

## 1 Peter Five

This passage, along with Paul's sermon to the elders at Ephesus (who were among the elders Peter is now addressing), are the most important passages in the Scriptures. They address the organization of local churches, along with limitations regarding the work and influence of elders. The study of the eldership in the church has been complicated by the obvious truth that what the Holy Spirit has revealed about them is scattered throughout the NT Scriptures. If we really want to understand and manifest our love for the truth, we will have to "gird up the loins of our minds."

One of the things we must always keep in mind as we study the Scriptures is that understand is that God's revelation to man was always first accomplished verbally or mentally. The Holy Spirit put it directly into their minds and they proclaimed to the people what God had revealed. The books came later, more to confirm and remind than to reveal. Moses certainly did not write the book of Exodus before he left Egypt the first time as he fled from Pharaoh, or the second time in the exodus. It is was not written at Mt Sinai, before they built the tabernacle or set up the priesthood. As Exodus makes clear, first, God revealed it directly to Moses on Sinai and Moses brought it back to the people. The only writing referred to would have been the 10 commandments written on stone that were placed into the ark. It was not until after it was all completed that Moses wrote the books chronicling it as the Holy Spirit wanted it recorded for all future generations. Since God knew there would be no need, He did not even reveal enough about the tabernacle and its furnishing that they could be recreated.

Everything that happened in Genesis had already occurred many centuries before it was written. This was true of the life of Joshua, the judges, the kings and the prophets. They lived their lives, received the revelations and complied with them. Then the books were written.

When we come to the NT this is still the case. Jesus and John the Baptist lived their lives and all the events that occurred happened as God revealed as it unfolded day by day. The books about it were not written until 30 or more years later. The church began and grew and developed many years before Luke wrote Acts and summarized what occurred. The letters of Paul were written simply to shore up what had already been taught.

So we need to be careful when drawing our conclusions about any doctrinal or practical aspect of the work, mission or truth God has revealed about the church. These brethren already knew about the qualifications of elders and had been appointing them long before Paul wrote them down in Timothy and Titus. They knew about worship long before it was written down in different parts of the NT. All of the doctrines and practices were first revealed and often lived for many years directly by the Holy Spirit. The books came later.

The Holy Spirit chose the manner in which all truth was revealed. In both Testaments and covenants, He chose the manner, method and means by which "all Scripture given by the inspiration of God" was conducted.

*knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for **prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.** 2Pet. 1:20-21*

*"I still have many things to say to you, but you cannot bear them now. 13 However, **when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.** 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. Jn. 16:12-15*

*But the Helper, the Holy Spirit, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all things that I said to you.** Jn. 14:26*

*But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man **The things which God has prepared for those who love Him.**" 10 But **God has revealed them to us through His Spirit.** For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the*

things of God except the Spirit of God. 12 Now **we have received**, not the spirit of the world, but **the Spirit who is from God, that we might know the things that have been freely given to us by God.** 13 These **things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches**, comparing spiritual things with spiritual. 1Cor. 2:9-14

For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will **remind you of my ways in Christ, as I teach everywhere in every church.** 1 Cor 4:17

This is one of the reasons why the examples of the apostles were just as binding as their letters. They were revealed to them and they practiced and taught them verbally long before they wrote them down.

*And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Mt. 28:18-20*

This is a critical point for any Bible student. The doctrines we must now put together piece by piece as we sift through the Scriptures was already known and practiced by them. First they learned and taught them, then they began living and practicing them. Then they wrote them down in the manner revealed directly by the Holy Spirit.

There are many doctrines and practices in the Scriptures that must be carefully considered and pieced together. We know we have "*all the truth*" and we know that God chose the manner in which that truth was revealed. After the Scriptures were completed and "*once for all delivered to the saints*," they possess everything God revealed about each subject. We simply have to be truth and like the Bereans, "searching the Scriptures daily to learn the truth.

*These were more fair-minded than those in Thessalonica, in that **they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.** Acts 17:11-12*

*I found it necessary to write to you exhorting you to contend earnestly for the faith which was **ONCE FOR ALL delivered to the saints.** Jude 3-4*

*as His divine power has given to us **ALL THINGS that pertain to life and godliness**, through the knowledge of Him who called us by glory and virtue, 2Pet. 1:3-4*

The eldership is a unique office that was revealed to the apostles long before it was written for them. Even the apostles were long working in that office before anyone wrote about them. We learn about them the same way we do the eldership. For the first 7 chapters, all of the leadership was placed in the apostles, but at some point after the church was scattered and local churches began to be established in different cities, the Holy Spirit revealed that the elders would be the permanent office of leadership in the church. That they would work as shepherds over God's people had been prophesied in Jeremiah and Ezekiel.

*"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the Lord. 2 Therefore thus says the Lord God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the Lord. 3 **"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. 4 I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,"** says the Lord. 5 **"Behold, the days are coming,"** says the Lord, **"That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. 6 In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. Jer. 23:1-6***

***I will establish one shepherd over them, and he shall feed them — My servant David.** He shall feed them and be their shepherd. 24 And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken. Ezek. 34:23-24*

The book of Acts is the history of the church from its beginning until Paul was imprisoned in Rome. It was not until just before Paul and Barnabas went on their first journey together that the elders are mentioned. It is clear from the way Luke writes that they were an established office in the church even though the Holy Spirit had seen no reason to reveal it to us.

*Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also did, and sent it to the elders by the hands of Barnabas and Saul. Acts 11:29-30*

Once it became clear that the office was already in place and elders working in the church, we can begin learning everything about the office from other places in the Scriptures and apply it to these men as well. We next learn that these men were appointed in every church.

*And when they had preached the gospel to that city and made many disciples, **they returned to Lystra, Iconium, and Antioch**, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God." 23 **So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.** Acts 14:21-24*

We learn two very important truths from this passage. First, it was the practice of the apostles and disciples to appoint elders in every church, but those elders were not appointed immediately after the church began. Time must be given to get to know one another and to gain the qualifications mentioned in Timothy and Titus. Even though they are not written until the end of Paul's life, it doesn't mean they weren't practicing it from the beginning.

When the problem regarding the Gentiles arose, Paul, as he did so many times later, could have dealt with the issue as an inspired apostle. The apostles could have all come together and drawn an inspired conclusion. But there would not always be apostles, so God included the elders in this discussion, placing them on equal footing with the apostles.

*2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, **to the apostles and elders**, about this question. ... 4 And when they had come to Jerusalem, they were received by the church **and the apostles and the elders**; and they reported all things that God had done with them. ... 6 Now **the apostles and elders came together to consider this matter**. ... 22 Then **it pleased the apostles and elders, with the whole church**, to send chosen men of their own company to Antioch with Paul and Barnabas... 23 **They wrote this, letter by them: The apostles, the elders, and the brethren**, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: ... 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: ... 16:4 And as they went through the cities, **they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.** Acts 15:1-28; 16:4*

It is evident from these details that the Holy Spirit sought to reveal to all future Christians that when ever there are doctrinal issues, the elders need to come together to discuss them. What is not clear is whether there is still only a single church in Jerusalem or whether this is a gathering of elders from different congregations.

Luke mentions the elders again as Paul is bringing the collection for the saints in Jerusalem. He sent word to Ephesus that he wanted the elders to come and then he preached one of the most comprehensive sermons to them in which we can gain a much greater understanding of their position and work. We will save the specific information and discuss it as Peter brings out much of the same information here.

*From Miletus he sent to Ephesus and **called for the elders of the church**. 18 And **when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,** Acts 20:17-18*

The final passage on the elders is tied to the arrival of the collection for the saints in Jerusalem. This time there are no apostles present, as the church was transitioning away from the leadership of the apostles and beginning to work under the elders.

On the following day Paul went in with us to James, and **all the elders** were present. Acts 21:18

So ends the historical account of the rise of elders in the early church. What is left are the qualifications in 1 Timothy 3 and Titus one a few references to them in Paul's letters, a passage in James and this passage in Peter.

Yet with all this information we can put together a clear composite of the work, responsibilities and scope of the elders who are also called the bishops and the shepherds (latin — pastors)

### 1 The elders who are among you I exhort,

Before commenting on this section of Scripture, it is important that we remember the large audience this letter was addressed to receive. It was not written to a single church, but to the elect in five provinces of the Roman empire.

*Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, I Pet. 1:1*

Since we know there were at least seven churches in Asia (Rev. 1:4), that Paul appointed elders in every church and that there were "churches" in Galatia (Gal 1:1), as well as the other provinces of the Roman Empire, these elders were scattered through many different local congregations in this geographic region.

Even though this letter was not sent to churches, but individual Christians, this phrase makes it clear that Peter recognized the Lord's plan and that each of the Christians who have received this letter were part of a local congregation, which like Philippi had bishops and deacons.

Everyone of these "elect" brethren in all these provinces were all members of the local church that existed where they lived and worked .

*All the churches of Christ salute you. Rom. 16:16*

They were clearly conducting themselves in the house of God exactly as Paul had revealed to Timothy.

*I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. 1Tim. 3:14-15*

Each local congregation had learned that elders and deacons had specific qualifications and that as quickly as possible, men ought to be appointed to fill those positions. Peter also knew this and wrote accordingly

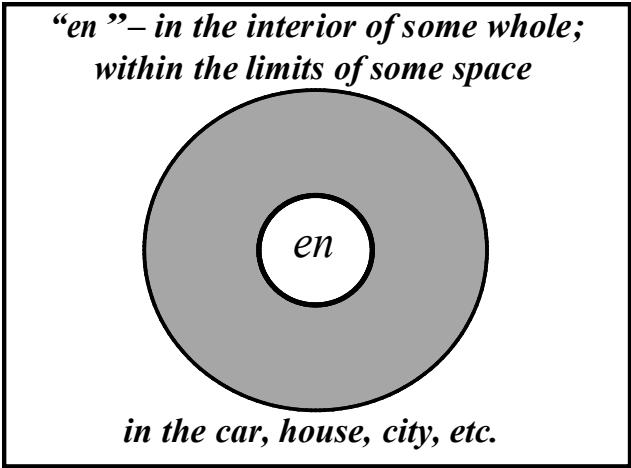
In this large segment of the elect, some "among them" were elders. This section of the Scripture is addressed to these men who had been selected and appointed by the churches to shepherd



and oversee them as elders. The preposition translated “among” can also be translated “in the midst of.”

*en* ... with about 2700 occurrences, is by far the most frequent preposition in the NT. ... 2. **Spatial usage: *en* is used to designate the place in, at, or on which something is found** ... in the house, in the city, in the wilderness, at the well, "at the right hand" ... on the mountain, at the market. Esp. significant is *en tois ouranois* "in heaven," (Exegetical Dictionary of the NT: 1722)

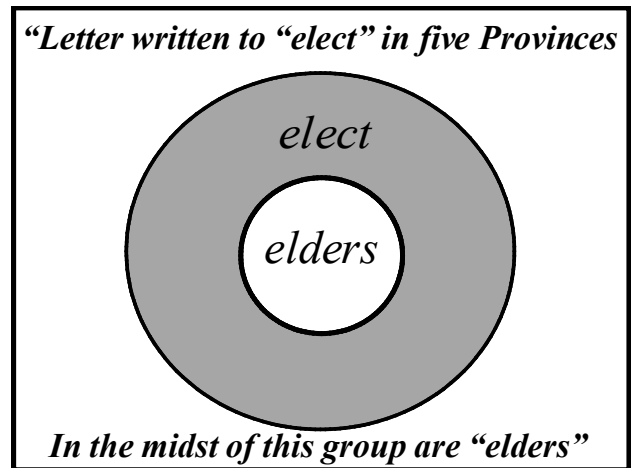
“*en*... *in, on, at, with, by among*. I locally; 1. of Place proper; a. **in the interior of some whole; within the limits of some space...**” (Thayer, p. 209-212; 1722)



So just as Paul called only the elders and only the elders came, so also now Peter is speaking only to the elders among all the others.

**The elders among you**

In the midst and among all the elect, that Peter had addressed this letter, he is now speaking exclusively to a single group of people who are in the midst in the of all the other Christians, “*the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.*” It is “*to the elders* in the midst of all these others that Peter is now addressing. This is very similar to what Paul did when he was at Miletus and he called for the elders at Ephesus.

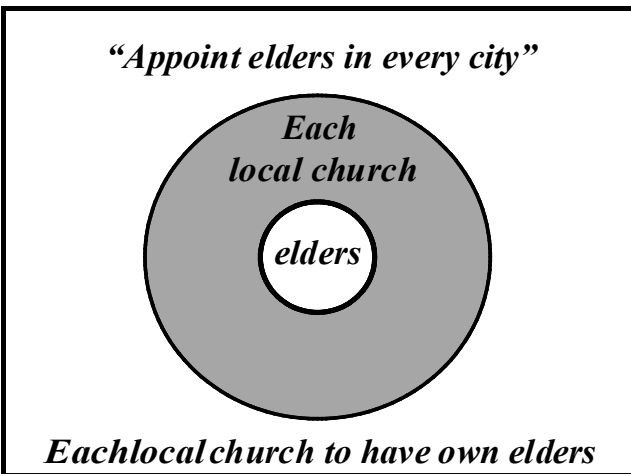


*From Miletus he sent to Ephesus and called for the ELDERS of the church. 18 And when THEY had come to him, he said to THEM: “YOU know, from the first day that I came to Asia, in what manner I always lived among YOU, Acts 20:17-18*

The Holy Spirit, by using these personal pronouns made it as clear as possible that these words were only for those who had been “appointed” and were qualified elders. It is evident that this was how it was always done by Paul.

*So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:23*

Paul said much the same thing to Titus when he left him in Crete. Through the inspiration of the Spirit, it was made clear that this was always the case and has now been revealed for the rest of time. There needs to be elders in every city where there was a church, but they could only be appointed if they were qualified.



*For this reason I left you in Crete, that you should set in order the things that are lacking, and APPOINT ELDERS IN EVERY CITY as I commanded you — 6 IF a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a*

*bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. Titus 1:5-9*

Among all the elect pilgrims and aliens, were this class of men, elders, who had been assessed by the local congregation and after it was determined that they were qualified, they were appointed. Paul said of these men that *“the Holy Spirit has made you overseers (bishops).”* The Holy Spirit had given them the qualifications and by following His commands to the letter, it was by His wisdom and instructions and thus, they were made bishops by the Holy Spirit.

*Therefore take heed to yourselves and to 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. Acts 20:28-29*

As Paul called only the elders and only the elders came, so also now Peter was speaking only to the elders among all the others. Hence a circle was drawn inside of a circle. In the midst of one circle are the elect and in the midst of the other are elders among them. So as Peter addresses these men, he describes them as elders in the midst of, within or among the elect. So while most of the letter was directed to all the elect, these words are only written to the elders who are in the midst of or within and among them.

*Therefore take heed to **yourselves** and to 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. 29 For I know this, that after my departure savage wolves will come in among **you**, not sparing the flock. 30 Also from among **yourselves** men will rise up, speaking perverse things, to draw away the disciples after **themselves**. Acts 20:28-30*

### **The elders among you I exhort**

Peter begins with an exhortation. This is a word that has a large scope, but in this context it is used as either teaching or admonishing with the emotion of care and concern. Since there doesn't appear to be any problems among them, it is simply an exhortation and stirring reminder of what God expects of them.

*“parakaleo... I. **to call to ones side**, call for, summon:... II. to address, speak to;... which may be done **in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses**... 1. **to admonish, exhort**;... 2. **to beg, entreat, beseech**; ...3. **to console, to encourage and strengthen by consolation, to comfort**;...4. **to encourage, strengthen**;...5. it combines the ideas of **exhorting and comforting and encouraging**;... 6. **to instruct, teach**...” (Thayer, p. 482-483; 3870)*

The care and concern is based on the understanding of the difficulty of the job and offering words of encouragement and instruction to help them in their work. In a verbal way, Peter called these elders *“to his side.”* As a fellow elder and inspired apostle, he is in a unique position to help them. With his own experience to draw from and the inspiration of the Holy Spirit, we can gain some real spiritual gems of wisdom.

### **I who am a fellow elder**

By introducing himself as a fellow elder, we learn a lot about Peter's later life. Paul had stated many years earlier that Peter was leading about a wife, but from this statement we know that since he was qualified to be an elder, he had also believing children and knew how to rule his own house well.

*A bishop then must be blameless, the **husband of one wife**, ... 4 one who **rules his own house well, having his children in submission with all reverence** 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 1 Tim 3:2-6*

*if a man is blameless, the **husband of one wife, having faithful children not accused of dissipation or insubordination**. Titus 1:6-7*

Since Peter was a fellow elder, he had all the qualifications including these regarding the family. It would also mean that Peter has been working in a single local congregation, fulfilling all that

he is commanding here. The term “*elders*” was first used by God when he commanded Moses to return to Egypt to lead the people out of bondage. It was then used in all periods of Jewish history to describe the older and wiser leaders in Israel. It is used many times of the leaders of Israel in the days of Christ. It was used in the same way as it began to be used in the churches.

