

Oakwood Community Church
Elders' Retreat
"Pastor The Flock"

1 Peter 5:1-4 "Therefore, I exhort the elders (presbuteros) among you, as your fellow elder (sumpresbuteros) and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, {2} shepherd (poimano) the flock (poimnion) of God among you, exercising oversight (episkopeo) not under compulsion (anagkastos), but voluntarily (hekousios), according to the will of God; and not for sordid gain (aischrokerdos), but with eagerness (prosthumos); {3} nor yet as lording (katakurieuo) it over those allotted (kleros) to your charge, but proving to be examples (tupos) to the flock (poimnion). {4} And when the Chief Shepherd (archipoimen) appears, you will receive the unfading crown of glory."

In this passage the Apostle Peter exhorts the elders of all the churches that he is addressing in this letter to pastor the flock. These include the churches throughout the regions of Pontus, Cappadocia, Asia, and Bithynia. There were many cities in each of these regions. This would include cities like Ephesus, Colossae, and Antioch.

(1 Peter 1:1) "Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen"

Some of the people most in need of encouragement and stimulation are pastors. Pastors pour themselves into the flock. It is a 24-7 job and pastors give and give and give. Elders need to be on the receiving end as well. I saw a statistic a couple of years ago about the number of pastors leaving the ministry every year. It was staggering. In America alone, there were over ten thousand men leaving the ministry each year. Why? Because they were discouraged.

The Apostle Peter addresses the elders in the various churches. There is something in the epistle for everyone and Peter takes the opportunity to address the elders. Apostles helped lay foundations in the churches. They also have the responsibility and privilege of ordaining elders in churches.

(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,"

Even though Peter is an Apostle, he puts himself on a level playing field with the elders in the various churches. He addresses them as a fellow elder. Apostles had a

unique ministry gift and calling. We know in Ephesians 4:11 that the Lord gave some as apostles, some as prophets, some as evangelists and some as pastors-teachers. You will notice that elders are not mentioned in this group of ministry gifts to the church. These gifts were given to the church to equip the saints for the work of service. These men will very often serve as elders in their local church.

(Ephesians 4:11) "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers."

There is some confusion about the calling of pastors. Many people think that only pastors pastor. Peter was an apostle and yet he was also an elder in the church at Jerusalem. It is important to make a distinction between the governmental office of elder and the ministry gifting that the Holy Spirit has given you.

God may have given you the gift of mercy and then set you in as an elder in the church. He may have given you the gift of prophecy and then called you to pastor. The Lord may have given you the gift of organization and called you to be an elder. Do you know that churches need people in leadership with the gift of organization? The larger the church the more important this gift becomes. The Lord may have given you the gift of leading and then called you to be a pastor.

There is another side to the coin as well. He may have gifted you as a teacher, prophet, evangelist, or leader and not call you to be an elder in the local church. Not every mature man is called to be an elder in the local church.

How can you determine if you are called to be an elder? Let's take a brief look at some of the fingers that point to the call to be an elder. The first finger that points to the call can be found in the letter that Paul writes to Titus. He tells him to set in order what remains and ordain elders in every city as he directed. The apostle Paul was mentoring Titus. Titus was a young apostle and Paul is giving him instructions and qualifications for an elder so that he will have some practical guidelines to help him choose. In this case Titus is looking at the men and determining if they meet the qualifications.

(Titus 1:5-9) "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, {6} namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. {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, {8} but hospitable, loving what is good, sensible, just, devout, self-controlled, {9} holding fast

the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict."

The qualifications are 1) that a man must be above reproach in his family life and in his character; 2) that a man be strong in God's word.

The second finger which points to the call to be an elder can be found in the epistle Paul writes to Timothy. In 1 Timothy 3 he gives him some guidance about ordaining elders as well. Timothy was another young apostle that Paul was mentoring. The list of qualifications is almost identical to what he gave Titus. The approach is very different. In this case he starts by saying if any man aspires to the office of overseer, it is a fine work he desires to do. Timothy is not looking at men to set them in as elders. He is holding up the bar for men to look at. Guys, here it is. If you aspire, desire, want, have a passion to become a pastor, here are the qualifications that you must have to be considered. Do you see the difference?

