

## **“I Exhort The Elders Among You”**

**1PE 5:1 Therefore, I exhort [entreat, appeal to] the elders among you, as {your [the]} fellow elder and witness [called to testify] of the sufferings of Christ, and a partaker [sharer] also of the glory [splendor] that is to be revealed [at His second coming],**

- “glory” - Greek “doxa” [dox’ a]
  - “exhort” is from “parakaleo” [pa ra ka leh’ o] meaning “exhort, entreat, appeal.”
  - “witness” is from “martus” [mar’ toos]
  - One day Jesus will return with His angels. (Matt. 25:31). All the dead will be raised. (Jn. 5:28, 29). The righteous will receive new glorious bodies. (1 Cor. 15:51-58). All who have been faithful will ascend to be with the Lord forevermore. (1 Thess. 4:13-18).
1. The congregations in the New Testament had a plurality of elders over each congregation. (Acts 14:23; 20:17, 28; Phil. 1:1).

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| a. The New Testament church did not have a single elder over a church or churches.                    | c. It is God’s will that congregations have elders   |
| b. It did not have plurality of elders over churches, but a body of elders over a single congregation | d. Some congregations ignore this fact and prefer to be governed by general meetings or by a few non-elders. |

### **Note:**

- These elders in 1 Peter 5:1 resided in Asia Minor, and were not all with one congregation. (1 Pet. 1:1).
  - The requirement for a plurality of elders comes from other scriptures, such as, the ones listed in point 1.
2. The term “elder” came from the Greek word “presbuteros” [pres boo’ te ros] meaning literally an “older one.”
- a. It is the comparative degree of the adjective “old.”
  - b. The term came to be commonly used in an official sense.
  - c. It did not, however, lose its literal meaning entirely. See notes 1 Pet. 5:5. See Tit. 2:3 “presbutis” [pres boo’ tees] - “aged women”
  - d. The Greeks usually considered a man as an “elder” when he was between 40 and 50.
  - e. An elder was to have children in subjection, be mature in faith, and not be a novice.
3. The qualifications of elders [bishops] are set forth in Titus 1:5-11 and 1 Tim. 3:1-7.

4. Elders are called by various terms in the New Testament.

a. **“Elders”** (Acts 20:17; Tit. 1:5; Acts 14:23).

b. **“Shepherds”** (Acts 20:17, 28). The Greek “poimen” [poy mayn’, poy mane’] translated “pastor” in Ephesians 4:11 means “shepherd.”

c. **“Bishops”**(1 Tim. 3:1, 2; Acts 20:28; Phil. 1:1; Tit. 1:7). Gr. “episkopos” [e pee sko pos]

d. **“Pastors”** is the Latin word for “shepherd.” (Eph. 4:11).

1) The Greek has “poimen” [poy mane’] which is elsewhere translated “shepherd.”

2) The verb form is “poimaino” [poy mi’ no] meaning “feed, pasture, tend.”

e. **“Presbyters”** (1 Tim. 4:14).

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| 1) The NIV has “body of elders.” |
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| 2) Gr. “presbuterion” [pres boo tay’ ree on] - council or body of elders. |
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**1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery.**

- The “gift” may have been Timothy’s appointment to ministry, but it was not a miraculous gift since that came only through the laying on of the hands of the apostles. (Acts 8:17; 19:6).

f. **“God’s Stewards”** (Tit. 1:7).

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| 1) Gr. “oiknomos” [oik nom’ os]- manage, steward, trustee |
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| 2) Elders have been entrusted with “the family of God.” (1 Tim. 3:15). |
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5. Peter was an “elder.”

- He used the word “sumpresbuteros” [soom pres boo’ te ros] meaning “a fellow elder.”

a. The context favors he was an “elder” in an official sense and not just an older man.

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| 1) Peter was likely older. |
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| 3) He could have been a little younger, or perhaps older. |
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| 2) Assuming he was about the age of Christ when appointed an apostle, he was between 58 and 65. |
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| 4) We do know he would live to be an older man. (Jn. 21:18, 19). |
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b. The scriptures do indicate Peter was a married man. (1 Cor. 9:5). See Matthew 8:14.

1) Nothing is known about his children.

2) It is reasonable to assume he had children because most married men had children and because of the qualification for elders.

c. We do not know where he was an elder. The specific congregation is not identified.