*presbuteros* an adjective, the comparative degree of *presbus*, "an old man, an elder," is used (a) of age, whether of the "elder" of two persons, Luke 15:25, or more, John 8:9, "the eldest", or of a person advanced in life, a senior, Acts 2:17; in Heb 11:2, the "elders" are the forefathers in Israel ... (2) **in the Jewish nation, firstly, those who were the heads or leaders of the tribes and families, as of the seventy who assisted Moses, Num 11:16; Deut 27:1, and those assembled by Solomon; secondly, members of the Sanhedrin, consisting of the chief priests, "elders" and scribes, learned in Jewish law, e. g., Matt 16:21; 26:47;** thirdly, those who managed public affairs in the various cities, Luke 7:3; (3) **in the Christian churches those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," *episkopoi*, or "overseers," is applied** (see Acts 20, v. 17 with v. 28, and Titus 1:5 and 7), **the latter term indicating the nature of their work *presbuteroi* their maturity of spiritual experience.** The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil 1:1; 1 Tim 5:17; Titus 1:5. The duty of "elders" is described by the verb *episkopeo*. ...

*sumpresbuteros* "a fellow-elder" (**sun, "with"**), is used in 1 Peter 5:1. (from Vine's Expository Dictionary NT:4245 & 4850)

As an apostle, Peter had the right to reveal God's word to all, but as a "*fellow, joint or equal co-elder*," he is on the same level as all the elders he is addressing, and subject to the same commands and restrictions as they were. While some assume that it is in his capacity as an apostle that he speaks of himself as an elder, it was made very clear that these are all distinct offices.

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, Eph. 4:11*

These are not the same office. They don't have the same qualifications or the same work. If Peter calls himself a fellow-elder, then he has the qualifications and work of an elder which is separate from being an apostle. In addition to being a fellow elder, Peter bases his exhortation on two other facts.

**and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:**

Peter was an eyewitness to Christ's sufferings. Just as he was a witness to Jesus' transfiguration.

*For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 2 Peter 1:16-18*

Why does Peter bring this up? It could be a simple reminder of the proof of the faith he preached and lived. It could have to do with his own personal commitment to Christ which was based on what he had seen. It could even be a simple reminder of the theme of the book of Peter concerning suffering. It is clearly one of the man reasons and basis of their service.

Jesus suffered for all so that all could partake of glory with Him. Peter witnessed these things and was now working as an elder in such a way that the Spirit could affirm that Peter was indeed a partaker of the glory that would be revealed. What stronger way to express the validity and truth of what he is about to say. These things will work to the salvation of all men. They are based on Peter's own knowledge of his Lord's suffering.

Before moving to the term shepherd, it is important to address one of the controversies that has raged in the church. Elders, Shepherds (Pastors), and Overseers (Bishops) are the three terms used in the Scriptures to describe and reveal an office in the church. The controversy centers on whether or not this is one office or three separate offices. Since there are only a few references to the terms, Overseer (Bishop) and Shepherd (Pastor), we will be able to quickly do an overview. The term Elder is used more often, yet it is important to see them all to make an informed decision.

To see the scope and meaning of these terms, I have cited how they were used to describe the office in the NT church.

“elder”(*presbuterion, presbuteros, presbutes*) is **bold and underlined**,

“bishop”(*episkopeo, episkope, episkopos*) is **bold, double underlined and shadowed**

“SHEPHERD”(*poimaino, poimen*) will be **BOLD, UNDERLINED AND IN CAPS**.

#### **Passages that use “elder” alone.**

*Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also did, and sent it to the **elders** by the hands of Barnabas and Saul. Acts 11:29-30*

*So when they had appointed **elders** in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:23*

*Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and **elders**, about this question. Acts 15:2*

*And when they had come to Jerusalem, they were received by the church and the apostles and the **elders**; and they reported all things that God had done with them. Acts 15:4*

*Now the apostles and **elders** came together to consider this matter. Acts 15:6*

*Then it pleased the apostles and **elders**, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. 23 They wrote this, letter by them: The apostles, the **elders**, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Acts 15:22-23*

*And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and **elders** at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily. Acts 16:4-5*

*On the following day Paul went in with us to James, and all the **elders** were present. 19 When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry. Acts 21:18-20*

*Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the **eldership**. 1Tim. 4:14*

*Let the **elders** who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The laborer is worthy of his wages.” 19 Do not receive an accusation against an **elder** except from two or three witnesses. 20 Those who are sinning rebuke in the presence of all, that the rest also may fear. 1Tim. 5:17-20*

*Is anyone among you sick? Let him call for the **elders** of the church, and let them pray over him, anointing him with oil in the name of the Lord. Is any among you sick? : James 5:14*

#### **Passages that use Shepherd (Pastor) or Overseer (Bishop) alone:**

*And he gave some to be apostles; and some, prophets; and some, evangelists; and some, **PASTORS** and teachers; Eph. 4:11*

*Paul and Timothy, servants of Christ Jesus that are at Philippi, with the **bishops** and the deacons: Phil. 1:1*

*This is a faithful saying: If a man desires the position of a **bishop**, he desires a good work. 2 A **bishop** then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are*



outside, lest he fall into reproach and the snare of the devil.

**Passages that use two or more of them:**

From Miletus he sent to Ephesus and called for the **elders** of the church. 18 And when **they** had come to him, he said to **them**: "**You** know, from the first day that I came to Asia, in what manner I always lived among **you**, ... Therefore take heed to **yourselves** and to 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. 29 For I know this, that after my departure savage wolves will come in among **you**, not sparing the flock. Acts 20:17-18; 28-29

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint **elders** in every city as I commanded you — 6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a **bishop** must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. Titus 1:5-9

The **elders** who are among you I exhort, I who am a fellow **elder** and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 **SHEPHERD** the flock of God which is among you, **servicing as overseers**, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief **SHEPHERD** appears, you will receive the crown of glory that does not fade away. 1 Pet 5:1-4

Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you. Heb. 13:17

A careful reading of all these passages can only lead to one scriptural conclusion. The elders, overseers/bishops and shepherds/pastors all refer to a single office. That is made clearest in Paul's address to the elders at Ephesus. They were the only ones who were called and the only ones who came and Paul told these elders the Holy Spirit made them the overseers/bishops and they were to shepherd/pastor the flock. It is also made clear when Peter also addressed the elders and commanded them to shepherd/pastor and to oversee/bishop. These are the only passages we have, and they are too clear to be ignored regardless of later history where the church soon placed the overseers/bishops over the elders and shepherd/pastors.

## 2 Shepherd the flock of God which is among you,

A shepherd is one of the oldest occupations in the Scriptures. Abel, Abraham, Isaac and Jacob were all shepherds as was Rachael, Moses in Midian and David. Since Peter introduces this term with no explanation, it is obvious that he knew they were already aware of its significance. For us to fully appreciate the term we need to go back and gain as much information about shepherds as we can.

Although it could have been much earlier, it appears that Moses, who had been a shepherd for his forty year stay in Midian, was the first one to describe Israel with the figure of sheep and shepherd. As he prepared to leave this earth, he asked God to find a new leader so Israel would not be like sheep without a shepherd. Many years later, in one of the Psalms, God spoke of Moses and later added Aaron.

*Then Moses spoke to the Lord, saying: 16 "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, 17 who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd." Num 27:15-17*

*Then he remembered the days of old, Moses and his people, saying: "Where is He who brought them up out of the sea With the shepherd of His flock? Where is He who put His Holy Spirit within them, 12 Who led them by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name, 13 Who led them through the deep, As a horse in the wilderness, That they might not stumble?" Isa 63:11-13*

***You led Your people like a flock By the hand of Moses and Aaron. Ps. 77:20***

Using Moses words above, it is clear that in his eyes Joshua was chosen so that Israel would not be like sheep without a shepherd. God later called all the judges His shepherds.

*Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'" 7 Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 1Chr. 17:6-7*

During the days of David, God began to speak of the role that the elders and kings had over His people in Israel were shepherds. Even Israel recognized that

*Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the Lord said to you, "You shall shepherd My people Israel, and be ruler over Israel." 3 Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the Lord. And they anointed David king over Israel. 2Sam. 5:2-4*

*Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'" 7 Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 1Chr. 17:6-7*

*He also chose David His servant, And took him from the sheepfolds; 71 From following the ewes that had young He brought him, To shepherd Jacob His people, And Israel His inheritance. 72 So he shepherded them according to the integrity of his heart, And guided them by the skillfulness of his hands. Ps 78:70-72*

God was first called the Shepherd in by Jacob as He was dying, in his final words to all his sons, as he was speaking of Joseph, he described God as the Shepherd. Later in one of the Psalms this is referred to again.

*"Joseph is a fruitful bough, A fruitful bough by a well; His branches run over the wall. 23 The archers have bitterly grieved him, Shot at him and hated him. 24 But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), Gen. 49:22-24*  
*give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth! 2 Before Ephraim, Benjamin, and Manasseh, Stir up Your strength, And come and save us! Ps 80:1-2*

After David, who was also a shepherd, wrote Ps 23 and applied the role of shepherd directly to God, the manner in which God ruled His as a shepherd became a fixed part of our understanding of God in his relationship to Israel. The inspired David saw God as his shepherd,

taking care of all his needs, bringing him to green and fruitful pastures and bringing him to water that was still and safe with no way to carry the sheep away into death. As a shepherd, God also leads his sheep in the safe paths of righteousness and even when death seems and ultimately becomes imminent, David knows that God as a shepherd will lead him safely through it. Also as a shepherd the rod and staff of protection also bring great comfort.

**The Lord is my shepherd; I shall not want.** 2 He makes me to **lie down in green pastures; He leads me beside the still waters.** 3 He restores my soul; He leads me in the paths of righteousness For His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. Ps 23:1-4  
The Lord is my strength and my shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him. 8 **The Lord is their strength,** And He is **the saving refuge of His anointed.** 9 **Save Your people, And bless Your inheritance; Shepherd them also, And bear them up forever.** Ps 28:7-9

**The Lord is their strength,** And He is the saving refuge of His anointed. 9 **Save Your people, And bless Your inheritance; Shepherd them also, And bear them up forever.** Ps 28:8-9

**Behold, the Lord God shall come with a strong hand** And His arm shall rule for Him; *Behold, His reward is with Him, And His work before Him.* 11 **He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young.** Who has measured the waters in the hollow of His hand, Measured heaven with a span And calculated the dust of the earth in a measure? Weighed the mountains in scales And the hills in a balance? Isa 40:10-12

As the time of Israel's destruction drew nearer, God began to rebuke the leaders and shepherds who would be punished because of their lack of concern for the sheep.

**His watchmen are blind,** They are all ignorant; they are **all dumb dogs,** They cannot bark; Sleeping, lying down, loving to slumber. 11 Yes, they are **greedy dogs** Which never have enough. And they are **shepherds Who cannot understand;** They all look to their own way, Every one for his own gain, From his own territory. Isa 56:10-11

34 **"Wail, shepherds, and cry!** Roll about in the ashes, **You leaders of the flock!** For the days of your slaughter and your dispersions are fulfilled; You shall fall like a precious vessel. 35 **And the shepherds will have no way to flee, Nor the leaders of the flock to escape.** 36 **A voice of the cry of the shepherds, And a wailing of the leaders to the flock will be heard.** For **the Lord has plundered their pasture,** 37 **And the peaceful dwellings are cut down** Because of the fierce anger of the Lord. Jer 25:34-37

For the idols speak delusion; The diviners envision lies, And tell false dreams; they comfort in vain. Therefore **the people wend their way like sheep; They are in trouble because there is no shepherd.** 3 **"My anger is kindled against the shepherds,** And I will punish the goatherds. For **the Lord of hosts will visit His flock,** The house of Judah, And will make them as His royal horse in the battle. Zech 10:2-3

The Messiah would also become their shepherd when He began his reign and work.

therefore I will save My flock, and they shall no longer be a prey; and **I will judge between sheep and sheep.** 23 **I will establish one shepherd over them, and he shall feed them — My servant David. He shall feed them and be their shepherd.** 24 And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken. Ezek 34:22-24

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the Lord of hosts. **"Strike the Shepherd, And the sheep will be scattered;** Zech 13:7

"But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler **Who will shepherd My people Israel.**" Matt 2:6

The most important Scriptures concerning the shepherds are those where the OT Prophets were "ministering unto us" as Peter described in the first chapter. Their prophecies are very important as they give the foundation upon which this verse is laid.

"Return, O backsliding children," says the Lord; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion. 15 **And I will give you shepherds according to My heart, who will feed you with knowledge and understanding.** Jer 3:14-15

**"Woe to the shepherds who destroy and scatter the sheep of My pasture!"** says the Lord. 2 Therefore thus says the Lord God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the Lord. 3 **"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be**

**fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the Lord.** 5 "Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. 6 In His days Judah will be saved, Jer. 23:4-6 (Also see Ezek 34)

The Greek term "shepherd" was clearly perfectly suited to describe this aspect of the office of the elders.

"poimaino ...(poimen q. v.)... **to feed, to tend a flock, keep sheep** a. prop. b. trop. a ... *to rule, govern*: of rulers;... of the overseers (pastors) of the church... b. *To furnish pasturage or food; to nourish...* " (Thayer p. 527; 4165)

"poimen... **a herdsman, esp, a shepherd**; a. prop. b. ... metaphorically. *The presiding officer, manager, director, of any assembly: so of Christ the Head of the church*, Jn 10:16; I Pet 2:25; Heb 13:20... of the overseers of the Christian assemblies [A.V. pastors], Eph 4:11" (Thayer, p. 527)

The elders are to feed, tend and keep the sheep of Jesus. This is exactly what Jesus had told Peter after he had denied Him three times.

So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, **"Feed My lambs."** 16 He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, **"Tend My sheep."** 17 He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, **"Feed My sheep."** John 21:15-18

Now as a shepherd himself, Peter is revealing what God's expectations are for shepherds. There is no more powerful Scripture on this subject than the condemnation of the shepherds in Israel who were in captivity with Ezekiel. The condemnation given to them for what they were not doing, along with what God said they should be doing forms a clear picture of His expectations of His shepherds in the NT church.

"Son of man, **prophecy against the shepherds of Israel**, prophesy and say to them, **"Thus says the Lord God to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? 3 You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. 4 The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5 So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. 6 My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them."** 7 'Therefore, you shepherds, hear the word of the Lord: 8 "As I live," says the Lord God, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, **nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock**" — 9 therefore, O shepherds, hear the word of the Lord! 10 Thus says the Lord God: "Behold, **I am against the shepherds, and I will require My flock at their hand**; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them." 'For thus says the Lord God: **"Indeed I Myself will search for My sheep and seek them out. 12 As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. 13 And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land**; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country. 14 I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. 15 I will feed My flock, and I will make them lie down," says the Lord God. 16 **"I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment."** Ezek 34:2-16

When God says He wants the flock shepherded, He had this specific idea in mind. He wanted those sheep cared for. When sheep were not properly cared for, God laid the responsibility on the shepherds.

Since the elders have been charged as being the shepherds, it was their responsibility to do the things that God prophesied without falling into the failures of those who were condemned about. This is a weighty and grave responsibility. Many of the things God said to those shepherds in the past covenant are still true today. Notably the warning that, *I am against the shepherds, and I will require My flock at their hand*".

*Obey those who rule over you, and be submissive, for **they watch out for your souls, as those who must give account.** Let them do so with joy and not with grief, for that would be unprofitable for you. Heb 13:17*

The elders in the church will give an account of all those they are shepherding. This would be an overwhelming task if it refers to all Christians, but Peter limits it so that each eldership will understand the nature of their responsibility. *"It is the flock **among** you."*

*en ... 2. **Spatial usage: en is used to designate the place in, at, or on which something is found ...** in the house, in the city, in the wilderness, at the well, "at the right hand" (Exegetical Dictionary NT: 1722)*

Literally, we could translate this *"shepherd the 'in your midst' flock" 'in you flock.'* or *"among you flock"* Just as Peter started this chapter by making it exclusive to the elders in all the different congregations he was writing, to the *"in you elders"* or *"among you elders"* he now limits the shepherding of the elders to the *"among you flock."* This shields the elders in two very important ways.

Their authority, work, and even their influence as elders is limited to the single congregation that appointed them. If on vacation, or when visiting another church, they would do so as a Christian, but not as an elder. The members of other nearby congregations have no reason to submit to them as their own local congregation must do. At the same time the elders do not have an obligation to oversee or take responsibility over the members of another congregation. This protects the elders and the church.

It is not just the preposition that leads us to this conclusion. The entire context of the verse force us to draw this conclusion.

*Shepherd **the flock** of God which is **among you**, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over **those entrusted to you**, but being **examples to the flock**; 1 Peter 5:2-4*

With the rest of the Scriptures to draw from, this *"flock"* that has been entrusted and allotted to them can only be a local congregation. Since they appointed elders in every church and in every city, they are small groups. Note how many times Paul spoke of churches in a local sense. That is how they saw themselves and that is how we ought to see ourselves.

