

Introduction

We are in the midst of a mini-series on Leadership, based on Philippians 1:1.

(Philippians 1:1) "Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:"

Healthy and growing churches are always developing leaders. They are committed to the growth and development of their members. We have looked at the importance of team building, learning to have a servant's heart, and how all of us have a responsibility to be overseers. We are overseers of our own lives. Some are in a position of overseeing a family. Some are called to oversee a group of families or a life group. Finally, some are called to oversee the church; that is the office of overseer.

We also saw that the overseer, elder and pastor are one and the same office. The different terms have more to do with the work that an elder does. He shepherds or pastors the flock, and he oversees the church. The church is people, so the overseer is giving oversight to people or souls.

- How many of you have felt like you have just gone to church, but were not cared for?
- How many of you have felt like the pastors were above you and lorded over the flock?
- How many of you have felt like some people were in the ministry for wrong reasons, like financial gain?

A few weeks ago I read a quote to you about pastors leaving the ministry. They said that 70% of the pastors today would leave the ministry and do something different if they could. They feel trapped in a job that they really don't want to do. That is a sad state of affairs. Peter has something to say about all this issue and also about the questions that I asked you. This week we are going to look at shepherding the flock. Peter exhorts the elders to shepherd the flock. He gives three specific ways that shepherds are to pastor the flock. Let's read our text together.

(1 Peter 5:1-4) "Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, {2} shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; {3} nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. {4} And when the Chief Shepherd appears, you will receive the unfading crown of glory."

In this passage Peter exhorts pastors to:

1. shepherd with the right mindset.
2. Shepherd with the right motive.
3. Shepherd with the right methods.

We will look at all three of these components this morning. Why is this important for us to look at? The pastor is an example or role model for the church. The way that an overseer shepherds the flock is the model for how all ministry in the church should be done. The members of the congregation need to have the right mindset for ministry, motive for ministry, and method of ministry.

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Before we get into the meat of the message, let me make a few personal comments. First, I pastor this church because I have a passion to shepherd the flock. I pastor this church with great eagerness and enthusiasm. I pastor this church voluntarily. I receive no financial remuneration. If the church decides to pay me for what I do, that is okay with me, and it is Scriptural. But I do not have any expectations or demands to be paid. That is not why I pastor East Mountain Vineyard.

I pastor East Mountain Vineyard because it is God's will. He called me to plant and pastor this church. It is His will for me to do this. Karen and I have embraced the call and are trying to be faithful to that call.

Finally, it has been a joy to pastor this flock for the past year. Today marks the one-year anniversary of our first meeting together. It has been a joy to lead, give oversight, and to shepherd this flock. I want to thank all of you for the privilege of serving you, and it is a privilege. I look forward to our gathering together. I look forward to preaching and teaching every week. I look forward to our Life Group meetings. I look forward to our fellowship luncheons. So, thank you for the privilege of serving you. You are a great group of folks.

The author of Hebrews tells the flock to obey and submit to their leaders in such a way that brings the shepherd joy, and not grief. I want to commend this body for causing me to have great joy. This has been the most fun group that I have ever had the privilege to pastor. Thank you.

(Hebrews 13:17) "Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

1. **Shepherd with the Right Mindset.**

In shepherding the flock, the overseer needs to have the right mindset. We saw last week that there were three words that all describe the office of elder. The word overseer and shepherd refer more to the function of the office and the elder refers more to the maturity and character of the office. As we read this passage in 1 Peter 5 we see that all three words are used.

(1 Peter 5:1-2) "Therefore, I exhort the elders (presbuteros) among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, {2} shepherd (poimano) the flock (poimnion) of God among you, exercising oversight (episkopeo) **not under compulsion, but voluntarily, according to the will of God;** and not for sordid gain, but with eagerness;"

Peter exhorts the elders (presbuteros) to shepherd (poimano) the flock of God among them, exercising oversight (episkopeo), not under compulsion, but voluntarily. In this first charge to pastors, he uses a negative introduction to present his thought. Pastors are not to shepherd under compulsion, restraint, or because they have to. Remember the quote that I read to you that 70% of pastors would do something else if they could. They feel trapped. They have to pastor because it is the only thing they feel qualified to do. They have to do it to provide for themselves and their families.

