



The Integrity of a Disciple of Christ in Shepherding the Congregation

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Abstract

This article highlights the importance of the shepherd as a disciple of Christ. Their existence as disciples who depend on and adhere to Christ will radiate integrity and piety that shines brightly for their congregation. The method used in this study is literature study. The results show that a disciple places themselves as a learner who clings to Jesus Christ for their relationship with God. It was also found that there is a significant relationship about the shepherd as a disciple of Christ that impacts their service to the congregation. Congregation members served view the Christ-centered example of the shepherd as encouraging them to imitate their way of life. In conclusion, the shepherd as a disciple of Christ yields the values of piety and holiness that affirm their testimony.

Abstrak

Artikel ini menyoroti pentingnya gembala sebagai murid Kristus. Keberadaan mereka sebagai murid yang bergantung dan taat kepada Kristus akan memancarkan integritas dan kesalehan yang bersinar terang bagi jemaatnya. Metode yang digunakan dalam penelitian ini adalah studi literatur. Hasilnya menunjukkan bahwa seorang murid menempatkan dirinya sebagai pembelajar yang berpegang teguh pada Yesus Kristus dalam hubungannya dengan Tuhan. Ditemukan juga bahwa terdapat hubungan yang signifikan mengenai gembala sebagai murid Kristus yang berdampak pada pelayanan mereka kepada jemaat. Para anggota sidang memandang teladan gembala yang berpusat pada Kristus sebagai dorongan untuk meniru cara hidup mereka. Kesimpulannya, gembala sebagai murid Kristus menghasilkan nilai-nilai kesalehan dan kesucian yang meneguhkan kesaksiannya.

Introduction

Generally, people assume that shepherding is related to the shepherd's duties and calling to serve the congregation. Besides serving, they are also expected to solve the congregation's problems, take part in the organization and management of services, and arrange strategies for pioneering new congregations. Toron states that a shepherd must serve responsibly among the congregation they shepherd.¹ On their shoulders, they serve with the intention of solving problems that arise in congregational service.² Therefore, a shepherd absolutely serves the congregation wholeheartedly, whatever challenges they face. Because the congregation yearns for a shepherd who faithfully protects them.

The topic of shepherd and shepherding remains interesting to study. The following researchers have discussed the importance of exemplary shepherds in service. Harmandi and Budiartma discussed shepherding in the digital era has presented shepherds who remain active amid the pandemic.³ Santoso stated shepherds play a significant role in church growth.⁴ Sumiwi highlights the existence of shepherds related to their character.⁵ Meanwhile, Toron views that a shepherd must serve with the spirit shown by Jesus.⁶ Thus, this writing is more focused on the figure of the exemplary shepherd among the congregation.

However, in this study, the author viewed that a shepherd must be seen as a disciple of Christ who always longs to delve into the traits and character of Christ who continues to be on mission and be an example.⁷ They are a disciple who is growing in their faith. They are not only a faithful servant building the congregation to be like Christ but also themselves are an example of that change. Their life is an image as a shepherd living out the character of Christ that is strongly embeds within themselves so that their presence among the congregation becomes a significant testimony. The importance of the shepherd's existence as a disciple of Christ is not merely as a formal servant in the church. This is the distinguishing factor with this study compared to previous ones because it presents new findings for the

¹ Y M Toron, "Pastoral Leadership: Embodying the Spirit of Jesus' Leadership in Religious Communities," *Jurnal Alternatif-Wacana Ilmiah Interkultural* 10, no. 1 (2020): 27–42.

² Natanael Winanto, Antinius Missa, and Juan Ananta Tan, "Pastoral Letters As a Shepharding Practical Guidelines in Congregation," *Quaerens* 2, no. 1 (2020): 44–61.

³ Marinai Harmadi and Adi D. Budiartma, "Shifting Perspectives on Shepherding Theology with Virtual Services During the Current and Future Pandemics," *Jurnal Teologi Berita Hidup* 3, no. 2 (2021): 137–149.

⁴ Yulia Santoso, "Effectiveness of the Role of the Congregation Pastor in Church Growth," *Kharismata: Jurnal Teologi Pantekosta* 2, no. 2 (2020): 88–100.

⁵ Asih Rachmani Endang Sumiwi, "Good Pastor According to John 10:1-18," *Harvester: Jurnal Teologi dan Kepemimpinan Kristen* 4, no. 2 (2020): 74–93.

⁶ Toron, "Pastoral Leadership: Embodying the Spirit of Jesus' Leadership in Religious Communities."

