

## First Peter Chapter Five

Instructions and Encouragement to Pastors (vv.1-4)

Solidarity with the Asian Elders (v.1)

**VERSE 1** **Therefore, I exhort the elders among you** (Πρεσβυτέρους [*adj.acc.m.p.*, πρεσβύτερος, *presbuteros*, *elder*; *Jewish term for the elderly males and of those who are leaders; here, in the context of pastors*] οὖν [*conj./infer.*, *therefore; as to what precedes*] ἐν ὑμῖν [*prep.w/pro.loc.p.*, *su*] παρακαλῶ [*pres.act.ind.1.p.s.*, παρακαλέω, *parakaleo*, *exhort*]), **as your fellow elder and witness of the sufferings of Christ** (ὁ συμπρεσβύτερος [*def.art.w/n.m.s.*, *sumpresbuteros*, *fellow elder*; *IX*] καὶ μάρτυς [*conj. + n.m.s.*, *martus*, *witness*] τῶν τοῦ Χριστοῦ παθημάτων [*def.art.w/gen.nt.p.*, παθημά, *pathema*, *suffering*, + *def.art.w/gen.m.s.*, *Christos*]), **and a partaker** (ὁ κοινωνός [*def.art.w/n.m.s.*, *koinois*, *sharer*, *partaker*]) **also of the glory** (καὶ τῆς δόξης [*conj./adjunc. + def.art.w/gen.f.s.*, *doxa*, *glory: Ph3*]) **that is to be revealed** (μελλούσης ἀποκαλύπτεσθαι [*def.art.w/pres.act.pt.gen.f.s.*, μέλλω, *mello*, *be about; must, be destined*, + *pres.pass.infin.*, ἀποκαλύπτω, *apokalupto*, *reveal*]),

### ANALYSIS: VERSE 1

1. The section which follows bears comparison, on the one hand, with the household duty codes of 1Pet.2:13–3:9, and on the other with Peter’s directives on mutual ministry within the congregations in 4:7-11.
2. Peter begins here with the responsibilities of those in authority (vv.1-4): namely, the shepherds of the local churches scattered throughout what is now modern Turkey.
3. The section begins with concentration upon the “elders”, or Pastor-Teachers, responsible for feeding the flock.
4. Adjusted spiritual leadership was essential to the cohesion and unity of these churches as they faced a common crisis.
5. The particle “therefore” (*oun*) links the exhortation to what has preceded in 1Pet.4:12-19, probably on the ground that the crisis of “judgment” placed above-and-beyond demands upon those responsible for the oversight of the individual local churches.
6. So Peter addresses fellow “elders” who shared the same responsibility he had as an apostle.
7. The verb “exhort” in the Greek means, literally, “to call alongside” (*parakaleo*).
8. Peter, functioning as an apostle, had the authority to oversee multiple congregations with local Pastor-Teachers.
9. In ancient times the older men of a community were known as elders.
10. Moses called the elders of Israel together and told them that God had appointed him to lead the people out of Egypt (Ex.3:29).
11. Later he called on them to institute the Passover (Ex.12:21).

