

### Shepherdology 101 Outline

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- II. Fundamental 2: Jesus' Word, Our Effective Guide
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- IV. The Need for Shepherds
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- VIII. Specific Responsibilities
- IX. Qualifications of an Elder / Shepherd
  - A. Applicability – How do we use them?
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### IX. Qualifications of an Elder / Shepherd (continued)

- B. Specific Qualifications – 26 Keys in 7 groups
  - 1. Above Reproach (1 & 2)
  - 2. Exemplary Husband and Father (3-6)
  - 3. Healthy Inner Man (7-14)

In both lists of qualifications for an elder, Paul spotlights matters of the heart. Good shepherds are “temperate, prudent, ... not addicted to wine, ... but ... free from the love of money” (1 Timothy 3:2–3); “not addicted to wine, ... not fond of sordid gain, but ... loving what is good, sensible, ... devout, self-controlled” (Titus 1:7–8).

- a. Devout

First and fundamentally, his heart is “devout” (*hosios*, ὁσιος).

Such a man is dedicated to God and seeks to live in a way that pleases Him and honors Him.

b. Loving what is good

Devotion to a holy God, in turn, fuels a love for what is good.

This quality is based on a single word (*philagathos*, φιλάγαθος), which is a combination of “love” plus “good.”

The component term, “good” (*agathos*, ἀγαθός), is often found in the Pastoral Epistles, most prominently in combination with “works” (1 Timothy 2:10; 5:10; 2 Timothy 2:21; 3:17; Titus 1:16; 3:1).

Such a man affirms what is good as the center of his life purpose – and he knows why he is here: *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them* (Ephesians 2:10).

Such a man finds God’s word profitable that he might be “equipped for every good work” (2 Timothy 3:16–17).

c. Free from the love of money

“Free from the love of money” (1 Timothy 3:3) and (10) “not fond of sordid gain” (Titus 1:7) reveal two sides of the same coin.

The former expression, “free from the love of money,” tells us that he is not motivated by the desire to get rich.

The phrase “not fond of sordid gain” tells us he is a man of integrity as it concerns financial matters. He prefers doing what is right over acquiring more.

Summary: Taken together, these three descriptors focus on a man who loves doing and thinking what pleases God. He will choose what is right even when it involves personal cost.

d. Temperate

The term *nēphalian* (νηφάλιαν) is translated “temperate” in 1 Timothy 3:2.

The cognate verb *nēphō* (νήφω) appears six times in the New Testament and emphasizes uncompromised attentiveness.

*Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour* (1 Peter 5:8).

Elders, older men, and older women need to possess the ability to see what is.

e. Not addicted to wine

“Addicted to wine” (1 Timothy 3:3; Titus 1:7) is the antithesis of “temperate” (*nēphalian*, νηφάλιαν).

The one who moves through life with a wine bottle at his side will have his senses dulled to what is happening around him.

This is definitely a liability for a shepherd who is supposed to be watching out for the sheep.

f. Prudent or sensible

The word *sōphrōn* (σώφρων) is translated “prudent” (1 Timothy 3:2) and “sensible” (Titus 1:8).

The cognate verb *sōphroneō* (σωφρονέω) appears in Romans 12:3.

*For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (Romans 12:3).*

“Sensible” thinking is informed by the facts, not driven by pride or emotion. Such a man is not self-deluded. The sound-minded man thinks in ways that are grounded in reality and tethered to the truth.

**Summary:** Taken together, these three previous terms describe a man who is fully present in the moment – one who sees what is! He is not attempting to dull his pain or jettison self-restraint. He is the kind of person you can talk to and hear a thoughtful and objective answer that addresses the actual situation. His mind is a calm place where truth and wisdom hold sway. Even his assessment of himself is grounded in the facts.

g. Self-controlled

The self-controlled man decides what his words and deeds should be. He is able to say “no” to himself and “yes” to doing what matters.

The man without self-control is led on by his emotions, manipulated by the crowd, in bondage to the good opinion of others; He listens to the voice of pride, and yields to the pull of temptation.

### Summary

**Heart:** Because such a man is devout and loves what is good, his heart is drawn to what has true value in the eyes of God.

