

THE SHEPHERD METAPHOR IN THE OLD TESTAMENT, AND ITS USE IN PASTORAL  
AND LEADERSHIP MODELS

by

JONATHAN YEOW LIM GAN

submitted in accordance with the requirements

for the degree of

DOCTOR OF PHILOSOPHY

in the subject

THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF. SW VAN HEERDEN

JANUARY 2019

## **ACKNOWLEDGEMENTS**

I thank God for the protection, providential care, and faithfulness he granted me during these years of study at the University of South Africa (UNISA). No one is able to conduct a research alone without help in kind. However, I have conducted the research project at my residence in Canada, and therefore I do not have the privilege to exchange notes with fellow doctoral students and professors, only communicate with the latter through electronic means, which is sufficient for my circumstances, though not ideal. But God has been gracious to provide the resources that enable my research to proceed fruitfully.

I am particularly indebted to my supervisor of the Master of Theology programme in Old Testament at UNISA, Senior Lecturer Willie AG Nel, who had introduced me to more in-depth biblical scholarship in the Old Testament and specifically the study of the shepherd metaphor. It was an enlightening moment of my academic pursuit and had provided much insights in Old Testament studies and skills in research and writing that which enable me to pursue further in doctoral studies. I am also particularly indebted to my doctoral promoter, Professor Schalk Willem van Heerden, who has been very encouraging to me in the process of thesis writing. Especially the insightful comments on the thesis and the provision of the valuable resources have helped my D.Th. research to be more fruitful. His academic guidance has inspired me to rethink about the way I present the biblical materials in the light of the biblical scholarship, of which at times I found myself lost in the midst of writing a long essay. I have benefited much at the scholarly level, and thus present my learning in the thesis.

I am thankful for God's provision of academic facilities such as universities and theological colleges for my research and writing. In particular, I am extremely thankful for the availability and superior resources at Newman Theological College library that which I depended much on, and secondly to the library of the Concordia University of Edmonton. Especially the librarians of these institutions have been extremely helpful in supporting me to find the relevant resources for my research writing. I pray that God will continue to bless the works that have been entrusted to them.

I am deeply thankful to my wife, Lucinda Wu, for her patience and endurance during the writing of this thesis. On this note, I want to specially praise God for his graciousness to us, that in these years he has sustained Lucinda's health through many severe outcomes besides the usual symptoms and problems. A few occasions did her condition become challenging. She has degenerating discs on her spine for 30 years, and advancing in age has made it worse. Usual symptoms and problems are backaches, vertigo, fatigue, and many other unforeseen problems. Her immunity has been weakened and thus she has many other health issues such as minor asthmatic respiratory issue, prone to flu and cold, pollen allergy, and many other unforeseen issues. With this brokenness, she has managed our diet in order to sustain our daily physical nutrition, especially to make special food for her milk/dairy allergic husband. God has been gracious to strengthen me to assume some of the household chores in addition to my two part-time jobs that which provide for our livelihood.

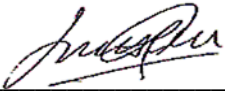
I finally thank all friends and family members who have supported us in prayer to the completion of this thesis. To God be the glory!



## DECLARATION

Student Number: 3273-519-7

I declare that 'The Shepherd Metaphor in the Old Testament, and its Use in Pastoral and Leadership Models' is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



\_\_\_\_\_  
Signature  
(Gan, YLJ)

30 January 2019  
Date

## TABLE OF CONTENTS

<b>ACKNOWLEDGEMENTS</b>	i
<b>DECLARATION</b>	iv
TABLE OF CONTENTS	v
<b>SUMMARY</b>	xiv
<b>KEY WORDS</b>	xvi
<b>ABBREVIATIONS</b>	xvii
<b>CHAPTER 1: INTRODUCTION</b>	<b>1</b>
1.1 PROBLEM STATEMENT AND RESEARCH QUESTIONS	4
1.2 AIMS AND OBJECTIVES	7
1.3 RESEARCH METHODOLOGY	8
<b>1.3.1 Historical criticism or historical-critical method</b>	<b>8</b>
1.3.1.1 <i>Textual criticism</i>	9
1.3.1.2 <i>Source criticism</i>	9
1.3.1.3 <i>Form criticism</i>	10
1.3.1.4 <i>Tradition-historical criticism</i>	10
1.3.1.5 <i>Redaction criticism</i>	10
<b>1.3.2 Rhetorical criticism</b>	<b>11</b>
<b>1.3.3 Metaphor theory</b>	<b>12</b>
1.4 OUTLINE OF THE CHAPTERS	14
<b>CHAPTER 2: THE SHEPHERD METAPHOR IN LITERATURE ON CHRISTIAN LEADERSHIP AND PASTORAL THEOLOGY</b>	<b>17</b>

2.1	LITERATURE ON CHRISTIAN LEADERSHIP AND PASTORAL THEOLOGY MODELS	. . . . .	17
<b>2.1.1</b>	<b>Pastoral care and counselling model</b>	. . . . .	18
2.1.1.1	<i>David Lee Jones</i>	. . . . .	20
2.1.1.2	<i>Clare McGrath-Merkle</i>	. . . . .	29
2.1.1.3	<i>Summary</i>	. . . . .	33
<b>2.1.2</b>	<b>The Christ-centred model</b>	. . . . .	34
2.1.2.1	<i>John W Frye</i>	. . . . .	34
2.1.2.2	<i>Andrew Purves</i>	. . . . .	40
2.1.2.3	<i>Gabriel Fackre</i>	. . . . .	44
2.1.2.4	<i>Charmine Choong</i>	. . . . .	53
2.1.2.5	<i>Summary</i>	. . . . .	62
<b>2.1.3</b>	<b>Shepherd image model</b>	. . . . .	63
2.1.3.1	<i>Michael Youssef</i>	. . . . .	63
2.1.3.2	<i>Ervin F Henkelmann</i>	. . . . .	65
2.1.3.3	<i>Allen Nauss</i>	. . . . .	67
2.1.3.4	<i>Lynn Anderson</i>	. . . . .	68
2.1.3.5	<i>Flora Slosson Wuellner</i>	. . . . .	71
2.1.3.6	<i>Scott Cormode</i>	. . . . .	73
2.1.3.7	<i>John Stott</i>	. . . . .	75
2.1.3.8	<i>Blaine McCormick and David Davenport</i>	. . . . .	76
2.1.3.9	<i>Aubrey Malphurs</i>	. . . . .	81
2.1.3.10	<i>Robert Banks and Bernice M Ledbetter</i>	. . . . .	83
2.1.3.11	<i>William Bee Donelson, Jr</i>	. . . . .	84
2.1.3.12	<i>Kevin Leman and William Pentak</i>	. . . . .	87

2.1.3.13	<i>Blaine McCormick</i>	. . . . .	89
2.1.3.14	<i>Brian Jensen and Keith R Martel</i>	. . . . .	91
2.1.3.15	<i>Joseph E Bush Jr</i>	. . . . .	92
2.1.3.16	<i>Timothy S Laniak</i>	. . . . .	93
2.1.3.17	<i>Phillip G Carnes</i>	. . . . .	95
2.1.3.18	<i>James E Swalm, Jr</i>	. . . . .	98
2.1.3.19	<i>Summary</i>	. . . . .	100
<b>2.1.4</b>	<b>Servant leadership model</b>	. . . . .	100
2.1.4.1	<i>Henri JM Nouwen</i>	. . . . .	101
2.1.4.2	<i>Jill W Graham</i>	. . . . .	102
2.1.4.3	<i>Larry C Spears</i>	. . . . .	104
2.1.4.4	<i>Summary</i>	. . . . .	105
2.2	LITERATURE ON THE NEW TESTAMENT'S INFLUENCE ON THE SHEPHERD METAPHOR	. . . . .	105
<b>2.2.1</b>	<b>Jesus the good shepherd (Jn 10:16)</b>	. . . . .	106
<b>2.2.2</b>	<b>Sheep herders</b>	. . . . .	110
<b>2.2.3</b>	<b>Jesus as the messianic shepherd</b>	. . . . .	111
<b>2.2.4</b>	<b>Summary</b>	. . . . .	116
2.3	CONCLUSION	. . . . .	117
<b>CHAPTER 3: ANALYSIS OF THE SHEPHERD METAPHOR IN THE LITERATURE OF THE ANCIENT NEAR EAST AND IN THE DEUTEROCANONICAL TEXTS</b>			118
3.1	THE SHEPHERD METAPHOR IN THE LITERATURE		



OF THE ANCIENT NEAR EAST	. . . . .	118
<b>3.1.1 Shepherd-god metaphor</b>	. . . . .	118
3.1.1.1 Sumerian texts	. . . . .	119
3.1.1.2 Akkadian/Babylonian/Assyrian texts	. . . . .	121
3.1.1.3 Hittite texts	. . . . .	124
3.1.1.4 Aramaic texts	. . . . .	124
3.1.1.5 Summary	. . . . .	125
<b>3.1.2 Shepherd-king metaphor.</b>	. . . . .	125
3.1.2.1 Egyptian texts	. . . . .	126
3.1.2.2 Sumerian texts	. . . . .	126
3.1.2.3 Akkadian/Babylonian/Assyrian texts	. . . . .	130
3.1.2.4 Summary	. . . . .	137
<b>3.1.3 Other shepherd metaphors</b>	. . . . .	138
<b>3.1.4 Summary</b>	. . . . .	142
3.2 THE SHEPHERD METAPHOR IN DEUTEROCANONICAL TEXTS	. . . . .	142
<b>3.2.1 Judith 11:19</b>	. . . . .	143
<b>3.2.2 Sirach 18:13</b>	. . . . .	147
<b>3.2.3 2 Esdras 2:34 and 5:18</b>	. . . . .	150
<b>3.2.4 Wisdom of Solomon 17:16 [Eng 17]</b>	. . . . .	153
<b>3.2.5 Summary</b>	. . . . .	155
3.3 SUMMARY	. . . . .	155

**CHAPTER 4: ANALYSIS OF THE SHEPHERD METAPHOR**

**IN PRE-EXILIC TEXTS** . . . . . 157

4.1 PRELIMINARY MEANING OF THE SHEPHERD METAPHOR . . . . . 157

<b>4.1.1</b>	<b>The shepherd-king metaphor</b>	. . . . .	158
<b>4.1.2</b>	<b>The shepherd-god metaphor</b>	. . . . .	162
4.1.2.1	<i>Explicit references</i>	. . . . .	163
4.1.2.2	<i>Implicit references</i>	. . . . .	167
4.2	ANALYSIS OF THE SHEPHERD METAPHOR IN GENESIS	. . . . .	171
<b>4.2.1</b>	<b>The literary context of Genesis</b>	. . . . .	172
<b>4.2.2</b>	<b>The shepherd metaphor in Genesis</b>	. . . . .	175
4.3	ANALYSIS OF THE SHEPHERD METAPHOR IN EXODUS	. . . . .	178
<b>4.3.1</b>	<b>The literary context of Exodus</b>	. . . . .	179
<b>4.3.2</b>	<b>The shepherd metaphor in Exodus</b>	. . . . .	180
4.4	ANALYSIS OF SHEPHERD METAPHOR IN DEUTERONOMY	. . . . .	182
<b>4.4.1</b>	<b>The literary context of Deuteronomy</b>	. . . . .	182
<b>4.4.2</b>	<b>The shepherd metaphor in Deuteronomy</b>	. . . . .	183
4.5	OTHER SHEPHERD METAPHORS IN THE TORAH	. . . . .	184
4.6	ANALYSIS OF THE SHEPHERD METAPHOR IN OLD TESTAMENT CHARACTERS	. . . . .	189
<b>4.6.1</b>	<b>The shepherd role of Judges</b>	. . . . .	190
<b>4.6.2</b>	<b>The shepherd role of Samuel the Priest</b>	. . . . .	191
<b>4.6.3</b>	<b>The shepherd role of Kingship</b>	. . . . .	196
4.7	ANALYSIS OF THE SHEPHERD METAPHOR IN JEREMIAH	. . . . .	202
<b>4.7.1</b>	<b>The historical and literary contexts of Jeremiah</b>	. . . . .	202
<b>4.7.2</b>	<b>The shepherd metaphor in Jeremiah</b>	. . . . .	203
4.8	ANALYSIS OF THE SHEPHERD METAPHOR IN HOSEA	. . . . .	205
<b>4.8.1</b>	<b>The historical and literary contexts of Hosea</b>	. . . . .	205
<b>4.8.2</b>	<b>The shepherd metaphor in Hosea</b>	. . . . .	205