12. At Sinai, 70 of the elders went up the mountain with Moses (Ex.24:9).
13. In the wilderness, to relieve Moses, 70 elders shared his work as administrator and judge (Num.11:25).
14. After Israel settled in the land, the elders were a separate group taken from the heads of the tribes and princes (1Kgs.8:1).
15. Each town had its separate group of elders (1Sam.16:4; Ezra.10:14).
16. After the return from exile, the elders made up the Sanhedrin.
17. The elders joined the priests and scribes in opposition to Jesus (Mt.27:12).
18. This term was used in the early church to designate leaders in the local churches (Acts.14:23).
19. It is used of someone who is advanced in age (1Tim.5:1,2).
20. The term was used interchangeably in the N.T. with “bishop/overseer”.
21. The term is used of both Pastors (teaching elders) and deacons (ruling elders).
22. Context determines whether one or the other or both are in view.
23. Finally, the term is used of the 24 elders around the throne of God and represents the royal priesthood of the church.
24. The designation does not (at least in its N.T. applications) require that the individual be advanced in age to hold a church office (1Tim.4:12).
25. The context here requires that the reference is to Pastors.
26. When used of Pastors or deacons, it refers to spiritual seniority.
27. Peter is quick to establish a common bond between himself and them when he refers to himself as a “fellow elder” (hapax).
28. Peter’s ad hoc formulation (“fellow elder”) is completely natural in light of “fellow servant” (e.g., Col.1:7; 4:7) and “fellow worker” (e.g., Rom.16:3,9,21; 2Cor.8:23; Philm.1,24).
29. While Peter at this late date in his ministry still considered himself an apostle (1:1), he makes it clear that his *modus operandi* is essentially the same as theirs.
30. Peter’s intention is to establish collegiality with the elders in the churches to which he writes.
31. Although his apostolic authority is not made explicit here, we should not be misled by his modest stance, as if the author were presenting himself as their equal.
32. His reference to himself as “the elder” is the same as that of the author of 2Jn (1:1) and 3Jn (1:1, ὁ πρεσβύτερος).
33. While the term is not synonymous with “apostle”, the designation is compatible with the latter, and in Peter’s case is a corollary to it.
34. The two terms are closely associated with the book of Acts, where most of Jesus’ original disciples remained for a time (e.g., Acts.8:1,14; 11:1,30) and continued to exercise leadership.
35. Peter thus establishes rapport with the elders in Asia Minor as “the fellow elder”.
36. The only other reference in the N.T. in which someone identifies himself with one of these compound συν formations is Rev.19:10 and 22:9, where an angel says to John, “I am a fellow servant with you and your brethren”.
37. The closest N.T. parallel is Paul’s address at Miletus to the elders of Ephesus in Acts.20:17-38, where Paul uses himself as an example in support of an exhortation to “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (v.28).
38. His appeal to the “elders” provides the occasion for an explicit self-reference, the first since his opening phrase, “apostle of Jesus Christ”, in 1Pet.1:1.

39. The second of three self-designations is linked by a common definite article serving both “fellow elder” and “witness”, the two terms connected by a simple *καί*.
40. In Greek syntax, this is called the “Granville Sharp” rule (named after its discoverer).
41. In Greek, when two nouns are connected by “and” (*καί*), and the definite article precedes only the first noun, there is a close connection between the two.
42. That connection indicates some sort of *equality*.
43. The application of this rule influences how we interpret the second of Peter’s self-designations – “witness of the sufferings of Christ”.
44. This rules out the view that says Peter is referring to his eyewitness experience with respect to Jesus’ Passion, since the elders of Asia Minor were not eyewitnesses.
45. Though many interpreters understand the phrase so, there is much to be said against what at first blush seems obvious.
46. This interpretation (namely, that Peter was an eyewitness to the Passion) is at odds not only with the grammar, but also with the fact that Peter could hardly be described in a strict sense as a spectator of the Passion.
47. Peter fled the scene shortly after Jesus’ arrest, and along with the other disciples went into hiding (only John was present at the Cross; Mk.14:27,50).
48. How then could he refer to himself as a hands-on witness as we understand it in a legal sense?
49. He was an eyewitness of Christ’s public ministry and resurrection, having seen Christ after the event (Acts.2:32; 3:15; 10:39,41).
50. He uses in 2Pet.1:16 a separate term to describe himself as an “eyewitness” (*ἐπόπτης*) of the Transfiguration.
51. The term “witness” (*μάρτυς*) is used of someone who has seen an event, as in eyewitness (Acts.6:13; 1Thess.2:10).
52. The term is used of someone who relates what another has revealed to him (Acts.1:8; 5:32; 26:16; 1Cor.15:15; Rev.11:3).
53. Is Peter saying that both he and they are witnesses of the truth of Christ’s sufferings, and if so, why?
54. Is Peter grounding his right to a respectful hearing on the part of the Asian elders based on the fact that he is a co-herald of Christ’s Passion?
55. Certainly, throughout his letter Peter has regularly dwelt on the subject of the Lord’s sufferings (1:11,19; 2:21-24; 3:18-4:1,13).
56. It seems that the solution is to be found in the parallelism between “witness” and “partaker” and 1Pet.4:13, where Peter displays a correspondence between sharing Christ’s sufferings and sharing His glory (as in this verse).
57. In other words, he is claiming to be a “witness of the sufferings of Christ” in a deeper sense of himself suffering for his testimony.
58. Peter was a living testimony to the sufferings of Christ, as he suffered the same kinds of things Christ suffered for the same reasons.
59. This interpretation satisfies the grammar, the context, and the historical facts.
60. The Asian elders were co-witnesses to what it meant to be a believer leading a congregation in the fires of the Angelic Conflict.
61. Philippians 3:10 sheds light on this interpretation (cp. 1Thess.2:14).
62. The Greek syntax has the force of carrying “fellow” to the second noun, “witness”.
63. Peter, as an apostle and elder, was at one with the Asian elders in their present tribulations.

