

# Shepherding the Flock (Pt.2)

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## INTRODUCTION

1. We are looking again this morning at 1 Peter chapter 5
2. Please take your Bible and turn with me to [1 Peter 5](#).
3. In our last time together we were looking at what elders are and started looking at what elders do
4. If you remember Peter introduces us to the subject of elders in the church in verse 1 when he says, “Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed”
5. Peter is not only an apostle (1:1) but also an elder of the church
6. In this verse he is exhorting the other elders of the church

· So...

## LESSON

### I. From One Elder to a Plurality of Elders (v.1)

› Peter gives them...

#### a. The Exhortation

He says, “Therefore, I exhort the elders among you”

Based on the unjust suffering of the previous section in 4:12-16, he says, “I am coming along side and urging the elders among you...[to] shepherd the flock of God among you” (vv.1-2a)

At this point we hear Peter identifying his audience as “elders” not as the congregation that he has been addressing up to this point

With the introduction of this group Peter is identifying, we decided to ask a couple of questions, the first being, what are elders?

#### b. The Identification

i. as “elders” (presbyteros, adj)

## 1. What are elders?

### > We learned...

- a. The term “elder” is rooted in the OT with the nation of Israel
- b. Israel had leaders identified as “elders”
- c. In both the Old and NT, the Hebrew word (zaqen) and the Greek word (presbuteros) for means either older in age or it has reference to leadership, whether it’s the leadership in Israel or in the church

Our passage under consideration is referring to church leaders

### > We said last time that...

- a. Elders are pastors
- b. There are 3 terms that are used interchangeably: elder, overseer, and pastor
  - i. [Acts 20:17](#), “From Miletus he sent to Ephesus and called to him the elders of the church.”
  - ii. [Acts 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.”
  - iii. [Ephesians 4:11](#) where the only occurrence of “pastor” in its noun form occurs says, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,” (should be “pastor-teacher”)

### > That’s what elders are. We asked a second question...

## 2. What do elders do?

### > We said...

- a. They equip the saints for ministry
- b. They preach the Word of God
- c. They baptize new believers
- d. They confront false teaching

### > Notice the next once the Bible gives...

- e. They labor in the Word of God
  - i. [1 Timothy 5:17](#), “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.”
    1. “Work hard” (“labor” kopiao) “to work until one is exhausted” (Rienecker)

2. It “carries the idea of diligent effort, of toiling with maximum self-sacrifice in order to fully accomplish a task” (MacArthur)
  3. This is the effort they apply to “preaching and teaching”
- ii. This is his main ministry
1. [Ephesians 4:11](#) (“pastors and teachers” - both are nouns, lit. “teaching Shepherds”)
  2. [1 Timothy 3:2](#), “An overseer, then, must be...able to teach”  
“able to teach” (didaktikos, adj) skilled in teaching, teachable
- iii. [Titus 1:9](#), “holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.”

**Titus: The MacArthur New Testament Commentary Teaching Skill**

Throughout the pastoral epistles (1 & 2 Timothy, and Titus), the apostle repeatedly emphasizes the critical importance of elders, or overseers, carefully and consistently preaching, teaching, and guarding God’s truth. Preaching and teaching are much alike in content and are distinguished primarily by the nature of presentation. Preaching is the public proclamation of the truth, intended primarily to move the will of the hearers to respond. Teaching is directed more at causing the mind to understand. Preaching involves admonition and exhortation, whereas teaching involves illumination and explanation. Often the two functions overlap and are indistinguishable, as they are in many passages of Paul’s letters, as well as in other parts of the New Testament. All good preaching has elements of explanation, and all good teaching includes some exhortation.

f. They ordain other elders to ministry

- i. [Acts 14:23](#), “When they (Paul and Barnabas) had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.”
  1. “prayed with fasting” shows the seriousness with which the select process should be approached” (MacArthur)
  2. “appoint” (cheirotoneo, aor.act.part.) used 2x in NT, means, “to stretch out the hand; to constitute by voting” (Mounce) (see [Acts 6:1-5](#) on congregation involvement)

Lenski says, “the congregation choosing with participation of the apostles and under their guidance.”

- ii. [1 Timothy 4:14](#), “Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.”
  - “To lay hands upon someone to affirm their suitability for and acceptance into public ministry. It expressed solidarity, union, and identification with them” (MacArthur).
- iii. [1 Timothy 5:22](#), “Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.”
  - “Thorough investigation must precede ordination. To fail to do so leaves the church liable to share responsibility for the sins of others” (MacArthur).
- iv. [Titus 1:5](#), “For this reason I left you in Crete, that you would set in order (“appoint” Gr.diatassomai, “to ordain” [Rienecker]) what remains and appoint elders in every city as I directed you”
- g. They ordain deacons to ministry - [Acts 6:3](#), “Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.”
- h. They rule (preside) in the church
  - i. [1 Timothy 5:17](#), “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.”
    1. “rule” (proistemi), “to stand first,” “preside, lead, direct” (Rienecker)
    2. “Elders are first in terms of leadership. They have the oversight of the church and are to care for it.”
  - ii. [1 Thessalonians 5:12-13](#), “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, 13 and that you esteem them very highly in love because of their work. Live in peace with one another.”
  - iii. [Hebrews 13:7](#), “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”
  - iv. [Hebrews 13:17](#), “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.”
- i. They pray over the sick - [James 5:14](#), “Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord”
  - “Let the spiritually weak go to the spiritually strong”