4.9	ANALYSIS OF THE SHEPHERD METAPHOR IN NAHUM	210
4.9.1	The historical and literary contexts of Nahum	210
4.9.2	The shepherd metaphor in Nahum	210
4.10	ANALYSIS OF THE SHEPHERD METAPHOR IN PSALMS	212
4.10.1	The historical and literary contexts of Psalms	212
4.10.2	The shepherd metaphor in Psalms	213
4.11	ANALYSIS OF THE SHEPHERD METAPHOR IN PROVERBS.	229
4.11.1	The historical and literary contexts of Proverbs	229
4.11.2	The shepherd metaphor in Proverbs	230
4.12	SUMMARY	233

## CHAPTER 5: ANALYSIS OF THE SHEPHERD METAPHOR

IN EXILIC TEXTS	235	
5.1	ANALYSIS OF THE SHEPHERD METAPHOR IN DEUTERO-ISAIAH .	235
5.1.1	The historical and literary contexts of Isaiah .	235
5.1.2	The shepherd metaphor in Deutero-Isaiah	236
5.2	ANALYSIS OF SHEPHERD METAPHOR IN JEREMIAH	240
5.2.1	The historical and literary contexts of Jeremiah	241
5.2.2	The shepherd metaphor in Jeremiah	241
5.3	ANALYSIS OF THE SHEPHERD METAPHOR IN EZEKIEL	255
5.3.1	The historical context of Ezekiel	255
5.3.2	The literary context of Ezekiel	257
5.3.2.1	<i>Ezekiel 1-24</i>	258
5.3.2.2	<i>Ezekiel 25-32.</i>	259
5.3.2.3	<i>Ezekiel 33-48.</i>	259

<b>5.3.3 Genre</b>	.	.	.	.	.	.	.	.	260
5.3.3.1	<i>Dates in prophetic literature</i>	.	.	.	.	.	.	.	260
5.3.3.2	<i>Vision reports</i>	.	.	.	.	.	.	.	261
5.3.3.3	<i>Symbolic action reports</i>	.	.	.	.	.	.	.	263
5.3.3.4	<i>Essays</i>	.	.	.	.	.	.	.	264
5.3.3.5	<i>Prophetic Poetry</i>	.	.	.	.	.	.	.	264
5.3.3.6	<i>Oracles in Ezekiel</i>	.	.	.	.	.	.	.	265
<b>5.3.4 The shepherd metaphor in Ezekiel 34</b>	.	.	.	.	.	.	.	.	265
5.3.4.1	<i>Ezekiel 34:1-16</i>	.	.	.	.	.	.	.	266
	(a) <i>Ezekiel 34:1-10</i>	.	.	.	.	.	.	.	266
	(b) <i>Ezekiel 34:11-16</i>	.	.	.	.	.	.	.	274
5.3.4.2	<i>Ezekiel 34:17-31</i>	.	.	.	.	.	.	.	279
	(a) <i>Ezekiel 34:17-19</i>	.	.	.	.	.	.	.	280
	(b) <i>Ezekiel 34:20-31</i>	.	.	.	.	.	.	.	282
5.4	SUMMARY	.	.	.	.	.	.	.	288

## **CHAPTER 6: ANALYSIS OF THE SHEPHERD METAPHOR**

<b>IN POST-EXILIC TEXTS</b>	.	.	.	.	.	.	.	.	291
6.1	ANALYSIS OF THE SHEPHERD METAPHOR IN NUMBERS	.	.	.	.	.	.	.	291
6.1.1	<b>The literary context of Numbers</b>	.	.	.	.	.	.	.	291
6.1.2	<b>The shepherd metaphor in Numbers</b>	.	.	.	.	.	.	.	292
6.2	ANALYSIS OF THE SHEPHERD METAPHOR IN TRITO-ISAIAH	.	.	.	.	.	.	.	295
6.2.1	<b>The historical and literary contexts of Trito-Isaiah</b>	.	.	.	.	.	.	.	295
6.2.2	<b>The shepherd metaphor in Trito-Isaiah</b>	.	.	.	.	.	.	.	295
6.3	ANALYSIS OF THE SHEPHERD METAPHOR IN AMOS	.	.	.	.	.	.	.	301

<b>6.3.1</b>	<b>The historical and literary contexts of Amos</b>	.	.	.	.	.	.	301
<b>6.3.2</b>	<b>The shepherd metaphor in Amos</b>	.	.	.	.	.	.	301
6.4	ANALYSIS OF SHEPHERD METAPHOR IN MICAH	.	.	.	.	.	.	304
<b>6.4.1</b>	<b>The historical and literary contexts</b>	.	.	.	.	.	.	304
<b>6.4.2</b>	<b>The shepherd metaphor in Micah</b>	.	.	.	.	.	.	304
6.5	ANALYSIS OF THE SHEPHERD METAPHOR IN ZECHARIAH	.	.	.	.	.	.	310
<b>6.5.1</b>	<b>The historical context of Zechariah</b>	.	.	.	.	.	.	310
<b>6.5.2</b>	<b>The literary context of Zechariah</b>	.	.	.	.	.	.	316
6.5.2.1	<i>Zechariah 1-8</i>	.	.	.	.	.	.	317
6.5.2.2	<i>Zechariah 9-14</i>	.	.	.	.	.	.	321
<b>6.5.3</b>	<b>Genre of Zechariah</b>	.	.	.	.	.	.	324
<b>6.5.4</b>	<b>Visions</b>	.	.	.	.	.	.	324
<b>6.5.5</b>	<b>Oracles</b>	.	.	.	.	.	.	325
<b>6.5.6</b>	<b>Analysis of genre</b>	.	.	.	.	.	.	326
<b>6.5.7</b>	<b>Exegesis of Zechariah 11:4-17</b>	.	.	.	.	.	.	332
6.5.7.1	<i>Zechariah 11:1-3</i>	.	.	.	.	.	.	332
6.5.7.2	<i>Zechariah 11:4-14</i>	.	.	.	.	.	.	340
	(a) <i>Zechariah 11:4-6</i>	.	.	.	.	.	.	342
	(b) <i>Zechariah 11:7-14</i>	.	.	.	.	.	.	350
6.5.7.3	<i>Zechariah 11:15-17</i>	.	.	.	.	.	.	364
<b>6.5.8</b>	<b>Summary</b>	.	.	.	.	.	.	372
6.6	SUMMARY	.	.	.	.	.	.	373

**CHAPTER 7: A COMPARISON OF THE USES OF THE SHEPHERD METAPHOR IN THE OLD TESTAMENT AND IN PASTORAL AND**

<b>LEADERSHIP MODELS</b>	375
7.1 THE SHEPHERD METAPHOR IN THE OLD TESTAMENT	375
7.2 PASTORAL AND LEADERSHIP MODELS	390
7.2.1 Pastoral care and counselling model	390
7.2.2 Christ-centred model	391
7.2.3 Shepherd image model	392
7.2.4 Servant leadership model	392
7.3 AN ANALYSIS OF THE USES OF THE SHEPHERD METAPHOR IN THE SHEPHERD IMAGE MODEL	393
7.4 SUMMARY	394
<b>8. CONCLUSION</b>	398
<b>APPENDIX A</b>	406
<b>BIBLIOGRAPHY</b>	420

## SUMMARY

The shepherd metaphor is a prominent and significant one in the Old Testament. However, it has shifted from an agrarian context, of shepherd and sheep in the literal sense, to a socio-political context, of rulers and people in the political sense: a king is a shepherd to the people. A careful review of the given metaphor raises the question whether the metaphor should be the basis of the pastoral and leadership models that are derived from the image of the shepherd, and whether such models can be enriched by the analysis of the said metaphor as applied to the implementation of the shepherding responsibility described in the Old Testament.

This research aims to examine various pastoral and leadership models and their use of the shepherd metaphor in the light of the significance of the said metaphor in the Old Testament. It utilises rhetorical criticism in consultation with metaphorical theory to examine the given metaphor used in the models of pastoral and leadership roles and their relationship with the shepherd metaphor in the New Testament. The objective is threefold: (1) exploring the use of the shepherd metaphor in the Old Testament; (2) examining the use of the shepherd metaphor in pastoral and leadership models, which could include pointing out that some of these models rely heavily on their understanding of New Testament uses of this metaphor; and (3) comparing the Old Testament and pastoral/leadership models' uses of the shepherd metaphor and drawing conclusions based on this comparison. To achieve that end, the discussion also includes the ancient Near Eastern literature and deuterocanonical texts. The thesis shows that a careful analysis of the uses of the shepherd metaphor in the Old

Testament could enrich the literature on Christian leadership as well as pastoral models that use this metaphor as their point of departure.



## **KEY WORDS**

Shepherd; shepherd metaphor; shepherd image; metaphor; rhetorical criticism; leadership; pastoral models; pastoral care and counselling model; Christ-centred model; shepherd image model; servant leadership model; good shepherd; messianic shepherd; shepherd-god; shepherd-king; ancient Near East; deuterocanonical; genre; visions; oracles; action reports; leading, protecting, providing, caring, feeding, delivering, blessing, guarding, sacrificing, strengthening, supervising, parenting, ensuring, directing, mediating, guiding, distressing and disciplining.

## **ABBREVIATIONS**

The abbreviations for the books of the Bible are adapted from the prescriptions of the New Testament Society of South Africa (NTSSA) as indicated in the Research Guide for Master's and Doctoral students of the Department of Biblical and Ancient Studies at the University of South Africa. The abbreviations for the books of the deuterocanonical are adapted from the HarperCollins Study Bible.

### **Old Testament**

Gn: Genesis; Ex: Exodus; Lv: Leviticus; Nm: Numbers; Dt: Deuteronomy; Jos: Joshua; Jdg: Judges; Ru: Ruth; 1 Sm: 1 Samuel; 2 Sm: 2 Samuel; 1 Ki: 1 Kings; 2 Ki: 2 Kings; 1 Chr: 1 Chronicles; 2 Chr: 2 Chronicles; Ezr: Ezra; Neh: Nehemiah; Es: Esther; Jb: Job; Ps: Psalms; Pr: Proverbs; Ec: Ecclesiastes; Sg: Song of Songs; Is: Isaiah; Jr: Jeremiah; Lm: Lamentations; Ezk: Ezekiel; Dn: Daniel; Hs: Hosea; Jl: Joel; Am: Amos; Ob: Obadiah; Jnh: Jonah; Mi: Micah; Nah: Nahum; Hab: Habakkuk; Zph: Zephaniah; Hg: Haggai; Zch: Zechariah; Ml: Malachi

### **New Testament**

Mt: Mathew; Mk: Mark; Lk: Luke; Jn: John; Ac: Acts; Rm: Romans; 1 Cor: 1 Corinthians; 2 Cor: 2 Corinthians; Gl: Galatians; Eph: Ephesians; Php: Philippians; Col: Colossians; 1 Th: 1 Thessalonians; 2 Th: 2 Thessalonians; 1 Tm: 1 Timothy; 2 Tm: 2 Timothy; Tt: Titus; Phm: Philemon; Heb: Hebrews; Jas: James; 1 Pt: 1 Peter; 2 Pt: 2 Peter; 1 Jn: 1 John; 2 Jn: 2 John; 3 Jn: 3 John; Jd: Jude; Rv: Revelation

### **Deuterocanonical**

Tob: Tobit; Jdt: Judith; AEs: Additions to Esther; Wis: Wisdom of Solomon; Sir:  
Sirach/Ecclesiasticus; Bar: Baruch; LJr: Letter of Jeremiah; PAzr: Prayer of Azariah and  
the Song of the Three Jews; Sus: Susanna; Bel: Bel and the Dragon; 1 Mcc: 1  
Maccabees; 2 Mcc: 2 Maccabees; 1 Esd: 1 Esdras; PMan: Prayer of Manasseh; 3 Mcc:  
3 Maccabees; 2 Esd: 2 Esdras; 4 Mcc: 4 Maccabees

## CHAPTER 1: INTRODUCTION

The metaphor of the shepherd is a prominent and significant one in the Old Testament. This metaphor defines the relationship of Yahweh with the nation of Israel and those who have faith in him. In the Old Testament, this metaphor also defines the relationship between the rulers and the people, which has shifted from an agrarian context, of shepherd and sheep in the literal sense, to a socio-political context, of rulers and people in the political sense (Tidball 1986:14-17). This change has impacted the role of pastors and leaders in the present-day ecclesiastical setting, since they were and are spiritual leaders of the congregation. The study of pastoral theology and leadership has depended on this metaphor to build models for ministry. A careful review of the shepherd metaphor raises the question whether uses of the shepherd metaphor in the literature on Christian leadership and pastoral models reflect the uses of the shepherd metaphor in the Christian Bible, both the Old and New Testaments.

