

ELDERS—THEIR WORK

(For sermon, see 002612)

ACTS 11:30.....	1
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ACTS 11:30

The ONLY time of the nine passages that mention the work of elders that jurisdiction over funds is mentioned. (Nine pass: Ac 11:30; 20:17-35; 1 Th 5:12f; 1 Tim 3:1,5; 1 Tim 5:17-18; Tit 1:9; Heb 13:17; Jam. 5:14-15; Heb. 13:17)

ACTS 20:17-35

Verse 35 usually made to refer to physical relief:

- a. “working hard in this manner” i.e., **vv. 33-34**, for wages
- b. “more blessed to give” i.e., money, physical goods.

BUT....

1. *astheneO*, “weak”

- a. Checking Eng. Gk. Conc., **neither this word (verb), nor nouns (two - related), nor adjective used of “poor.”** (Counting the verb, the two nouns, and the adjective, they occur a total of 86 times.)

astheneia, n. 24

astheneO, v. 36

asthenEma, n. 1

asthenEs, adj. 25

Total 86

- b. KJV, NKJV, ASV, NASB, RSV, NIV all translate “weak” (None of these translate “poor.”)
- c. Used of
 - 1) Physical weakness, sickness
 - 2) Spiritual weakness
(e.g., ignorant and misguided, **Heb 5:2**; weak in faith, **Ro 4:19**; weak conscience, **1 Co 8:9-12**; **Rom 8:26**, “weakness” *astheneia*, that causes us not to know how to pray as we ought...compare **Jam. 5:14-15**; **Heb. 4:15**, “weaknesses” *astheneia*, associated with temptation.)
- d. Note its use in **1 Co 9:22**, **11:30**, **1 Th 5:14** (*asthenEs*, adj., in these three passages).

On **1 Thess 5:14**, in “help” (“support,” KJV; “uphold,” NKJV) the weak, “help” = *antecho*. In **Ac 20:35**, “help” in “help the weak” = *antilambano*. Not the same word, but they are synonyms (see definitions in Gngrch for confirmation).

- e. In LXX of “sickly” and “lean” sheep, **Ezek 34:4,20**. And this in context of *shepherds* resp. (v. 4, *astheneO*, v. 20, *asthenEs*)
 - f. **Jas 5:14**, “sick” = *astheneO*. “Let him call for the *elders*...”!
2. Is Paul telling the elders they ought to work *secularly* (“working hard in this manner”) so as to give to the weak *financially* (poor) - or - that as he taught among them (**vv. 18ff, 31**) he did not do so for monetary gain, v v **33-34**, but rather **for their spiritual gain and profit, vv. 20, 26-27,31** - and **thus gave them an example of how “in this manner”** they ought to help the weak.
 Thus his joy (“blessed”) was in “giving” what he gave them – **vv. 18-27,31** - rather than monetary gain.
 If this be correct, then **here the joy and incentive of being an elder - for what one can GIVE** (his knowledge, example, influence...).
 3. Note further that Paul did not say in v **34** that he worked and gave to every needy person in Ephesus, but that he ministered “to MY needs AND THE MEN WHO WERE WITH ME.”
 4. **What DID Jesus teach**, i.e., “more blessed to give than receive” - give *materially* than receive? - or - give *service*? Who did Jesus ever give *material* help to? Was he an example of this teaching? But, compare **Mt 20:25-28, 26:28; 2 Co 8:9!**
 5. **“In everything”** (“in all things” KJV; “in every way” NKJV) = *pas*. Not just the thing of vs 34. The “whole” time, v. **18** (bad & good), in “all” humility, v. **19**, he preached the “whole” purpose of God, v. **27**, to “all” men, v. **26**. (words in quotation marks = *pas*). Thus “in everything”:
When - “whole time” v. **18**
How - “all humility” v. **19**
Where - “publicly and from house to house” v. **20**
Who and Why - pure from the blood “all men” v. **26**
 Note also, “all (*pas*) the flock”
What - “Whole counsel of God” v. **27**
 6. He “showed” them, i.e., by way of example (ASV, TH) what? To work secularly to provide for the needy? Or, **vv. 18-27?** I.e.,
Perseverance, vv. 18,19
Courage, v. 20
Impartiality, v. 21
Commitment to duty, v. 24
Fulfillment of responsibility, vv. 26,27

1 TH 5:12-13 & FF

1. **“diligently labor** among you” – *WORK* of elders (“work hard” NIV)
 Three things: “d. labor...have charge...give instruction” – three *different* things – or – do the last two more fully indicate the nature of the work...? (Meyer & EGT both indicate the last two phrases serve to indicate who the first phrase refers to. This shows the Greek allows this idea.)

