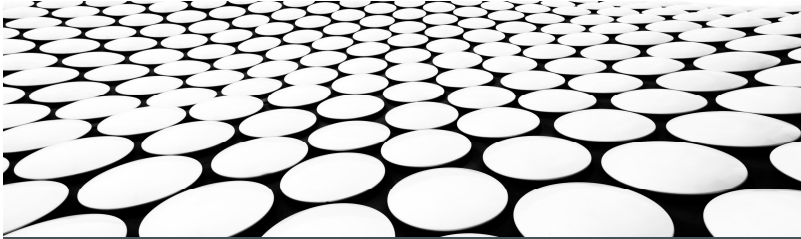


SHEPHERDOLOGY 101

FROM SHEPHERDLESS SHEEP TO FLOURISHING FLOCKS - OVERVIEW & INTRODUCTION



The Fundamentals

- I. Fundamental 1: Jesus, Our Lord
- II. Fundamental 2: Jesus' Word, Our Effective Guide
- III. Fundamental 3: Jesus, Our Model Shepherd

Introduction

- IV. The Need for Shepherds
- V. The Development of Elders

VI. Key Passages

- A. The Last Word: Acts 20:17-35
- B. Gifts Unwrapped: Ephesians 4:11-13
- C. Leaders Valued: 1 Thessalonians 5:12-13
- D. What a Church Needs: 1 Timothy 3:1-7
- E. The Good, the Bad, and the Hasty: 1 Timothy 5:17-22

VI. Key Passages

- F. What a Church Under Attack Needs: Titus 1:5-16
- G. Remember and Imitate: Hebrews 13:7
- H. Joy for Leaders, Benefits for Saints: Hebrews 13:17
- I. Prayer of Faith: James 5:14-15
- J. Shepherding Well: 1 Peter 5:1-4

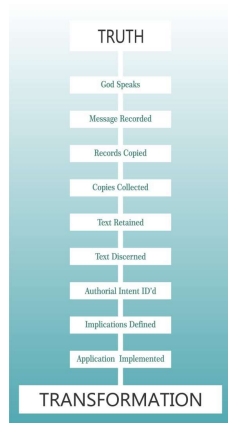
THESE TEN PASSAGES

- Can help us understand truth that transforms as it pertains to shepherds.
- Before we unpack these passages, lets pull back for the big picture.
- How, in general, are we transformed?

IT IS EASY TO TAKE THE BIBLE FOR GRANTED

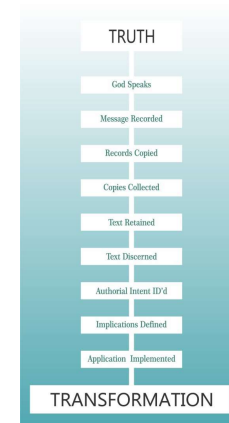
- The Bible you hold in your hand (or that is stored on an electronic device) makes God's word accessible.
- But a number of prior events have made this possible.
- Further, holding a Bible in your hand will not automatically change you for the better.

THE GROWTH CHAIN



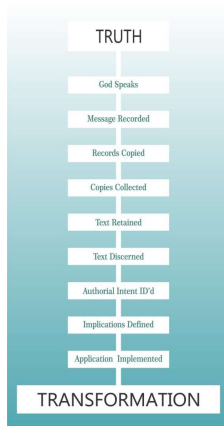
- The truth transforms us.
- The “Growth Chain” identifies the essential sequence of steps connecting the truth to transformation.

THE GROWTH CHAIN



- We are transformed by the truth – “Sanctify them in the truth” (John 17:17).
- “Sanctify” is ἁγιάζω (hagiazō) which means “to make holy,” an entirely new way of living.
- Means = “in the truth.” Changed thinking leads to changed living.

THE GROWTH CHAIN

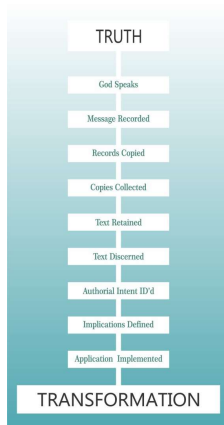


- “Sanctify” is an aorist imperative which appeals for the completed product.
- But a process is involved: “Now may the God of peace Himself **sanctify you entirely**; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ” (1 Thess. 5:23).