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Peter tells pastors that they should not pastor because they have to. There is a contrast of compulsion and voluntary. Compulsion means you have to do it. Compulsion means you do not have a choice.

Voluntary means that no one is making you do it. You are doing it because you want to do it. The Greek word is hekousios, which means willingly. You have volunteered to do it. Peter is saying that shepherds need to shepherd the flock because they want to. They have a desire to pastor.

G1596. hekousios, hek-oo-see'-oce; adv. from the same as G1595; voluntarily:--wilfully, willingly.

When Paul wrote Timothy about the qualifications of an elder in 1 Tim 3, he opens with "if any man aspires to the office of overseer, it is a fine work he desires to do."

(1 Timothy 3:1) "It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do."

The word aspires in the Greek is oregomai and it literally means to stretch oneself or to reach out after something, to covet or to desire. The picture of a man literally stretching his arms out for something in order to reach it signifies a yearning desire for it. Part of the call of God is this inward desire to shepherd the flock. There is a desire to care for people. There is a desire to see people grow and mature in their faith. There is a zeal and passion for the local church. This is consistent with what Peter says about not under compulsion but voluntary.

G3713. oregomai, or-eg'-om-ahee; mid. of appar. a prol. form of an obsol. prim. [comp. G3735]; to stretch oneself, i.e. reach out after (long for):--covet after, desire.

Recently, I read Andy Stanley's book on Communicating For A Change. It is a book that he wrote to help pastors be more effective in their preaching. In his introduction, Andy writes:

"I never felt called to preach. I just volunteered. I wanted to feel called. But it just never happened for me. Several of my friends felt called while we were in high school. They went forward during a Sunday night service and shared it with the congregation. Everybody clapped. Some of them are still in ministry. I think one of 'em is in jail."

"One afternoon I was driving somewhere with my dad (Charles Stanley). After one of those long moments of silence that fathers and sons have when driving together, I spoke up and said,, 'Dad, does a person have to be called into ministry or can they just volunteer?'"

"He thought for a moment, 'Well, I guess its okay to volunteer.'"

"'Good,' I said. 'I would like to volunteer.' So I did. In fact, it was two volunteer environments that shaped me as a communicator."

A major part of recognizing the call is the inward desire to pastor. Andy had this desire to volunteer, which is exactly what Peter exhorts pastors to have. Andy had the right mindset. He did not do this because he was compelled or made to do it; he volunteered to do it.

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How many of you have a desire to preach and teach? How many of you have a desire to care for the flock? God may be calling some of you to the office of elder. There are five fingers that point to the call of an elder. In the first message that I had prepared for last week, I was going to talk about those five fingers. I had my message ready by Wednesday night, and then on Thursday morning, the Lord gave me a different message to give you on overseers. That message will have to wait for another time.

One thing that Peter is NOT saying is that the position is on a voluntary basis, meaning without pay. It would not be proper hermeneutics to interpret this as voluntary. The word voluntary must be interpreted in its context, which is a comparing it with doing it under compulsion.

There was a man in Georgia who wrote a book about why it is wrong to tithe. He also believes that pastors should shepherd the flock without pay. He uses this verse to say that they are to do it voluntarily. This is out of context, and it violates clear Scriptural principles about paying your pastor. Paul tells the Corinthians not to muzzle the ox. The hard working farmer is to receive the first share of the crop. Paul tells Timothy that the church is to give double honor to those who work hard at preaching and teaching. He is speaking about finances. The Old and New Testament are full of passages that speak of taking care of those who make their living by the gospel.