Any who labor diligently? No – “and have charge ...” As the 2nd phrase serves to further elucidate the 1st, so the 3rd serves to further elucidate the 2nd. Their diligent labor was in overseeing through instruction!

- “diligently labor” = *kopiaO* “to labor with wearisome effort, to toil ... of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: ... 1 Th 5:12” TH. “Old word for toil even if weary” RWP.
2. “give you instruction” NASB (ftnt, “Or, admonition”); “admonish you” (KJV, NKJV, ASV, NIV, RSV) = *noutheteO*. *nouthetO* from *nous* (mind) and *tithEmi*, to put, “Putting sense into the heads of people. A thankless, but a necessary, task.” RWP.
 - a. “admonish, warn, instruct” Gngrch
 - b. “*Nouthesia* (noun, srf) is ‘the training by word,’ whether of encouragement, or, if necessary, by reproof or remonstrance.” VN
 - c. “**Admonish**” - “**1 a** : to indicate duties or obligations to **b**: to express warning or disapproval to especially in a gentle, earnest, or solicitous manner **2**: to give friendly earnest advice or encouragement to” M-W Online, 2004
 Lenski and Hendrikson concur in that the word can include encouragement and that the predominant idea is training by word.
 - d. Uses:

Definitely of warning,
Tit 3:10 - “Rej. a fac. man after 1st & 2nd warning” (*nouthesia*) **1 Th 5:14** - “admonish (*noutheteO*) the unruly”
2 Th 3:15 - “admonish (*noutheteO*) him as a brother”

But also including more:
Eph 6:4 - “instruction (*nouthesia*) of the Lord”
Col 3:16 “teaching and admonishing” (*noutheteO*)
 - e. “Remonstrate” - “*Remonstrate*, from *monstrare*, signifies to show reasons against a thing...we *remonstrate* in a tone of complaint...he who *remonstates* presents his case and *requests* to be heard...*remonstrance* mostly rests on the force of reason and representation...” Crabb’s Eng. Synonyms
 2. **Vv 14ff**: Cannot prove they addressed to elders primarily, but note
 - a. The exhortations, **v. 14**
 - b. **v. 15**
 - c. **vv. 19-20**
 These fit esp. well those with knowledge, experience, and position of leadership. Whether esp. to them or not, it certainly *includes* them.

Various exhortation:

 - **vv 14-15** - Social
 “unruly” – cmpr **2 Th 3:6**
 “fainthearted” - despondent, discouraged
 “weak” - Cmpr **Ac 20:35** (adj. here; verb there)
 “Be patient with all men”!
 Brotherly relations (**v. 15**)
 - **vv 16-18** - Personal
 - **vv 19-22** – Doctrinal

Three classes: “unruly”; “fainthearted”; “weak”

 - “unruly” - e.g., see **2 Th 3:6ff**
 - “fainthearted” - see notes below

- “weak” - in knowledge? in conscience? in moral strength? (see notes on *astheneO* above. *asthenEs* here.)

Need: “be patient with all men”!

“encourage the fainthearted” NASB, ASV, RSV “comfort the feebleminded” KJV

“comfort the fainthearted” NKJV

“encourage the timid” NIV

paramutheomai (“encourage” “comfort”)

- *para*, with + *muthos*, counsel, advice - VN
- “encourage, cheer up **1 Th 2:11; 5:14** ... console, comfort **Jn 11:19,31***” Gngrch
- “to speak to, address one, whether by way of admonition and incentive, or to calm and console; hence to encourage, console...” TH

oligopsuchos

- “feebleminded” - “1. mentally retarded; subnormal in intelligence” W.NWD. **NOT meaning here.**
- “lit., small-souled (*oligos*, small, *psuchE*, the soul), denotes despondent...1 Th 5:14..*” VN
- In LXX:

Prov 18:14 - “a broken spirit who can bear?” NASB

Isa 57:15 - “to revive the spirit of the lowly” NASB

Verb form, *oligopsucheO*

Num 21:4 - “²people became impatient because of the journey”

“²Lit., soul of the people was short”

Note result, v 5 - murmur against God & Moses

Jonah 4:8 - “he became faint and begged with all his soul to die”