(1 Timothy 3:1-7) "It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. {2} An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, {3} not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. {4} He must be one who manages his own household well, keeping his children under control with all dignity {5} (but if a man does not know how to manage his own household, how will he take care of the church of God?); {6} and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. {7} And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil."

Here, the qualifications are very similar to the list in Titus. 1) A man must be above reproach in his family, his character, and his reputation. 2) He must be able to teach. 3) He must be a good manager.

We find the third finger in Acts 20:28 when Paul tells the Ephesian elders to be on guard for themselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God. In this case we see the Holy Spirit is the one that makes overseers. In every case in the New Testament where leaders are being set into office, there was fasting and prayer accompanying the ordination. It is important to know that the Holy Spirit has called you to be a pastor. It is important to know for certain that you have been called to this office.

(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."

One reason that there may be so many people leaving the ministry is that many of them were not called to be pastors. They may have a desire, but they may be lacking confirmation from the Holy Spirit and apostles.

There are two other fingers that should be considered in the calling of elders. One is the senior elder or set man. The leader of the presbytery and the other elders should bear witness about a man becoming an elder. Additionally, the congregation should sense the call of God on the man. If the sheep won't follow a man, it is a pretty good indication he is not a shepherd to those sheep. Jesus, who is described as the Chief Shepherd, said My sheep hear my voice and follow Me.

(John 10:27) ""My sheep hear My voice, and I know them, and they follow Me;"

You will notice that I am using several words interchangeably when I am referring to elders. The reason is clear. The office of overseer and elder are one and the same. Overseers and elders are charged with pastoring or shepherding the flock. Let's take a quick look at these three words.

In 1 Peter 5:1-2, Peter exhorts the elders to shepherd the flock of God, exercising oversight. The word elder is presbuteros in the Greek. The word for shepherd is poimano, which is the same word for pastor. The word for oversight is episkopeo. All three of these terms are referring to the same office.

(1 Peter 5:1-2) "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, {2} shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;"

We saw in Titus 1:5 that Paul refers to the office of elder. In 1 Timothy 3, Paul refers to the office of overseer. In Acts 20, we found that the elders were made overseers by the Holy Spirit. They were charged to shepherd or pastor the flock.

Looking at the three different words give us a fuller understanding about what pastoring is all about. It is like looking at different sides of a diamond. The term elder (presbuteros) means an older person. It refers to the spiritual maturity and

character of the office. Some churches have a rule that elders must be over 40 years of age. I don't see this in my studies. I believe Timothy and others were younger than 40. Jesus was only 30 when He began His public ministry. It is the spiritual maturity of the believer and the character of the man that qualifies him for the office.

If we look at the use of the word elder in the Old Testament, we can gain a fuller understanding of its meaning. It was the elders who were known as leaders in Israel. They were the political leaders in the community. They were also the legal authorities. People brought matters to the attention of the elders, who would gather at the city gates, the place where town meetings and judicial matters were settled.

However, there is a change in the use of elder in the New Testament. The elders in the New Testament were ordained and held an official office in the church. There are specific requirements given, which were not given in the Old Testament.

The second term, overseer (episkopeo), speaks more about the work that the elder does. Elders oversee the flock. It is extremely important to understand what the Lord wants elders to oversee in a congregation.

Our first thought might be that it is the ministries of the church that we oversee. In 1 Peter 2:25 we find that Jesus is referred to as the Shepherd and Guardian of our souls. The word Guardian is episkopos in the Greek. Jesus, as a Shepherd, oversees our souls. We, as elders, need to oversee the souls of the sheep in the flock. All through the Psalms we find that the Lord is watching over and caring for our souls.

