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Let's pray.

Our gracious God how we thank you. That by displaying yourself to us in Christ and calling us to yourself. You have put those two words together for us. Gracious God. That you have welcomed us. Back to your glory. In the unmerited, favor of your grace. And that you have committed yourself.

All that you are. Unto us. As our help and as our reward, And that it is. Thereby that we may walk before you and be blameless. Because you owe God are our shield. And are exceeding great. Reward. And so we pray that you would help us. This evening. You know how easily the Lord?

The slips from our minds and our hearts. Especially as we go about in the business of our day. The business of our week. And yet, we look to you for grace. That your spirit would once again, turn our hearts back to you, that He would remove whatever remains of.

Avail from our hearts that you would enable us To see. The shining, the brightness of your glory. By faith in the face of Jesus Christ. And so help us in reading and preaching. And hearing and hearing preached your word. And stirring our hearts up to you by your work.

Help us to call upon your name. To know that we have your ear. To call upon you. And spirit and truth. We ask these things in Jesus name. Amen. First Peter 5 verses 1 through 11, these are God's words. The elders who are among you I exhort. I, who am.

A fellow elder. And a witness of the sufferings of Christ. And also a partaker. Of the glory that will be revealed. Shepherd, the flock of God. Which is among you. Serving as overseers. Not by compulsion but willingly, not for dishonest gain but eagerly Nor as being lords over those entrusted to you.

But being examples to the flock. And when the chief shepherd appears, You will receive the crown of glory. That does not fade away. Likewise you younger people submit yourselves to your elders? Yes. All of you be submissive To one another. And be clothed with humility. For God, resists, the proud.

But gives grace to the humble. Therefore humble yourselves under the mighty hand of God. That he may exalt you in due time. Casting all your care upon him. For, he cares for you. Be sober. Be vigilant. Because your adversary of the devil walks about like a roaring lion seeking whom he may devour.

Resist him. Steadfast in the faith. Knowing that the same sufferings are experienced by your brotherhood in the world. But may the God of all grace. Who called us to his eternal glory by Christ Jesus. After you have suffered a while. Perfect, establish strength and And settle you. To him, be the glory.

And the dominion. Forever. Endeavor. Amen.

Well, we have not been going through 1st Peter 5, but if we Or the book of first peter, but if we had been We would have noted all along the way that this is a book about glory. It begins that way. Reminding the believer of the imperishable glory that christ has earned for us that glory that cannot fade.

Which is, of course. The same glory of whose crown we have read about even in verse 4 of this chapter, And one of the things that is quite plain throughout the entire book of first peter he mentions it at least a half a dozen times as that the path through which the lord jesus brings us to glory is a path that includes suffering in this world.

A path that is marked by suffering in this world. But it's that suffering that to use the phrasing of another apostle. As paul wrote to both the Corinthians and the Romans it is that suffering, that is fading away. The afflictions are what our light and momentary. The glory that christ has earned for us and to which christ is bringing us to, which he has called us by his spirit, which the father has prepared for us from before the world began.

That is eternal and waiting. And so light and momentary afflictions are preparing for us and eternal weight of glory, this of course, does connect to what we heard last week about the putting of sin to death. Because we were reminded that father son and holy spirit that triune god has from before the world began.

Invested planned to display his glory by redeeming us. And a redemption that is not one in which we are forgiven and continuance in But in which we are not only forgiven from sin and delivered from the power of sin, but shall surely be delivered entirely from the presence of sin at the last.

And since god has invested his glory in doing this, he calls us to aim act that glory to, which he has called us, Well, the passage Before us this evening is a passage about how the shepherd and overseer of our souls is bringing us. Back to him to him, we have returned.

You may know that that language comes from the end of chapter 2. That. The lord jesus is our example for suffering. Leaving us an example that we would follow in his steps verse 21 because he has Uh, died for us and committed himself to it, and trusted himself to him.