- d. We must assume Peter had the qualifications laid down by the Holy Spirit for elders.
- e. He calls himself a “fellow-elder.”
  - 1) He puts himself on the same level as the “elders” he is addressing though he was also an apostle.
  - 2) He could have appealed to them as an apostle, but he exhorts them as a co-elder.
- f. He was also an apostle. (Matt. 10:1, 2; 1 Pet. 1:1).
  - 1) This proves one could have two titles, two official assignments.
  - 2) Jesus was a Prophet, Priest, and King.
  - 3) Occasionally one today serves as “a minister” and “elder”.
  - 4) The positions have great similarity. There are some important differences, but the differences have been exaggerated.
- 6. Peter was a “witness of the sufferings of Christ.”
  - a. He had seen with his own eyes the suffering of Christ.
  - b. He had also been called to testify to others the vicarious sufferings of Christ.
- 7. Peter is “a partaker [sharer] also of the glory that is to be revealed.” See 1 Pet. 5:4b.
- 8. All faithful elders will share in this glory at the end of time.

### **“Shepherd The Flock Of God”**

**1PE 5:2 shepherd [tend] the flock of God among you [those to whom you have been appointed to oversee], exercising oversight not under compulsion, but voluntarily [willingly, gladly], according to {the will of} God; and not for sordid gain [greedy for gain], but with eagerness;**

- 1. Elders are to “shepherd [tend] the flock of God.” (Acts 20:17, 28).
  - a. Gr. “poimaino.” [poy mi’ no]- “tend, guide, protect, nurture.”
  - b. The idea is not exclusively that of feeding though feeding or teaching is included.
  - c. This was not the principle [only] function of the shepherd. In Palestine flocks were pastured virtually the year around.
  - d. This involves oversight, protection, teaching, exhortation, reproving, discipline, etc.
- 2. Elders are to exercise oversight.
  - a. They have authority. (Acts 20:28; 1 Tim. 5:17; 3:5; Tit. 1:11).

**HEB 13:17 Obey your leaders, and submit {to them}; for they keep watch over your souls, as those who will give**

**an account. Let them do this with joy and not with grief, for this would be unprofitable for you.**

**1TH 5:12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,**

- b. Elders have authority to enforce God’s rules.
- c. Their authority comes from God and His word.
- d. This oversight is over the local congregation only.
- e. Elders did have oversight over the “apostles” (messengers) that were sent out by the local churches. (2 Cor. 8:19, 23; Acts 13:16; 14:14, 27).
- f. Though “Evangelists” are listed first and appointed elders (Eph. 4:11; Tit. 1:5), there is no evidence they had authority over the elders. Like with the president, one of lesser authority may appoint one of greater authority.

3. Elders are to do their work willingly and not of constraint.

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| a. It is scriptural to aspire to this position.. (1 Tim. 3:1). | b. “orego” [o re’ go] means to “aspire to, desire, long for.” | c. No man should be compelled to become an elder or forced to remain one. |
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4. The words “not for sordid gain” reveal it was proper to pay elders, but they were not to serve merely for the money.
- a. Paul shows it was proper to pay elders. (1 Tim. 5:17, 18).

**1TI 5:17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages."**

- b. See Luke 10:7; 1 Cor. 9:14
- c. The church would do well to have some paid elders today because the work load is very demanding for those who work full-time at other jobs.

**Notes:**

- Many churches have paid ministers, secretaries, custodians, counselors, etc., but ignore the concept of paid elders.
- This is ignoring the teaching of the New Testament, and has harmed the church.
- The work of the church requires sometimes more hours than elders working full-time at a secular job has time to give.

5. Elders are to serve “with eagerness.”

- a. Gr. “prothumos” [pro thoo’ mos] means “willingly, eagerly, freely.”

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| 1) McCord & Amp. “eagerly.” | 2) NIV “eager to serve.” |
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- b. An elder who is not eager to serve will soon tire of the job.
- c. He will lose much of his effectiveness.
- d. It will help elders to serve “with eagerness” if they are occasionally given a sabbatical from their duties.
- e. Many good elders simply wear out and either quit or lose their effectiveness.
- f. Elders must also refuel themselves through prayer, Bible reading, fellowship with others, lectureships, mission trips, inspirational books, etc.
  - 1) Keeping oneself in good physical condition is important to “eagerness” and serving well.
  - 2) Elders can get into a rut, and they must recognize this and seek to avoid remaining in this condition.
- g. Encouragement from the flock also helps elders serve with eagerness and enthusiasm. Christians should be praising the good - not just looking for the bad.