Adj. (?) form, *oligopsuchia*

Ex 6:9 - “on account of their ¹despondency”

“¹Lit., shortness of spirit”

Note: did not listen to Moses - turn deaf ear to words of hope

1 TIM 3:1,5,15

“the office of overseer, it is a fine work” NASB

“the office of a bishop...a good work” KJV, ASV

“the position of a bishop...a good work” NKJV

“the office of bishop...a noble task” RSV

“sets his heart on being an overseer...a noble task” NIV

“office of overseer” = *episkopE*

- “lit., ‘(if any one seeketh) overseership,’ there is no word representing office.” VN
 - “2. position or office as an overseer **Ac 1:20**; office of a bishop **1 Ti 3:1**” Gngrch
 - “Office” - i.e., duty, responsibility, function
 - “2. a) a function or duty assigned to someone, esp. as an essential part of his work or position
 - b) the function or characteristic action of a particular thing
 - “3. a position of authority or trust, esp. in a government, business, institution, etc. [the *office* of president]”
- Under synonyms for “function”:
- “**office**, in this connection, refers to the function of a person, **as determined by his position, profession, or employment** (emp. here mine, srf) [the *office* of a priest]” - W.NWD

As there is no word for “office,” no position of authority is to be derived from this word in the translation. It refers simply to the **duty, responsibility, or function** inherent in being an “overseer.”

(Compare “the office of a priest” W.NWD). Any idea of authority derived from the translation must be derived from the word “overseer.” Together they translate the Gk word *episkopE*.

“Position” (NKJV) - “11. a post of employment; office; job [to apply for a teaching *position*]” W.NWD. Note in this usage, no authority is connoted by the term.

episkopos

“*an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent*; Sept. for ...Judg 9:28; Neh 11:9,14,22; 2 Ki 11:15, etc.; 1 Macc 1:51. **The word has the same comprehensive sense in Grk. writ. fr. Homer Odys....down; hence in the N.T... guardian of souls, one who watches over their welfare:** 1 Pt 2:25...spec. *the superintendent, head or overseer of any Christian church*...Ac 20:28; Phil 1:1; 1 Tim 3:2; Tit 1:7...*” TH (bold mine, srf)
 “In Athens *episkopoi* (pl.) were magistrates sent to outlying cities to organize and govern them.” Zodhaite, CWSO, p. 635.

episkopeo

“*to look upon, inspect, oversee, look after, care for*: spoken of the care of the church which rested upon the presbyters, 1 Pt 5:2...” TH

v. 5

“manage” NASB, RSV, NIV; “rule” KJV, ASV, NKJB - *proistemi*

Note: same word in **v. 4**, “manages.”

- “lit., ‘to stand before,’ hence, to lead, attend to (indicating care and diligence)...” VN
- “2..a. *to be over, to superintend, preside over*...1 Tim 5:17...1 Th 5:12; 1 Tim 3:4 sq. 12.” TH

- **1 Th 5:12** - “**have charge over** (*proistemi*) you in the Lord” **1 Tim 5:17** - “the elders who **rule** (*proistemi*) well”

Note that his ability to “take care of” the church is judged by his ability to “manage” his family.

“will he take care of” (similarly other versions) - *epimelomai*

- “signifies to take care of, involving forethought and provision (*epi* indicating the direction of the mind toward the object cared for)...” VN
- Lk 10:34, 35; 1 Tim 3:5* Lk 10:34 - “took care of him” Lk 10:35 - “take care of him”

Combining vv 1,5,15, it can be seen that the elders’ work is to “**oversee**” the church, “**taking care**” that it is indeed a “**pillar and support of the truth.**” This would involve its teaching, worship, practice, and the lives of its members. **This would necessitate men of the character here described**, who by their character, teaching, and example would be able to exercise their rule “with all dignity.”

To accomplish this task, some of the “work” involved would be:

- Gaining and maintaining a knowledgeable faith - see **vv. 15b, 16**
- Sacrificing to exercise care
- Vigilance
- Diligence
- Perseverance

(compare these with “managing” his family)

1 TIM 5:17-18

“double honor”

- “honor” used to include support: **Mt 15:6; 1 Tim 5:3-4ff**
- Lord used this phrase of support: **Mt 10:9-10; Lk 10:7**
- Scripture quoted here used by same writer in justification of preacher’s support, **1 Co 9:9...14**

- “double” = Hebrew idiom for liberal, complete, abundant
- **2 Ki 2:9; Dt 21:7; Isa 40:2; 61:7; Jer 16:18; 17:18; Zech 9:12**
- I.e., it is right and good that dedicated hard working elders be amply supported. This is GOD’S plan.