64. The third noun dealing with self-designation, “partaker”, stands apart from the first two nouns, having its own definite article (ὁ...κοινωνός).
65. But “partaker” is connected with the preceding noun, “witness”, by the conjunction “also”.
66. Obviously, there is a sharp contrast between the two physical states, as it is in the case of Christ’s experience (1Pet.1:11).
67. The contrast is obvious and the comparison is extraordinary (cf. Rom.8:18; 1Pet.1:6,7; 4:13).
68. “The glory that is to be revealed” refers to the coming of Christ at the Rapture.
69. Peter looks ahead to the time when he and they and we will partake of Ph3 glory according to the measure of our Ph2 willingness to suffer all the things that adherence to BD brings into our lives.
70. The “glory that is to be revealed” holds particular reward for spiritual shepherds, and thus for Peter himself, as specified in v.4.

### Do’s and Don’ts of the Ministry (vv.2,3)

**VERSE 2 shepherd the flock of God among you** (ποιμάνατε [*aor.act.imper.2.p.*, ποιμαίνω, *poimaino*, *shepherd*, *pastor*] τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [*def.art.w/acc.nt.s.*, ποίμνιον, *poimnion*, *flock*, + *def.art.w/gen.m.s.*, *theos*, + *prep.w/pro.loc.p.*, *su*]), **exercising oversight** ([ἐπισκοποῦντες] [*pres.act.pt. {imper.}* *n.m.p.*, ἐπισκοπέω, *episkopeo*, *oversee*; *Heb.12:15*]) **not under compulsion, but voluntarily** (μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως [*neg. + adv.*, *anagkastos*, *under compulsion*; *1X*, + *conj. + adv.*, *ekousios*, *willingly*; *2X: Heb.10:26*]), **according to the will of God; and not for sordid gain, but with eagerness** (κατὰ θεὸν μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως [*prep., kata*, + *acc.m.s.*, *theos*, + *conj.*, *mede*, *neither*, + *adv.*, *aischrokerdos*, *greediness for material gain*; *1X*, + *conj.*, *alla*, *but*, + *adv.*, *prothumos*, *eagerly*; *1X*]);

**VERSE 3 nor yet as lording it over those allotted to your charge** (μηδ’ ὡς κατακυριεύοντες τῶν κλήρων [*conj., mede*, *neither*, + *conj.*, *hos*, *as*, + *pres.act.pt. {imper.}* *pl.*, κατακυριεύω, *katakurieuo*, *lord over*; *4X: Mt.20:25; Mk.10:42; Acts.19:16; 1Pet.5:3*, + *def.art.w/gen.m.p.*, κλήρος, *kleros*, *lot*; *share*; “*allotted to your charge*”]), **but proving to be examples to the flock** (ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου [*conj., but*, + *pres.dep.pt.p. {imper.}*, *ginomai*; “*proving*”, + *n.m.p.*, τύπος, *tupos*, *pattern*, *example*, + *def.art.w/gen.nt.s.*, ποιμνίου, *poimnion*, *flock*]).

