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Twofold Shepherding: An Argumentative Analysis of 1 Peter 5:1-11

Raja Doli Silalahi^{1*}, Pelita Hati Surbakti^{2*}

^{1,2}Cipanas Theological Seminary, Indonesia

*rajadolisilalahi8@gmail.com, *pelita.surbakti@sttcipanas.ac.id

Abstract:

Biblical interpretation is an important theological task in the life of the church. After the golden era of the historical-critical approach, some approaches focused on the text in its final (literary) form. One of them is Argumentation Analysis, developed by Thomas R. Schreiner with a case study on Paul's letters. This approach traces the logical relationship between propositions in the text, which is then very effective for interpreting letters in the New Testament that are argumentative in nature. This time, the authors apply the approach to 1 Peter 5:1-11, which has never been applied before. The aim is to reveal Peter's argumentation structure and rhetorical strategy in delivering his pastoral advice. The result shows a two-layered pastoral exhortation that forms two major propositions that are related *in series*. Both are advice to the church leaders (elders) and the congregation (young people). This approach is also expected to enrich practical hermeneutical understanding for the contemporary church as it focuses on the text in its final form.

Keywords:

Argumentation
Analysis; Church
Leadership; Pastoral,
Propositions; Rhetoric.

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Raja Doli Silalahi^{1*}, Pelita
Hati Surbakti^{2*}



INTRODUCTION

Understanding the Bible is a central pillar in the life and sustainability of the church.¹ The Bible is not just an ancient text but also the word of God, which reveals His will and purpose for humanity.² Therefore, biblical interpretation is an essential theological responsibility for the church, both in the context of internal congregational development and in responding to the challenges of the times. Biblical interpretation is the bridge between the earliest documents of the faith tradition and the life and thought of the church today.³

Throughout history, approaches to biblical interpretation have undergone complex methodological developments.⁴ One approach that stood out from the 19th to the mid-20th century was the historical-critical method.⁵ This approach emphasizes analysis of the historical setting, textual sources, redaction, and literary forms of the Bible. Joel B. Green presents a map of biblical interpretation approaches based on the position of the meaning of the text, viz: "behind the text; within the text; in front of the text; and between two or three of the previous approaches."⁶ Based on this map, the historical-critical approach falls into the category of meaning being "behind the text."⁷

¹ Billy Graham, *Beritakan Injil* (Bandung: Lembaga Literatur Baptis, 1992), 144.

² Donald Guthrie, *TAFSIRAN ALKITAB MASA KINI 3: MATIUS - WAHYU (VOLUME 3, EDISI INDONESIA)* (Jakarta: YKBK/OMF, 1999), 710. The term *δικαιοσύνη* is understood to mean that God is absolutely true, a consistent God who always acts according to His nature. He gives His Word to all humanity so that they can hear, learn, memorize, and implement it in their daily lives.

³ Robert M. Grant dan David Tracy, *Sejarah Singkat Penafsiran Alkitab* (Jakarta: BPK Gunung Mulia, 1993), 3.

⁴ Gerald Bray, *Biblical Interpretation: Past and Present* (Downers Grove: InterVarsity Press, 1996), 225.

⁵ Richard N. Soulen, *Handbook of Biblical Criticism, Second Edition* (Atlanta, Georgia: John Knox Press, 1981), 87. The historical-critical method is often used as an umbrella term for all approaches that emphasize the historical aspects of the biblical text (textual criticism, source criticism, form criticism, and editorial criticism). Behind this term lies the nineteenth-century principle that reality is uniform and universal, that it is accessible to the human mind and can be investigated, that historical and natural events can be compared analogically. The present human experience can be an objective criterion for judging whether or not something in the past really happened.

⁶ Joel B. Green, "Hermeneutical Approaches to the New Testament Tradition," in *Eerdmans Commentary on the Bible*, ed. James D.G. Dunn (Grand Rapids: Eerdmans, 2003), 972-999.

⁷ Pelita Hati Surbakti, *Yang Terutama Dalam Amanat Agung* (Jakarta: BPK Gunung Mulia, 2017), 10.

In the history of interpretation, criticism of the historical-critical approach has also led to the emergence of more literary and rhetorical approaches to interpretation, or what Green refers to as meaning being "within the text."⁸ One of them is Argument Analysis (*argument tracing*), developed by Thomas R. Schreiner.⁹ In his book *Interpreting the Pauline Epistles*,¹⁰ Schreiner shows this approach by tracing the logical relationships between propositions in the text, which is very suitable for interpreting argumentative New Testament letters, especially Paul's letters.¹¹ Through this analysis, each unit of thought can be traced for its contribution to the primary purpose of the author of the text as a whole. Thus, this approach requires the interpreter to focus more on the content and structure of the arguments contained in the text itself without relying too much on reconstructing the historical process of text formation. This approach enables a more thorough examination of the text as a comprehensive and definitive work of theological literature.

As mentioned above, the analytical model developed by Schreiner is still about interpreting Paul's letters. The question is whether this analysis model can be used to interpret other letters, such as Peter's. If we trace the view of John H. Elliott, an interpreter who developed *Social-Scientific Criticism*, the use of argumentation analysis for the letter of 1 Peter is indeed possible.¹² In his book *1 Peter: A New Translation with Introduction and Commentary*, Elliott states, "Although the letter of 1 Peter does not explicitly mention Paul, it nevertheless exhibits an epistolary form that suggests the possibility that both authors shared similar sources or early Christian traditions."¹³ In the book,

⁸ Henning Graf Reventlow, *History of Biblical Interpretation Volume 3: Renaissance, Reformation, Humanism* (Houston Mill Road, Atlanta: The Society of Biblical Literature, 2010), 87-94.

⁹ Thomas R. Schreiner, *Interpreting the Pauline Epistles* (Grand Rapids: Baker Book House, 1990), 97-126.

¹⁰ Schreiner, *Interpreting the Pauline Epistles*, 97-98.

¹¹ Paul B. Fowler, *The Structure of Romans: The Argument of Paul's Letter, The Structure of Romans: The Argument of Paul's Letter* (Minneapolis: Fortress Press, 2016), 55.

¹² John H. Elliott, *What Is Social-Scientific Criticism?* (Minneapolis: Augsburg Fortress, 1993), 60.

¹³ John H. Elliott, *1 Peter: A New Translation, Introduction And Commentary* (New York:

Elliot does not apply the argumentation analysis popularized by Schreiner above. However, Peter's letter has the same rhetorical tradition as Paul's letter. After all, both Peter and Paul were sucked into Hellenistic culture, which made them both heavily influenced by Greek rhetoric.¹⁴

Therefore, using an argumentation analysis approach to interpret the epistle of 1 Peter becomes very possible, especially in tracing the author's logical flow and rhetorical strategy in delivering his pastoral advice to the congregation in the midst of a severe crisis or even suffering.¹⁵ However, so far, interpretation using argumentation analysis has not been applied to 1 Peter 5:1-11. Some commentaries that the author has surveyed, such as those by John Stott,¹⁶ Reinhard Feldmeier,¹⁷ and Norman Hillyer¹⁸ show that argumentation analysis, as mentioned by Schreiner, has not been used. In some of the previous commentaries, the interpretive approach to 1 Peter 5:1-11 generally focuses on the socio-historical context,¹⁹ grammatical history,²⁰ and a combination of both.²¹

This lacuna is the basis for the need for research with an Argumentation

Doubleday, 2000), 37-40.