“especially those who work hard at preaching and teaching”

- a. **NOT that some elders are not expected to teach** (Macknight and Hendriksen, Presbyterians, make a distinction between RULING and TEACHING elders. Meyer, Vincent, Lenski deny it. Evidently not a grammatical matter.)
- 1) “apt to teach” **3:2**
 - 2) “that he may be able both to exhort...and refute” **Tit 1:9**
 - 3) “I showed you...” **Ac 20:35 → vv. 18-27**

b. **Wrong contrast:**

“Ruling elders” (rule only) vs. “Teaching elders” (who rule AND teach)
 (“Elders who rule well”) (“Elders who rule well & work hard at p & t”)

If a contrast in the text, it is found between **vv. 17 & 20:**

Elders who rule well by working hard at p & t vs. Elders who sin (**v. 20**)

- c. **Sugg.: “Let elders who rule well be liberally supported** (you mean ELDERS are to be supported, and that liberally? - may have been news to them, as it is to some of us) yes, especially (adv., modifying “let them be considered worthy”) those who are laboring in t. & p.”
- d. **“especially”** - “adv., *especially, chiefly*, most of all, above all” TH. “**adv.** particularly; mainly; to a marked degree; unusually” W.NWD. Note that it is an **adverb**. Does it modify the verb “Let..be considered worthy” i.e., Let the elders who rule well by working hard at p & t. be especially considered worthy of double honor”? (Note idea of “honor” in context, **vv. 3,9**)
- e. **“work hard”** [“labor,” KJV, NKJV, ASV; “whose work is,” NIV, but “work” is *not* a noun] = *kopiaO kopiaO* - “2. in bibl. Grk. alone, *to labor with wearisome effort, to toil...*of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: 1 Co 15:10; 16:16...**1 Tim 5:17...1 Th 5:12...Ro 16:12...Ro 16:6; Gal 4:11...**” TH

TIT 1:9

- a. “Holding fast the faithful word which is in accordance with the teaching”
 Demands he be a **student of the Word**. Time and dedication to study, meditation, prayer.
- b. “That he may be able...in sound doctrine” Demands he develop a working knowledge of the scriptures
- c. “exhort” NASB, ASV, KJV, NKJV
 “give instruction in...” RSV
 “encourage others by...” NIV
parakaleO (“exhort”) includes teaching, warning, encouragement, comfort.
- d. “refute those who contradict” NASB
 “convince the gainsayers” KJV
 “convict the gainsayers” ASV
 “convict those who contradict” NKJV
 “refute those who oppose it” NIV
elenchO = more than “tell.” Involves *evidence*. To show where one is wrong; to expose error.
NOT an arbitrary, authoritarian decree of orthodoxy.

Lk 3:19 - “was reproved by him on account of Herodias”

See **Mk 6:18**. Not just that he was wrong, but WHY.

Jn 8:46 - “Which one of you convicts Me of sin?”

Mt 18:15 - “go and reprove him in private”

KJV, NKJV - “tell...fault”; ASV, NIV - “show...fault” Involves presentation of “facts” that can be confirmed by witnesses, **v. 16**.

NOTE: The man may not be convinced, **vv 17,18**. This not necessary to “reprove.”

Must be active in as needed. If a man doesn't care enough, not willing to sacrifice enough, or is not courageous enough, to do these things, **he is not qualified regardless of his character and knowledge!**

HEB 13:17

“keep watch over your souls” NASB [Similarly KJV, NKJV, ASV, RSV, NIV]

agrupneO - “to be sleepless (from *agreuO*, to chase, and *hupnos*, sleep)...the word expresses not mere wakefulness, but the watchfulness of those who are intent upon a thing.” VN

Meiosis (also called litotes, *lit'e-tEz*)

“this would be unprofitable for you” - disastrous!