⁷ Fenius Gulo, "Strategi Misi Kristus Dan Perkembangannya Di Masa Jemaat Mula-Mula Serta Implikasinya Untuk Gereja Lutheran Indonesia," *SANCTUM DOMINE: Jurnal Teologi* 12, no. 2 (2023): 105, <https://journal.sttni.ac.id/index.php/SDJT/article/view/147/111>.

world of shepherding in the context of postmodernism. What is the figure of a shepherd characterized as a true disciple of Christ? This article aims to answer the figure of the shepherd as a disciple of Christ who is growing spiritually.

Research methods

The method used in completing this article is a qualitative research method that uses literature. Researchers use the Bible as the main source. Regarding this method, Gulo explained that the relevant method is qualitative research with a biblical approach.⁸ In this case, the researcher discusses how disciples of Christ should shepherd the congregation based on what the Bible says. In addition, information sources such as books and journals are needed as references to support researchers' arguments.

Results and Discussion

Shepherding as a Calling of Life

People often say that a shepherd must faithfully serve the congregation. This statement is true. Throughout the New Testament, it is clear the command to serve, as stated by Apostle Paul: "Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Timothy 4:2). Here, the character of the shepherd is emphasized: serving with skill and giving instructions precisely. They serve so that the congregation's faith is strengthened. Megawati expects in pastoral service, the shepherd has a mission to bring people to meet Christ.⁹

Speaking from the perspective of Western culture, there are at least two important things to note. First, someone becoming a believer must be nurtured. At least this is best done initially face-to-face, but of course, this is also done in Life Groups or House groups and in the wider church as well. Young Christians, like children, will graduate from dependence to independence and then at some stage to interdependence in their relationships.

The problem is if someone gets stuck in dependence, which is usually the responsibility of the person they depend on. So, they come to the person discipling them for everything, and in the past in the West, they might even have been encouraged to do so. They reach a point where they lose freedom, so they do not learn to listen to God speaking to them

⁸ Fenius Gulo, "Silsilah Dalam Matius 1:1-17 Meneguhkan Yesus Sebagai Mesias," *SAINT PAUL'S REVIEW* 1, no. 1 (2021): 46–65, <https://jurnal.sttsaintpaul.ac.id/index.php/spr/article/view/5/4>.

⁹ Megawati Zainal, "Theological Issues of Christian Missions in Asia and Their Implications for the Ministry of the Church in Indonesia," *Italienisch* 12, no. 1 (2022): 401–411.

through His Word and through the Holy Spirit. This is sometimes referred to as 'heavy shepherding'.

Second, especially in Western society, they might face the opposite problem. Something that many people do not see as too much of a problem in themselves. This is well summarized by Robert Mountford in his book 'The Mantle of Chad', discipleship 'does not always fit with the context and atmosphere of contemporary society, with an emphasis on rights rather than duties and freedom rather than self-sacrifice.'¹⁰ People want to disciple themselves and reject being guided by others. Good shepherding then needs to avoid problems where someone becomes too connected with another person (e.g. the shepherd). Perhaps in an unhealthy way on the one hand and on the other hand, being completely irresponsible for how they live out the very precious gift of new birth. "Let us not be careless in our responsibility because we worry that someone will become dependent upon us, but let us ensure that we have permission (usually unwritten and intuitive) from that individual to speak into their lives."

A senior shepherd named John illustrated the above topic precisely. He said, "Allow me to share a relevant illustration about this. In recent weeks, I felt led by the Lord to reconnect with someone who had a significant influence in my life when I was around 19 years old. It was in the context of a para church organizations that emphasized discipleship. The leader, who was about eight years older than me, spent a lot of time reflecting back on how I behaved and gave me a lot of advice on how to live better. Most of this was sanctified by common sense. At that time, I found this very challenging and did not have the emotional maturity to handle what was shared with me, which I think was because I was naturally immature and spiritually, I was stubborn and arrogant. However, the reason why I contacted this person is because over the last 20 years, especially as I slowly learned how to lead and shepherd others, I have remembered many observations and pieces of advice this person shared with me and have applied the wisdom given by God...20 to 40 years later!"

Shepherding Sheep with Integrity

Here are some principles about shepherding the flock entrusted by God to be shepherded with love, as follows:

In Partnership with Jesus

¹⁰ Robert Moundfort, *The Mantle of Chad* (London: NN, n.d.), para. 137.