¹⁴ Sola Gracia Willcory Melina Nuban and Pelita Hati Surbakti, "Upaya Menghadapi Segregasi Sosial Dan Bidat: Analisis Sosial-Ilmiah Kolose 2:16-23," *Mitra Sriwijaya: Jurnal Teologi dan Pendidikan Kristen* 5, no. 2 (2024): 242-243.

¹⁵ To see the reality of the great suffering faced by the church, see: Jenrianto Sagala and Pelita Hati Surbakti, "Penderitaan, Hidup Suci, Pengharapan: Tiga Tema Utama Dalam Surat 1 Petrus," *The New Perspective in Theology and Religious Studies* 4, no. 2 (2023): 103-118.

¹⁶ John R.W. Stott, *The Message of 1 Peter* (Downers Grove: InterVarsity Press, 1989), 197-220.

¹⁷ Reinhard Feldmeier, *The First Letter of Peter* (Waco, Texas: Baylor University Press, 2008), 230-252.

¹⁸ Norman Hillyer, *1&2 Peter Jude* (Grand Rapids: Baker Books, 2011), 138-149.

¹⁹ Fika Janse van Rensburg, "Constructing the Economic-Historic Context of 1 Peter: Exploring a Methodology," *HTS Teologiese Studies / Theological Studies* 67, no. 1 (2011): 1-11. The article discusses how to construct the economic-historical context of the recipients of the letter of 1 Peter to inform an economic interpretation of the book and the rest of the New Testament.

²⁰ Ferdianus Parirak, "Kajian Eksegesis Terhadap Tugas Penatua Dalam Menggembalakan Jemaat Masa Kini Berdasarkan 1 Petrus 5:1-4" (Institut Agama Kristen Negeri (IAKN) Toraja, 2023), 1-10.

²¹ DAVOU MWANVWANG DANTORO, "A SOCIO-HISTORICAL APPRAISAL OF THE MODE AND MOTIVATION OF CHRISTIAN LEADERSHIP IN 1 PETER 5:1-11 IN ITS GRAECO-ROMAN CONTEXT FOR NORTHERN NIGERIA" (ST. PAUL'S UNIVERSITY, LIMURU, KENYA FACULTY OF THEOLOGY, 2021), 1-4.

Analysis approach to 1 Peter 5:1-11. This approach is expected to reveal the pattern of relationship between ethical appeals, theological foundations, and eschatological promises that coalesce in Peter's pastoral message. Thus, this study aims to examine how the argumentation structure in the text forms the basis of spiritual leadership and strengthens the faith of the congregation, especially young people in crises or even suffering. So, the argumentation diagram or scheme produced in this study is expected to contribute theoretically to the field of biblical hermeneutics, as well as provide practical benefits for church leaders in carrying out their role in nurturing and shepherding the church members. Specifically, it can be applied to the group of Bible Study (BS)²² and even to the preparation of the creation of BS materials.

METHODS

This research uses a qualitative method by taking literature or document studies as a data collection technique.²³ In interpreting 1 Peter 5:1-11, the authors use the hermeneutical theory of Argumentation Analysis popularized by Thomas R. Schreiner.²⁴ By using this method, we will be able to see and explain how each paragraph (or smaller unit) relates to the previous and subsequent paragraphs (or smaller units).²⁵

The steps taken are to ensure that the text used is the most stable (final redaction) or the one judged to be the closest to the autograph.²⁶ This is because we will be looking at the use of *conjunctions*, while the original text and the translation may have differences in the use of conjunctions. After that, all the propositions in the text under study were traced. Then, each proposition is

²² In Indonesia called Penelaahan Alkitab (PA).

²³ Nuban and Surbakti, "Upaya Menghadapi Segregasi Sosial Dan Bidat: Analisis Sosial-Ilmiah Kolose 2:16-23," 3; John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (California: SAGE Publications, 2018), 303-304 https://spada.uns.ac.id/pluginfile.php/510378/mod_resource/content/1/creswell.pdf.

²⁴ Schreiner, *Interpreting the Pauline Epistles*, 97-126.

²⁵ Schreiner, *Interpreting the Pauline Epistles*, 97.

²⁶ See Pelita Hati Surbakti, "Kepedulian Sosial Yang 'Rasional Dan Mendidik' Di Masa Krisis: Belajar Dari Nasihat Tentang Sikap Kepada Para Janda," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 8, no. 1 (2023): 403.

separated and organized by making codes based on its respective verse. After that, it is time to determine the relationship between one proposition and another.²⁷ Finally, the text will be read and interpreted in the form of a scheme or diagram of the argumentation relationship that has been produced.

DISCUSSION

Looking at the Use of Conjunctions

In general, *conjunctions* are words or expressions that connect two clauses, sentences, or other elements in the text. Its function is crucial in building arguments and narratives,²⁸ because it will help organize the logical relationship between the ideas presented. In particular, Schreiner explains that the use of conjunctions can affect the way a text is interpreted. It is because conjunctions show the logical relationship between parts of a piece of writing.²⁹ For example, conjunctions such as "and," "but," "because," and so on, carry specific meanings that clarify the interrelationships between parts of the text. Therefore, in tracing and interpreting the text, attention to the use of conjunctions is crucial to understanding the author's intent and argumentative structure.³⁰

Determining the Number of Propositions in the Text

After identifying conjunctions, the next step is to divide the text into propositions. A proposition is a statement or assertion about something.³¹ To fully understand and interpret an argument, the process must begin with an exploration of all the propositions contained in the text under study. Each proposition is then identified, separated, and organized systematically by coding them according to their respective verses. One of the common

²⁷ Schreiner, *Interpreting the Pauline Epistles*, 99.

²⁸ Douglas S Huffman, *The Handy Guide to New Testament Greek : Grammar, Syntax, and Diagramming* (Grand Rapids: Kregel Academic, 2012), 26.

²⁹ Schreiner, *Interpreting the Pauline Epistles*, 99.

³⁰ Rainer Scheunemann, *Panduan Lengkap Penafsiran Alkitab Perjanjian Lama & Perjanjian Baru* (Yogyakarta: Andi, 2009), 12.

³¹ Schreiner, *Interpreting the Pauline Epistles*, 99.

characteristics of a proposition is the use of conjunctions that function as connectors between sentences or between parts of the text.³² However, in certain cases, propositions are not connected by conjunctions.

A proposition is generally formed from a sentence consisting of a subject (S) and a predicate (P). However, in some cases, the subject and predicate are not always explicitly stated, but only implied. For example, in the Greek imperative verb *λύετε* (*luete*), which is often translated as "Let go!" A more grammatically correct translation would be "Let you all go!" In this case, "all of you" is the implied subject, while "let go" is the predicate.³³

Determining Inter-propositional Relationships

After determining the propositions, the next step is to determine the relationships between propositions. In general, these relations are classified into two main categories, namely coordinative relations and subordinative relations. Coordinative relations occur when two clauses or propositions stand independently, without being structurally dependent on each other, yet each still contributes to the overall meaning of the argumentation.³⁴ Meanwhile, the subordinative relationship refers to a situation where one clause or proposition depends on the other to form a complete meaning. It is important to note that inter-propositional relations are not only limited to the sentence level but can also arise between paragraphs, verses, and even broader sections within a passage.