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

Psalms 23 is a great example of a Shepherd caring for the souls of the flock. He leads the sheep beside still waters where their souls can be put to rest. He makes them lie down in green pastures. In other words, he makes sure they get their rest and that they are well fed. The Shepherd restores the souls of the sheep. The Shepherd gives guidance in the paths of righteousness. The Shepherd walks with the sheep, giving them courage, comforting them and giving them security. As overseers, we oversee the souls of the sheep.

(Psalms 23) "(A Psalm of David.) The LORD is my shepherd, I shall not want. {2} He makes me lie down in green pastures; He leads me beside quiet waters. {3} He restores my soul; He guides me in the paths of righteousness For His name's sake. {4} Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff,

they comfort me. {5} Thou dost prepare a table before me in the presence of my enemies; Thou hast anointed my head with oil; My cup overflows. {6} Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever."

Another reference to what it means to be an overseer is found in Hebrews 12:15-16. We are told to see to it that no one comes short of the grace of God, that no root of bitterness springing up causes trouble and by it many be defiled. The word see to it is the word episkopeo. Episkopeo is the verb and refers to the act of overseeing, whereas episkopos is the noun and refers more to the office.

(Hebrews 12:15-16) "See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; {16} that there be no immoral or godless person like Esau, who sold his own birthright for a single meal."

There are four specific things that the writer tells us to oversee. 1) In our watching over the flock, we are to make sure no one comes short of the grace of God. The grace of God could refer to many things. We receive salvation by grace, not by legalistically following the law. We need grace to go through situations in our life, especially difficult ones. We need grace as in the ability and desire to accomplish God's will. We are to make sure that people have plenty of grace.

2) Then, he adds that we are to make sure that no root of bitterness springs up causing trouble and for many to be defiled. We need to watch over the flock to make sure that relational difficulties are worked out. We need to be peacemakers. We need to set the pace in working out relational problems. We need to give instructions to the flock in forgiveness and how to handle conflict. We need God's wisdom as we oversee the flock in this area.

3) Next, elders need to oversee the flock to make sure that there are no immoral people in the flock. Paul addressed the Corinthians because they were allowing immorality in the church. If the elders in Corinth had given proper oversight, Paul would not have needed to address the issue like he did.

Are there people living in immorality in the church? Are there people living together outside of marriage? Are there people behaving immorally with one another. As overseers, we must address these issues. It is part of the charge that we have been given.

4) We are to make sure there are no godless people like Esau in the flock. One of

the best ways that overseers can do this is through the membership interview that you do when people come forward to join the church. We need to verify that they believe and have confessed Jesus as Lord of their life, that they have put their trust in the Lord for their salvation.

We have looked at elder and overseer. The third word that is used interchangeably for the office of elder or overseer is the word pastor or shepherd (poimano). This refers again to the function of the elders. Pastors care for the sheep. Pastors or shepherds lead and feed the flock. Pastors teach the flock. The KJV uses the word feed the flock instead of shepherd the flock. The same Greek word poimano is used. They just translated it feed, because that is one of the primary functions of a pastor.

(1 Peter 5:2 KJV) "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;"

The chief difference in the qualifications for an elder and that of a deacon is that elders must be able to teach. They must have a good grasp of God's word. Deacons are not required to teach, but they must have good character. Elders need to be strong in God's word. They must enjoy teaching the word of God. They must give themselves to studying God's word.

(1 Timothy 3:2) "An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,"

(Titus 1:9-11) "holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict. {10} For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, {11} who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain."

In this passage Peter gives a brief but powerful exhortation to the elders in the various churches. Specifically, he charges them to shepherd the flock. He uses three different comparisons in his charge. He speaks about the mind set of a pastor, the motive of a pastor and the method of a pastor.

Peter uses a negative comparison to introduce the positive action. He says not under compulsion, but voluntarily. Next he says not for sordid gain, but with eagerness. Finally, he says not lording, but proving to be examples. We are going to look at these three areas today.

1. **The Mind Set of a Pastor.** Peter exhorts the elders to shepherd the flock of God among them, exercising oversight, not under compulsion, but voluntarily. There is a contrast of compulsion and voluntary. Compulsion means that you are being forced to do it. Someone is making you do it.

