

1Peter 11-07-15b

We pick up our study now in 1 Peter chapter 5 verse 5. Likewise, you younger people submit yourselves to your elders. And we've given ourselves maybe a little better understanding of what Peter actually says here by going back to the Greek. And those who are coming up behind, the ones who are presently operating the church, operating the families, exerting whatever authority has been assigned to them.

This is these are the up and comers. These are the ones who will one day take over and assume those roles. And so there is a learning time.

There is a time to recognize the currently functioning people, watch their example, learn from them, support them, give them their due respect and so on. And so we're looking at this idea of hupotasso, especially when it is an imperative. And it has shades of meaning, just like many words that we're familiar with in English.

And there are times when it does mean to be subordinate. There are times when it means to be under the rule of. It's used several times for God putting all things under Jesus' feet.

And this is not abject submission so much as subordination. The kingdom of the Lord Jesus Christ isn't going to be a crushing rule. Very few are going to have to have the rod of iron come down and break them in pieces like a potter's vessel.

The people of God and the body of Christ is willingly and enthusiastically serving and acknowledging and giving due respect to the Lord Jesus Christ. The body is subject to or subordinate to or dependent upon the head. And this is a good thing.

The body likes to have a head in most cases. But I find this understanding of hupotasso informed by the way it was used in the Septuagint. Peter, of course, is very familiar with the Septuagint, as is his audience, the Greek translation of the Old Testament scriptures.

And in addition to your standard passages that talk about people being subject to a ruler or a king, you have passages like Psalm 36, verse 7. This is what it says in the New King James. Rest in the Lord and wait patiently for him. Do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass.

Don't fret and don't worry about specifically people who seem to be getting an advantage, who are scheming or who seem to be prospering when we're not. They're using illicit means. They're cheating on their tests or cutting corners or whatever it is they're doing.

Psalm 36, verse 7 says, Rest in the Lord and wait patiently for him. That's the New King James translation of the Hebrew. But the Septuagint translates it as, Hupo tagathai, be dependent upon the Lord.

It's translated, Rest in the Lord. But they chose this word for resting in the Lord. Be content to depend upon him.

Don't worry about the evil man who's prospering in his way and scheming. Look at God. Give God the respect that he is due.

You get the same idea in the verses that are coming up in 1 Peter, chapter 5. You have Psalm 61, verse 2. Truly my soul silently waits for God. From him comes my salvation. Well, in the Septuagint, the passage that in English says, Truly my soul silently waits for God, uses the word Hupo taso.

Truly I submit myself to God is a fair translation of the Septuagint Greek here. Truly I submit myself to God. I acknowledge God.

I am looking to God. I am depending upon God. I choose to observe and focus on the beneficial nature of my connection to God.

Psalm 143, 2. God is my loving kindness and my fortress, my high tower and my deliverer, my shield and the one in whom I take refuge, who subdues my people under me. And many times in the Old Testament, you also have Hupo taso used for the subduing of others. And the idea here is not unlike what the Bible has to say about forgiveness.

Forgive us our trespasses as we forgive those who trespass against us. To the extent that we acknowledge and recognize and support and depend upon God ordained authority, God will subdue and see to it that those who should be submissive, if you will, are responding to and recognizing our authority and our necessary exercise of leadership. We sort of give as good as we get.

If we're sort of rankling under authority, well, we're going to end up having trouble with people rankling under our authority. And there is a reciprocal sort of idea here. If we are submissive now, God will exalt us in due time.

If we're not submissive now, we're not going to be exalted in the sense that if you're a bad underling, when you become a boss, you're going to have bad underlings. It's sort of the rough equivalence there. So what is Peter saying here? He's talking to churches that are in various states of organization.

Some of them have more of a formal elder structure or a recognizable pastor. Others are more or less just groups where there are believers that are more or less far along. And he says if you find yourself as someone who is able to serve as an example, serve as a leader, then do so and do it for the right reasons.

Do it with an eye toward heaven, an eye toward eternity, an eye toward God, recognizing that we

are all recipients of God's grace. Don't do it for gain. Don't do it lording it over the people there.

And in the same way, if we find ourselves on the other side of that type of relationship, do it for the same reasons and in the same way. It is a functional relationship. It is not a value-based or a dominance-submissive relationship.