Note **Ezek 3:17-21! 33:1-9**

JAS 5:14-15

Not physical illness and literal oil (see notes below)

- Anointing with oil may have found use for wounds, **Lk. 10:34**, but not going to help with flu, heart trouble, or cancer!
- Anointing with oil not suggested or alluded to by Paul in later letters when writing about dear brethren with physical illnesses in churches where there were elders
 - Timothy – **1 Tim 5:23 (5:17; Ac 20:17)**
 - Epaphroditus – **Php 2:27-30**. Note: Ephaph. sick at Rome ... elders there? **Rom 15:14** (mature brethren); **16:3f** (list of distinguished brethren, e.g., **vv. 3,7,13**). Apostolic practice (**Ac 14:23; Tit 1:5**) + mature brethren = probability of elders.
- This “sickness” associated with temptation (“if he has committed sins”) and sins (“confess your sins”). Not all sickness is (**Job; John 9:2-3**). In fact, it would be a mistake to assume if there is physical sickness it is due to spiritual weakness and sin (**Php 2:25-30; 1 Tim 5:23; 1 Co. 12:7-9**).

Suggestion: One is weak (“sick” *astheneO v. 14*) and weary (“sick” *kamnO v. 15*) and needs his spirits lifted (“oil of gladness”). The concern and prayer of his spiritual leaders (elders) will “restore” his spirit, and if he has committed sins in his weakened state, he needs to confess them to the elders (“one” – the one who sinned – to “another” – the elders who came to pray with and for him) that he might be forgiven. Supporting this idea ...

- the incongruity of interpreting of physical sickness (see above)
- “sick” (*astheneO v. 14*) can and is used of *spiritual* weakness, and that in contexts discussing elders' work, **Ac 20:35**. See also **1 Th 5:14**.
- “sick” (*kamnO, v. 15*) can and does in its other two occurrences in the NT (**Heb 12:3; Rev 2:3**) refer to *spiritual* weariness
- the sickness is associated with sin
- “anointing him with oil” is appositional to “the elders ... pray over him” – this concern and prayer by his leaders is *how* he is spiritually refreshed (“anointed with oil”)
- Elders, due to their age, spiritual maturity, and character qualifications, should be the ones qualified to deal with *spiritual* weakness

“sick” v. 14 – *astheneO*. See notes above under Acts 20:35. [astheneO](#). In Rom 8:26, “weakness” *astheneia*, is that which causes us not to know how to pray as we ought...maybe such “weakness” good reason for calling elders to pray for you?! Heb. 4:15, “weaknesses” *astheneia*, is associated with temptation...This man in James may need to confess sins! As this “sickness” was associated with temptation (“if he has committed sins”) and sins (“confess your sins”), it favors the idea that this sickness was spiritual. While there were times God did afflict men with illness due to sin, and while the guilt of sin can cause illness, it would be a mistake to conclude that because one is sick, he is also a sinner (Job; John 9:2-3; 2 Cor. 12:7; Php. 2:25-30; 1 Tim. 5:23)

Elders’ work is primarily *spiritual*, not physical (Ac. 20:17-35; 1 Th. 5:12; 1 Tim. 3:1...15; Heb. 13:15). Secular tasks were assigned to special servants, or “deacons,” Ac. 6:1-6. Unless this passage is discussing elders ministering to folks for physical illness, the only time we read of elders working with material things is in the distribution of funds for the needy saints, Acts 11:27-30. And if like Acts 6, they might well turn that over to the deacons.

Timothy had stomach problems, 1 Tim. 5:23, and there were elders in Ephesus, 1 Tim. 1:3, Ac. 20:17. Why did Paul not advise Timothy to call for them to pray and “anoint him with oil” so he could get well, instead of advising him to drink a little wine? Epaphroditus was “sick to the point of death,” Php. 2:27-30. Again, there were elders in Philippi. Php. 1:1. Same point as above.

“Oil” was used for a number of things, among which was medicinal use, Lk. 10:34. However, it is figurative in the following: Psa. 23:5 of being chosen and blessed, or of gladness; Heb. 1:9, of gladness; Isa. 61:3, of “gladness instead of mourning” due to spiritual salvation (Lk 4:18). Compare the following:

“...be baptized, and wash away your sins, calling on His name.” Acts 22:16

“...pray over him, anointing him with oil in the name of the Lord.” Jas. 5:14

In the first passage, does “wash away your sins, calling on His name” explain what happens in baptism or is it to be separated from it? Explaining that by being baptized one is appealing to Christ for the forgiveness of his sins. Is it possible that “anointing him with oil in the name of the Lord” is explaining what happens when the elders pray for this person — phrases in apposition to one another? Yes. Either that the prayer of these godly men lifts his spirit which is weary with gladness at their concern and God’s favor, or, referring to the spiritual “healing” that effective fervent prayer can have, vv. 16,17.

