good to the flock;—rendy and enthusiastic,  
as [the illustration is Bede’s] the children  
of Israel, and even the workmen, gave  
their services eagerly and gratuitously to  
build the tabernacle of old); **nor yet as  
lording it over** (using the rights of a *lord*  
for the diminution of the ruled and the  
exaltation of self. Christian rulers of the  
church are *set over the church* (1 Thess.  
v. 12; Rom. xii. 8], *leaders* [Luke xxii.  
26], but not *lords over it* [Luke xxii. 25,  
26]. One is their *lord*, and they are His  
*ministering servants*) **the portions [entrusted to you]** (so is the original word  
(*clerus*) understood by very many Commentators, and rightly, as is decided by  
the mention of *the flock* below. See this  
meaning defended in my Greek Test.), **but  
becoming patterns of the flock** (the tyrannizing could only apply to the portion over  
which their authority extended, but the  
good example would be seen and followed  
by the whole church: hence “*your portions*” in the prohibition, but “*the flock*”  
in the exhortation). **And [then] when the  
chief Shepherd** (see ch, ii, 25; Heb. xiii.  
20: and compare Ezek. xxxiv. 15, 16, 23;  
Matt. xxv. 32) **is manifested** (used by  
St. Peter in a double reference, to Christ’s  
first coming, and His second also: see ch.  
i. 20: so also by St. Paul, Col. iii. 4;  
1 Tim. iii. 16: by St. John, 1 John ii. 28,  
iii. 2, 5, 8. Here clearly of the second  
coming. It would not be plain, from this  
passage alone, whether St. Peter regarded  
the coming of the Lord as likely to occur  
in the life of these his readers, or not; but  
as interpreted by the analogy of his other  
expressions on the same subject, it would  
appear that he did), **ye shall receive the  
amarantine** (the adjective formed from  
*amarantus*, the everlasting, or unfading,  
flower. It does not here mean *unfading,*  
but must be rendered strictly, *composed  
of that flower:* the word in ch. i. 4 is a  
different form) **crown** (reff:) **of His glory**(or, of glory: but I prefer the other. That  
we shall share his glory, is a point constantly insisted on by St. Peter: see ver. 1, ch. iv. 13, i. 7: and above all, ver. 10  
below. This idea reaches its highest in  
St. John, with whom the inner unity of  
the divine life with the life of Christ is  
all in all. Compare especially 1 John iii.  
2f).

**5–7.]** *Exhortation to the younger, and  
to all, to humility and trust in God.*

**5.]** **In like manner** (i.e. ‘*mutatis mutandis,’*  
in your turn: see ch. iii.7: with the same  
recognition of your position and duties),  
**ye younger, be subject to the elders** (in  
what sense are we to take “*younger*” and  
“*elders*” here? One part of our answer  
will be very clear: that “*elders*” must be  
in the same sense as above, viz., in its  
official historical sense of presbyters in the  
church. This being so, we have now some  
clue to the meaning of “*ye younger:*”  
viz. that it cannot mean younger in age  
merely, though this, as regarded *men*,  
would generally be so, but that as the  
name *elder* had an official sense, of superintendents of the church, so *younger* likewise, of those who were the ruled, the  
disciples of the *elders*. Thus taken, it  
will mean here, the rest of the church, as  
opposed to the *elders*). **Yea** (the A. V.  
happily thus gives the sense, i.e., Why  
should I go on giving these specific injunctions, when one will cover them all?),  
**all gird on humility one to another** (an  
allusion to our Lord’s action of girding  
Himself with a napkin in the servile  
ministration of washing the disciples’ feet:  
of which He himself said, that He had  
given them an example to do as He did.  
The impression made on St. Peter by this  
proof of his Master’s love is thus beautifully shewn. The verb rendered **gird on**  
is variously interpreted. Its derivation is