In the literature of the Old Testament, Yahweh is depicted as having been shepherd and king since the formation of the nation of Israel. This ideology forms the theological foundation of the New Testament shepherd image.<sup>1</sup> Like the kings in the ancient Near

---

<sup>1</sup> The term 'ideology' used in this research to mean a concept or idea that characterises an individual, group, or culture, based on Merriam-Webster Dictionary. For example, Yahweh as shepherd is an ideology and one may explore or expand the meaning and significance in the Bible. But the understanding of ideology has undergone many contestations among biblical scholars. According to Barr, ideology has been used mostly in a negative sense, and commonly perceived as 'pejorative'. Traditionally, it has been perceived as 'idealistic', and thus considered as something negative. Its understanding has evolved and come to perceive as neutral and positive, in addition to its already perceived negativity. Yet, the main opposition to the use of ideology is that it is considered as subjective, and perhaps, an unrealised idea, much needed to be proven as a validated idea. The use of the term 'ideology' posed many challenges to biblical scholars, as discussed in Barr (2000:102-140). However, Barr concludes that, 'In general, then, there is no reason at all why the concept of ideology should not be used; but if it is used, it should be properly analysed and clearly explained, and the

East, Yahweh plays both roles as king and shepherd, and the relationship is intertwined. Psalm 23 is the key passage regarding the metaphor of the shepherd in the Old Testament, especially because it refers to Yahweh as shepherd. This ideology, which forms the theological foundation of the New Testament, also establishes the image that Jesus is the good shepherd.

In the Old Testament, Yahweh is perceived as a shepherd who led his flock, the Israelites, through the wilderness (Ps 77:21); however, this is not the only image. The shepherding responsibility was passed on from Yahweh to his earthly shepherds such as David (2 Sm 5:2; 7:7-8). Similar to the kings in the ancient Near East, David was a king as well as a shepherd. In the Old Testament, as noted, the metaphor of the shepherd was applied to both Yahweh and the earthly kings. However, Yahweh is the overseeing shepherd who ensures that a reliable shepherd is provided because an unreliable one will destroy and scatter his flock (Jr 23:1) and will neglect to feed them (Ezk 34:7-10).

The metaphor of the shepherd highlights the fact that Yahweh is both the God and the shepherd (leader) of the people of Israel. Such a relationship between Yahweh and the people of Israel was established at the beginning of the history of Israel. For example, Psalm 80 begins with 'O Shepherd of Israel, you who lead Joseph like a flock', which shows that Yahweh was perceived as shepherd to the patriarch, at the time when Israel was not yet a nation. The entire psalm describes the shepherding activities of Yahweh and the shepherd metaphor in the history of Israel in an allegorical form. This

---

advantages expected to come from it should also be explained' (Barr 2000:140). The researcher concurred.

metaphor describes Yahweh as the shepherd who leads the Israelites out of Egypt (v 8), and this relationship continues in the rest of their history (vv 9-18) (Prinsloo 2003:403). The models of pastoral and leadership roles have changed tremendously, and this leads one to question if these models still fit the understanding of the said metaphor.

The shepherd metaphor is also a common figure in the literature of the ancient Near East. The image primarily includes leading, feeding and protecting; the king is likewise perceived as a shepherd or leader. A king is a national figure but is also accorded statutory power by God. The myth Etana describes vividly the full apparel of a king:

Scepter, crown, tiara, and (shepherd's) crook  
Lay deposited before Anu in heaven  
There being no counseling for its people  
(Then) kingship descended from heaven (ANET 1969:114).

In this myth, Etana was perceived as a shepherd and one who rose to heaven (ANET 1969:114). According to Speiser, the cylinder seals in the era of the Old Akkadian dynasty indicate a shepherd rising to the heaven on eagle's wings (ANET 1969:114). The name Etana is associated with certain deities and befits the kings of the Old Akkadian and subsequent dynasties; he is the main character of a significant legend. This legend is supported by sources from the library of Ashurbanipal that have been revised throughout three historical eras, the Old Babylonian, the Middle Assyrian, and the Neo-Assyrian. The last revision has reconstructed the legendary story to portray Etana as one who undertakes the providential care of the human race, in a manner similar to a king (ANET 1969:114).

To reiterate, the shepherd metaphor depicted in the Old Testament and in the ancient

Near Eastern literature is found in leadership and kingship roles. This preliminary reading hopes to contribute to the evaluation of the pastoral and leadership models that heavily rely on the shepherd metaphor.

## 1.1 PROBLEM STATEMENT AND RESEARCH QUESTIONS

The shepherd metaphor is commonly used in pastoral studies to discuss the role of pastoral leadership. The term 'pastor' in English comes from the Latin translation (*pāstor*). But the concept of the word 'pastor' is derived from the Greek word ποιμην and the Hebrew word רעה; both terms are usually translated as 'shepherd' (Stewart 1996:1092). Pastoral theologians have always used this shepherd image to formalise the role and function of a pastor. However, it belonged to the modern image of a pastoral psychologist. This may be influenced by the perception of the shepherd image in the writings of the New Testament. This preliminary reading of the literature on the pastoral role in the New Testament suggests that such an image is different from the general understanding of the said metaphor in the Old Testament.

Often the metaphor of the shepherd is presented as a benevolent caregiver toward needy recipients, which is a typical image of the pastoral leadership role in the ecclesiastical setting. The pastoral role is perceived as carried out by one who cares for the needy among the congregation; thus, pastoral psychology rather than theology becomes the directive of pastoral care. This effect is so extensive that the pastoral role often depends on the principles of psychology and counselling. Pastoral theology operating under this influence relies much on the implementation of social science and management theories, which enrich the skill of a pastor but neglect the biblical

foundation established inter alia through the metaphor of the shepherd. Fisher states that 'the world is experiencing rapid and perpetual change', and 'the practice of ministry has become the theology' (Fisher 1996:7, 9). For example, the church education ministry of the churches in Canada and Singapore has been reduced to provide resources for educational programmes. Reception of these programmes contributes to the success of the church ministry that which directs the way pastors lead the congregation, rather than the theology of pastoral ministry. Therefore, pastoral leadership models have evolved into a pragmatic rather than a biblical model.

The main factor contributing to the therapist image evident in the pastoral and leadership models is the understanding of the shepherd metaphor in the New Testament. Jesus the good shepherd, as intimated, is the prominent figure on which many pastoral and leadership models are based. This shepherd metaphor depicts Jesus as the healer and the caregiver, and frequently pictures him as the messianic leader (Kostenberger 2002:96). Although many models are claimed to have been derived from the metaphor of the shepherd in the New Testament, they are removed from the said metaphor in their formulation by replacing with the therapeutic approach to the needs of the congregation. This departure is brought about by social changes that an individual's emotional needs are critical to one's well-being, and that the traditional model of the shepherd is weakened by the demands of the modern lifestyle.

A different issue arises when the shepherd metaphor of the New Testament is placed alongside the said metaphor of the Old Testament. Some scholars have claimed that the New Testament shepherd metaphor found its roots in the Old Testament (Kostenberger 2002). This image also includes messianic leadership (Kostenberger



2002:94-96). There are 21 passages from the New Testament that contain the shepherd image. Thirteen passages indicate that the shepherd guards the flock against dangers or harms, guides them to 'water of life', and saves them from being lost. All passages are listed in the footnote. Five passages refer to the shepherd as one who 'tends' or 'shepherds' in the general understanding of the role. One passage cautions against a 'false' shepherd. Another passage is an Old Testament quotation, while only one passage presents the shepherd as a judge, 'separating the sheep from goats' (Kostenberger 2002:94-95).<sup>2</sup>

One can argue that if Jesus is portrayed as a shepherd in a passage, then he is functioning as a shepherd. Perhaps, in Matthew 25:32-33, Jesus functions as both shepherd and judge. This passage is filled with eschatological meaning that Jesus himself is the judge. Its meaning is ambiguous. Kostenberger (2002) has imposed that Jesus is both shepherd and judge by treating the mention of Jesus as shepherd separating the sheep and goats as the shepherding responsibility of Jesus. The context of the parable pertains the anticipation of the coming messiah and that the maidens should be ready to give an account of their labours. And that alludes to the separation of those who belong to the kingdom and those who are not by the judgment of the messiah. Here the messiah depicts as a judge, and the shepherd image is an analogy to describe his judgment of the faithful and faithless, rather than his

---

<sup>2</sup> The shepherd guards the flock against dangers or harms, guides them to 'water of life', saves them from being lost (Mt 10:6; 5:24; 10:16 = Lk 10:3; Mt 18:12-14 = Lk 15:3-7; Lk 12:32; 19:10; Jn 10; 11:52; 16:32; 17:12; Ac 20:28-31; 1 Pt 2:25; Rv 7:17); is the one who 'tends' or 'shepherds' in the general understanding of the role (Mk 6:34 = Mt 9:36; Jn 21:15-19; 1 Pt 5:2; 5: 4; Heb 13:20), while one Gospel cautions against a 'false' shepherd (Mt 7:15); one passage contains an Old Testament quotation (Mk 14:27 = Mt 26:31 = Zch 13:7); whereas only Mt 25:32-33 presents the shepherd as a judge, 'separating the sheep from goats'.

shepherding responsibility as imposed by Kostenberger (2002). Thus, it does not constitute a shepherd image. However, the meaning of the shepherd metaphor in the Old Testament also includes pronouncing judgment on the unfaithful shepherd by Yahweh in Ezekiel 34, and executing judgment on the unfaithful shepherds and sheep by the under-shepherds in Zechariah 11:4-17 (Gan 2007:70-76; Gan 2010:47-79; cf. Kostenberger 2002:76-80).

The following research questions ensue from the above discussion: (1) Which dimensions of the shepherd metaphor have been highlighted in the literature on pastoral and leadership models? (2) Do these dimensions correspond with the use of the shepherd motif in Old Testament texts? (3) Does the literature on pastoral and leadership models base its ideas primarily on New Testament texts? (4) Does the use of this metaphor in the Old Testament differ from its use in the New Testament? (5) Can literature on pastoral and leadership models be enriched by the analyses of the Old Testament texts in which this metaphor is used?

## 1.2 AIMS AND OBJECTIVES

The aim of this research is to examine the pastoral and leadership models and their use of the shepherd metaphor in the light of the significance of the said metaphor in the Old Testament. It utilises rhetorical criticism, and consults metaphorical theory to examine the shepherd metaphor used in the models of pastoral and leadership roles and their relationship with the shepherd metaphor in the New Testament. This metaphor which forms the foundation in the above two fields is rooted in the Old Testament, and its extensive meaning should be utilised in this study. The objective is threefold: (1) exploring the use of the shepherd metaphor in the Old Testament; (2)

examining the use of the said metaphor in pastoral and leadership models, which could include pointing out that some of these models rely heavily on their understanding of New Testament uses of this metaphor; and (3) comparing the Old Testament and pastoral/leadership models' uses of the shepherd metaphor and drawing conclusions based on this comparison.

### 1.3 RESEARCH METHODOLOGY

**1.3.1 Historical criticism or historical-critical method.** This method aims to investigate the historical information related to the biblical texts and to place the texts onto the historical fabric. A biblical text is a historical document; it is written with issues revolving around the social, political, cultural, and religious aspects of the historical community in the text. However, the scientific understanding of history in the modern mind is unbecoming the reading of the ancient documents such as the biblical text, as the ancient historians may not embrace a similar perspective of history writing. To understand the ancient texts, one must read within the historical setting of the time, which includes aspects such as social, political, cultural, and religious, as directed by the text and not from the perspective of the contemporary mind (Brettler 1995:12). Thus, the Bible is historical in that it is a record of the history in the past, and that history entails actual events, myths, and stories circulated in the past that have been recorded in written form.