**“Nor Yet As Lording It Over”**

**1PE 5:3 nor yet as lording it over those allotted to your charge [care, responsibility], but proving to be examples [models] to the flock.**

- “lording” - overpower, domineering, arrogant, dictatorial, overbearing.
- See “katakuriuo”[ka ta koo ree u’ o] - Acts 19:16 (overpower); Matt. 20:26 (lord it over).

1. Elders are not to lord it over, that is domineer, those allotted to their charge.

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| a. Elders are not dictators, and must not seek to bully and intimidate.  | d. Good leaders listen as well as rule. (Good listeners learn and come to understand others]. |
| b. Some elders have an exaggerated opinion of their authority  | e. Members have knowledge and good ideas  |
| c. Elders are not to domineer the flock and never take the needs and desires and opinions of the sheep into consideration. | f. Elders will do well to serve primarily by example and encouragement.                       |

2. They are to lead by example, but not example only.

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| a. “tupos” [too’ pos]- example, mark, image, form, pattern, type, model See 1 Tim. 4:12. | b. They should be patterns and models of Christian living. | c. This does not means they do not have authority or should not use it. |
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3. All matters of judgment ought to be decided with a view to the wishes and good of the congregation.

4. Elders should not insist on having their own ways.

5. In overseeing the church a shepherd has 1 vote and everything may not always go his way.

6. An elder should not seek to domineer other elders.
7. **It is not good to require a unanimous vote for a decision**, for this allows one man to run the church. (It may be a different man, but one man is still controlling).
8. Elders should seek to get along even when they disagree.
9. Many [perhaps most] decisions of elders are judgment calls.

### “Chief Shepherd”

**1PE 5:4 And when the Chief Shepherd [Jesus Christ] appears [the second time], you will receive the unfading crown [wreath] of glory.**

- NIV “that will never fade away.”
- Jesus is “the chief Shepherd” and all other “shepherds” are under shepherds subject to the authority of Christ. Gr “archipomen” [ar kee poy’ mane]
- He is also called “the Shepherd” and “the great Shepherd.”

**1PE 2:25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.**

**HEB 13:20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, {even} Jesus our Lord,**

- Jesus called Himself “the good shepherd.” (Jn.10:11, 14). **See Matt. 26:31.**

1. Faithful shepherds fulfil the charges [orders, directions] of the chief Shepherd.
2. Faithful shepherds “will receive the unfading crown of glory.”
3. This is something promised to all Christians.

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| <p>JAM 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive <b>the crown of life</b>, which {the Lord} has promised to those who love Him.</p>  | <p>1CO 9:25 And everyone who competes in the games exercises self-control in all things. They then do it to receive <b>a perishable wreath</b>, but we an imperishable.</p>  |
| <p>REV 2:10 'Do not fear what you are about to suffer. Behold, the devil is about to cast 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 <b>the crown of life</b>.</p> | <p>2TI 4:8 in the future there is laid up for me <b>the crown of righteousness</b>, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.</p> |

- 4 Faithful does not mean that elders never make a mistake.
  - a. All individual elders make mistakes.
  - b. Elders, collectively, make mistakes.

5. If elders do not repent, they should be rebuked.

1TI 5:20 Those [elders] who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning.

- “all” could refer to (1) the other elders (2) the congregation or (3) both.
- Sometimes elders can and should correct one another. Sometimes the minister may rebuke the elders. (1 Tim. 5:20). Sometimes the situation may demand that there be a public rebuke.

6. You may have one or more elders sinning.

### “Younger Men”

**1PE 5:5 You younger [Christian] men [men and women], likewise, be subject [obey and give due respect] to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud [arrogant, haughty], but gives grace to the humble.**

- Lit. “likewise younger, be subject to older.”
1. “Younger men” were to be subject to the “elders.”
    - a. Though not enjoined here, those the same age or older than the elders should obey them.
    - b. The instructions may have been directed to the younger members because they might have more tendency to disobey.
  2. “Clothe yourselves with humility toward one another” - serve, treat kindly, be considerate, respect.
  3. The context favors he is using the term “elder” in an official sense. See 1 Peter 5:1-4.
    - a. This is proof that the term “elder,” though used as a technical term, is not emptied of the literal meaning of “older.”
    - b. The word “elder” does not appear here to merely mean “older” as it did in 1 Timothy 5:1.
      - 1) It is possible he used the word “elder” in two different sense as he did in 1 Timothy 5. (1 Tim. 5:1, 17).
      - 2) It does not appear, however, that he used the word “elder” in two different senses here, and the word “elder” in this verse is just an antithesis in age as the NIV renders the verse..

