with active practice of good”) **unto a faithful Creator** (in God being our *Creator*,  
without whom not a hair falls to the ground,  
we have an assurance that we are not overlooked by Him: in His being a *faithful*Creator, whose covenant truth is pledged  
to us, it is implied that we are within that  
covenant, suffering according to His will  
and as His children. This title of God must  
not be understood of the second creation in  
the new birth).

**CHAP. V. 1–11.]** *Last and hortatory  
portion of the Epistle;* in which the word  
**well-doing**, ending (in the original) the  
former portion, is taken up and spread over  
various classes among the readers: thus vv.  
1–4, he exhorts the *leaders of the church;*  
ver. 5, the *younger members* [see note  
there]; vv. 6–9, *all in common*. Then,  
vv. 10, 11, follows his general *parting wish*and *ascription of praise to God*.

**1.]** **Elders therefore among you I exhort**(the designation *elders* or *presbyters* here  
is evidently an official one [ver. 2], but at  
the same time reference to age is included:  
see ver. 5. The **therefore** takes up the  
above exhortation ch. iv. 19), **who am a  
fellow-elder** (with you: Bengel remarks,  
that “mutual exhortation among equals  
and colleagues is of great force”), **and  
witness of the sufferings of Christ** (not in  
the sense of Acts i. 8, 22, ii. 32, x. 39, &c.,—a witness to testify to by words,—nor as  
Heb. xii. 1; Acts xxii. 20; Rev. ii. 13,  
xvii. 6, a witness, in bearing about in his  
own person,—nor both of these together;—  
but in the sense of an *eye-witness*, on the  
ground of which his apostolic testimony  
rested: I who say to you, “*Christ suffered  
in the flesh*,” say this of sufferings which  
my own eyes saw. Thus this clause links  
on the following exhortation to the preceding portion of the Epistle concerning  
Christian suffering, and also tends to justify  
the *therefore*), **who am also a partaker of  
the glory which is about to be revealed**(I prefer to take this as an allusion to our  
Lord’s own words John xiii. 36, “*Thou  
shalt follow me afterwards,*” rather than  
regard it as alluding to the Transfiguration, as some, or to the certainty that  
those who suffer with Him will be glorified  
with Him. As bearing that promise, he  
came to them with great weight of authority as an exhorter—having seen the sufferings of which he speaks, and being himself an heir of that glory to which he points  
onwards),—**tend** (or keep. It is the same  
word as in John xxi. 16 [not 15 and 17):  
see note there) **the flock** (the verb includes  
in one word the various offices of a shepherd ; the leading, feeding, heeding) **of  
God** (see Acts xx. 28. The similitude is  
among the commonest in Scripture: see  
Jer. iii. 15, xxiii. 1–4; Ezek. xxxiv. 2 ff.;  
John x. 11 ff.) **which is among you** (he  
orders them to feed the flock of God, not  
generally, nor ecumenically, but locally,  
as far as concerned that part of it found  
among them) [**overseeing** (it) (this word,  
“*episcopountes,*” has perhaps been removed for ecclesiastical reasons, for fear  
presbyters should be supposed to he, as  
they really were, *episcopoi*, bishops)] **not  
constrainedly** (“so, as men do who would  
be of some other profession if they could  
afford it, and are consequently idle and  
cold-hearted in their work”), **but willingly** (out of love to the great Shepherd,  
and to the flock. The addition, “*according to God*,” is curious, and ‘not easily  
accounted for. It certainly does not, as  
Huther says, clear up the thought, but  
rather obscures it. The expression is seldom found; and never in the sense here  
required)**;** **nor yet** (brings in a climax each  
time) **with a view to base gain** (see Isa.  
lvi. 11; Jer. vi. 13, viii. 10; Ezek. xxxiv.  
2, 3, &c.; and Titus i. 7), **but earnestly**(prompted by a desire not of gain, but of