

1. The apostles were inspired; ministers are not; but the apostles made no distinction between themselves and pastors as far as the work of the ministry is concerned, but spoke of pastors as having the same duties (II Tim. 2:2; I Pet. 5:2), the same authority (Heb. 13:17), performing the same service (I Cor. 3:5); and regarded them fully as their fellow ministers (I Cor. 3:22; Col. 1:7; I Pet. 5:1). Taken from LUTHERAN CYCLOPEDIA, v. 542, CPH, St. Louis, 1954.
2. The Bible speaks of Christian ministers in various terms (e.g., overseers, ministers, pastors, teachers, deacons, elders), indicating the scope of the office (Acts 20:28; I Cor. 4:1; 12:29; Eph. 4:11-12; I Tim. 3:1-2; I Tim. 3:8-13; Tit. 1:5).
3. Christ continues His teaching office through His ministers. They are Christ's undershepherds. Mt. 23:8; I Pet. 5:4; Heb. 13:20.
4. All Christians are priests (I Pet. 2:9; Rev. 1:6), but only some are ministers.
5. A number of times in the NT ministers are told "to feed" the flock or the church. See I Pet. 5:2; Jn. 21:16; Acts 20:28. How does he do that? He uses only the Word of God and especially the means of grace, the Gospel, baptism and the Lord's Supper. The Law cannot give life. Gal. 3:21. But the Gospel is the power of God unto salvation to everyone who believes. Rom. 1:16; Lk. 8:11. Jesus compared the Gospel to seed. Why? Seed contains and gives life.
6. At I Tim. 3:1 Paul calls the office of the ministry a beneficial work. And then in vss. 2-7 he states the qualifications for the holy ministry. This list of qualifications is worth pondering. St. Paul says at II Cor. 3:5-6: "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life." Paul is talking about Law and Gospel. At Rom. 8:2 Paul writes: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." The Law of God could show me only death and despair. The Gospel of God shows me only life, forgiveness and everlasting hope. The Christian minister is not a policeman who forces people with law but rather a pastor, a shepherd, who humbly leads and feeds his flock with the means of grace.
7. It was Dr. Martin Luther who revived the proper understanding and teaching of Law and Gospel. All of the Word of God can be divided into Law and Gospel. Both are the everlasting Word of God. Both are necessary in the life of a Christian. But they differ radically in their purpose and function. The Law of God is that part of the Word of God which tells us what we are to do, what we are not to do and how we are to be. This is summarized in the Ten Commandments. But the Gospel tells us what God, in Christ, has done for our salvation and is still doing. The Law shows us our sins so that we might confess them. After we have been forgiven, the Law becomes our guide, to show us how to follow God's will. The Gospel shows us only the redemptive work of Christ, the forgiveness of sins. The Law kills. The Gospel makes alive. The Law is for impenitent sinners. The Gospel is for penitent sinners.
8. Ezek. 33:7-19 is a beautiful OT passage on the preaching of Law and Gospel. Ezek. 34:1-10 is a good passage on false shepherds and vss. 11-31 is a good passage on the Lord, the true shepherd.
9. Notice that our text begins and ends with everlasting life. The pastor should always think of himself as a partaker in eternal glory and look forward to the unfading, glorious crown.
10. At II Pet. 1:16-21 Peter recounts his experience on the Mt. of Transfiguration. Then he says that the Word of God is even more sure than that experience. We have that Word of God.

## Sermon Outline on I Pet. 5:1-4, Easter II

Theme: PETER ADDRESSES PASTORS IN A THREEFOLD CAPACITY

Introduction: Each flock needs a shepherd. Each congregation needs a pastor. As a shepherd feeds his flock so the pastor feeds the congregation. Just as Jesus at Jn. 10:11-16 distinguished between the hireling and the true shepherd, so Peter, the fellow-elder, gives us the qualifications of a good pastor.

### I-He is Their Fellow-elder

Peter was one of the twelve apostles. God gave us His inspired NT through the apostles. That is why Jesus prayed: "Not only for these do I pray but also for those who will believe through their (the apostles') Word." God gave His Word to the apostles to bring us to faith. That is why Paul said that Christians "are built on the foundation of the apostles and prophets." God gave His Word to apostles and prophets to build the church. But the apostles were not masters over other pastors or the church. The church of Rome claims that Peter was the first Pope and that the Pope is Christ's Substitute on earth. That is false doctrine. In our text Peter calls himself a fellow-elder, a fellow-pastor, not a master but a servant. From his writings it is plain that his role in the Christian church was that of a servant, not of a master. At II Pet. 1:16-21 Peter makes very plain that all of us should follow only the inspired Word of God, Law and Gospel.

### II-He is a Witness of the Sufferings of Christ

Peter had much to learn. Read Mt. 16:13-26. At Caesarea Philippi at first Peter gave a wonderful confession of Who Christ is. But when Christ predicted His suffering and death Peter balked. At this point Christ told Peter that he was Satan's agent. And then Christ spoke to the disciples about what it really means to be a Christian. Slowly Peter learned. But even at Jesus' trial Peter miserably denied his Lord. After he repented Jesus restored him in Jn. 21 and told Peter to feed His lambs and His sheep. Read I. Pet. 2:21-25. There Peter speaks of the suffering and atonement of Jesus Christ. Jesus suffering and death paid for our sins. And He left us an example of suffering too. Peter closes with: "For you, like sheep, had gone astray. But now you have returned to the Shepherd and Overseer of your souls." Peter was a witness of the sufferings of Christ and this was central to his whole preaching.

### III-He Looks Forward to Everlasting Life After a Life of Service

Notice that in the first and last vss. of our text Peter speaks of the glory of everlasting life. He says that he is a partaker of the glory that will be revealed. And he tells the pastors that when Christ, the Chief Shepherd, appears they will receive the glorious crown that will never fade. But then in vss. 2-3 he tells them in three prohibitions how NOT to be a pastor: 1) Not by force but willingly. The pastor should not be forced like a slave with threats. He should do his work heartily, willingly. That is a fruit of faith, a product of the Gospel. 2) He should not work dishonestly but earnestly. We remember how Jesus said at Jn. 10:12-13 that the shepherd is not a hireling, one who works only for the wages. Love is a fruit of faith. It asks for no rewards. 3) He is not a master over those entrusted to him, but should rather be an example to the flock. Read Mk. 10:41-45. There Jesus told the disciples not to be like rulers of this world who rule by force but servants, like Christ Who came not to be served but to serve, to give His life a ransom for many. In this way they will be examples to the flock. Nothing impresses Christians quite so much as the faithful servitude of their pastor.

Conclusion: Our text is quite short but it is one of the best passages in the NT on the duties and attitude of a faithful shepherd of the flock. Study it thoroughly.