

# ***Basic Discipleship***

## ***A Course On New Testament Discipleship***

### ***Topic #8***

**#5. There is the crown of glory given those who faithfully shepherd God's people.**

1. We have been studying “**the judgment seat of Christ**” (2 Corinthians 5:8) when every true believer — will stand before Christ to be \_\_\_\_\_ (Romans 14:12).
2. As we have seen, this evaluation of the saved is not for sins committed before or after conversion as they have been forgiven— but this judgment is for receiving rewards based on our faithful service done for Christ’s \_\_\_\_\_ (1 Cor. 4:2).
3. For this reason, the time of this judgment is after our rapture from earth \_\_\_\_\_ heaven where we will receive our rewards (1 Thess. 4:17; Revelation 4:1-4).
4. We know this judgment happens after the Church is translated into heaven since an integral part of the Rapture—is receiving a resurrected body—and the \_\_\_\_\_ reveals our rewards given for service are linked to our resurrection (Lk. 14:14).
5. The five crowns mentioned in the New Testament—reflect various aspects of our Christian lives—these crowns seem to represent categories of eternal \_\_\_\_\_.
6. Students of the Bible — sometimes debate whether these crowns— serve as a representative reward system — or if they represent — an exhaustive \_\_\_\_\_.
7. All agree they represent different facets of Christian faithfulness—not to exclude other rewards that are more generally described for our deeds done in the \_\_\_\_\_ power of the Holy Spirit for God’s glory (Matt. 6:20; 1 Cor. 3:12-15; Eph. 2:10).
8. That God mentions only five & these five—should certainly highlight our \_\_\_\_\_.
9. The New Testament teaches that faithful believers will receive *crowns* when Jesus comes as we have seen this truth revealed—in the \_\_\_\_\_ crowns we have studied.
10. Jesus will give “**the imperishable crown**” for steadfast service (1 Cor, 9:24–27), “**the crown of exultation**” for faithfully—sharing the gospel (1 Thess. 2:13–19), “**the crown of righteousness**” for eagerly awaiting His return (2 Tim. 4:6–8) & “**the crown of life**” for enduring \_\_\_\_\_ and persecutions (Ja. 4:12; Rev. 2:10).
11. The \_\_\_\_\_ crown mentioned in 1 Peter 5:4 is “**the crown of glory**” — which is a reward promised to faithful & humble leaders who serve the local church well.
12. We have seen that these future rewards will be important to us when we appear in heaven before Christ—with “**the crown of glory**” being just one facet of these coming rewards—with this “**crown**” focusing on a pastor’s care for the \_\_\_\_\_.

13. The only reference in the New Testament of **‘the crown of glory’** is in 1 Peter 5 by the Apostle Peter when he mentions this reward—in the context of encouraging pastors in the \_\_\_\_\_ assembly — to be faithful — until Christ returns.

**1 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; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.**

14. I think it is important that we step through these verses contextually so that we can understand **“the unfading crown of glory”** that Christ will give to \_\_\_\_\_.

**1 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,**

15. Peter reminds us that he saw Christ suffer and die—and that he also witnessed a glimpse of His coming **“glory”** at the Transfiguration—specifically that **“glory”** that is yet **“to be revealed”** when He returns — such that **“the elders”** \_\_\_\_\_ to:

**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;**

16. **“The elders”** in these first two verses—are described as a plurality—because in the New Testament **“elders”** when in relationship to a local church—are never singular in number but always \_\_\_\_\_ (Acts 14:23 20:17; Phil. 1:1 James 5:14).
17. Those who correctly argue for a **“lead elder”** — or what we might refer to as the **“senior pastor”** often do so at the failure of demonstrating a plurality of \_\_\_\_\_.
18. When Christ addresses the seven churches in Revelation—each address \_\_\_\_\_ with the words **“To the angel of the church in . . .”** (2:1, 8, 12, 18; 3:1, 7, 14):
19. Very few expositors understand each **“angel”** to be **“literal angels”** who are watching over & are taking care of the various congregations—because the word **“angel”** in Greek & in Hebrew (*malakh*) simply \_\_\_\_\_ a messenger.
20. The Greek word **angelos** can be used of a literal **angel** or of a human **messenger**, as in the case of John the Baptist who is called a **‘messenger’** or an **‘angel’** with \_\_\_\_\_ debating he is human—chosen to prepare for Christ’s coming (Mk. 1:2).
21. In similar fashion, this same word for an **“angel”** is used in its plural form \_\_\_\_\_ describe John’s disciples who are called **‘messengers’** or **‘angels’** (Lk. 7:24).