THE GROWTH CHAIN

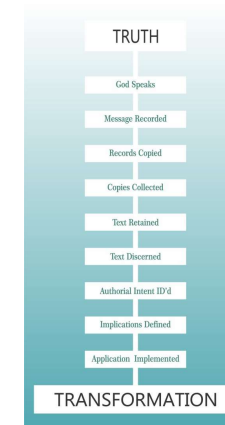
- John 17:15 (“Sanctify them in the truth”) is a specific request in Jesus’ “High Priestly Prayer.”
- His request is for something He wants for us!
- ““ I do not ask on behalf of these alone, but for those also who believe in Me through their word”” (John 17:20).
- The Growth Chain explains how Father answers Jesus’ prayer.

THE GROWTH CHAIN



- The next phrase in Jesus’ prayer ID’s the source of this transforming truth – “**Sanctify them in the truth. Your word is truth**” (John 17:17).
- It begins when God speaks **to** men and **through** men.
- This has profound but **limited** value.

THE GROWTH CHAIN



- Some of the men to whom and through whom God spoke recorded what God said.
- All of these “original autographs” have long since disappeared.

THE GROWTH CHAIN

- But other men made copies of these originals and copies of these copies.
- Some of these copies of copies have survived and can be viewed today.
- Some are being digitized – go to csntm.org for pictures.

COPIES ON DISPLAY

This is p52 - 2nd century papyrus from Gospels

THE GROWTH CHAIN

- These copies were assembled into collections.
- The process did not confer authority but recognized authority.
- Early variations can be attributed to limits of distribution.

THE GROWTH CHAIN

- There are some slight variations among manuscript readings in a few places.
- But the original text has been retained.

THE GROWTH CHAIN

- In places where there are different readings among manuscripts, the original text can be discerned.
- The process of discerning the text involves examining two kinds of evidence:
 - External Evidence
 - Internal Evidence

FIND THE BOOBOO

Better MSS

- “. . . that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me” (John 17:21).

Attraction?

- “. . . that they may all be one; even as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe that You sent Me” (John 17:21).

THE GROWTH CHAIN

- At this stage, you and I can actually engage in the process first hand!
- **This is an answer to Jesus' prayer!**
- Our objective is to understand the intended message of the author to his original audience.
- Involves study of grammar
- Involves study of history

THE GROWTH CHAIN

- Once we understand the intended message of the author to his original audience, we can ask a question.
- “In light of what he said to them, how should I then live?”

THE GROWTH CHAIN

- The transformative process is not complete when we answer the question, "How should I then live?"
- The process of sanctification is advanced when I **do** what I **should**.

THE GROWTH CHAIN

- As I continue to **do** what I **should**, I am progressively transformed by the truth.
- This process should continue: "For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ" (2 Pet. 1:8).

THE GROWTH CHAIN

Divine Involvement	TRUTH	Theological Terms
Declare	God Speaks	Revelation
Inspire	Message Recorded	Inspiration
Superintend	Records Copied	Transmission
Superintend	Copies Collected	Canonization
Superintend	Text Retained	Preservation
Superintend	Text Discerned	Textual Criticism
Illuminate	Authorial Intent ID'd	Interpretation
Convict	Implications Defined	Application
Empower	Application Implemented	Personalization

TRANSFORMATION

- Theological terms (right column) are used to describe each step in the growth chain.
- Jesus asked Father to sanctify His disciples in the truth of His word – here (left column) are all the ways Father is answering Jesus' prayer.

DOING THEOLOGY

Divine Involvement	TRUTH	Theological Terms
Declare	God Speaks	Revelation
Inspire	Message Recorded	Inspiration
Superintend	Records Copied	Transmission
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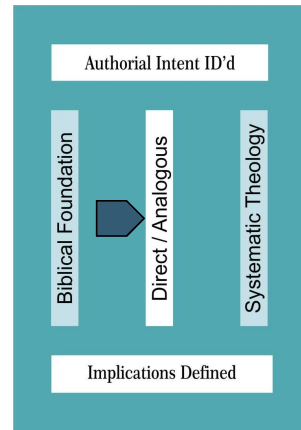
TRANSFORMATION

Zoom in for closer look

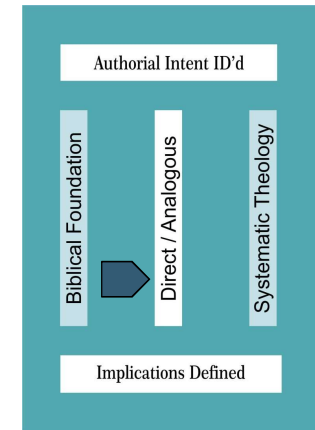
- When the work of interpretation is done...
- Then we ask, "How should we then live?"

