

- Peter uses similar language and also quotes Proverbs 3:34 as did James. In James 4:10, James uses two verbs: (1) **ταπεινῶω** (*tapeinóō*): “humble yourselves” and (2) **ὑψῶω** (*hupsóō*), which refers to promotion.

1 Peter 5:5 Likewise, you become subordinate [**ὑποτάσσω** (*hupotássō*)] to the authority of your pastor. All of you must conduct yourselves with humility [**ταπεινοφροσύνη** (*tapeinophrosúnē*): to consider oneself uninformed] toward one another, because God makes war on the arrogant believer, but He gives grace to the humble believer. (EXT)

- The verse begins with the adverb **ὁμοίως** (*homoíōs*): “Likewise; in like manner.” It links the first four verses of the chapter with this paragraph thus establishing a link between the two which is the authority and responsibility of the pastor-teacher.
- In 1 Peter, the point is made that the pastor has authority over the congregation. However, in James the authority is possessed by members of the congregation who have authority over themselves.
- Homoíōs* sets up the link between the responsibility and the authority of the pastor. He has responsibility, he has authority: verses 1 through 4.
- The adverb, *homoíōs*, acts as the link. It shows that there is a parallelism, even though the functions are not the same. There is the authority over the members of the congregation which is doctrine. He also has within his soul volition.
- These two constitute authority which leads to responsibility. His responsibility is to humble himself. And how does he do this?
- By becoming a student, by sitting on a pew, a bench, a chair, or even beside a footstool on the floor where he sheds every bit of authority he has or doesn't have and leaves it outside the building.
- Whatever abilities he has, whatever authority, whatever talent, whatever status—every believer checks his human authority at the door. When he sits down, he's a student without portfolio. He has no rights, no privileges, he is just a disciple of the Lord Jesus Christ and the Word of God.
- No one has the right to talk while the communication of the Word is being taught and with minimal body movements.
- Students have the right to be still and listen to what is being taught from the Word of God. One may agree or disagree, yet good manners and decorum are the orders of the day in the genteel gathering of a local church.



12. Decorum requires the absence of rudeness, looking aimlessly around, or the performance of bad manners. The Word of God must be respected.
13. Therefore, the adverb, *homoíōs*, links 1 Peter 5:1–4 with 1 Peter 5:5–6 and in this context is best translated, “In the same way.” At this point, Peter identifies the next group of parishioners as, **νεώτερος** (*neōteros*): literally, “younger men.”
14. However, the precise definition is best brought into English by the word “novice: A person admitted to membership in a religious community; a beginner.”²
15. However, in this context, the word *neōteros* does not refer strictly to “younger men,” but rather to those men who are “novices by comparison” to the pastor-teacher. In other words, these men fall under the authority of the pastor regardless of their physical age.
16. The pastor’s commentary from the pulpit is the result of his exegesis of Scripture from the original languages. By comparison, the parishioners who assemble to listen are either ignorant of the passage being taught or possess recall of its communication on an earlier occasion.
17. This means that those in attendance are believers without portfolio. The portfolio in question is **a.** the spiritual gift of pastor-teacher, **b.** the office of pastor-teacher in a local church, and **c.** the doctrine taught by him from the pulpit.
18. This results in a system that, over time, constructs an inventory of biblical doctrines facilitated into eleven categories of systematic theology within their souls’ *kardía*.
19. The result is the inhibition of human viewpoint, cultural viewpoint, and cosmic viewpoint while facilitating divine viewpoint. This system is aggrandized by submitting to strict academic discipline.
20. The Bible is filled with numerous systems of thought, various categories of doctrine, some that may be of interest and others not so much. But every part of Scripture is important to the integrity of its whole.
21. When a believer manages to get control of his innate volition, then spiritual growth advances from curiosity to increasing levels of interest. Ignorance is rapidly replaced by cognizance. Curiosity is transformed into spiritual momentum.
22. In order to make this spiritual advance, the believer must have the humility to leave his human category of knowledge and authority at the door and enter the auditorium as a believer without portfolio.

² Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “novice.”

23. This is what the word humility: **ταπεινοφροσύνη** (*tapeinophrosúnē*) means: “to consider oneself uninformed.”
24. It is from this status of humility that a believer is able to submit to the authority of a man that otherwise would not necessarily be someone to whom he would normally do so.
25. Yet this humility enables the person to submit to a man who otherwise would not hold any system of authority over him. Therefore, this system of authority only refers to the environment of Bible classes in the local church and the incidental occurrences of each of them conversing about biblical subjects including discussions about doctrinal applications.
26. So far, in the context 1 Peter 5:5, the issue is the principle of authority with emphasis on the pastor’s teaching ministry: subordinate [**ὑποτάσσω** (*hupotássō*)].
27. The act of the parishioner’s submission is performed for Jesus Christ in order to learn doctrine. It is also performed for the pastor because it is impossible to communicate doctrine without believers sitting in the chairs.
28. The format for the communication of biblical truths by the pastor requires believers sitting in the seats to fulfill the function of discipleship.
- Matthew 22:10** “Where two or three have gathered together in My name, I am there in their midst.”
29. The next command in verse 5 is interesting, it is the aorist middle imperative of the verb, **ἐγκομβόομαι** (*enkombóomai*) and is defined as follows:
- Deponent: to gather or tie in a knot, hence to fasten a garment. To clothe or girdle oneself. Metaphorically in 1 Peter 5:5, to tie or bind oneself into an *enkómbōma*, meaning to put on, to clothe oneself in.³
30. This word’s literal meaning is to fasten on one’s garments so that they stay in place by means of a belt. It’s meaning here has to do with parishioners who gather together in the auditorium of a local church.
31. When church services begin and doctrine is being taught, everyone should be in concert, the pastor communicating his message while the congregation has rapt attention on that message under strict academic discipline with no distractions or disturbances from anyone.

(End JAS4-12. See JAS4-13 for the continuation of study at p. 121.)

³ Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev., ed. (Chattanooga: AMG Publishers, 1993), s.v. “ἐγκομβόομαι.”



32. The verb **ἐγκομβόμαι** (*enkombómai*) refers to the white scarf or apron of slaves, which was fastened to the girdle of the vest and distinguished slaves from freemen; hence 1 Peter 5:5 reads, “gird yourselves with humility as your servile garb i.e., by putting on humility, show your subjection one to another.”
33. The verse continues with this summary of divine opposition toward those who reject this verse’s admonitions for orientation to authority and humility toward other believers.
34. The first violation of grace orientation cited by Peter is divine rejection of arrogance. It begins with the proper noun, **Θεός** (*Theós*): “God,” followed by the static present middle indicative of the verb, **ἀντιτάσσω** (*antitássō*): “to resist, be in opposition to.”
35. The target of divine opposition is the arrogant: **ὑπερήφανος** (*hyperēphanos*). This rejection has to do with reversionism and rejection of God, His Word, and His truth.
36. Peter then closes the verse beginning with the antonym, **χάρις** (*cháris*): “Grace: the free, unmerited favor and love from God alone, not from our works.”
37. This grace is directed to those believers who are classified as having “humility”: **ταπεινοφροσύνη** (*tapeinophrosúnē*): to consider oneself uninformed.
38. There are a number of English synonyms that define the humility this verse requires of the believer and each possesses a nuance that broadens these requirements and obligations of the believer’s humility or *tapeinophrosúnē* toward God:
 1. **Fidelity** implies strict and continuing faithfulness to an obligation, trust, or duty.
 2. **Allegiance** suggests an adherence like that of citizens to their country (in this case, of believers’ heavenly **πολίτευμα** (*políteuma*): “citizens of heaven.”
 3. **Fealty** implies a fidelity acknowledged by the individual and as compelling as a sworn vow.
 4. **Loyalty** implies a faithfulness that is steadfast in the face of any temptation to renounce, desert, or betray.
 5. **Devotion** stresses zeal and service amounting to self-dedication.
 6. **Piety** stresses fidelity to obligations regarded as natural and fundamental.¹

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “fidelity.”