**Mind:** Because he is temperate and sensible, he sees and thinks clearly about what will please God and promote what is truly good.

**Will:** As a self-controlled man, he brings what he says and does into alignment with his heart and his thinking.

#### 4. Relational Asset (8-22)

*An overseer, then, must be ... respectable, hospitable, ... not ... pugnacious, but gentle, peaceable (1 Timothy 3:2–3); For the overseer must be ... not self-willed, not quick-tempered, ... not pugnacious, ... but hospitable, ... just (Titus 1:7–8).*

##### a. Respectable

He is “respectable” (adjective, *kosmios*, κοσμιός).

*Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith so that they will adorn (cognate verb) the doctrine of God our Savior in every respect (Titus 2:9–10).*

Someone who is “respectable” puts his claim to belong to Jesus in an attractive light.

##### b. Hospitable

The second virtue in the relational group is “hospitable” (*philoxenos*, φιλόξενος).

This term means, literally, “lover of strangers.”

*“For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?’ The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me’” (Matthew 25:35–40).*

The hospitable man responds to strangers in ways that accurately and positively reflect exactly how he would respond if Jesus was the One in need.

NOTE: PLEASE ALSO REFERENCE COMMENTS MADE IN LESSON 8 REGARDING HOSPITALITY AS A SHEPHERDING MINISTRY TOOL.

c. Gentle

The man qualified to be an elder is “gentle” (*epieikēs, ἐπιεικής*).

Gentleness is linked with other companion virtues: *Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men* (Titus 3:1–2).

Gentleness opposes slander, works in concert with the promotion of peace, and shows “every consideration for all men.” Clearly this quality is a balm to relationships, including hierarchical relationships.

The cognate noun *epieikeia* (ἐπιείκεια) is linked with meekness to describe Christ: *Now I, Paul, myself urge you by the meekness and gentleness of Christ* (2 Corinthians 10:1).

Paul is not applying pressure on the Corinthians. His words are not ego-driven, harsh, or dismissive. By urging them reasonably and graciously, he is giving the Corinthians every advantage to respond positively.

*Because He is gentle and humble, Jesus makes it easy for men to follow and learn from Him (Matthew 11:29-30).*

*Let your gentle spirit be known to all men. The Lord is near (Philippians 4:5).* The Message captures what gentleness looks like in its translation of this verse. “Make it as clear as you can to all you meet that you’re on their side, working with them and not against them.”

d. Peaceable

The fourth relational virtue, “peaceable” (*amachos*, ἄμαχος), is an adjective that combines “*a*,” which means “not,” and “*machos*,” which means “a fighter.” The peaceable man is “not a fighter.”

It is interesting that in the only other New Testament passage where this word appears (Titus 3:2), it sits right next to the term we just considered, “gentle.” “Gentle” denotes a man who is easy to follow, and “peaceable” describes one with whom it is hard to get into a fight.

How does he do this? James has a secret: *What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?* (James 4:1).

When a man is frustrated because fulfillment of his personal desires has been blocked, he will lash out at anyone who seems to stand in his way.

Solomon explains that some conflicts are not about the issues but about who is involved: *Drive out the scoffer, and contention will go out, / Even strife and dishonor will cease* (Proverbs 22:10).

The man God wants to serve as an elder possesses the gentle wisdom that douses a fire.

e. Just

The fifth relational virtue of an elder is captured in the term “just” (*dikaios*, δίκαιος).

This adjective can be used in a general sense to describe moral uprightness: *They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord* (Luke 1:6).

Sometimes “righteous” is used in this general sense by someone who is self-deluded: *And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt* (Luke 18:9).

But the term “righteous” can also be used in a more specific way to denote appropriate application of law to oneself or to others: *Do not judge according to appearance, but judge with righteous judgment* (John 7:24). In this context, Jesus is calling the crowd to evaluate a miracle He has just performed by using biblically informed benchmarks.

When used in the context of relationships, the just man effectively counsels and exhorts men and women in how to do what is right.

The Lord is our perfect example of this: *And I heard the altar saying, “Yes, O Lord God, the Almighty, true and righteous are Your judgments”* (Revelation 16:7).