As demonstrated in Paul's letters, argumentative relations can be found at various levels. They can be between sentences within a verse, between verses, or between passages, depending on the context and the logical structure that the writer wants to build.³⁵ Determining these inter-propositional

³² Gorys Keraf, *Argumentasi Dan Narasi* (Jakarta: PT. Gramedia, 2004), 5.

³³ Surbakti, "Kepedulian Sosial Yang 'Rasional Dan Mendidik' Di Masa Krisis: Belajar Dari Nasihat Tentang Sikap Kepada Para Janda," 409.

³⁴ Schreiner, *Interpreting the Pauline Epistles*, 97-98.

³⁵ Pelita Hati Surbakti, *Materi Kuliah Hermeneutik Perjanjian Baru (HPB) Skema Argumentasi* (Cipanas, 2024), 5-16.

relationships should ideally be done based on the original text (Greek). However, it is still possible to use translated texts, as Schreiner did, provided that care is taken in tracing the equivalent structure and meaning in the original language.³⁶

As we know, a sentence can be simple or complex. Relations between simple sentences form coordinate relations, while relations in complex sentences form subordinate relations. In this case, the relation between propositions is the same.

Coordinate relations between propositions are divided into three types: (1) *Series*: this relation occurs because each proposition contributes to the whole sentence; (2) *Progression*: in this relation, each proposition moves towards a climax; and (3) *Alternative*: this relation explains that each proposition states different possibilities for the same situation. Meanwhile, the subordinate relation between propositions consists of three types as well, namely: (1) relations supported by *restatement*, consisting of five subtypes: *action-manner*, *comparison*, *negative-positive*, *idea-explanation*, and *question-answer*; (2) relations supported by a clearer or *distinct statement*, consisting of eight subtypes: *Ground*, *inference*, *action-result*, *action-purpose*, *conditional*, *temporal*, *locative*, and *bilateral*; and (3) relations supported by a *contrary statement*, consisting of two subtypes: *concessive* and *situation-response*.³⁷

Due to the limited space in this paper, I will only explain the sub-types of relations used directly in the analysis of 1 Peter 5:1-11. For a more complete description of all types and subtypes of relations, readers are advised to refer directly to Schreiner's work. Furthermore, as an effort to facilitate the coding and classification of argumentation schemes, Surbakti has compiled a systematic summary of the types of inter-propositional relations and their recognition codes. This summary serves as a practical reference in analyzing

³⁶ Julius Stefanus Sibagariang and Pelita Hati Surbakti, "MENYELESAIKAN PEMBERIAN YANG TERTUNDA: Analisis Argumentasi Dan Analisis Sosial 2 Korintus 8:1-9," *Jurnal Amanat Agung* (2024), 19.

³⁷ Schreiner, *Interpreting the Pauline Epistles*, 98-101.

argumentative New Testament texts:³⁸

I. Coordinate Relationships	II. Subordinate Relationships
<ol style="list-style-type: none"> 1. Series (S) 2. Progression (P) 3. Alternative (A) 	A. Support by Restatement <ol style="list-style-type: none"> 1. Action-Manner (Ac-Mn) 2. Comparison (Cf)
	<ol style="list-style-type: none"> 3. Negative-Positive (-/+) 4. Idea-Explanation (Id/Exp) 5. Question-Answer (Q/A) B. Support by Distinct Statement <ol style="list-style-type: none"> 1. Ground (G) 2. Inference (∴) 3. Action-Result (Ac-Res) 4. Action-Purpose (Ac-Pur) 5. Conditional (If/Th) 6. Temporal (T) 7. Locative (L) 8. Bilateral (BL) 9. Double Ground (DG) C. Support by Contrary Statement <ol style="list-style-type: none"> 1. Concessive (Csv) 2. Situation-Response (Sit-R)

Argumentation Analysis 1 Peter 5:1-11

After explaining the Argumentation Analysis popularized by Schreiner, in this section, the authors apply the method to the stages mentioned above. To ensure the accuracy of the identification of *conjunctions* and argumentation structures in the text, the authors used two versions of the text as study materials, namely the original Greek text based on the 27th *Nestle-Aland* edition (NA27), as well as the *Revised Standard Version* (RSV). This was done to ensure that the conjunctions found in the translated texts had a stable and appropriate equivalent to the original text. As part of the analysis process, the results of this

³⁸ Surbakti, "Kepedulian Sosial Yang 'Rasional Dan Mendidik' Di Masa Krisis: Belajar Dari Nasihat Tentang Sikap Kepada Para Janda," 410.

study are later presented in the form of a diagram. In the diagram, the authors no longer mention verse references based on chapter and verse numbers, but use a propositional numbering system (p). Next, the authors identify and establish logical relationships between propositions in the text. In the analysis section, each proposition will be explored in depth and then compared with scholars' interpretations to reveal both similarities and differences. Thus, through this approach, some significant new findings are expected, both in terms of argumentation structure and the theological meaning of the passage 1 Peter 5:1-11.

Scheme or Diagram of 1 Peter 5:1-11

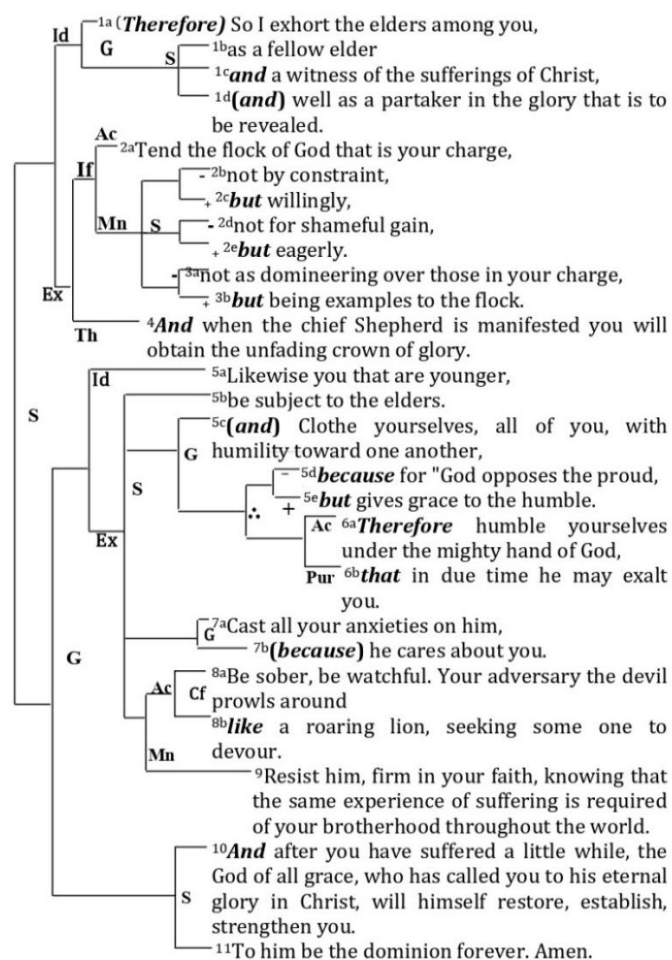


Diagram Analysis of 1 Peter 5:1-11

The text of 1 Peter 5:1-11 begins with the conjunction *un* (οὐν), which

means "therefore" or "then."³⁹ The use of this conjunction indicates that the passage is a logical continuation of the previous passage, 1 Peter 4:12-19, which discusses the sufferings of believers.⁴⁰ Thus, chapter 5 transitions from external issues, such as persecution, to a focus on the internal life of the church, particularly the leadership and *ethos of the* Christian community. Based on the results of the argumentation analysis, all units from p.1a-p.4 and p.5a-p.11 form a *series* relationship pattern, which is a structure that displays sequential and complementary contributions to the main message.⁴¹ In this section, Peter gives two main groups of advice, namely:

To the elders (p.1a-p.4)

It can be seen that p.1a and p.1b-p.1d form a *Ground* relation, i.e., the central proposition (p.1a) is reinforced with a basis or reason that contains Peter's moral and spiritual legitimacy with three series propositions (p.1b, p.1c, and p.1d).⁴² He identifies himself as: (1) a fellow elder, (2) a witness of Christ's suffering, and (3) part of the glory to be revealed. This relation shows the reason for proposition p.1a, where it illustrates Peter's moral and spiritual credibility as the basis for the advice he will give to the elders. The three *grounds* reveal Peter's self-identity, which is rooted in his participation in Christ's suffering and eschatological hope of glory.