39. We may now expand the translation of 1 Peter 5:5 even further in light of the definitions noted above regarding a believer's humility:

1 Peter 5:5 Likewise, you become subordinate [ὑποτάσσω (*hupotássō*)] to the authority of your pastor. All of you must conduct yourselves with humility [ταπεινοφροσύνη (*tapeinophrosúnē*): to consider oneself uninformed] toward one another, because God makes war on the arrogant [ὑπερήφανος (*hyperéphanos*)] believer, but He gives grace [χάρις (*cháris*)] to the humble [ταπεινός (*tapeinós*)] believer who maintains fidelity, allegiance, fealty, loyalty, devotion, and piety toward others and especially toward God. (EXT)

40. Emphasis on attributes of humility continue on into the next paragraph which we will observe with expanded translations:

1 Peter 5:6 Acquire humility under the authority from the ruling power of God through pastor-teachers [humility emerges from the ruling power of God's Word and communicated by pastor-teachers] so that He may promote you in due time in coordination with one's spiritual growth,

v. 7 casting [aorist active participle of ἐπιρρίπτω (*epirríptō*): "to hurl" functions here as an imperative] all your anxiety [μέριμνα (*mérimna*): "apprehensive quandary of mind usually over an impending or anticipated ill"] upon God for He keeps on caring for you [because our problems are His responsibility].

v. 8 Be vigilant [aorist active imperative of νήθω (*nēthō*): soul stability based on maximum inventory of doctrine in eleven categories of systematic theology] and be stabilized [aorist active imperative of γρηγορέω (*grēgoréō*): by dependence on your soul's advanced inventory]. Your adversary [ἀντίδικος (*antídikos*: your opponent before the Divine Court of Appeals)], the devil [his tactics before the court are limited to personal slander] prowl about [περιπατέω (*peripatéō*): to move about stealthily in search of prey] like a roaring lion, seeking someone to devour [present active infinitive of καταπίνω (*katapínō*): to gulp down; to destroy as if by eating]. (EXT)



1 Peter 5:9 Resist him! [aorist active imperative of ἀνθίστημι (*anthístēmi*): stand fast in opposition in both word and deed by means of doctrinal applications]. **Steadfast** [στερεός (*stereós*): immovable] on the battleline with doctrinal ordnance, knowing that these same sufferings which you receive are being accomplished by fellow believers throughout the world.

v. 10 After you have **suffered** [constative aorist active participle of πάσχω (*páschō*): Lucifer runs the planet and suffering is inevitable, but the believer is always delivered by application of doctrine] **briefly, the God of all grace, Who elected** [καλέω (*kaléō*): the mechanics for the election of the Church is the baptism of the Holy Spirit which occurs at the very moment a person believes in Christ] **you to His eternal glory in Christ, Who will** [followed by four predictive future active indicatives of]: (1) **perfect** [καταρτίζω (*katartízō*): “to mend a broken net illustrating the grace that heals suffering], (2) **confirm** [στηρίζω (*stēρίζō*): to recover stability of soul], (3) **strengthen** [σθενώω (*sthenóō*): a stabilized soul results in an empowered soul], and (4) **establish** [θεμελιώω (*themelióō*): facilitation of doctrinal absolutes] **you.**
(EXT)

41. Summary of 1 Peter 5:10:
1. Blessings from the sufferings encountered from *cosmos diabolicus* are made possible by dependency on doctrines not only available in the soul but also their facilitation and application.
 2. The recovery from dark-side assaults includes divine provisions from four verbs which include deliverance and restoration of the believer pummeled by assaults from Luciferian strategies and tactics: (1) mending of the broken net of divine viewpoint, (2) recovered stability of the soul, (3) renewed empowerment of the soul’s stream of consciousness, and (4) facilitation of doctrinal absolutes.
 3. The active voice of each verb requires the believer to apply doctrines which he has learned to overcome challenges from the dark side.