### ANALYSIS: VERSES 2,3

1. The pastoral function of the elders now becomes explicit (cf. Acts.20:28).

2. The aorist imperative of the verb ποιμαίνω, “shepherd” (the only occurrence of the aorist of the verb in the N.T.), is in keeping with the many aorist imperatives in First Peter, for it establishes a pattern of behavior to be maintained until the end of the age.
3. The opening command echoes the command of Jesus to Peter in Jn.21:16: “Shepherd my sheep” (cp. “Feed my lambs” in 21:15, and “Feed my sheep” in 21:17).
4. The “flock” belongs neither to the elders nor to Peter.
5. To Peter it is “the flock of God (cp. “the church of God” in Acts.20:28).
6. This is in keeping with the O.T. usage (e.g., “the Lord’s flock”, Jer.13:17; “the Lord God the Almighty will watch over His flock”, Zech.10:3, LXX).
7. Peter has previously used this metaphor in his letter in 1Pet.2:25.
8. Christ died for the flock and gathers those who are Ph1 and Ph2 positive.
9. In this capacity He acts as the Chief Shepherd.
10. Jesus referred to His disciples as the “little flock” in Lk.12:32.
11. The greater sheepfold is the consequence of centuries of evangelization (Jn.10:16).
12. The metaphor harks back to Jn.10.
13. Shepherding involves protection and feeding of the sheep.
14. The words “among you” suggest allotment, or assignment (Acts.20:28), and geographical locale.
15. In other words, right Pastor/right congregation.
16. God the HS brings the two parties together (cp. Jn.10:3: “To him [right Pastor] the doorkeeper [the HS, while Christ is the Door] opens [provides access from day one forward], and the sheep [right congregation] hear his voice [GAP], and he calls his own sheep by name [mutual identification] and leads them out [shepherding].
17. What is true in the N.T. of the local church (a term never used in 1Pet.) is true here of the “flock”.
18. The aorist imperative is followed by the present participle (imperative) “exercising oversight” (ἐπισκοπέω), which means to oversee (2X: Heb.12:15).
19. Its effect is to interpret the metaphor “shepherding the flock” as the responsibility to oversee and care for the needs of right congregation.
20. The corresponding noun ἐπισκόπος is translated “bishop”, or “overseer” (5X: Acts.20:28; Phil.1:1; 1Tim.3:2; Ti.1:7; 1Pet.2:25).
21. Four times it is used of “Pastors” or “deacons”, and one time in reference to Christ (1Pet.2:25, where it is translated “Guardian”).
22. The function belongs first of all to Christ, the “Chief Shepherd” (v.4).
23. But one of the ways He cares for His people is through the gift and office of Pastor-Teacher.
24. Furthermore, the only way the flock can flourish is under the authority of the gift and office of Pastor-Teacher.
25. Sheep (believers) separated from the shepherd do not flourish and are subject to all sorts of dangers.
26. The two adverbs, “under compulsion” (with the neg.) and “willingly”, which follow the present participle, declare by contrast how oversight is, and is not, to be exercised.
27. The first adverb (ἀναγκαστῶς, under compulsion) is rare in Greek literature, occurring only here in the N.T., while the only other reference to the adverb (ἐκουσίως, willingly) is Heb.10:26, where it means “intentionally” rather than “willingly”.
28. Together the two adverbs, linked by “not...but”, form an appropriate contrast.