Peter's main advice to the elders is on p.2a, which is further elaborated on on p.2b-3b in the form of an *Action-Manner* (Ac/Mn) relationship.⁴³ The

³⁹ J.W. Wenham, *Bahasa Yunani Koine* (Malang: Literatur SAAT, 1977), 51-59. Wenham explains that the dative case in koine Greek grammar is used to explain indirect objects, possession, cause, because, or temporis, which expresses the time and or place of the event.

⁴⁰ Thomas R. Schreiner, *1, 2 Peter, Jude* (Vol. 37) (Nashville, TN: B&H Publishing Group, 2003), 296.

⁴¹ Schreiner, *Interpreting the Pauline Epistles*, 100. *Series*: This relation occurs because each proposition contributes to the whole sentence. For example: "He ate, and he read". Conjunctions: *and likewise, neither ... nor* (και, δε, τε, ούτε, Ουδέ, μήτε, μηδέ).

⁴² Schreiner, 104. *Ground (G)*: The main proposition, which is then explained by a reason or Ground. For example: "Do not touch the snake because it is venomous". "I worship Jesus because He is God." Conjunctions: *for, because, since* (γαρ gar, ὅτι, ἐπεί, ἐπειδή).

⁴³ Schreiner, 102. *Action-manner* statement (Ac-Mn): A statement of an action, and then a more specific statement indicating the manner in which the action is to be carried out, for

exhortation emphasizes that shepherding God's flock must be carried out in a way that is in accordance with Christ's character. The three ways of carrying out the task are conveyed in the form of a *series* relation⁴⁴ constructed in contrast with a negative-positive (-/+) forming relation pattern, where each proposition contains a prohibition on one side and a command on the other.⁴⁵ *First*, elders should not pastor under compulsion (p.2b) but willingly and in accordance with God's will (p.2c). *Second*, they must not serve for personal gain (p.2d) but rather with self-devotion (p.2e). *Third*, they should not abuse their authority to rule the congregation (p.3a). Rather, they are to be examples of character and behavior (p.3b).⁴⁶

Furthermore, p.4 forms a *conditional* relationship (If-Then) with p.2a-p.3b, namely that if the elders shepherd the flock of God and in the three right ways, then they will receive a crown of glory that will not wither when Christ the Great Shepherd reveals Himself.⁴⁷ The term "Great Shepherd" emphasizes that Christ is the Supreme Leader of the church, while the elders are servants under His authority. This relationship provides eschatological motivation for church leaders, that their faithfulness in service will be eternally rewarded.

Thus, the series of relations p.1a to p.4 form an *Idea-explanation* relation (Id/Exp), which is a structure where the central proposition is further explained or clarified through additional information.⁴⁸ Peter not only

example. "I asked for money by *taking* the coins from the drawer". (using *modal caluse*).

⁴⁴ Schreiner, 100.

⁴⁵ Schreiner, 103. Negative-positive (-/+): Gives two alternatives: one denies, the other confirms, for example. "It is not hard, but it is soft; Do not be foolish, but understand the will of God." Particles and conjunctions: *not, but* (ου, μη, αλλα, δε,).

⁴⁶ R.C. Sproul, *1-2 Peter: An Expository Commentary* (Michigan: Grand Rapids, 2019), 421-422.

⁴⁷ Schreiner, 105. *Interpreting the Pauline Epistles. Conditional (If/Th)*: Shows that the cause of action is merely potential. For example: "If my exam results are good, then I will be admitted to that university". So, being admitted to the university is only a potential, not a certainty, even if the exam results are promising. (*conditional clause*) Conjunctions: if ... then, if, provided that, except, (εί, εάν).

⁴⁸ Schreiner, 103. *Idea-explanation (Id/Exp)*: The addition of clarifications to the main proposition. Sometimes, we also give an example statement. For example: "It is scorched, that is, there has been no rain for about 3 months"; "They eat together because they are one family and one ancestor". Conjunctions: *that is, for* (εστιν, γαρ).

emphasized the responsibility of shepherding fellow sheep and the three right ways as an ordinary ministerial duty, but rather, as a calling that must be carried out in submission to the will of Christ. Peter's experience as a witness to Christ's suffering was the basis of his credibility in advising the elders. He affirmed that faithfulness in service would earn rewards that came directly from Christ Himself. The crown of glory that will be promised is not just a symbol of recognition, but an eschatological reality that motivates church leaders to remain faithful in service, even amid challenges and suffering.

To the young people (p.5a-p.11)

After advising the elders, Peter turns his attention to the group of young people (p.5a).⁴⁹ Unlike the previous section, which begins with Peter's self-identification as an elder and witness to the sufferings of Christ, this section contains no such introduction. It can be interpreted that the legitimacy of Peter's authority has been previously affirmed and does not need to be repeated. In this unit, four main imperatives form a *series* relationship,⁵⁰ i.e., a complementary and progressively evolving arrangement of exhortations, namely: Be Subject (p.5b); Clothe yourselves with humility (p.5c); Cast all your anxieties on Him (p.7a); and Be sober, be watchful (p.8a).

Three of these four commands, p.5c; p.7a; and p.8a, are further expanded through explanatory propositions that deepen their urgency and meaning. Meanwhile, the command "Be Subject" (p.5b) stands alone without further elaboration.

Clothe yourselves with humility (p.5c)

The exhortation to humble (humility) oneself comes as a continuation of the command to submit (to be subject), and is addressed not only to spiritual authorities but also in relationships between people. The Greek verb

⁴⁹ Schreiner, *1, 2 Peter, Jude* (Vol. 37), 302-302.

⁵⁰ Schreiner, *Interpreting the Pauline Epistles*, 100.

tapeinōthēte, used here, refers to the active act of placing oneself humbly.⁵¹ The relation between p.5c and p.5d-p.6b forms a *ground* relation, where the underlying theological reason strengthens the command.⁵²

Furthermore, p.5d-p.6b, forms the *Inference* relation (:.), which conveys the reason or motivation that is the conclusion of the principle already mentioned.⁵³ The motivation is in the form of a negative and positive (-/+) contrast, namely: "for God opposes the proud, but has mercy on the humble." The theological implication of this verse is that humility is not just social etiquette but an attitude that is directly related to God's response to His people.⁵⁴ Then, p. 6a-p. 6b form an *action-purpose* (Ac/Pur) relation, where the act of humbling oneself has an eschatological purpose: "He will exalt you in due time" (p.6b).⁵⁵ Thus, the whole unit p.5c-p.6b forms a *Ground* relation that forms a unified argument that emphasizes the importance of humility as a response to God and a means to receive the rapture in His appointed time.⁵⁶

Cast all your anxieties on Him (p.7a)

The next exhortation is "Cast all your anxieties on Him." The verb *epiriptō* implies fully surrendering the burdens of life to God.⁵⁷ The relation between p.