Who just is justly, bore our sins in his body on the tree and now is producing. Similarly, in us that we having died to sins might live for righteousness. For we were like, sheep going astray. But have now returned to the shepherd and overseer of our souls. And so this these 11 verses describe the path by which our shepherd who has turned us back to himself, The path by which he brings us at last to eternal glory.

He humbled himself. He did not consider equality with god, something to be grasped, but he humbled himself. To bring us to glory. And now he warns us in this passage against clinging to light and momentary glories. That's what pride does doesn't it? We think highly of ourselves, but we are so light and we are so fleeting, how foolish and silly and backwards.

That we would think highly of ourselves. Pride clings to light and momentary glory, but that is not what we were created for. And that is not what we have been redeemed for. We have been redeemed for eternal and weighty glory. And so humility is the order of the day for us.

The lord, jesus brings us through suffering in his wisdom so that we will be Preserved by his grace through humility, and that path of that humble path by which our lord brings us to his glory is one that comes through shepherding. One that comes through submissiveness. And one that comes through suffering.

First then. In verses one through four. The path to glory comes through shepherding. He says the elders who are among you i exhort. I who am a fellow elder. Shepherd, the flock of god. Why was peter willing to be called a fellow elder? Well. In part because that's what he was.

It was just true. There's not a width of the papacy in the new testament because that's an invention of man. Here is the apostle peter to him. Some falsely. Look, as the first pope describing himself as a fellow elder as on the same level as the other elders to him.

He writes, He is willing to be called a fellow elder. Because elders have the highest job in the church. Shepherd, and This is what peter was restored to wasn't. He, he had seen christ's sufferings But do you remember? What he was in the midst of doing. When he began seeing those sufferings.

The elders who are among you i exhort. I who am a fellow elder and a witness. Of the sufferings of christ. You see, he was there. And he was denying him. Denied him three times. Even before. A little girl. Even with Dreadful oaths. And there was the lord jesus.

Suffering. For him. But do you remember when the lord jesus restored? Peter A wonderful breakfast interview by the lake. What he called peter to do. We called peter. To shepherd. Three times just like the denials. He called peter to shepherd and feed. His lambs, his sheep. And so when peter is inviting them to this and reminding them of his own witnessing, the sufferings of christ, he's communicating to the elders of the churches that they have been brought into that ministry, which to, which peter himself was called when he was restored from his sin, when he was brought back in to the, the felt fellowship and, and favor of the lord jesus christ.

When the lord jesus restored him he called him to be a shepherd and that's what elders do. He We had witnessed, christ's sufferings. And this christ who had suffered for him, even when he was doing that. It's he for whom all of or to whom all of the glory belongs and yet god The.

And yet the lord jesus christ, who is our god and savior, the lord. Jesus christ is bringing us to be partakers of his own glory. Men do not glorify themselves, they don't have any glory for themselves. But peter was willing then to be a fellow elder. And christ's way of bringing believers to the glory for which he suffered is, Elders, whose shepherd and oversee.

And so he says, i am a fellow elder and witness of the sufferings of christ. Also, a partake of the glory that will be revealed shepherd. The flock of god, which is among you overseeing. And i know it says serving does overseers here but that's just, that's one word overseeing so shepherd.

Overseeing, and then he gives Uh, three different marks of the sort of shepherding, the sort of overseeing that sees a glorious christ, who suffered for me. And as unwilling, that i would be made glorious in any other way, than by partaking of christ's glory as his servant as his sheep as his flock.

And so, shepherding and overseeing are not the idea of mere men. They are, i the idea of our lord jesus christ, Why are you Presbyterian? And you can answer from the children's song. For the bible tells me, so, Because jesus is the chief shepherd. My chief shepherd and the overseer of my soul.

Has given lesser shepherds and lesser overseers. By whom he takes care. Of me. And so we mustn't have in the church's. Any other organizational structure or church officers or Any sort of thing that haven't been given to us by the one who suffered for us the one of whose glory, we We look to partake.