- j. They oversee the finances - [Acts 11:29-30](#), “29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. 30 And this they did, sending it in charge of Barnabas and Saul to the elders.”
  - k. They model righteousness (spiritual & moral qualifications)
    - i. [1 Timothy 3:1-7](#) and [Titus 1:6-9](#).
    - ii. [1 Timothy 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.”
3. How are they qualified? ([1 Timothy 3:1-7](#); [Titus 1:6-9](#))
- a. They are qualified by the Holy Spirit - [Acts 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.”
  - b. They must have a desire for the office - [1 Timothy 3:1](#).
  - c. They must meet certain qualifications (25) - [1 Timothy 3:1-7](#).
    - i. “above reproach” (v.2; [Tit.1:6](#))
    - ii. “the husband of one wife” (v.2; [Tit.1:6-7](#))
    - iii. “temperate” (v.2) - “clear headed”
    - iv. “prudent” (v.2)
    - v. “respectable” (v.2)
    - vi. “hospitable” (v.2; [Tit.1:8](#))
    - vii. “able to teach” (v.2)
    - viii. “not addicted to wine” (v.3; [Tit.1:7](#))
    - ix. not “pugnacious” (v.3; [Tit.1:7](#)) - lit. “a giver of blows” or “a striker”
    - x. “gentle” (v.3)
    - xi. “peaceable” (v.3)
    - xii. “free from the love of money” (v.3)
    - xiii. “manages his own household well” (vv.4-5; [Tit.1:6](#))
    - xiv. “not a new convert” (v.6)
    - xv. “a good reputation with those outside the church” (v.7)
    - xvi. “believing children” ([Tit.1:6](#))

- xvii. “not self-willed” ([Tit.1:7](#))
- xviii. “not quick tempered” ([Tit.1:7](#))
- xix. “not fond of sordid gain” ([Tit.1:7](#))
- xx. “loving what is good” ([Tit.1:8](#))
- xxi. “sensible” ([Tit.1:8](#))
- xxii. “just” ([Tit.1:8](#))
- xxiii. “devout” ([Tit.1:8](#))
- xxiv. “self-controlled” ([Tit.1:8](#))
- xxv. “holding fast the faithful word” ([Tit.1:9](#))

ii. as your “fellow elder” (*sympresbyteros*, n) only occurs here and places Peter on the same level with the elders in the church

D. Edmond Hiebert says, “Peter’s elaborate self-identification adds to the persuasiveness of the appeal. Aside from his name in 1:1, the writer’s identity appears more forcefully here than anywhere else in the epistle. Modestly, Peter did not assert his apostolic identity.”

“As a fellow elder” (*ho sumpresbuteros*), “the fellow-elder,” occurs only here in the New Testament and places the writer on a level with the elders being addressed. “He is not speaking down to them as a superior to inferiors.”

› Peter is not only a “fellow elder” but...

iii. as a “witness of the sufferings of Christ”

1. “witness” (*martus*, n) “The term does not denote a spectator, but one who testifies to something” (Hiebert)
2. There are two possible meanings: It may mean either an eyewitness, or more generally, one who bears testimony to what he accepts as true (Hiebert)
3. Here it means Peter is an eyewitness of Christ’s sufferings

› Peter gave testimony concerning the...

4. “sufferings (*pathema*, n) of Christ”
  - a. Peter said in [Acts 5:30-32](#), “30 “The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. 31 “He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. 32 “And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him.”
  - b. He was in the Garden when Jesus was arrested ([Jn.18:1](#))

c. He cut off the right ear of one of the officers arresting Jesus ([Jn.18:10](#))

d. He was in the court yard while the trial of Jesus occurred ([Jn.18:15](#))

e. Everyone knew about Jesus' trial and crucifixion ([Lk.24:18](#))

iv. as “a partaker of the glory that is to be revealed”

1. Peter could be alluding to the Mount of Transfiguration in [Matthew 17:1-8](#), “1 Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Peter said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” 5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” 6 When the disciples heard this, they fell face down to the ground and were terrified. 7 And Jesus came to them and touched them and said, “Get up, and do not be afraid.” 8 And lifting up their eyes, they saw no one except Jesus Himself alone.”

2. It's more likely he's referring to future glory—the glory that is to be revealed

D. Edmond Hiebert again points out, “Of the about to be revealed glory” (Greek order) points to a glory whose unveiling is eagerly anticipated. The reference is not to the glories of heaven to be entered at death, as Barnes suggests, but to the unveiling of Christ's glories at His return to earth.

Having witnessed the sufferings of the Christ, Peter was assured that the revelation of the messianic glory would follow (1:11). Of that glory, Peter described himself as being “a partaker” (*koinōnos*), “one who takes part in something with someone.” The term implies personal participation. Peter had a glimpse of that glory at the transfiguration (cf. [2 Peter 1:16–18](#)), but on that occasion, he did not participate in it.

## **CONCLUSION**

1. This is Christ's church

2. He mediates His rule through godly men called “elders”

3. “elders” are the pastors of the church

4. They are “overseers” of the church

5. They care for the church

6. They are guardians of the church

7. Peter emphasizes the role elders play in a suffering church

8. They come alongside and comfort and encourage
9. The biblical pattern of church leadership is elders
10. That is also the biblical pattern of church government
11. You need to pray for our church that God would raise up additional elders to lead our church
12. Next week we will look at verses 2-4 and see how elders are to exercise oversight to the church
13. As we close, we need to always remember what Charles Spurgeon said
14. “A time will come when instead of shepherds feeding the sheep, the church will have clowns entertaining the goats.”
15. That is never our desire but it can happen
16. To prevent that we must continue to be committed to the Word of God and live what it says
17. That is also true when it comes to what it says about the church
18. Jesus is the head of His church
19. He is also the Savior of it
20. Has He saved you?
21. If you have never come to Him for salvation, you can come right now
22. Thrust yourself on Him by repenting and believing the Gospel and by confessing Him as Lord
23. Let's pray