DOING THEOLOGY**DIRECT / ANALOGOUS**

- The closer our identification to the original audience, the more direct the application.
- The greater the gap between us and the original audience, the greater the application challenge.

**DOING THEOLOGY****DIRECT**

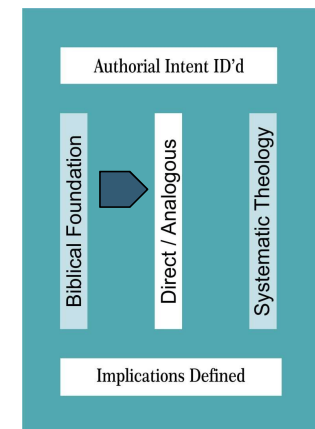
- An example:
- “To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours” (1 Cor. 1:2).

**DOING THEOLOGY****DIRECT**

- “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment” (1 Cor. 1:10).
- Promote unity!

DOING THEOLOGY**ANALOGOUS**

- Remote connection
- “The vision of Obadiah. Thus says the Lord God concerning Edom – We have heard a report from the Lord, And an envoy has been sent among the nations saying, ‘Arise and let us go against her for battle’” (Oba.1).



DOING THEOLOGY

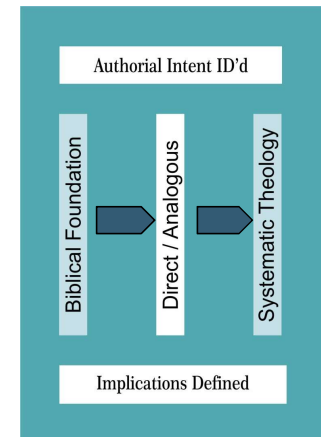
REMOTE CONNECTION

- “Do not gloat over your brother’s day, The day of his misfortune. And do not rejoice over the sons of Judah In the day of their destruction; Yes, do not boast In the day of their distress” (Oba. 12).
- Be humble and circumspect when God is judging or disciplining your critics.

DOING THEOLOGY

DIRECT / ANALOGOUS

- Direct / analogous application goes from a single verse or passage straight to application.
- Systematic Theology tries to get at the bigger picture.



DOING THEOLOGY

WHY SYS THEO?

Principle: don't get drawn in.

- “Do not answer a fool according to his folly, Or you will also be like him” (Prov. 26:4).

Principle: help him see reality!

- “Answer a fool as his folly deserves, That he not be wise in his own eyes” (Prov. 26:5).

DOING THEOLOGY

- Systematic Theology gets at the big picture.
- Method:
 - Collect all relevant verses
 - Interpret those verses
 - Organize the results
- Very handy but labor intensive

DOING THEOLOGY

- The Bible has a lot to say about numerous topics.
- Most systematic theologies are compilations of all that the Bible teaches about these major topics.
- Shepherdology is my name for what the Bible says about Shepherds.
- It organizes what ten NT passages (that speak at length to the topic) tell us about six key shepherd topics.

DOING SHEPHERDOLOGY

- Interpret each of 10 core passages based on grammar, context, and historical situation.
- Identify key aspects of shepherdology addressed by these passages.
- Organize biblical content around key categories and concepts associated with New Testament Shepherds.

DOING SHEPHERDOLOGY

- There may be ways in which Shepherdology (what the Bible, especially the NT, teaches about local church shepherds) depicts a practice that challenges specific Shepherding structures at First Evan.
- But where it does, our shepherding practice should be informed and driven by relevant biblical truth.

THE THEOLOGY OF SHEPHERDS**Shepherdology Proper**

- VII. The Essential Function of Shepherds/Overseers/Leaders/Elders (SOLE) – **Core**
- VIII. Specific Responsibilities of SOLEs – **Toolkit**
- IX. Qualifications of a SOLE – **Requirements**
- X. The Manner of SOLEs – **Effectiveness Multipliers**
- XI. Response to SOLEs – **High Yield Investment**
- XII. Reward for Effective Under-Shepherds

WHY SHEPHERDOLOGY MATTERS**What Jesus Wants...**

Then He said to His disciples, 'The harvest is plentiful, but the workers are few. **Therefore beseech the Lord of the harvest to send out workers into His harvest**' (Matthew 9:35–38).

WHY SHEPHERDOLOGY MATTERS**What Jesus Wants...**

- Robust Opportunity
- Acute Labor Shortage
- Urgent Prayer – for what?

