



# **IN SEARCH OF A SHEPHERD**



## Introduction

One of the most vulnerable situations a church can be in is without a shepherd while trying to determine how, where, and when to search for one. Who can she *rely on* for help, *who can she trust* to give her direction? How is she to *navigate* this crucial process? Where does *she look*? What if she can't find anyone available? Should she *just settle* for someone who is willing to *fill in*? How should *the process flow*; what should she do first? What *kinds of questions* should she *ask the candidate*? What are the *issues* that really matter? How *does she know* if she has found the right individual? How much time should she invest searching? What level priority should this search be? Who should be part of the search team?

These, and many, many others like them, are the questions each church family must grapple with as she faces finding the next shepherd for the flock.

*As a side note, the ideal/biblical situation is when there are young qualified, gifted men being identified, recognized, and equipped within the congregation to fill this need. But, because situations are not always ideal, we must go through the process under consideration.*

How important is finding the right shepherd for the church? How important is this to the Lord of the church, Jesus Christ? The importance of this cannot be overstated. It is imperative, urgent, and demands an intentional investment of significant time and energy. But what is the priority; what comes first—what is the most important component of this search? The search must begin with a biblical profile of who this man, called shepherd, is. What qualifications are indispensable and non-negotiable? What distinctive pastoral gifts must be identified and required? The church must understand the biblical description of who this man is; otherwise, all energy and effort will essentially be for naught. As we get started, let's consider a brief overview of what will be discussed.

## Overview

**1** – The purpose of this study is to provide biblical criteria for churches as they consider and search for a potential shepherd for their congregation. The study is primarily focused on the man himself; the biblically qualified and gifted man. How does God's Word describe this man? *That is what each church must know and embrace.*

**2** – This study considers three key aspects of the Shepherd:

- *Nineteen Biblical Descriptions of the man identified as Pastor page 5*
- *The Three Essentials – Desire, Qualifications & Giftedness page 19*
- *25 Qualifications: Personal Character Matters page 29*

**3** – *Seven Appendices: pages 35-66*

*Appendix One contains practical suggestions/questions for the search team, pastoral candidate and his wife page 35*

*Appendix Two is a self-evaluation survey for the candidate. It is developed from the biblical qualifications discussed in session three. You can make as many copies as necessary page 39*

*Appendix Three is a self-evaluation survey for the candidate. It is developed from the eighteen biblical descriptions discussed in session one. You can make as many copies as necessary page 43*

*Appendix Four is a suggested form to use when doing a phone interview with a submitted reference for the candidate page 59*

*Appendix Five contains considerations for financial and fringe benefits page 61*

*Appendix Six contains suggested Pastoral responsibilities page 63*

*Appendix Seven contains a suggested process for your search page 65*

**Note to the Search Team:** *The congregation is depending on you to do your due diligence. Wisdom is needed and should be asked for often. You are on the front line to defend and protect the church from the wrong men and to see that the process finds Godly men to consider. The church needs you to view this as a sober responsibility and for you to fulfill it with focus, intentionality and knowledge.*

*The crucial issue in developing this material was to create a user-friendly instrument for a pastoral search team to follow as they answer this question: How does God describe this man called shepherd and have we found the right one for our church? The biblical criteria are clear, but how does the team know whether the man under consideration meets those criteria? For that reason, scores of questions have been created and included throughout the training. The search team is free to modify, reword, add, delete or simply copy and paste into your search process. These questions will help the search team evaluate and decide with confidence.*



**SESSION ONE: WHO IS  
THIS MAN IDENTIFIED AS  
PASTOR?**



# Who Is This Man Identified as Pastor?

*This session will investigate several biblical terms and texts that answer the crucial question: **How does God identify this man called Pastor?** The answer must be paramount to you and your church. Is there a way to ensure you find the right shepherd for your congregation? Yes, if you are willing to do the hard work of learning, understanding and embracing what God says and then pursue **this man** thoughtfully, patiently, persistently, and prayerfully.*

*Every effort has been made to use terms and texts that are indeed pastoral. And, if a man occupies the office of Pastor-Teacher, these terms not only identify who he is but how he must function in his role.*

*Following each descriptive term is a set of questions. They are designed to help ensure, as much as possible, that the man under consideration meets the biblical criteria.*

