

Exegetical Notes for 1 Peter 5:1-4

KEY

ACC = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 1 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

Basic Diagram of 5:1-4

¹ Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ
ὁ συμπρεσβύτερος
καὶ
μάρτυς
τῶν τοῦ Χριστοῦ παθημάτων,
ὁ καὶ
τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

² ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ
[ἐπισκοποῦντες]
μὴ ἀναγκαστῶς
ἀλλὰ ἐκουσίως
κατὰ θεόν,
μηδὲ αἰσχροκερδῶς
ἀλλὰ προθύμως,

³ μηδ' ὡς κατακυριεύοντες τῶν κλήρων
ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

⁴ καὶ φανερωθέντος τοῦ ἀρχιποίμενος
κομεισθε
τὸν ἀμαράντινον τῆς δόξης στέφανον.

1 **Therefore**, [back to 4:12-19]

I exhort the **elders** among you,

||

as [your] ***fellow-elder**

***and witness of the sufferings of Christ,**

***and a partaker of the glory**

which is about to be revealed:

2 **shepherd the flock of God among you,**

[exercise] oversight

not under compulsion,

but voluntarily,

according to [the will of] God;

yet not in fondness of dishonest gain,

but willingly;

3 **neither lording it over those allotted to your care,**

but being examples to the flock.

4 **And**

when the Chief Shepherd appears,

you will receive the unfading crown of glory.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινῶν· 2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομεισθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

ENGLISH TRANSLATION:

1 Therefore, I exhort the elders among you, as [your] fellow-elder and witness of the sufferings of Christ, and a partaker of the glory which is about to be revealed: 2 shepherd the flock of God among you, [exercise] oversight not under compulsion, but voluntarily, according to [the will of] God; yet not in fondness of dishonest gain, but willingly; 3 neither lording it over those allotted to your care, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

PASSAGE OUTLINE:

- I. Peter's Exhortation to the Church Elders (1-4)
 - A. The Basis for Peter's Exhortation (1)
 - 1. As Fellow-Elder
 - 2. As a Witness of Christ
 - 3. As a Partaker of Glory
 - B. The Substance of Peter's Exhortation (2-3)
 - 1. Shepherd the Flock and Exercise Oversight (2-3)
 - a. Not under compulsion, but voluntarily (κατὰ θεοῦ) (2)
 - b. Not for material gain, but willingly (3)
 - c. Not as lording it over the flock, but as an example (3)
 - C. The Reward for Faithfulness in Regard to Peter's Exhortation (4)
 - 1. The unfading crown of glory given by the Chief Shepherd

INITIAL SERMON OUTLINE:

- I. A Faithful Shepherd is Mindful of Eternity (1a)
- II. A Faithful Shepherd is Mindful of his Testimony (1b)
- III. A Faithful Shepherd is Mindful of His Inheritance (1c)
- II. A Faithful Shepherd is Mindful of His Motives (2-3)
- II. A Faithful Shepherd is Mindful of His Reward (4)

PASSAGE SUBJECT/THEME (what is the passage talking about): The essential role that elders play in the local church

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): elders are to shepherd the flock of God willingly, eagerly, selflessly, and humbly– with a mind toward the sufferings of Christ– knowing that their work will be rewarded at the coming of the Chief Shepherd.

PASSAGE MAIN IDEA (central proposition of the text): Elders are to humbly shepherd God's people knowing that their sacrificial service will be rewarded in future glory.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to learn to appreciate those who serve over us, as well as to remind those leaders (here elders) of the tremendous role they play in serving as under-shepherds to the Chief Shepherd's flock.

SERMON SUBJECT/THEME (what am I talking about): The essential character of elders in their role as shepherds (in conjunction with the installation of a new elder at CCC).

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): Elders answer a call with required characteristics in sacrificial service as shepherds of God's sheep.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Times like these call for leaders that can shepherd God's people with excellence.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Matadors Make Terrible Shepherds.

SERMONIC IDEA/TITLE: Matadors Make Bad Shepherds

FINAL SERMON OUTLINE:

- I. A Faithful Shepherd is Mindful of His Ministry (1a)
- II. A Faithful Shepherd is Mindful of His Message (1b-c)
- III. A Faithful Shepherd is Mindful of His Mandate (2a)
- IV. A Faithful Shepherd is Mindful of His Motivation (2b-3)
- V. A Faithful Shepherd is Mindful of His Master (4)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

The connective "therefore" brings the question of how this section connects to chapter 4:12-19. Michaels writes:

*MS variations reflect scribal questions about the connection of this statement with what immediately precedes (i.e. the significance of οὖν, therefore). The majority of later MSS (including [Psi] and P) substitute τοὺς for οὖν (i.e., "To the elders who are among you"), while a few others (including [Aleph]) conflate the two readings (i.e., "To the elders, therefore, who are among you"). The effect of the substitution is to eliminate the necessity of seeking any real connection to the preceding context. Yet the earliest and best MSS (including p72 A B) retain the more difficult reading οὖν, and even the conflated text of [Aleph] bears witness to its presence at an early stage of the tradition. οὖν, "therefore," is clearly original and raises the pointed question of how the appeal of 5:1-4 follows logically from 4:19 in particular or from 4:17-19 or 4:12-19 more generally. On this, see Comment." [Michaels, 276]

The connection indeed ties into God's judgement beginning from His household (4:17). The elders were the front-line leaders who had to have their own lives together in order to lead others. It also comes at the close of the letter, which is appropriate.

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

Verbs:	ποιμάνετε (ποιμαινω = to tend, shepherd Verb: Second Person Plural Aorist Imperative Active). ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose Verb: Present Passive Infinitive).
Nouns:	παθημάτων, (παθημά = suffering Noun: Neuter Genitive Plural).
Participles:	μελλούσης (μελλω = to be about to Present Active Participle: Feminine Genitive Singular).
Adjectives:	(ἐπιεικής = gentle, kind Adjective: Masculine Dative Plural).
Pronouns:	(ἐγώ = I First Person Independent Personal Pronoun: Nominative Singular). ὑμῖν (συ = you Second Person Independent Personal Pronoun: Dative Plural). (αὐτός = He, Him Third Person Independent Personal Pronoun: Masculine Genitive Singular). (τούτο = this Near Demonstrative Pronoun: Neuter Nominative Singular).