29. The thought recalls 1Pet.4:9, where Peter urged the practice of hospitality “without complaining”.
30. The “compulsion” to which Peter refers is clearly a vice (STA activity).
31. It is what Paul warned the Corinthians against in connection with giving (2Cor.9:7).
32. Much the same concern is expressed with respect to church leaders in Heb.13:17: “Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable to you”.
33. There might be any number of reasons a Pastor might serve “under compulsion”.
34. Various distractions, pursuits, or pressures might cause him to falter in his duties.
35. “Willingly” is the standard that should prevail in his mental attitude.
36. He should keep before him who it is that he is serving (cf. Col.3:23 “Whatever you do, do your work heartily, as for the Lord rather than men”).
37. The Pastor should not be serving because it is expected of him, but rather because it is a privilege and a joy to nurture positive volition.
38. The second pair of adverbs also presents a contrast.
39. However, they are not such natural opposites as the first pair is (a person can be greedy and enthusiastic).
40. The hapax “sordid gain” means with greediness for material gain which involves some kind of fraud.
41. Despite Peter’s strong language, he is not warning specifically against fraud, only against being “in it for the money”.
42. His choice of words suggests that he considers this as serious as fraud.
43. “Sordid gain” is an attempt to bring out the despicable nature of this vice.
44. Peter’s concern presupposes that elders were paid for their labors.
45. Apostolic teaching promoted the financial support of those who taught the WOG (1Cor.9:11-14).
46. However, it is not wrong for a Pastor to labor in hope of financial advancement, as long as he does not make that the criterion for continued service (cf. 2Tim.2:6).
47. Those who are ruled by the monetary factor often turn out to be hirelings (cf. Jn.10:12,13).
48. The adverb “eagerly” (hapax) denotes strong zeal, as in enthusiastically.
49. Those who are avid students of the text, and therefore demonstrate their love by the quality of their work, will prove themselves honorable regardless of their income (1Tim.4:15).
50. Verse 3 presents the third contrasting pair.
51. Peter switches from adverbs back to participles (imperatival).
52. Again, each of these three examples of contrasting pairs is designed to show how Pastors are to conduct their oversight.
53. The term “lording it over” recalls Jesus’ warning to His disciples in Mk.10:42 and Mt.20:25.
54. This verb is used of subduing an unwilling subject (Acts.19:16).
55. It characterized Gentile domination of subject populations.
56. The negative part of the warning has to do with abuse of authority, not the exercise of authority.
57. The office of elder carries with it rank and authority.
58. Believers under the authority of the Pastor are referred to as “those allotted to your charge”.
59. Those words are represented in the Greek by the plural noun with the article, meaning “lot”, or “share”.

60. The translation, of necessity, is interpretative.
61. Κλήρος denotes a “lot” (e.g., a pebble or stick) by which decisions were sometimes made; then by derivation a “portion”, or “share” in something (e.g., land or an inheritance), traditionally assigned by the casting of lots (cf. Mk.15:24; Acts.1:26); finally a “share”, however assigned, but especially “by grace” (Acts.1:17; 8:21; Col.1:12).
62. Peter’s use of τῶν κλήρων here must be understood in light of the implied parallelism with “the flock” at the end of the verse.
63. If the “flock of God” is the church universal, then the “shares” are portions of the flock under the care of designated Pastors/elders.
64. Each Pastor in a given locale has his “allotment”, which is determined by the HS who operates under the Chief Shepherd.
65. On τύπος (*tupos*, example), see Paul’s reference to himself to his churches in Phil.3:17 and 2Thess.3:9; to Timothy in 1Tim.4:12; and to Titus in Ti.2:7.
66. The noun is used of the model church in 1Thess.1:7.
67. It is used of a pattern for believers to follow, or not follow, as the case may be, in 1Cor.10:6.
68. Here, the contrast with spiritual bullying is that good leaders are those who serve the needs of their respective flocks.
69. Those who are bullies tend not to care about others, lacking compassion and humility.