NIV “Young men, in the same way be submissive to those who are older.” (1 Pet. 5:4).

**1TI 5: 1 Do not sharply rebuke an older man, but {rather} appeal to {him} as a father, {to} the younger men as brothers, 2 the older women as mothers, {and} the younger women as sisters, in all purity.**

3. The words translated “be subject” is from the Greek “hupotasso” [hoo po tas’ so] which also occurs in 1 Peter 2:13, 18; 3:1.

4. Peter calls upon his readers to be humble toward one another with the promise of God’s “grace.”

a. Peter quotes or alludes to Proverbs 3:34.

PRO 3:34 Though He scoffs at the scoffers, Yet He gives grace to the afflicted. NASB

PRO 3:34 He mocks proud mockers but gives grace to the humble. NIV

b. See Jas. 4:6; Prov. 6:16-19; Matt. 5:3.

### “Humble Yourself”

**1PE 5:6 Humble** [demote yourselves in your own estimation] **yourselves, therefore, under the mighty** [all-powerful] **hand of God, that He may exalt** [honor] **you at the proper time,**

1. Humility is essential to being accepted and exalted by God.

#### The Humble

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| a. Teachable  | c. Serve              | e. Do not exalt self over others. |
| b. Submissive | d. Confess their sins | f. Depend on God.                 |

2. “The mighty hand of God” can refer to deliverance or judgment.

a. It refers at times to God’s hand of deliverance. (Exod. 7:5; Deut. 3:24; 5:15; 9:19; 1 Kgs. 8:42; 2 Chron. 6:32; Dan. 9:15).

b. It refers to God’s hand of judgment against His enemies. (Exod. 3:10, 20; Deut. 4:34).

3. Exaltation follows humility. (Prov. 15:33; 18:12; 22:4; Matt. 23:12; Lk. 14:7-11; Jas. 4:10).

**Note:** “at proper time” is from “en kairo” [en ki’ ro] and has the idea when the time is right in God’s sight.

### “Casting All Your Anxiety Upon Him”

**1PE 5:7 casting** [throwing] **all your anxiety** [worries, cares, concerns] **upon Him, because He** [God] **cares for you.**

• Gr. “merimna” [meh’ rim na] - “anxiety.”

1. The Greek “anxiety” means excessive care and worry over circumstances which one does not know how to handle.

2. Anxiety shows distrusts in God and ruins one’s health and effectiveness as a Christian.

3. We are instructed to cast “all” [not some] of our anxieties on God - not keep them or give them to a friend.

4. How sweet are the word “He cares for you.” (Matt. 6:25-33; Lk. 21:8; Phil. 4:6-7; Psa. 55:22).

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| a. He created us.      | c. He gave His Son for us. | e. He is always present to help us. (Psa. 46:1). |
| b. He provides for us. | d. He forgives us.         | f. He has prepared a home for us.                |



## “Be Of Sober {spirit,} Be On the Alert”

**1PE 5:8 Be of sober** [self-controlled, serious, keep your mind clear, clear-minded]{**spirit,} be on the alert** [watchful, on guard]. **Your adversary** [opponent, enemy], **the devil, prowls** [walks] **about like a roaring lion, seeking someone to devour.**

1. Peter emphasizes the Christian must exercise the disposition of self-control and be alert and watchful. See 1 Pet. 1:13; 4:7).
2. The Greek “diabolos” [dee ah’ bo los] (devil) is the equivalent of the Hebrew “Satan” and means “adversary, opponent.”
  - a. See Jas. 4:7; Matt. 16:23; Mk. 8:33; Lk. 4:8.
  - b. Peter knew from experience that Satan is his and our enemy. (Lk. 22:31, 32; Matt. 26:41).
3. He is the chief of the fallen spirits [angels and demons].
4. The devil is real and powerful. (Jn. 12:31; 14:30; 16:11; 1 Jn. 5:19).
5. He is like a “lion” walking about seeking his prey.
  - a. He is even more vicious than a lion.
  - b. A lion will kill, but then he is temporary satisfied. The devil is never satisfied. He wants all to be lost. He is just the opposite of God. (2 Pet. 3:9).
  - c. **Note:** “lion” is from “leon” [leh’ on].
    - 1) It is used of a “lion” in Heb. 11:33; 1 Pet. 5:8.
    - 2) By metonymy “a lion, cruel adversary, tyrant.” (2 Tim. 4:17).
    - 3) In Rev. 3:5 “a lion, a hero, a deliverer.”
6. The devil sometimes works quietly and subtly (2 Cor. 11:13-16) and sometimes he works like “a roaring lion” creating fear and destruction.
7. “devil” - Matthew 6:13; 4:1-11; Jas. 4:7, 8.
8. “devour” is from “katapino” [ka ta pee’ no] meaning “to swallow up, overwhelm, devour, destroy.”
9. It is vital the Christian utilize the protection of spiritual armor. (Eph. 6:11-18; Jas. 4:8).