Hayes and Holladay state that there are two aspects of historical criticism; it is not only 'History *in* the text' but also 'History *of* the text' (Hayes & Holladay 2007:53). 'History *in* the text' refers to the historical information mentioned in the text; it concerns the life situation of the historical community that lies beneath the text. This includes matters

such as cultural, social, political, and religious issues that underlie the writings of the biblical materials (Hayes & Holladay 2007:56-57). Such information helps to understand what transpired in the life of the historic community that has been embedded in the literary text. In other words, it unfolds the context of the historical period, which the text reflects. 'History of the text' refers to the evidence located between the literary text and the immediate context; it concerns the authorship, history of composition, internal textual traditions, and 'reception history of the text' (Hayes & Holladay 2007:57-61). Both aspects of this criticism are critical to the understanding of the historical context of a specific text. However, historical criticism or, more accurately, the historical-critical method of studying the Bible involves more than the sense of history *in* and *of* the text; it includes methods such as textual, source, form, tradition-historical, and redaction criticisms. These approaches are normally used collaboratively. They are explained in the following sections.

*1.3.1.1 Textual criticism.* Textual accuracy is paramount to appropriate interpretation of the text. However, some texts may be corrupted and incomplete, and thus their reconstruction is required. Textual criticism aims to serve this purpose; it is to aid appropriate exegesis and add to the understanding of the textual meaning (cf. Law 2012:23). Since this research requires interpretation of various biblical texts that contain the shepherd metaphor, textual criticism is valuable to reconstruct the text, so that the meaning of the shepherd metaphor can be understood accurately.

*1.3.1.2 Source criticism.* The biblical text was not written by a single author but was collected over a long period of time. Source criticism aims to discover the source behind the text that was utilised to reconstruct the final text (Law 2012:23). The method

also explores the development of the text from the pre-critical text to the final form. It helps the author of this study to understand the source(s) behind the texts that require exegesis, so that the shepherd metaphor is understood in the light of historical developments.

*1.3.1.3 Form criticism.* The biblical text was written in a specific historical period and setting, and different genres. The historical setting is commonly known as *Sitz im Leben* or 'life setting'. The historical life setting will assist in understanding the circumstances under which the text was written, so that the exegete may appropriately interpret the biblical text in the light of the historical context. The form of literature refers to the types of literature in which the biblical text was written, and the interpreter should read within the conventions of the specific genre (cf. Hayes & Holladay 2007:104). This aids the present researcher to interpret the texts that contain a shepherd metaphor in the light of the life setting of the historical context and the literary convention of the genre.

*1.3.1.4 Tradition-historical criticism.* The emergence of form criticism brought forth the awareness of the transmission of the text, which was later known as tradition-history or tradition-historical criticism. It concerns 'the means by which these units were transmitted', that is, from oral to written text (Law 2012:23; Hayes & Holladay 2007:117). This study takes tradition-history into consideration when interpreting the relevant texts in the light of the pre-literary development.

*1.3.1.5 Redaction criticism.* This is the study of the editing of the written text within which the editors or redactors integrated the sources to establish the final form of the

biblical text (Law 2012:23). Through redaction-critical study, one will interpret the text in the light of its purpose and the theological significance which the redactors intended for the original readers. This assists in interpreting the relevant texts in terms of the authorial intention in the historical contexts.

**1.3.2 Rhetorical criticism.** The literary approach used in this study is rhetorical criticism; it is a form of literary criticism. Rhetoric in the classical sense was understood as the ability to convey meaning through effective speaking, and eventually, it was developed into oral and written forms. In the modern period, it was further developed and formed into various rhetorical theories (cf. Gitay 1993). The written form of rhetoric has been widely used in biblical studies (cf. Howard 1994). Because biblical literature is intentional in writing, it is important to unfold possible meanings communicated in the text, and rhetorical criticism fits this purpose.

There are four basic critical theories in rhetorical criticism: mimetic, pragmatic, expressive, and objective (Trible 1994:10-13). However, these theories are inadequate to interpret a text without employing form criticism. Although form criticism is a distinct discipline, it does contribute to the success of good rhetorical reading of the biblical text (cf. Greenwood 1970). Because the genre is a critical factor in reading a text, understanding it enables exegetes to read the literary piece in the light of its conventions. For example, the book of Psalms consists of many different types of songs for different purposes, while Genesis has been identified with a mixture of legends, myths, and patriarchal stories (Trible 1994:22). The life setting or *Sitz im Leben* is helpful in understanding the cultural conventions of the ancient world and how the setting in the text operates in the ancient social world (Trible 1994:22-23).

Correlating to literature outside the biblical text will aid in understanding the similar cultural and social paradigms of the biblical world in the final form of the written texts.

Rhetorical criticism consists of five parts: 'invention', 'structure', 'style', 'memory', and 'delivery'. Invention refers to the materials laid beneath the text, while structure denotes the way the materials are arranged for effective communication. Style alludes to the language of discourse in the text. Memory signifies the fashion in which the materials are prepared for use as reflected in the text. Finally, delivery is the effective communication that has been written in the text. This approach includes observing the grammar, genre, composition, and means of persuasion presented in the text. It may overlap with the 'history of the texts' but they can be complemented with each other to achieve an appropriate reading that is true to the authorial intention. Thus, rhetorical criticism enables exegetes to grasp the literary context, the context of the reader, and the context of the author. In this study, rhetorical criticism helps to interpret the shepherd metaphor in the various contexts of the biblical texts.

**1.3.3 Metaphor theory.** Metaphor is a literary art form, rather than a methodology. It requires literary skills to interpret the literary text by analysing its literary structure and style. Metaphorical interpretation aims to disclose the non-literal meaning of the literary piece; it is sometimes known as figurative interpretation (Cotterall & Turner 1989:299-302). This metaphorical image will transmit theological significance to readers that directs their reading of the biblical text (McFague 1982:18-19). This is known as metaphorical theology. It attempts to disclose the relationship that transpired between deity and mortals, and the significance hidden in the discourse (McFague 1982:28). It requires an understanding of the image presented in the text (Laniak 2006:32).

According to metaphorical theology, a metaphor is the medium that bridges the meaningful relationship between God and humans, which is otherwise hidden from the conventional reading of the text (McFague 1982:21).

Metaphorical study deals with the spheres of similarities and dissimilarities (Moore 2009:40). Metaphorical thinking is conveyed through ordinary language, so that the metaphorical image is presented in a familiar paradigm; thus, such thinking compares similar with dissimilar images (McFague 1982:16-17). Through the examination of both spheres, exegetes will determine the non-literal meaning of the text. Thus, the employment of metaphor theory will expose the theological significance concealed in the language of the text written for religious purposes (Moore 2009:47). Therefore, a model will evolve. Although models are not the purpose of the study of metaphorical theology, they are necessary so that figurative meaning is captured in an organised mechanism for practical use (McFague 1982:25-26).

According to McFague, a model in theology is the product of metaphorical ideology being consolidated, and serves as the format for theological reading (McFague 1982:129). A theological model becomes a paradigm that combines concept and language into a cognitive recognition of theological significance (van Hecke 2005:218-220). The metaphor of the shepherd is the foundation of a metaphorical ideology and the basis of pastoral and leadership models. Metaphor is different from a symbol, though both are literary devices; its application will therefore require linguistic and discourse-analytical skills (Cotterell & Turner 1989:230-248).



The metaphorical approach is text-oriented. It is through textual evidence that a metaphor is identified, and the text must contain language that supports the image consistently. Since it is a linguistic expression, it is also literal and forms part of human language (Lakoff & Johnson 1980:5, 247). In some instances, an image, though literal, has a metaphorical meaning. The theological model derived from the metaphorical study must be aligned to the cultural and religious norms, and it must have the capacity to embrace diverse perspectives of ideology (McFague 1982:139-140). Thus, metaphorical theology is foundational to theological models. The approach enables this study to examine the pastoral and leadership models as well as the shepherd metaphor in the biblical texts.

#### 1.4 OUTLINE OF THE CHAPTERS

This thesis consists of seven chapters and a conclusion; the first chapter being the introduction, which has been elaborated on above, whereas the subsequent chapters and conclusion will support the logical discourse of the study.

Chapter two comprises the analysis of the various literatures pertaining to the models of pastoral and leadership roles, including their New Testament influence. Recent works on the metaphor of the shepherd will be examined to understand the development of the subject. The reader will recall that this study aims to understand and analyse the premise and principles of these models and the general image of the said metaphor, including issues underlying the existing literature.

Chapter three examines the shepherd metaphor in the literature of the ancient Near East and the Deuterocanonical texts, to comprehend the significance of the said image

in a wider context than the Old Testament. The Israelites were not living in isolation from the surrounding nations and were indubitably influenced by other cultures of the ancient Near East. These influences shed light on our understanding of the shepherd image in the biblical text.

Chapter four offers a detailed study on the metaphor of the shepherd in the pre-exilic texts of the Old Testament, to gain an understanding of this image in its historical contexts. This study examines all texts that contain the said metaphor in the said historical era.

Chapter five comprises a comprehensive study on the metaphor of the shepherd in the exilic texts of the Old Testament, so as to grasp this image in its historical contexts. This study examines all texts that contain the said metaphor in the said historical era.

In Chapter six a detailed study on the metaphor of the shepherd in the post-exilic texts of the Old Testament is undertaken, to comprehend this image in its historical contexts. This study examines all texts that contain the said metaphor in the said historical era.

Chapter seven deals with the implications of our analyses of biblical texts that contain the shepherd metaphor, and their implications for the use of this metaphor in the literature on Christian leadership and pastoral models.

Chapter eight is the conclusion that concerns the thesis of the research, a summary of the findings, and some implications for future study.



## **CHAPTER 2: THE SHEPHERD METAPHOR IN LITERATURE ON CHRISTIAN LEADERSHIP AND PASTORAL THEOLOGY**

The metaphor of the shepherd is a much-researched one, especially in pastoral studies. There have been numerous developments regarding this subject in the Old Testament and pastoral theology. The extant models and their bases have included the shepherd metaphor found in the New Testament. The primary aim of this chapter is to understand the premises of these models and theories that are based on the shepherd metaphor, so that the analysis of the biblical texts is read within their contexts, and in terms of the principles that formulate these pastoral and leadership models, especially in relation to the shepherd metaphor.

### **2.1 LITERATURE ON CHRISTIAN LEADERSHIP AND PASTORAL THEOLOGY MODELS**

The models of pastoral theology and Christian leadership are built on the foundation of pastoral theology, which is derived from the understanding of the biblical passages containing the subject of the shepherd metaphor. It is therefore essential to examine pastoral theology and the models that are based on it. This review is focused on the four categories of model: the pastoral care and counselling model, Christ-centred model, shepherd image model, and servant-leadership model, which are prominent in the field of pastoral and leadership studies, and their New Testament influence.

However, the focus is not to explore the subject of social psychology and pastoral psychology, but rather to examine the extant pastoral and leadership models in relation to the shepherd metaphor, if it is the basis. These premises and theories will be examined through the analysis of their supporting biblical texts in their respective

contexts. While the research aims to examine pastoral and leadership models including models of pastoral theology, it is limited to models that have employed the metaphor of the shepherd as the basis.

**2.1.1 Pastoral care and counselling model.** These models have been a major part of pastoral ministry. This change was brought about by the altered social demands of caring for parishioners. Before the Industrial Revolution, the traditional pastoral role was anchored primarily on the Bible for teaching and counselling, where counselling directed the troubled souls to the theological concepts of God, sin, repentance, grace, to name a few, so that the needy soul would be comforted in tough times. But as the culture changed to become more pragmatic and lifestyles became more hectic, parishioners were expecting a therapeutic approach from pastoral care. The solution was drawn naturally and logically from the social scientific method, in other words, counselling which is a counterpart of psychology that provides therapeutic advice. It brings relief to the mentally troubled, which many found lacking in the traditional theologically oriented pastoral care.

With the emergence of the Industrial Revolution, this phenomenon of mental distress also emerged, especially with many people coming to work in urban surroundings. This change of lifestyle has aggravated the tense emotional condition of the human soul, and has continued and evolved to be a trend, especially with the demands on, and by, men and women in the labour force. In this modern society, emotional needs have become the essential aspect of a human being that one must not neglect, and in fact, it must be given priority. Owing to the evolution of lifestyles, pastoral care must be

supplemented with a counselling element in order to be effective in ministering to the needs of the congregation. Thus, the ministry of pastoral counselling has emerged.