(1 Corinthians 9:7-14) "Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? {8} I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? {9} For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." God is not concerned about oxen, is He? {10} Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. {11} If we sowed spiritual things in you, is it too much if we should reap material things from you? {12} If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ. {13} Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar? {14} So also the Lord directed those who proclaim the gospel to get their living from the gospel."

(1 Timothy 5:17-18) "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. {18} For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages.'"

I mentioned to you that the flock needs to have the same mindset as the pastor. The congregation needs to do things voluntarily and not under compulsion. **The members of a congregation should have an inward desire to serve in an area of ministry.** As a church, we need to find the areas that God has called you to serve in. We need to find the areas that you aspire to serve in. We need to find the areas that you are excited and passionate about.

This past Monday at the Bible study that I teach in town, we looked at why most of the body of Christ sits on the sidelines while a few people do most of the work. The group gave me about eight different reasons why people do not volunteer for church work. Here are seven of the reasons that

they gave me.

1. They feel unqualified to serve.
2. They were not asked to serve anywhere.
3. They did not want to be criticized.
4. They did not feel ownership. They want to feel a part of the decision making rather than be told what to do.
5. They were too busy and over committed with life.
6. They were hurt, bitter, or wounded.
7. They did not know their gifts and what area to serve in.

These are all legitimate reasons. We have seen that for the body to grow, every joint must supply and every part needs to be working properly. We need to find the areas that you are excited, equip you to serve, encourage you, and show appreciation for what you do. We want a body that is excited and enthusiastic about volunteering.

When members of the flock are made to do something, they will eventually leave the church, grow resentful, or burn out – and then drop out. When people are made to do things, it involves pressure, manipulation, and lording over, which we will cover a little later.

2. The Motive Of A Pastor.

The second part of Peter's exhortation to the elders to pastor the flock deals with their motive. A pastor's motive must not be for sordid gain.

(1 Peter 5:2) "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; **and not for sordid gain, but with eagerness;**"

Many pastors will not experience this temptation because their churches make sure of it. We have a mind set in the church that pastors should be paid minimum wage. Paul goes to quite some length speaking about pastors getting paid.

We saw in 1 Tim 5 that elders who rule well should be considered worthy of double honor, especially those who work hard at preaching and teaching. Double honor means paid double or paid very well. The word honor is often used to indicate money.

In Proverbs we are to honor the Lord with our wealth and the first of our produce. In the book of 1 Timothy Paul has just finished speaking about honoring widows who are true widows. He is not talking about having them sit in an elevated pew in the front of the church. He is talking about having the church financially support them. When he gets to the elders who rule well, he says give them double honor or pay them well. Make sure their needs are adequately met. They are not to be in financial hardship while they are threshing.

(Proverbs 3:9-10) "Honor the LORD from your wealth, And from the first of all your produce; {10} So your barns will be filled with plenty, And your vats will overflow with new wine."

We also saw in Paul's letter to the Corinthians that pastors are to be paid, and not to be muzzled.

There are many churches that muzzle their pastors. Pastoring for sordid gain is not a consideration for many pastors.

I think there is a clear principle here that goes beyond money. Pastors should not use the congregation for personal gain. I have seen pastors get many favors from the people in the congregation. They should be very careful about doing this and taking advantage of anyone.

Peter goes on to contrast sordid gain with the word eagerness or a ready mind as the KJV reads. The word in the Greek is prothumos. Pros means towards and thumos is the word for passion. It means to breathe hard. That can be from being angry or riled up. It is used for being passionate about something.

G4289. prothumos, proth'-oo-mos; from G4253 and G2372; forward in spirit, i.e. predisposed; neut. (as noun) alacrity:--ready, willing.

G2372. thumos, thoo-mos'; from G2380; passion (as if breathing hard):--fierceness, indignation, wrath. Comp. G5590.