Whenever we lead others, it is in the name of the Great Shepherd of the sheep and with His authority and for His glory. He is the Great Shepherd of the Sheep and when we have the responsibility to lead others whether it is 1:1, or in small groups or as church leaders, we do it in His name and are accountable to Him. Sujarwo precisely discussed the position of the shepherd linked to integrity and spiritual maturity.¹¹ He must be accountable before God. So yes, use your own understanding and leadership, talents, and knowledge, but quickly ask 'so what should I do now, Lord?!' Pray and listen. Ask the Holy Spirit to accompany you as you try to understand someone's needs, as you listen to them, as you speak to them. Be open to His whispers. A good friend and excellent pastor once said: 'Sometimes I say something to someone that I shouldn't have said and don't say something to someone that I should have said.' In other words, without the help of the Holy Spirit, we fail to understand the needs of the congregation. That is why Billy Graham said that we need the Holy Spirit to lead us into all truth and make our preaching a light to the listeners.¹² The Holy Spirit uses all our potential to achieve God's purposes in ministry. Saputra hopes that shepherds serve under the guidance of the Holy Spirit.¹³ Those who serve should not only rely on their abilities but must fully lean on the Holy Spirit. Kim et al., stated that the personality of the Holy Spirit is fully sovereign in the servants. Those obedient to the Holy Spirit can bear fruit for the glory of God.¹⁴

With Love

This is our main currency of leadership. Compassion towards the people we lead means we dare to say something, but carefully so as not to destroy someone. The shepherd can show love towards the congregation they shepherd. Everyone should enjoy the love of Christ through the shepherd who serves them.

With Humility

Even when a shepherd knows what they want to say to someone is right in terms of encouragement, advice, or even correction. They must do it with humility and lean on God for

¹¹ Markus Sudjarwo, "Mengaplikasikan Integritas Gembala Jemaat Menurut Surat-Surat Pengembalaan," *Epigraphe: Jurnal Teologi dan Pelayanan Kristiani* 3, no. 2 (2019): 173.

¹² Billy Graham, *Roh Kudus* (Bandung: Lembaga Literatur Baptis, 2000).

¹³ Rudyanto Chandra Saputra et al., "Karunia-Karunia 'Pelayanan' Menurut Kisah Para Rasul Di Kalangan Gembala," *Shitkey: Jurnal Teologi dan Pengembangan Pelayanan* 9, no. 1 (2019): 97–116.

¹⁴ James Kwang Jin; Kim, Hertina; Soerjaman, and Marichel Samuel, "The Role of The Holy Spirit in Discipleship," *Saint Paul'S Review* 3, no. 1 (2023): 1–12.

sensitivity on how they share with that person. They are not sharing something to rule or to be right but to encourage and liberate that person, the disciple, to grow. It is all done for His glory, and we are simply His servants.

With Self-Sacrifice

In 2001, the senior shepherd Ian mentioned that he visited a rural church in Malawi, Africa. The harvest that year was poor, so everyone, including the parishioners attending the church, struggled to get enough food. He was told that the pastor only made himself starve so that he could allow others to get food.

Shepherds are unlikely to face scenarios like that, but there are times when we need to be at non-social hours or when we are on a break and spending time with family. Or they have to rearrange their schedules to be available to someone in crisis. Or simply do some long shifts, and at the same time, make sure the shepherd relies on God's strength and does not run out of energy.

With Wisdom

When Solomon took over the leadership of Israel from his father, David, he prayed these words. 'So, give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?' (1 Kings 3:9). The church and the congregation that the shepherd served in leadership belong to Him and not to the shepherds. So, with this great privilege comes the need for shepherds not only to use the wisdom God has given them but also the need for shepherds to ask Him for greater wisdom.

With a Strategic Approach

To lead well means shepherds need to lead strategically. Yes, they must love and care for all the Lord's sheep. But they also need to invest specifically in key people whom the Lord shows to them. Typically, this part involves people who are discipled on a 1:1 ratio. This principle is found in 2 Timothy 2:2. Apostle Paul says 'And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.' Aidoo said exactly that a pastor can act as a preacher to build the spirituality of the congregation. That's an important service. But there is also the most important task, discipleship. Through discipleship, he was able to build disciples who loved Jesus so that they

gave themselves to discipleship ministry as well. What the apostle Paul said in 2 Timothy 2:2, is relevant and important to the pastor's ministry in the church.¹⁵

With Forgiveness

There may be times when people who want to be led behave badly towards their shepherd. They may not understand themselves well and may vent their frustration and anger on the leader. 1 Corinthians 13 says Love... 'is not easily angered, it keeps no record of wrongs!' There's a saying that a leader should have the heart of a lion and the skin of a rhinoceros!

