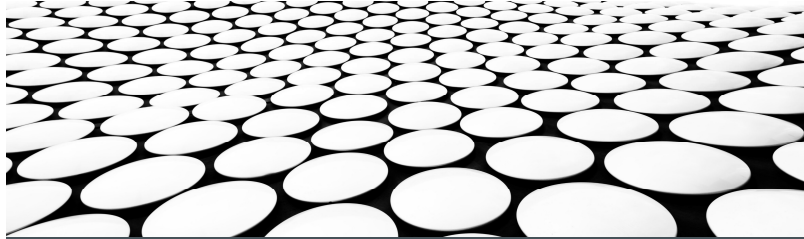


SHEPHERDOLOGY 101

FROM SHEPHERDLESS SHEEP TO FLOURISHING FLOCKS – QUALIFIED (PART 2)



We need to understand what Jesus says about shepherding.

- I. Fundamental 1: Jesus, Our Lord
- II. Fundamental 2: Jesus' Word, Our Effective Guide
- III. Fundamental 3: Jesus, Our Model Shepherd
- IV. The Need for Shepherds – **Jesus has the perfect gift for our acute need.**

- V. The Development of Elders – **Elders are specifically called to step up as shepherds for the church.**
- VI. Ten Key Passages – **Shepherding Essentials are detailed in 10 pertinent passages.**
- VII. The Essential Function of Shepherds/Overseers/Leaders/Elders – **as seen through 6 lenses.**
- VIII. Specific Responsibilities of Local Church Leaders – **as discerned in 6 terms**

ESSENTIAL FUNCTION

Elder: Man of seasoned character and maturity

Overseer: One who understands his people and is watching out for them

Shepherd: One who feeds, cares for, and protects the flock

Leader: One who governs by assessing and identifying what is best

Equipping: One who trains and outfits others for growth and effective ministry

Manage / Care for: One who is attentive to others in order to actively promote what is in their best interests

TOOLKIT

Guard: Alert to the condition of his flock

Teach: Brings the Word to bear

Illustrate: Demonstrates a positive example

Help: Provides practical assistance

Intercede: Prays for key needs

Show Hospitality: Uses personal resources to serve others' good

IX. THE QUALIFICATIONS OF SHEPHERDS

- IX. Qualifications of an Elder / Shepherd
 - A. Applicability – **How do we use them?**
 - B. Specific Qualifications – **26 Keys in 7 groups**
 - C. Key Questions – **What about?**
 - D. Basis – **How realistic is this list?**

IX. THE QUALIFICATIONS OF SHEPHERDS

- IX. Qualifications of an Elder / Shepherd
 - A. Applicability – How do we use them?
These terms cannot be used in an absolute sense, but they can be meaningfully used to describe who a man actually has become (and is becoming) in Christ.

IX. THE QUALIFICATIONS OF SHEPHERDS

- IX. Qualifications of an Elder / Shepherd
 - A. Applicability – How do we use them?
 - B. Specific Qualifications – 26 Keys in 7 groups
 An Elder (1) clearly demonstrates general godliness and maturity (above reproach). Specifically, he must be exemplary (2) in his marriage and home, (3) his personal walk, (4) his relationships with others, (5) his devotion to the word, (6) his time in the Lord, and (7) his reputation with those in the community.

IX. THE QUALIFICATIONS OF SHEPHERDS – SEVEN SUBSETS

- The man whom God commends to a flock (✓) clearly demonstrates general godliness and maturity (above reproach). Specifically, he must be exemplary (✓) in his marriage and home (3) his personal walk, (4) his relationships with others, (5) his devotion to the word, (6) his time in the Lord, and (7) his reputation with those in the community.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

- 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);
- They are *not addicted to wine, ... not fond of sordid gain, but ... loving what is good, sensible, ... devout, self-controlled* (Titus 1:7–8).

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- (7) First and fundamentally, his heart is “devout” (*hosios*, ὁσιος). This word only appears eight times in the New Testament and is translated “holy” everywhere else.
- Such a man is dedicated to God and seeks to live in a way that pleases Him and honors Him.
- Holiness is what animates his heart. He is the opposite of a man who is disinterested in holiness.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- (8) 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.”
- This term is only found here in the New Testament.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- But 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).
- To say a man “loves what is good,” is to say that goodness and the doing of good animates him.
- He values what God values.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- Accordingly, he 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). The word of God is his source of vital guidance in the way of good.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- **(9)** “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.
- These two expressions highlight what *doesn’t* motivate a man who is qualified as an elder.
- The former expression, “free from the love of money,” tells us that he is not motivated by the desire to get rich.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Heart

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

- This man with a good heart also has a mind that is clearheaded and thoughtful. Three different expressions speak to this characteristic.
- **(11)** The first is *nēphalian* (νηφάλιον), translated “temperate,” in 1 Timothy 3:2.
- It is only elsewhere used in reference to older women (1 Timothy 3:11) and older men (Titus 2:2).