(1 Peter 5:2) "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;"

Peter is saying that shepherds need to shepherd the flock because they want to. They have a desire to pastor. When Paul wrote Timothy about the qualifications of an elder in 1 Tim 3, he opens with "if any man aspires to the office of overseer, it is a fine work he desires to do."

(1 Timothy 3:1) "It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do."

The word aspires in the Greek is oregomai and it literally means to stretch oneself or to reach out after something, to covet or to desire. The picture of a man literally stretching his arms out for something in order to reach it signifies a yearning desire for it. This is consistent with what Peter says about not under compulsion but voluntary.

G3713. oregomai, or-eg'-om-ahee; mid. of appar. a prol. form of an obsol. prim. [comp. G3735]; to stretch oneself, i.e. reach out after (long for):--covet after, desire.

One thing that Peter is NOT saying is that the position is on a voluntary basis. It would not be proper hermeneutics to interpret this as voluntary. The word voluntary must be interpreted in its context, which is a comparing it with doing it under compulsion.

2. **The Motive Of A Pastor.** The second part of Peter's exhortation to the elders to pastor the flock deals with their motive. A pastor's motive must not be for sordid gain.

(1 Peter 5:2) "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;"

Many pastors will not experience this temptation because their churches make sure of it. We have a mind set in the church that pastors should be paid minimum wage. Paul goes to quite some length speaking about pastors getting paid.

Paul shares in 1 Tim 5 that elders who rule well should be considered worthy of double honor, especially those who work hard at preaching and teaching. Double honor means paid double or paid very well. The word honor is often used to indicate money.

In Proverbs we are to honor the Lord with our wealth and the first of our produce. In the book of 1 Timothy Paul has just finished speaking about honoring widows who are true widows. He is not talking about having them sit in an elevated pew in the front of the church. He is talking about having the church financially support them. When he gets to the elders who rule well, he says give them double honor or pay them well. Make sure their needs are adequately met. They are not to be in financial hardship while they are threshing.

(1 Timothy 5:17-18) "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. {18} For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages.""

(Proverbs 3:9-10) "Honor the LORD from your wealth, And from the first of all your produce; {10} So your barns will be filled with plenty, And your vats will overflow with new wine."

Paul continues with this thought in 1 Corinthians when he addresses money there. He says "who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?...You shall not muzzle the ox while he is threshing."

(1 Corinthians 9:6-19) "Or do only Barnabas and I not have a right to refrain from working? {7} Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? {8} I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? {9} For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." God is not concerned about oxen, is He? {10} Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. {11} If we sowed spiritual

things in you, is it too much if we should reap material things from you? {12} If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ. {13} Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar? {14} So also the Lord directed those who proclaim the gospel to get their living from the gospel. {15} But I have used none of these things. And I am not writing these things that it may be done so in my case; for it would be better for me to die than have any man make my boast an empty one. {16} 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. {17} For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. {18} What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. {19} For though I am free from all men, I have made myself a slave to all, that I might win the more."

Paul goes on to talk about how he preached the gospel voluntarily and did not charge them for it. Paul made tents to support himself. However, he also was taking wages from other churches so that he could preach the gospel at Corinth without taking offerings. He was not saying that he didn't get paid as a minister. Paul was taking the gospel to places where no man had taken it before. He was preaching the gospel without charge to that area. He had support from other churches so that he could do this.

(2 Corinthians 11:8-9) "I robbed other churches, taking wages from them to serve you; {9} and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia, they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so."

Paul made it clear that pastors should be supported by the church. In fact, the temptation could be that they would do this for wrong reasons since they were well taken care of. That is why Paul addresses the motive behind wanting to pastor the flock. It should not be for sordid gain.

I think there is a clear principle here that goes beyond money. Pastors should not use the congregation for personal gain. I have seen pastors get many favors from the people in the congregation. They should be very careful about doing this and taking advantage of anyone.