When you are passionate about something, the money doesn't really matter. I have found that those who are passionate about something usually go the extra mile and do a great job. No one has to motivate them.

When I played golf no one had to make me hit balls. No one had to make me practice putting and chipping. No one had to make me go play golf. I was passionate about playing golf. I can remember one night at the Port Malobar Open, which I won by shooting a 63 in the final round, that Dick Mast and I were out till midnight chipping, putting and hitting bunker shots in the moon light. Dick has been playing the senior tour the past few years, but he and I were passionate about our golf.

When a pastor is prothumos or passionate about what he does, it will not be a grind to go into the office. He will love what he does. He loves to pray with people. He loves to teach people. He loves to counsel people. He loves to be with people. He loves to worship. He loves to study God's word. It is this passion that will help him weather the storms that he will go through.

Again, the members of the congregation need to be passionate about the area of ministry that they are serving in. For most members, there is not a temptation to do it for sordid gain, as most are not paid for what they do at the church.

3. Shepherd with the Right Methods.

The third charge that Peter gives to the elders is to shepherd the flock using proper methods. He contrasts lording over the flock versus being an example. Lording versus being an example speaks about how a shepherd leads the flock. It is his method of getting things done in the church. It is a contrast in the method a pastor uses to lead the flock.

1 Peter 5:3 "nor yet as lording it over those allotted to your charge, but proving to be examples (tupos) to the flock.

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Earlier I mentioned that if people were made or forced to do things, they would eventually burn out, become bitter, or drop out. People do not respond well to people lording over them. We saw in our message a couple of weeks ago that Jesus called the disciple to serve rather than to Lord. In this passage, Peter says that we are to be an example, rather than to lord over the flock. Instead of forcing people to do things, we show them by our example that we are serving. When the church has a great example of leaders serving, it is easy for them to follow.

(Matthew 20:25-28) "But Jesus called them to Himself, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. {26} "It is not so among you, but whoever wishes to become great among you shall be your servant, {27} and whoever wishes to be first among you shall be your slave; {28} just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.""

It is interesting to look at the way the Lord addresses both shepherds and sheep. In 1 Thessalonians, Paul tells the flock to highly esteem or appreciate those who diligently labor among them, i.e. the shepherds. Jesus tells the shepherds to consider themselves as slaves, as servants, as the least.

(1 Thessalonians 5:12-13) "But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, {13} and that you esteem them very highly in love because of their work. Live in peace with one another."

In Hebrews the flock is exhorted to obey their leaders. The Greek word obey in Hebrews is *peitho*, which means to be convinced. Sheep are to allow shepherds to convince them of the truth. Then, they are to submit to the leaders. The Greek word submit in this instance is *hupoeiko*, which means to yield under or to be weak under or to surrender. The overall context is that sheep are not to be resistant, but to yield and be convinced by their pastors. He tells Shepherds not to use authority, but to prove to be examples. Elders are to lead by example. They are to lead by serving. It is just the opposite of the way that most authority works in the world. If both the sheep and the shepherds follow these principles, many problems in the church would disappear.

(Hebrews 13:17) "Obey (*peitho*) your leaders, and submit (*hupoeiko*) to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you."

I would like to take a few minutes to look at how Peter tells them to lead—by example. The word example in the Greek is *tupos*. It comes from the word *tuptos*, which means to strike. The rendered meaning is that it is a die.

G5179. *tupos*, too'-pos; from G5180; a die (as struck), i.e. (by impl.) a stamp or scar; by anal. a shape, i.e. a statue, (fig.) style or resemblance; spec. a sampler ("type"), i.e. a model (for imitation) or instance (for warning):--en- (ex-) ample, fashion, figure, form, manner, pattern, print.

There are different kinds of dies, but they are used to create an identical image in another piece of material. The metal used in the die must be harder than the metal being shaped. Elders need to have their lives so like the image of the Lord that people can be shaped by their image. This is a real

challenge for church leaders. Unfortunately, when our lives don't measure up, we see the same weaknesses displayed in our congregations.

