, we're going to go paragraph by paragraph and make one observation about the text
2. These simple observations will help us understand why each portion of the text is included in this passage
3. And these observations will help us see the basic principles that the text wants us to see and to apply to Christ
4. Since we're going to keep the observations simple, I'm not going to dwell on any part of the text this morning too long - there will be much more I could say about each set of verses, but we'll constrain our horizon this morning to keep our focus in the right area - seeing Christ in the text

B. Joseph was humbled seeking out his brothers (vs. 12-17)

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock, and bring me word." So he sent him from the Valley of Hebron, and he came to Shechem. And a man found him wandering in the fields. And the man asked him, "What are you seeking?" "I am seeking my brothers," he said. "Tell me, please, where they are pasturing the flock." And the man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.

1. As we start we have to ask are these details important, is it important that he had to look for his brothers?
 - a. The answer has to be yes, because it is included - this part of the story is important
 - b. And that leads us to our first observation: Joseph was humbled seeking out his brothers
 - c. The favored son had been sent out by the father to provide for the other sons
 - d. This is why all these details are include, such as having to keep searching and going on to Dothan - Joseph was seeking out His brothers
2. And this is the first step in Joseph's humiliation
 - a. Joseph's humiliation came about because he was sent out by his father to seek out his brothers
 - b. From our perspective, this was a foolish thing to do, Jacob should have known how much the brothers disliked Joseph, he should have known not to send Joseph alone and unprotected to the brothers
 - c. But God ordained this to happen to show us this principle: Joseph was humbled seeking out His brothers

C. Joseph was humbled because his brothers hated him and hated God's plan (vs. 18-24)

They saw him from afar, and before he came near to them they conspired against him to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams." But when Reuben heard it, he rescued him out of their hands, saying, "Let us not take his life." And Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him"---that he might rescue him out of their hand to restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore. And they took him and threw him into a pit. The pit was empty; there was no water in it.

1. As we continue in the text, the focus changes from Joseph's perspective to the brother's perspective
 - a. And the brother's perspective is clear - the brother's hated Joseph
 - b. The brothers hated Joseph's position with their father, they thought that the favor showed to Joseph was unfair and that Joseph was usurping their position - and perhaps in this case they were right
 - c. So the brother's hated him with an undying hatred, a hatred that leads to the premeditation of murder
2. Joseph's brother's hated Joseph because they hated God's plan
 - a. Notice how the brother's refer to Joseph - they refer to him as 'this dreamer' or perhaps more literally 'this master of dreams'
 - b. The thing about Joseph's dreams, though, is that they are the revelation of God's purpose and plan
 - c. His brother's hated him because they hated God's plan - they didn't want to bow their knees to God
 - d. In fact, the brother's hatred of Joseph was no less than simple rebellion against God - just as all sinners, when they should quickly and eagerly bow to God's plan they resist it with all of their efforts
3. And, again, this is the next step in Joseph's humiliation, Joseph is humbled because His brother's hated God
 - a. The brother's hatred led them to premeditate the murder of Joseph and very nearly to carry it out
 - b. In God's sovereignty, though, He uses Rueben to turn the brother's actions away from murder to preserve His chosen one
 - c. But the brother's still humiliate Joseph, attacking him and stripping him of the badge of his father's favor and leaving him to moan and cry out in a pit

D. Joseph was humbled by being sold for the price of a slave (vs. 25-28)

Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh." And his brothers listened to him. Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt.

1. Continuing in the story, we see that though Joseph's brothers are turned away from their murderous intent they do not turn away from humiliating Joseph and the continue his humiliation by selling him as a slave
 - a. Apparently the brothers, even after Rueben's intervention, still desired to kill Joseph until something better came along - slave traders
 - b. These Midianite and Ishmaelite traders came wandering along at just the right time for the brothers not only to dispose of Joseph but to make a tidy sum off of their revenge
 - c. They humiliated Joseph and got rid of him while making twenty shekels of silver by selling him as a slave to non-covenant people
 - d. This is the emphasis of mentioning the nationalities of the slave traders, both Midianites and Ishmaelites were related to Jacob's family, but both had been explicitly cut off from the covenant
 - e. The brother's sold Joseph to a non-covenant people, they profited by cutting Joseph off from the covenant people
2. This, perhaps, is the apex of Joseph's humiliation in our passage this morning and perhaps in the rest of the humiliation section as well
 - a. The humiliations before this humiliation were merely building up to this humiliation of being cut off from the covenant people
 - b. And the humiliations that come after this are merely rubbing salt in the wounds of Joseph's humiliation
 - c. Joseph had been sold as a slave and cut off from the covenant