“Anointing him with oil (aleiqantev elaiwi). First aorist active participle of aleifw, old verb, to anoint, and the instrumental case of elaion (oil). The aorist participle can be either simultaneous or antecedent with proseuxasywsan (pray).” RWP. Note NASB footnote, “Lit., *having anointed*.”

Should someone want to make a point about the difference in the words in Heb 1:9 (*chrío*) and Jam. 5:14 (*alieiphO*), saying that the word in James is used in profane settings (thus implying physical sickness) while the word in Hebrews is used in sacred settings (this based on Trench), Vine points out that the word used in v. 14 “is a general term used for an anointing of any kind” and says, “Note: The distinction referred to by Trench (Syn. xxxviii), that *alieiphO* is the mundane and profane, *chrío*, the sacred and religious word, is not borne out by evidence. In a papyrus document *chrisis* is used of ‘a lotion for a sick horse’ (Moulton and Milligan, Vocab. of Greek Test).”

“sick” v. 15 - *kamnO* - “primarily, to work, hence, from the effect of constant work, to be weary, Heb. 12:3...Jas. 5:15...The choice of this verb instead of the repetition of no. 1 (v. 14...[*astheneO*, srf]), is suggestive of the common accompaniment of sickness, weariness of mind (which is the meaning of this verb), which not infrequently hinders physical recovery...” VN. “1. *be weary, fatigued...in spirit*...Here we may think of a weariness of the soul...But another interpretation may perh. be derived from Diod. S....= be tired or weary of the continued succession of the wars. Then the *kamnontes tE psuchE* [weariness of the soul, srf] would be not the weary in spirit but those who are tired of living (as in Job 10:1)...” A&G. Note: A&G have Jas. 5:15 under the second defin., “2. *be ill*” The only occurrences of the word in the NT are Jas 5:15, Heb. 12:3, “grow weary,” and Rev. 2:3, “grown weary” — in both cases of *spiritual* weariness. Compare Dan. 8:27, where he was “exhausted and sick” about the ram and goat vision ...10:1-3, still mourning, he did not anoint himself with oil.

Heal miraculously? If so:

- Would not need the oil
- More power than apostles, for they could not heal just to heal – **1 Tim. 1:3...5:23; 2 Tim. 4:20.** Miracles to confirm word.
- Why elders? Miraculous powers not unique to them.
- Temporary hope for the sick – miracles ceased.

1 PT 5:1-4

Basis of the exhortation:

- “Fellow elder” - common responsibilities, problems, feelings
- “Witness of the sufferings of Christ” - apostolic authority. **Ac 2:32; 3:15; 5:32; 10:39,41**
- “Partaker of the glory that is to be revealed” - reward See **1:7; 4:13; 5:4**

Setting of the exhortation:

“Therefore” [NASB, ASV, RSV = “So”] - context, **3:13-4:19.. 5:8-10.** Suffering, and the attendant temptations, problems, responsibilities, etc. See the need for “shepherds.”

The exhortation:

- “**Shepherd**” NASB, NKJV, NIV; “Tend” ASV, RSV; “Feed” KJV Duties of? **Ezek 34:1-16; Ps 23**
- A *particular* flock, the one “**among you**”
Ac 14:23; Ac 20:17,28; Phil 1:1
- As good shepherds:
 - **Voluntarily** - “not under compulsion, but voluntarily” (Note **1 Tim 3:1; Ac 20:35**)
 - **Devotedly** - “not for sordid gain, but with eagerness” (Note **1 Tim 5:17-18 & cmpr Jn 10:11-13**)
 - **Exemplary** - “nor yet as lording it over those allotted to your charge, but proving to be examples to the flock”
(Shepherd *leads*, sheep *follow where he has gone before*. Cmpr **Mt 23:4.**)
- Note the “not...but” in each of these.