In addition to being good molds, leaders must be made of a harder material. We must have be strong and not be shaped by those who we are molding. When we help a man with pornography or lust, we must be stronger than those temptations. When we help a person with gossip, we must not be spreading gossip ourselves. The scriptures speaks to this in Galatians 6.

(Galatians 6:1) "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted."

The word tupos is also translated as a pattern. In Acts 7 Luke describes Stephens message to the Jews and how the Lord directed Moses to make the tabernacle according to the pattern which he had seen. This pattern was the Greek word tupos. Seamstresses use patterns all the time. When I met Karen I was impressed at how she made many of her clothes. She would go to the material stores and browse through all the new patterns. She would find one that she liked and buy it. She would pick out the material and then go to work making the dress. She would pin the material to the pattern and cut out the material. Then, she would sew the dress together.

Acts 7:44 "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern (tupos) which he had seen."

Our lives need to be just like those patterns. People need to be able to pin their lives to the lives of their leaders and cut out all the unwanted material. It is critical that our lives are a true pattern.

Another way that the word tupos is used is for a figure, image or statue: This was something that people could look up to, observe and emulate. In the Greek culture these figures were normally military or political heroes. Many of them were figures of the false gods they believed in. Stephen used the same word tupos in reference to the images of the idols that the Jews had worshiped.

(Acts 7:43) "'YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE (tupos) IMAGES WHICH YOU MADE TO WORSHIP THEM. I ALSO WILL REMOVE YOU BEYOND BABYLON.'"

Overseers need to be like a public statue that people can look up to. Elders need to be heroes of the faith. Pastors need to be men of character who have the respect of the people around them. They need to be men of integrity that people can look up to and emulate their lives.

Another way that the word tupos is used is as a form or manner. When the commander wrote to Felix in Acts 23 telling him about why he was sending Paul to him, it says he wrote a letter having this form. We use form letters all the time in the business world. The form is like a style that is used. It is an example of what to write for a certain occasions or matter.

(Acts 23:25) "And he wrote a letter having this form (tupos):"

The people in our congregations are not going to be clones of ours. Every life is going to be different. However, the letter of their life can be written using our life as a form letter.

Another use of the word tupos in Scripture is as an imprint or scar: A good example of this usage is in John 20:25 when Thomas doubts Jesus' resurrection from the dead. He says he will not believe unless he sees the (tupos) imprint in his hand.

John 20:25 "The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Believe it or not, leaders are going to go through some storms. Leaders are going to have their hand bit by a snake while gathering wood. Leaders are going to live through a shipwreck. Leaders are going to be stoned and left for dead. Leaders are going to be mocked, accused and beaten. Leaders are going to be falsely accused. What do all these things create? They leave scars or imprints.

The main application for us is that leaders need to make an imprint or an impression on other people. Whether you are leading the ushers, leading an outreach team, leading the children's ministry or any other area of ministry, we all need to be leaving an imprint of Christ on the lives around us. We are to be examples.

What are some areas that elders are encouraged to be examples in. Let's look for a minute at what Paul shares with Timothy.

(1 Timothy 4:12) "Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe."

In this passage Paul uses the word tupos for example. He gives five specific areas that Timothy is to be an example for the flock. He is to be an example in his speech, conduct, love, faith and purity. (KJV has six qualities. Spirit is the 6th area.)

We also find in Titus 1:5-9 and in 1 Timothy 3:1-7 the two primary lists of qualifications for an elder. These lists can be summarized as one who is above reproach in his character, family life, and with the outside community. He is also to be a good manager of his house. Finally, he is to be a man of the Word. He needs to be able to teach, counsel, and correct. These are the things that an elder needs to be an example in.