In modern society, pastoral counselling has become an integral part of pastoral ministry; in fact, it is a major part of the latter. However, counselling and pastoral ministry, which is a theology-oriented ministry, are two different disciplines. One may ask how these two disciplines could be integrated. D van Deusen Hunsinger in *Theology and Pastoral Counseling* (1995) has proposed the integration of theology and counselling for pastoral ministry that is known as pastoral counselling.<sup>3</sup> It is based on the theological framework of the 'Chalcedonian pattern' of Karl Barth, which integrates 'theological concepts like "sin" and "salvation" to psychological concepts like "neurosis" and "healing"' (Van Deusen Hunsinger 1995:13). The objective of this approach is to unite theological and psychological perspectives and enable the pastoral counsellor to minister to the psychological needs of the parishioners.

According to van Deusen Hunsinger, pastoral counsellors are usually trained in biblical studies, theology, church history, and other ministry-related subjects (Van Deusen Hunsinger 1995:1). However, post the Industrial Revolution, pastoral counsellors are expected to be equipped with competence to help their parishioners, especially with 'emotional and spiritual problems'. Such an approach is intended to add a theological dimension to the pastoral counselling role. However, this dimension does not depend on the shepherd metaphor which was the historical foundation of the pastoral model;

---

<sup>3</sup> Oden (1983) has provided a model of pastoral care that helped shape the pastoral role. The model is based on five images: 'counselor', 'physician', 'guide', 'liberator', and 'educator'. However, this model, unlike the 'Chalcedonian pattern', does not integrate theology and psychology to the extent which is required in this review.

rather, it relies on theological concepts that are embraced by the ecclesiastical community. Various schools of thought are evaluated below. Many writers necessarily make points that are not dissimilar and draw from the same texts, such as Psalm 23; hence there is unavoidable repetition since I wish to reflect their views accurately.

*2.1.1.1 David Lee Jones.* He observed a trend in pastoral theology that caters specifically for dealing with psychological stresses on human beings, the objective being to foster hope in their predicament. It is called pastoral psychology. Developed many years ago, it has become a field of study on a par with pastoral theology. Many writings which concerned psychological principles were related and applied to the field of the pastoral role, their focus being to provide emotional comfort and help the distressed person.

DL Jones in his article 'A Pastoral Model for Caring for Persons with Persons Diminished Hope' (2009) offered an approach fitting this category of pastoral model. He derived this from the discourse of John 5:1-17, through the conversation between Jesus and the paralytic man, in which the emphasis is on the care and concern of Jesus in the light of the intention of the man who wanted to be healed. The aim of the article is to foster the notion that the Bible can be used for pastoral care. Through an exegesis of the conversation, Jones developed a seven-step pastoral model, which is a psychologically-oriented approach (Jones 2009:646):

- 1) *Pastoral Perspectives*—Trusting One's Spiritual Intuition
- 2) *Pastoral Compassion*—Caring from the Heart
- 3) *Pastoral Initiative*—Reaching Out to Hurting Persons
- 4) *Clinical Clarification*—Asking Great Questions

5) *Engaging the Will*—Helping People Tap Their Inner Resources

6) *Embracing Action*—Helping People Get Unstuck

7) *Encouraging Connectedness*—Helping People Embrace Their Faith  
Community

This model hinges on the idea that Jesus is the great shepherd who heals the needy man as his sheep, and these steps closely follow the approaches of Jesus toward the man at the pool.

This pastoral model is designed primarily to care for the ‘diminished hope’, which is a therapeutic approach. *Pastoral perspectiveness* requires one to observe the inward need of wanting to be changed beyond the outward want to be healed. *Pastoral compassion* requires one to be propelled by compassion to go to where hurting people are situated. *Pastoral initiative* requires one to seek the needy and care for them. *Clinical clarification* requires openness in handling the needs to be dealt with, so that the pastor and the person attain mutual understanding in the healing process. *Engaging the will* requires motivation for being well emotionally and a positive attitude toward the future. *Embracing specific action* requires a command concerning a ‘specific action’ rather than a theory. And *encouraging people to connect with their community* requires the healed person to return to the faith community; in doing so, that person may bear witness to the healing. These steps stem from the contention that the pastoral counsellor is the shepherd who cares to bring healing to those in diminished hope, just as Jesus the great shepherd healed the paralytic man in John 5:1-17. The shepherd metaphor of Jesus in John 5:1-7 provides the mandate of the pastoral leadership model, according to Jones. However, the validity of the model



when read in the light of the exegesis of John 5:1-17 will throw a different light onto the understanding of the story.

*Exegesis of John 5:1-7.* Since the model is based on John 5:1-7, an exegesis should be undertaken for the purpose of this chapter. The context is in John 5:1-18. It is divided into two parts: 5:1-9a and 5:9b-18. The setting is on the Sabbath, as indicated in verse 1, *ἐορτὴ τῶν Ἰουδαίων* ('festival of the Jews'), and affirmed in verse 9b, *Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ* ('Now that day as the Sabbath'). Perhaps, that is the reason Jesus went to Jerusalem, as indicated by the narrator. With this setting in mind, the narrative begins by introducing the pool in Jerusalem, named Bethzatha in Hebrew, or Bethesda in Aramaic, as Haenchen (1984:244) suggested (cf. Keener 2003:636-639). Kostenberger asserts that the Aramaic name 'Bethesda' probably means 'house of (divine) mercy' (Kostenberger 2004:178). However, Smith thinks that it probably means 'house of Olives' (Smith 1999:131).

Verse 3 points out that many people were waiting at the porticoes. Haenchen states that the people were filling all five porticoes and not just the fifth one (Haenchen 1984:244-245). At present, there is no textual evidence concerning the healing power of the water. But verse 4 makes the connection in this regard. It is found in a footnote of the Nestle-Aland Fourth Edition and the Byzantine text (Haenchen 1984:245). Some English translations have omitted the entire verse but included it in the footnote. It describes the stirring of the water as having healing power, which explains why it attracts the crowd which desired such benefits (v 4) (cf. Brown 1966:207). This

indicates that the people in Jerusalem were aware of the pool's healing power, and the unnamed paralytic man was seeking similar aid.

Next, the scene focuses on the conversation between Jesus and the paralytic man in verses 5-6. Verse 5 introduces the intensity of the man's sickness, which has infected him for thirty-eight years; some suggested that this number is symbolic, but Brown refuted the proposition (Brown 1966:207). It is unclear what sickness the man had, as verse 5 does not indicate this. However, paralysis is determined to be his illness by the term *κατέκειτο* ('lie') in verse 6, where Jesus saw him lying, waiting to enter the pool.

Interestingly, Jesus should have known that anyone waiting to enter the pool would be seeking healing from sickness, yet he still asked the paralytic man if that was his desire. According to Malina and Rohrbaugh, Jesus is seeking to restore the relationship of the man with the community since leprosy has separated him from them (Malina & Rohrbaugh 1998:113-114). But Smith understands this as the man seeking to be healed (Smith 1999:132). This may be understood as the peak of the healing episode about to take place, either through Jesus, or through the pool. The narrator records an elaborated plea of the paralytic man to Jesus that there was no one to help him to enter the pool (v 7).

Haenchen avers that this is intended to set the stage for Jesus to perform a miracle in the eyes of the public (Haenchen 1984:245). But this could be taken in a different sense. It is commonly understood that the paralytic man would be unable to enter the pool without someone helping him. However, the narrative indicates that the man had been at the portico for some time, and if he had wanted to enter the pool, he could

have done so a long time previously. Moreover, his reply did not answer the question posed by Jesus, which possibly indicated that he is evading the question (Haenchen 1984:245). Such a delay might indicate that this man does not desire to be healed. This may be a deliberate presentation to demonstrate the power of Jesus over sickness, which relates to verses 9b-18, concerning his violation of the prohibition of work, including healing, on the Sabbath. Although saving a life is an exception to this Sabbath law, it was not well accepted by the Pharisees (Keener 2003:642).

Immediately, Jesus commanded the man to rise and walk, instead of helping him into the pool that has healing power (v 8). The miracle is witnessed by the crowd (v 9a). It also attests that healing must go through Jesus.

Verse 9b indicates that the man was healed on the Sabbath. This affirms that Jesus has violated the prohibition of work on this significant day. Haenchen understands the act of healing of Jesus as evidencing his compassion, rather than identifying with God as indicated in verse 17 (Haenchen 1984:246). However, the underlying issue for the Jews was the breaching of the Sabbath law, which the author of the Gospel story depicted in this narrative to draw attention to the relationship of Jesus with God (Haenchen 1984:246; cf. Kostenberger 2004:181).

The οὖν ('therefore') indicates that the result of healing leads to the accusation of the Jews against the healed man in verse 10. The phrase οὐκ ἔξεστιν σοι ('not allowed for you') indicates implicitly that the accused was a Jew; otherwise, the leniency of the Sabbath law in this respect would not constitute an accusation. Keener suggests that the violation is not simply about the Sabbath law but the entire Torah, because the

teachers of the law regarded the breaching of one commandment as the breaching of all commandments (Keener 2003:641).<sup>4</sup> In verse 11, the healed man simply relates the incident to his accusers. The narrator gradually unfolds the tension between the Jews and Jesus, and the incident on the Sabbath is a means to achieve that end (Haenchen 1984:247). In verse 12, they probe into the identity of his healer, which obviously the man did not know; Jesus did not reveal his identity at the point of healing. However, in verse 13 the narrative explains why this was obscured.

Next, in verse 14, the narrator indicates that Jesus found the man he had healed in the temple. Jesus saw him well and healthy, and urged him to sin no more. Furthermore, Jesus warned him that more severe consequences would befall him if he persisted in sinning. Brown states that in this pericope Jesus was not indicating that sickness is caused by sin, though in general, sickness and sin are related in the Gospel tradition (Brown 1966:208; cf. Kostenberger 2004:182). Nevertheless, Haenchen may be right to say that the narration ends at the admonition of Jesus to the healed man not to sin further, but a redactor furnished an additional 'moralistic ending' (Haenchen 1984:247). Whether this insertion is a redaction, it shows that sickness is the result of sin, which is a common religious perspective in the Gospels.

Verse 15 indicates that the man, instead of being grateful to Jesus, went to inform the Jews that Jesus was the healer of his paralysis. In verse 16, the narrator provides the

---

<sup>4</sup> This thought has been prominent among many conservative scholars; however, the rhetorical reading of the New Testament might prove that this statement is an analogical statement, that is, breaking one commandment is as sinful as breaking all of them. It therefore cannot demonstrate that Keener's understanding is the religious teaching of the day. However, the contention between the Pharisees and Jesus is still based on the Sabbath restrictions which were transgressed by the healing event.

rationale behind the contention between the Jews and Jesus, which eventually leads to the latter's death. The reply of Jesus is not to his advantage; he states that he is working with his father who is God, which is an enigmatic statement in the ears of the Jewish leaders (v 17). Possibly, Jesus meant to tell his accusers that his father who is God is still working even on the Sabbath, and so is he. Thus, Jesus drew authority from the deity concerning his violation of the Sabbath law. According to Haenchen, the statement that God is working on the Sabbath depicts the challenge to the Rabbinic tradition which the Rabbis endeavoured to reconcile but unsuccessfully (Haenchen 1984:248).

In verse 18, the phrase *διὰ τοῦτο οὖν* ('through this therefore') indicates all that had happened culminated in the reason why the Jews determined, as indicated by *μᾶλλον ἐζητοῦν* ('more seeking'), to *ἀποκτείνειν* ('to kill') Jesus because he had violated the Sabbath law and claimed to be *ἴσου* ('equal') with God by calling him father. That the Jews perceived this as a claim by Jesus to be equal with God is unfounded in this text and John 5:19-47. In this regard, Brown outlines that the issue is not that Jesus called God, father; rather, that he considered himself superior to the Sabbath law (Brown 1966:214). The mentioning of Jesus as the son of man in verses 19-30 does not denote logically to the Jews that he is the messiah, and it probably does not warrant the deduction that Jesus is equal to God by calling him father. Beasley-Murray states that the Jews had misinterpreted the words of Jesus (Beasley-Murray 1999:75). And Keener argues that the fact that the Jews had determined to kill Jesus is not so much

blasphemy as the pronouncement of the destruction of the Temple in 2:19 (Keener 2003:647).