*So when they had **appointed elders in every church**, and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:23*

*For this reason I left you in Crete, that you should set in order the things that are lacking, and **appoint elders in every city** as I commanded you Titus 1:5*

***All the churches of Christ** greet you. Rom 16:16*

*I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just **as I teach everywhere in every church.** 1 Cor 4:17-18 18*

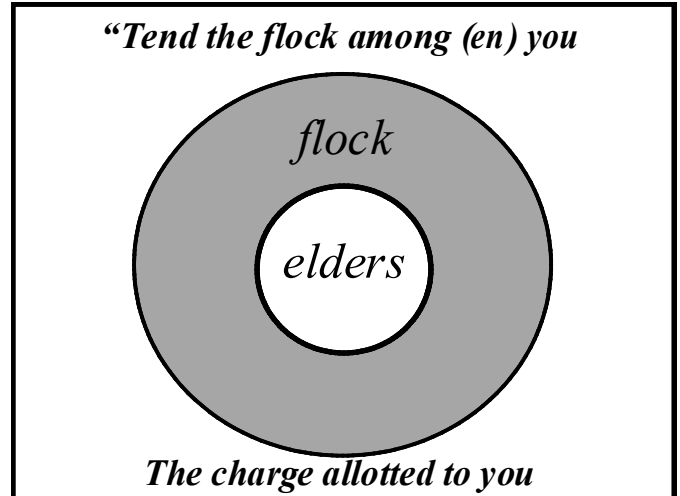
*Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk.*

*And **so I direct in all the churches.** 1 Cor 7:17*

*But if one is inclined to be contentious, **we have no other practice, nor have the churches of God.** 1 Cor 11:16*

*For, in the first place, when **you come together as a church**, 1 Cor 11:18*

*for God is not a God of confusion but of peace, **as in all the churches of the saints.** 34 The women are to **keep silent in the churches**; for they are not permitted to speak, but are to subject*



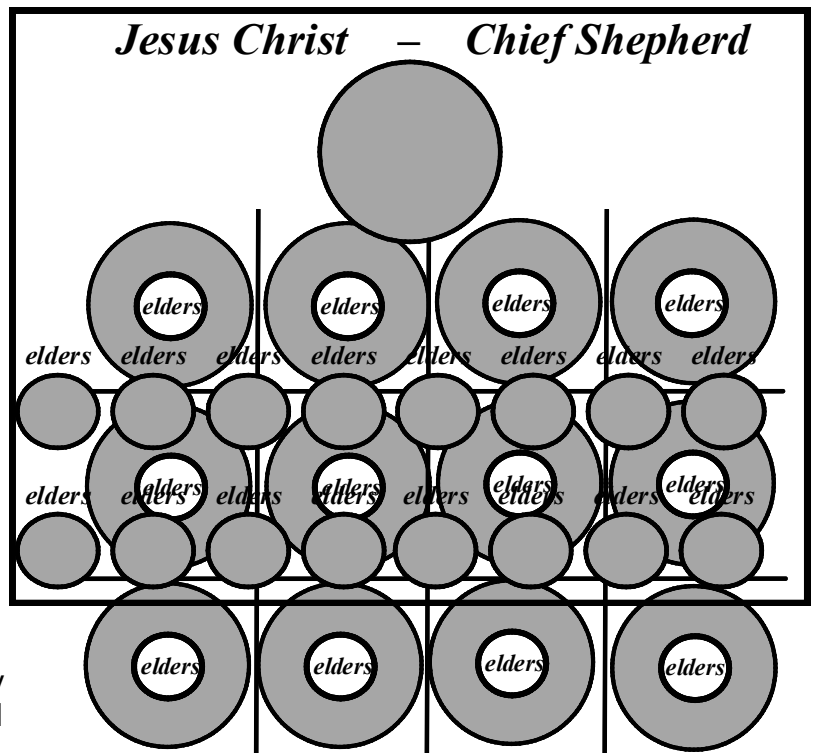
*themselves, just as the Law also says. 1Cor 14:33-34*

Yet it also limits the organization of the church to local congregations only. There can be no earthly organization ruling over the churches that exists between Jesus and all of the local churches scattered all over the world. It is this vacuum that has brought about the most severe and far reaching of the apostasies that have afflicted the church. It is this vacuum that has troubled those using human wisdom. It is clearly one of the most foolish things of the foolish things God has placed in the gospel. There is nearly a universal violation of this Scripture. A tiny fraction of churches designed and created by and for man observe this limitation. Paul spoke of how careful God was in creating and revealing the gospel to select some things that would appear foolish to worldly minded people.

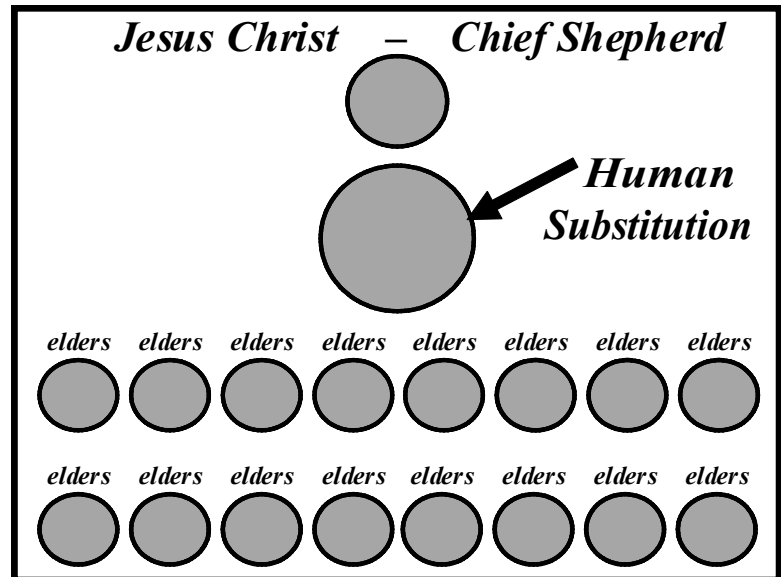
*20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? 21 For since, in the wisdom of God, the world through wisdom did not know God, **it pleased God through the foolishness of the message preached to save those who believe.** ... 25 Because **the foolishness of God is wiser than men, and the weakness of God is stronger than men.** 26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. 27 But **God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;** 28 and **the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,** 29 that no flesh should glory in His presence. 1 Cor 1:20-21; 26-30*

Those of this world see organization of individual groups into a larger one as the first step toward true power and influence. Money, power, status and influence are all increased with a larger presence. 500 local churches with 50-100 people would seem to many worldly minded people as a foolish weakening of their power and influence. Such a small group of individuals in each city would be limited to the work they could do. If they would unite into one, then those isolated 50-100 people become a much more powerful group with much greater resources to draw from. Yet God did not choose this. Instead He put a Divine Chief Shepherd over all of them. The influence He wields is far greater than any human institution could become even if all the churches all over the world and for all time could be united together. Some worry that evangelism and benevolence are hindered by this lack of organization and are thus tempted to add it.

Elders are not appointed in any but the local church in the city where they live. Only that congregation could truly assess their character and determine if they have the qualifications. Only that flock has appointed and thus offered their submission to them. Therefore only that church is under their oversight. They are to tend that flock to the fullest extent of their ability. They have neither access nor responsibility to oversee another congregation no matter what their problems might be. One might go as a wise man and offer advice, but not with the authority of a shepherd which they have in the flock among them.



This ought to be viewed as a blessing. The grave responsibilities and obligations of the eldership will be taxing enough if they spend all their time with one local church. It would soon become overwhelming if all that is required of them in the one church were multiplied by the adding of others. The giving account of one flock ought to be enough to sober any man to a point where he is in awe of his responsibility. To add more than this would be to push one over into fear. It simply could not be done. A man must live with the sheep, he must be among them. If he is not, he cannot watch for wolves, and tend them properly, for half the time he would have to be with another flock. Truly God's wisdom and love for the sheep is shown in this commandment. Once appointed their shepherds belong completely to them. They are their full time shepherds and do not have to be shared with another flock. Some have offered the opinion that since God did not address the issue of how congregations can all work together based on a human institution created to direct and organize we are free to create one. It appears that it was this same reasoning that led Israel to ask for a king to lead them. They sought to change God's plan regarding His shepherds in local areas and replace it with a much larger organization ended in disaster for Israel and brought the wrath of God upon them. Why would it be any different today.



God reminded David that He had made all His judges found in the book of Judges as His shepherds.

*Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'"* 7 Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: **"I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 1Chr. 17:6-7**

From the time of Joshua, God had selected these Judges based on the needs of the people. If they needed to be punished for their sins and rebellion, God raised up an adversary. When they repented, He raised up a judge to deliver them. He saw them as His shepherds. After Samuel, Israel demanded that Samuel give them a king. This is not something God had revealed to them, but something they had devised in their own mind based on what the Gentile nations around them were doing.

*Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now **make us a king to judge us like all the nations."** 6 But the thing displeased Samuel when they said, **"Give us a king to judge us."** So Samuel prayed to the Lord. 7 And the Lord said to Samuel, **"Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I***

**should not reign over them. 8 According to all the works which they have done since the day that I brought them up out of Egypt, even to this day — with which they have forsaken Me and served other gods — so they are doing to you also. 1 Sam 8:4-9**

As we read this passage, we see the terrible nature of what they had done. By seeking to replace God's organization with one they liked better, they were rejecting God as king over them. God saw it as just another step of apostasy. Just as they had forsaken Him to serve other god's, now they were treating Samuel exactly the same way. Although God tolerated this new relationship, He was very angry at this obvious lack of faith and insubordination to His own order. After solemnly warning them of the terrible consequences of this choice, they continued in their rebellion.

**Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." 21 And Samuel heard all the words of the people, and he repeated them in the hearing of the Lord. 22 So the Lord said to Samuel, "Heed their voice, and make them a king." 1Sam. 8:19-22**

While some might have concluded that God did not see their request in such a bad light since He allowed them to go ahead with it. That is not at all what happened.

**Then Samuel said to the people, "It is the Lord who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt. 7 Now therefore, stand still, that I may reason with you before the Lord concerning all the righteous acts of the Lord which He did to you and your fathers: 8 When Jacob had gone into Egypt, and your fathers cried out to the Lord, then the Lord sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place. 9 And when they forgot the Lord their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. 10 Then they cried out to the Lord, and said, 'We have sinned, because we have forsaken the Lord and served the Baals and Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.' 11 And the Lord sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety. 12 And when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the Lord your God was your king. 1Sam. 12:6-12**

**Is today not the wheat harvest? I will call to the Lord, and He will send thunder and rain, that you may perceive and see that your wickedness is great, which you have done in the sight of the Lord, in asking a king for yourselves." 18 So Samuel called to the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel. 19 And all the people said to Samuel, "Pray for your servants to the Lord your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves." 20 Then Samuel said to the people, "Do not fear. You have done all this wickedness; yet do not turn aside from following the Lord, but serve the Lord with all your heart. 21 And do not turn aside; for then you would go after empty things which cannot profit or deliver, for they are nothing. 22 For the Lord will not forsake His people, for His great name's sake, because it has pleased the Lord to make you His people. 1Sam. 12:17-23**

While some might conclude that even though they rebelled and rejected the Lord, they still got their king and God accepted them. That would be a very unwise conclusion to draw. Subsequent history proved that this decision was a disaster because by placing so much power into the hands of one the entire nation could be impacted and corrupted.

**"O Israel, you are destroyed, But your help is from Me. 10 I will be your King; Where is any other, That he may save you in all your cities? And your judges to whom you said, 'Give me a king and princes'? 11 I gave you a king in My anger, And took him away in My wrath. Hos 13:9-11**

This happened with Solomon who led Israel into idolatry. But the real problems started with Jeroboam and the 10 tribes. God summed up what happened:

**Also Judah did not keep the commandments of the Lord their God, but walked in the statutes of Israel which they made. 20 And the Lord rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. 21 For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the Lord, and made them commit a great sin. 22 For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, 23 until the Lord removed Israel out of His sight, as He had said by all His servants**



*the prophets. So Israel was carried away from their own land to Assyria, as it is to this day. 2 Kings 17:19-23*

God laid at the feet of the kings the destruction of His people. Jeroboam drove Israel from serving the Lord, but even Judah enjoyed the benefits of his terrible sinful decision.

The churches fall into apostasy was much more gradual. But the history of the Catholic church ultimately we see exactly the same thing that happened to Israel. As the elders were gradually lowered and bishops, arch bishops, cardinals and finally a pope replaced them, it set up corruption in the highest levels and left the church in dire straits.

When Luther saw the extent of the corruption, he sought to reform something that should have been removed and replaced with what God had given in the beginning. Yet all who followed Luther in their attempts to protest the corruption of the Roman Catholic church, followed them with a similar hierarchy. The corruption and apostasies have continued up to the present day. In every denomination, it is the hierarchy that is the biggest hindrance to the churches that are under them. Just like Jeroboam who set up a creed of commands to worship, so also are many of the denominations doing today. They are given another book of creeds and practices that they must follow and in their attempts to learn these things they are not searching the Scriptures and seeking to find the flaws in their creeds. In this way, they wander further and further from the truth.

Because of these apostasies and creeds, multitudes won't even look at baptism as it is revealed in the Scriptures, nor will they look at worship. They are so caught up in their creeds and doctrines that what the Scriptures actually teach is a foreign language to them.

From the moment bishops began to take authority over elders (120 ad), and the plan set forth by Peter was replaced, the same terrible consequences that Israel faced has occurred. The reason is identical. Just as Israel rejected God when they sought a king, the church is replacing the chief shepherd. When they added an earthly organization they had to replace Jesus in His role. Jesus can organize and help the church do its work far better than any earthly organization.

This little preposition "*en*" teaches the autonomy of the local church very loudly and clearly. God never desired to see the various churches in different cities or even in the same city to be joined together. In His wisdom He desired each church to be self-governed. Doing their own work under the direction of their own elders. They are to be a single unit, capable of continued effort and toil regardless to what is happening in the churches around them. This is a wonderful blessing which the disciples need to appreciate fully.

### **servicing as overseers,**

This is the third title or description of the office God chose to lead, guide and protect His people. Elder, shepherd and overseer are used to identify and describe this office. This term, "overseer," differs from the previous two in one respect. While the elder and shepherd were often used and well known terms in the Old Testament, the word overseer (bishop) was taken from the Greek language and was not an office as it was used in the New Testament. It was used in the Septuagint to translate many different Hebrew words, but there just isn't anything in the Old Testament that would shed any light on its use here.

The term **episkopos** occurs about a dozen times in the Septuagint for various Hebrew words meaning "inspector," "taskmaster," "captain," "president" (see Trommius, Concord. Grk. LXX. Interpr. sub verbo, and also sub *episkope* and *episkopeo*). It was used in Egypt of the officers of a temple, in Greece of overseers or guardians in general, or of municipal and financial officers. In Athens the commissioners to regulate colonies and subject states were called *episkopoi*. The Spartans sent "*epimeletai*" in the same capacity. The term was not only applied to permanent officers, but also to the governing body. (Schaff, Philip, "History of the Christian Church" Volume I Apostolic Christianity A.D. 1-100, Wm. B. Eerdmans Publishing Company, 1910, (p 492 Footnote # 1)

This was a word taken out of the vocabulary of the Greek to describe a work that elders and shepherds were to be doing.

*episkopos* as a Designation of Office. In ancient Greece the word *episkopos* was used in many different ways to describe those who held various official positions in respect to their office and work. In Athens in the 4<sup>th</sup> and 5<sup>th</sup> cent. *Episkopos* is a title for state officials. ... more commonly the *episkopoi* are local officials of the officers of societies ... There is no closely defined office bearing the title *episkopos* in the LXX (Septuagint). (Kittel TDWNT Vol 2 p. 608-614)  
The word *episkopos* is best rendered "overseer" or "watch." From this original sense there develops a twofold use which only reunites in a stronger form on Christian soil. In Gk. *episkopos* is first used a. with a free understanding of the "onlooker" as "watcher," "protector," "patron." His activity then takes the form of the different senses of *episkoptomai* and esp. *episkopew*, in a gracious looking down upon the one protected and in care for him. Therewith the word *episkopos* comes to be used b. as a title to denote various offices. The official activities thus described vary, and are usually not too important. In this sense, the word has no religious significance, but is used almost exclusively for very secular appointments with technical and financial responsibilities. On the other hand, behind the sense of "watcher" or "protector" is a religious conception expressed in the fact that it is usually gods who bear this designation. (Kittel, TDWNT 1985)

This being the case, we only have the Greek usage in that day upon which to draw any conclusions. The word simply means to inspect, oversee, or look after. Whether in government, or in any other capacity this is the term that was used to describe the responsible to oversee and check on the work and actions of others to be certain they were being done properly.

"*episkopeo*... to look upon, inspect, oversee, look after, care for... 1 Pet. 5:2..."

"*episkopos*... an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent... Acts 20:28..." (Thayer, p 242-243)

### **servicing as overseers,**

Because there are no other additions or specifications, The Holy Spirit using this term in the common way it was used in that day. That these men are the overseers/bishops, is made clear from the passages above. The overseers or to serve as overseers. This is not redundant, since he is addressing only the elders and shepherds. Here we learn that bishop or overseer is not a title, but a work. This is a participle (verbal noun) applying the work of *the episkopos* (watching over) to the men doing that work. *Servicing as overseers*: could also be translated "overseeing" or "as the one overseeing (watching)."