With Strength

Sheep, as indeed shepherds too, as followers of Christ can also walk in the flesh, and not in the Spirit. When the shepherd realizes that someone they want to lead, at least in the shepherd's opinion, seems to be oppressing their leader. Then the shepherd needs to involve others, especially those who have spiritual oversight, namely leaders at a higher level. Unfortunately, sometimes this does not get the shepherds the support they rightly deserve. In Galatians 6:17, Paul had his own way of dealing with bad behavior... 'From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.' In other words, he was not ready to be underestimated because he served Jesus and also because he had gone through such suffering for so long. Neither Paul nor his Saviour were going to let him become a victim of bad behavior!

With Courage

Billy Graham said the world is in a critical state. The fall of man has separated them from the presence of God. A person cannot meet God's standards to be justified. Only through the Gospel is each person made new. Therefore, evangelism and discipleship are urgent for the church. Taking bold steps encourages the achievement of the goal of evangelism so that many people are saved.¹⁶ Once again, in modern society in the West, we feel most comfortable agreeing with everyone and find it difficult to say when someone does not meet the expected standards. Don't get me wrong... there's no place for judging others, but there

¹⁵ Mark S Aidoo, “‘ Commit to Faithful Brethren Who Are Able to Teach ’ (2 Timothy 2 : 2): The Pastor/Preacher as a Leader in Disciple Making,” *E-Journal of Religious and Theological Studies (ERATS)* 6, no. 3 (2020): 169–180.

¹⁶ Lewis A. Drummond, *The Evangelist*, ed. Y. Titik Lestari (Batam: Gospel Books, 2009), paras. 149–150.

will be times when the Holy Spirit grieves, and we become the spokesperson to express that sorrow.

Two aspects can be put forward to clarify the above discussion. *First*, in 1 Samuel 3 young Samuel receives a word from the Lord about how there will be a terrible judgment on his master, Eli. It must have been very easy not to tell Eli the truth when he asked for it. Very easy for Samuel to fear man more than God, yet he did the latter and the result was 'all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the Lord' (Verse 20). A famous author (Oswald Chambers) said 'The message of the Lord to you may hurt your "Eli," but trying to prevent suffering in someone else's life will prove to be a hindrance between your soul and God.!!'

Second, on one occasion a visiting preacher walked into the church before the service. He met a tall man and turned to him and said firmly 'if you do not change your behavior there will be serious consequences'. He then went on and shared the message for that day and at the end of the service said to the church leader. 'I don't know why I said those words to the tall man before the service started'. The leader replied, 'don't worry, I think your words came from God, that man has been undermining my ministry for months.' A few weeks later there was an opportunity to come forward and openly confess any need or sin and the tall man came forward and said how sorry he was for everything he had said behind that leader's back. He was awakened when the visiting preacher spoke to him! The result was that the rift in the church could be healed, and the tall man found his place in church ministry. Issues in ministry must be handled with a brave attitude and the right steps so as to correct errors or deficiencies that occur. Drummond describes the bold steps of Billy Graham in proclaiming the truth. The same is true in shepherding ministry. Shepherds must have a brave attitude and stance in serving their congregation.

With Experience

It is said about David that he 'shepherded them with integrity of heart; with skillful hands he led them' (Psalm 78). Before becoming a king, David had already shown himself as a shepherd of his father's flock of sheep. He shepherded the flock with love, sincerity, and full sacrifice. Then, he took the position as king of Israel. He knew that God expected him to rule his people justly and rightly also sincerely. Sincere means without pretense. David showed that example in shepherding God's sheep entrusted to him. He also hoped that the example could be passed on to the next generation of believers. This means the text of Psalm 78

emphasizes the sincerity of heart in serving the congregation. David set an example that sincerity is important in serving the congregation. A shepherd must serve the congregation as Jesus showed.¹⁷ He served according to God's mandate. He came into the world and sought the lost. "I have come to seek and to save the lost" (Luke 5:32). This is true love of God. Jesus came to seek the wicked to change them. He said He came to seek the sick, not the righteous. He dares to meet sinners and tell them about God's love. The Lord God loves and is willing to forgive them.