#### Their Super Reward (v.4)

**VERSE 4 And when the Chief Shepherd appears** (καὶ φανερωθέντος τοῦ ἀρχιποίμενος [*conj. + aor.pass.pt.gen.m.s., φανερώω, phaneroo, reveal; be revealed {pass.}, + def.art. w/gen.m.s., ἀρχιποίμην, archipoimen, chief shepherd; 1X*]), **you will receive the unfading crown of glory** (κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον [*fut.midd.ind.2.p., κομίζω, komizo, buy {active}; pay back {midd.}, + def.art.w/adj.acc.m.s., ἀμαράντινος, amarantinos, unfading; 1X, + def.art.w/acc.m.s., stephanos, crown, + def.art.w/gen.f.s., doxa, glory*]).

#### **ANALYSIS: VERSE 4**

1. The reference here, of course, is to the Rapture of the church.
2. The Rapture concludes the Church Age.
3. The Rapture is associated with an awards (rewards) ceremony called the Judgment/Bema Seat of Christ (1Cor.3:12-15; 2Cor.5:10).
4. The Judgment Seat of Christ occurs immediately after the Rapture and before our journey into the third heaven.
5. Christ’s glory is revealed to the church universal when He appears in the earth’s upper atmosphere (1Thess.4:13-18; cp. Jn.14:3).
6. All believers are guaranteed a resurrection body just like Christ’s (1Cor.15:35-57; 1Jn.3:2).
7. Jesus Christ, called “Shepherd” (ποιμήν) in 1Pet.2:25, is here designated ὁ ἀρχιποίμην (*ho archipoimen*), used metaphorically here; it is used literally of sheep masters in 2Kgs.3:4 and in Greek inscriptions (Deissman, 99-101).
8. Jesus Christ is here designated “Chief Shepherd” to distinguish Him from the shepherds of their respective congregations.

9. With this title, Peter seems to acknowledge the charge he himself is said to have received from Jesus according to Jn.21:15-17: “Feed my lambs...Feed my sheep”.
10. Other designations along this line include “the great shepherd” (Heb.13:20) and “the good shepherd” (Jn.10:11,14).
11. The same form of the verb (see below pt.13) “appears”, used in 1Pet.1:20 of Christ’s “appearing” on earth for redemption (as a “lamb unblemished and spotless”, 1:19), refers here to His future appearing in glory (as “Chief Shepherd”).
12. The chief shepherd’s “appearing” is the same event as the “revelation of Jesus Christ” (1Pet.1:7,13), or of His “glory” (4:13; 5:1), or of “salvation” (1:5).
13. The verb (aor.pass.pt., φανερώω, *phaneroo*) means to make manifest that which has been previously concealed.
14. The verb “you will receive” (fut.mid.ind.2.p., κομίζω, *komizo*) means “receive payment”, or “collect a reward”.
15. Peter’s use of the word both here and in 1Pet.1:9 (“obtaining”) indicates SG3 remuneration for faith plus works (application).
16. Shepherds who execute under their godliness code will receive a payment, or reward, for their faithful diligence from the Chief Shepherd Himself at His appearing.
17. The “crown” (στέφανος, *stephanos*), actually a victor’s wreath, does not have to do with the authority to rule, but with a conferred honor for achievement.
18. The genitive “of glory” is appositional, as in: The “wreath” is glory, the same kind of glory to which Peter referred in 1Pet.1:7 and 5:1.
19. The “crown”, or “wreath of glory”, is available to all believers who complete their time on earth (Ph2) according to the rules laid down in Scripture (cf. 2Tim.2:5; 4:8).
20. The “crown” represents the highest and most distinguished category of Ph3 glory, or SG3.
21. It is also called “the crown of righteousness” (2Tim.4:8); or “the crown of life” (Jam.1:12; Rev.2:10); or “the crown of boasting” (1Thess.2:19); or “the prize” (1Cor.9:24; Phil.3:14; Col.2:18; 2Tim.2:5); or simply “the crown” (1Cor.9:25; Phil.4:1; Rev.3:11).
22. That “the crown” and “the prize” are one and the same, see 1Cor.9:24,25 and 2Tim.2:5.
23. The background to these references to the “wreath” was the athletic games held in Roman times.
24. Winning an event qualified the victor for a wreath and associated perks.
25. Peter highlights the character of the crown, or wreath, by describing it as “that which does not fade away”, or “unfading” (adj., ἀμαράντινος, *amarantinos*).
26. Peter probably refers here to actual flowers from which some wreaths were made.
27. The adjective is formed from the name of an actual flower, the amaranth (cf. Philostratus, *Heroicus* 19.14).
28. The meaning is the same as in 1Pet.1:4: the believer’s Ph3 inheritance is the everlasting glory and honor that falls upon those who faithfully adhere to BD in Ph2.
29. While all believers will enjoy Ph3 glory, there will be distinctions, based on compliance or non-compliance with the imperatives of BD (cf. 1Cor.3:12-15; 15:40).
30. Pastor-Teachers who receive “the crown of glory” will be an elite fraternity.
31. The glory of SG3, unlike temporal acquisitions, will never be diminished due to time and circumstances.
32. Peter reinforces the argument of Paul in 1Cor.9:25 that athletes compete for “a corruptible crown”, but “we for an incorruptible”.