*episkopéo*, from *epí* (1909), upon, and *skopéo* (4648), to regard, give attention to. **To look upon, observe, examine the state of affairs of something, look after, oversee.** In the NT, used in Heb 12:15; also in 1 Peter 5:2 of the work of shepherding the flock (Complete Word Study Dictionary: NT:1983)

*episkopeo* "to look upon" (*epi*, "upon," *skopeo*, "to look at, contemplate"), is found in 1 Peter 5:2 ... "exercising the oversight," RV The word is found elsewhere in Heb 12:15, "looking carefully," (Vine's Expository Dictionary, NT:1983)

Since this term is only used twice in the New Testament, it is helpful to look at the other use which has nothing to do with the eldership, but is something every Christian is commanded to do.

*14 Pursue peace with all people, and holiness, without which no one will see the Lord: 15 **LOOKING CAREFULLY lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; 16 lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. Heb. 12:14-17***

Each Christian is to look as carefully and oversee how he uses the grace<sup>3</sup> of God to be certain he will not fall short of it.

So the elders, who are the shepherds of the flock are to see this office as an obligation to watch each Christian who is under their care (*flock which is among you*). When we remember God's warning to the shepherds in the Old Testament and the promise of better shepherds in the New Covenant, this becomes clearer.

*3 "But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. 4 I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the Lord. Jer. 23:1-6*

*The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. 5 So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. 6 My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them." (Ezek 34:4-6)*

It is the responsibility of the shepherds to oversee and watch the sheep. They are to watch them in order to certain they are fed, *having no fear, never dismayed and nothing lacking*. They are to *heal the sick, bind up the broken, bring back what was driven away, seek what was lost*.

This clearly makes them the watchman very similar to what God did for Ezekiel.

*"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: 18 **When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. 19** Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. 20 "Again, **when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. 21 Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul."** Ezek 3:17-21*

The overseers are to watch, oversee and give warning. They have been given the role of watching over those brethren were they serve.

***Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Heb. 13:17***

Thus the oversight is watching. It is keeping an eye on all the sheep as those who must give an account of each one of them. If they are sick, weak, hungry or in need, the shepherds must be aware of it and act appropriately.

**not by compulsion but willingly,**

The Holy Spirit now moves to the heart and motivation of these and all elders as they shepherd and oversee the "*flock which is among them*." This is an interesting way to look at God's commands. Though they are absolute they are not to be kept by compulsion or constraint, but willingly from the heart.

*anagkastōs* adv. from *anágke* (318), **necessity. Of necessity, by constraint.** ... In the NT, the noun *anágke* occurs 17 times, the adjective *anagkaíos*, 8 times, and the verb *anagkázō*, 9 times, all by Paul. The verb *anagkázō* in the NT, both in the act. and pass., **describes a compulsion or a being compelled which does not rest on the use of outward force** (Matt 14:22; Acts 28:19; Gal

2:3). Luke 14:23 does not intimate the use of force. **The only place where the adv. is used is 1 Peter 5:2, standing in contrast to *hekousiōes* (1596), voluntarily or willfully.** Both words occur in this verse referring to the motive of the service as a spiritual shepherd. One should exercise the task of pastor not because of any outward or inward constraint but voluntarily." (Complete Word Study Dictionary: NT:317)

"*anagkastōs...by force or constraint...*" (Thayer, p 36; 317)

When God reveals any truth or responsibility. Those who love and trust Him, do it out of love and trust and not out of duty and obligation. This fulfills one of the prophecies of Christ's reign.

*The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." 2 The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! 3 **Your people shall be volunteers In the day of Your power;** In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. 4 The Lord has sworn And will not relent, "You are a priest forever According to the order of Melchizedek." Ps 110:1-4*

God revealed that after Christ "*sits down at My right hand*" His people will be volunteers. They would freely and willingly.

The root *ndb* connotes an **uncompelled and free movement of the will** unto divine service or sacrifice. The synonyms: *'ābâ* is the **willingness (inclination)** to do something under obligation or upon request; *rāṣōn*, a **willing that's pleasurable** to the doer *hāpaṣ*, a compliance suiting that which is fitting or **a favorable disposition**; *yā'al*, an **exertion of one's will** to do something. Everyone knows the difference between wanting to do something and being forced. When moved with gratitude or love, we happily volunteer. As Paul told the Corinthians "*not grudgingly or of necessity; for God loves a cheerful giver*" (2Cor. 9:7-8). Thus we can give to the Lord because we "*want to*" or because we must. The cheerful giver gives because, "*It is more blessed to give than to receive*" (Acts 20:35).

This is one of the stark differences between the Old and New Covenants. Under the Law, Israel had no choice. They were born into His service and then had to learn to "*want to.*" Something most Israelites never did. Under the new covenant, people choose to be born again because they "*want to*" serve God. In obeying the gospel, each volunteers to serve Him willingly and cheerfully. This is what God had promised. "*I will make a new covenant,*" "*I will put My laws in their mind,*" "*on their hearts,*" "*and all shall know Me.*" (Jer 31:31-34).

David encouraged Solomon to serve Him in this capacity, and Isaiah clearly did this.<sup>f</sup>

*"As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. 1 Chron 28:9-10*

*And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. Isa. 6:8*

This is exactly what the Holy Spirit through Peter is seeking to instill into the hearts of all the elders He is exhorting.

"*hekousiōs...voluntarily, willingly, of one's own accord...*" (Thayer, p 198; 1596)

"*hekousios, hekousiōs ... voluntarily, pertaining to being willing to do something without being forced or pressured - 'willing, willingly, of one's own free will.' ... 'in order that your help may not be a matter of necessity, but of your own free will'*" Philem 14. 'for if I do this out of willingness, I have a reward' 1 Cor 9:17. .... (Lou & Nida, Greek-English Lexicon NT:1596)

This is in no way removes the grave nature of the obligations and duties that are given to those who have taken on this responsibility. It is only a warning that the obligation should not be the primary reason or motivation. They should not feel forced, compelled or constrained to work as shepherds and overseers. This is what happens when someone no longer wants to do something, but does it only because they feel they must. No one who has a responsibility this important can do it well if the only reason they are doing it is that they feel driven and forced to do it. Instead those in this office must find reasons and motivations that will help them to love to do it to help others and the Lord to save as many people as possible. Be a willing overseer who does his job because he wants to do it, because he enjoys doing it. The Spirit put it perfectly in the book of Ecclesiastes:

*Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going. Ecc. 9:10*

There is always a great difference between a worker who works only because they feel compelled, and those who work of their own accord because they enjoy what they are doing. Elders must monitor this part of their work. Unruly brethren can create situations where one can become bitter and frustrated and no longer enjoy their job and do it only because they have to. They must keep a constant vigil on their hearts and when signs of frustration and irritation arise, pray about it, deal with the problem so it can be removed before it drives them into this sad plight.

By combining Paul's words with Peter's, one can see the need for the elders to take heed to themselves, lest they fall into this trap. Men who must deal with the problems of others can become so tired and weary of the task, that they begin to feel this constraint. Peter exhorts them as a fellow-elder who has seen this temptation to rise above it and remain a loving shepherd who cares about his sheep and rules over them with such compassion and concern that it does not allow this feeling of compulsion any foothold in their minds.

### **not for dishonest gain;**

There is not much difference between "dishonest gain" here and the qualifications for the eldership.

*"aischrokerdes... eager for base gain [greedy of filthy lucre],... I Tim. 3:8, Titus 1:7..."* (Thayer, NT:146)

*"aischrokerdos... from eagerness for base gain [filthy lucre] ... I Pet 5:2; Titus 1:11..."* (Thayer, NT:147)

*aischrokerdes* is the adverb derived from the adjective *aischrokeros* ... eager of sordid gain. For the sake of dishonorable gain, sordidly. ... indicating the manner in which an elder of a local congregation should behave, i.e., not using his position for personal gain. This does not refer exclusively to material gain such as the demand of a salary which gives the impression that an elder serves primarily from his desire for selfish purposes rather than his desire to be of service. It may also refer to gaining popularity by adulterating the gospel to attract more people to the congregation, and showing special favors and consideration to the rich and the influential in order to gain personal advantage and profit. ..." (Complete Word Study Dictionary NT:147)

What was forbidden prior to the appointment is not to rear its ugly head during their years of service. Paul spoke of coveting no man's silver, or gold or apparel (Acts 20:33). Here it is taken one step back from that point emotionally. This is not specific. This is the germ that leads to the specifics. Nothing is being looked for or sought yet, it is just the desire for gain that might lead into this.

This could be accomplished either by cheapening the job by only doing it for money it pays (1Tim. 5:17-18), or from the opportunity it gives one to get in good with others in order to seek their goods. An elder will often be performing services which leave those he helps feeling highly indebted. This will come as a natural consequence of exercising the oversight according to the will of God. While exercising such oversight he will save marriages, help the children of members through difficult times. Many will naturally feel deeply grateful to him for the wonderful things the gospel is producing. This is why Christ gave them to the church. But they are a gift. They are not to cheapen their office by seeking physical things for their blessed service. This temptation is deceptive and wicked. It leads to removing the glory from God and taking it themselves. To gain such benefits, they must emphasize their own role and downplay God's. This would not be the first time such has happened, but God is highly displeased when it occurs. It would clearly lead to the fulfillment of what Paul warned the elders at Ephesus would ultimately do.

*Therefore take heed to yourselves and to 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. 29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Acts 20:28-31*

Elders should never forget the circumstances which surrounded the cleansing of Naaman the leper. Though Elisha was only the instrument through which God's divine power worked, he was the most tangible thing for Naaman to manifest his gratitude toward. He returned praising God highly for this wonderful blessing, and also offering Elisha a present. Elisha completely rejected the present. No covetousness stirred in his heart. He was content to serve God and help his

fellow man. Elisha's servant could not pass up the temptation to profit from the man's gratitude and went after him. God gave him Naaman's leprosy as a reward (II Kings 5:15-27).

*But Gehazi, the servant of Elisha the man of God, said, "Look, **my master has spared Naaman this Syrian, while not receiving from his hands what he brought; but as the Lord lives, I will run after him and take something from him.**" Elisha said to him, "Where did you go, Gehazi?" And he said, "Your servant did not go anywhere." 26 Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? **Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? 27 Therefore the leprosy of Naaman shall cling to you and your descendants forever.**" And he went out from his presence leprous, as white as snow. 2Kings 5:20-27*

Simon the sorcerer was told by Peter that he was in the gall of bitterness and the bond of iniquity for having such feelings (Acts 8:18-24). Peter now warned the elders to flee and avoid this emotion.

**but eagerly;**

"Eagerly" is a synonym of "willingly." the difference is in intensity. This term has the added component of the "thumos" which is "passion and intensity." This is the man who is intensely interested in this work and has allowed it to take the central role in his life. When there is a need, he is willing to stop everything else and allow this to take the highest priority.

*próthumos*; , adj. from **pró (4253), forward, and thumós (2372), mind, temperament, passion.**

**Predisposed, ready, willing, prompt, referring to the spirit** (Matt 26:41; Mark 14:38; Sept.: 1 Chron 28:21; 2 Chron 29:31). (Complete Word Study Dictionary: NT:4289)

*prothúmōs*; adv. from *próthumos* (4289), ready. Readily, willingly, with alacrity (1 Peter 5:2).

(Complete Word Study Dictionary: NT:4290)

"*prothumos*... means "ready," "willing," "eager," even "active," "passionate." ... in the sense of "ready and willing," "joyfully ready"..." (Kittel, Gerhard, Vol 6 p 694-697)

Shepherds are to exercise the oversight in a ready and willing manner being joyfully and passionately ready to do the will of God in all matters. True shepherds are excited and eager to do the work set before them. This and this alone will get them through all the long years of labor and toil which they will be called upon to put forth. The long hours, the heartache, the frustration, and the added responsibility will only be withstood if the proper motivation is always before one's eyes. Peter will speak of the crown of glory in a moment. That crown will bring about this ready mind in a much purer and more wholesome way than money ever could. All that has been spoken of as the responsibility and work of the elder is to be approached with this quality in mind. They passionately desire to do it because it is the will of God and will be rewarded.

**3 nor as being lords over those entrusted to you,**

"Lords over" is defined:

*"katakuriēo... a. to bring under one's power, to subject to one's self, to subdue, master... b. to hold in subjection, to be master of, exercise lordship over:... Mt. 20:25; Mk. 10:42; 1 Pet. 5:3;..."*

(Thayer, p 332)

NT:2634

*katakuriēo* "to exercise lordship" (**kata, "down upon," kurios, "a lord"), to exercise, or gain, dominion over, to lord it over,** is used of (a) the "lordship" of Gentile rulers, Matt 20:25, KJV, "exercise dominion," RV, "lord it", Mark 10:42, KJV, "exercise lordship," RV, "lord it"; (b) the power of demons over men, Acts 19:16, KJV, "overcame," RV, "mastered"; (c) of the evil of elders in "lording" it over the saints under their spiritual care, 1 Peter 5:3. (Vine's Expository Dictionary NT:2634)

This term's use in Matthew 20:25-28 is very instructive to the context it is used in here.

*But Jesus called them unto him, and said, **Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant:** even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mt. 20:27-28*

Jesus was very clear that every leadership role in the church would be very different than what is seen among the Gentiles. The elders are responsible for the flock and they will give an account of all things regarding them. Yet are not to take absolute rule. They are not to bring the members under their power, hold them in subjection or exercise control over them. Those who seek to control the actions of others do not get true Christians. No Christian will enter heaven

because he was forced to do the will of God. Only of one's own free will, freely given without coercion will any service to God be considered legitimate. Elders must direct the free desires of the congregation.

Elders must encourage and convict, leading the sheep to follow them. Elders are the leaders of God's people, and nothing is said here to remove that. Peter only tempers how they lead. They are to lead and direct the flock, but not by lording and forcing, and not by leading in such a way that members feel they have no say in how things are done.

They should always lead in such a way that members feel they are a part of the work and the decision making process. They should lead as servants by helping and guiding them in the right direction.

### **those entrusted to you,**

The translators had some difficulty with this term which means "lot" with the idea of casting lots. It was actually used of casting lots in the four accounts of the gospel, describing the soldiers casting lots for the robe of Jesus. But the secondary meaning of the term which is how it was used throughout the Old Testament is what one received by lot or the allotted portion. Israel received the land of Canaan by lot and once received it was their allotted portion. That is exactly how it is used here.

*"kleros,... A first meaning in the NT is "lot," as in Mark 15:24 (with emphasis on the humiliation of Christ) and Acts 1:26 (with emphasis on seeking the will of God). The main sense, however, is "allotted portion."* Thus Judas has a share in the apostles' ministry in Acts 1:17. Simon Magus has no share in God's word or gift in Acts 8:21, and there is reference to an eschatological portion in Acts 26:18; Col 1:12. ... In 1 Peter 5:2-3 what is meant is not the elders' personal possessions, and certainly not offerings on their behalf, but **the portions assigned to them (i.e., to their charge).** (Kittel, TDWNT, NT:2819)

*"kleros,... 1. an object used in casting or drawing lots, which was either a pebble, or a potsherd, or a bit of wood,... 2. what is obtained by lot, allotted portion..."* (Thayer, p 349; 2819)

While the NKJV and NIV used the translations "those entrusted to you," the other translations were:

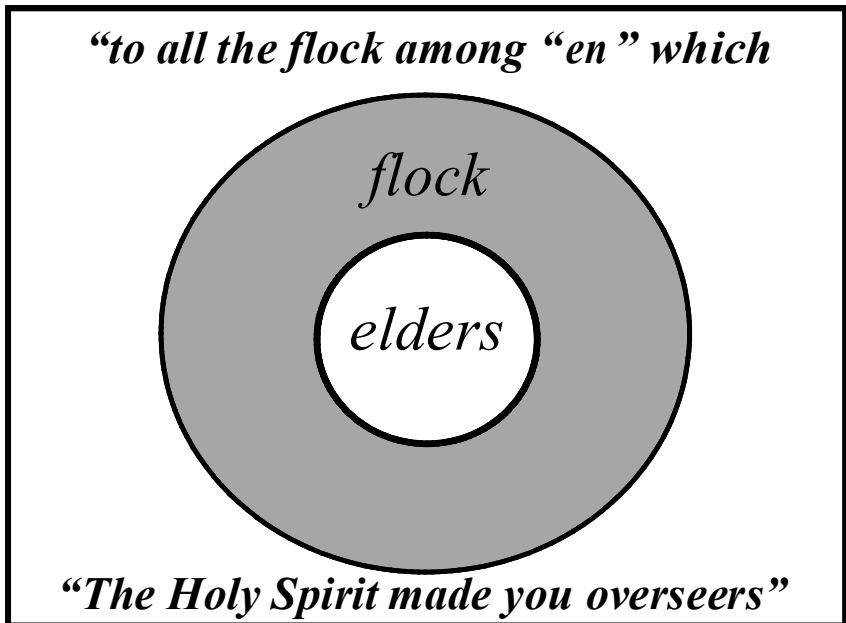
*the charge allotted to you* **ASV**  
*those in your charge,* **ESV**

*those allotted to your charge,* **NASU**

What is this allotted portion which was assigned to these elders in different churches? Peter had already stated it was the flock which is among you. When a man becomes an elder, he becomes appointed by God to work over that charge which had been given to him. This is exactly what Paul told the elders at Ephesus: *Therefore take heed to yourselves and to 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. Acts 20:28-29*

As Paul "appointed elders in every church," each elder has a place where he was appointed and in the midst of that local congregation he has the charge allotted to him in exactly the same way that Israel had

their land allotted to them. Elders that covet the allotted portion of another church are no different than Ahab who wanted a vineyard, when it was the allotted portion of Naboth.