You can be in an office and you've got somebody that's sort of organizing and coordinating the efforts and other people that are carrying out and accomplishing the efforts. It doesn't mean that one is any better or qualitatively more valuable. We're just fulfilling a function.

Somebody's got to do the planning and the account-keeping and the holding people responsible for what their duties are, and somebody else has got to get the work done. You can't have one without the other. The mission won't be accomplished unless you have both.

And if everybody is doing it for the good of the mission and nobody's getting their egos in the way, it's a wonderful thing. That's what Peter is talking about. Then he says, likewise, you up-and-comers, you next-generation ones, you revolving-into-place ones, if you will, *nidoroī*, recognize, give due respect to those that are doing the other function.

The *presbyteroi*. Then he says, yes, all of you be submissive to one another. There's a textual problem in the Greek here where we've got a division of witnesses.

Some of the witnesses have the word *hupotasamanoi*, all of you be submissive. But the best witnesses, and best is sort of a subjective evaluation, but we've got some very substantial earlier texts that do not have this word in there, and it is easier to explain its addition than it is to explain its omission. This is one of the little canons of textual criticism.

I like canons just for artillery reasons, but the canons of criticism, you apply the rules of probability to figure out, well, which of these texts is more likely to be correct. Well, I believe that *hupotasamanoi* is not actually what Peter wrote. I think it got added in there.

It's not an unbiblical principle. You have it, for example, in Ephesians 5.21. Turn over to Ephesians 5.21 right quick, 21 through 24. 21 says, submitting to one another in the fear of God, and then you get that section on wives.

But what precedes verse 21 here? Walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Do not be unwise, but understand what the will of the Lord is. This is necessary context.

You can't just jump in and say, submit yourselves. Wives, be submissive, be submissive. What is this subject under discussion here? Walk circumspectly.

Don't be foolish. Be wise. Redeem the time.

The days are evil. You've got to take an evil day and do something to change it. By default, the day is going to be evil, but you can redeem that time.

This is a great skill, a great power, a great opportunity that God has given us as believers. If you do nothing, the day will be evil. The days are intrinsically, inherently evil.

But we as believers can enter into the work of God in bringing good out of evil. You know, Joseph told his brothers, you meant it for evil, God meant it for good. God turns cursing to blessing.

He turns darkness to light. He calls light out of darkness. He calls us out of darkness into light.

And he gives us the power to redeem time, to buy time out of its evil and invest it in good. So Paul tells the Laodiceans here in Ephesians 5, we should be redeeming the time because if we don't, the days are evil. Therefore, do not be unwise.

Second time he has said, don't be foolish, be wise. Don't be unwise. Understand what the will of the Lord is.

This is the necessary condition. If we want to successfully hupotasso ourselves, we have to understand what the will of the Lord is. And we have to be looking at what the will of the Lord is.

Not what the will of the boss is, not what the will of the authority is, not the will of the husband, not the will of the presbuteros. What is the will of the Lord? If Jesus had been looking at the authority of the scribes and Pharisees and the chief priests and the 70 that put him on the cross, how submissive would he feel like being? Jesus went to the garden and said, Father, I know this is your will and your will be done. He endured gross misapplication and abuse of authority, twisting and mishandling of scripture, false accusations, lies, perverting witnesses, physical abuse and everything that went into his trial leading up to the crucifixion and including the crucifixion, which was all perpetrated under abused authority.

He's got more authority than all of them and the angels put together. But what did he have his eye on? How did he do that? I still shake my head when I look at the Lord Jesus Christ putting up with what he put up with. I can't even enter into it.

I wouldn't have one molecule of that patience. If I was the Lord of Glory, I would think a thought and their atoms would disassemble. This mocking, this arrogant hubris, this gross destruction of the principles of the word of God and blindness and hardness of heart and the aggravation of it.

The Lord is standing there looking at this. It's right in his face. They're spitting in his face.

They're pulling out his beard. How did he do that? How did he look down from the cross after all of this and say, Father, forgive them right here? Understanding what the will of the Lord is, we have got to pull our Peter's been saying this through the whole letter, hasn't he? You've got to pull your investment out of the immediate and the momentary and the transient and the mundane and

enter into the will of the Lord. Look at what the will of the Lord is.

This thing will go. This marriage will fly. This family will work.

This church will function. This mission will be accomplished. This gospel will be preached.

The purposes of God will be fulfilled if I silently get on with it here. But I have to look at what the will of the Lord is. If I look at the unfairness of the moment, I will fail every single time.