⁵¹ Hasan Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II* (Jakarta: LAI, 2014), 745. Translated from the verb *tapeinōthēte*, the aorist passive imperative form of the word *tapeinō*, which emphasizes the voluntary act of humbling oneself in the community of faith.

⁵² Schreiner, *Interpreting the Pauline Epistles*, 104.

⁵³ Schreiner, 104. *Inference* (:.): A statement or event from which a conclusion is drawn. The difference with *Ground* is in the order of the main propositions. In *Ground*, the supporting statement/proposition comes after the main proposition. *Inference* is the other way around.

⁵⁴ Schreiner, 103.

⁵⁵ Schreiner, 105. *Action-purpose* (Ac-Pur): This propositional relation involves an action to fulfill a particular result. For example: "He diligently exercises so that he can lose weight significantly". It should be noted that Action-Result and Action-Purpose are similar in meaning. The difference is that Action-Purpose focuses on an expected result, even though the result is not necessarily achieved. (*purpose clause*) Conjunctions: in order that, that, with a view to, to the end that, lest (ὡς, ὅπως, ἵνα ... μή).

⁵⁶ Elliott, *1 Peter: A New Translation, Introduction And Commentary*, 838.

⁵⁷ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 305. The verb means "to throw over" or "to hand over completely."

7a and p. 7b forms a *Ground* relation, i.e., the central proposition is explained and strengthened by a theological basis or reason.⁵⁸ In this case, the command to give up worry (p.7a) is explained by the reason that "He cares for you" (p.7b). This expression affirms God's personal, active, and ongoing care of His people.

Thus, surrender is not a passive or fatalistic expression but an active manifestation of faith in God's loving character. In the context of suffering, this act becomes a means of spiritual strengthening and assurance of God's presence in every dimension of believers' lives.

Be sober, be watchful (p.8a)

The command to be vigilant is expressed through the call to "be sober" (Greek: *nēphō*⁵⁹, *grēgoreō*).⁶⁰ The relation between p. 8a and p. 8b forms a *Comparison (Cf)* relation, where Peter describes Satan as "*a roaring lion that walks around, looking for someone to devour.*"⁶¹ This comparison makes clear the fundamental nature of the spiritual threat, showing that resistance to Satan requires spiritual awareness and preparedness.

Furthermore, p.9 presents practical strategies in the form of imperatives: "*resist him with firm faith.*" The relation between p. 8 and p. 9 forms an *Action-Manner* relation (Ac/Mn), which is the act of resisting along with the means of implementation.⁶² In addition, Peter emphasizes that the suffering experienced is collective, experienced by all believers in the world.

⁵⁸ Schreiner, *Interpreting the Pauline Epistles*, 100-104.

⁵⁹ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 536. This verb is an aorist imperative form and indicates an urgent and persistent command. The word means "to think clearly" or "to be unaffected by illusion or intoxication," and metaphorically refers to spiritual alertness.

⁶⁰ Sutanto, 176. This verb means "to keep watch," with the connotation of preparedness for danger.

⁶¹ Schreiner, *Interpreting the Pauline Epistles*, 102. *Comparison (Cf)*: A statement or action in the main proposition that is explained more specifically by a comparative statement that shows what the central proposition is like. For example: "I love you like a brother". (using *Comparative Clause*). Conjunctions: just as, even as, like, as ... so (ὡς, καθὼς, οὕτως, ὥσπερ).

⁶² Schreiner, 105.

This reinforces the solidarity dimension of the body of Christ in the face of suffering and emphasizes that suffering is not contrary to faith but rather part of the fellowship in Christ's suffering. Thus, the whole unit of p. 5a-p.9 forms an *Idea-explanation* (Id/Exp) relation, where the four main imperatives are explained through the theological basis of the contextual reality of suffering faced by the people.⁶³ The final section of p.10-p.11 closes with an amplification in the form of a prayer of blessing that forms a *Series* relation, where each element contributes to the meaning of the whole: God, who has called His people to eternal glory in Christ, will "*perfect, confirm, strengthen, and establish*" them after their temporary suffering (p.10).⁶⁴ This *doxology* is the culmination of the entire exhortation, underlining that all of Peter's pastoral exhortations culminate in God's restoration and the hope of eschatological restoration.⁶⁵

As such, the entire unit of p.5a-p.11 establishes the *Ground* relation, namely that the four imperatives, "*submit, humble yourself, submit, and be sober,*" are rooted in the hope of God's active providence and the promise of eternal strengthening and glory in Christ.⁶⁶ With a structured logic of argumentation centered on divine grace, the passage affirms that the Christian life is not an escape from the reality of suffering, but rather a journey of faith lived with humility, trust, and spiritual alertness in the light of eschatological hope.

Reinterpreting the Text of 1 Peter 5:1-11

Based on the study of the interpretation of 1 Peter 5:1-11, the authors find different views in determining the argumentation structure of the text compared to interpreters such as Reinhard Feldmeier and Norman Hillyer. Both tend to divide this passage into two main parts, namely: (1) advice on

⁶³ Schreiner, 103.

⁶⁴ Schreiner, 100.

⁶⁵ Schreiner, *1, 2 Peter, Jude* (Vol. 37), 311-312.

⁶⁶ Schreiner, *Interpreting the Pauline Epistles*, 104.

leadership and service in the community (vv. 1-5),⁶⁷ and (2) a call to humility and perseverance amid suffering (vv. 6-11).⁶⁸ However, the authors agree more with the structural division proposed by John Stott and R. C. Sproul, who distinguish two major themes, namely: (1) advice to the faithful Shepherd (vv. 1-4) and (2) an invitation to the whole church to live in humility (vv. 5-11).⁶⁹

The argumentative structure of the letter suggests a division of pastoral responsibilities directed towards two main groups in the Christian community: the elders (*πρεσβύτερος*) and the young people (*νεώτεροι*). First, the term elder in the context of Judaism refers to community leaders who have a supervisory function in worship and social life.⁷⁰ This designation reflected high moral character⁷¹ and a respected spiritual authority.⁷² In the Roman context, the equivalent term was *senex* (an elder), which gave birth to the concept of *senatus*, an assembly of elders who played a role in government.⁷³ This suggests that the leadership of the elders had both spiritual and social legitimacy.

Secondly, the group of young people (*νεώτεροι*) mentioned in verse 5 probably refers to those who are younger in terms of both age and spiritual experience.⁷⁴ Elliott interprets the term to include those who are relatively new to the Christian faith, including those who have been newly baptized. Therefore, the exhortation to this group emphasizes the importance of submission to spiritual leaders and character development through humility. In other letters, such as Titus 2:6-8, young people are also given special advice because they tend

⁶⁷ Feldmeier, *The First Letter of Peter*, 230-243.

⁶⁸ See. Hillyer, *1&2 Peter Jude*, 138-144.

⁶⁹ Sproul, *1-2 Peter: An Expository Commentary*, 488-495.