And it came to pass after these things that Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria. 2 So Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden, because it is near, next to my house; and for it I will give you a vineyard better than it. Or, if it seems good to you, I will give you its worth in money." 3 But Naboth said to Ahab, "**The Lord forbid that I should give the inheritance of my fathers to you!**" 1Kings 21:1-3

Only the flock among them is the "flock in which the Holy Spirit made them overseers (bishops)." Only that flock is allotted to them. Only in the midst of that flock are they the watchmen who will give an account. Like the Israelites of old received an allotted portion from the Lord through Joshua that remained theirs, so also the elders have been allotted a portion of that single flock that appointed them. Among these sheep, he is not a Lord but instead their example.

**but being examples to the flock;**

Instead of seeking compliance through lording it over, they should instead seek compliance through example and exhortation. With the term "but" placed at the beginning of this phrase, the first remarks ought to be directed to its connection to the previous duty. The elders are not to lord it over, but make themselves ensamples. Thus the best way to avoid the former is to do the latter. If they do not wish to fall into the trap of lording and thus violating a positive command of God, then they must always stay within the realm of leading by "example."

*tupos* (NT:5179) ... occurs 15 times in the NT ... *antitupos* (NT:499) occurs only in Heb 9:24 and 1 Peter 3:21. ... 2. In secular Greek *tupos* is used to describe the process of casting and forming and refers both to that which has been cast and to that which itself forms, whether a mold and its impression (e.g., a signet ring or a die [for coins]) or a raised form such as a relief or a sculpture. This basic meaning develops from the concrete to the abstract, so that *tupos* comes to be used of "pattern, model, copy, prototype, outline sketch, general impression, version of a document." ... Paul uses *tupos* in the context ... of *mimemai* ... (4) in a sense usually rendered by "example." ... In 1 Thess 1:6 f. Paul writes in the context of the preamble: "You became imitators (*mimetai*) of us and [thereby] of the Lord, for you received the word in much affliction, with joy [as given by] the Holy Spirit, so that you became a strikingly formed model (*tupos*) for believers in Macedonia and Achaia." The category of exemplary ethical behavior also encompasses the meaning of *tupos* in 1 Tim 4:12; Titus 2:7, and 1 Peter 5:3. ... 1 Peter 5:1-4 first admonishes the presbyters not to "tend" the individual churches out of greed or desire for domination, and then gives the positive directive to "be examples to the flock" (v. 3);..." (Exegetical Dictionary NT 5179; NT:499)

Looking at this definition and comparing it to the passages where it is used gives us a comprehensive view. Jesus is the perfect example that we all seek to follow and when we follow Him, we become worthy of imitation as we are not of the same pattern and example as that given by him.

*Imitate me, just as I also imitate Christ.* 1Cor 11:1-2

Sometimes in a the sense of a bad example and other times as a good example, the stamp of evil or of Jesus is upon them.

*But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as*

## The Charge Allotted to you

**The flock among you (in your midst – (en))**



they also lusted. 1 Cor 10:5-7

Brethren, join in following my example (sumमितes), and note those who so walk, as you have us for a **pattern**. Phil 3:17-18

Let no one despise your youth, but be an **example** to the believers in word, in conduct, in love, in spirit, in faith, in purity. 1 Tim 4:12

in all things showing yourself to be a **pattern** of good works; in doctrine showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. Titus 2:7-8

as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the **pattern** shown you on the mountain." Heb 8:5

The word of God has been given to man by God to direct his steps. To teach how to live, talk and feel. Those who give diligence and toil will gain the right to become a partaker in the divine nature (2Pet. 1:4). As time passes the word of God begins to leave its mark on the men who study it. They begin to manifest the Lord's character. They have been stamped with it. All elders must be such ensamples. They are to go before these sheep and in every area of life be the living example of what God is seeking in His word. They are to show them how things are to be done. They are to be good husbands and fathers, they are to be good personal evangelists and teachers, they are to be good employees. Their attendance at services, their prayers, and demeanor should be worthy of imitation by all others. In every realm of their interaction with others they should know that their sheep can follow their steps. They should not have to tell them what to do, they can show them. They above all people should be capable of being imitated as Paul spoke of in the book of Philippians.

Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. Phil 3:17

The elders ought to be those who imitate Paul and thus can be the living examples in the congregation to follow. If this is how they lead, if this is the manner in which they direct the congregation, then no charge hurled against them by any disgruntled person of being guilty of lording it over the flock will be sustained in the minds of anyone.

This concludes Peters loving exhortations to his fellow elders. These are the things that will work. These are the things that will help them avoid the dangers and pitfalls of being an elder. He concludes his sections with final words of comfort, encouragement and motivation.

#### **4 and when the Chief Shepherd appears,**

This passage shows the relationship of all the elders over all the churches to Jesus. Each shepherd is over the flock allotted to Him and yet is also under the chief shepherd.

***I will establish one shepherd over them, and he shall feed them*** — My servant David. He shall feed them and be their shepherd. 24 And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken. Ezek 34:23-24

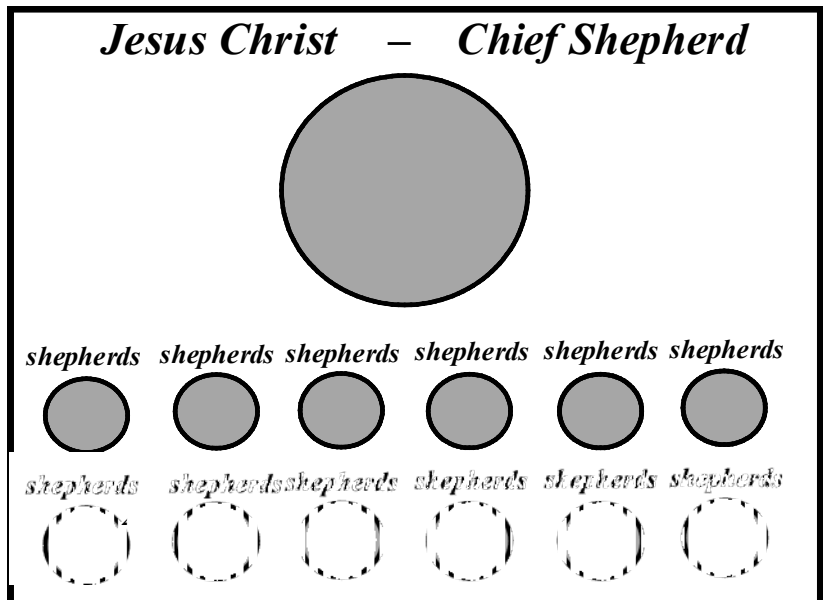
This prophesy was fulfilled at the same time as all the other prophecies about Jesus sitting on the throne of David were fulfilled. Now, Jesus is the He is the chief shepherd and they are the under shepherds.

The term "chief" is defined:

"*archi-poimen... chief shepherd...*"

(Thayer, P. 78; 750)

"*archi...* an inseparable prefix, usually to names of office or dignity, to



designate the one who is placed over the rest that hold the office... [Eng. *arch- (chief-, High-)*...]” (Thayer, P. 77; )

Jesus is the one who is placed over all the rest who hold the office. He is the shepherd who cares for all the sheep.

*“I am the good shepherd. The good shepherd gives His life for the sheep. 12 “But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 “The hireling flees because he is a hireling and does not care about the sheep. 14 “I am the good shepherd; and I know My sheep, and am known by My own. John 10:11-14*

Jesus is the highest example of how the sheep should be cared for. No elder should ever be a hireling who doesn't care for the sheep, but should like Jesus, be prepared to die for the sheep. All should follow Jesus example. When He comes, if they have done all the above, he will bring a crown for them to wear. The crown of glory is within the reach of all elders, and those who follow these words meticulously will ultimately feel it upon their own heads. Peter assures all these elders that they can do it! A crown of glory does not fade away. Forget the filthy lucre, ambition and desire to have your own way. Submit to the will of God and get the crown.

**you will receive the crown of glory that does not fade away.**

The reward for this service far exceeds any greed those without faith might have on this earth. Jesus will bring a crown of glory to all those who serve well in this capacity. Fade away is a close synonym to the term Peter used at the beginning of the book.

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an **inheritance incorruptible and undefiled and that does not fade away**, reserved in heaven for you, 1 Pet. 1:3-5*

In this case it is not the inheritance but the crown.

*“amarantos... not fading away, unfading, perennial... “ (Thayer, P. 30; 262)*

(A) *amaraino ... was used (a) to signify “to quench a fire,” and in the passive voice, of the “dying out of a fire”; hence (b) in various relations, in the active voice, “to quench, waste, wear out”; in the passive, “to waste away,” James 1:11, of the “fading” away of a rich man, as illustrated by the flower of the field. (Vine’s Expository Dictionary NT:3133)*

*amarantos “unfading” (a, negative, and (A) above), whence the “amaranth,” an unfading flower, a symbol of perpetuity ... 353), is used in 1 Peter 1:4 of the believer’s inheritance, “that fadeth not away.” (Vine’s Expository Dictionary NT:263)*

*amarantinos ... : pertaining to not losing the wonderful, pristine character of something - 'unfading, not losing brightness, retaining its wonderful character.' ... 'you will receive a glorious crown which will not lose its brightness' (Lou & Nida, Greek-English Lexicon NT 262)*

This crown has been described in many different ways but all of them stressing the glory and majesty it will bring.

*Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for **an imperishable crown**. 1 Cor 9:24-25*

*Finally, there is laid up for me **the crown of righteousness**, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. 2 Tim 4:8*

*Blessed is the man who endures temptation; for when he has been approved, he will receive **the crown of life** which the Lord has promised to those who love Him. James 1:12-13*

*Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you **the crown of life**. Rev 2:10*

*Behold, I am coming quickly! Hold fast what you have, that no one may take your **crown**. Rev 3:11-12*

## 1Pet. 5:5-9

### 5 Likewise you younger people,

As he leaves his exhortations and admonitions to the elders, there is something about what he just said that he now wants applied to the younger members of the church. "*Likewise*, is often used when something previously stated should also be applied to someone or something else. It can be translated, *equally, in the same way.*" Peter used after describing the role of Christian as a citizen or slave and applied it to all the wives and the husbands (1Pet. 3:1, 7), so they would apply the same principles to themselves in respective roles.

The perplexing question centers on what the younger people are to do in a similar way as he has just told the elders. After reading through the passage a few times, it becomes evident that the only real connection would be: "*the elders among you I exhort...*" in like manner you younger people [*I exhort*]. In all the local churches Peter is addressing the "younger"

"neos...new... 1. recently born, young, youthful... 2. new..." (Thayer, P. 424; 3501)

"neos, NT:3501 new, fresh, young; *ananeo* NT:365 renew ; *neotes* NT:3503 youth ... In this word group, the adj. is the most frequent in the NT (24 times), while the vb. is found only once. The abstract subst. *neotes* appears in 4 passages. *neos* like *kainos*, means new. In contrast to the latter, ***neos* designates not so much the quality of being new as (in a temporal sense) being fresh or not yet old. It is often used in the sense of young** In corresponding fashion, *neotes* means youth *neos*, when used literally to refer to things, means new, fresh: "new wine," which has not yet fully fermented (Mark 2:22, Matt 9:17; Luke 5:37-38; Luke 5:39); "new lump" to which no yeast has yet been added (1 Cor 5:7). Heb 12:24 speaks of the "new [i.e., having just been put into effect] declaration of God's will ... In references to persons, the adjective means young. The comparative *neoteros* is most common; e.g., Luke 15:13: "the younger son" (as opposed to the *presbuteros*) v. 25); cf. 15:12: ... 1Tim 5:11: "the young widows" "when you were young" (cf. Ps 36:25 LXX). ... the young women (Titus 2:4);... the young men (Acts 5:6; 1 Tim 5:1; Titus 2:6; 1 Peter 5:5). (Exegetical Dictionary NT 3501).

These are the youth, younger members of the church. The young men and young women. There are two passages that help identify the parameters of this age group. The first was those whom God held accountable when He decided not to let some in Israel enter the promised land. He gave the general cut off of 20. Some even as old as 19 are still given the benefit of the doubt regarding accountability. Only those 20 and above were considered young men and women.

***all of you who were numbered, according to your entire number, from twenty years old and above.*** 30 Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. 31 But ***your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised.***  
Num. 14:29-32

***"Take a census of all the congregation of the children of Israel from twenty years old and above, by their fathers' houses, all who are able to go to war in Israel."*** Num. 26:2-3

The transition from young to old is set at about 20 years later. We see this when Rehoboam made his foolish decision.

***Rehoboam was forty-one years old when he became king.*** 1Kings 14:21

6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" ... 8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us?'"

10 Then ***the young men who had grown up with him spoke to him, saying,*** 1Kings 12:6-10

Since Rehoboam was 41 years old when he consulted the elders, and chose instead the advice of the "young men who had grown up with him." It is safe to say that the age of 40 is still within the scope of the young and sometime after 40 would be when one would be considered an elder (older man / woman).

### **submit yourselves to your elders.**

This is the sixth and final time the term "*submit*" is used by Peter. Coming from a military background, where ranks and positions are clearly set forth, it is generally used of those who are under (*hupo*) in relationship to authority. In the NT, this is a voluntary submission of respect and service offered not only to those we consider to be above us in authority, but just as

importantly those who are also beneath.

*"hupotasso ... primarily a military term, "to rank under" (hupo, "under," tasso, "to arrange"), denotes (a) "to put in subjection, to subject," (Vine's Expository Dictionary NT:5293)*

*"hupotasso... to arrange under, to subordinate; to subject, put in subjection... mid. to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice... to obey [R.V. subject one's self...] ... obey, be subject ..." (Thayer, p. 645; 5293)*

Jesus made service one of the greatest priorities for His disciples to master. He condemned the selfish use of power among the Pharisees and Sadducees and when He saw it among His own apostles, He made it very clear it was unacceptable.

*But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And **love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.** 8 **But be not ye called Rabbi:** for one is your Master, even Christ; and all ye are brethren. 9 And **call no man your father upon the earth:** for one is your Father, which is in heaven. 10 **Neither be ye called masters:** for one is your Master, even Christ. 11 **But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.** Mt. 23:5-12*

*And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all." Mk. 9:35*

*And He said to them, "The **kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'** 26 **But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.** Lk. 22:25-27*

Along with husbands and wives, parents and children, citizens and civil government and masters and slaves the younger members of the local churches are also called upon to serve. The context of the official office of an elders, along with the term likewise would make it fairly certain he is speaking of the elders in their official capacity. If that is the case, Peter is simply stating what was also commanded in Hebrews.

***Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account.** Let them do so with joy and not with grief, for that would be unprofitable for you. Heb. 13:17*

But that doesn't remove the need for the younger in any congregation to manifest respect, care, concern and a desire to serve all the elderly.

***"You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.** Lev. 19:32*

The younger are to submit and yield to the advice and guidance of those who are older. They are to act as their servants by being helpful and seeking to help them.

**Yes, all of you be submissive to one another,**

Peter now moves to the entire congregation and bids them submit, not only to the elders, but to one another. Whenever this word is used in a sentence it brings the concept of reciprocity or of something each person does to the other mutually. The verb is not repeated, only this term and "all."

*"allelon... one another; reciprocally, mutually..." (Thayer, Greek Lexicon, NT: 240)*

When you serve me and I serve you, then we are mutually and reciprocally serving one another. This requires courtesy, kindness, and a desire to truly love and help others.

*Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others. Phil 2:3-4*

**and be clothed with humility,**

While some Greek words easily translate into English with little difficulty, others describe ideas so full and rich that even a definition can only be seen as a stepping stone. The concept embodied by humility is the second type of word. It's definition only begins to capture its fullness. Much more must be said and understood before it can be grasped.

First, this term was seen with contempt in the Greek culture from which it came. In the Greek speaking world, this term was despised as a worthless element of human nature. The philosophers did not even use this noun. The heart of this term comes from the realization that

there is nothing we have that we did not receive. As both a sinner and a creature of God, we must recognize this about ourselves.