The congregation needs to have the same character as the elder. The congregation also needs to lead by example. Mothers and fathers need to lead their families by example. Businessmen need to lead their employees by example. Life Group leaders need to lead by example. The Men's Ministry leader needs to lead by example. The Children's Ministry Leader needs to lead by example. The Worship Leader needs to lead by example. We are all called to serve one another and to lead by example. None of us are called to use manipulation, pressure, or other methods to lead people.

Conclusion

Finally, Peter ends his exhortation to the elders by encouraging and reminding them of two things. First of all, he reminds them that Jesus is the Chief Shepherd. They are not in this by themselves. Jesus is the Chief Shepherd and He is going through everything with them. It is a good thing to know that Jesus is walking through the valley of the shadow of death. His rod and His staff comfort us.

Peter acknowledges that the Chief Shepherd is with them.

(1 Peter 5:4) "And when the Chief Shepherd appears, you will receive the unfading crown of glory."

Second, Peter reminds them of the prize that they will receive. They are going to receive an unfading crown of glory. In every endeavor in life, it is good to know that there is a reward. Motivation is a good thing. Farmers would not work hard if they were not going to reap fruit. If it was all work and no reward, they wouldn't spend all the effort to plow up hard ground. They wouldn't toil day and night sowing and watching over their crops. Discouragement would lead them to do something else that would reward them.

None of us would go to work if we didn't get compensated for our labors. We work for rewards. Peter reminds elders that they have some eternal rewards coming their way; they have an unfading crown of glory reserved for them.

Applications

This morning I asked you a few questions. I asked if you felt cared for. I asked if you felt lorded over. I asked if you felt like pastors are in it for wrong reasons. There are pastors who have the wrong mindset, wrong motives, and use the wrong methods. I want to apologize to you who answered yes to these questions. I want to ask you to forgive me and forgive those who have been shepherds at churches you have been a part of. I also want to pray that the Lord will heal you of all the pain and hurt that you have experienced because of this.

Father, I ask You to heal those who have been hurt by me and other pastors. Forgive me and other pastors for having the wrong mindset, motive, and methods. Father, help us to repent and come in line with Your word. As we move forward as a church, I ask You to help us lay a good foundation for pastoral ministry. I pray that all the pastors that You raise up in this place will have the right motivation and will shepherd with the right methods, being examples to the flock. Father, I ask You to help us care for the flock. I ask You to not allow anyone that comes to the East Mountain Vineyard to not be cared for. I ask these things in Jesus' name.

We have been looking at the office of pastor and how he should be doing his job. Many of you did not feel cared for. Paul tells Timothy that if he can't manage his own household, how will he take care of the church of God. Pastors are to care for the flock.

(1 Timothy 3:5) "(but if a man does not know how to manage his own household, how will he take care of the church of God?);"

However, in 1 Corinthians 12:24-27, we find that all the members should have the same care for one another. There is no way for a pastor to do all the caring for the flock. God has placed a responsibility in every member of the flock to show care for one another.

(1 Corinthians 12:24-27) "whereas our seemly members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, {25} that there should be no division in the body, but that the members should have the same care for one

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another. {26} And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. {27} Now you are Christ's body, and individually members of it."

If you are a member of Christ's body; if you are a member of East Mountain Vineyard, you have a responsibility to care for one another. Pastors have a responsibility, but it is not just the pastor's job. It is the responsibility of every member to show care for one another.

How are you going to care for one another? What kind of mindset do you have? Do you show care for one another because you feel like you have to do it? Or do you pray for people because you volunteer to do it. It is not a position, but a privilege for you to pray for others. Do you call people and check on how they are doing because you have to, or because you have a desire to make sure that they are doing well? Do you not call people because you don't care? Do you not shepherd people because it is not your job or responsibility? Let me challenge you to accept your responsibility to care for people this morning. Just tell the Lord, "I accept responsibility to care for my brothers and sisters. I accept responsibility to send notes of encouragement. The pastors are giving me an example or tupos of how we should all be shepherding one another." If the Holy Spirit convicts you of not having a heart that cares for others, ask Him to forgive you. Ask the Lord to give You a heart of compassion that cares for the welfare of others. If you want someone to pray with you, come up in just a minute to receive prayer. We have those who will pray with you.