## Summons to Submission and Humility (v.5)

**VERSE 5 You younger men, likewise** (Ὁμοίως, νεώτεροι [*adv., homoiios, in the same way, + adj.voc.m.p., νεός, neos, young; “younger men”*]), **be subject to your elders** (ὑποτάγητε πρεσβυτέροις [*aor.pass.imper.2.p., ὑποτάσσω, hupotasso, be subject, + adj.dat.m.p., presbuteros, elder*]); **and all of you** (πάντες δὲ [*adj.voc.m.p., pas, + conj.*]), **clothe yourselves with humility toward one another** (ἐγκομβώσασθε τὴν ταπεινοφροσύνην ἀλλήλοις [*aor.midd.imper.2.p., ἐγκομβόομαι, egkomboomai, clothe, put on; 1X, + def.art.w/acc.f.s., ταπεινοφροσύνη, tapeinophrosune, humility; 7X: Acts.20:19; Eph.4:2; Phil.2:3; Col.2:18,23; 3:12; 1Pet.5:5, + pro./reflex.dat.m.p., allelon, one another*]), **for GOD IS OPPOSED TO THE PROUD** (ὅτι [O] θεὸς ἀντιτάσσεται ὑπερηφάνοις [*def.art.w/n.m.s., theos, + pres.midd.ind.3.s., ἀντιτάσσομαι, antitassomai, oppose, resist; 5X: Acts.18:6; Rom.13:2; Jam.4:6; 5:6; 1Pet.5:5, + adj.dat.m.p., ὑπερήφανος, huperephanos, arrogant, proud; 5X: Lk.1:51; Rom.1:30; 2Tim.3:2; Jam.4:6; 1Pet.5:5*]), **BUT GIVES GRACE TO THE HUMBLE** (δὲ δίδωσιν χάριν ταπεινοῖς [*conj. + pres.act.ind.3.s., didomi, give, + acc.f.s., charis, grace, + adj.dat.m.p., ταπεινός, tapeinos, humble*]).

**ANALYSIS: VERSE 5**

1. The first part of this verse is toward the youthful members of the local assemblies, while the second part is for all the recipients.
2. For the reciprocal use of ὁμοίως (*homoiios*; i.e., “in turn”, or “for your part”) compare the transition from wives to husbands in 1Pet.3:7.
3. The contrast between “elders” (those who are older or at least having spiritual seniority) and the “younger men” is designed to provide a parallel to what we observe in society.
4. In the ancient world the division of society into older people and younger was taken for granted, as the division between men and women, free men and slaves, etc.
5. The shift from “elders” (= officials) to the “younger” is natural, as the spiritual leadership was taken from those who were seniors, if not in age, in spiritual status.
6. “Elder” is used in a technical sense in vv.1-4, while “younger” is used in the standard sense of someone who is in the category of what is normally understood as “youth”.
7. Peter offers only a simple admonition here, calling upon those so designated to “defer” to those who are responsible for the watch and care of the local assemblies (as in 1Pet.2:18 and 3:1), only the setting being different.
8. Other N.T. admonitions to this group include 1Tim.5:1,2 and Ti.2:6.
9. There is no evidence that Peter knows of any cases of rebellion against the elders’ authority.
10. In *I Clement*, written from Rome a decade or two after First Peter, “the young against the old” is later explained in the letter as “the steadfast and ancient church of the Corinthians rebelling against its elders”.