*Appendix 3 provides a much fuller set of questions for each term.*

## I. He must be a Qualified man.

**1 Timothy 3:2-7** *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; (3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; (4) One that ruleth well his own house, having his children in subjection with all gravity; (5) (For if a man know not how to rule his own house, how shall he take care of the church of God?) (6) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. (7) Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*

**Titus 1:6-9** *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. (7) For a bishop must be blameless, as the steward of God [I Corinthians 4:2]; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; (8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate; (9) Holding fast the faithful word [commitment to sound doctrine] as he hath been taught [II Timothy 2:2, 3:10,14,15, Philippians 2:20 – this man had been taught], that he may be able [capable: II Timothy 2:2] by [can he **use** doctrine not merely quote it, debate it or even preach it] sound doctrine both to exhort and to convince the gainsayers.*

These character qualities must be considered in the evaluation process. Most of them are listed and defined in the third session of this study. These character qualities are not merely *suggestions*.

One's qualification for the office is determined by the evaluation process of the local church. The search team has its work to do.

So, not only is this man personally qualified (by his own testimony) but those qualifications must also be vetted and verified by the church.

**Evaluation Questions:** *Are there any character qualities that would disqualify him from pursuing a pastorate? How would his wife answer that question? From the two*

passages, what are his strong qualities and which ones need work? Are there any weaknesses we need to know about?

## II. He must be a Gifted man.

**Ephesians 4:8-11** *Wherefore he saith, when he ascended up on high, he led captivity captive, and **gave gifts unto men.** (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (10) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (11) **And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;***

**1 Peter 4:10** *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

His *pastoral gifts* are as divinely given (they are not earned, received by prayer, or simply by wanting them; 1 Corinthians 12:11) as any other *gifted member* of the congregation (Romans 12:3-8; 1 Corinthians 12:4-11).

The *giftedness* for the *pastoral office* is granted by the Lord of the church Himself. This is not a unilateral decision made by the man. He may not enter the pastoral ministry simply because he wants to.

*He is not only **gifted** as a pastor/teacher but he **is a gift** to the church.*

Without this *gift package*, he cannot function in the pastoral office. Just as his *qualifications* were evaluated by the church, so too, his *pastoral gifts* must be as well.

**Evaluation Questions:** *What are his strengths as a pastor? What areas of pastoring does he enjoy most? What areas does he enjoy least? How do his pastoral gifts distinguish him from other gifted men/women of the congregation? How does his former congregation evaluate him as a Shepherd?*

## III. He must be an Authorized man.

**Acts 13:1-3** *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. (2) As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. (3) And when they had fasted and prayed, **and laid their hands on them, they sent them away.***

**Titus 1:5** *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, **and ordain elders** in every city, as I had appointed thee:*

**1 Timothy 4:14** *Neglect not the gift that is in thee, which was given thee by prophecy, **with the laying on of the hands of the presbytery.***

**2 Timothy 1:6** *Wherefore I put thee in remembrance that thou stir up the gift of God, **which is in thee by the putting on of my hands.***

After having been evaluated regarding his *character* and *giftedness*, the local church authorizes him to function in the pastoral office. This is typically called *the Ordination process*. This is God's design for perpetuating shepherds for generations to come—*identify, recognize, evaluate, equip, and authorize*.

See Acts 15:1-24 for an example of men who refused the authorization of the local church. Examine especially the last phrase in v.24.

**Evaluation Questions:** *Is he ordained? What church ordained him? Has his ordaining church had any reason to re-evaluate their decision to ordain him? What are his thoughts about a man who refuses the ordination of the church but seeks ministry anyway? What is his biblical understanding of ecclesiastical authority? What are his thoughts about his responsibility to equip the next generation of shepherds?*

#### **IV. He must be a Thoroughly Equipped man.**

**2 Timothy 3:15-17** *And that from a child thou hast known the **holy scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (16) **All scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, **thoroughly furnished** unto all good works.*

The context of this passage gives weight to the considered text. Paul is brutally honest with Timothy as to the culture in which he would minister.

It will be wide-spread sinfulness (v. 1-4), hypocrisy (v. 5), deception by religious leaders (v. 6-9), persecution (v. 10), and continual deterioration (v. 13).

Considering this wicked and corrupting society, Paul encourages Timothy with the single tool that fully equips him for all he will face.