E. Joseph was humbled by the fruit of deception (vs. 29-35)

When Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes and returned to his brothers and said, "The boy is gone, and I, where shall I go?" Then they took Joseph's robe and slaughtered a goat and dipped the robe in the blood. And they sent the robe of many colors and brought it to their father and said, "This we have found; please identify whether it is your son's robe or not." And he identified it and said, "It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces." Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days. All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, "No, I shall go down to Sheol to my son, mourning." Thus his father wept for him.

1. An important part of the brother's plan was to keep Jacob from somehow intervening and rescuing Joseph and turning and executing his wrath on the brother's for harming the favored son
 - a. And they do this by planning an elaborate deception - they use the cloak, the symbol of Joseph's favor, to convince Jacob that Joseph has been killed by wild animals
 - b. This prevents Jacob from trying to rescue his favored son because there would be no purpose
 - c. And it attempts to turn away guilt and wrath from the brothers because their father does not know what they have done
2. This deception is simply the final step, the final result in a long pattern of sin in the promised family
 - a. Abraham and Isaac had been masters of deception as we considered last week
 - b. And Jacob himself had deceived Isaac, and not only deceived him but deceived him with his brother's clothes and a dead goat - in many ways this deception was just closing the circle on Jacob's deception
3. So Joseph's humiliation was completed by an act of deception and betrayal
 - a. The brother's who should have sought to protect Joseph and honor their father, dispose of Joseph and deceive their father

F. Joseph was humbled to put him where he needed to be to save God's people (vs. 36)

Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

1. This point is one of the overarching themes of Joseph's story and we'll return to it several times, especially as we end Joseph's story in chapters 47 and 50, so I'm not going to belabor the point this morning
2. But the final statement in chapter 37 is important, Joseph ends up in Egypt, his humiliation has taken him to the place where God's people will be enslaved - this is the continual symbolism of Egypt in Scripture
3. But it also takes Joseph to the place where he can eventually save God's people, we know where the story ends up, there is a famine that imperils the chosen family but Joseph provides food in Egypt
4. So Joseph's humiliation had a purpose - his humiliation put him where he could save God's people

III. Christ: the fulfillment of humility

A. In this second section of our message this morning, I want to take the simple observations we made about Joseph and see how they apply to Christ's life

1. In other words, I want to see how this passage points to Christ and what it teaches us about His humiliation
2. Out of the five observations we made about Joseph I want to make four statements about Christ

B. Christ was humbled seeking out His brothers

1. At the start of our passage we saw that the first step in Joseph's humiliation was his seeking out his brothers
 - a. The favored son had been sent out by the father to provide for the other sons
 - b. This is clearly about Christ, He is the favored Son who is sent out by the Father to seek out His brothers
2. We see this all over Scripture
 - a. We see this in the parables of Luke 15:8-10 - *"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."*
 - b. We see this in the statement of Luke 19:10 - *For the Son of Man came to seek and to save the lost."*
 - c. And we see this clearly in the commentary of Hebrews 2:10-17 - *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.*
3. Christ came to seek out His lost brothers and His humiliation and death came from this seeking
 - a. Christ was humbled because and even so that He could seek and save the lost
 - b. Christ left heaven, He left the Father's side in order to seek out His brothers