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

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

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

- **(13)** The word *sōphrōn* (σώφρων) is translated “prudent” (1 Timothy 3:2) and “sensible” (Titus 1:8).
- It is only used elsewhere in the book of Titus, first of older men (Titus 2:2) and then younger women (Titus 2:5).
- The cognate verb *sōphroneō* (σωφρονέω) appears in Romans 12:3.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

- *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.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Mind

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Will

- We have seen that the man whom God commends has a good heart and sound mind.
- The last “inner man” qualification has to do with his will. He is self-controlled (*egkratēs*, ἐγκρατής).
- This is a NT hapax, but here is a cognate verb: *Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable* (1 Corinthians 9:25).

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

Will

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – PERSONAL WALK

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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

- Eight distinct terms in the lists of qualifications for an elder focus on how he impacts others.
- *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).*

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

- The list of relational qualifications can be broken down into two sets: virtues and vices.
- *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).*

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- **(15)** First, he is “respectable” (adjective, *kosmios*, κοσμιός).
- This term is only elsewhere used of a woman’s clothing (1 Timothy 2:9).
- *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).*

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- When Christian bondslaves respond in a healthy and respectful way to their masters, they make the truth about God winsome and attractive.
- Someone who is “respectable” puts his claim to belong to Jesus in an attractive light.
- People around him see a life in Christ that is well ordered and honorable.


IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- **(16)** The second virtue in the relational group is “hospitable” (philoxenos, φιλόξενος).
- This term means, literally, “lover of strangers.” Just as an elder should love what is good, so he should love strangers.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

“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? 

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- The hospitable man freely shares of his time and resources to promote the true good of others or to help them at a point of need.
- **(17)** The man qualified to be an elder is “gentle” (*epieikēs*, ἐπιεικής).
- This term only appears in the New Testament five times. In one of those passages, gentleness is linked with other companion virtues.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- 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).*
- In this passage, Paul exhorts (“urges”) the Corinthians to do what is right. To help them respond to his urging, Paul adopts a page from Jesus’ playbook.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- He 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).

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- *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.”*

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- **(18)** 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.”

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- Apparently, these two qualities work well as a calming tag team: “Gentle” denotes a man who is easy to follow, and “peaceable” describes one with whom it is hard to get into a fight.
- The peaceable man avoids arguments, disputes, conflicts, and quarrels.
- How? *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).

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- 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.
- The peaceable man is a peacemaker, not a fighter, precisely because he sets aside self-interest. He is not driven by what he wants.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- 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. He doesn’t stir up conflict; he defuses it.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- (19) The fifth relational virtue of an elder is captured in the term “just” (*dikaios*, δίκαιος).
- This frequently used term is most often translated “righteous.”
- 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).

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- *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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Virtues

- 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.
- Such a man depends on the Bible to calibrate his moral compass and speaks accordingly.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- 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. You do not want a man to shepherd God’s flock who possesses any of these three negative qualities. Such a man will be a relational liability, and it won’t turn out well.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- **(20)** Do not recognize a man who is “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. This is the exact opposite of the peaceable man described above **(18)**.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- **(21)** You don’t want a man to serve as an elder who is “self-willed.”
- This word 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- He is a self-promoter. 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.
- To be just **(19)** and to be a peacemaker **(18)** requires *death to self*.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- To be hospitable (16) requires putting others *before self*.
- To be gentle (17) one must *get self out of the picture*. Self-will is extremely toxic!
- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- (22) There is one more relational vice that has got to go: An elder must not be “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.”
- The man who is unfiltered, uncensored, and quick to lose it is simply not elder material.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Vices

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Summary

- (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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Summary

- 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.

IX. THE QUALIFICATIONS OF SHEPHERDS – RELATIONAL ASSET

Summary

- Paul once warned the saints in Galatia: *But if you bite and devour one another, take care that you are not consumed by one another* (Galatians 5:15).
- Sheep can bite! A man who reflects the five “must-haves” with none of the “deal breakers” will be a profound relational asset to his flock.
- This kind of man can well mediate conflict among the sheep, promote healthy relationships, and help a flock follow the Lord in unity.

SHEPHERDOLOGY 101

FROM SHEPHERDLESS SHEEP TO FLOURISHING FLOCKS – QUALIFIED (PART 2)