5:1 EXEGESIS

GREEK TEXT:

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός

Πρεσβυτέρους (Πρεσβυτερος = elder || Noun: Masculine Accusative Plural). Accusative of direct object.
οὖν ἐν ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural). Dative of sphere / locative of place.
παρακαλῶ (παρακαλῶ = To urge, exhort, encourage || Verb: First Person Singular Present Indicative Active). Descriptive Present.
ὁ συμπρεσβύτερος (συμπρεσβύτερος = Fellow-Elder || Noun: Masculine Nominative Singular). Nominative of Appellation.
καὶ μάρτυς (μάρτυς = witness || Noun: Masculine Nominative Singular). Nominative of Appellation. An instance of Sharp's Rule: Peter is the fellow-elder and witness.
τῶν (ὁ = the; this, that, who, what which || Article: Neuter Genitive Plural).
τοῦ Χριστοῦ (Noun: Masculine Genitive Singular). Genitive of Possession.
παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural). Objective Genitive with a Noun of Action. Objective Genitive receives the implied action of the noun.
ὁ (ὁ = the; this, that, who, what, which || Article: Masculine Nominative Singular).
καὶ τῆς μελλούσης (μελλῶ = to be about to || Present Active Participle: Feminine Genitive Singular). Attributive Participle ("which").
ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose || Verb: Present Passive Infinitive). Adverbial-Complementary Infinitive.
δόξης (δοξα = glory || Noun: Feminine Genitive Singular). Genitive of Description.
κοινωνός (κοινωνος = companion, partner || Noun: Masculine Nominative Singular). Nominative of Appellation.

ENGLISH TRANSLATION:

Therefore, I exhort the elders among you, as [your] fellow-elder and witness of the sufferings of Christ, and a partaker of the glory which is about to be revealed:

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Therefore, (οὖν)

*MS variations reflect scribal questions about the connection of this statement with what immediately precedes (i.e. the significance of οὖν, therefore). The majority of later MSS (including [Psi] and P) substitute τοὺς for οὖν (i.e., "To the elders who are among you"), while a few others (including [Aleph])

conflate the two readings (i.e., "To the elders, therefore, who are among you"). The effect of the substitution is to eliminate the necessity of seeking any real connection to the preceding context. Yet the earliest and best MSS (including p72 A B) retain the more difficult reading οὖν, and even the conflated text of [Aleph] bears witness to its presence at an early stage of the tradition. οὖν, "therefore," is clearly original and raises the pointed question of how the appeal of 5:1-4 follows logically from 4:19 in particular or from 4:17-19 or 4:12-19 more generally. On this, see Comment." [Michaels, 276]

The NIV leaves the word untranslated: "To the elders among you".

"—since your suffering is according to God's will and calls only for the normal self-devotion, which Christ required of His disciples—go on with the duties of the station of life in which you are called." [Expositors]

The connection is also to suffering. Suffering and persecution are stressful. Any kind of stress brings the worst out in us. We know that from our own lives. Families living under stress can snap at each other, act impatiently, etc. So goes the family of God.

Excerpt from a sermon by John Piper ==>

Warnings of the Coming "Fiery Ordeal" of Judgment

Peter has been warning the church about the "fiery ordeal that is coming upon them for their testing" (4:12). He says (in 4:13) that the Christians may share the sufferings of Christ for a season and then exult in the glory of Christ when he comes. This is what Peter says about himself in 5:1 when he calls himself a fellow elder with the elders he's writing to. He says he is a witness to Christ's sufferings and a sharer in the coming glory. This alerts us that this "fiery ordeal" (4:12) probably has something to do with the elders in chapter 5.

This gets even clearer in 4:17. Peter explains why this "fiery trial" is coming on the church. He says (v. 17), "For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? (18) And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?"

These verses have to do with the whole church. The fiery ordeal that comes as punishing condemnation on unbelievers hits the church first as fires of purification and refining (cf. 1:7).

The Background of Ezekiel 9

But what about the elders? Is there anything special for them in this? There are two Old Testament background texts that suggest there is. One is Ezekiel 9. God's own people have committed abominations and God resolves to judge his own city. God says to his angel (v. 4),

"Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst." [Like blood on the doorpost at the Passover.] 5 But to the others He said in my hearing, "Go through the city after him and strike; do not let your eye have pity, and do not spare. 6 Utterly slay old

men, young men, maidens, little children, and women, but do not touch any man on whom is the mark; and you shall start from My sanctuary [same idea and words as here in 1 Peter 4:17]." So they started with the elders who were before the temple.

So if Peter has in his mind the way God once began his judgment from the house of God-especially from the elders-he may well see a special need to exhort the elders in view of the fiery ordeal that is coming. The Background of Malachi 3:1-3

The other background text is Malachi 3:1-3 where God says that his messenger is going to come to his temple-to his house or his people as Peter says (in 2:5):

2 But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. 3 . . . He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness.

The "sons of Levi" are the priests. Now it's true that in 1 Peter 2:5, 9 all believers are priests. But it is not easy for a leader to read this and fail to see that the refining fire of judgment has a special reference to leaders. The fire purifies the leaders first.

The Judgment of God Begins with Elders

So when Peter says in 4:17, "It is time for judgment to begin with the household of God," it is easy to see why he would say in 5:1, "THEREFORE, I exhort the elders among you . . ."

So my answer to the question, "Why does Peter feel the need to exhort the elders?" is that this "fiery ordeal" in 4:12 is a judgment from God that begins with the house of God-and in the house of God begins with the elders, the leaders.

It is a fearful and wonderful thing to be an elder in the house of God. If the elders lead the church into strength and glory, they will also lead the church into the refiner's fire of God's purifying judgment. They will not stand above the church or outside the church giving suggestions for how to cope with fire; they will lead the church into the fire.

I exhort the elders among you, (Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ)

παρακαλῶ (παρακαλῶ= To urge, exhort, encourage || Verb: First Person Singular Present Indicative Active). Descriptive Present.

Πρεσβυτέρους (Πρεσβυτερος = elder || Noun: Masculine Accusative Plural). Accusative of direct object.

elders = church leaders/pastors. As Paul and Barnabas appointed in the churches of southern Asia (Acts 14:23). Cf. Paul's admonition to the elders of Ephesus in Acts 20:17; the role of the elders in the Jerusalem Council (Acts 15:23). Cf. 1 Clement.

During Israel's history elders were older and wiser men who ruled and judged in various towns. By the time of the N.T. Jewish elders held respected places in the synagogue. Also the Sanhedrin. The church took up this pattern of leadership.

William Barclay writes of the historical background of elders in Israel and Greece:

"(i) It has a Jewish background. The Jews traced the beginning of the eldership to the days when the children of Israel were journeying through the wilderness to the Promised Land. There came a time when Moses felt the burdens of leadership too heavy for him to bear alone, and to help him seventy elders were set apart and granted a share of the spirit of God (Numbers 11:16-30). Thereafter elders became a permanent feature of Jewish life. We find them as the friends of the prophets (2 Kings 6: 32); as the advisers of kings (1 Kings 20:8,21); as the colleagues of the princes in the administration of the affairs of the nation (Ezra 10:8). Every village and city had its elders; they met at the gate and dispensed justice to the people (Deuteronomy 25:7). The elders were the administrators of the synagogue; they did not preach, but they saw to the good government and order of the synagogue, and they exercised discipline over its members. The elders formed a large section of the Sanhedrin, the supreme court of the Jews, and they are regularly mentioned along with the Chief Priests and the rulers and the Scribes and the Pharisees (Matthew 16:21; 21:23; 26:3,57; 27:1,3; Luke 7:3; Acts 4:5; 6:12; 24:1). In the vision of the Revelation in the heavenly places there are twenty-four elders around the throne. The elders were woven into the very structure of Judaism, both in its civil and its religious affairs.