Motivation of the exhortation:

Approval, reward and example of the chief Shepherd, vs 4 **Responsibility, motivation, and example** for under shepherds. (On example: see **Ps 23**)

Special notes:

VS 1

“*Therefore*” NASB, ASV (“so,” RSV) = *oun*

1. Not in Textus Receptus, KJV, NKJV, NIV
2. *oun* - “indicating that something follows from another necessarily; [al. regard the primary force of the particle as confirmatory or continuative rather than illative...]” TH. Context determines.
3. Note - suffering still being discussed in **5:8-9.**

VS 2

“which is among you”

1. “*en humin*”
2. *en* implies a connection of some sort. Whether it be of *presence*, or of *fellowship*, it does not say.
3. Note **v. 1**, “among you” = *en humin*. Now compare **ch 1:1**, “aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithinia” - regions, not cities.
4. One might say, “Now, here are some elders in Galatia, and they are told to oversee the flock ‘among them’ - in Galatia.” But note that elders were appointed in a local church (Ac 14:23, “in every church”) to oversee that church (Ac 20:17,28). Elders do not exist except in a relationship to a local church. This Peter takes for granted they knew.
5. But, consider further:
 - a. “the elders among you I exhort...shepherd the flock which is among you (in Galatia).” But, WHICH elders in Galatia? Lystra? Derby? Iconium? (See **Ac 14:21...23**). Would he tell the elders at *Lystra* to oversee *Galatia*? What about the elders at Iconium? Who’s supreme?
 - b. “the elders among you (in the local churches where they were appointed), shepherd the flock of God among you (in the local church where they were appointed)...”
 - c. Which (“a” or “b”)
 - 1) Better harmonizes with rest of Scripture?
 - 2) Has less difficulties? Which would the people to whom it was written have no difficulty understanding as to *who* was to rule *where*?
6. Greek interlinear: “the among you flock.”
7. Compare: to a convention of mayors, “Govern the community among you.”

“compulsion” - *anankastos*, adv. 1 Pt 5:2*

1. *anankazO*, verb - “denotes to put constraint upon (from *anankE*, necessity), to constrain, whether by threat, entreaty, force or persuasion” VN. That it may include constraint by persuasion or entreaty is seen in its use in Mt 14:22, Gal 2:14 (by example). TH also says it may refer to constraint by entreaties, persuasion. **Men should certainly not have to be forced to be elders, but neither should they have to be “nagged” into being elders, or serving, once appointed!** They should desire the work and count it a blessing, **1 Tim 3:1, Ac 20:35**.

“with eagerness” NASB; “eagerly” NKJV; “of a ready mind” KJV, ASV - *prothumOs*, adv. 1 Pt 5:2*

1. willingly, eagerly, freely” Gngrch
2. By means of the contrast (“not for sordid gain”), this word points to the eagerness one would have due to his devotion to the work, not the pay. Elders could, and evidently were, supported, text and **1 Tim 5:17-18**.

VS 3

“lording it over those allotted to your charge” NASB

“being lords over God’s heritage” KJV

“lording it over the charge allotted to you” ASV

“being lords over those entrusted to you” NKJV; similarly NIV

“domineering over those in your charge” RSV

1. *katakurieuO* - “become master, gain dominion over, subdue..Ac 19:16. Be master, lord it (over), rule..Mt 20:25; Mk 10:42; 1 Pt 5:3*” Gngrch. Similarly TH, VN. “...the prefixed *kata* intensifies

the idea of *kurieuein*: ‘to exercise a sway, by which violence is offered to those who are under it.’” Meyer

2. In **Mt 20:25 & Mk 10:42** it is contrasted with serving, to rule for self-glory and gain as opposed to rule for the welfare of the governed. See vv in context.
3. **Num 16:13** is rendered “lord it over” in NASB, NIV. KJV, ASV, NKJV, RSV render “make yourself a prince over us” or very similar. It is not this Grk. word in LXX. However, the idea of “lording it over” is in the context. See **vv 12-14**, and esp. Moses’ response in **v. 15**. He WAS a “ruler and prince” by God’s appointment, **Ac 7:35**.
4. **Ezek 34:4**, “but with force and severity you have dominated them” is a similar statement. But here it is again in contrast to seeking their welfare, **vv 2-4**. These shepherds used their position for their own benefit.
5. In **2 Co 1:24**, *kurieuO* is translated “lord it over” (*kurieuO* also in **Lk 22:25**). Here is in contrast with being “workers with you for your joy.” Note that this is NOT a denial of his apostolic authority.
6. Here it is **contrasted with being examples**, ruling by *leading*. Note that a true shepherd *leads* the flock, and they *follow* (“examples”), going where he has gone before. (See **Jn 10:4**). His is not to uncompassionately and dictatorially issue edicts he himself is not willing to keep (and designed to further his own glory or gain?). Cmpr **Mt 23:4**.
[Note that the word was not always used with a bad connotation, e.g., **Gen 1:28; Jer 3:14**, LXX.]
 - Does he exhort to Bible study? Then let him be a diligent Bible student.
 - Does he encourage right priorities? Then let him demonstrate sacrifice for the kingdom.
 - Does he commend hospitality? Then let him open his home. Does he warn of neglecting the family? Then let him be a
 - devoted husband and father.
 - Does he advocate men to develop themselves into teachers? Then let him be active in teaching.
 - Does he support individuals evangelistic activity? Then let him have home studies.
7. “charge” is literally “charges,” plural. “‘The charges,’ ‘the lots,’ or ‘the allotments.’” RWP. NASB fnt on “those allotted to your charge” - “Lit., *the allotments*.”