⁷⁰ Barclay M. Newman Jr, *Kamus Yunani-Indonesia Untuk Perjanjian Baru* (Jakarta: Gunung Mulia, 2016), 139.

⁷¹ Yohanes Calvin, *Institutio Pengajaran Agama Kristen* (Jakarta: Gunung Mulia, 2011), 245.

⁷² H.H. Rowley, *Ibadat Israel Kuno* (Jakarta: Gunung Mulia, 2012), 186-187. In Synagogue worship, they are also known as *Sheliach* or *Arkon*, which are messengers of the congregation who oversee the implementation of worship and maintain congregational order.

⁷³ William Barclay, *Surat 1 Dan 2 Timotius, Titus, Filemon* (Jakarta: Gunung Mulia, 2011), 111-112.

⁷⁴ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 500. The phrase translated as "young people" comes from the Greek: *νεώτεροι* (*neōteroi*). It is the masculine nominative plural of the adjective *νεώτερος* (*neōteros*), which is the comparative form of *νέος* (*neos*), meaning "new" or "young."

to be more independent, less patient, and sometimes more difficult to submit to authority.⁷⁵ The two major sections of this passage will be further elaborated with the support of theological arguments and scholarly interpretations as follows:

Exhortation to the Elders

Peter opens this section by explaining his authority through three identities: a fellow elder, a witness of Christ's sufferings, and a partaker in the glory that is to be revealed (v. 1).⁷⁶ Peter's designation as a *witness of Christ's sufferings* uses the Greek term *μάρτυς*.⁷⁷ In this context, he does not emphasize his role as an eyewitness, but rather as a participant in the suffering of 1 Peter 4:13.⁷⁸ The phrase *ὁ καί*, which links suffering and glory, reveals the epistle's theological framework: suffering precedes glory.⁷⁹

Peter's main advice to the elders comes in verse 2, "Tend the flock of God that is your charge." He uses the word *ποιμάνετε*, which means to lead and to serve actively.⁸⁰ This idea is a command to serve.⁸¹ Peter then details how service should be done with its three antitheses:

⁷⁵ Elliott, *1 Peter: A New Translation, Introduction And Commentary*, 836-840.

⁷⁶ Schreiner, *1, 2 Peter, Jude (Vol. 37)*, 297-298.

⁷⁷ Barclay M. Newman Jr, *Kamus Yunani-Indonesia Untuk Perjanjian Baru*, 103.

⁷⁸ Feldmeier, *The First Letter of Peter*, 233. Reinhard Feldmeier, who emphasizes that the term *martyrs* in 1 Peter 5:1 is not to be understood narrowly as historical witnesses, but rather as participants in the fate of Christ's suffering, which will be followed by glory, namely, that suffering for Christ's sake will be followed by glory, both in Christ (1:11, 1:21) and in the lives of his followers (2:19; 4:14).

⁷⁹ Matthew Henry, *Tafsiran Surat Ibrani, Yakobus, 1 & 2 Petrus, 1-3 Yohanes, Yudas, Wahyu* (Surabaya: Momentum, 2016), 519-520. Henry states in his book, "How different the spirit and behavior of Peter were from that of his pretended successors! He does not command and domineer, but exhorts. He does not claim sovereignty over all pastors and churches, nor style himself prince of the apostles, vicar of Christ, or head of the church, but values himself upon being an elder."

⁸⁰ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 656.

⁸¹ B. F. Drewes and Dkk., *Kunci Bahasa Yunani Perjanjian Baru Surat Roma Hingga Kitab Wahyu* (Jakarta: Gunung Mulia, 2010), 318.

Not by constraint but willingly

Elders are to serve not under compulsion (*ἀναγκαστως*),⁸² However, voluntarily (*ἑξουσία*), that is, according to the will of God. Spiritual service does not come from external pressure, but from a consciousness and willingness born of love for Christ.⁸³ It is "of one's own accord," or "without coercion arising from an inner awareness and willingness."⁸⁴ This shows that service in the church is a divine calling, not just an administrative task.⁸⁵ Elders are called to serve out of love for Christ and His church, and out of a willingness to obey God's will. This voluntary attitude emulates Christ Himself, who gave Himself voluntarily for the salvation of humanity (cf. John 10:17-18).⁸⁶

Not for shameful gain but eagerly

Service should not be driven by profit motivation (*αἰσχροκερδῶς*),⁸⁷ but instead by a spirit of devotion.⁸⁸ Elders are called to maintain purity of intention and avoid exploiting the office for personal gain. This is also consistent with Paul's exhortation to the elders in Ephesus not to be greedy and to take care of themselves and the whole flock (cf. Acts 20:28-33).⁸⁹

⁸² Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 58. This word means the motivation for service should not be materialistic.

⁸³ Alan M. Stibbs, *The First Epistle General of Peter: Tyndale New Testament Commentaries* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1969), 165. Stibbs states: *elders, as the most privileged and most responsible members of the house of God, are the most exposed to God's judgment. ... Or perhaps the idea is that the inevitability of earthly trials and divine judgment in the experience of God's people makes all the more urgent the need for faithfulness in pastoral care.*

⁸⁴ Simon J. Kistemaker, *New Testament Commentary: Exposition of The Epistles of Peter and The Epistle of Jude* (Michigan: Baker Book House, 1987), 191.

⁸⁵ Duane F. Watson and Terrance Callan, *First and Second Peter* (Baker Books: Baker Academic, 2012), 118.

⁸⁶ Anthony D'Souza, *Kepemimpinan Yesus, Pent. Andry K.S.* (Jakarta: Gramedia Pustaka Utama, 2009), xxii.

⁸⁷ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 28.

⁸⁸ Bill Lawrence, *Effective Pastoring (Mengembalikan Dengan Hati)* (Yogyakarta: Andi Publisher, 2009), 114.

⁸⁹ Waren W. Wiersbe, *Setia Di Dalam Kristus* (Bandung: Kalam Hidup, 2000), 43.

Not as domineering over those in your charge, but being an example

Elders are not to be authoritarian (*κραταιάν*),⁹⁰ However, they should be living examples (*τύπος*) for the congregation.⁹¹ Peter reminded the elders not to allow this wrong behavior to stick with them. The ministry of leadership in the church is not an authoritarian form of power but one that sets an example in character, life, and love. Thus, Peter is referring to the elders' lives that the congregation can model.⁹² Best writes, "*The ideal of service and readiness to suffer is the best presented not by exhortation but by example.*"⁹³

The leadership model offered by Peter is *servant* leadership, as exemplified by Christ (cf. Matthew 20:25-28).⁹⁴ A true leader does not demand obedience, but rather one who is willing to sacrifice and demonstrate integrity throughout life. By setting an example, elders show the right direction for the congregation, not through coercion, but by inspiring and exemplifying a life of purpose.

Peter completes the exhortation with an eschatological motivation: "when Christ, the Great Shepherd (*ἀρχιποιμήν*), appears at His second coming, you will receive a crown of glory that cannot wither" (v. 4).⁹⁵ The title "Great Shepherd" emphasizes that Christ is the supreme leader, and the elders are His servants.

In line with Howard Marshall's view, Marshall writes, "*He speaks of Christ as the Chief Shepherd to whom the under shepherds are responsible.*"⁹⁶ This emphasizes the elders' accountability to Christ. Thus, Peter wrote the word

⁹⁰ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 407.