(ii) The eldership has a Greek background. Especially in Egyptian communities we find that elders are the leaders of the community and responsible for the conduct of public affairs, much as town councillors are today. We find a woman who had suffered an assault appealing to the elders for justice. When corn is being collected as tribute on the visit of a governor, we find that "the elders of the cultivators" are the officials concerned. We find them connected with the issuing of public edicts, the leasing of land for pasture, the ingathering of taxation. In Asia Minor, also, the members of councils were called elders. Even in the religious communities of the pagan world we find elder-priests who were responsible for discipline. In the Socnopaeus temple we find the elder priests dealing with the case of a priest who is charged with allowing his hair to grow too long and with wearing woollen garments— an effeminacy and a luxury of which no priest should have been guilty." [Barclay, 262-63]

The early church was led by elders or pastors or overseers. The word "bishop" comes from the old English translation of $\epsilon\pi\iota\sigma\kappa\omicron\pi\omicron\varsigma$. We picture a "bishop" in sense of high CH order (deacons => pastors => bishops => archbishops => cardinals - guys who get to wear t/big red hats). That all began in 2d c. when t/word came to be used of a bishop over elders thus setting t/stage for a high-CH form of govt. (R.C.; Episcopal).

"The church or churches in Jerusalem had elders .(Acts 11:30; 15:2,4,6,22-23; 16:4; 21:18). According to Act 14:23 Paul and Barnabas appointed elders in all the churches visited during their first missionary journey. When a contingent of leaders visited Paul from Ephesus, they were called 'elders' (Acts 20:17). The person who is sick and needs prayer is encouraged to summon the elders of the church for prayer and anointing according to James (Jas 5:14). The Pastoral Epistles show that elders functioned in Ephesus (1 Tim 5:17) and were to be appointed in Crete

(Titus 1:5). Every piece of evidence we have shows that elders were widespread in the early church. They are mentioned by different authors: Luke, Paul, Peter, and James. They stretch over a wide region of the Greco-Roman world: from Jerusalem, Palestine, the whole of Asia Minor, and Crete. It is also likely that elders functioned as a plurality in the churches since the term is always plural, and Acts 14:23 says elders were appointed 'for them in each church.' Further, the elders who visited the sick in James were plural, but the elders who visited were almost certainly from one local church. Most scholars believe that the term was borrowed from Jewish usage, for the term 'elders' is quite common in the Old Testament and the Jewish tradition." [Schreiner, 231-32]

Excerpt from Drowning in the Tiber, Part 5 (2009)==>

b. What about the Priesthood and an episcopal ecclesiology?

Is the biblical structure of t/CH a plurality of elders, or is it a single pastor under the authority of a local bishop?

We believe that the biblical model, which we follow here, is that t/CH is led by a plurality of pastors or elders or, to use an old term, presbyters.

Titus 1:5 **For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you,**

No doubt that t/CH departed from this pattern and went to a political hierarchy of priests, bishops, cardinals and popes. But is this what we find early on as some sort of consensus position. No.

The first-class church historian J. N. D. Kelly (whom Beckwith likes to quote to his favor - I wish I had time to address that).

Kelly writes about Jerome - Jerome whose life spanned the 4th to 5th centuries, the J. who put together t/Latin Vulgate, the J. that is considered one of the 4 doctors of the church ==>

Kelly writes that in the apostolic age the terms 'bishop' and 'presbyter' were synonymous, each church being governed by a committee of coequal presbyters. The emergence of the episcopate proper, he argues (much to the embarrassment of Catholics down the centuries), was due, not to any ordinance of the Lord, but to ecclesiastical custom. [J. N. D. Kelly, *Jerome: His Life, Writings, and Controversies* (Peabody: Hendrickson Publishers, 2000), p. 147.]

Jerome (347-420): **Therefore, as we have shown, among the ancients presbyters were the same as bishops; but by degrees, that the plants of dissension might be rooted up, all responsibility was transferred to one person. Therefore, as the presbyters know that it is by the custom of the Church that they are to be subject to him who is placed over them so let the bishops know that they are above presbyters rather by custom than by Divine appointment, and ought to rule the Church in common, following the example of Moses, who, when he alone had power to preside over the people Israel, chose seventy, with the assistance of whom he might judge the people.** [John Harrison, *Whose Are the Fathers?* (London: Longmans, Green and Co., 1867), p.488. See also Karl Von Hase, *Handbook to the Controversy with Rome*, trans. A. W. Streane, Vol. 1, 2nd ed. rev. (London: The Religious Tract Society, 1909), p. 164.]

Jerome (347-420): A presbyter, therefore, is the same as a bishop, and before dissensions were introduced into religion by the instigation of the devil, and it was said among the peoples, 'I am of Paul, I am of Apollos, and I of Cephas,' Churches were governed by a common council of presbyters; afterwards, when everyone thought that those whom he had baptised were his own, and not Christ's, it was decreed in the whole world that one chosen out of the presbyters should be placed over the rest, and to whom all care of the Church should belong, that the seeds of schisms might be plucked up. Whosoever thinks that there is no proof from Scripture, but that this is my opinion, that a presbyter and bishop are the same, and that one is a title of age, the other of office, let him read the words of the apostle to the Philippians, saying, 'Paul and Timotheus, servants of Christ to all the saints in Christ Jesus which are at Philippi with the bishops and deacons.' [John Harrison, *Whose Are the Fathers?* (London: Longmans, Green and Co., 1867), p.488. See also Karl Von Hase, *Handbook to the Controversy with Rome*, trans. A. W. Streane, Vol. 1, 2nd ed. rev. (London: The Religious Tract Society, 1909), p. 164.]

Francis Aloysius Sullivan, a RC who teaches at BC, writes in his book, "From Apostles to Bishops: The Development of the Episcopacy in the Early Church" ==>

Wherefore it is right to abstain from all these things, submitting yourselves to the presbyters and deacons as to God and Christ. [Polycarp 5:3c]

"Polycarp [The disciple of John] calls for obedience to the presbyters and the deacons as to God and Christ. One could hardly explain his not mentioning the bishop here if there were a bishop at Philippi at that time.' [page 128]

He cites Polycarp's letter to the Philippian church composed around 110 to 140 AD. Very early.

He writes in summary:

"One can hardly avoid drawing the conclusion that the church of Philippi, at the time Polycarp wrote this letter, was being led by a group of presbyters, assisted by deacons, but without any bishop over the whole community. If the absence of a bishop were merely temporary, as it was at that time in Antioch, one could surely expect Polycarp to make some reference to this situation. Hence, it seems reasonable to conclude that in the second decade of the second century, the structure of ministry at Philippi resembles that of Corinth two decades earlier. From this we can also conclude that the development of the episcopate took place sooner in the churches of Syria and Asian Minor than in churches of Europe. We do not know when the churches of Corinth and Rome began to be led by a bishop, but we have good reason to believe that this did not happen there any sooner than it did in Philippi." [130]

οὐν ἐν ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural). Dative of sphere / locative of place.

as [your] fellow-elder and witness of the sufferings of Christ, and a partaker of the glory which is about to be revealed: (ὁ συμπρεσβύτερος καὶ μάρτυς των του Χριστου παθημάτων, ὁ καὶ της μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός)

ὁ συμπρεσβύτερος (συμπρεσβύτερος = Fellow-Elder || Noun: Masculine Nominative Singular). Nominative of Appellation. Not "your pope." Decisive against the primacy of Peter.