In just a little while. That's our passage calls it delight delightfully, deliciously. A little while. And so elders, who have christ's glory before them? Setting christ's glory before the flock. This is the way. That the lord jesus has appointed to bring his flocked, his sheep for whom. He the shepherd laid down his life to bring them to his glory.

So what does it look like when elders, do not have their own glory in mind, or before them? But they have christ and his glory before them. Well, there are three things. It doesn't look like and three things that instead it does. The three things are not by compulsion, not for dishonest gain and not as lording over And the three thing, three things that it does look like when elders have christ's glory before them and Therefore, they are setting christ's glory before the flock three things that it does look like is willingly eagerly, and as examples.

So, first, not by compulsion but willingly you remember when israel did not consider Yahweh glorious and yet they were going to worship and they were, they sought to know what he said at the beginning of Isaiah 58. But they saw that worship. As something that was miserable. And so they would afflict themselves they they thought god would be somehow honored by their being miserable that this is what the lord wanted.

And they said, why did we afflict ourselves? And you see it not look at how heavy is the burden you have put up on us so god. Doing it under compulsion. Doing it as a dreadful weight. No elders, who have christ's glory before them? Must see it. As not as a dreadful weight, but a high and great privilege.

To be used by the chief shepherd. For the shepherding of his little lambs, his sheep. His flock, you mean, the flock for which the shepherd laid, down his life, that flock, those lambs. And for this shepherd, I may serve as as an under shepherd among no, not by compulsion but willingly.

The glory of christ induces gladness, in the task of shepherding. And this, of course applies to the home every bit as much as to the church. The the bride whom the lord has Has made as the as the apple of your eye and the sweetest of all of your earthly blessings and the, the husband's task is to be used to set this great glory of christ before her The christ who loved her and gave himself up for her and is sanctifying her.

So she may be presented to him for his glory. Isn't the logic there. Then ephesians 5 with the shepherding that a husband provides. Very similar to the logic here in first peter five with the shepherding that an elder provides Not this dreadful duty. This unbearable weight of having to lead my wife's spiritually.

But this glad high. Privilege. Not by compulsion, but willingly. Desiring, that every duty. That any believer does? They will do in the same way. Let us not consider whether it's Lord's day, keeping like we referred to in isaiah 58 or whatever part you have in the church or whatever part you have in your family and all of the activities that belong day by day to each of our callings.

Let us not consider them dreadful weights. But things that the chief shepherd has assigned us to do unto his glory in enjoyment of his glory and in the wisdom of his plan, how he works all things together. A, a task that is assigned to me specifically in this slice of time in however, it participates in the work that stretches from when he intended to bring his his people to himself and glory.

And when he's secured that glory on the cross, and now he is applying that redemption. And yes. That goes even to. The most unliked chore in your house children. Or that part of your day that you want to get through. So you can get to, whatever else it is that you want to do has been assigned to you.

By the lord jesus, the chief shepherd, who laid down his life and he is bringing you to glory. The way elders. Shepherd should be an example of that. Not by compulsion but willingly, not for dishonest gain but eagerly And the The word that is translated dishonest gain has its emphasis on the shamefulness.

Of this trying to gain for oneself, it. It is most commonly financial wealth related, but any attempt to gain for myself. Uh, whether it's to gain the property of this world, or to gain the praise of others, or influence, or, or whatever it has, How can someone? Before the glory.

Of the lord jesus christ. Want. Want the rubbish of this world or the admiration of others that they might see him as glorious. See, the elder as glorious instead of see the glory of jesus. Such an attitude. Such a desire is shameful. Knowing christ's glory induces selflessness. It induces pointing away from ourselves when it comes to praise and desiring to have christ.

And then whatever else he adds to us. That has his business. But we already have all And we want all to be given. To him. So believers have been given everything. Not by compulsion but willingly and they want to give christ everything. Not for dishonest gain. But to eagerly, And then the last place.

Their shepherding as those who see, the glory of jesus. And who want those for? Whom christ died, the flock for whom christ died. Also to see the glory of jesus. They don't lord over that flock. But they said examples. To the flock examples of humility is, We'll see in a moment.