Peter goes on to contrast sordid gain with the word eagerness or a ready mind as the KJV reads. The word in the Greek is prothumos. Pros means towards and thumos is the word for passion. It means to breathe hard. That can be from being angry or riled up. It is used for being passionate about something.

G4289. prothumos, proth'-oo-mos; from G4253 and G2372; forward in spirit, i.e. predisposed; neut. (as noun) alacrity:--ready, willing.

When you are passionate about something, the money doesn't really matter. I have found that those who are passionate about something usually go the extra mile and do a great job. No one has to motivate them.

When I played golf no one had to make me hit balls. No one had to make me practice putting and chipping. No one had to make me go play golf. I was passionate about playing golf. I can remember one night at the Port Malobar Open, which I won by shooting a 63 in the final round, that Dick Mast and I were out till midnight chipping, putting and hitting bunker shots in the moon light. Dick has been playing the senior tour the past few years, but he and I were passionate about our golf.

When a pastor is prothumos or passionate about what he does, it will not be a grind to go into the office. He will love what he does. He loves to pray with people. He loves to teach people. He loves to counsel people. He loves to be with people. He loves to worship. He loves to study God's word. It is this passion that will help him weather the storms that he will go through.

3. **The Method Of A Pastor.** Peter contrasts lording versus being an example. It is a contrast in the method a pastor uses to lead the flock.

1 Peter 5:3 "nor yet as lording it over those allotted to your charge, but proving to be examples (tuos) to the flock.

Peter charges the elders to rule by example instead of by lording. He is reiterating something that he heard Jesus say several times. They were not to be like the rulers of the Gentiles and lord over the people. Instead, they were to be humble and serve the flock.

(Matthew 20:25-28) "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."''

(Mark 10:42-45) "And calling them to Himself, Jesus said[^] to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. {43} "But it is not so among you, but whoever wishes to become great among you shall be your servant; {44} and whoever wishes to be first among you shall be slave of all. {45} "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."''

It is interesting to look at the way the Lord addresses both Shepherds and Sheep. He tells sheep to highly esteem shepherds. He tells Shepherds to consider themselves as slaves, as servants, as the least.

He tells sheep to obey their leaders. The Greek word obey in Hebrews is peitho, which means to be convinced. Sheep are to allow shepherds to convince them of the truth. Then, they are to submit to the leaders. The Greek word submit in this instance is hupoeiko, which means to yield under or to be weak under or to surrender. The overall context is that sheep are not to be resistant, but to yield and be convinced by their pastors. He tells Shepherds not to use authority, but to prove to be examples. Elders are to lead by example. They are to lead by serving. It is just the opposite of the way that most authority works in the world.

(Hebrews 13:17) "Obey (peitho) your leaders, and submit (hupoeiko) 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 would like to take a few minutes to look at how Peter tells them to lead—by example. The word example in the Greek is tupos. It comes from the word tuptos, which means to strike. The rendered meaning is that it is a die.

There are different kinds of dies, but they are used to create an identical image in another piece of material. The metal used in the die must be harder than the metal being shaped. Elders need to have their lives so like the image of the Lord that people can be shaped by their image. This is a real challenge for church leaders. Unfortunately, when our lives don't measure up, we see the same weaknesses displayed in our congregations.

In addition to being good molds, leaders must be made of a harder material. We must have be strong and not be shaped by those who we are molding. When we help

a man with pornography or lust, we must be stronger than those temptations. When we help a person with gossip, we must not be spreading gossip ourselves. The scriptures speaks to this in Galatians 6.

(Galatians 6:1) "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted."

The word tupos is also translated as a pattern. In Acts 7 Luke describes Stephens message to the Jews and how the Lord directed Moses to make the tabernacle according to the pattern which he had seen. This pattern was the Greek word tupos. Seamstresses use patterns all the time. When I met Karen I was impressed at how she made many of her clothes. She would go to the material stores and browse through all the new patterns. She would find one that she liked and buy it. She would pick out the material and then go to work making the dress. She would pin the material to the pattern and cut out the material. Then, she would sew the dress together.