In 5:19-47, the central concept is that Jesus is executing his task on earth in accordance with the desire of his heavenly father. He is the messenger of the news of salvation, sent by God. In the tradition of first-century Judaism, it is difficult to understand the discourse in verses 19-47 that Jesus is equal with God, as expressing a doctrine of the Trinity, which had not been developed at the point in time. Haenchen may be right to interpret the thought that Jesus, who is human, is the son of God and is equal with God, as connoting his divinity (just as Hercules is both divine and human); Haenchen does so to explain why the Jews understood Jesus calling God, father, as being equal to him in the sense of being divine (Haenchen 1984:249).<sup>5</sup>

This episode focuses on the development of the dissatisfaction of the Jews toward Jesus, and its culmination toward the prosecution of Jesus. The healing of the paralytic man at the Sheep Gate pool sets the stage, not only for the miracle to occur, but also for the prosecution to develop. It is in this context that John 5:1-7 is understood.

Returning to the model of Jones for those in 'diminished hope', John 5:1-7 is used as the foundation while the conversation between Jesus and the paralytic man formed the framework of the model, which is unwarranted in the exegesis above. John 5:1-7 must be understood in the context of verses 1-18, which shows why the Jewish religious

---

<sup>5</sup> Haenchen cites Maximus Tyre who observed that, 'If Hercules had wanted to rest, no one would have ventured to call him a son of Zeus' (Haenchen 1984:249). He reinforces the point that God is the central figure and has the divine power to manipulate anything around him; if Jesus is related to God, divine power may be imputed to him as God could manipulate matters through him.

leaders determined to plot against Jesus. It is difficult to find any connection to pastoral counselling, with the exception of connecting back to the community as suggested by Malina and Rohrbaugh (1998). But according to Jones (2009), the connection to the community is to testify to the healing and to be strengthened in faith. John 5:1-7 has no bearing on the issue of the paralytic man's faith. Thus, the physical illness that separates the connection of the man to the community is understood as a hindrance to the cure, at least from the social-scientific perspective, with no regard to pastoral counselling. Furthermore, this episode in the Gospel of John did not mention Jesus as the shepherd. Therefore, the metaphor of the shepherd in the pastoral model of Jones is an inferred image.

This pastoral model, though it seemed to be biblically-based, hinges on a specific target group and the psychological reading of John 15:1-18. A pastoral model should cater to the general needs of the parishioners rather than to a specialised case, which requires specific training in the medical or psychological field. However, this does not mean that caring for the 'diminished hope' is not the shepherding responsibility of a pastor; a pastor without the relevant skill may engage other professionals for assistance in this matter.

Because the exegesis of the text is narrowed to the interaction of Jesus and the man, Jones (2009) has overlooked the emphasis on the reason why the Jews plot against Jesus, as indicated by *δια τουτο* (Jn 5:18). The model by Jones (2009), which proceeds from 'perspective' to 'compassion' and 'pastoral *initiative*', is identified with the shepherding responsibility of caring. However, some may argue that the life and work

of Jesus should be the premise on which a pastoral model is formulated. It therefore appears to be a good pastoral model for the shepherding responsibility of caring, yet lacks the definitive biblical evidence.

*2.1.1.2 Clare McGrath-Merkle.* Fairly recently, an article was written by McGrath-Merkle (2011) on the priestly office in the Roman Catholic tradition, which follows the pastoral model exhibited by Pope Gregory the Great's *The Book of Pastoral Rule*. The examination is based on Oden's understanding of Gregory's pastoral model: the focal point of the discussion hinges on the responsibility of a pastor toward souls that need care.

McGrath-Merkle's argument stems from the premise that a pastor has many responsibilities and that the caring for the soul has been inadequate. The traditional pastoral model does not meet the demands of the congregation, especially when culture has undergone significant changes that affect the psychological state of human minds. This alteration of the pastoral approach is inclined toward a therapeutic approach to pastoral care, and requires specialisation. The antithesis of this need is the priestly responsibility of interceding for the spiritual health of the parishioners, where the ideal figure is Christ. In fact, the underlying basis of this model is 'Jesus, the good shepherd—by himself and by his priests with him' (McGrath-Merkle 2011:377).

McGrath-Merkle (2011) noted that the pastoral model of Gregory is driven by the massive need of ministering to the spiritual life of Christians, which is known as spiritual formation in our contemporary understanding. The objective of pastoral responsibility, according to Gregory, is to enable Christians to live a righteous life.



However, the image of a holy person in his day was that of one who lives an ascetic life. A change was introduced to this concept of holy person with two kinds of ‘spiritual direction’: one for Roman Catholic monks, and one for the laity. But the theological insight is that a pastor should console the soul with ‘discernment, preaching, and above all, love’ (McGrath-Merkle 2011:381). Central to this theology is the word of God, which Gregory encouraged a pastor to study so as to be effective in meeting the needs of troubled souls and to bolster the practices of piety. This pastoral model employs the ‘metaphor of the physician’ in which the pastor functions as a therapist.

The ‘metaphor of the physician’ is based on the priestly role of Aaron, particularly in terms of what a priest carries in his heart. The underlying objective is to relieve the burden that weighs on the soul, through the application of biblical principles and practices of piety. Pastors are to be therapists and priests to mediate for the people.

Concerning the priesthood of Aaron, the relevant biblical texts must be analysed. Exodus 28-29 contains the instructions to the priests and the consecration of Aaron. The position of the priesthood is significant to the tribe of Israel, and the person selected for the position is clothed with dignity and honour, as stipulated in Exodus 28:2. The special priestly garments are a breastplate, an ephod, a robe, a woven tunic, a turban, and a sash (v 4). Precious stones also comprise part of the garments (v 5).

In Exodus 28:12b, the ephod was made to allow Aaron to carry the שְׁמוֹתָם (‘names’) of the בְּנֵי יִשְׂרָאֵל (‘sons of Israel’) before God and לְזָכְרוֹן (‘to be remembered’). Since Jacob was called Israel in Genesis 32:28, the sons of Israel would be the twelve tribes of

Israel, especially in the context of the priestly rites in Exodus 28. 'To be remembered', paired with לְפָנַי ('before'), infers that the responsibility of Aaron is to bring the people of Israel to God's attention.

In the description of the breastplate, the term תָּמִיד ('continually'), in Exodus 28:29, explains that this remembrance in the presence of God is not the memory of the past, but rather an ongoing reminding of the present and the future. On this note, the word 'memorial' as translated in NIV would have misled one to read this text as a remembering of something that had passed, and was completed.

In Exodus 28:30, it is stipulated that the priest was supposed to bring the matters concerning Israel to God for decisions through the Urim and Thummim, if reading along with Exodus 28:29. One important note about priesthood is that it is an everlasting obligation; in the context of Exodus, it is laid upon the family of Aaron and his descendants (v 43b). Furthermore, Exodus 29 is the consummation of the priestly office of Aaron, with the emphasis that the priestly role is to bring the people to acknowledge that Yahweh is their God (Ex 29:46). To illustrate this point, Gregory utilised the 'breastplate' to symbolise the bearing of the soul's burden, which presents the concept of a pastor as one who mediates the problems of the soul to God, just as a priest mediates for the community of faith. The way to mediate for the soul is through the word of God.

The responsibilities of the priest have been discussed; but what is the consequence if he has failed to perform his duty? In Exodus 28:35, Aaron was to wear the bells to

ensure that he was still alive, as signified by the sound of the bells. The expression וְלֹא יָמוּת ('and he will not die') in Exodus 28:35 is unclear in the context. However, Exodus 28:43a explains that the role of a priest is to mediate for the people of Israel; he may therefore incur guilt upon himself. Thus, consecration is necessary to void the judgment of death on the people of Israel and the priests. Exodus 29 stipulates that the priest has to offer sacrifices on behalf of the people: the consecration of this person and everything that partakes in the process is paramount. Therefore, he must take extreme measures to ensure that the instructions given by God are observed; otherwise, death may occur.

Simply put, a priest is one who is vested with dignity and honour; his main role is to mediate for the congregation by bringing any matters concerning their wellness to the attention of God for his decision. This obligation is everlasting. But the role also involves a risk as the priest bears the burden of the people and enters into the presence of God. He may incur guilt and die. Thus, Christology provides the explanation that these characteristics could only be fulfilled in Christ. He is the only eternal priest, according to the Letter to the Hebrews.

This metaphor of the pastoral model is certainly valuable to pastoral ministry but does not contain a vivid picture of the priesthood metaphor. Although McGrath-Merkle (2011) argued that a pastor should be a priest mediating for his people, this model centred upon a spiritual-theological approach to pastoral leadership. Furthermore, its objective is to enrich the soul, which is similar to the contemporary psychotherapeutic pastoral approach utilised by most pastoral leadership models. It is agreed that Aaron as a

priest would mediate for his people, bear the burden of their sins, and present them before the holy of holies; however, the role is sacerdotal. It must be accompanied with practices of piety to lead to transformation. This model is overly concerned about the priestly function in the Roman Catholic Church and the inadequacy of meeting the needs of troubled souls.

There is also a lack of evidence for the shepherding image presented in the priestly role. It is true that Christ as a shepherd will intercede for us, but the shepherding role was derived from other biblical texts, not from the motif of Christ as a shepherd advocated by McGrath-Merkle (2011). Using the priesthood metaphor to establish the pastoral identity is inadequate. The pastoral role should embrace every aspect of a person's life, as the role of a shepherd would. Therefore, this priestly model does not encompass the meaning of the shepherd metaphor in the Hebrew Bible. However, this model is perhaps a profitable one to help resolve the dilemma of the pastoral identity in the contemporary church, which is beyond the scope of this research.

*2.1.1.3 Summary.* The pastoral care and counselling model, though it may contain some aspects of the shepherd metaphor, has relied on psychotherapy. It may be legitimate for such change to take place in order to be relevant to the demands of the church; in particular, models that are formulated with the purpose of care and counselling are designed to provide care for the parishioners as a shepherd cares for his sheep. However, these models reflect a lack of scriptural support of the shepherd image.

**2.1.2 The Christ-centred model.** This model is a response to the psychotherapeutic approach of pastoral theology. It is based on the work and life of Christ, which formulate the model. Its most prominent image is Christ as the great shepherd, so that the pastors are under-shepherds. There are also other minor images such as Christ as priest that form part of the model.

A Christ-centred model has long been used to formulate pastoral models. In the New Testament, Christ was known as the good shepherd (Jn 10:11). This image, fundamental to many pastoral models in the past, has been somewhat replaced by the prevailing psychotherapeutic pastoral models at present. According to the traditional Christian theology, Christ was believed to be God-incarnate, the manifestation of God in human nature. Because of his uniqueness, Christ became an important figure in the New Testament and has been utilised as a foundation in many aspects of Christian theology, including pastoral theology. However, this is beyond the scope of this research, and therefore only biblical texts that contain the shepherd image of Christ will be discussed. Some further models follow.

*2.1.2.1 John W Frye.* Many pastoral leadership models were formulated in the twentieth century, either in the psychotherapeutic approach or in the old-fashioned model of Jesus as the shepherd and the people his sheep. At the turn of the century, Frye re-emphasized the idea of Jesus as the 'Chief Shepherd' and a mentor to pastors (Frye 2000:18-19). He will take all of them under his pastoral care to nurture, train, and grow them, not to be pastors only, but also as individuals.

This model places its focus on the object of the church to exhibit what God has intended her to be: 'the living expression of Christ in the world' (Frye 2000:16-17). Christ is the 'head of his church' and owns his people by 'his blood' (Col 1:18), and so he is the 'Senior Pastor', who will mentor all pastors of his church, which is not a new idea, according to Frye (2000:17). Substantiated by this image, Paul's experience with Jesus on the Damascus Road became exemplary for pastors learning from Jesus the Chief Shepherd (Ac 9) (Frye 2000:18). There, Jesus confronted Paul for his zealous effort in persecuting the church because of his Judaic background (Ac 9:5). Paul did not respond to the confrontation; rather, he was blinded temporarily (Ac 9:8).

Interestingly, Jesus' accusation of Paul was meant to convey a positive message to the Gentiles, kings, and the people of Israel because the apostle was assigned this task in the name of Christ (Ac 9:15-16). This extraordinary experience brought Paul to realise that Jesus is the 'Son of God' (Ac 9:20). How this experience proves that Jesus was mentoring Paul as his under-shepherd is unclear, but what is obvious is that Paul was commissioned as a missionary and not as a pastor. However, the image of the 'Chief Shepherd' mentoring the under-shepherds proves to be a good model of leadership, suitable for the ecclesiastical setting in that just as the pastor is mentored by the 'Chief Shepherd', so is the congregation mentored by the pastor.