**1PE 5:9 But resist him** [the devil], [standing] **firm** [solid and strong, unmovable] **in {your}** [lit. the] **faith, knowing that the same experiences of suffering are being accomplished** [experienced] **by your brethren** [brotherhood in Christ] **who are in the [sinful] world.** See 1 Pet. 4:12.

1. The words “Resist him” refer to the devil. (Jas. 4:7). See Eph. 6:11, 13.
2. They were to be “firm” in “the faith” even if it meant persecution to death.

3. The presence of “the” before “faith” shows Peter is speaking of the system of faith, the gospel - not a personal, subjective faith.
4. The NIV has “standing firm in the faith.” See Jude 3.

**Note:**

- The word “brethren” comes from the Greek “adelphote” [a del fo’ tace] rendered brotherhood in 1 Peter 2:17; 5:9.
- McCord “laid upon the brotherhood in the world.”

**“After You Have Suffered For A Little While”**

**1PE 5:10 And after you have suffered for a little while, the God of all [giver of every] grace [who imparts all blessings and favors], who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen {and} establish you.**

**Notes:**

- “perfect” - “katartizo” [ka tar tee’ zo] - I put in order, restore, prepare, make, create, outfit, make sufficient, complete.
- “confirm” - “sterizo” [ste ree’ zo]- I fix, establish, support, strengthens
- “strengthen” “sthenoo”-[sthe no’ o] I strengthen, make strong.
- “establish” - “themelioo” [the me lee o’ o] - I found, lay the foundation of, establish, strengthen.

NIV - And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself **restore you and make you strong, firm and steadfast.**

NRSV - And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, **will himself restore, support, strengthen, and establish you.**

1. God is the “God of all grace.”
  - a. God’s grace is rich and varied. (1 Pet. 4:10).
  - b. It is given to those who are humble (in poverty of spirit are submissive to God). (1 Pet. 5:5).
2. He is also the God of “all comfort.” (2 Cor. 1:3).
3. He is the giver of “every perfect gift.” (Jas. 4:17).
4. God calls us to:
  - a. **“Holiness”** (1 Pet. 1:15).
  - b. **“Into his wonderful light”** (1 Pet. 2:9). NIV

- c. **“To serve”** (1 Pet. 3:9). “not returning evil for evil, or insult for insult, **but giving a blessing instead**; for you were called for the very purpose that you might inherit a blessing. See Matt. 20:27, 28.
  - d. **“To inherit a blessing”** ( 1 Pet. 3:9).
  - e. **“Suffer”** (1 Pet. 2:21).
  - f. **“to eternal glory in Christ”** (1 Pet. 5:10).
5. The word “call” is not merely an invitation that can be accepted or rejected as one pleases, but it is a divine summons. Those who reject this summons will be lost forever.
6. God chose them “in Christ” “before the foundation of the world.” (Eph. 1:4). God predestined not individuals who would be saved or lost, but He predestined that those who would be saved would be saved in Christ.

## Praising God

**1PE 5:11 To Him [God] {be} dominion [power, might] forever and ever [unto the ages of the ages]. Amen. [so be it].**

- McCord “the dominion is his forever, amen”
  - 1. The Greek “kratos” [kra\_tos] means “power, might, dominion.” (Acts 19:20; Eph. 1:19; Lk. 1:51; Heb. 2:14; 1 Pet. 4:11; 5:11; 1 Tim. 6:16).
- 1TI 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him {be} honor and eternal dominion! Amen.
2. **“whom no man has seen or can see”**
- a. No one can see God as He is, but God has revealed Himself in human form. (Gen.18:22; 19:1).
  - b. God, as He is, is “Spirit” and invisible. (Jn. 4:24; Col. 1:15)
  - c. He is not fleshly and He dwells in light unapproachable. (Matt. 16:17; 1 Tim. 6:16).
3. God’s power and authority are forever. Gr. aion - age, era.
- a. Lit. “unto the ages of the ages.”
  - b. The meaning here is “eternal.” God did not have a beginning and the all-powerful God will always exist.

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