Acts 7:44 "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern (tupos) which he had seen."

Our lives need to be just like those patterns. People need to be able to pin their lives to the lives of their leaders and cut out all the unwanted material. It is critical that our lives are a true pattern.

Another way that the word tupos is used is for a figure, image or statue: This was something that people could look up to, observe and emulate. In the Greek culture these figures were normally military or political heroes. Many of them were figures of the false gods they believed in. Stephen used the same word tupos in reference to the images of the idols that the Jews had worshiped.

(Acts 7:43) "YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE (tupos) IMAGES WHICH YOU MADE TO WORSHIP THEM. I ALSO WILL REMOVE YOU BEYOND BABYLON."

Overseers need to be like a public statue that people can look up to. Elders need to be heroes of the faith. Pastors need to be men of character who have the respect of the people around them. They need to be men of integrity that people can look up to and emulate their lives.

Another way that the word tupos is used is as a form or manner. When the commander wrote to Felix in Acts 23 telling him about why he was sending Paul to him, it says he wrote a letter having this form. We use form letters all the time in the business world. The form is like a style that is used. It is an example of what to write for a certain occasions or matter.

(Acts 23:25) "And he wrote a letter having this form (tupos):"

The people in our congregations are not going to be clones of ours. Every life is going to be different. However, the letter of their life can be written using our life as a form letter.

Another use of the word tupos in Scripture is as an imprint or scar: A good example of this usage is in John 20:25 when Thomas doubts Jesus' resurrection from the dead. He says he will not believe unless he sees the (tupos) imprint in his hand.

John 20:25 "The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Believe it or not, leaders are going to go through some storms. Leaders are going to have their hand bit by a snake while gathering wood. Leaders are going to live through a shipwreck. Leaders are going to be stoned and left for dead. Leaders are going to be mocked, accused and beaten. Leaders are going to be falsely accused. What do all these things create? They leave scars or imprints. Jesus promised that these things are going to happen to us just like they happened to Him. Leaders are not going to have open wounds, but healed scars or imprints from following Christ. This is all part of the context of the word tupos that Peter uses to exhort the elders.

What are some areas that elders are encouraged to be examples in. Let's look for a minute at what Paul shares with Timothy.

(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."

In this passage Paul uses the word tupos for example. He gives five specific areas that Timothy is to be an example for the flock. He is to be an example in his speech, conduct, love, faith and purity. (KJV has six qualities. Spirit is the 6th area.)

1. Speech. Roughly 30% of Proverbs (God's wisdom) is related to communication. James says that we all stumble in what we say. He adds that if anyone can bridle his tongue, he can bridle his entire body as well.

James 3:1-2) "Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well."

2. Conduct. A second area that we are exhorted to be examples in is in our conduct. Conduct is the way we live. It is our behavior. The KJV refers to it as our conversation. We think in terms of conversation being speech. The original use of the word also included our lives and the way we live. It is our conduct or behavior. Our behavior needs to be an example for the flock. How we behave when we lose at a game is an example for the flock. How we behave when people wrong us is an example for the flock. Our behavior when we do not get our way is an example to the flock. People are watching our behavior all the time to see how we are going to act. Our behavior needs to glorify God and be an example to the flock.
3. Love. The third area leaders are exhorted to be an example in is love. Christians are to be known by their love. Since this is true, Christian leaders need to be even more known by this quality, because everyone else is being molded after their mold. We need to love in our deeds. We need to be loving in our words. We need to love in our teaching. Everything we do needs to be full of love.
4. Faith. The fourth area that elders should be examples in is faith. I am often humbled and challenged by the rebukes that Jesus gave the disciples for their lack of faith. Honestly, I am no different than they were. I ask God to help me in my unbelief. I ask the Lord to increase my faith. I want to grow in my faith. I take God serious about His promises in the Word. Because of that I pray about many things. I have seen God answer some really neat prayers as I have asked Him in faith. We need to be examples of faith. We need to be the pattern that our members can pin their faith to.
5. Purity. The fifth area that leaders need to be an example in is their purity. Purity also means chastity and cleanliness. The Greek word hagneia is used here. The root word is hagnos, which means holy. Our lives need to be holy and pure. There should not be any unwholesome or impure things in our lives. Leaders need to have pure thought lives. Leaders need to have pure motives.