If I'm an authority, I look at the failure to obey, failure to fulfill, failure to pay attention, failure to wake up and smell the coffee. Then I will fail. Whether we are presbyterous, whether we are neoterous, we will only succeed if we are focused on what the will of the Lord is.

We can't be doing it under compulsion. We can't be doing it for selfish purposes. We have to be looking at the will of the Lord.

So Paul points that out here. Do not be unwise. If we're doing anything but looking at the will of the Lord, we are unwise.

We are walking as fools and not as wise. Do not be drunk with wine in which is dissipation, but be filled with the Spirit. And this goes far beyond just some passage talking about alcohol.

Why would this suddenly come up in the midst of walking circumspectly, not as fools but as wise? What is he really talking about here? What does wine represent? And taking nothing away, you know, nobody should be drunk with wine too. But what is this figure speaking of? You have something in the cup that has power. If you are in control of it, if you are able to use it or drink it, handle it with self-control and moderation, it is your servant.

It can heal your stomach. The Old Testament talks about it eases the weariness of life and so on. But that power has to be hupotassoed to us.

It has to be subordinate. It cannot master us. This goes back to what God told Cain in Genesis.

Sin is crouching at the door. It has a desire to overcome you, but you must master it. You must control it.

You've got to be the presbuteros. You've got to keep that thing in check. And that's where the wine figure really comes in here.

Don't let the power go to your head and cloud your judgment and make you a fool. Be not drunk with power wherein is excess. Be not drunk with authority.

Be not drunk with your position. Be not drunk with your vast opportunities. Be not drunk with your accomplishments.

Be not drunk with your financial success. Be not drunk with your social success. Be not drunk with your romance.

Anything that clouds our judgment and ought to be under our control, that gets control of us, is wine. Be not drunk with wine. If there's anything that ought to dominate us and characterize us and be visible in our lives, that's the other thing about wine that gets somebody drunk.

A lot of drunks don't think anybody knows. People always know. If you've been drinking, people know.

You can't come down there and try to pass yourself off as a sober person. Half-drunk, quarter-drunk people always think they're fooling. I took a swig at lunch and nobody knows.

Forget it. It's like my dad used to say about taking a bath. By the time you smell yourself, everybody else has been smelling you for three days.

And by the time you decide that you're inebriated, everybody else has been knowing it for a long time. Be not drunk with wine in which is dissipation. What does this really mean? In which is loss of control.

It's loss of control. You have failed to exercise your proper moderation. Be filled with the spirit.

Wine, which is supposed to be subordinate, creeps up and overcomes you and messes you all up. If you are filled with the spirit, its power is available. God's power is available.

His power, I should say, rather than its. God's power is available to us and it is an enablement. It is an enhancement.

It is an entry into supernatural life. And people always say, they always stop quoting at verse 18. But what is the environment when you are filled with the spirit? He says, be not drunk with wine, but here's a list of things to do.

Be filled with the spirit. Speaking to one another in psalms and hymns and spiritual songs. Now, I ask myself the question, why doesn't he say speaking doctrinal truth? Speaking points of, you know, points of categorical study.

Who speaks the points of categorical study? The teaching elder, the pastor. When we're speaking to one another, what is the nature of our fellowship? It is not dogma and it's not law and it's not instruction. It's not let me disciple you.

What does songs and hymns and spiritual songs do that dogma does not? That doctrine does not? What's the component? I have never sung a Bible class to you in my life. And I promise you, I never will. What's the difference in a song and a Bible class? Song can have great words that communicate truth, but there's an added component there, right? There is support for the words.

There is emotional uplift. There is a beautiful setting in which that truth is presented. That's a song or a hymn or a spiritual song.

And it is a biblical principle that when we are speaking laterally, when we are communicating to each other in the assembly, it ought to be in a beautiful setting. It ought to have some emotional component to it that is uplifting and encouraging and has that extra flavoring, that extra seasoning. We speak to one another in psalms and hymns and spiritual songs.

When we sing them together, it is corporate. It is mutual. It is multi-directional.

We all sing together. We don't, you know, nothing against solos, but corporate worship in song is the norm because it is interactive. It isn't one way.

If a church only had solos, I mean, God bless solos. I love to hear them. But if that's all you ever had, you'd miss the point of this passage.

We can bless each other in this corporate effort that has more than just content, more than just principles of truth. It's got music. It's got emotion.