*tapeinophrosune* ... The work for which Christ's Gospel came into the world was no less than **to put down the mighty from their seat, and to exalt the humble and meek**. It was then only in accordance with this its mission that it should **dethrone the heathen virtue *megalopsuchia*, and set up the despised Christian grace *tapeinophrosune* in its room, stripping that of the honour it had unjustly assumed, delivering this from the dishonour which as unjustly had clung to it hitherto**; and in this direction advancing so far that a Christian writer has called this last not merely a grace, but the casket or treasure house in which all other graces are contained... And indeed not the grace only, but **the very word *tapeinophrosune* is itself a fruit of the Gospel; no Greek writer employed it before the Christian era, nor, apart from the influence of Christian writers, after**. In the Septuagint *tapeinophron* occurs once (Prov 29:23) and *tapeinophronein* as often (Ps 130:2); both words being used in honour. ... the use by heathen writers of *tapeinos*, *tapeinotes*, and other words of this family, shows plainly how they would have employed *tapeinophrosune*, had they thought good to allow it. The instances are few and exceptional in which *tapeinos* signifies anything for them which is not groveling, slavish, and mean-spirited. .... But it may be objected, how does this account of Christian *tapeinophrosune*, as springing out of and resting on the sense of unworthiness, agree with the fact that the sinless Lord laid claim to this grace, and said, "I am meek and lowly in heart" (*tapeinos* ... Matt 11:29)? The answer is, that **for the sinner *tapeinofrosune*, involves the confession of sin, inasmuch as it involves the confession of his true condition; while yet for the unfallen creature the grace itself as truly exists, involving for such the acknowledgment not of sinfulness, which would be untrue, but of creatureliness, of absolute dependence, of having nothing, but receiving all things of God**. And thus the grace of humility belongs to the highest angel before the throne, being as he is a creature, yea, even to the Lord of Glory Himself. In his human nature He must be the pattern of all humility, of all creaturely dependence; and it is only as a man that Christ thus claims to be *tapeinos*: his human life was a constant living on the fulness of his Father's love; He evermore, as man, took the place which bequeathed the creature in the presence of its Creator. (Trench's NT Synonyms 5012)

Thus the humility Jesus left heaven to reveal is based on the faith that we are all created in God's image and likeness, and there is nothing inherently great in any man or woman. The truth must be accepted about each of us before the foundation of humility can begin to grow.

*For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? 1 Cor 4:7*

Peter puts the verb "to clothe" in the imperative, because it is command. It is only used here in the NT.

*"egkombo-omai... (to knot, tie, and this fr. kombos, knot, band...by which two things are fastened together), to fasten or gird on one's self; (Thayer, p 166; 1463)  
egkombo-omai contracted, mid. deponent, from en (1722), in, and kombóœ (n.f.), to gather or tie in a knot, hence to fasten a garment, to clothe. To clothe or girdle oneself. (Complete Word Study Dictionary: NT:1463)*

There is no real help even in the common usage.

*egkombo-omai ... We have found no instance of this rare verb (1 Peter 5:5) in our sources.*

Suidas (Lex. s.v.) cites a passage from Apollodorus of Carystus, a comic poet of iv/B.C., where the meaning apparently is "gird something on oneself" (Moulton - Milligan, Vocabulary of the Greek NT NT:1463)

Perhaps Peter is alluding to the towel Jesus girded himself with before washing the feet of the disciples, but he uses an entirely different word than John, or to Paul's taking off and putting on.

*rose from supper and laid aside His garments, took a towel and girded Himself. 5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. ... 15 For I have given you an example, that you should do as I have done to you. 16 Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them. Jn. 13:4-5; 15-17*

*that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. Eph. 4:22-24*

*Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a*

complaint against another; even as Christ forgave you, so you also must do. 14 But above all these things put on love, which is the bond of perfection. Col. 3:12-15

**for God resists the proud, but gives grace to the humble.**

Note how the Holy Spirit offers pride as the antithesis of humility. This is the reason why we must clothe ourselves in humility.

“*hoti*... a conjunction ... I. **the substance or contents (of a statement), that**; 1. joined to verbs of saying and declaring... II the **reason why anything is said to be or to be done, because, since, for that, for,** (a causal conjunction ...)... a. it is **added to a speaker’s words to show what ground he gives for his opinion**;... b. *hoti* makes reference to some word or words that precede or immediately follow it...” (Thayer p 458-460; 3754)

Among the most important reasons why every Christian should clothe themselves in humility is this reference to Pr 3:34. God scorns and resist those who are proud and scornful.

*Surely He scorns the scornful, But gives grace to the humble. Prov 3:34*

The Spirit chose “*proud*” over scornful, but the one brings the other and they are closely bound together. The definitions bear this out. There is difference between proud and scorn is one of direction. Pride simply dwells within while scorn is directed at those that pride has lowered. Those who are proud, see themselves as being above others because of a false assessment that the abilities of the one with pride are far above those who the view with contempt.

“*huperephanos*... the proper seat of the *huperphania* ... is within. **He that is sick of this sin compares himself, it may be secretly or openly, with others, and lifts himself above others, in honor preferring himself**; The bearing of the *huperphanos* toward others is not of the essence, is only the consequence, of his sin. His ‘arrogance,’ as we say, his claiming to himself of honour and observance *huperephania* is joined with *philodoxia*, Est 4:10); **his indignation, and, it may be, his cruelty and revenge, if these are withheld** (see Est 3:5,6)... **are only the outcomings of this false estimate of himself**; ... In the *huperephanos* we may have **the perversion of a nobler character ... but because nobler, therefore one which, if it falls, falls more deeply, sins more fearfully**. ... He is one whose “heart is lifted up” ... besotted with pride, and far from all true wisdom ... and this **lifting up of his heart may be not merely against man, but against God; he may assail the very prerogatives of Deity** ... nor need we wonder **to be thrice reminded, in the very same words, that “God resisteth the proud”** ... James 4:6; 1 Peter 5:5; Prov 3:34); **sets Himself in battle array against them, as they against Him.** (Trench’s Synonyms NT:5244)

“*huperephanos*... **is the one who with pride, arrogance and foolish presumption of his position, power and wealth and despises others.** (Kittel, TWDNT NT 5244)

“*huperephanos*... “**showing oneself above others**” (*huper*, “over,” *phainomai*, “to appear”), is always used in the NT in the evil sense of “**arrogant, disdainful, haughty**”; it is rendered “haughty” in Rom. 1:30 and 2Tim. 3:2, Jas. 4:6, and 1Pet. 5:5; I (Vine’s Expository Dictionary, NT:5244),

This is a difficult term to nail down because of its large scope variety of how it presents itself. Its foundation is always an attitude of self-importance based on our perceived abilities and accomplishments that stem from a selfish assessment of our position in the world. quite Because we are **SO** important, others have none. They are unimportance and have no value in the eyes of proud.

They don’t care, can’t empathize or sympathize with others. They despise others and see them as a hindrance and a problem when they keep us from getting what we believe we should be receiving. The Hebrew term was used in the Proverbs views this sin from a little different perspective:

“*luwts* (loots); a primitive root; properly, to make mouths at, i.e. to scoff; (Strong’s, Concordance OT:3887)

“*luwts* (loots); ... A verb meaning to boast, to scorn, to mock, to deride, or to imitate. This Hebrew verb is frequently found in the book of Proverbs (Prov 9:7,8; 13:1; 20:1), and means to deride or to boast so as to express utter contempt. The activity of the scornful is condemned as an abomination to people (Prov 24:9) and contrary to the Law of the Lord (Ps 1:1). (Complete Word Study Dictionary: OT:3887)

Utter contempt and derision of the weaknesses or hindrances of others is the root meaning. Their importance is so great than if anyone falls short in any way of their expectations, they mock, scorn and manifest disgust. Instead of the sympathy and empathy of the Lord, they manifest the contempt the devil manifested in the garden.

Trench referenced Haman in Esther as the clearest form of this emotion, both of pride and of

contempt.

**When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. 6 But he *disdained to lay hands on Mordecai alone*, for they had told him of the people of Mordecai. Instead, **Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus — the people of Mordecai.** Est. 3:5-6**

**Then Haman told them of his great riches, the multitude of his children, everything in which the king had promoted him, and how he had advanced him above the officials and servants of the king.** Est. 5:11

Both contempt for others and a far greater opinion of himself than was warranted are seen in wicked Haman. Few leap from infancy to this maturity in one leap. Instead slow and steady steps lead one to it. It begins when anyone believes they have gained everything themselves and received nothing from others. It is foolish belief that we gained nothing from God. They see themselves as self made, self taught, and self motivated. They feel greatness because they think no one gave them anything. They are what they are because they worked to get it. They need no help. Slowly this builds into a contempt and disdain of the lives and accomplishments of others. While everyone began with the innocent heart of a little child, all too many end at this destination.

All of this a lie of the worst kind as it leads to self-deception. When God sees a human being take this path, it is with great sorrow and disappointment. God's existence is all around us Rom 1:18-20. There is no excuse to walk this road. When people do it they are setting themselves up for a great confrontation with God. God has been very clear about His feelings toward pride.

**These six things the LORD hates, yes, seven are an abomination to Him: 17 A proud look, a lying tongue, hands that shed innocent blood, 18 A heart that devises wicked plans, feet that are swift in running to evil, 19 A false witness who speaks lies, and one who sows discord among brethren.** Pr. 6:16-18

**The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.** Pr. 8:13

**The proud in heart is an abomination to the LORD; though they join forces, none will go unpunished.** Pr. 16:5

**Pride goes before destruction, and a haughty spirit before a fall. 19 Better to be of a humble spirit with the lowly, than to divide the spoil with the proud.** Pr. 16:18-19

**There is a generation that is pure in its own eyes, yet is not washed from its filthiness. 13 There is a generation-- oh, how lofty are their eyes! And their eyelids are lifted up.** Pr. 30:12-13

People like this will leaven the whole lump. We have seen where this goes both before the flood and before the fall of each nation who has been before us. To help the nations continue to exist God "resist" those who are proud:

**antitasso anti, against, tasso, to arrange, originally a military term, to range in battle against, and frequently so found...** to set oneself against, resist..." (Vine Vol 3 p 286 NT:498)

**antitasso from anti (473), against, and tássœ (5021), to arrange. To set an army in array against, to arrange in battle order.** In the NT, antitássomai is used metaphorically to set oneself in opposition to or in array against, to resist (Acts 18:6; Rom 13:2; James 4:6; 5:6; 1 Peter 5:5; Sept.: Prov 3:34). (Complete Word Study Dictionary: NT:498).

Out of love and concern for the soul and love and concern for the nation, God must resist and set Himself against these things. Either as a Christian with a proud heart or one who is still in the world, God must chasten to break him of it. Consider the publican and the pharisee

**Also He spoke this parable to some who trusted in themselves that they were righteous, and DESPISED others: 10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.'** 13 **And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'**

**14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."** Lk. 18:9-14

**but gives grace to the humble."**

This reveals the great divergence between God's response to these two different attitudes and emotions. If we want God to enter into battle against us, we can choose pride. If we want God to give us "grace" we choose being humble. Grace is the lovingkindness, mercy, pity and

compassion of God leading Him to give undeserved gifts and blessings

“*charis*... *grace*; Latin *gratia*: I. **outward grace or favor** (as we say *well or ill favored*), *grace*, *loveliness*, Hom., etc.; II. *grace or favor felt*, whether on the part of the Doer or the Receiver: 1. **on the part of the Doer**, *grace*, *graciousness*, *kindness*, *goodwill*, ... *for or towards one*, ... 2. **on the part of the Receiver**, *the sense of favor received*, *thankfulness*, *thanks*, *gratitude*, ... *for a thing*, ... to **acknowledge a sense of favor**, **feel grateful**, ... to feel *gratitude* to one for a thing, ... (Liddell and Scott Abridged Greek Lexicon. NT: 5485.)

Favor or battle? Our choice leads to His. We must be humble if we seek this favor.

Since the worth of a man was based on parentage, regardless of attributes, he could never rise above that status. Those who were born “low” remained low throughout their lives. While the Greeks looked down upon this as a flaw, Jesus came to reveal it was a strength.

*tapeinos*, *tapeinoo*, *tapeinosis*, *tapeinophon*, *tapeinophrosune* ... *tapeinos* ... a. “Lowly,” “mean,” “insignificant,” “weak,” “poor,” e.g., of **the trivial power or significance of a city or country, state or statesman**, ... **man, people, or state may be small and insignificant intrinsically, but it may also be made lowly, e.g., by the military force and superior power of others**, ... With respect to the spiritual and moral state of man *tapeinos* means “lowly,” “servile,” often with other terms which show that *tapeinos* is used disparagingly. **For the aristocratic culture of ancient Greece the worth of a man was determined by his parentage. A noble mind and virtue were inherited and could not be acquired ... tapeinos expresses both the low estate of the man who lives in poor and petty relations, esp. the slave, and also the base disposition resulting therefrom.** The ref. is not to the ethically negative characteristic of craftiness and falsehood nor to subjection to impulses but rather to **the obsequiousness of the servant due to social status.** According to Hom. Od., 17, 322 f. **all-seeing Zeus robs a man of half his worth arete when he brings close to him the day of servitude. This basic thought persists in spite of Sophist-Socratic criticism of aristocratic culture.** ... **According to Aristotle, tapeinoi... can exercise only menial dominion.** Of the group the adjective *tapeinos* occurs 8 times in the NT, *tapeinoo* 14 times, *tapeinosis* ... 4, *tapeinophrosune* 7 and *tapeinophon* once. ... In Phil 2:3 **Paul requires tapeinofrosune from the community. Not “self-seeking” eritheia nor “vainglorious boasting” kenodoxia as self-glory should control their mutual relations but tapeinofrosune.** The opposite gives this the sense of unselfishness. **The two sentences which follow show that it is the resolution to subject oneself to others and to be more concerned about their welfare than one’s own, ...**” (Kittel, TDWNT, *tapeinophrosune*, [NT:5012] humility, modesty *tapeinophon* [NT:5012a] humble, modest [NT:5013] *tapeinoo* make low, humble (vb.); [NT:5014] *tapeinosis* humiliation, humility, lowliness;). “*tapeinos*... low ... a. prop. *not rising far from the ground*... b. metaph a. as to condition, *lowly, of low degree*... I. q. *brought low with grief, depressed*, B. *lowly in spirit, humble*... (Thayer, p. 614; 5011)

“*tapeinos*... low in situation; of condition, *humble, poor, mean, depressed*, ... met. of the mind, *humble, lowly, modest*...” (Harper’s Analytical Concordance p 397).

To these God gives grace. As noted above, this is the emotion that leads to service and sacrifice for others which in fact leads us back to God and to the divine nature we all possessed before the fall.

## 6 Therefore

With all the above, Peter is ready to draw a conclusion. Since God offers such wonderful blessings to those who are humble and shows such a strong attitude of disapproval toward those who have pride, all God’s people should humble themselves under the mighty hand of God. The term “therefore” is defined:

“*oun*... a conj. indicating that something follows from another necessarily; ... Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*... a. in exhortations (to show what ought now to be done by reason of what has been said), i. q. *wherefore*...” (Thayer, p. 463-464; 3767)

This is the final conclusion of Peter’s first book. After this conclusion that takes us through to verse 11, he gives his final greetings. As the book draws to its close, Peter concludes humility and warns of the need for sobriety and vigilance to avoid the terrible dangers of the devil. All the brethren in that day were suffering and that unity should strengthen the weak. He ends with a prayer of supplication for them all.

**Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 (1) casting all your care upon Him, for He cares for you. 8 (2) Be sober, be vigilant; because**



**your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 (3) Resist him, steadfast in the faith, (4) knowing that the same sufferings are experienced by your brotherhood in the world. 10 But (5) may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever. Amen. 1Pet. 5:6-11**

**humble yourselves under the mighty hand of God,**

Once again, for the fourth and final time Peter repeats the term “*humble*.” This time as a verb of command as it is in the imperative mode. This must be done and the sooner we do it the greater the blessings that can come upon us. We need to lower and reduce ourselves down to the proper level. It is best to assign a lower rank than we believe we possess.

“tapeinoo... to make low, bring low... a. to level, reduce to a plain... b. metaph. to bring into a humble condition, reduce to meaner circumstances; i.e. a. to assign a lower rank or place to; to abase... c. to lower, depress, [Eng. humble]:... one;’s soul, bring down one’s pride... to have a modest opinion of one’s self, to behave in an unassuming manner devoid of all haughtiness...” (Thayer p 614; 5013)

The literal meaning of this term would fit in well with road and home building. It refers to leveling high spots, moving mountains down to the level of a plain. This literal meaning was soon used to describe the humbling and lowering of the pride and arrogance of man. When a man is brought into a humble set of circumstances, or assigned a lower rank, he has been lowered. God wants His people do that without circumstances forcing it. He wants us to have a modest opinion of ourselves, and remove all haughtiness.

God is the potter and man is the clay.

*Surely you have things turned around! Shall the potter be esteemed as the clay; for shall the thing made say of him who made it, “He did not make me”? Or shall the thing formed say of him who formed it, “He has no understanding”? Isa 29:16*

*But now, O LORD, you are our Father; we are the clay, and You our potter; and all we are the work of Your hand. Isa 64:8*

*“O house of Israel, can I not do with you as this potter?” says the LORD. “Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel! Jer 18:6*

God has decreed the level we actually hold in the eternal realities.