22. The context must determine — whether a “**literal angelic being**” is in view or a human messenger that God has commissioned \_\_\_\_\_ a message (James 2:25).
23. In most English Bibles when a human is being discussed the word “**messenger**” is used (**NASB/ESV/KJV**) though in \_\_\_\_\_ languages of the world—the Greek word for “**angel**” is left untranslated & left up to the readers interpretation.
24. And still some translations like the **Young’s Literal Translation** render the \_\_\_\_\_ “**angelos**” as “**messenger**” (**LEB/ISV/GWT**) emphasizing a human messenger.
25. The nearly unanimous voice of most Bible teachers—is that in these seven letters to the seven churches—found in Revelation 2-3—the Lord Jesus is not speaking to a literal **angel** but to a human **angel** or **messenger** serving as the lead \_\_\_\_\_.
26. We know this—*not only by the context*—but also by the fact than “**angels**” are never seen in the Bible by addressing a church with biblical doctrine, for they are in fact learning from the church as they watch \_\_\_\_ (1 Corinthians 11:10).
27. Interestingly—when the Apostle Paul \_\_\_\_\_ of “**elders**” in the various churches whom Timothy would be involved with—Paul wrote to him in 1 Timothy 5:17:
 

**17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.**
28. Now while all “**elders**” must be able to teach sound doctrine—not all will \_\_\_\_\_ called or gifted of God to work fully at “**preaching**” & “**teaching**” the Bible.
29. No doubt, Paul uses the term “**double honor**” in order to avoid slighting other “**elders**” and their due “**honor**” and yet at the same time—to \_\_\_\_\_ special attention — to those who are called of God to preach & teach.
30. And so — while all “**elders**” must be “**able to teach**” (1 Timothy 3:2) — in some churches you have men who have devoted themselves fully to the “**preaching**” of the Bible — while other “**elders**” have various \_\_\_\_\_ responsibilities.
31. Jesus is not discounting the teaching of a — “**plurality of elders**” — yet in almost any local church in the world — where there are multiple pastors — I f you ask the people who is — “**the pastor**” — they will usually name \_\_\_\_\_ person.
32. Christ is addressing such a person or “messenger” when He was addressing the seven pastors of the seven churches — this is why each “**angel**” or each pastor is instructed to “**write**” Jesus’ words for the local church he \_\_\_\_\_.
33. So, while there may be a “**lead pastor**” in the New Testament fellowship, there was not \_\_\_\_\_ man, but a group of men or “**elders**” serving the local assembly.

34. And it is to this group of men or “**elders**” that Peter speaks telling them that they are responsible to “**shepherd the flock**” — where the word “**shepherd**” (**poimēn**), is the verbal form—for the same word from which we get our word “\_\_\_\_\_.”
35. An “**elder**” can also be called a **pastor** because he is to take his spiritual maturity, and put that maturity into spiritual ministry—as \_\_\_\_\_ engages in shepherding.
36. There are at least 3 responsibilities that are highlighted by Paul in Acts 20 that a pastor is to do as he shepherds “**the flock of God**” if he expects to \_\_\_\_\_ from “**the Chief Shepherd**” the “**unfading crown of glory**” (Acts 20:11-32).
37. Since “**Christ Jesus came into the world to save sinners**” (1 Tim. 1:15) & since an elder is to lead by his example—if he is to “**shepherd**” God’s people well—then he \_\_\_\_\_ be involved in doing “**the work of an evangelist**” (2 Timothy 2:5).
38. The Apostle Paul was able to tell the Ephesian “**elders**” how he had gone from, “**house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ**” (Acts 20:20b-21).
39. Second, an elder who expects to receive “**the crown of glory**” will also be involved in feeding God’s sheep by teaching them God’s word & so again—Paul \_\_\_\_\_:

**20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house . . . 27 “For I did not shrink from declaring to you the whole purpose of God.**

40. Third, in addition to evangelizing and teaching—an elder is also to protect “**the flock**” and so Paul \_\_\_\_\_ the Ephesian elders:

**29 “I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them . . . 31 “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.**

41. This is all part of the command found in 1 Peter 5:2 when he tells “**the elders**” to “**shepherd the flock of God among you, exercising oversight**” — with the words, “**not under compulsion**” as he is to have a **willing heart** because he \_\_\_\_\_ Christ.
42. A man should not seek to go into the ministry—without first carefully seeing if God has called & qualified him & if He has—then he is to serve God’s \_\_\_\_\_ “**not under compulsion, but voluntarily, according to the will of God.**”
43. Men who talk about “**fighting the call to preach**” and having to “**surrender to the ministry**” as if someone had a gun to their head and they had no choice, really do not understand the spirit that they are to have in order to \_\_\_\_\_.