If you have not been the form letter that others could put their name in, ask God to rewrite the letter of your life. Ask Him to correct the grammar of your ways. Ask Him to reconstruct the letter of your life so that others can follow your example.

If you have not been the die that others can use as a mold for their lives, ask the Lord to make you into the mold that you need to be. What are the areas of your life that do not reflect the image of Christ? What are the areas of your life that you do NOT want others to copy? Ask the Lord to correct the mold of your life. As we grow as a church, we want those who come to be able to use our lives as a mold.

Father, we want to be a church that the world can use as a pattern in their lives. We want to be a church full of dies that are putting out little Christs or Christians. We want to be a statue or a visible image of Christ that others can look up to and use as a role model. Father, it is not just the elders, but all of us are to be lamps set on a hill. Father, may we be the lamp on Sedillo Hill that the East Mountains can see. May we be the light on Sedillo Hill that reflects Your light and Your ways. Father, may we be the good Samaritans that stop and show care for those who have been beat up, hurt, wounded, robbed, and left for dead by the world. Lord, help us not to be too busy to tend to the needs of others. Help us to be a church that cares for one another, and cares for those outside of our body. Father, help us to be a shepherding church. I ask this in Jesus' name. Amen.

As we draw to a close, if there are any of you who would like to receive prayer this morning, we want to pray with you. We want to stand with you in agreement for your need to be met. We want to see people healed and set free. We do not want to be lacking because we did not ask. Let's cast our cares upon the Lord, because He cares for you. Let's pray.

Introduction (Phil 1:1, 1 Pet 5:1-4, (Heb 13:17))**1. The Mind Set of a Pastor.**

Shepherds need to pastor _____, rather than under _____. They should have an inward _____ to pastor. (1 Pet 5:1-2, 1 Tim 3:1)

Oregomai (G3713) or _____ means to stretch oneself or to reach out for something, to covet or desire.

The _____ in a person helps identify the calling.

Voluntary in this text does not mean _____.
(1 Cor 9:7-14, 1 Tim 5:17-18)

The members of the congregation should have an inward desire to _____ in an area of ministry.

2. The Motive Of A Pastor.

A pastor should be _____ or passionate (prothumos, G4289) about shepherding. He should not be in it for the _____.
(1 Pet 5:2, Pro 3:9-10)

The members of the congregation also need to be _____ or passionate about the areas that they serve in. They should not have wrong _____ for serving.

3. The Method Of A Pastor.

An elder should not _____ over the flock.

Instead, he should be an _____. (1 Pet 5:3)

The shepherd should be a _____. (Matt 20:25-28)

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The sheep should _____ and _____ to their shepherds. (Heb 13:17)

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Tupos means a _____. (Acts 7:44)

Tupos means a _____, image, or statue. (Acts 7:43)

Tupos means a _____ or manner. (Acts 23:25)

Tupos means an _____ or scar. (John 20:25)

Shepherds need to be an _____ in their speech, conduct, love, faith, and purity. (1 Tim 4:12)

Elders need to be _____ in their family, character, and outside reputation. (Titus 1:5-9, 1 Tim 3:1-7)

Overseers need to be good _____. (Titus 1:5-9, 1 Tim 3:1-7)

Shepherds need to be men of the _____. (Titus 1:5-9, 1 Tim 3:1-7)

Members of the congregation also need to lead by _____.

Conclusion and Applications

A shepherd is not _____ in his work. (1 Pet 5:4)

A shepherd will be _____ for his work. (1 Pet 5:4)

Members of the congregation should be _____ for one another. (1 Cor 12:24-27)

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