It's got feeling. It's got uplift. And don't get the idea that Christianity is supposed to be clinical.

It's not. Why would God prescribe songs and hymns and spiritual songs? We should just do chants. We should just say hail Mary full of grace and, you know, work our way through the rosary and have responsive readings and then go home.

It's music. There's feeling in it. Singing and making melody in your heart to the Lord.

And it is a way for us together to appreciate God. Giving thanks always for all things to God the Father in the name of our Lord Jesus Christ. And with this as a setting, with this as a background, with this as an attitude and an environment, he says, hoopoe toss owing to one another in the fear of God.

He doesn't just say submitting to one another. It's in the fear of God. It's looking at and understanding what the will of the Lord is.

I'm not just looking at you and saying, well, you're my fill in the blank authority. I must submit to you. I'm looking at God in reverent awe and respect and obedience and appreciation for God.

I will fulfill my function of subordination and rendering due respect and obedience. If that's what's called for, whatever it takes, but I'm doing it for God's sake in God's will in the fear of God. And that's the context.

So is there hoopoe TASO in the church? Absolutely. But it's not abject submission. It is thinking reasonable.

Eyes on God, fulfilling of a mission. It is functional. It is organizational.

It is productive. It isn't destructive. It isn't denigrating.

And whichever side of a given authority we find ourselves on, it should never turn into that. And if it does, we do not know what the will of the Lord is and we are walking as fools and not as wise. So back to first Peter chapter five, verse five, and although submitting to one another.

And by the way, when it says submitting to one another in, in Ephesians five, this is not everybody submitting to everybody else. The meaning of hupotasso here is more of that appending or depending. Think of it this way, depending on one another in the fear of the Lord.

That catches the context much better. We're going to sing together in songs and hymns and spiritual songs. We're going to sing and make melody in our hearts to the Lord, depending on one another, respecting one another, understanding and allowing for each other's function in the fear of the Lord.

That's the mutuality of it. But back in 1st Peter 5.5, if you leave out be submissive, which I really believe does not belong in this particular verse, because we have a different context here. You have, yes, all of you with each other then clothe yourselves with humility.

And this is a reminder, and it's very similar to Ephesians 5.21, all of you with each other then clothe yourselves with humility. And this means when you're with and around and fellowshiping in the midst of each other, clothe yourselves with humility. You don't have to be clothed with humility toward everybody and everything.

There's a time to be humble and there's a time to not be. But with each other, all of you, whether you're a presbuteros or a neoteros, when you're with each other, be clothed with humility. And the word be clothed with is a wild word in Greek.

This word is not only a hop-hox in the New Testament, it's a hop-hox in Greek. Nobody can find this word anywhere in the ancient world. Peter apparently just made it up.

He just drafted this word. He stuck some things together and made it. The word is egkombaomai.

It's E-G-K-O-M-B-O-O-M-A-I. Egkombaomai. And people figure, well, they know that some parts of this word have to do with something that you wear, and so they say be clothed with, and that's not bad.

One of the most interesting treatments of this word comes from the International Critical Commentary by a man named Big, B-I-G-G. The ICC was written a long time ago, but it's a classic. Late 1800s.

And he spends a page on this word that nobody knows what it means. And he finds the bits and

pieces of it and tries to track it down, and it's a gorgeous effort. It's a manful exertion of trying to triangulate this thing for little bits and pieces.

What he basically decided is, and nobody's really been able to do any better, is that this has something to do with tying something around your neck more or less in an ornamental fashion. It's not so much dressing yourself in a thing. We've got, you know, put off the old man, put on the new.

We've got perfectly good Greek words for putting on clothing. This is more of a, perhaps, an ornamentation or an adornment or a sign of something. Remember when it says, women, keep your heads covered, it is a sign of your submission.

It's before the angels and all of this. It's symbolic. It's representative.

And humility, which is *typaino-phrosyne* here, which is a very common word for not so much, you know, toe-kicking in the dirt. We've done this word before. *Typainos*, humility, has the idea of your power is under control.

Your power is directed and is in hand. This is the ox with the plow. The ox is not a weak, pitiful, wallflower animal, but the ox plows a straight furrow because he knows that's what he's supposed to do.

It's power under control. But when you encompassate yourself with this, it is a feature that is visible on you. It marks us.