*You meet him who rejoices and does righteousness, Who remembers You in Your ways. You are indeed angry, for we have sinned — In these ways we continue; And we need to be saved. 6 **But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away. 7 And there is no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden Your face from us, And have consumed us because of our iniquities. 8 But now, O Lord, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand. Isa. 64:5-8***

*The righteous cry out, and the Lord hears, And delivers them out of all their troubles. 18 **The Lord is near to those who have a broken heart, And saves such as have a contrite spirit. 19 Many are the afflictions of the righteous, But the Lord delivers him out of them all. Ps 34:17-19***

*The sacrifices of God are a broken spirit, A broken and a contrite heart — These, O God, You will not despise. Ps 51:17*

*For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones. 16 For I will not contend forever, Nor will I always be angry; Isa 57:15-16*

*For all those things My hand has made, And all those things exist,” Says the Lord. **“But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word. Isa 66:2***

Those who are truly lowly recognize this about themselves. No matter what terrible things might come about in the lives of God’s people they will serve under His mighty hand. They will bow to His will without question or grumbling or giving thought to rebellion. Sometimes in God’s overall plan for working out the salvation of as many as possible things happen which cannot be explained or understood. Job found this to be true, so did Abraham, and so did Habakkuk. They did not question God though, neither did they rebel or murmur. Like David, we must serve God in our generation:

*“For David, after he had served the purpose of God in his own generation, fell asleep, and was laid*

*among his fathers, and underwent decay; Acts 13:36*

So also must all His created servants. Each of us should have enough love and trust for God that we can do this. Never forget Paul's words "**all things work together for good to them that love God.**

**that He may exalt you in due time,**

This is the true teaching of Hebrews 11. Everyone of those who humbled themselves under the mighty hand of God were ultimately exalted.

*Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it **the elders obtained a good testimony.** Heb 11:1-2*

*And **all these, having obtained a good testimony through faith, did not receive the promise,** 40 God having provided something better for us, that they should not be made perfect apart from us. Heb 11:39-40*

If we will humble ourselves under His mighty hand and accept whatever comes with that trust and devotion, God will exalt us just as He did them at the proper time. The term "exalt" is nearly the exact opposite of the term humble.

*"hupsoo... to lift up on high, to exalt... metaph... to raise to the very summit of opulence and prosperity... simply tina, to exalt, to raise to dignity, honor, and happiness..." (Thayer, p. 647; 5312)*

While pride makes low and debased, humility makes high and exalts. God promised that if we will be humble in this life, God will exalt us in the life to come. Those who seek assurance of this need only look to Jesus.

*Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but **made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.** 8 And being found in appearance as a man, He **humbled Himself and became obedient to the point of death, even the death of the cross.** 9 Therefore **God also has highly exalted Him and given Him the name which is above every name,** Phil. 2:5-9*

We must live under God's timetable fulfilling His eternal purpose. Sometimes our own needs will have to be sacrificed for Him to fulfill this purpose. Regardless of what this life brings to us, we must humble ourselves under His mighty hand now in order to be in the position to receive glory and honor later. It may never seem like this is the case while living here in this world, but on the judgement day when the hidden things are brought to light, then all will see how great those of us who humbly walked with God all the days of our lives truly are.

**7 casting all your care upon Him,**

Things would become very difficult for them before the end, but if they will simply cast on the Lord all their care, He will not forsake or leave them in the lurch.

*"merimna... to be **drawn in different directions**, cr. [Eng. 'Distraction'...].... **care, anxiety...**" (Thayer, P. 400; 3308)*

*merimnao merimna ... has the **same wealth of meaning as the Eng. "to care"** ("care"). It means a. "to care for someone or something," e.g., children, Soph. Oed. Tyr., 1460; mostly the "for" can be left unspoken when it is self evident that the one concerned cares for himself. Then it means b. **careful or anxious "concern about something," ... The NT, too, realises that human life is swayed by care. The exhortations not to worry presuppose that every man naturally cares for himself and his life, that he is concerned about himself, that he is always intent on something and concerned about something.** ... This would not be so if the admonitions not to care, but to cast one's care on God, were based on the idea that God guarantees the fulfilment of all striving. **Phil 4:6 shows, however, that in petitionary prayer, which is based on anxiety, the man who prays attains a certain aloofness from his wishes when he puts them before God and he thus finds liberation from care.** 1 Peter 5:7 (Kittel, TDWNT NT:3308)*

God offers three passages that we must be drawn to when life takes a turn where we are no longer in control and the outcome is tragic.

**You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.**

*4 Trust in the Lord forever For in Yah, the Lord, is everlasting strength. 5 For He brings down those who dwell on high, The lofty city; He lays it low, He lays it low to the ground, He brings it down to the dust. Isa 26:3-5*

***Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Phil 4:6-7***

In the course of this Peter has brought up many items that could bring great care, concern and anxiety. Persecutions were coming, responsibilities and obligations of Christianity must be met, eternal life and eternal death are in the balance, and these things can bring grave concerns to the Christians. Coupled with this are the everyday concerns of life and the problems and difficulties of others. All the things that man does not have complete dominion over can lead us to care, concern and anxiety. God offers to allow us to “cast” these things upon Him. This term is defined:

*“epirripto... to throw upon, place upon...” (Thayer, P. 242; 1977)*

God wants us to take all our care and concerns about all the things we do not have dominion over and give them to Him. He cares about us, and He has the dominion. He can solve any problem we have and promises to do so. God promises that His peace will guard our hearts if we by prayer and supplication, with thanksgiving, let our requests be made known to him. This one of the means by which we cast such anxieties upon Him. Another means is to simply trust Him and believe:

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose. Rom. 8:28*

*Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.” 6 So we may boldly say: “The Lord is my helper; I will not fear. What can man do to me?” Heb. 13:5-6*

The scriptures contain many comforting passages with advice about removing all unnecessary care and give full attention to true concerns. God is willing to take all the anxieties and concerns we can give him. The reason we can trust God to do this is that he cares for us.

**for He cares for you.**

The term “care” is defined

*“melo... to be of interest to, i.e. to concern...” (Thayer, P. 396; 3199)*

We are of interest and concern to God. He truly cares about His people. Regardless about how it looks on the surface as to the events in this life, the truth was revealed long ago.

*For as the heavens are high above the earth, So great is His mercy toward those who fear Him; 12 As far as the east is from the west, So far has He removed our transgressions from us. 13 As a father pities his children, So the Lord pities those who fear Him. 14 For He knows our frame; He remembers that we are dust. Ps 103:11-14*

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. John 3:16-17*

*For when we were still without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Rom 5:6-11*

This is one of Satan’s greatest tools. He used it on Eve, he tried to use it on Job, Elijah struggled with it. But it is always the same. In the end, all things work for good to them that love God.

## 1Peter 5:8-14

### **8 Be sober,**

For the third time in this letter, Peter has urged disciples of Jesus to be sober. He used it first as the proper response to what God has told us about our salvation and how much effort the Old Testament prophets had put forth to try and understand it. He used it a second time to describe the manner in which our prayers should be growing as we see the end of all things approaching more and more clearly.

*Therefore gird up the loins of your mind, **be sober**, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 1Pet. 1:13*

*But the end of all things is at hand; therefore be serious and **watchful** in your prayers. 1Pet. 4:7*  
Here, he is about to describe the terrible power of the adversary and enemy. The original meaning of this term is similar to English. Being sober is not being under the influence of alcohol. Alcohol clouds the judgment keeping one from thinking clearly, and in such a condition, one is not "sober."

*nepho...* The concept which underlies the verb *nepho* = "**to be sober**" and the whole word group, is formally negative. It is **the opposite of "intoxication"** *methuo* 1. in the **literal sense of intoxication with wine**, and 2. in the **figurative sense of states of spiritual intoxication attributable to other causes**. ... what is in view is the unequivocal and immediately self-evident **antithesis to all kinds of mental fuzziness**, ... Each man is called to a form of service which demands *nephein* ... **In this world there is knowledge of a living God whose service constantly means obedience. Also known are the severe, and to the pagan world absurd, burdens of this obedience.** Nevertheless, there is also an **unperturbed and proud readiness to bear them.** In Greek terms **this readiness is *nephein* or sobriety...**" (Kittel, TDWNT NT:3525)

*nepho ...* The verb is found in the NT only in the figurative sense, always in exhortations. It is used with *gregoreo* in 1 Thess 5:6 and 1 Peter 5:8; with *sophroneo* in 1 Peter 4:7; and in the sense of sober watchfulness in 1 Thess 5:8 and 1 Peter 1:13. 2 Tim 4:5 reads: "you, however, show **sound judgment** in all things." (Exegetical Dictionary of the New Testament 3525)

*nepho* (a **figurative extension** of meaning of *nepho* 'to be sober, to not be drunk,' probably not occurring in the NT) to **be in control of one's thought processes** and thus **not be in danger of irrational thinking** - 'to be sober-minded, to be well composed in mind.' (Lou & Nida, Greek-English Lexicon NT 3525)

Paul's use of this term makes very clear how it is being used here. Being sleepy is often used in Scripture of those who are losing contact with spiritual realities. Those in the world are fully asleep to them. We need to watch (next word in Peter) and be certain that we are not allowing anything to create irrational or fuzzy thinking.

*Therefore let us not sleep, as others do, but let us watch and be **sober**. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But let us who are of the day be **sober**, putting on the breastplate of faith and love, and as a helmet the hope of salvation. 1Th. 5:6-8*

In the parable of the sower Jesus spoke of the fear in tribulations and the comfort of riches and desire for other things as "*spiritual intoxicants*," capable of leading someone to lose their logical perspective, falling into slowly into sleep. Christians must not allow anything to keep them from thinking clearly, not tribulation and bitter loss on the one hand nor cares and pleasures of life on the other. These things can make the mind as unable to think clearly as alcohol and need to be carefully monitored. As the Lord is writing His laws in our minds, we need to be thinking soberly and clearly.

Yet this is not enough, not only do we need to monitor the condition of our minds concerning the affect living in this world has upon our ability to think clearly, but we must also be watchful and aware of lurking danger.

### **be vigilant;**

With different circumstances come different needs. In a time of peace or in activities that do not pose any real danger, inattentiveness is not absolute. But while driving or in other activities where inattention can bring a fatal outcome, vigilance is crucial.

*gregoreo...* (from *egregora*, to have been roused from sleep, to be awake...) to watch;... 2.

**Metaphorically to watch** i.e. **give strict attention to, be cautious, active**;-- to take heed lest through remissness and indolence some destructive calamity suddenly overtake one...to be

*watchful in, employ the most punctilious care in a thing...* (Thayer, p. 122; 1127)  
The more dire the outcome of inattention, the more attentive we will force ourselves to become. In times of peace there is no need for this type of watchfulness and clear mindedness. But there is no such peace for the Christian. We do not live in a time of security, but a time of grave danger.

**Watch**, stand fast in the faith, be brave, be strong. 14 Let all that you do be done with love. 1Cor. 16:13-14

**Be watchful**, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. 3 Remember therefore how you have received and heard; hold fast and repent. **Therefore if you will not watch**, I will come upon you as a thief, and you will not know what hour I will come upon you. Rev. 3:2-3

While our cares can be cast upon God, there are serious dangers that cannot simply be cast upon Him. While many in the world have used grace to cast all fear of temptation or loss upon God, Peter warns us otherwise. We have an enemy, and we must be aware of the danger he poses us.

While Peter has explained how we must keep ourselves, John gives us comfort that God will bless us if we do as Peter commands here.

*We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.* 1Jn. 5:18-19

### **your adversary the devil**

While adversary has many different uses in English, in Greek, it focuses upon legal adversaries. *antídikos*; , masc., fem. noun from *antí* (473), against, and *dike* (1349), a cause or suit at law. An adversary, enemy, or opponent in a lawsuit (Matt 5:25; Luke 12:58). In Luke 18:3, it is equivalent to *echthrós* (2190), enemy. It is applied to the devil, the great adversary of man and accuser of the brethren (1 Peter 5:8 [cf. Job 1:6; Zech 3:1; Rev 12:10]; (Complete Word Study Dictionary: NT:476)

This is the only time in the Scriptures where this term is applied to the devil. But when we look at his role in the garden of Eden and in the temptation of Christ, it is an apt description. He uses God's law like as an opponent to God. God gives His law with one intent but the opponent seek to use it for an entirely different outcome. God gave the law in the garden to protect and help His children grow up safely. Satan lied about that same law to murder Eve.

*"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.* Jn. 8:44

Every time we are allowed a glimpse of him in action, he is always seen in an adversarial role. Either twisting God's laws, or falsely accusing the integrity of God's people. In the highly figurative book of Revelation, he is called the accuser of our brethren.

*Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.* Rev. 12:10-11

Sometimes called Satan and other times, the devil, and while the words have some meanings to them, we don't really know much more about him than his names and a few examples of his hatred of God's creation. Devil is a term having a common use in the Greek language.

*"diabolos... prone to slander, slanderous, accusing falsely... a calumniator, false accuser, slanderer... In the Bible and in eccl. writ ho diabolos is applied... to the one called in Hebr. ... ho satanas (Q. V.), Vis Satan, the prince of demons, the author of evil, persecuting good men... estranging mankind from God and enticing them to sin... the malignant enemy of God and the Messiah..."* (Thayer, p. 135; 1228)

*diábolos; diabállō (1225), to accuse. A false accuser, used for the devil. (I) One who falsely accuses and divides people without any reason. He is an accuser, a slanderer (1 Tim 3:11; 2 Tim 3:3; Titus 2:3; Sept.: Est 7:4; 8:1). (II) With the article ho diábolos, Satan is called by that name because originally he accused or slandered God in paradise, being averse to the increase of man's knowledge and happiness (Gen 3:5; John 8:44, the children of the devil). In Rev 12:10 Satan is called ho kategoros (2725), the accuser, as if he were standing in a court of law. The devil still slanders God by false and blasphemous suggestions and because he is also the accuser of the brethren before God (Rev 12:9,10 [cf. Job 1-2]). He is called our adversary (antídikos) [476] or opponent. ..."* (Complete Word Study Dictionary: NT: 1228)

The Holy Spirit leaves it with these two descriptive titles. He is an adversary in court and a

slanderer of God and men. He sought to destroy Job (Job 1:7-12; 2:1-6), and attempted to tempt Jesus after his 40 day fast in the wilderness (Mt 4:1-11). He is dangerous and must be treated with a sober, watchful and attentive mind.

**walks about like a roaring lion, seeking whom he may devour.**

This is one of the most descriptive illustration found in the Scriptures. It reveals the terrifying spiritual reality of his intent. He sees the souls of men in the same light as a lion sees prey. Much more than just an adversary and slanderer, the murder of Adam and Eve is now put into a much more sinister light. The Scriptures do not go into his motivation for hating us and seeking to destroy us, they do not explain where he came from or why God allows him to do what he does, but the Bible is very clear that he exists and seeks to destroy us if we seek to please God. He is to be one of the concerns which we are to watch for in our life.

While Satan himself spoke of His activities, the Holy Spirit here gives the motive.

*Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 And **the Lord said to Satan, "From where do you come?"** So Satan answered the Lord and said, **"From going to and fro on the earth, and from walking back and forth on it."** 8 Then the Lord said to Satan, **"Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"** 9 So Satan answered the Lord and said, **"Does Job fear God for nothing? 10 Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. Job 1:6-11***

With Peter's words as our guide and commentary on Satan's words, we learn that Satan goes to and fro all over the earth, seeking for those he can devour. God's question gave Satan the opportunity to reveal that he had indeed considered Job, and though seeking to devour him, found a hedge everywhere he sought to inflict harm.

The term "seeking" conveys a little more intensity in Greek than it does in English. As becomes evident after reading Job. This is an intense seeking and searching.

*"zeteo... 1. To seek in order to find; ... b. to seek [i.e. in order to find out] by thinking, meditating, reasoning; to inquire into;... c. to seek after, seek for, aim at, strive after... to seek i.e. desire, endeavor;... 2. To seek i.e. require, demand..."* (Thayer, p. 272; 2212)

Again in the symbolic account of Revelation this seeking is again pictured in strong terms.

*Therefore rejoice, O heavens, and you who dwell in them! **Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.**"* 13 *Now when the dragon saw that he had been cast to the earth, **he persecuted the woman who gave birth to the male Child.** ... 15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. 16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. 17 **And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.** Rev 12:15-17*

He is a lion, seeking whom he may devour, "filled with great wrath because he knows he has a short time." Like a lion, "making war with the rest of her offspring, who keep the commandments of God and have the testimony."

John reveals that The devil has already devoured the entire world, the only ones he is now enraged with and seeks to devour are those who keep the commands of God.

*We know that whoever is born of God does not sin; but **he who has been born of God keeps himself, and the wicked one does not touch him.** 19 We know that we are of God, and the whole world lies under the sway of the wicked one. 1Jn. 5:18-19*

**9 Resist him, steadfast in the faith,**

What John revealed as a reality, Peter reveals in more detail as to how it is done. It is not something God does without our fellowship and participation. When we do what God has asked us to do, then His divine power will work in our lives. God wants us to "resist" him.