⁹¹ J. Oswald Sanders, *Kepemimpinan Rohani. Pent. Chris J. Samuel Dan Ganda Wargasetia* (Bandung: Kalam Hidup, 1993), 45.

⁹² Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 719.

⁹³ Ernest Best, *New Century Bible Commentary: I Peter* (Grand Rapids, Michigan: WM. B. Eerdmans Publishing, 1982), 170.

⁹⁴ Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature Of Legitimate Power And Greatness* (Mahwah, NJ: Paulist Press, 1977), 21-22.

⁹⁵ Cf. Arthur Graves, *Pertama Dan Kedua Petrus* (Malang: Gandum Mas, 1982), 62.

⁹⁶ I. Howard Marshall, *1 Peter, The IVP New Testament Commentary Series* (Downers Grove, IL: InterVarsity Press, 1991), 164.

κομοῦμα to inform the elders that they would receive something at the end of their ministry. That is, the crown (Στέφανος) is to reward the elders for their faithful labor.⁹⁷

Next, Peter writes the word glory (δόξα), which means honor, majesty, and praise, to describe the crowns that elders will receive. In this text, the word glory refers to honor. Thus, Peter wrote glory to explain that the elders' receiving the crown of glory was an honor. Peter also adds a description of the crown with the phrase that it cannot wither. The phrase incorruptible (ἀμαράντινον) means incorruptible, eternal.⁹⁸ So, the phrase "that cannot wither" symbolizes the permanence of the crown that elders will receive.

Finally, the whole of verse 4 is about honoring elders at the time of Jesus' second coming. Peter wrote this as an encouragement. Marshall writes,

Finally, in verse 4, Peter promotes the right motivation for good conduct as an elder: He is thinking of the second coming, or *parousia*, when Christ appears to reward and judge his people.⁹⁹

Therefore, this passage is a promise to elders who fulfill the responsibility Peter is referring to.

Exhortation to Young Men

After advising the elders, Peter turns to the youth group with the connective "likewise" (ὁμοίως, v.5), which implies ethical continuity within the community.¹⁰⁰ This exhortation is particular, targeting those who are not yet stable in faith or spiritual position. In this passage, Peter gives four main imperatives:

⁹⁷ W.R.F. Browning, *Kamus Alkitab: A Dictionary of the Bible* (Jakarta: BPK. Gunung Mulia, 2011), 248.

⁹⁸ Stott, *The Message of 1 Peter*, 207. Stott writes, "The word translated that will never fade away is *amarantinos*; the garland may be of *amaranth*, a flower chosen for its everlasting quality."

⁹⁹ I. Howard Marshall, *1 Peter: IVP New Testament Commentary Series* (Leicester: Intervarsity Press, 1990), 164.

¹⁰⁰ Marshall, 302.

Be subject to the elders

This exhortation demands respect and submission to spiritual authority, although Peter does not elaborate further. In contrast to the second exhortation, humble yourself.

Clothe yourselves with humility

Peter gives a theological rationale for the commandment through a quote from Proverbs: "For God opposes the proud, but has compassion on the humble" (cf. Prov. 3:4).¹⁰¹ In other words, the humble attitude *ταπεινώθητε*, which means "to humble (status; self), live simply, discipline oneself,"¹⁰² is necessary because God resists the arrogant but shows grace to the humble. In this case, Peter's act of humbling himself serves its purpose, namely, that "He may exalt you in due time."

Thus, Peter's exhortation (v. 5) to humble oneself both towards others and before God is given a solid basis for why Peter emphasizes humbling oneself, namely because the reasons for the two cannot be separated, because the reasons for the two are rooted in the same principle, namely, God opposes arrogance and loves humility (v. 5). By humbling themselves, they would experience God's grace. For God bestows His favor on those who recognize their need for Him, promising them the rapture at His appointed time.

Cast all your anxieties on God

The call to "surrender" (*Ἐπίκτητος*) implies a complete release of worries.¹⁰³ It is a form of total trust in divine providence. Peter emphasizes that in the face of suffering, young people need not bear their worries, but are called

¹⁰¹ Elliott, *1 Peter: A New Translation, Introduction And Commentary*, 838.

¹⁰² Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 745. The word is translated from the verb *tapeinōthēte*, the aorist passive imperative form of the word *tapeinoō*, which emphasizes the voluntary act of humbling oneself in the community of faith.

¹⁰³ Marshall, 305.

to entrust their lives to God's providence.¹⁰⁴ Peter is not only giving practical advice, but also instilling a solid theological foundation of hope.

As such, Peter's exhortation to surrender is not an act of passivity or a fatalistic attitude, but an active response to God's loving and caring character.¹⁰⁵ Peter's antidote to excessive worry is to surrender all our worries to God and entrust our lives to God's care.

Be sober and be watchful

This final exhortation emphasizes spiritual awareness and vigilance against Satan, who is described as a roaring lion seeking prey (v. 8). Peter uses the term sober (*νήφω*), which means self-controlled, calm-minded. It literally refers to one who becomes sober from drunkenness.¹⁰⁶ The term watch (*γρηγορέω*), on the other hand, means not sleeping but alert and alive.¹⁰⁷ These words emphasize the importance of spiritual awareness and alertness to dangers that are not always visible to the naked eye. They remind the young people in the community not to be spiritually careless, especially in the midst of suffering that can make one careless or weak in faith.

Peter uses the legal term (*ἀντίδικος*) and the designation (*διάβολος*) to describe the character of the evil one as an accuser and slanderer.¹⁰⁸ Peter, therefore, emphasizes that the struggle of believers is not merely social or moral, but has a real and deep spiritual dimension. The call to watchfulness has a solid basis: the actual danger of the spiritual enemy. Therefore, vigilance is not an optional choice, but an urgent necessity in the life of a faithful person. Peter's response to this threat is not flight, but resistance through steadfast faith (*ἀντίστητε τῇ πίστει*), i.e., a firm trust in Christ (v. 9).¹⁰⁹

¹⁰⁴ Sproul, *1-2 Peter: An Expository Commentary*, 429-430.

¹⁰⁵ Elliott, *1 Peter: A New Translation, Introduction And Commentary*, 846-851.

¹⁰⁶ Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia Dan Konkordansi Perjanjian Baru (PBIK) Jilid II*, 536.

¹⁰⁷ Watson and Callan, *First and Second Peter*, 176.

¹⁰⁸ Watson and Callan, *First and Second Peter*, 121-194.

¹⁰⁹ Elliott, *1 Peter: A New Translation, Introduction And Commentary*, 858-859.

As a consolation, Peter stated that suffering is not an individual experience, but is shared by brothers and sisters throughout the world (v. 9).¹¹⁰ This collective awareness fosters spiritual solidarity and steadfastness. A profound theological declaration marks the end of this section: God is the "fountain of all grace" who has called His people to His eternal glory in Christ (v. 10). The promise that God will "perfect, establish, strengthen, and confirm" His people indicates a comprehensive divine restoration. The closing doxology (v. 11) redirects the congregation's attention to God's eternal majesty and power.

After looking at the above description based on the schematic diagram of the argumentation of this text unit, it becomes clear that the argumentation structure of 1 Peter 5:1-11 is built on two principal axes: the responsibility of elders to shepherd the congregation with joy, sincerity, and example; and the expectation of young people's response to live in submission, humility, faith, and spiritual vigilance. All these imperatives stand on a strong theological foundation: God's eternal grace and providence. Therefore, this passage not only conveys the ethics of community but also reveals the eschatological and spiritual reality of the Christian life in suffering. Peter's exhortations aim to encourage the believers to remain faithful and hopeful as they look forward to glory with Christ.