It distinguishes us. I think of this when, at high school graduation, sometimes you see people, they've got these gold tassels, or in the military sometimes you see there's a some kind of a thing. Did you wear one of those? I forget what it's called.

What is it? Yeah, forage. It's a gold tassel thing that goes on your uniform. When people see it, they say, oh, you've got a special function, or you have achieved a special status, or you're marked out as something by this thing, this gold rope.

And that's the idea here, is that this is our distinguishing mark. People say, boy, those people just don't lord it over. You don't find people strutting around and putting on airs and being domineering and dominating and using crushing boot marks all over everybody.

The distinguishing feature, the little knotted tassel around their neck, is humility. You can't really be entirely clothed in humility. You'd never get anything done.

But it's a distinguishing mark. It is a feature of your ornamentation, your clothing. So all of you, when you're with one another, be distinguishable by humility.

Your power, if you have any, is under control. You don't let it get out of the box and hurt people.

You don't let it overcome you and make you drunk with wine wherein is excess.

Because God resists the proud but gives grace to the humble. And I don't have to go into a detailed explanation of this verse. We're very familiar with this concept.

It is the pride in our souls that is our problem. It is our ego that needs to be placed in check. And part of salvation and part of growth in faith is recognizing how little we have and how much we are dependent upon God and dependent upon God's grace.

Pride is the opposite of that. Pride interferes with that and God will resist those with a stiff neck, a proud look, and so on. God gives grace to the humble.

Now, you know, hands up everybody that does not want God's grace. If you don't want God's grace, please raise your hand. Don't want it? Don't need it? Doing fine apart from it? God's grace? Nah, doesn't apply to me.

We all need God's grace. So, if we want God to give us his grace, what is the necessary condition that is repeated at least three times explicitly in Scripture in this particular form, as well as many others? God gives grace to the humble. I want God's grace.

You want God's grace. Everybody wants God's grace. So, what is the necessary condition? Don't get your agenda in the way.

Don't get your selfish desire. I don't want the plan of Sam getting in the way because as soon as it does, I'm not going to receive God's grace. And I want God's grace.

I need God's grace. I am helpless without God's grace. But the quickest way to take myself out from under the wonderful flowing fountain of God's grace is to fail in the area of humility.

And guess what? Presbuteroi need humility and Neoteroi need humility. Regardless of our assigned function, all of us should be marked by, distinguished by humility without which we will not receive the grace of God. And if the grace of God starts to disappear from an individual life, it is going to start to disappear from any group that that individual is a part of, any relationship that that individual is a part of, the grace of God will start drying up.

One humble, oriented believer can grace an entire family. God will treat an entire household as though they are all God fearing, narrow road, straight gate believers because of one person in that household. He will bless all of them on the basis of the one.

But if we lose that attitude, God will resist instead of granting grace. And you haven't been resisted until you are resisted by God. Who is going to overcome that resistance? Who is going to succeed when God has put the resistance in? Who's going to bridge that chasm? Who's going to climb that mountain? But we tend to give that principle short shrift.

But Peter concludes this thought in verse six by saying, therefore, submit yourselves, give God and God's plan and God's people their due regard. This is the mighty hand of God. And you see the mighty hand of God like this, turning like this.

It is palm down and you're under it. And it is palm up and you're above it. Give God his due regard under his hand.

And in due time, he's going to turn his hand over and lift us up. And it's a graphic picture. You're under the hand so that the hand can be under you.

Casting all your care upon him, care singular. I don't pick up my cares one at a time. You know, pack up your troubles in your old kit bag and dump them all on God one at a time.

It's casting all your care singular, collective, in toto. Because if you're only going to, if you're going to do cares one at a time, some of them you can take to God and others you can keep for yourself and others you can go throw on your subordinates. I'm concerned about this.

You fix it. Right? Your care is all in one bucket. Either God has it all or he doesn't have it at all.

Casting all your care on him for he cares for you. Well, this is where we'll pick up next time. And we'll close here in a word of prayer.

Father, thank you for your care for us, the provision that you have made for us, the tremendously practical guidance that you give us through your word. We thank you for the presence of the Holy Spirit that can take these truths and make them flame and live in our souls and can recall them to our attention and to our minds in the midst of the mundane decisions and challenges and tasks that we face each day. We pray that as we meditate on these truths, that they will encourage us and strengthen us and enable us to reflect your glory and the glory of the Lord Jesus.

We pray it in his name. Amen.