C. Christ was humbled because His brothers hated him and hated God's plan

1. In our text this morning, we saw that Joseph's humiliation was the fruit of their rebellion against God
 - a. The brother's hated God's plan, the dreams that He had revealed to Joseph, so they humiliated him
 - b. Again, this is clearly about Christ, Christ was humbled because we rebelled against God and His plan
2. We see this in Jesus' life in John 8:39-47 - *They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing the works Abraham did, but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. You are doing the works your father did." They said to him, "We were not born of sexual immorality. We have one Father---even God." Jesus said to them, "If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. Why do you not understand what I say? It is because you cannot bear to hear my word. You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe me. Which one of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."*
 - a. Jesus' brother's, the Jews, refused Christ because they hated God and they hated God's plan
 - b. Christ's death came directly as a fruit of this hatred, they sought to kill Christ because they hated God
3. But this isn't only applied to the people who directly opposed Christ during His life, Paul says in Colossians 1:21-22 that Christ's humiliation came because all of us were hostile to God - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,*
 - a. Christ was humbled in death because we were alienated and hostile in mind
 - b. But, in the humiliation of death, Christ redeemed us from our hatred of God and our alienation from Him
 - c. Christ was humbled because we hated Him and hated God's plan

D. Christ was humbled by being sold for the price of a slave in the greatest act of deception

1. Joseph's humiliation was completed in an act of betrayal and deception as he was sold as a slave and his father was deceived preventing Joseph's rescue
 - a. And, once again, the final horizon of this is not Joseph, but Christ
 - b. Christ's humiliation came through a greater act of betrayal and deception as He was sold as a slave and cut off from the covenant people
2. The deception and betrayal of Judas factors large in the record of the sufferings and humiliation of Christ
 - a. Matthew 26:14-16 - *Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.*
 - b. Matthew 26:21-25 - *And as they were eating, he said, "Truly, I say to you, one of you will betray me." And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."*
3. Judas engaged in a greater and deeper deception and betrayal than the brothers could have imagined, Judas betrayed Christ to cut Him off from the covenant people for the price of a slave, thirty pieces of silver

E. Christ was humbled to put Him where He needed to be to save God's people

1. The last verse of our text this morning pointed forward to one of the most important points of Joseph's story
 - a. Joseph was humiliated because it brought him to the place where He could save God's people
 - b. Again, this is about Christ, His humiliation brought Him to the place where He could save God's people
2. This is the beginning of John's gospel, John 1:1-4, 9-18 - *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it... The true light, which enlightens everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") And from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, he has made him known.*
3. Christ's first act of humility, His first humiliation was to leave the glories of heaven and come to earth where He could provide grace upon grace to God's people
 - a. Though Christ was with God and was God, He took on flesh and dwelt among us
 - b. He came to where we were, He came into the world to seek us out
 - c. And, though He was rejected by His people, He continued in humility so that He could provide salvation for all who would receive Him

IV. Us: the imitators of humility

A. Overarching application: since Christ subjected Himself to humiliation, we must walk in humility

1. We have identified the theme of our passage this morning as being humiliation: Joseph was humiliated in such a way that he can point well to Christ who would be humiliated in the same ways for the same reason
2. But as we transition between thinking about how Joseph points to Christ and what Joseph calls us to, we must recognize that there is one (actually many...) major difference between Christ and Joseph: Joseph's humiliation was involuntary, but Christ willingly humbled Himself
3. Since Christ willingly walked in humility suffering humiliation He has, as Peter says, left us an example to follow - so, in Christ, Joseph's story does not merely point forward but calls us to walk in the same ways
4. So, my overarching application this morning is that we should walk in humility according to Joseph's story in the same way that Christ walked in humility according to Joseph's story
5. But, I want to think about three specific ways that this passage would call us to walk in humility - I am going to ground each of these applications in Christ's humility and show how it calls for our humility