Frye quoted 1 Peter 5:2 and 4 as another example to illustrate that Peter is shepherding the people of God in the region just as he is under the shepherding care of Christ (Frye 2000:19). The context of 1 Peter 5 did indicate that there is a Chief Shepherd overseeing Peter the under-shepherd, and the latter will be rewarded for being a good shepherd to the people of God (1 Pt 5:4). Peter could have instructed the

elders of the church based on the teachings he received when he was with Jesus: that is, the latter is the good shepherd who knows his sheep (Jn 10:11, 14, 16). Based on the two passages, it is logical to deduce that Peter is the shepherd who is subjected to the shepherding care of Jesus the Chief Shepherd. While the teaching of being a good shepherd like Jesus is essential and critical to the image of the shepherd, 1 Peter 5 does not support the notion of Peter as a shepherd who is mentored by Jesus the Chief Shepherd.

Frye also alleged that in Hebrews 13:20 the term 'great shepherd' is applied to Jesus as an indication that he is the Shepherd of the church (Frye 2000:19). He is also the model of the pastors that they should emulate and from which they should learn; he is furthermore the counsellor to the pastors who need support. This seems to be a general image of Jesus as the Chief or Great Shepherd. However, it is interesting to infer this idea in Hebrews 13 that emphasises the eternal priesthood of Jesus.

According to Lane, the title 'great shepherd' was used traditionally in the early Christian history to refer to Jesus, though many people might have misread this title to infer that Jesus was the Chief Shepherd (Lane 1991:563), just as Frye has advocated (Frye 2000:19). Lane avers that Jesus is the 'great shepherd' in view of the eternal priesthood of Jesus, and intercedes for the church, just as a shepherd intercedes for his sheep (Lane 1991:563). The priestly office of Jesus is the reason the author of Hebrews included this title in his writing. Therefore, the term 'great shepherd' in Hebrews is used in the light of the superior priesthood of Jesus, rather than as a model and a counsellor, as Frye (2000:19) suggested.

The thesis of the model devised by Frye is ‘that Jesus’ undershepherds [*sic*] — pastors—are to be like their Chief Shepherd both in character and in ministry’ (Frye 2000:22). To achieve this end, the work of Jesus becomes the model of the pastoral role, and all leaders are to be like him (Frye 2000:24-39). The actions of Jesus defined the work of a pastor, especially in his modelling, teachings, and incarnating responsibility among his people: that such work is not merely shepherding the church, but is also to have a strong relationship with God, impart thought-provoking teachings, and convey the experience of God through the scriptures (Frye 2000:43-49). The life of Jesus is the living example of a pastor; his life depends on the divine promises and the enablement of the Holy Spirit (Frye 2000:51-64). Just as Jesus is empowered divinely, the pastors who are the under-shepherds should also be empowered by the Holy Spirit to perform the pastoral role (Frye 2000:66-72). Jesus is the mentor with whom the pastors should develop an intimate relationship: such an experience would bring personal growth which leads to effective shepherding (Frye 2000:76-82).

Frye stated that the core of the pastoral task is to have ‘compassion’ on the people of God just as Jesus had compassion on them (Mt 9:36) (Frye 2000:85-95). For pastors to grow spiritually, it is critical to engage in spiritual disciplines (Frye 2000:101-112). A pastor is also a teacher of the word of God; the teaching ministry should design to bring the divine truth into the lives of the people of God, so that they may be transformed by, and in, Christ (Frye 2000:116-123). Just as Jesus engaged in spiritual battle, pastors are also engaged in spiritual warfare and must be prepared (Eph 6:12) (Frye 2000:125-132). To be effective, pastors are to live in biblical truth and thus exhibit the presence of God (Frye 2000:135-139). Under the mentoring of Jesus, the Chief Shepherd, pastors are to exercise the spiritual gifts given to them by the Holy Spirit in



their pastoral role (Frye 2000:143-159). Finally, Jesus is the mentor who will shepherd the pastors, enrich their burdened souls, and embrace them with love, so that they may be revitalised to shepherd their flock (Frye 2000:163-168).

Despite Frye's pastoral model being based on Jesus as the mentor to pastors, who are to emulate the work and life of Jesus, it is deficient in its biblical analysis of the concept. On this note, it is necessary to examine the two biblical passages that Frye relied on to establish his model: Hebrews 13:20 and 1 Peter 5:2 and 4.

*Hebrews 13:20.* The focus of the Letter to the Hebrews is the eternal priesthood of Christ; the basis of this eternity is the order of Melchizedek that has no beginning and ending, according to the biblical record. It is in this literary context that the term 'Chief Shepherd' was employed in Hebrews 13:20. Lane states that verses 12-15 indicated the priestly mediation of Christ for his people, in line with the priesthood theme in the Letter to the Hebrews (Lane 1991:565). By the sacrifice of Christ, the author of Hebrews urges the readers to emulate the sufferings of Christ, as in verse 13, and, in verse 15, to always offer praise in their confession of the name of God. The reason for such imitation is the anticipation of an everlasting city (v 14). The author further urges the reader to produce good deeds through their sacrifice, so that God is pleased with them (v 16). From verses 17-19, the author states an example of these good deeds and the result of the sacrifice; it is to 'obey' (πέιθεσθε) 'and do more' (περισσοτέρως δὲ . . . τουτο ποιησαι), so that the author will return to the community (v 19). Subsequently, verses 20-21 speak of the blessings that the author uttered to the readers, in the light of the

context of being witnesses to the name of God through their priestly sacrifice to identify with the suffering of Christ.

The term 'Chief Shepherd' (τὸν ποιμένα . . . τὸν μέγαν) indicates the greatness of the shepherd identity of Christ, and that he will gather the people of God from death to life to join him in his work. Lane suggests that his appointment as the 'Chief Shepherd' is taken from the model of Moses as 'the shepherd of Midian' in Exodus 3:1 (Lane 1991:561). Hence, this explains the meaning of 'Chief Shepherd' as one who rescues the flock from death, separating them from the dead. However, in the context of Hebrews, Christ gathers the readers of the Letter to share his suffering and be complete in him; apart from this, there is no explicit meaning of the term given in relation to the metaphor of the shepherd.

*1 Peter 5:2, 4.* The subject discussed in 1 Peter 5:1-11 concerns the humble attitude that God exhorted, while he exalted those who remained faithful (v 11). The author urges the elders, the fellow-elders, the eyewitnesses of Christ, and those who share the glory to be revealed, to tend the flock of God in their community with willingness (ἐκουσίως) and earnestness (προθύμως) (v 2). Young people should submit to the leadership of the elderly people and to God; submission to God may bring suffering, but he will exalt those who persevere to the end. It is in this context that the term 'Chief Shepherd' (ἀρχιποίμενος) is used. Note that ἀρχιποίμενος is employed, which literally means 'chief shepherd', rather than τὸν ποιμένα τὸν μέγαν, which means 'the great shepherd' (Liddell & Scott 1909:106). The former is specific about the identity of Christ

and not about his greatness as in Hebrews 13:20. Michaels states that the use of 'Chief Shepherd' (ἀρχιποίμενος) is intended to clarify that this shepherd 'cares for his people by means of the care and responsibility they take for one another' (Michaels 1988:283). He further states that such a title is used metaphorically to present Christ as the master of the sheep (Michaels 1988:286). This explains the shepherding responsibility that forms part of the shepherd metaphor; however, it does not explain what the role of 'Chief Shepherd' entails. Rather, it assumes the readers understand this.

From the above analysis of Hebrews 13:20 and 1 Peter 5:2, 4, it is obvious that the idea of 'Chief Shepherd' is different from that which Frye used to form his pastoral leadership model. The 'Chief Shepherd' is understood in both contexts as one who rescues the flock and the caring master of the sheep. It does not denote mentoring of the under-shepherds such as the elders, fellow-elders, eyewitnesses, and the partakers of the glory. The result is that Christ will exalt his people when he returns. Thus, the Christ-centred model of Frye based on the idea of Christ as the 'Chief Shepherd' is not warranted in the context of Hebrews and 1 Peter.

*2.1.2.2 Andrew Purves.* Another work on Christ-centred pastoral theology is A Purves' *Reconstructing Pastoral Theology*, which differentiated 'pastoral theology and pastoral care' and returned to the fundamentals of the shepherd metaphor (Purves 2004:xxii). The model was based on the theology of 'Jesus as the Good Shepherd' who cares for the people. Thus, Christology becomes the core theology of the model (Purves 2004:xxvii). Purves stated that the model is built on four bases:

1. We note the increasing nonutility of a once appropriate though limited metaphor. . . . 2. The framing of pastoral work as shepherding led in modern times to the functionalizing or professionalization of ministry in which the gap between shepherd and sheep, clergy and people, has become institutionalized. . . . 3. Most modern approaches to pastoral care are notable for their departure from biblical and theological tradition and stand over and against the kind of pastoral theology developed in Reformation tradition—for example, by Martin Bucer, Richard Baxter, and Eduard Thurneysen—with its overriding concern to understand ministry biblically, and in which ministry is thought through on the grounds of a vigorous Christology, soteriology, and eschatology. . . . 4. Shepherding has been developed as an imitative rather than as a participatory approach to ministry (Purves 2004:xxviii-xxx).

Based on Purves, Christology becomes the philosophy of ministry that directs the pastoral work, and the shepherding image of Christ becomes the ‘controlling metaphor for pastoral ministry’ (Purves 2004:xxx). Christology takes precedence, especially the priesthood of Christ as the mediator between God and humans. Through this theology, pastoral care is exercised with grace and love by the power of the Holy Spirit, and the pastoral theology is driven by an eschatological hope (Purves 2004:127-149). In this regard, pastoral ministry is concerned with four aspects: ‘The Ministry of the Word of God’, ‘The Ministry of the Grace of God’, ‘The Ministry of the Presence of God’, and ‘The Ministry of the Reign of God’ (Purves 2004).

Purves argues that pastoral theology built on this Christological foundation provides a framework for the ministry of the word of God and enhances a Christ-centred life that is incarnated in our world (Purves 2004:xx). This pastoral model constituted a response to the inadequate pastoral theology in practice. It is designed to deal with the lack of intellectual elements in the extant models and the shifted theology of shepherding (Purves 2004:xxi-xxvii). In comparison, the model by Purves is theology-oriented, while that by Frye is ministry-oriented.

As Purves' model is based on Christology, 'Jesus as the good shepherd', it begins with the concept that Jesus is the incarnate word of God and the response from God concerning the salvation of humankind, which is understood as the ministry of God (Purves 2004:3). If it is ministry, it shifts the extant pastoral models to a practical-theological model so that, 'ministry today is skill-driven rather than theology-driven, and seems to incorporate little of the dynamically practical nature of theology insofar as it speaks about who God is and what God does' (Purves 2004:3). Indeed, theology must be practical to be applicable. But such practicality must be understood within the theological framework; the components of this relationship are intertwined. It generates pastoral care that is based on the theology of Christ, in other words, his life and mission, where 'Jesus as the good shepherd' is the focal point of the pastoral theology model. Thus, Purves argued that this Christological model is designed to reconcile the work of the pastor and the incarnation of God in Christ on earth to the ministry of the people of God, so that Jesus Christ will be 'the source of life and hope, meaning and value, and everything that should follow from this attention for the church's ministries of care' (Purves 2004:4).

Although this model is Christological in nature, it does not negate the work of the Trinity (Purves 2004:22). The work of God the Father, Son and Holy Spirit is engaged in the pastoral ministry. God the Father and the empowerment of the Holy Spirit commissioned the mission (Purves 2004:30). But Christ was the shepherd that pastors emulate in the way he dealt with people when he was on earth; this involved meeting doctrinal, practical, and psychological needs, which are the main thrust of this model. The incarnation of Christ sets the platform for the mission of God on earth, a mission

that can only be carried out through the Holy Spirit. Likewise, pastors should emulate Christ in observing the work of redemption in this world.

Another aspect of the incarnation of Christ is the eternal priesthood that the Christian church depends on in times of trouble, since he is the mediator between God and his people. In the same manner, pastors are to be mediators between God and the congregation. Furthermore, the incarnation of Christ introduces the idea of living in union with Christ, and this becomes a crucial element in Christian spirituality, in this case, pastoral spirituality. And lastly, the incarnation of Christ is concluded with the resurrection and the return of the promised Messiah to usher in the future hope that Christ will come to exercise his royal shepherding role. It is because of this hope that the gospel of Christ is gratefully accepted by Christians.