**Evaluation Questions:** *Does he view the Scriptures as comprehensive and sufficient for all life and godliness issues? Does secular psychology have a place in the sanctification process of believers (2 Peter 1:2,3) either in his public or private Word ministry? Has he been trained in Biblical Counseling? If so, by whom? Does he believe the Pastor is to be a counselor?*

#### **V. He must be a Student—a Workman in the Word.**

**1 Timothy 5:17** *Let the elders that rule well be counted worthy of double honour, especially they who **labor in the word and doctrine**.*

**2 Timothy 2:15** *Study to shew thyself approved unto God, **a workman** that needeth not to be ashamed, **rightly dividing the word of truth**.*

He must be committed to a life-long pursuit to study the Word. He must always view himself as a student; a humble learner. This is what he must be—for the cause of Christ and the welfare, health, and safety of God's flock. He is conducting business *on God's behalf*.

**Evaluation Questions:** *Is he teachable? What do his former deacons say? What do his references say? What are his regular study habits? How much time does he invest in each preaching/teaching opportunity? Is he capable of consistently feeding the sheep week after week? Does he view himself as an exegetical theologian ... i.e. does he work hard to understand the text studied, pulling truth out of the Word of God rather than importing ideas into the Word of God?*

## **VI. He must be a Steward.**

**1 Corinthians 4:2** *Moreover it is required in **stewards**, that a man be found faithful.*

**Titus 1:7a** *For a bishop must be blameless, **as the steward of God**;*

A steward is one who manages (not owns) what belongs to another. In general, the entire ministry is a stewardship from God. A steward is one whose will is swallowed up in the will of his master.

The following two verses plainly state there is something specific of which he must be a faithful steward.

**1 Timothy 6:20** *O Timothy, **keep that which is committed to thy trust**, avoiding profane and vain babblings, and oppositions of science falsely so called:*

**2 Timothy 1:14** *That **good thing which was committed unto thee keep** by the Holy Ghost which dwells in us.*

He must be faithful, diligent, and tireless in his endeavor as a steward.

**Evaluation Questions:** *Does he view himself as God's steward, managing ministry for the one Who's ministry it truly is? As God's steward, how does that impact his overall pastoral responsibilities?*

## **VII. He must be an Example.**

**1 Corinthians 11:1** *Be ye **followers of me**, even as I also am of Christ.*

**1 Timothy 4:12-16** *Let no man despise thy youth; **but be thou an example** of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (13) Till I come, give attendance to reading, to exhortation, to doctrine. (14) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (15) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. (16) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

**Titus 2:7** *In all things **shewing thyself a pattern** of good works: in doctrine shewing uncorruptness, gravity, sincerity,*

**1 Peter 5:3** *Neither as being lords over God's heritage, **but being ensamples** to the flock.*

This man's congregation (as well as the world) needs to see a living, breathing model of integrity, uprightness, honesty, and Christ-likeness.



His example should not only be what he holds to theologically (i.e., what he believes) but how that theology is applied daily (i.e., how he speaks and lives).

**Evaluation Questions:** *Does the requirement to be an example intimidate him? If so, in what ways? Being an example implies that he lives by the same truths he preaches/teaches to his flock. Is this his perspective?*

## VIII. He must be a Man.

**1 Timothy 2:11-12** *Let the woman learn in silence with all subjection. (12) **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.***

**1 Timothy 3:1, 4a** *This is a true saying, **if a man** desire the office of a bishop, **he** desireth a good work. (4) One that ruleth well **his** own house.*

God's plan is not for the office of pastor-teacher be filled by a woman. God's will for the church is for qualified, gifted, authorized men to lead.

**Evaluation Questions:** *Is he committed to this model of the pastoral office? Does he allow room for women in ordained roles? What is his view of the woman's role in the church? What is his interpretation and practical application of Titus 2:3-5?*

## IX. He must be an Authoritative Mouth-Piece for God.

**Titus 2:15** *These things speak, and exhort, and rebuke **with all authority.** Let no man despise thee. These things are **God's** things ... not the preacher's things.*

**1 Timothy 4:11** *These things **command** and teach.*

He represents God and speaks for God as he is true to the Word of God. He is a herald—he announces for the King. It is God's authority; what he teaches is God's Word—he must make that clear to the flock. He speaks for God not himself.