Peter exhorts them here, not so much as an Apostle, but as a fellow-elder. The Apostles were shepherds. This is Peter's second reference to himself, the first being 1:1. Peter is benevolent in his approach, much like Paul to Philemon (1:8-9).

"As he is proposing to talk about modesty, the apostle refers to himself here as a fellow elder, by which he means that he is one among many other elders. In saying this he is either referring to his age or to the office of bishop, for bishops and elders were one and the same." [Oecumenius (ΟΚΟΥΜΕΝΙΟΣ), himself a bishop, in his commentary on 1 Peter 5:1, circa AD 990]

Note the three-fold description: 1) Fellow-elder; 2) Witness; 3) Partaker. The implication grammatically is that the elders to whom he writes are also fellow-witnesses and fellow-partakers. Therefore, this is a "witness" in the sense of testifying or declaring the sufferings of Christ, not as an eyewitness (cf. eyewitness in 2 Peter 1:16).

καὶ μάρτυς (μάρτυς = witness || Noun: Masculine Nominative Singular). Nominative of Appellation. An instance of Sharp's Rule: Peter is the fellow-elder and witness. Cf. martyr.

"The role of elder for them, no less than for him, is the role of 'witness to the sufferings of Christ' and 'sharer as well in the glory to be revealed.' μάρτυς, therefore, is not an eyewitness (as Selwyn, 228, suggests; cf. BGD494.2b), for eyewitness to Jesus' sufferings was not a role that Peter and the elders of Asia Minor shared. Even in Peter's case, the Gospels emphasize that he was not an eyewitness either to the scourging or crucifixion of Jesus (even though 2 Pet 1:16 makes him an eyewitness of Jesus' majesty and glory, presumably at the Transfiguration). On the contrary, he deserted Jesus with the others (Mark 14:27, 5), denied three times that he had known Jesus, and at the very most followed from a distance (Luke 22:54; cf. John 18:15-16)." [Michaels, 280-81]

The element of truth in seeing literal martyrdom behind the word μάρτυς is that we are called to follow in the footsteps of Christ (2:21; cf. 3:9) on a path that leads through the glad acceptance of suffering to glory and joy – even if that means physical harm or even death (3:13).

παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural). Objective Genitive with a Noun of Action. Objective Genitive receives the implied action of the noun.

We proclaim Christ's suffering and we share in His suffering. We proclaim it which means that we speak of our own guilt, for this is the reason why Christ suffered.

κοινωνός (κοινωνος = companion, partner || Noun: Masculine Nominative Singular). Nominative of Appellation.

"This use of the word, expressing a present realization of something not yet attained, occurs in no other writer in the New Testament. See on 2 Pet. i. 4." [Vincent]

ἀποκαλύπτεισθαι (ἀποκαλύπω = to reveal, disclose || Verb: Present Passive Infinitive). Adverbial-Complementary Infinitive.

Present partaker of a yet future glory. What exactly is that glory? All that is our salvation!

δόξης (δοξα = glory || Noun: Feminine Genitive Singular). Genitive of Description.

There is a theme of suffering to glory that is common in Peter (cf. 1:5,13, 4:13, 5:4). Here we have "sufferings of Christ" contrasted with "the glory that is to be revealed." He was a witness of Christ's sufferings and His glory. He knows that these believers knew suffering first-hand – as did Peter – but he points them to keep their eyes on the prize: the glory (already and not yet) which is and is yet to be. Cf. Romans 8:17; 2 Cor. 4:10. Christ would suffer and then enter his glory, Luke 24:46. Romans 8:17-18.

Parallel between 4:13 and 5:1	
4:13	5:1
share in the sufferings of Christ	witness of the sufferings of Christ
joy at the revelation of his glory	a partaker of the glory to be revealed.

Cf. 1:5 - glory and salvation are near synonyms in Peter.

5:2 EXEGESIS

GREEK TEXT:

ποιμάννατε τὸ ἐν ὑμῖν ποῖμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως

ποιμάννατε (ποιμαινω = to tend, shepherd || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Jesus used this word in reference to Peter (Luke 17:7) and Peter no doubt had this moment in mind when he wrote this so many years later. Paul also used the word in addressing the elders of Miletus (Acts 20:28). Cf. 2:25.

τὸ (τὸ || Definite Article: Neuter Nominative/Accusative Singular).

ἐν ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural). Dative of Place.

ποῖμνιον (ποῖμνιον = flock || Noun: Neuter Nominative/Accusative Singular). Cognate Accusative (based on the same etymology as the verb). See Brooks and Winbery, 50. Note "little flock" in Luke 12:32.

[ἐπισκοποῦντες] (ἐπισκοπεω = to oversee, care for || Present Active Participle: Masculine Nominative Plural). The RSV omits this word. Could be a substantive use (cf. NIV). Or Adverbial Imperative, perhaps?

μὴ ἀναγκαστῶς (ἀναγκαστῶς = by compulsion || Adverb). Only used here in the N.T.

ἀλλὰ ἐκουσίως (ἐκουσίως = voluntarily || Adverb). Only used here and Heb. 10:26.

κατὰ θεόν, (θεος || Noun: Masculine Accusative Singular). Adverbial Accusative of Reference.

μηδὲ αἰσχροκερδῶς (αἰσχροκερδῶς = in fondness of dishonest gain || Adverb). The word comes from αἰσχος (disgraceful) + κερδος (gain). Cf. Titus 1:7,11. 2 Cor. 12:14.

ἀλλὰ προθύμως (προθυμως = freely, willingly, eagerly, of a ready mind || Adverb). Vincent writes: "Willingly (προθυμως). Not strong enough. The word is compounded of προ, *forward*, and θυμος, *heart* or *spirit*. Hence Rev., *with a ready mind*; a forward spirit; denoting not mere willingness, but zeal. Only here in New Testament. Compare the kindred adjective προθυμος, *ready* (Rom. i. 15; Matt. xxvi. 41; Mark xiv. 38), and the kindred noun προθυμια, *readiness* (2 Cor. viii. 11, 12, 19; ix. 2)." This adverb is used in the LXX in 2 Chron. 29:34 of the Levites who eagerly purified themselves.