Leaders need to have purity in every area of their lives.

Finally, Peter ends his exhortation to the elders by encouraging and reminding them of two things. First of all, he reminds them that Jesus is the Chief Shepherd. They are not in this by themselves. Jesus is the Chief Shepherd and He is going through everything with them. It is a good thing to know that Jesus is walking through the valley of the shadow of death. His rod and His staff comfort us. Peter acknowledges that the Chief Shepherd is with them.

(1 Peter 5:4) "And when the Chief Shepherd appears, you will receive the unfading crown of glory."

Second, Peter reminds them of the prize that they will receive. They are going to receive an unfading crown of glory. In every endeavor in life, it is good to know that there is a reward. Motivation is a good thing. Farmers would not work hard if they were not going to reap fruit. If it was all work and no reward, they wouldn't spend all the effort to plow up hard ground. They wouldn't toil day and night sowing and watching over their crops. Discouragement would lead them to do something else that would reward them.

None of us would go to work if we didn't get compensated for our labors. We work for rewards. Peter reminds elders that they have some eternal rewards coming their way; they have an unfading crown of glory reserved for them.

Oakwood Community Church
Elders' Retreat
"Pastor The Flock"

1 Peter 5:1-4 "Therefore, I exhort the elders (presbuteros) among you, as your fellow elder (sumpresbuteros) and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, {2} shepherd (poimano) the flock (poimnion) of God among you, exercising oversight (episkopeo) not under compulsion (anagkastos), but voluntarily (hekousios), according to the will of God; and not for sordid gain (aischrokerdos), but with eagerness (prosthumos); {3} nor yet as lording (katakurieuo) it over those allotted (kleros) to your charge, but proving to be examples (tupos) to the flock (poimnion). {4} And when the Chief Shepherd (archipoimen) appears, you will receive the unfading crown of glory."

I. INTRODUCTION (Titus 1:5-9, Ephesians 4:11)

II. Fingers that point to the call of an elder.

The finger of _____ . Titus 1:5-9

The finger of _____ . 1 Tim 3:1-7

The finger of _____ . Acts 20:28

The finger of _____ .

The finger of _____ . John 10:27

III. Definitions and Terms

The word for _____ is presbuteros.

The word for _____ is episkopeo.

Elders oversee _____, not ministries. 1 Peter 5:4, Ps 23

Four Areas Elders Oversee In The Flock. Hebrews 12: 15-16

1. No one comes short of the _____ .

2. No _____ springs up.

3. No _____ .

4. No _____ .

The word for _____ is poimano.

1. **The Mind Set of a Pastor.** 1 Peter 5:2
Contrast between under compulsion and voluntary.

Oregomai means to _____ or to _____.

2. **The Motive Of A Pastor.** 1 Peter 5:2, 1 Tim 5:17-18, 1 Cor 9:6-19, 2 Cor 11:8-9
Contrast between sordid gain and eagerness.

Prothumos means _____ or to _____.

3. **The Method Of A Pastor.** 1 Peter 5:3, Matt 20:25-28, Mark 10:42-45, He 13:17
Contrast between lording versus being an example.

Tupos means a _____. Gal 6:1

Tupos means a _____. Acts 7:44

Tupos means a _____, _____, or _____. Acts 7:43

Tupos means a _____. Acts 23:25

Tupos means a _____ or _____. John 20:25

Six Areas For Elders To Be Examples. 1 Timothy 4:12

1. _____ . James 3:1-2
2. _____ .
3. _____ .
4. _____ .
5. _____ .
6. _____ .

- IV. Closing Motivation 1 Peter 5:4