*anthistemi "to set against" (**anti, "against," histemi, "to cause to stand"**), used in the middle (or passive) voice and in the intransitive 2nd aorist and perfect active, signifying "to withstand, oppose, resist,"* (Vine's Expository Dictionary NT:436)

*anthistemi ... to resist by actively opposing pressure or power - 'to resist.' ... 'so that you will be able to resist when the evil day comes' Eph 6:13. ... 'for in your struggle against sin you have not yet resisted to the point of being killed' Heb 12:4. 'you always resist the Holy Spirit' Acts 7:51. (Lou*

& Nida, Greek-English Lexicon NT:436)

There is no better description of the method and plans that must be made than the “*panoply*” of God. We fight now just the devil, but a spiritual host of wickedness. If we are to resist, we must put on the whole armor of God.

*Finally, my brethren, be strong in the Lord and in the power of His might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Eph. 6:10-18*

Without faith and a proper understanding, we might not see these weapons as mighty as they actually are.

*For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), 5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; (ASV) f2 Cor 10:3-5*

There is no greater way to resist the devil than to put on the whole armor of God. If we truly want to be prepared to fight a battle, we must do all to stand by putting on the whole armor of God. We will then be able to “*withstand his wiles and his devices.*”

He can persecute, he can tempt, and he can deceive. These are the tools the scriptures ascribe to him. We can fight the temptations with our cross, we can endure the persecution with our hope, and we can give diligence to present ourselves unto God workmen needing not to be ashamed.

Knowing these devices and wiles, we must be “*steadfast*” in our faith.

*“stereos... firm, solid, compact, hard, rigid,... strong, firm immovable..... trop., in a bad sense, cruel, stiff, stubborn, hard... in a good sense, firm, steadfast...” (Thayer, P. 587; 4731)*

Since faith is the victory that overcomes the world and is the shield of faith, we must make certain that our faith never fails, is always firm and solid. It gives additional power to this concept when we look at the definition of faith.

*Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good testimony. Heb. 11:1-2*

Since faith is the substance that we walk upon, it needs to be “*stable, firm, solid, compact, hard, rigid, strong, firm and immovable.*” Perhaps Peter is remembering one of his final encounters with the Lord before he was crucified, wishing he had taken this to heart prior to that moment.

*And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." Lk. 22:31-32*

The power of faith is the power of victory and will quench all the fiery darts of the wicked one.

*For whatever is born of God overcomes the world. And this is the victory that has overcome the world — our faith. 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God. 1Jn. 5:4-5*

*above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. Eph. 6:16-17*

As long as faith remains solid, regardless of how beaten down and anguished we might become, we will be victorious.

*As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." 37 Yet in all these things we are more than conquerors through Him who loved us. Rom. 8:36-38*

**knowing that the same sufferings are experienced by your brotherhood in the world.**

The Holy Spirit now gives one additional means by which we can be strengthened to resist. We are not alone! Regardless of how few might be in our presence, all of the world, we have a brotherhood of men and women who are dealing with exactly the same things we are dealing with. This is not only true of distance, but also of time.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, *Heb. 12:1-2*

From Abel, crossing the spans of time right up until the present moment and now including all who are living now, we are all resisting the devil steadfast, firm and solid in our faith. The key here is to “*be knowing this.*” Of all the words available for “*knowing,*” the Spirit chose the one for being able to see and experience through knowledge alone.

“*eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition...*” (Thayer, p. 174; 1492).

This is a word of knowledge, perception and comprehension. We can sense their presence by faith. As a present active participle, this is a continuous action. Regardless of what we are enduring, we can know and be aware of this fact. We learn to visualize and feel the truth that we are never alone, that what we are enduring is being endured by others, that others have already won this battle while others are still struggling with it. The same sufferings, trials, temptations, and difficulties are being faced by our brothers and sisters in Christ. Not only who live today, but who have lived in the past. We are entering into the same struggle as other saints have struggled with. They have “*experienced*” them.

“*epiteleō... 1. To bring to an end, accomplish, perfect, execute, complete... (Thayer, P. 244; 2005) epitelēō; from epí (1909), an intensive, and telēō (5055), to complete. To finish, complete, perfect ...*” (Complete Word Study Dictionary: NT:2005)

Sufferings must be completed and accomplished. If they are not then we failed and lost our faith. Job accomplished and completed his suffering as did Jesus and all the other brethren who were in the world then and now.

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## 10 But may the God of all grace,

In the final words of his book, Peter either offers this as final encouragement or possibly as a prayer. It begins with some wonderful reminders about God, which if a prayer forms the address:

*The God of all grace, who called us to His eternal glory by Christ Jesus,*

What a wonderful series of thoughts are set forth. God is a God of all grace. His grace consists of his unmerited lovingkindness, mercy, pity, compassion coupled with the all sacrifices necessary to give us all that we need. It is so high it is like the furthest star, it is so broad that it exceeds the east from the west. It also transcends time as it is everlasting.

***For as the heavens are high above the earth, So great is His mercy toward those who fear Him; 12 As far as the east is from the west, So far has He removed our transgressions from us. 13 As a father pities his children, So the Lord pities those who fear Him. 14 For He knows our frame; He remembers that we are dust. Ps, 103:6-14***

***“For a mere moment I have forsaken you, But with great mercies I will gather you. 8 With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you,” Says the Lord, your Redeemer. Isa. 54:7-10***

Truly God is the God of all grace. On the one side, every form, facet and quality of grace is His. On the other, every plan, effort, and sacrifice are also His. Every obstacle has been overcome, every difficulty removed, every debt has been paid. All the promises have been made, all the oaths have been sworn, every assurance has been given.

This is important to remember. Life often distorts God to our minds. The curse of sin and the terrible deeds of men who are allowed unlimited use of their free-will lead to front page headlines of tragedy, sorrow and woe. Some carry this to the feet of God. Peter takes it away. God is the God of all grace. Every act of kindness, goodness and favor came from God. God is the God of all the good things that happen to us. Though man might persecute, torture and kill, God will comfort and reward. God has all the grace. There is no grace apart from Him:

**who called us to His eternal glory by Christ Jesus,**

The proof and validation of the truth that He is the God of all grace is set forth with this one thought that takes all that Paul said in Romans and moves it one step further. Paul started with



the terrible depths from which we were carried and Peter to the amazing lengths to which God intends to take us.

*For **when we were still without strength, in due time Christ died for the ungodly.** 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But **God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.** 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For **if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.** Rom 5:6-11*

Peter argues along the same line. Since God has already done all the great things, why would we doubt that He would do all the lesser things? God's sent Jesus to die for us while we were His enemies and at the worst we could be. Why would He withhold anything now to help us (Rom 5:8-11)? God would not spare Jesus to save us why would He withhold anything less (Rom 8:32)?

*What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33 Who shall bring a charge against God's elect? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Rom. 8:31-34*

Here, God has called us for His eternal glory. If God would do that great thing for us, then how could we ever be convinced that He would not do everything else? His purpose (*eis*) in calling us was to bring us into His eternal glory.

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose. 29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rom. 8:28-30*

Although grammatically this could either mean the glory we give Him or the glory He will give us. He has said it both ways in this book. In 4:11 he spoke of our giving God the glory, and in 2:9-10, Peter spoke of His bringing us to glory. God called us to receive His eternal glory, and to give Him eternal glory.

God wants us to spend eternity with Him in heaven in a glorified state. He seeks for all of us to receive this and will do all within His power to help us receive it. The remainder is up to us. This was done by the instrument of (*en*) Christ Jesus, who made it all possible by His life on earth and death on the cross.

The plans have already been made, the oaths already spoken, the price already paid, the promises already given. There is nothing left but for us to be faithful and receive it.

**after you have suffered a while,**

But though He is the God of all grace, and will give us eternal glory, if the need arises and God wills it, we will still have to suffer. It is a part of God's eternal purpose that His people will seek to influence the evil ones, and in this influence, His people will be persecuted and suffer. It must be so. But it is only for a "while."

*"oligos... **little, small, few**, of number, multitude, quantity, or size: joined to nouns... of time, *short*: ... of degree or intensity, *light, slight*... **in brief, briefly**..." (Thayer, p. 443; 3641)*

*oligos... **a relatively small quantity** - 'little, small amount.' ... **'take a little wine** to help your digestion' 1 Tim 5:23; 'he knows **he has only a little time**' Rev 12:12; ... *oligos* ... pertaining to **a relatively brief extent of time - 'a little while, for a little while, a short time, brief, briefly.'** 'you think you will make me a Christian in a short time' Acts 26:28. 'I have written you briefly' 1 Peter 5:12. (Lou & Nida, Greek-English Lexicon NT:3641)*

A short period of time, though like Jeremiah, it may span one's entire adult life, it is still short in reference to eternity. When this time draws to its end, we have God's assurance that it will end well.

**perfect, establish, strengthen, and settle you.**

God has promised to perfect, establish, strengthen and settle all who can pass through this life resisting the devil stable in their faith. These four synonyms have important differences that help fill out our confidence. One of the difficulties we must seek to grapple with is whether this occurs

after this life is over, or as a part of the promise of what He will do for us while we are suffering. The term “*after*” is supplied by the translators. Literally it would be translated:

*But may the God of all grace, who called us to His eternal glory by Christ Jesus, have suffered a while, perfect, establish, strengthen, and settle you. 1Pet. 5:10*

The only way to make a decision is to look at the four words and consider whether they are better suited for time or eternity. The first term is used of mending and making fit, which would lead more to the conclusion that God will use the suffering to bring it about.

*katartízō*, from **katá (2596), with, and artízō (n.f.), to adjust, fit, finish**, from *ártios* (739), fit, complete. The **fundamental meaning is to put a thing in its appropriate condition, to establish, set up, equip, arrange, prepare, mend. ... (l) To refit, repair, mend that which is broken such as the nets** (Matt 4:21; Mark 1:19). **Metaphorically, of a person in error, to restore, set right** (Gal 6:1). By implication and **in the proper force of katá (2596), meaning to make a perfect fit, suitable, such as one should be, deficient in no part. Of persons** (Luke 6:40; 1 Cor 1:10; 2 Cor 13:11; Heb 13:21; 1 Peter 5:10); of things, e.g., to fill out, supply (1 Thess 3:10). (Complete Word Study Dictionary: NT:2675)

God will make us fit, and sound, He will mend and repair, He will equip and put in order. This second term means to establish, fix and make fast.

*sterizō* ... **"to fix, make fast, to set" (from *sterix*, "a prop"), is used of "establishing" or "stablishing"** (i. e., the confirmation) of persons; the apostle Peter was called by the Lord to "establish" his brethren, Luke 22:32, translated "strengthen"; Paul desired to visit Rome that the saints might be "established," Rom 1:11; cf. Acts 8:23; so with Timothy at Thessalonica, 1 Thess 3:2; (Vine's Expository Dictionary NT:4741)

*"sterizo... a. to make stable, place firmly, set fast, fix, ... b. to strengthen, make firm; ... to render constant, confirm, one's mind..."* (Thayer, p. 588; 4741)

God will strengthen, allowing us to become more able and capable. Increasing in both strength and ability.

*sthenoō* ... **to cause someone to be or to become more able or capable, with the implication of a contrast with weakness - 'to make more able, to strengthen.'** 'he will restore, strengthen, and make (you) stronger' 1 Peter 5:10. The terms *sterizō* and *sthenoō* in 1 Peter 5:10 are very similar in meaning and serve primarily to intensify the meaning of making persons more able to engage in or to undergo certain experiences. (Lou & Nida, Greek-English Lexicon NT:4599)

This final term is used of foundations and founding. The house was founded on the rock in the parable of the foundations. In the same way that hearing and doing will found us on the rock, these sufferings will found us also.

*"themelion* NT:2310 **foundation, basis ... "themelios** NT:2310 **foundation, basis ... "themelioō** NT:2311 **found, establish ... In the Gospels both substantive and verb are always literal.** In the parable of the house on the rock (Matt 7:21-27 par. Luke 6:46-49), which concludes the Sermon on the Mount and illustrates metaphorically the contrast between (only) hearing and (also) doing, ... In Heb 11:10 and Rev 21:14,19 is used **of the foundations of the heavenly city and the twelve (so Rev 21:14) foundation stones of the heavenly city**, In 1 Tim 6:19 *themelion* is used of **the foundation for the future that one can gather through good works**. In Heb 6:1 it is the foundational teaching. According to Eph 3:17 the addressees are grounded in love; according to Col 1:23 they continue, firmly grounded in faith; **according to 1 Peter 5:10 God establishes the believers:** (Exegetical Dictionary, NT:2310)

These three terms make a strong case that God will use the suffering itself to bring this about. It is the afflictions of life that lead to these things.

*And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. Rom 5:3-4*

*My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing. Jas 1:2-4*

After this suffering for a little while, we can count on God to even have something this bad work out to our good.

**11 To Him be the dominion forever and ever. Amen.**

With the exception of the word “glory,” this phrase is identical to 1 Peter 4:11

*To Him be the dominion forever and ever. Amen. 1Pet 5:11  
to whom belong the glory and the dominion forever and ever. Amen. 1Pet 4:11*

It is placed here to show that even suffering and the terrible difficulties of life manifest God's dominion, since He can even take these things and turn them for our good. God's glory and dominion are fixed, but God's children have the opportunity to acknowledge it and bow before Him.

**12 By Silvanus, our faithful brother as I consider him, I have written to you briefly, I have written to you briefly,**

Although this could be the same Silvanus that Paul took with him after Barnabas took Mark to Cypress, there are so many names and so many Christians that unless we had more information could only be speculation. It would fit since he was a chief man in Jerusalem before Paul met him so would have been known by Peter. Second, because if that was the same man some who were receiving this letter would have known him as well. Yet it may be someone entirely different. Regardless of who he is, Peter complimented him in an unusual way. He prefaces it with the term "consider" which is used as a book keeping term of calculation. Adding everything up that Peter knows about him he has concluded he is a faithful brother.

*"logizomai... [a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N.T.]. 1. ...to reckon, count, compute, calculate, count over; hence a. to take into account, to make account of... 2. ... to reckon inwardly, count up or weigh the reasons, to deliberate,... 3. by reckoning up all the reasons to gather or infer, i.e. a. to consider, take account, weigh, meditate on... c. To determine, purpose, decide..." (Thayer, P. 379; 3049)*

This is clearly an unusual construction leading those who read it to contemplate why he would have worded it in this way. There is clearly no doubt in Peter's mind, so why word it this way. Perhaps there was some doubt in the minds of some of those who would receive the letter. One thing is evident, Silvanus was bringing the letter and Peter was recommending him as Paul did Phoebe to the Romans.

Is Peter affirming his belief that this is a short letter because there was so much more he would like to have said, we simply don't know.

**exhorting and testifying that this is the true grace of God in which you stand.**

This is how Peter viewed what he had just done in this letter. It is exactly the same thing he did in his first sermon in the book of Acts:

*40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." Acts 2:40*

This letter was written with the intent of "exhorting" God's people.

*"parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach..." (Thayer, p. 482-483; 3870)*

Peter has called them to his side in this letter. He has exhorted, entreated, comforted and instructed them. He has also "testified:"

*"epimartureo... to bear witness to, establish by testimony..." (Thayer, p. 240; 1957)*

Peter has also used this letter to leave his permanent testimony that in spite of persecutions, tribulations and other things, the gospel is the true grace of God. From time to time it may not look like this is the case, but it is the truth.

*"alethes, ...(a priv. and letho [lanthano],... lit. not hidden, unconcealed),... 1. true... 2. loving the truth, speaking the truth, truthful,... 3. i.q. alethinous... (1). "that which has not only the name and semblance, but the real nature corresponding to the name"... in every respect corresponding to the idea signified by the name, real and true, genuine;..." (Thayer, p. 27).*

Peter assures them that they are now "standing" in this grace.

*"histemi... to cause or make to stand; to place, put set; 1. univ... to bid to stand by... b. to make firm, fix, establish... to cause a person or thing to keep his or its place... to establish a thing, cause it to stand i.e. to uphold or sustain the authority or force of anything; Heb 10:9..." (Thayer, p. 307-308)"*

**13 She who is in Babylon, elect together with you, greets you; and so does Mark my son.**

Though much effort has been put forth to determine where this is, no definitive answer has yet been put forth. Some think Babylon should be taken literally and that Peter is there. Others feel

that Babylon is Rome and this is symbolic use of the term. This would mean Peter is in Rome. Another view for those who believe Revelation was written prior to the destruction of Jerusalem is that Babylon is Jerusalem and that Peter is an elder in the church in Jerusalem. The “she” here has been interpreted as the church or Peter’s wife. Again, there is nothing to force either view.

**14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.**

Peter encourages them to continue their close ties of love and fellowship with the customary means of greeting. Our handshake had become our customary form of greeting today. We can accomplish the same thing today through this means. Peter closes with an expression and desire for peace to all who are in Christ.