ENGLISH TRANSLATION:

shepherd the flock of God among you, [exercise] oversight *not under compulsion*, but voluntarily, according to [the will of] God; yet not in fondness of dishonest gain, but willingly;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Metzger Textual Note: "It is difficult to decide whether one should follow the authority of such important witnesses as [Aleph]* **B** *al* and regard the inclusion of ἐπισκοποῦντες in P72 [Aleph]2 **A** and most other witnesses as an exegetical expansion (made perhaps in accordance with 2.25), or whether the shorter text is the result of deliberate excision, prompted either by stylistic considerations

(namely, that after ποιμανατε the word is redundant) or by ecclesiastical conviction (namely, that Peter could never have admonished presbyters [ver. 1] to exercise the function of bishops). In order to represent the balance of external evidence and of transcriptional probabilities, the Committee decided to include the word (which tallies very well with the author's fondness for participles), but to enclose it within square brackets to indicate a certain doubt that it belongs in the text. The phrase κατα θεου, which is read by a variety of witnesses representing several text types . . . is omitted by B K L most minuscules syrP, perhaps because copyists found difficulty in understanding its precise import (i. e. "according to [the will of] God")." Committee rates the reading / inclusion as a {C}

Could have been deleted because later scribes saw elder / overseer as two distinct offices.

Grudem notes that "the three main manuscripts omitting it [ἐπισκοπουντες] are all from one geographical area, while those including it are diverse in location, and several are also quite early." [Grudem, 187]

shepherd the flock of God among you, (ποιμάννατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ)

ποιμάννατε (ποιμαινω = to tend, shepherd || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Jesus used this word in reference to Peter (Luke 17:7) and Peter no doubt had this moment in mind when he wrote this so many years later. Paul also used the word in addressing the elders of Miletus (Acts 20:28). Cf. 2:25.

W. Phillip Keller, in his classic work, "A Shepherd Looks at Psalm 23," wrote: "It is no accident that God has chosen to call us sheep. The behavior of sheep and human beings is similar in many ways. . . . Sheep do not 'just take care of themselves' as some might suppose. They require more than any other class of livestock, endless attention and meticulous care."

There are stories of animals finding their way home from long distances. Not sheep. They are easily disoriented (like me). Cf. Luke 15:3-7. Sheep are defenseless, they need protection. They are susceptible to eating anything – even poisonous plants. They do not fare well with water that is impure or too hot or cold – even water that is too quickly moving (hence "lead me beside quiet waters" in Psalm 23:2). They secrete a large amount of oily lanolin that causes the wool to attract dirt and other contaminants. "All of us like sheep have gone astray, each of us has turned to his own way." (Isa. 53:6).

ποίμνιον (ποίμνιον = flock || Noun: Neuter Nominative/Accusative Singular). Cognate Accusative (based on the same etymology as the verb). See Brooks and Winbery, 50. Note "little flock" in Luke 12:32.

τοῦ θεοῦ (θεος || Noun: Masculine Genitive Singular). Genitive of Possession. It is ultimately God's flock, not man's.

1 Clement 54:2 = "only let the flock of Christ have peace, with the elders set over it."

Luther: We shepherd God's flock by preaching the Gospel. Those who faithfully listened to John Chrysostom preach were said to prefer that the sun not shine over his not preaching.

It is "the Lord's flock" (Jer. 13:17).

JOH 21:15-17 15 So when they had finished breakfast, Jesus *said to Simon Peter, "Simon, {son} of John, do you love Me more than these?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "Tend My lambs." 16 He *said to him again a second time, "Simon, {son} of John, do you love Me?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "Shepherd My sheep." 17 He *said to him the third time, "Simon, {son} of John, 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, "Tend My sheep.

PSA 78:72 So he shepherded them according to the integrity of his heart, And guided them with his skillful hands.

ISA 40:11 Like a shepherd He will tend His flock, In His arm He will gather the lambs, And carry {them} in His bosom; He will gently lead the nursing {ewes.}

ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

[exercise] oversight *not under compulsion, but voluntarily, according to [the will of] God;*
([ἐπισκοποῦντες] μὴ ἀναγκαστως ἀλλὰ ἐκουσίως κατὰ θεόν,)

"In exhorting pastors to their duty, he points out especially three vices which are found to prevail much, even sloth, desire of gain, and lust for power. In opposition to the first vice he sets alacrity or a willing attention; to the second, liberality; to the third, moderation and meekness, by which they are to keep themselves in their own rank or station." [Calvin, comment on 5:1]

[ἐπισκοποῦντες] (ἐπισκοπεῶ = to oversee, care for || Present Active Participle: Masculine Nominative Plural). The RSV omits this word. Could be a substantive use (cf. NIV). Or Adverbial Imperative, perhaps? Here we see the overlap of overseer and elder. One office, not two. Cf. Acts 20:17, 28; Titus 1:5,7; 1 Tim. 3:1-2, cf. 5:17. Cf. Phil. 1:1 (overseers and deacons) with Jerome quote on v. 1.

Peter sets up a series of contrasts: not this, but this; not this, but this.

μὴ ἀναγκαστως (ἀναγκαστως = by compulsion || Adverb). Only used here in the N.T. The compulsion here is a negative, not a positive. It's not like what Paul says in 1 Cor. 9:16 – compelled to preach the Gospel. The thought parallels Paul's warning to the Corinthians that they not give out of "compulsion" for God loves a cheerful giver. In that sense, it stands in apposition to "voluntarily".

No one should take an office he doesn't want. Like some churches - any warm body will do for a deacon. If you are a man and you have a pulse, you're nominated!

ἀλλὰ ἐκουσίως (ἐκουσίως = voluntarily || Adverb). Only used here and Heb. 10:26.

Here is where the emphasis lies. This adverb is used in the LXX for free, or voluntary service (Exod 36:2), sacrifice (Ps 53:8 [54:6]), even endurance of suffering (4 Macc 5:23).

κατὰ θεόν, (θεος || Noun: Masculine Accusative Singular). Adverbial Accusative of Reference. According to God. Cf. Jesus who was moved with pity for the crowds for they were as sheep without a shepherd (Matt. 9:36). He likened himself to being a good shepherd who lays down his life for the sheep (John 10:1-18). Jesus sought out the lost sheep and rejoiced to find them.

yet not in fondness of dishonest gain, but willingly; (μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως)

μηδὲ αἰσχροκερδῶς (αἰσχροκερδῶς = in fondness of dishonest gain || Adverb). The word comes from αἰσχρος (disgraceful) + κερδος (gain). Cf. Titus 1:7,11. 2 Cor. 2:17, 12:14; 1 Tim. 6:5-10; 2 Peter 2:3,14-15; Jude 11.

Theophrastus, the great Greek delineator of character, as a character sketch of his *aischrokerdeia* (the noun for of the adverb). It is he who never sets enough food before his guests and who gives himself double portion when he is carving the roast. He waters down the wine; he goes to the theater only when he can get a free ticket. He never has enough money to pay the fare and borrows from his fellow-passengers. When he is selling corn or gain he uses a measure in which the bottom is pushed up, and even then he carefully measures the top. He counts the half radishes left over from dinner in case his servants eat any. Rather than give a wedding present, he will go away from home when a wedding is in the offing. [Cf. Barclay, 265-66]

Peter's warning here would indicate that there was some financial or material reward for elders. I've thought that it would be nice to offer some small amount of remuneration to our lay-elders. Hard when you're small. Money is necessary. It's necessary for you to give to this ministry to support me and my family. Missionaries; expenses - facilities, ministry expenses. We've talked about how nice it would be to have a part-time secretary. Do the math - a part time secretary would be a 5 to 10k budget addition. Right now, we can't bear that.

