

13. Therefore, the adverb, *homoiōs*, 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)**²: 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.”³
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’ *kardias*.
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.
23. This is what the word humility: **ταπεινοφροσύνη (tapeinophrosynē)** means: “to consider oneself uninformed.”

² From classical Greek. See “νεώτερος,” in *A Greek-English Lexicon*, 9th ed., comp. Henry George Liddell and Robert Scott, rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 1172-73.

³ *Merriam-Webster’s Collegiate Dictionary*, ed. (2014), s.v. “novice.”

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.⁴

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 JAS4-46.Rev. See JAS4-47.Rev for the continuation of study at p. 461.)

⁴ Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev., ed. (Chattanooga: AMG Publishers, 1993), s.v. "ἐγκομβόομαι."

32. The verb **ἐγκομβόομαι** (*enkombóomai*) 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 v. 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** (*hyperéphanos*). 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*).
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 *tapeinós*, 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.

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] prowls 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 ordinance, 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] us 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 [σθενόω (*sthenóō*): a stabilized soul results in an empowered soul], and (4) establish [θεμελιόω (*themelióō*): facilitation of doctrinal absolutes]. (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 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.
4. When circumstances impose suffering on a believer, his only functional resource to endure them is resident doctrine in his soul, not from others or from the devil's world.

5. When a believer confronts personal or historical downtrends, it is only the doctrine he possesses in his soul that enables him to endure.
6. The indicative mood in each of the four verbs indicate the necessity of facilitating divine viewpoint and application of divine blessings in the midst of sufferings.
7. Principle: There is no suffering or disaster too great for the plan of God and the power and immutability of God's Word.

In our exegesis of James: Chapter Four, we have advanced to verses that address believers in context who are in advanced reversionism. They have been called out for their lifestyle of cosmic living while being given doctrinal principles that may be learned and applied for recovery. James 4:7–10 include these presentations.

Consequently, those who are recipients of James's letter are challenged to either choose recovery or remain in reversionism. Their spiritual lives are therefore presented a challenge: continue a life of rebellion or begin the process of recovery. Their volitions must choose which road they will travel.

Robert Frost (1874–1963) wrote a poem that clearly presents the volitional challenge every believer must encounter and successfully pass—or not:

The Road Not Taken

**Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,**