B. We must humble ourselves in obedience

1. As we just saw a few minutes ago, Christ was humbled seeking out His brothers and He was humbled because of our rebellion against God, our rejection of God's purposes and plans
2. You see, as we read this passage, we should strongly identify with some of the characters - the brothers
 - a. Like the brothers we are the ones who rejected God's plan and rebelled against Him
 - b. Like the brothers by nature we hated God's anointed one and desired His death
 - c. We ought to be able to sing the line from "How Deep the Father's Love" humbly and truly, "Ashamed, I hear my mocking voice call out among the scoffers," we are like the brothers who sought Joseph's death
 - d. So like the brothers, we are the ones who Christ had to seek out and save
3. But if we are the brothers, if we are the ones who rebelled against God and sought Christ's death, then this passage calls us to turn away from that rebellion
 - a. Christ willingly humbled Himself and sought us out in our rebellion, and "*He humbled himself by becoming obedient to the point of death, even death on a cross.*"
 - b. Therefore we must not continue as rebels, but bow to the one who was willing to humble Himself in obedience even to death
 - c. We can't continue to rage against the one who willingly humbled Himself to turn us away from our rebellion, in fact continuing in rebellion is despising Christ's humility
 - d. Anyone who says that obedience is not necessary to the Christian, that it is an optional extra, is, as it were, trampling on the blood of the Covenant, despising the very goal for which Christ died
 - e. So we must humble ourselves in obedience, instead of raging against God's anointed one, we must bow the knee and seek to honor and serve the anointed one who has already passed through humiliation
4. When we considered that Christ was humbled because of our rebellion, we read Colossians 1:21-22, but as Paul continues in Colossians, this is exactly the point he makes
 - a. Colossians 1:21-23 - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.*
 - b. If we once were alienated and hostile in mind, doing evil deeds, but now we have been reconciled then we must continue in the faith - what Paul calls elsewhere the obedience of faith - we must become obedient to the one to whom we formerly were hostile
5. Or again, in Philippians 2, after considering Christ's humiliation and exaltation, Paul again calls us to obedience
 - a. Philippians 2:12-13 - *Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.*
 - b. If Christ humbled Himself in obedience even to the point of death, we can and must humble ourselves in obedience, working out our own salvation with fear and trembling

C. We must humble ourselves in seeking out our brothers

1. Again, if Christ humbled Himself to seek out His brothers, this leaves us a straightforward example to follow
 - a. Christ sought out His brothers and we also ought to seek out our brothers
 - b. That is, we ought to continue His mission to seek out those who would believe the gospel of Christ
2. But, more than simply seeking, we ought to humble ourselves to seek out our brothers as Christ did
 - a. And this is important, because in my experience it takes a large degree of humility to continually and consistently present the gospel of Christ to those who don't believe
 - b. It takes humility because people don't like to hear the message and at least I personally don't like people to think I'm dumb or I'm pushy or I'm crazy - and people think that when we talk to them about the gospel - in fact, most people we present the gospel to will never turn and embrace it
 - c. But as we look to Christ who humbled Himself to seek us out, we can imitate Him and walk in humility, embracing the much lesser humiliation of people thinking poorly of us
3. In fact, this call to humility in seeking out the lost is the consistent testimony of Scripture:
 - a. Continuing on in Colossians, Colossians 1:24-26 - *Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now revealed to his saints.*
 - i. Paul recognizes that he will suffer for the gospel, but he not only bears suffering, he rejoices in it
 - ii. Paul humbled himself to seek out his brothers, to make sure that the Word of God was fully known
 - b. Or in II Timothy 1:8-12 - *Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.*
 - i. Paul not only rejoices in his own suffering for the gospel, but he calls timothy to share in it
 - ii. And we ought to humble ourselves to seek out the lost because Christ saved us and called us to this

D. We must humble ourselves in suffering

1. As we look at Joseph and at Christ's humility, we see that their humiliation resulted in great suffering
 - a. But Christ willingly humbled Himself to embrace the humiliation of suffering
 - b. So, again following His example, we can humble ourselves in suffering
2. But our humility in suffering is not only based on Christ's example, but on His work for us
 - a. If Christ humbled Himself to save us, then we can be humble knowing that Christ has already triumphed
 - b. Our humility in suffering is rooted in our firm hope that Christ has already passed through humiliation and emerged victorious - so we can have great humility during our suffering looking to the final victory
3. Peter describes the humility of suffering well in I Peter 2:19-25 - *For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.*
 - a. Peter says that we can humble ourselves in suffering, accepting suffering without lashing out at those causing it, because we are following Christ's example who suffered humbly
 - b. But again, Peter takes us to the gospel and tells us that our humility in suffering is ultimately rooted in the fact that Christ's humility in suffering has already saved us, so we can suffer humbly knowing that Christ has already won the victory
4. So we can humble ourselves in suffering - we can accept the various trials and tribulations we meet in this world with humility because Christ has already suffered on our behalf leaving us an example to follow