**Evaluation Questions:** *Specifically, what is it that a pastor is given authority to say? Is there room for using his role as pastor to "lord personal authority" (1 Peter 5:3) over the congregation? For example; dress standards, entertainment choices, etc.? How would he respond to a believer with whom he disagrees on preferential (non-sinful) issues?*

## X. He must be a Shepherd—a Feeder of the Sheep.

**Acts 6:4** *But we will give ourselves continually to prayer, and **to the ministry of the word.***

**Acts 20:28** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed the church of God,** which he hath purchased with his own blood.*

**1 Peter 5:2** ***Feed the flock of God** which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

He must schedule his week to have adequate time to study and prepare for this crucial privilege and responsibility. The sheep cannot be fed if the shepherd is not investing a

significant amount of time laboring in the Word of God (1 Timothy 5:17)! He dare not merely jot down a few familiar verses, add an emotional, sentimental devotional thought at the last minute on Saturday night and call that a message. That is not being a workman in the Word. That is not feeding the sheep. And it certainly doesn't meet the approval of the one to Whom he is accountable (2 Timothy 2:15).

**Evaluation Questions:** *What are his thoughts about feeding the sheep. Where does he place this pastoral task in his daily/weekly planning and priority? What are some of the books and/or topics he has preached in his previous pastorate? For what reasons did he choose those books and/or topics? Is he an expositional preacher? Does he say what God says? Does he know how to exegete truth? Has that been his practice? Or, is he simply a topical, read-a-few-verses-and-comment-along-the-way-with-anecdotes-and-personal-opinions, preacher?*

## **XI. He must be a Shepherd—a Protector of the Sheep.**

**John 10:10-13** *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (11) **I am the good shepherd: the good shepherd giveth his life for the sheep.** (12) But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. (13) The hireling fleeth, because he is an hireling, and careth not for the sheep.*

**Acts 20:28-30** *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

The attacks come from many places—from **without** and **within**; he must be vigilant.

False teachers are rampant. The Shepherd must keep watch over the souls of his flock.

**Hebrews 13:17** *Obey them that have the rule over you, and submit yourselves: **for they watch for your souls**, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

**Evaluation Questions:** *Does he genuinely care for and seek diligently to protect the sheep? What are his thoughts on Acts 20:28-30? What is an example of each of the two ways false doctrine can enter the assembly? Protection requires identifying the source of the false teaching (as well as the false teacher) ... is he willing to do this?*

## **XII. He must be a Bishop.**

**1 Timothy 3:1** *This is a true saying, if a man desire the office of a **bishop** [episkope – 1984, noun—investigation, inspection, overseership], he desires a good work.*

**1 Peter 5:2** *Feed the flock of God which is among you, **taking the oversight** [episkopeo – 1983, verb—to look upon, inspect, oversee, look after, care for] **thereof**, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

As a bishop he must oversee, administrate, inspect, manage, look after, supervise and plan well. This is implied in the descriptive term, *bishop*. He is exercising oversight of people. He is watching over the flock with shepherd care. He needs to feel the weight of this responsibility.

**Evaluation Questions:** *What kind of bishop, manager, or supervisor is he? How does he tend to lead, manage, oversee, supervise, etc.? What are his strengths in this responsibility?*

### **XIII. He must be an Elder.**

**1 Timothy 5:17** *Let the **elders** [presbyteros—those who preside over the assembly, a term of rank or office] that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.*

**James 5:14** *Is any sick among you? let him call for the **elders** of the church; and let them pray over him, anointing him with oil in the name of the Lord:*

**1 Peter 5:1** *The **elders** which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

The term *elder* speaks of maturity and wisdom. A novice is forbidden to serve in this office (1 Timothy 3:6).

This office is no place for the immature, untrained, inexperienced, ill-equipped, unprepared arrogant know-it-all. The church must be diligent in this regard as she evaluates any man who desires to be considered for the pastoral office.

**Evaluation Questions:** *How much experience has he had as a pastor? Are there significant ways he has grown and matured in this role? If so, what are they?*

### **XIV. He must be a Teacher.**

**Ephesians 4:11** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors and teachers**;*

**Colossians 4:4** *That I may make it manifest, as I ought to speak.*

**1 Timothy 3:2** *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, **apt to teach**;*

**1 Timothy 4:11** *These things command and **teach**.*

**2 Timothy 2:15** *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.*

Because of his diligent study, he must understand what God said, what God meant by what He said and, therefore, be able to say what God said clearly and accurately with

*exegetical accuracy, unmistakable clarity, pastoral compassion, binding authority, encouraging hope, and practical usefulness.* Teach so there is no confusion or contradictions.