But these are christ's sheep. For whom christ, did not consider a quality with god something to be grasped, but humbled himself. Who came and did not lord it over them. Like the kings and lords of the nations do. But who was among them as one who serves, and who laid down his life for the sheep, gave his life as a ransom for many as one who serves How?

Inconsistent incoherent. Contradictory it is. For an elder in the church. To lord it over or domineer over. Christs. Lambs. On the same contradiction can occur in the home too. With a husband with his wife. Turning the authority that the lord has given him for her. Good in Genesis 2 into that.

Domineering that came in with the curse. In genesis 3.

Not as lords over them. Why? Well, because they're not yours. You're a steward. The flock doesn't belong to the elders. Doesn't belong to the shepherds and overseers in the beginning of Uh, 1st Peter 5. It belongs to the shepherd and overseer of their souls. The chief shepherd and overseer of their souls.

The end of. 1st Peter 2. And there is And so they are examples to the flock not only as Examples of those who are given their dignity by the lord jesus. So they don't have to raise themselves up and assert their control and, and by sheer power of force, The domineer over others.

But also, as Examples of how to treasure one another. As blood bought lambs. Of the lord of glory. The lord of glory. Was crucified for them. He did not. He did not grasp at his lordship, had added that humanity to make himself low. I could never see such a thing.

Ear could never hear of such a thing. The heart of man could never defies such a thing. And if the and paul says that if they could have done those things, they would have recognized. Who he was and they would not have crucified the lord of glory. But we have a crucified, lord.

And therefore, We must be gentle with his sheep. Whether that's From above as one, who is an authority, not lording it over them or if they are examples to us, If that's the parallel here, in the third couplet, and the third bear here, Doesn't this inform how we treat one another?

That there is a gentleness and a care and a preferring others to ourselves. A refusal to be harsh or gruff or selfless or manipulative. Because this is a blood-bought lamb. Of the lord jesus christ. And so, the elders should be the gentless. In the in the church. And let the dad and the husband strive to be the gentlest in the home.

The tone of every word, the selection of the vocabulary, the manner of interaction. Always communicating. You are. Whom the lord of glory counted. As worth his. Dying for, That is not our inherent value. Inherently, we have the value of being made in his image and that is astonishingly high.

But we have been. Counted, as those. Who are worthy of his blood.

It's his flock. And so his glory induces us to serve those who belong to him and to put others first. He brings us to glory through shepherding, he brings us to glory in the second place through submissiveness. We ought to be willing to consider ourselves younger. The younger here is not a younger's of age because elders here is not an elders of age.

And so younger submitting to elders. Is. As offensive perhaps, as it was to Nicodemus. Who was told he had to be born again. And, There are many who read john three and think that nicodemus's problem was. He didn't understand that. Jesus meant spiritually. I think he did understand that.

Jesus meant spiritually, he didn't take issue with the physicality of the illustration, he took issue with the spirituality of the illustration. That he would have to start completely over. That there was nothing redeemable in him. Well, that's the spiritual equivalent of of having to go back into your mother's womb and be reborn.

I'm not a newbie.

But we are.

Let us not ever think of ourselves having matured past the stage of submissive submission matured past the stage of neediness in our christian life of instruction of shepherding of accountability of overseeing. So long as the lord maintains to us. Shepherds and overseers. We may be sure that we are in need of separating and oversight.

And so there's a willingness to be considered a younger. Or a newbie. Indeed, it's not just those who are in the office of younger or newbie all Must maintain this attitude of submissiveness, likewise younger people submit yourselves to your elders? Yes. All of you be submissive to one another Because, although not, everyone is in the office of elder, everyone is in the office of member.

And every joint supplies something. And one of the reasons for these shepherds shepherds and overseers is to maintain the doctrine of the church so that we won't be tossed to and fro by false teaching why So that as joints in the body, we won't be put out of place.