klEros - “a lot; i.e...2. what is obtained by lot, allotted portion:...of persons, *oi klEroi*, those whose care and oversight has been assigned to one [*allotted charge*], used of Christian churches, the administration of which falls to the lot of the presbyters: 1 Pet 5:3...” TH *Parallel with “the flock.”* Thus, “charges” refer either to the individual members of each flock, or of each flock as a whole, under the respective oversight of its elders.

Note that the work is **not assumed, but assigned**. Cmpr. the OT allotting of land, TH, under *klEronomeO*, *klEronomia*. If some work does not pertain to *that flock* “among them” (the one allotted to them), they have no Divinely authorized oversight!

8. “From the adjective *klErikos* come our cleric, clerical, clerk. Wycliff translated it here ‘neither as having lordship in the clergie.’” RWP. Here “clergy” was the flock, but today “clergy” is used of the “pastors.”!

VS 4

“Chief Shepherd” - *archipoinEn*

Indicates pre-eminence, like *archiereus* = chief priest (**Mt 2:4; Mk 8:31**, etc), *architelOnEs* = chief publican (**Lk 19:2**), *archisunagOgos* = ruler of the synagogue (**Mk 5:35**, etc), *architriklinos* = ruler of the feast (**Jn 2:8**). Compare **Gen 47:6; 1 Sam 21:7**.

Here is **motivation**: As they have shared in His work - shepherding God's people with its attendant responsibilities and sorrows - they shall share in His glory (note **v. 1**, "...also a partaker of the glory that shall be revealed").

Also implies **responsibility** as under shepherds. Note: So shepherd the flock (as **vv 2-3**) "and" (**v. 4a**) when Chief Shepherd appears ye shall receive crown of glory. (See Freeman, p. 469)

Reminds of **perfect example** of being a shepherd - i.e., the "good shepherd." He seeks the welfare of the sheep, **Jn 10:1-6**, lays down his life for the sheep, **Jn 10:11-13**, his compassion for the distressed and scattered sheep, **Mt 9:36**. See **Ps 23**; Ezek 34:11-16.

Note: **No mention** of any **earthly** "chief shepherds" and this written by Peter.

"appears" NASB, KJV, NKJV, NIV - *phaneroO*

"shall be manifested" ASV

"The true meaning is to uncover, lay bare, reveal...To be manifested, in the scriptural sense of the word, is more than to appear. A person may appear in a false guise or without a disclosure of what he truly is; to be manifested is to be revealed in one's true character; this is especially the meaning of *phaneroO*, see e.g., Jn 3:21, 1 Co 4:5, 2 Co 5:10-11, Eph 5:13." VN under "manifest" and "appear."

If this be the significance here, note in accord with the context of 1 Peter, Christ was a suffering Christ (**1:11,19-20; 2:4,21-25; 3:18; 4:1,13**), yet he was experiencing that which was necessary to bring him to glory, which he now possesses (**1:11c,21; 2:7; 3:22**). Regardless of how the world may view him, when He returns he will be "manifested" as he really is. And such holds hope to those who are following in his steps (**2:21; 3:15...18; 4:1; 5:1**).

"the unfading crown of glory"

"Crown" - *stephanos*. Not *diadEma*, royal crown. "One of the words is *stephanos*. It was the crown given to the victor in the Greek athletic games, the runner who first crossed the goal, the athlete who hurled the discus farthest, the wrestler who pinned his opponent to the mat. It was given to the servant of the State whose work deserved to be honored. It was worn at marriage feasts. A *stephanos* was therefore a symbol of **victory**, of **deserved honor**, and of **festal gladness**. The crown was woven of oak leaves, of ivy, of parsley, of myrtle, of olive, of violets, of roses." Wuest, Bypaths, p. 61. (emp. mine, srf)