11. So the “young men” are to submit to their spiritual leaders in Christ rather than exhibit that independence that is so characteristic of the young (cf. Jn.21:18).
12. An example of gross violation of respect for elders is found in 1Kgs.12 when Rehoboam (Solomon’s successor) rejected the counsel of the elders and followed the advice of his young associates (1Kgs.12:1-15).
13. The result was the division of the nation of Israel into two kingdoms.
14. The second part of the verse is a separate admonition to all believers of all classifications within the local assemblies scattered throughout the Asian provinces.
15. “All of you” gathers into a single command the preceding advice to “elders” and “younger ones” alike.
16. The accompanying “toward one another” picks up the note of mutuality sounded in 1Pet.4:8-10, where the proper posture of believers “toward one another” was “love” (v.8), hospitality (v.9), and service (v.10).
17. Here the call is to “humility” (cf. “humble of spirit” in 1Pet.3:8).
18. Believers are to “clothe” themselves with this fruit of the spirit, as with a garment.
19. The particular verb (ἐγκομβόομαι, 1X) means, literally, “to fasten on”.
20. It is possible, though not certain, that Peter is alluding to the action of Jesus in girding Himself with a towel to wash the disciples’ feet in Jn.13:4.
21. The lesson was designed to demonstrate two things.
22. The absolute necessity of Rebound and the importance of humility towards one another.
23. If their superior was willing to humble Himself and wash their feet, so should we serve one another regardless of rank.
24. To humble oneself is to do what is Biblically specified in any given situation.
25. The quotation that concludes the admonition follows exactly the LXX of Prov.3:34.
26. The same quotation occurs in Jam.4:6b.
27. Since pride is the opposite of humility, the antithetical parallelism of the proverb is designed to distance us from pride, since “God is opposed to the proud”.
28. Whenever and wherever you see pride and arrogance, you are witnessing someone God is against.
29. Pride is the original sin committed at the time of Satan’s fall from perfection (Ezek.28:15,17).
30. Pride unarrested always precedes a fall (Prov.16:18; 29:23).
31. The present tense of the verbs “opposed” and “gives” refers to that which awaits the respective groups – “the proud” and “the humble”.
32. The “grace” given to “the humble” includes all that God does to sustain us as we endure adversity, as well as the final vindication when Ph3 grace is brought to us at the Bema Seat (cf. 1Pet.1:13).
33. “The proud” have God as their enemy, and He deals with all of them in judgment and humiliation.
34. “The humble” are characterized by obedience to the revealed will of God.
35. They enjoy Ph2, but especially Ph3, vindication.
36. The “grace” God gives to the humble is the same as James’ “greater grace”, where this O.T. citation also occurs (Jam.4:6 “But He gives a greater grace. Therefore *it* says, ‘God is OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE’”).

37. The context in James deals with adhering to God the HS no matter the cost, knowing that God will supply “greater grace” to those who do not rely on the cosmos or its ways, but trust in God to deliver and vindicate those who follow the lead of the IHS.
38. Following the promise to give “greater grace”, there follows in vv.7-10 a series of ten commands in a tense (aorist imperative) that indicates the need for a decisive and urgent break with worldliness (see vv.1-4).
39. Here that call is to act in a humble manner toward other members of the Royal Family by doing (and thinking and saying) the things that are in their spiritual interests.
40. When we humble ourselves, we can be assured that God will give us the Ph2 grace to overcome the hardships associated with our applications.
41. God’s Ph2 grace is sufficient for any circumstance.