So that when we love one, another, We will speak the truth in that love because that is something we're all called to do. Indeed, there's one special way that we always that all of us are called to speak the truth, to one another in love. And that is when we admonish one

another in psalms, and hymns, and spiritual songs, and the apostle there actually commands, doesn't he in Ephesians 5?

That when we're admonishing one another in psalms, hymns and spiritual songs. One of the things that conditions the way we sing in public worship, is submitting. To one another. That the heart with which we consider others better than ourselves and therefore within god's authority structures established authority structures. We are we are willing.

To participate in that and submit to authority is because there's a submissiveness of humility that precedes, the submissiveness of obedient and subjection under. Authority and all of us. Or to have that submissiveness of humility. All of you. Be submissive to one another. Well, in order to have this humility, we need some But you don't have it inside you.

It has to come from outside. It has to come from someone else. Be submissive to one another and be clothed with humility. Now that's humiliating. Because i need to be humble but i don't have humility with which to be humble. I need to get it from someone else. I need to be clothed with humility and not only do i need to get it from someone else.

But he has to dress me.

Be clothed as a passive command. It's like be baptized. Something someone else does to you. Can't be your statement. It's not even your action. Be clothed with humility. This is. How needy we are. We need humility. We don't have it ourselves and we even depend upon christ's grace to give us Christ's humility.

Something we cry out for. There's something we need him to do. And it's something we need to him to do because when he gives it to us, we still need more grace. Why do you need to be dressed in jesus's humility? Why do you need jesus to dress you with his own humility?

Because you need more grace. For god, resists the proud, but gives grace to the humble. What a dreadful thing. A church or a household or An individual heart is When there's pride there. Because god is the enemy. Of those who are proud. You want god to be against you in everything.

You want him to thwart, everything you do and to make everything turn out for your harm. You want all things to work together for ill for you. We'll just be proud. God, opposes the proud. But we need his grace as we, he gives us humility. Because we still need to even More.

Grace. And so, one of the things that he kindly mercifully gives us is Suffering. Doesn't suffering. Bring us low. We come, there we come to humility rather quickly. When the lord brings us to a very intensely, felt end of ourselves. You know, we have these imaginary, we have these delusions.

Of our spiritual resources. And it takes a whining child. You know, milliseconds. To disabuse us. Of all of the self-righteous. Uh, self-reliance and spiritual things.

And he teaches us. To humble ourselves. Under his mighty hand.

Suffering makes us to trust. In him. To realize that. We're not humbling ourselves. Uh, before other men. We are humbling ourselves under the mighty hand of god. Because it is him whom we need. And so verse 6 is Uh, tied directly to verse 7. He is the one who is bringing us to glory.

He will decide what time and in, what way we are not in control of that. And so we humble ourselves under his mighty hand. If he's going to bring me to to heaven through the shepherding that i get in his church through the overseeing that i get in his church, then i'm not going to bristle against and resist being led and helped that way.

If he's going to bring me. To glory through suffering. And i'm not going to bristle and resist. Uh, rebell against the suffering through which he brings me to glory. No, in either one of those cases. Whatever cares i have, i will cast upon him. This is one of the ways that he teaches us to cast all our cares upon him when he brings us through things that no one else can carry for us.

Least of all ourselves. And they teaches us then to trust in no other. But him How hard how painfully this lesson is, sometimes learned. Maybe he has given us a measure of wealth that we have never really worried about material things. Maybe he has given us a father Who loves us and cares for us, teaches us protects us.

Does so much. But the better your earthly father is the greater the danger. Of trusting in dad. Instead of trusting in god, And then suddenly, your father has taken away. Perhaps the lord takes him from this world. Perhaps, you are taken out of this house out of his house and you must strike out on your own someday.

A wife can trust and her husband. And yet. She discovers. What a dreadful mistake she has made when she becomes a widow. The lord gives us fathers and husbands and elders, and many other sorts of good gifts, beyond the ones that are That are most immediately tied to this passage.