A shepherding with a foundation of authority

In Pastor Kim Nam-joon's book "The Shepherd and the Lamb," Pastor Kim Nam-joon said that the order of obedience of the congregation to the pastor should never be the basis of the human character of the pastor. The beautiful relationship between the shepherd and sheep was thoroughly said that the authority should be in the word of the holy God. It was also said that the congregation should not obey just because they are pastors, but because of the spiritual authority of teaching based on the word of God. When that happens, the obedience of the congregation is not obedience to a pastor, but to the Christ commanded through Jesus. And it is mentioned that this is the true shepherd relationship that Jesus Christ wants. It is also mentioned in this book that God gives that a pastor's responsibility also in the church not just to manage a church, but to allow the congregation to live a richer and more holy life away from ignorance of not knowing God. As such, we should know the right meaning of an authoritative shepherding and try to ensure that the authority of a true shepherding for believers can stand upright with the word of God.

Shepherding Yourself with Integrity

A shepherd cannot shepherd others with integrity if they are not ready to shepherd themselves with integrity! This part becomes a challenge for anyone who is serving the congregation. Whether they are a shepherd, evangelist, teacher, or parent. All are expected to serve with integrity. So how can a servant shepherd themselves with integrity?

Maintaining Personal Fellowship with God

Although being a shepherd of sheep is a grace and anointing, their battery can still become weak, and our fuel can run out. So, it's important for shepherds to keep time with

¹⁷ Sostenis Nggebu, *Gembala Yang Berhati Misi*, ed. Ridwan Sutedja (Bandung: Biji Sesawi, 2023).

God, both setting aside time every day and also for longer periods also within a week. They might know godly leaders over the years who have said that they will face a very busy day so they spend about an extra hour to pray! Logically, this means they have less time to take care of their busyness, but in the law of the Kingdom, it means that they achieve what God wants. Chimoga says shepherds are also expected to spend a lot of time meditating and fellowshiping personally with God.¹⁸ So, we must set aside... time to pray, time to read God's Word, time to worship. Therefore, Baki correctly explains that personal encounters with God allow someone to build a harmonious fellowship with Him.¹⁹ Priyatna also sees that personal fellowship with God can sanctify and advance the faith of every believer. Especially a disciple of Christ who is serving others. They must be someone who has a close relationship with Jesus Christ.²⁰ This measure becomes the standard for every disciple of Christ, both those serving others and those being served; all require a close relationship with God. Thus, a disciple of Christ is found to have a life centered on the Lord Jesus Christ because they build a harmonious relationship with God.

And they do not need to wait until they have responsibility in leadership or pastoral service. Someone who leads, of course, has prior qualifications, that they are someone worthy of sitting in the seat of leadership. Here is where the factor of discipleship plays an important role in producing a spiritual leader.

To achieve this vision must start now?! The church must start a training and discipleship program aimed at preparing spiritual leaders.

Maintaining Fellowship with Others

Sometimes as weak humans, we make mistakes, and we need forgiveness from fellow church members. Sometimes we need to receive encouragement and wise advice from them. George Barma stated that every believer needs guidance and also direction from their peers to encourage their hearts in serving.²¹ Christian ministry is not about success but also the arena of entering a rugged and gravelly path. Someone could stumble because they have blind spots.

¹⁸ Fordson S. Chimoga, "The Work of the Pastor," *American Research Journal of Humanities Social Science (ARJHSS)R* 2019 *ARJHSS Journal* 2, no. 2 (2019): 1–11.

¹⁹ Janter Rano Baki, "A Response to the Plurality of Spirituality of Pietistic Prayer Fellowships and Gereja Masehi Injili Di Timor: A Historical-Theological Study," *Theologia in Loco* 5, no. 1 (2023): 23–47.

²⁰ Novel Priyatna, "Peran Guru Kristen Sebagai Agen Restorasi Dan Rekonsiliasi Dalam Mengembangkan Karakter Kristus Pada Diri Remaja Sebagai Bagian Dari Proses Pengudusan," *Jurnal Polyglot* 13, no. 1 (2017): 1–7.

²¹ George Barma, *Leaders on Leadership* (California: Regal, 1997).

Here is the importance of guidance and direction so that they walk on the right path and live according to God's word.

Knowing Yourself

Shepherds must also understand their personality, skills, strengths, and weaknesses. All these aspects help the shepherd serve. From weakness, understanding, or sharpness so that they can ask for help from others. Or at least they are also willing to collaborate with others in advancing the ministry. Therefore, a true shepherd knows about their strengths and weaknesses. John Maxwell has a correct view that successful leadership starts from within oneself. A spiritual leader must have a firm character. They must also be someone who is developing their spiritual insights. Holding and adhering to values that align with the truth. The leader is also someone who has influence in helping others grow in character and spiritual maturity.²² Spiritual leadership is more about character and personality. Self-maturity is an important indicator for them in carrying out their duties and calling.