If we did give some financial support to our elders, this warning would be very appropriate. As it stands, it's appropriate for me to heed. Two things I resolved not to do when I sensed God was calling me to preach: 1) I would never compromise the message. I will preach what Scripture teaches, even if that's not popular - even if it might result in criticism or losing people. Once you start compromising, where do you stop? 2) That I would not put a price on my ministry. IOW - I would try to offer what I could for as little as possible. For me and for my church. That's not a vow of poverty. What I mean is that I wanted to be part of a church that could offer ministry help at little or no charge for those who couldn't afford it. Those times that I was asked to teach or preach somewhere else, I did for no charge. I don't understand how some men can be so calculating as to have appearance fees. There are Christian ministers with solid ministries who have that. Don't call for me to come teach or preach at your event unless you have a minimum of 5k dollars. I've heard of some (reformed guys) who require as much as 10k – and some of them most of you wouldn't even recognize their name.

Didache 11-13 ==>

11:1 Whosoever therefore shall come and teach you all these things that have been said before, receive him; 2 but if the teacher himself be perverted and teach a different doctrine to the destruction thereof, hear him not; but if to the increase of righteousness and the knowledge of the Lord, receive him as the Lord. 3 But concerning the apostles and prophets, so do ye according to the ordinance of the Gospel. 4 Let every apostle, when he cometh to you, be received as the Lord; 5 but he shall not abide more than a single day, or if there be need, a second likewise; but if he abide three days, he is a false prophet. 6 And when he departeth let the apostle receive nothing save bread, until he findeth shelter; but if he ask money, he is a false prophet. 7 And any prophet speaking in the Spirit ye shall not try neither discern; for every sin shall be forgiven, but this sin shall not be forgiven. 8 Yet not every one that speaketh in the Spirit is a prophet, but only if he have the ways of the Lord. From his ways therefore the false prophet and the prophet shall be recognized. 9 And no prophet when he ordereth a table in the Spirit shall eat of it; otherwise he is a false prophet. 10 And every prophet teaching the truth, if he doeth not what he teacheth, is a false prophet. 11 And every prophet approved and found true, if he doeth ought as an outward mystery typical of the Church, and yet teacheth you not to do all that he himself doeth, shall not be judged before you; he hath his judgment in the presence of God; for in like manner also did the prophets of old time. 12 And whosoever shall say in the Spirit, Give me silver or anything else, ye shall not listen to him; but if he tell you to give on behalf of others that are in want, let no man judge him.

12:1 But let every one that cometh in the name of the Lord be received; and then when ye have tested him ye shall know him, for ye shall have understanding on the right hand and on the left. 2 If the comer is a traveler, assist him, so far as ye are able; but he shall not stay with you more than two or three days, if it be necessary. 3 But if he wishes to settle with you, being a craftsman, let him work for and eat his bread. 4 But if he has no craft, according to your wisdom provide how he shall live as a Christian among you, but not in idleness. 5 If he will not do this, he is trafficking upon Christ. Beware of such men.

Didache 13:1 But every time prophet desiring to settle among you is worthy of his food. 2 In like manner a true teacher is also worthy, like the workman, of his food. 3 Every firstfruit then of the produce of the wine-vat and of the threshing-floor, of thy oxen and of thy sheep, thou shalt take and give as the firstfruit to the prophets; for they are your chief-priests. 4 But if ye have not a prophet, give them to the poor. 5 If thou makest bread, take the firstfruit and give according to the commandment. 6 In like manner, when thou openest a jar of wine or of oil, take the firstfruit and give to the prophets; 7 yea and of money and raiment and every possession take the firstfruit, as shall seem good to thee, and give according to the commandment.

Cf. 2 Cor. 2:17.

That's what many, if not most, televangelists are doing. They fleece the flock. It grieves me to turn on the television and look through the list of TV preachers one after the other promising health and wealth and happiness – all for a donation. I sat there aghast as the show of one TV evangelist broke into a commercial for new and improved miracle spring water! Not to mention the heresy. Terrorists in the church.

DISTANT DATELINE: The Notorious Peregrinus Goes Out in a Blaze at Olympics Philosopher-Rogue Lived Well by Defrauding Christians.

OLYMPIA, GREECE, AD 165. It was one of the finest Olympics in this reporter's memory. The festivities, however, were marred when at the end of the games Cynic philosopher, one-time Christian leader and long time fugitive, Peregrinus, built a large pyre, lit it with a torch, threw himself on it and burned to death before a large crowd.

A fellow Cynic philosopher named Lucian has looked carefully into Peregrinus' life. He said that this clever and eloquent deceiver, after a morally corrupt youth, learned of the Christians in Palestine and joined up with them. He soon attracted a devoted following by his great ability to explain the Christians' books. He even wrote some himself and became a leader in a church where he came to be regarded as next to Christ himself.

He was thrown in prison as a Christian. The believers left nothing undone to rescue him. Christians set up a watch at the prison and brought him elaborate meals. Even aged widows and young orphans gathered there at the break of day. A lot of money was given by Christians to Peregrinus while he was imprisoned. It made him wealthy. As Lucian observed: "The Christians are not captive to material things and consider them common property... So if any charlatan and trickster, able to profit by occasions, comes among them, he quickly acquires sudden wealth by imposing upon simple folk."

Christians, whose movement was founded only in the last century, are widely known for their generosity and sharing. "We hold everything in common except our wives," one of them has said. Thus they are a convenient target for exploiters. Their founder warned them of "ravenous wolves" that would invade their flock. One of their earliest writings, the "Didache," noted the Christian's disposition to welcome guests and visiting preachers. It cautioned believers to host such guests three days at the most, and if they started asking for money to throw them out!

Peregrinus was released from jail by the governor of Syria. He was eventually disowned by the Christians, however, when they discovered him eating food (probably meat offered to idols) forbidden to those believers.

Peregrinus left the church a wealthy man and went around the world including Egypt, Italy and Greece. He was a troublemaker everywhere and sometimes a political radical. He even counseled the Greeks to take up arms against the Romans. The man would do anything for attention and craved the adulation of the crowd. His exit by fire here at Olympia was his last and greatest plea for recognition.

EDITOR'S POSTSCRIPT: This report is based on *The Passing of Peregrinus in Lucian, Volume V*, translated by A.M. Harmon in the Loeb Classical Library published by Harvard University Press. [<http://www.christianhistorytimeline.com/GLIMPSEF/Glimpses/glmps062.shtml>]

The pastor is not to commercialize his ministry [Wuest] – mindful of snoopy in Charlie Brown's Xmas commercializing Xmas.

ἀλλὰ προθύμως (προθυμως = freely, willingly, eagerly, of a ready mind || Adverb). Vincent writes: "Willingly (προθυμως). Not strong enough. The word is compounded of προ, *forward*, and θυμος, *heart* or *spirit*. Hence Rev., *with a ready mind*; a forward spirit; denoting not mere willingness, but zeal. Only here in New Testament. Compare the kindred adjective προθυμος,

ready (Rom. i. 15; Matt. xxvi. 41; Mark xiv. 38), and the kindred noun προθυμια, *readiness* (2 Cor. viii. 11, 12, 19; ix. 2)." This adverb is used in the LXX in 2 Chron. 29:34 of the Levites who eagerly purified themselves.