Among many things, being a teacher says:

- I am apt to teach (1 Timothy 3:2)
- I am capable to teach (2 Timothy 2:2)
- I can teach with accuracy (2 Timothy 2:15)
- I can teach with clarity (Colossians 4:4)
- I can teach for practical application of God's word (2 Timothy 3:16)

**Evaluation Questions:** *How would he evaluate himself with the five statements above?*

## **XV. He must be a Preacher.**

**2 Timothy 4:1-2** *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2) **Preach** the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

As a preacher, he is to herald God's truth to reprove, rebuke, and exhort. Preaching is a call for action, change, application, and adjustment in thought, motive, word, and behavior. He must be able to do this based on the text.

It is important that the preacher be an *expository preacher*. What is *expository preaching*? The following description will summarize.

*Expository preaching is text driven. Recognizing the importance of both structure and substance, the text is surgically laid open so that authorial meaning, message, and intent (God's inspired purpose) is brought to bear on the hearers with exegetical accuracy, unmistakable clarity, pastoral compassion, binding authority, encouraging hope, and practical usefulness.*

The congregation should be able to answer the following questions:

- *Did he open my understanding to the passage?*
- *Did he teach the passage with practical application; do I know how God intends me to implement the truth in my life this week?*

**Evaluation Questions:** *Does his flock leave the service with a clear understanding of the passage he preached as well as a practical understanding of how the truths can be implemented and practiced in their daily lives?*

## **XVI. He must be a Counselor.**

**Colossians 1:28-29** *Whom we preach, **warning [noutheteo]** every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (29) Whereunto I also labor, striving according to his working, which worketh in me mightily.*

**Preach** (2605 – katangello, verb) *to proclaim, declare; to proclaim publicly, publish.*

**Teach** (1321 – didasko, verb) *to teach, to hold a discourse with others to instruct them, to impart instruction, to instill doctrine into one, to explain or expound a thing.*

**Warn** (3560 – noutheteo, verb) *to put into the mind, to reprove gently. This is the term from which biblical counseling emerges. It is full and rich with meaning. How can the theology and practice of this term be set forth clearly? Consider this three-pronged emphasis.*

**First**, *a spiritual need and/or sin is identified in someone's life. Therefore, that person needs to change his thinking and/or living because he is not functioning according to God's will and ways which are revealed in His Word.*

**Second**, *this change is brought about by loving confrontation using God's Word as the tool.*

**Third**, *all of this is motivated by familial concern for the individual. The church is a family, and we act out of loving care. The glory of God is ultimately in view; seeing struggling people pursue God's example (Jesus Christ) as they are helped and encouraged by God's growing disciples (Romans 15:14; Galatians 6:1-2; James 5:19-20).*

This is biblical counseling. This man must be skilled at handling God's word in **private settings** as well as public.

**1 Thessalonians 5:12-14** *And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and **admonish [noutheteo]** you; (13) And to esteem them very highly in love for their work's sake. And be at peace among yourselves. (14) Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*

The Greek term **noutheteo** implies, if not explicitly requires, a private "one-on-one" ministry of the Word.

**Note:** Paul uses this term to describe how parents should train their children (Ephesians 6:4). He also uses this term to explain his relationship to and training of the Ephesian elders (Acts 20:31).

**Evaluation Questions:** *Some pastors view themselves as inadequate to counsel. Does he view himself that way? If so, for what reasons? Does he see the private ministry of the Word (counseling and discipleship) as biblical as the public ministry of the Word (preaching and teaching)? Is part of his pastoral task to train people to counsel and disciple one another (Romans 14:15)? If so, how will he go about training them to do so? What does he offer young couples by way of pre-marital counseling?*

## **XVII. He must be a Mentor of Men.**

**Acts 20:18** *And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, **after what manner I have been with you at all seasons,***

**Acts 20:31** *Therefore watch, and remember, that **by the space of three years I ceased not to warn every one night and day with tears.***

**2 Timothy 2:2** *And the things that thou hast heard of me among many witnesses, **the same commit thou to faithful men, who shall be able to teach others also.***

Paul followed this pattern given to us by Christ: mentoring, training, and equipping men as leaders. Paul emphasizes a four-generational perspective: Paul, Timothy, Faithful/Capable men, Others also. Every shepherd must labor with this privilege and responsibility before him.