For an elder to discern what is righteous, he needs to be well-informed about what the word says is right and wrong.



We have looked at five elder virtues that promote healthy relationships – (1) respectable, (2) hospitable, (3) gentle, (4) peaceable, and (5) just. But there are three more relational qualifications that focus on the dark side.

f. Not pugnacious

This exact expression is found both in 1 Timothy 3 and Titus 1.

The pugnacious man is a striker. He wounds people. He uses threats and force to achieve his aims. He is a bully.

g. Not self-willed

“Self-willed” means, literally, one who delights in himself. He is proud and prickly and has to have his own way.

Don’t be fooled. He may affirm you, but he is using flattery to advance his personal agenda. He is fluent in the language of self-justification. When others do or say something that makes him look bad, they will become the target of his ego-driven harassment.

He will use his role as shepherd, not to promote the true good of the flock, but to make himself look good. He is a “self-shepherd” (Jude 12).

This vice of self-interest directly opposes the above relational virtues.

The man who is not self-willed wants people to do what they do as a response to God. He is disarming precisely because he gets out of the way.

h. Not quick-tempered

This term (*orgilos*, ὀργίλος) is only found here in the New Testament.

The cognate verb, *orgizō* (ὀργίζω) is used nine times and is most often translated “angry” or “enraged.”

Interestingly, this verb (*orgizō*, ὀργίζω) is used in Mark 1:41 where it describes Jesus who was “moved with compassion” toward a leper.

At its root, *orgizō* denotes an emotional, almost visceral, response that can either be negative or positive. By saying that the elder should not be “quick-tempered,” Paul is clearly referring to a negative emotion-driven response.

### Summary

To summarize the relational qualifications, Paul would say there are five qualities to look for. Think of these as the “must-haves.” There are three characteristics that are toxic. Do not recognize a man who brings any of these three “deal breakers” to the table.

Here are the must-haves: (1) Respectable. The winsome way this man lives provokes interest in his Master. (2) Hospitable. He freely shares of his time and resources to promote the true good of others. (3) Gentle. His measured manner makes it easy for the flock to respond well to him (and to the Lord). (4) Peaceable. He effectively quells conflict; he is a peacemaker. (5) Just. He reliably exhorts others in how to do what is truly right.

Here are the three deal breakers: (1) Pugnacious. He provokes fights. (2) Self-willed. This man’s mantra is “It’s all about me.” (3) Quick-tempered. He is spring-loaded to react in anger.

*But if you bite and devour one another, take care that you are not consumed by one another (Galatians 5:15).*

The kind of man Jesus wants to shepherd His flock can well mediate conflict among the sheep, promote healthy relationships, and help the flock follow the Lord in unity.

## Discussion Guide

Discussion Question: Have you ever seen or participated in a men's ministry that was aimed at developing the qualifications of an elder? If so, describe it. If you were to develop such a ministry at our current church or within a circle of men you know, what would this look like?

Discussion Question: As you worked through this section, which qualification (or qualifications) do you think are underappreciated or undervalued in the church today? Why is that?

Discussion Question: It is not uncommon for churches to select elders through some sort of voting method. Given what you have learned about the qualifications for an elder, how well suited is this method to identifying men who are biblically qualified? What would be an ideal process by which to raise up and identify men who demonstrate what is on God's list?

Discussion Question: As you worked through the twenty-two qualifications we have covered so far, were you reminded of someone from your past? Maybe this was someone who well modeled a particular qualification? Maybe you recalled an incident where someone ministered to you personally in a way that expressed what an elder should be? Do tell!

Discussion Question: We noted above that an elder's ability to maintain harmonious and healthy relationships is damaged by three vices: (1) Pugnacious. He provokes fights. (2) Self-willed. This man's mantra is "It's all about me." (3) Quick-tempered. He is spring-loaded to react in anger. Have you witnessed a church conflict that was, at least in part, the "fruit" of one of these vices? What happened?

Discussion Question: If you had to pick one of the characteristics of an elder that you need to work on, which would it be? How would you evaluate yourself in this area? What do you think you could do to improve? Do you know someone who could help you grow in this area?