Cf. 1 Cor. 9:16.

ACT 20:33-34 "I have coveted no one's silver or gold or clothes. "You yourselves know that these hands ministered to my {own} needs and to the men who were with me.

TIT 1:7,11 7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 11 who must be silenced because they are upsetting whole families, teaching things they should not {teach}, for the sake of sordid gain.

1CO 9:16-17 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.

5:3 EXEGESIS

GREEK TEXT:

μηδ' ὡς κατακυριεύοντες των κλήρων ἀλλὰ τύποι γινόμενοι του ποιμνίου

μηδ' ὡς κατακυριεύοντες (κατακυριεω = to lord it over || Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle. Imperative. Cf. Matt. 20:25.
των κλήρων (κληρος = portion, lot, share || Noun: Masculine Genitive Plural). Genitive of Possession. From the adjective κληρικος comes our cleric, clerical, clerk. Wycliff translated it here, "neither as having lordship in the clergie." [ATR]
ἀλλὰ τύποι (τυπος = pattern, model, type || Noun: Masculine Nominative Plural). Predicate Nominative.
γινόμενοι (γίνομαι = to be, become || Present Middle Participle: Masculine Nominative Plural). Adverbial-Modal Participle. Imperative. Descriptive Present.
του ποιμνίου(ποιμνιον = flock || Noun: Neuter Genitive Singular). Genitive of Advantage. Objective Genitive.

ENGLISH TRANSLATION:

neither lording it over those allotted to your care, but being examples to the flock.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Metzger Textual Note: "Because of some unaccountable quirk in transmission, this verse is lacking in codex Vaticanus." Committee rates their reading as {A}

neither lording it over those allotted to your care, (μηδ' ὡς κατακυριεύοντες των κλήρων)

μηδ' ὡς κατακυριεύοντες (κατακυριεω = to lord it over || Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle. Imperative. Cf. Matt. 20:25.

"See Matt. xx. 25; Acts xix. 16. Other words are used for the exercise of legitimate authority in the church: προισταμαι, *to be over* (1 Thess. v. 12; 1 Tim. v. 17); ποιμαίνω, as ver. 2, *tend*. But this carries the idea of *high-handed* rule." [Vincent]

κατακυριεω = to lord it over = harsh, excessive use of authority. See how the word is used in Matt. 20:25; Mark 10:42; Acts 19:16; also LXX in Gen. 1:28; 9:1; and, in the context of military conquests, Numbers 21:24; 32:22,29; Psa 110:2. The word generally involves bringing something into subjection by the use of force: physical, military, political.

No power trips. Cf. my experience with the sham pastor in Tempe during my early days in the pastorate there. Other examples of power-hungry and abusive shepherds. Cattle are to be driven; sheep are to be led.

Yet, there is a balance to be maintained here as the elder is to be respected as those in spiritual authority over us. I have found, that for most Christians today, Hebrews 13:17 is meaningless.

των κλήρων (κληρος = portion, lot, share || Noun: Masculine Genitive Plural). Genitive of Possession. From the adjective κληρικος comes our cleric, clerical, clerk. Wycliff translated it here, "neither as having lordship in the clergie." [ATR]

The word meant "dice" or "lot". It was used in Matt. 27 of the soldiers who cast dice (klhroi) to see who would inherit the seamless robe of Jesus. The word then came to refer to an office gained or assigned by lot. It is used that way in Acts 1:26. It is used of to refer to an inheritance allotted someone (Colossians 1:12). It is an allotment, not something earned or deserved. As it relates to the local church, in the final analysis, it's not something that is in fact mine. It is God's.

In the middle ages ministers were the most educated of the populace and were among the few that could both read and write well. Cf. later use of clerical, clerk.

3JO 1:9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.

but being examples to the flock. (ἀλλὰ τύποι γινόμενοι του ποιμνίου)

ἀλλὰ τύποι (τυπος = pattern, model, type || Noun: Masculine Nominative Plural). Predicate Nominative.

"Peter uses three different terms for a *pattern* or *model*: ὑπογραμμος, a *writing-copy* (ch. ii. 21); ἸΤΤοηεΛψιΜα, for which classical writers prefer ἱραπαΒειψφιαψ, an *architects plan* or a *sculptor's or painter's model* (2 Pet. ii. 6); τυπος (see on ch. iii. 21), of which our word *type* is nearly a transcript. The word primarily means the impression left by a stroke (τυπτω, to strike). Thus John xx. 25, "the *print* of the nails." Used of the stamp on coin; the impression of any engraving or hewn work of art; a monument or statue; the *figures* of the tabernacle of Moloch and of the star Remphan (Acts vii. 43). Generally, an *image* or *form* always with a statement of the object; and hence the kindred meaning of a *pattern* or *model*. See Acts xxiii. 25; Rom. v. 14; Philip, iii. 17; Heb. viii. 5." [Vincent]

γινόμενοι (γινομαι = to be, become || Present Middle Participle: Masculine Nominative Plural). Adverbial-Modal Participle. Descriptive Present.

του ποιμνίου (ποιμνιον = flock || Noun: Neuter Genitive Singular). Genitive of Advantage. Objective Genitive.

TIT 2:7 in all things show yourself to be an example of good deeds, {with} purity in doctrine, dignified,

1TI 4:12 Let no one look down on your youthfulness, but {rather} in speech, conduct, love, faith {and} purity, show yourself an example of those who believe.

See the example of Christ himself in 1 Peter 2 and in Mark 10:42 ff.

This shepherding was something the Jews failed at - cf. Ezekiel 34.

ISA 56:11 And the dogs are greedy, they are not satisfied. And they are shepherds who have no understanding; They have all turned to their own way, Each one to his unjust gain, to the last one.

EZE 34:2-3 "Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord \God\,' Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? "You eat the fat and clothe yourselves with the wool, you slaughter the fat {sheep} without feeding the flock.

EZE 34:23 "Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd.

EZE 34:31 "As for you, My sheep, the sheep of My pasture, you are men, and I am your God," declares the Lord \God\.

ZEC 11:17 # "Woe to the worthless shepherd Who leaves the flock! A sword will be on his arm And on his right eye! His arm will be totally withered, And his right eye will be blind."#

See John 10 for Jesus as our Shepherd.

Paul's example of service / authority:

2CO 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

2TH 3:9 not because we do not have the right {to this,} but in order to offer ourselves as a model for you, that you might follow our example.

In short, men who are genuinely called to the ministry have the attitude that it is a place to give, not to get. To sacrificially give to others: time, service, hard work in teaching and preaching; not a place to get financial gain, make a name for oneself, power, etc.

Milton's Satan thought it better to reign in hell, than to serve in heaven.