The pastor has a great privilege and responsibility to prepare the next generation of Shepherds. Don't underestimate or neglect this great task.

By the grace of God, next time your church searches for a shepherd, she can look within the assembly and see men who are not only desirous, qualified and gifted, but well prepared for the pastoral role.

**Evaluation Questions:** *Since God uses men to lead families and the church, ask him for one or two examples of his long-term investment in equipping men for these two responsibilities. What does he think are some of the best ways to accomplish this opportunity: training, mentoring, and investing in men?*

## **XVIII. He must be an Equipper of the Saints.**

The ministry of equipping is broader and more comprehensive than the last point; mentoring. The following text explains. He must be an *equipper of the flock*. This includes the entire flock.

**Ephesians 4:12** *for the **perfecting** (equipping, complete furnishing) of the saints.*

The context for this verse is important: Paul just said in *verse eleven* that Christ gave the "Pastor/Teacher" as a gift to the church. In *verse twelve*, Paul gives a strong ministry priority: *He was given as a gift to the church to fully equip the flock for ministry and service.* This is comprehensive equipping. It is a strong emphasis on knowing how to use God's Word, both *publicly and privately*, to help the flock apply truth to daily life (as husbands, fathers, wives, mothers, children, employers, employees, etc.).

Equipping is demonstrated by the Great Shepherd. Jesus trained and equipped His disciples as He was with them. He was with them consistently so He could bring truth to the situation in real time. God's people need help; shepherds bring that help by using God's Word to equip God's people to handle life God's way.

**Mark 3:14** *and He ordained 12 that they should be **with Him.***

**Evaluation Questions:** *What is his understanding of his role as an equipper of the saints? Is he able to use the Word of God to bring the saints of God to maturity in Christ? What are some illustrations of this? Is he willing to invest time to be **with the flock** for this purpose? Has he been an equipper of the saints in his previous ministries?*

## **XIX. He must be Focused and Personally Vigilant.**

**1 Timothy 6:11** *But thou, O man of God, **flee** these things; **and follow** after righteousness, godliness, faith, love, patience, meekness.*

**2 Timothy 2:3-4** *Thou therefore endure hardness, as a good soldier of Jesus Christ. (4) **No man that warreth entangleth himself with the affairs of this life;** that he may please him who hath chosen him to be a soldier.*

**2 Timothy 2:16** ***But shun** profane and vain babblings: for they will increase unto more ungodliness.*

**Titus 3:9** ***But avoid** foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

It is easy to become distracted with all kinds of things; even good and right things.

As an example, the apostles had to discipline themselves to avoid this and be creative in their solution to a real problem (Acts 6:1-7 is a great demonstration of this early on).

In the texts above, Paul challenges Timothy regarding this tendency.

These terms should challenge him to a strong commitment to the wonderful privilege to Shepherd God's flock.

1 Timothy 3:2 says pastors are of good behavior (KJV). What does that mean?

- *The Greek word is Kosmios (2887) – “orderly, well arranged” — W.E. Vine*
- *“Speaks of order as against disorder” — Kenneth Wuest*
- *The Greek word means “orderly”. Elders must not lead chaotic lives; if they cannot order their own lives, how can they bring order to the church?” — John MacArthur*

### **Acts 20:28 – take heed to yourselves**

The pastor must pay attention to himself as well as the flock. He must stay strong spiritually and physically. He must invest the time to do both. He must live and serve with purpose and intentionality; he cannot be passive about life. His roles as husband, father, and shepherd demand seriousness and thoughtfulness. While there is certainly room in life for fun, relaxation, and the like, maintaining biblical clarity about goals and priorities in life, family, and ministry is non-negotiable.

**Evaluation Questions:** *It is easy to be busy, it's difficult to be effective. To be effective, he must be focused. Is he easily distracted? If so, in what ways? Is he serious minded about his own life, his family and ministry? In what ways is this observed in life's activities or expressed in conversation?*

***The Shepherd's appointment and giftedness by God to and for this office demands the strongest commitment in every aspect, task, and role for the glory of God and the health, development, and safety of the flock.***