Further, Maxwell asserts that a leader must also have motivation that grows within them.²³ The motivation of a leader to direct others to move forward in their lives. Meaning there is a change to be achieved in building the lives of those they lead. A spiritual leader also moves their peers to achieve the greatest goal in their lives, such as maturing in character and personal integrity.

Taking Care of Yourself

Apostle Paul says watch your life and doctrine closely (1 Tim 4:16). This part emphasizes watching yourself. Just because shepherds are called by God to lead and know about the empowerment of the Spirit, doesn't mean they should neglect the life that has been granted to them. Practically, shepherds must pay attention to their lifestyle, their diet, control their emotions, and maintain their fitness and know their life's margin. These aspects greatly support a shepherd's ministry. Yes, sometimes this needs to be sacrificed, but this usually happens due to external circumstances that they cannot control, and God allows grace for it.

²² John C. Maxwell, *Developing the Leader within You* (Jakarta: Bina Aksara, 1997), paras. 5–9.

²³ Maxwell, *Developing the Leader within You*.

Being a Learner

Shepherds serving in the congregation have many opportunities to learn from both internal and external experiences. A shepherd once said, “As a shepherd, the older I get, the more I realize that I don't know and it's not just because my memory isn't as good as it used to be.” This acknowledgment is very meaningful. Every shepherd who interacts with others, whether a spiritual mentor or someone who has just believed, must make sure they learn something from them. God wants shepherds to be willing to accept advice from others so that they serve Him better. Sitepu et al., said that Apostle Paul as a spiritual leader expected shepherds to build each other up to enjoy fellowship and advance their ministry.²⁴ Apostle Paul hoped that everyone would interact within the community to achieve a mature life quality in faith (Eph 4:13).

Being Responsible

Ngesthy et al., said that a spiritual leader has a personal responsibility in carrying out their tasks and calling. They are called by God to serve. Guiding people to live in the light of the Gospel. Having wisdom in life and service that impacts. And also they are someone who lives in an exemplary manner that becomes a model for others. A shepherd might be reluctant for their service to be evaluated by their denomination. Even so, a responsible shepherd should open themselves to undergo assessment. This way will help shepherds to account for their service to Him who calls, accompanies, and supports their ministry. In Christian faith, God can speak to each shepherd through a review of their service. Likewise, through evaluation shepherds can also be encouraged in serving and as a new challenge to progress.

With resilience beyond pain

In his book, Professor Kim Joo-hwan of Yonsei University says about resilience. 'Resilience is the power that uses all kinds of adversities and difficulties one faces as the springboard for one's leap forward. Resilience is also the same as strength of the mind. Just as the body needs strong muscles to exert power, the mind needs strong muscles to exert strong power. According to psychologists, mental strength is like a kind of 'muscle', so each person has limited ability, and the weight to endure is set. However, the weight that the muscles of the mind can withstand can be increased as much as possible through training. Resilience is

²⁴ Edward Sitepu, Slamet Triadi, and Sostenis Nggebu, “The Forgotten Legacy : Three Important Words In Stewardship,” *Journal of Business Leadership and Management* 2, no. 1 (2024): 192–194.
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not just a force necessary to overcome great adversity, but a force necessary to naturally overcome numerous stresses in daily life, worries, and conflicts in human relationships.' Living as a shepherd also can experience with negative experience in their life because of interpersonal relationship and from any other factor. For us, trials and adversities can come at any time, but if we have ability of resilience, the life as a shepherd can be grown for our shepherding. It can also have a fast ability to protect themselves and constantly overcome those difficulties. This resilience ability can greatly help the shepherd to live a healthy life in the shepherd's life.

Conclusion

From this study, it is concluded that the shepherd as a disciple who makes Christ the center of their life. Christ is the orientation of their life, always learning and depending on Him. This determination will yield tangible results that they have a strong character in relation to Christ personally. Continuously growing in faith and piety before Jesus Christ. Such quality in spirituality will radiate the light of Christ for the congregation they serve. Their life speaks more than the words that come out of their mouth. Therefore, the congregation will emulate the shepherd who leans and submits wholeheartedly to the guidance of the Holy Spirit in their life.

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