But we are not to cast our cares upon them. Through whom the lord cares for us. We are to cast our cares upon him. Who cares for us through them. Cast your cares. Only upon god casting all Your care. Upon him. And through so suffering teaches us to trust and none other about him.

Suffering. Also teaches us the sweetness. Of trusting him. For, he cares for you. Many of believer can tell you who has walked with the lord for a long time. That the sweetest times. The sweetest times of their fellowship with the lord in this world where when they were thrown holy upon him.

By the weight and pain and difficulty of the providence through which he was bringing them. Many couples. Can tell you. About those seasons in which the lord brought them through affliction and in earthly terms, To speak an earthly things. He brought them through a season in which they will say, of which they will say.

You know, we had nothing then but each other And they don't say it with hunched, shoulders and drooped heads. But with smiles and with twinkles in their eye, and often casting a renewed look of affection. Still benefiting from that affliction. That was now decades ago. The Lord does that for us in our relationships with him, doesn't he?

Casting all your cares, upon him for he cares for you. And he brings you through some, something that that takes away your, your silly way of casting, your care upon something else, and makes you cast yourself entirely upon him and that moment. And in that moment, you realize He cares for me.

He brings you to an end of all other reasoning and you have to cling, just to the cross. Then you say, if god did not spare his own son, but gave him up for me. How will he not also

together with him freely? Give me all things. And that's the only thing you have Well, if the cross is the only thing you have, How much he fills up that?

He cares for me. With the sweetness of his love. As he compels, you. To dwell entirely. Up on the cross of Jesus Christ. And so suffering teaches us to trust and no other but him and it teaches us the sweetness of trusting in him. It teaches us. To. Consider the The suffering of this world light and momentary.

Whether it's the The enemy, the devil who attacks us or are folly that makes us susceptible. How stupid we can be as sheep. With an enemy who is prowling about like a roaring lion trying to intimidate trying to confuse To to produce disruption in the flock. So, so that a Lamb over here or a u over there, or even a ram.

You know what's one ram by himself if he gets separated against the lion, And what fools we are. A little bit of tension in a relationship hurt. Feeling a decision. We didn't like And we're ready to cut ourselves off. From the flock. Always suffer. We suffer as a result of the enemy who will be cast into the lake of fire one day.

We suffer as a result of our folly and sin, which the Lord will have written us of one day. All these sufferings belong to this time in the world.

Resist him. That is the devil steadfast in the faith knowing that the same sufferings are experienced by your brotherhood. In the world. You know, the The saints to whom, Peter wrote this, the elders to whom Peter wrote this. Um, They knew of brethren that were no longer in the world, didn't they?

Brethren, who didn't suffer anymore. Brethren who are out of the devil's reach. Brethren. Who didn't have any sin left? Brethren who looked around at church and there were only perfect Christians. Because they're in the assembly of the firstborn and glory. All of the suffering that we have all of it.

Belongs to a world. That is fading away. The glory is unfading. And imperishable. And being kept for us. And our shepherd is keeping us. And bringing us there.

And so he says, but may the God of all grace who called us. To his eternal glory. By Christ Jesus. After you have suffered a while. Perfect established strength and And settle you. You see, he is. The God of eternal glory and that is what he has called us to.

Once we are done with our light and momentary afflictions, we will never come to an end. Of the glory to, which they have brought us. But even on the way there. You will never come to an end. Of the grace. By which he brings you through the suffering. In this world.

But may the God of, All. Grace. It's grace. It's for the humble. Was not for the proud. It's for the needy. It's for the newbie. It's for the one. Who knows that to Christ belongs all the glory. It's for the one. Who knows that. I must value the flock around me the way Christ has valued them.

It's grace. But it never runs out. Perhaps, you're in a season where you feel Like the grace must be running out. You have needed a lot of it and you've needed it for a long time. But the grace, Is God's. Is the God of all grace. And you'll never come to an end.

Of that grace, that is for you in this world. And when that grace has carried you to the next one, You'll never come to an end. Of the glory. Of your God in that world. Amen.