Suffering and Twofold Shepherding

There are three important themes in 1 Peter: Suffering, Holy Living, and Hope.¹¹¹ Of the three, the theme of Suffering is the most prominent. That is why quite a lot of research has been done on the theme of suffering in this letter.¹¹² In

¹¹⁰ Schreiner, *1, 2 Peter, Jude* (Vol. 37), 309–310.

¹¹¹ Sagala and Surbakti, "Penderitaan, Hidup Suci, Pengharapan: Tiga Tema Utama Dalam Surat 1 Petrus."

¹¹² Randy Hall, "For to This You Have Been Called : The Cross And Suffering in 1 Peter," *Restoration Quarterly* 19, no. 3 (1976); Gordon E. Kirk, "Endurance in Suffering in 1 Peter," *Bibliotheca Sacra* 138, no. 549 (1981): 46–56; D Edmond Hiebert, "The Suffering and Triumphant Christ: An Exposition of 1 Peter 3:18-22," *Bibliotheca Sacra* 139, no. 554 (1982): 146–58; Ivan T. Blazen, "Suffering and Cessation from Sin According to 1 Peter 4:1," *Andrews University Seminary Studies* 21, no. 1 (1983): 27–50; Dennis E. Johnson, "Fire in God's House : Imagery From Malachi 3 in Peters Theology of Suffering (1 Pet 4 : 12-19)," *Journal of the Evangelical Theological Society*

the New Testament (NT), the word translated as suffering is found in at least three different words, namely *πασχω/paschō*, *θλίψις/thlipsis*, and *παθημά/phthēma*. In 1 Peter 5:1-11, the word translated as “suffering” appears three times: *παθημά/phthēma* (vv. 1, 9) and *πασχω/paschō* (v. 10). In terms of frequency, it appears once in the first layer of shepherding and twice in the second layer.

As mentioned above, the first readers of this book (the congregation) were in crisis or even suffering. The two layers of shepherding presented in this passage are clearly shown by Peter's identification of himself as “a witness of Christ's sufferings” (v. 1c). The goal, of course, is to position himself on the same side as those he is advising. The suffering condition of the congregation is also the basis for Peter's three pieces of advice to the elders in the first layer, namely: Be willing, not by constraint (p.2b-p.2c); Be eager, not for shameful gain (p.2d-p.2e); and Be an example, not as domineering (p.3a-p.3b). Furthermore, in the second layer, the idea of suffering is further emphasized both explicitly (p.9 and p.10) and implicitly. Implicitly, this is seen in the advice not to worry or feel anxiety (p.7a) with the affirmation of God's providence (p.7b) as its basis (G).

Practical Benefits for Church Leaders in Nurturing and Shepherding Their Church Members

As mentioned in the introduction, the results of this analysis are expected to be of practical use to church leaders in carrying out a series of tasks for the nurturing and shepherding of church members. The practical benefits we refer to are training in the Bible Study (BS) group and even the creation of BS materials. Borrowing the inductive BS method used in various Christian ministries, there are three types of questions asked when reading the text, namely Observation, Interpretation, and Application.¹¹³ Similarly, when creating BS materials, there are also three types of questions.

29, no. 3 (1986): 285–294.

¹¹³ Hans Finzel, *Observe Interpret Apply: How To Study The Bible Inductively* (Wheaton, IL:

It must be acknowledged that, generally, the Inductive SB materials used in discipleship groups within various church organizations and/or Christian ministries in Indonesia are translated from English. Persekutuan Kristen Antar-Universitas (Perkantans) Foundation is a Christian organization that is quite productive in publishing SB materials. In our observation, there are still a few SB materials written by Indonesians themselves. In addition, the SB material that studies each book in the Bible is almost entirely BS material that was previously written in English and then translated into Indonesian.¹¹⁴ This phenomenon shows the importance of presenting a work that facilitates the creation of BS materials for each book in the Bible.

Based on the diagram shown above, several observations or even interpretation questions are immediately apparent upon examining it. The examples presented below show that the diagram makes it much easier for church leaders or creators of BS materials to compile questions. Some of these questions are:

- a. "Name three aspects of Peter's identity that he mentions before delivering his pastoral message." This observation question comes from the clear relationship between p.1a and p.1b, p.1c, p.1d. From the diagram, p.1b, p.1c, p.1d, which are related in series (S), become the ground (G) for p.1a, which contains the statement of the command.
- b. "Name the three ways of shepherding the flock that Peter commands the elders." This observation question comes from the relationship between p.2a and p.2b-c, p.2d-e, p.3a-b, which are related to action (Ac) and manner (Mn). From the diagram, it is clear that p.2a is an action (Ac) in the form of a command, and the three series-related proposition units (p.2b-c, p.2d-e, and p.3a-b) are the manner (Mn), which is how to carry out the command to shepherd.

Victor Books, 1994).

¹¹⁴ See <https://literaturperkantans.net/product-category/pemahaman-alkitab/>

- c. "What is meant by the unfading crown of glory, which is the reward for every shepherd when the Chief Shepherd comes?" This interpretation question arises on p.4
- d. "Why does Peter give more and more complex advice to young people in this passage?" This interpretation question is easy to see when looking at the diagram as a whole. The scheme of advice to young people (p.5a-p.11) is indeed longer and more complex in its argumentation than the advice to the elders (p.1a p.4).

With the examples of questions above, the presence of a diagram produced by this argumentative analysis will make it easier for someone to formulate BS questions, especially BS for books of the epistolary genre. Church leaders can even use a single diagram as the basis for creating several BS materials with different topics according to their needs.

CONCLUSION

This study confirms that the Argumentative Analysis approach developed by Thomas R. Schreiner is relevant not only to Paul's letters but also to Peter's letters. It is partly because both Paul's and Peter's letters inherit the same rhetorical tradition. Thus, this approach can be used to trace Peter's rhetorical structure and strategy in conveying his theological and pastoral messages. The results of the analysis show that the argumentative structure of 1 Peter 5:1-11 is built on two principal axes that form two major propositions with a series relationship, namely:

1. The responsibilities of elders, which include voluntary, sincere service and being role models (p.1a-p.4);
2. The response of young people, which includes obedience, humility, surrendering their worries to God, and vigilance against spiritual threats (p.5a-p.11).

These two parts form a series of twofold pastoral actions simultaneously, namely, to the church leaders and to the congregation itself. Shepherding a

congregation facing crisis or suffering must therefore be twofold, addressing both the congregation and its leaders simultaneously. These two sections contain ethical and spiritual advice that does not stand alone, but is firmly rooted in theological and eschatological foundations: that God is the source of grace who actively cares for, strengthens, and restores His people. Peter's call is not merely a moral exhortation, but a call to live in the light of grace and hope for eternal glory in Christ (eschatological).

Thus, the main contribution of this research is to open a new space for reading New Testament texts in a literary-rhetorical manner, especially to the non-Pauline letters. The results of this research are also expected to contribute to the study of contemporary biblical hermeneutics and to nurture and shepherd the church members rooted in the final form of the biblical text, in this case, by preparation to create BS materials as mentioned above.

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