44. He also tells us that an elder is not to serve “**for sordid gain**”—that is to say his motivation for the ministry is not to be financial profit—his heart is not to be filled with a love for money, but for a love for ministry from a love for \_\_\_\_\_.

**17 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.”**

45. Not all “**elders**” are to be—financially recompensed—but those who \_\_\_ receive a salary are to be men of integrity who “**work hard**” for Jesus (1 Tim. 5:17-18).

**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;**

46. It is interesting that after Peter mentions “**sordid gain**”—he counters those words by adding — “**with eagerness**” — because God knows the potential of the fallen — human sinful flesh — and — the \_\_\_\_\_ of the ministry.
47. In ministry—it is very difficult to quantify time spent in prayer or time in reading, meditating & studying the Word of God or time in pleading with people to come to Christ—or trying to **fix** someone’s problem.
48. You cannot always measure much of what is done in the ministry by “**wickets**” produced—you cannot always measure ministry in concrete numerical \_\_\_\_\_.
49. And so, if a man has no conscience, the ministry is a good place to be lazy & to waste valuable time—and so while some elder may fool his congregation—he will not fool “**the Chief Shepherd**” when he gives an account for his \_\_\_\_\_.
50. Unlike the Apostle Paul — who could testify — “**I have coveted no one’s silver or gold or clothes**” (Acts 20:33)—certainly while some—are guilty of “**sordid gain**” by “**fleeing the sheep**”—there is still more than one way to \_\_\_\_\_ God’s people.
51. The ministry is a sacred position —it is not to be seen as some cushy profession to practice — but rather a \_\_\_\_\_ to discharge — by hard Spirit-filled service.

**3 nor yet as lording it over those allotted to your charge,  
but proving to be examples to the flock.**

52. An elder who expects to receive “**the unfading crown of glory**” will not see himself as some sort of — “**ecclesiastical priest**” — but as a servant of the living \_\_\_\_\_.
53. The idea of “**lording it over**” carries the idea of ‘**thinking of oneself as a sovereign**’ instead of as “**fellow**” servant as the Apostle Peter described himself in verse \_\_\_\_:

**1 Therefore, exhort the elders among you, as your fellow elder . . .**

54. If Peter was the \_\_\_\_\_ pope—he certainly did not know—anything about it.
55. This great Apostle did not see himself as some kind of ‘**king**’ but as a ‘**fellow elder**’ willing to share in Christian problems, responsibilities & challenges we all \_\_\_\_\_.
56. Specifically “**elders**” are to be an “**examples**” & so when Paul recalled his 3 \_\_\_\_\_ of ministry to the Ephesians he was saying to these men, “**Follow my example**” that is, “**Be imitators of me, just as I also am of Christ**” (1 Corinthians 11:1).
57. The Apostles certainly exercised authority (Acts 6:1-6) while being \_\_\_\_\_.
58. And so — when “**elders**” become “**examples**” — they are able to \_\_\_\_\_ the tension between being “**among**” the sheep in verse 2 & being “**over**” the sheep in verse 3.
59. People are willing to follow a leader—who practices what he preaches, by giving them a “**good example**” & a “**biblical rationale**” to \_\_\_\_\_.
60. Unfortunately, one of the problems in the modern Church is that we have too many Christians with “**a celebrity mentality**” instead of believers with “**a servant mentality**”—we \_\_\_\_\_ to be “**servants**” of the Sovereign Christ.

**4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.**

61. Jesus is called here “**the Chief Shepherd**” first to remind us that “**elders**” are only **under-shepherds**—who when He returns “**elders**” will give an \_\_\_\_\_.
62. In Titus 1:7 “**elders**” are referred to “**as God’s stewards**” of His Church, and as “**stewards**” they are going to \_\_\_\_\_ an account of their leadership.
63. Anyone clamoring — to be a pastor — must take the Bible seriously because leaders in the church \_\_\_\_\_ face “**a stricter judgment**” (Jas. 3:1 *cf.* Heb. 13:17).
64. While this **crown** alone is for pastors who faithfully lead & care for God’s people, God rewards faithfulness to \_\_\_\_\_ believers—such that Peter immediately adds:

**6 Therefore humble yourselves under the mighty hand of God,  
so that He may exalt you at the proper time (1 Peter 5:6).**

65. And since “**elders**” are called to be—“**examples to the flock**”—those who emulate these leadership principles be it in their family, or in their Bible study class, or in some other calling in God’s Church can expect rewards keeping with that \_\_\_\_\_.