Then He said to His disciples, 'The harvest is plentiful, but the workers are few. **Therefore beseech the Lord of the harvest to send out workers into His harvest**' (Matthew 9:35–38).

WHY SHEPHERDOLOGY MATTERS**What Jesus Wants...**

“Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. Seeing the people, **He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.** Then He said to His disciples, 'The harvest is plentiful, but the workers are few. **Therefore beseech the Lord of the harvest to send out workers into His harvest**'” (Matthew 9:35–38).

WHY SHEPHERDOLOGY MATTERS

- As Jesus traveled through cities and villages, He taught, proclaimed the gospel, and healed the sick.
- But as He did, He became increasingly burdened by what He saw.
- Everywhere He went, He encountered people who were troubled and downcast, and His heart felt their pain. He was deeply moved with compassion for a people who were floundering, not flourishing.

WHY SHEPHERDOLOGY MATTERS

- Their sad condition was most like that of a flock of sheep without a shepherd.
- And it was this condition that provoked Him to call on His disciples to ask Father for laborers.
- Jesus' prayer request is for God to raise up laborers and the condition that gives rise to His request is that of "shepherdless" sheep.
- These shepherdless sheep are identified as "the crowd" (ὄχλος, *ochlos*) – shepherding is relevant to the crowd.

A SHEPHERDING DIAGNOSTIC

- Jesus wants us to ask Father to raise up shepherds who can engage with sheep who are discouraged and downcast.
- This request is what animates the heart of Jesus. It ought to animate ours as well.
- I believe the condition that prompted Jesus' prayer request is no less acute today.
- I wonder, where are the shepherds? Would Jesus look at our congregations and see the same acute shepherd shortage He saw in Matthew 9?

A SHEPHERDING DIAGNOSTIC

- When a single sheep has strayed, a shepherd takes his cue from Father and acts: "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?" (Matthew 18:12).
- **DQ1: Do the people in my church have a shepherd who will seek them out when they have gone astray?**
- **DQ2: If I am in trouble spiritually, is there someone who knows me well enough to know I'm in trouble and cares enough to come to my rescue — even if I haven't asked?**

A SHEPHERDING DIAGNOSTIC

- If most would answer "no" to these questions, then we are facing the same situation that moved Jesus to ask us to plead with Father to raise up a shepherd labor force.
- I am not oblivious to the fact that receiving a "yes" to these questions cannot be achieved without significant intentional effort.
- I suspect that realizing a "yes" is also critical to the health of Jesus' church in the days ahead.

WOMEN AS SHEPHERDING PARTNERS? YES!

- “I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you **help** her in whatever matter she may have need of you; for she herself has also been a **helper** (προστάτις, *prostatis*) of many, and of myself as well” (Romans 16:1–2).
- Phoebe was a ministry partner for Paul.
- Phoebe’s core ministry is captured by the noun *προστάτις* (*prostatis*) which is a cognate of the verb *προϊστημι* (*proistēmi*).

WOMEN AS SHEPHERDING PARTNERS? YES!

- This latter term is one of six primary terms used to summarize what elders do. It means: **One who is attentive to others in order to actively promote what is in their best interests.**
- “But when Priscilla and Aquila heard him (Apollos) [teach], they took him aside and explained (ἐκτιθήμι, *ektithēmi*) to him the way of God more accurately” (Acts 18:26).
- The “ministry toolkit” of elders includes teaching (διδασκαλία, *didaskalia*). Older women are directed to use this same tool in ministry to younger women (καλαδιδάσκαλος, *kaladidaskalos*) (Titus 2:3).

WOMEN AS SHEPHERDING PARTNERS? YES!

- Older women (called πρεσβυτις, *presbutis*) are explicitly directed to teach what is good to younger women in order for them to demonstrate wisdom on seven key fronts such that the word of God is attractively modeled (Titus 2:3-5).
- Conclusion: Women are commended for their engagement in shepherding activities.
- Paul issues a ministry prohibition (1 Timothy 2:12) and ministry priority (Titus 2:4-5) for women engaged in a certain shepherding activity. Women shepherding women, this is the way!

BENEFIT (#1 OF 6)

- “He who loves Me will be loved by My Father, and I will love him and will disclose Myself to him” (John 14:21).
- What an amazing promise! Jesus will reveal what’s on His heart to those He loves.
- Does your heart not swell when you can give a gift that prompts the recipient to say, “This is just what I wanted.”
- **Benefit #1: Study what the Bible says about shepherds. Then you can give a gift to Jesus that is just what He yearns for.**

SHEPHERDOLOGY 101

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