Matthew 20:25-28 25 But Jesus called them to Himself, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 "It is not so among you, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

5:4 EXEGESIS

GREEK TEXT:

καὶ φανερωθέντος του ἀρχιποίμενος κομεισθε τὸν ἀμαράντινον της δόξης στέφανον.

καὶ φανερωθέντος (φανερω = to appear || Aorist Passive Participle: Masculine Genitive Singular).
Adverbial-Temporal Participle.
του ἀρχιποίμενος (ἀρχιποιμην = chief shepherd || Noun: Masculine Genitive Singular). Genitive
Absolute (cf. B&W, 17).
κομεισθε (κομιζω = to bring, middle: receive, carry off || Verb: Second Person Plural, Future Middle
Indicative). Direct, Reflexive Middle. Predictive Future. Cf. 1:9.
τὸν ἀμαράντινον (ἀμαραντινος = unfading || Adjective: Masculine Accusative Singular).
της δόξης (δοξα = glory || Noun: Feminine Genitive Singular). Genitive of Description.
στέφανον. (στεφανος = wreath, crown || Noun: Masculine Accusative Singular). Accusative of Direct
Object. From στεφω (to put round, encircle). In the Gospels it is used only of a crown of thorns.
That crown of suffering has been transformed into a crown of glory, first for Christ, second for
us solely because of what He won for us. Heb. 2:9. Note Rev. 2:10. Not διαδημα (the king's
crown). στεφανος has a variety of uses, not limited to a victory wreath. It may be the victory
wreath in the games, the marriage wreath, military valor, a festal garland. "In Paul, στεφανος
is always used of the conqueror's crown, not of the king's." [Vincent]

ENGLISH TRANSLATION:

And when the Chief Shepherd appears, you will receive the unfading crown of glory.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And when the Chief Shepherd appears, (καὶ φανερωθέντος του ἀρχιποίμενος)

καὶ φανερωθέντος (φανερω = to appear || Aorist Passive Participle: Masculine Genitive Singular).
Adverbial-Temporal Participle.

του ἀρχιποίμενος (ἀρχιποιμην = chief shepherd || Noun: Masculine Genitive Singular). Genitive
Absolute (cf. B&W, 17).

Cf. Heb. 13:20; John 10:11,14.

you will receive the unfading crown of glory. (κομεισθε τὸν ἀμαράντινον της δόξης
στέφανον.)

κομεισθε (κομιζω = to bring, middle: receive, carry off || Verb: Second Person Plural, Future Middle
Indicative). Direct, Reflexive Middle. Predictive Future. Cf. 1:9.

τὸν ἀμαράντινον (ἀμαραντινος = unfading || Adjective: Masculine Accusative Singular). Cf. 1:4 for ἀμαρουτος, unfading. Αμαρουτινος is made from that word as the name of a flower (amaranth) so called because it never withers and revives if moistened with water. Therefore, it was a fitting symbol of immortality. [ATR] Cf. 1 Cor. 9:25 for the contrast. Cf. 1:4.

της δόξης (δοξα = glory || Noun: Feminine Genitive Singular). Genitive of Description. Connects to glory in 5:1. Cf. James 1:12; 2 Tim. 4:8; 1 Peter 1:4.

στέφανον. (στεφανος = wreath, crown || Noun: Masculine Accusative Singular). Accusative of Direct Object. From στεφω (to put round, encircle). In the Gospels it is used only of a crown of thorns. That crown of suffering has been transformed into a crown of glory, first for Christ, second for us solely because of what He won for us. Heb. 2:9. Note Rev. 2:10. Not διαδημα (the king's crown). στεφανος has a variety of uses, not limited to a victory wreath. It may be the victory wreath in the games, the marriage wreath, military valor, a festal garland. "In Paul, στεφανος is always used of the conqueror's crown, not of the king's." [Vincent]

Not being a king's crown ties into the fact that we as Christians first, and for we who are elders in t/CH, are not lords. We are not to "lord it over." We're not ecclesiastical royalty. The promise of reward also stands in apposition to any hope of financial gain above. Cf. 1:7. This is why it is a good thing for a man to aspire to the office of elder (1 Tim. 3:1).

" The word "glory" is appositional to "crown." It is difficult to know if the crown is equivalent to eternal life itself or if it is a special reward for elders. In the other "crown" (Stephanos) texts the reward is entrance into heaven itself (cf. 1 Cor 9:25; 2 Tim 4:8; Jas 1:12; Rev 2:10; 3:11). The usage in the rest of the New Testament slightly favors the latter notion. Elders can be confident that they will receive the greatest reward conceivable when the eschaton arrives." [Schreiner, 236]

Since there is no satisfactory reason why the passage, if originally present in Matthew, should have been omitted in a wide variety of witnesses, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9:29.

Paul says that his crown of rejoicing at the coming of Christ will be made of the souls he won (1 Thess. 2:19). Note 1 Cor. 3:12-15 for the judgement of leaders.

Peter refers to the coming of Christ, not the death of each individual leader. Cf. Grudem's note on 1 Peter 1:7:

"By the phrase *at the revelation of Jesus Christ*, Peter is referring to the judgement of the last day when the secrets of all hearts are revealed (cf. 'the revelation of our Lord Jesus Christ' or similar phrases in 1 Cor. 1:7; 2Thes. 1:17; 1 Pet. 1:13; 4:13; and the verb 'reveal' in Lk. 17:30; 1 Pet. 1:5; 5:1, etc.). He thus reminds Christians that God's purposes in present grief may not be fully known in a week, in a year, or even in this lifetime. Indeed, some of God's purposes will not even be known when believers die and go to be with the Lord. Some will only be discovered at the day of final judgement when the Lord reveals the secrets of all hearts and commends with special honour those who trusted him in hardship even though they could not see the reason for it: they

trusted him simply because he was their God and they knew him to be worthy of trust." [Grudem, 65]

There is greater reward, but also greater accountability (Heb. 13:7; James 3:1). But I don't know of anyone who's thinking "I'm going to do a great job so I get a great reward in heaven." Reward enough to inherit the K.D. Reward enough to cast our crowns at the feet of Jesus in worship.

"There are other passages of Scripture which suggest that some kind of 'crown' will be given to all believers (2 Tim. 4:8; Jas. 1:12; Rev. 2:10; 3:11). Yet in these passages the 'crown' seems to be a metaphor for the heavenly life in general. The 'crown' of righteousness' in 2 Tim. 4:8 which the Lord will give not only to Paul but 'also to all who have loved his appearing' (i.e. all believers) probably means righteousness, which will be like a crown'. Similarly, the 'crown of life' in Jas. 1:12; Rev. 2:10; cf. Rev. 3:11) is probably 'eternal life in heaven, which is a reward like a crown received at the end of a race.' 1 Corinthians 9:25 implies that all believers should strive to obtain an 'imperishable' crown, but in the context it may also be viewed as a heavenly reward not for all believers but only for those who have continued through life faithful and obedient to God in a way worthy of special reward (cf. 1 Cor 9:24, and note degrees of reward in 1 Cor. 3:12-15)." [Grudem]

Don't miss the connection to vv. 5 ff. as it relates to humility.