The four aspects of this model embrace the concept of Christ as the incarnated divine being among the people of the church. First, the pastors are to minister to the people of God with his word or revelation and the interpretation of the incarnate Word, which is Christ. Second, they are to minister to these people with the grace of God, just as he has graciously forgiven the sin of humans based on the death of Christ. Third, they are to minister to God's people in a way that exhibits the presence of God; just as God is a shepherd, so are the pastors. This, perhaps, may also have been influenced by the traditional theology of Christ as the Chief Shepherd; however, it is questionable that the supporting biblical texts cited are germane to the presence of God as the shepherd, though Purves especially suggested the comforting effect accompanying his presence (Purves 2004:196-208). And lastly, pastors are to minister to the people of God with the triumphant reign which begins at the resurrection and ends at the return of Christ, the

hope that God promised in the future. These aspects enhanced the pastoral role in the Christian ministry, transiting from the theological context to an ecclesiological environment.

This Christ-centred model, though it has buttressed pastoral work with a theological foundation, does not fully embrace the meaning of the shepherd image. Both kerygmatic pastoral theology and Christological foundation models are built on the shepherding responsibility of Jesus caring for the needs of the parishioners and counselling or directing the people for their spiritual benefits. It differs from the general understanding of the shepherd metaphor, especially from the images of the disciplinarian and executor of divine judgment established in Ezekiel 34 and Zechariah 11:4-17. Despite the claim that the model has been founded on the shepherding image of Jesus, it inclines toward pastoral care or counselling rather than theology. It deals with how Christ as the shepherd cares for humanity, which serves as a pattern for the operations of pastoral ministry. The eschatological hope certainly revivifies the therapeutic approach of the pastoral role. But there is no apparent biblical textual evidence of the shepherd image present in the model. This might be briefly mentioned; nevertheless, it is not cogently explained. Therefore, the shepherding image in this Christ-centred model is based on the reading of the general ideology of the image of Christ, who is the incarnated God on earth.

*2.1.2.3 Gabriel Fackre.* Although Fackre (2006) has written about the theology of the work of Christ, he devoted a section of his book to discussing how the work of Christ relates to pastoral ministry. He has re-introduced the supposed shepherd figure, which is Christ, into the pastoral model and into the way pastoral ministry should operate,

which he called 'pastoral systematics'. This term denotes a systematic approach to pastoral theology, just as systematic theology undertakes one by categorising the doctrinal teachings into organised headings. Fackre (2006) postulated that the work of Christ, as the work of priest, prophet, and king, came close to the shepherd metaphor in the Old Testament. Fackre (2006) justified the work of the pastors as being on equal terms with the work of the shepherd. One may question the direct correlation between the two figures, Christ and the pastor. But Fackre (2006) emphasised that the pastors act as representatives of Christ in performing the task assigned on earth, exercising their duties to the spiritual benefit of the people of God.

The perspective on the work of Christ as the work of priest, prophet, and king, according to Fackre (2006), is the basis of this Christ-centred pastoral model. It is focused on the 'identity and vitality' of who Christ is, the incarnated God living on earth among his people, the marks of Christ's unique works in presenting the mission of God, and how Christ's involvement in the lives of his people left a human print in the lives of the apostles, which passed on through the history of the Christian church. Fackre (2006) argued that these works of Christ are thought to be the same as the works of the pastors, in that the latter live among their parishioners and perform the duties of the priest, prophet, and the king.

Fackre (2006) utilised the New Testament as the context in advocating for this Christ-centred model, locating Christology in the Christian ministry which lost a great deal when the social science approach influenced the operational functions of the pastor. The approach adopted by Fackre (2006) in formulating this model apparently inclined to exercising theology in context, which differs from most pastoral models. The issues



on exegesis of the supporting biblical texts will be dealt with later, but the ideology will be explored now.

As indicated, Fackre (2006) extended the framework for Christ's work to that of the priest, prophet, and king. As a priest, Christ is the eternal priest for his church, and mediates between God and his people, represents them in prayers and praises. Similar to the model of Frye (2000), Christ intercedes for the people of God, while the pastors are to intercede for the church. As a prophet, Christ proclaims the word of God on many occasions; he does not undertake a mere reading of the scriptures, but at times, he explains the mystery of the kingdom of God and or what lies in the future. This may be perceived as 'evangelism'; however, the prophetic role of Christ extended beyond the preaching of the gospel. It is a form of defence mechanism against the unleashed experience of the kingdom of God that, to speak metaphorically, caused some ripples in the seas of Jewish hearts, from the second century BCE to the first century CE.

Through this prophetic office, Christ introduces the idea of discipleship and growing in the scriptures that was taught by memory work and obedience. As a king, Christ, according to Fackre (2006), will triumph over the power of this world, and thus leads his people in overcoming the trials and temptations on earth. Through the suffering of Christ and weakness in death, the church will emerge as the distinct people of God. This exemplary life of Christ is called servant-leadership, which pervades the Christian church, in that the model of leadership is not one of strength and power, but of humility and suffering. Likewise, pastors are to be leaders who conformed to this servant-leader model in ministering to the church, except that in being leaders who exhibit Christ as a

king, pastors are to be resourceful and act as 'enablers'. The latter term is intended to denote empowerment.

The Christ-centred model of Fackre (2006) is undoubtedly linked to the shepherd metaphor in the Old Testament, particularly the office of the priest, prophet, and king resembling the person and work of Christ. In the Old Testament, the shepherd metaphor is embodied in these three offices, apart from the shepherding responsibilities of leading, providing, protecting, and discipline; however, these are forms of responsibility derived from the image of the shepherd and thus they cannot be treated as the meaning of the said metaphor. It is questionable if one should equate the office of priest, prophet, and king to the person and work of the pastors. Some may even question the plausibility of formulating a pastoral leadership model based on this ideology. The roles of the priest, prophet, and king are designated by God to perform specific duties as regards the people of Israel. Utilising these offices as the basis of a twenty-first century pastoral model, may involve many debatable exegetical issues concerning these roles, regardless of the fact that the pastoral role in the New Testament entailed some similar responsibilities. Also, the narrowly defined person and work of Christ in the offices of priest, prophet, and king may not appropriately portray him as the shepherd in the context of the New Testament.

It is agreed that the model of Fackre (2006) has embraced the shepherd figure of Christ, which is verified by the basis of the priestly, prophetic, and royal functions, which do constitute part of the shepherd metaphor. However, it is necessary to analyse the basis of this model, especially the supporting biblical texts, and determine whether these biblical texts are used appropriately.

*Prophetic role.* To Fackre (2006), the prophetic role of the pastor is to proclaim the divine word to the people of God. This is evident in the preaching of the good news and the defending of the faith, that is, apologetics. The objective is discipleship, and the people of God should live up to the desire of God. Fackre (2006) justified the prophetic role by utilising Matthew 25:31-46 in proclaiming the word of God to the people through the means of grace. But does Matthew 25:31-46 really deal with the prophetic function of a pastor?

The context is set in Matthew 24 where Jesus came out of the temple and passed judgment on it; the disciples approached him privately to inquire about his prophetic statement and the future of the world (vv 1-3). Jesus delivered a prophetic message of the chaos and atrocity which will flourish in the world to come; this, along with great suffering, is overwhelming (vv 15-22). The arrival of the Messiah will put everything in order, but there are many who will convey misleading signals to deceive the people (vv 23-29). Jesus continued by mentioning the sign of the Son of Man and urged his disciples to discern the time when these things will be realised (vv 30-35). However, he warned that no one knows the time of the arrival of the Son of Man who will usher the kingdom of God into its final phase, and encouraged his disciples to be ready for the surprise arrival (vv 36-51). This is the setting for Matthew 25:31-46.

The opening of Matthew 25 declares that the purpose of this parable is to explain the kingdom of heaven (v 1a). The first parable in verses 1b-13 described the ten maidens, of whom five were wise and five foolish; they were preparing for the arrival of the bridegroom. The latter maidens were unprepared when the bridegroom arrived at an

unexpected hour. The key to this section is in verse 13, 'therefore, be alert, for you do not know that day or the hour' (γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν).

The second parable in verses 14-30 described the slaves who were entrusted with five, two, and one, talents, respectively. Upon the return of the master, two of the slaves presented their increment of talents and were complimented. But the slave who was given one talent returned the entrusted wealth to the master and was judged for poor stewardship of resources (v 29-30). The phrase 'For just as a man' (Ὡσπερ γὰρ ἄνθρωπος) in verse 14 indicates that the following discourse is related to the kingdom of heaven; however, the preparation for the kingdom is transiting from watchfulness to judgment.

The third parable begins with 'And when the son of man comes in his glory' (Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ) in verse 31, indicating the wrapping up of this teaching on the kingdom which began in Matthew 24. Verses 31-46 continue the theme of judgment, this time between the righteous and unrighteous. The criterion for righteousness and unrighteousness is the act of hospitality, so that, in admitting the former to the kingdom of heaven (v 34), the king will bless those who have been hospitable.

These three parables concerning the theme of the kingdom of heaven therefore continue from the context of Matthew 24. It is agreed that Matthew 25:31-46 is a prophetic word to the disciples, but the point of all these parables is that one should be

watchful about the arrival of the son of man, since judgment is based upon one's state of preparedness.

The prophetic role of the pastor, according to Fackre (2006), would not be appropriate in the light of the exegesis of Matthew 25:31-46. The prophetic words of Jesus concerning the kingdom of heaven would serve as a reminder to be ready for the coming of the son of man and the accountability through works that exhibit one's faith. Apart from this, there is nothing relating the prophetic role of the pastor to the pastoral ministry.

Matthew 25:31-46 does not concern the good news, defined as the death and resurrection of Jesus, and the defence of the faith. Rather, it comprises the teaching about the kingdom of heaven that Jesus was inculcating in his disciples.<sup>6</sup> Perhaps, pastors should make this kingdom teaching the focus of their ministry. However, the prophetic role suggested by Fackre (2006) is not aligned with the context of Matthew 25:31-46.

*Priestly role.* The priestly office of Christ is fully described in the Letter to the Hebrews, where his eternal priesthood is said to be of the same order as that of Melchizedek. Christ, as the eternal priest, mediating between God and his people, is the model of the priestly function of the pastoral role. Fackre (2006) is right that pastors should be

---

<sup>6</sup> It is the belief of most conservative Christians in North American Protestant Christianity that the 'good news' is the death and resurrection of Jesus on which salvation relies. Thus, the evangelistic activity of this group primarily denotes the salvation in Christ based on his work on the cross. Such a definition of the 'good news' is read into all pages of the New Testament. However, the researcher argued that the 'good news' in the Gospels implies the kingdom of God which is a continuation of the Old Testament prophecy of God's theocracy (cf. Mt 19:24; Mk 1:15; Lk 22:16; Jn 3:5).

priests, mediating in every aspect of the lives of the people of God. This should form part of their pastoral care to the flock and is also a component of the shepherd metaphor. However, the Letter to the Hebrews does not concern the shepherding role of the priesthood of Christ and Melchizedek, nor their priestly office in the image of the shepherd. Consequently, this demonstrates that the connection between the shepherd metaphor and Hebrews, as advocated by Fackre (2006), is an imposition of the ideology.

*Royal office (Mt 20:28; Mk 10:45).* The role of the king or the royal office, according to Fackre (2006), is that of ruling through serving. The way to do this is to rule as Christ did, be resourceful and an ‘enabler’, and be a ‘servant-leader’ (Fackre 2006:59). The latter has been the traditional leadership model. What Fackre (2006) advocated is that the pastor should not lead with an iron fist but provide resources and enable the people of God to deal with their emotional situation. This perspective is based on the famous statement of Jesus, ‘Just as the son of man did not come to be served but to serve, and to give his life as a ransom for many’ (ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν) (Mt 20:28; cf. Mk 10:45). This biblical basis shall be examined.

The context of Matthew 20:28 is the request of the mother of the sons of Zebedee to have her sons to be placed next to Jesus in the kingdom of God (v 21). Jesus replied that he had no authority to decide; only God does (v 23). When the rest of the disciples were angry with the two sons of Zebedee, Jesus explained the leadership model of the

new kingdom in verses 26-28: it is opposite to that which is practised in the world. It is obvious that Matthew 20:28 has no connection to kingship.

The radical leadership model may possibly be justifiable in this text; however, it is difficult to see its relationship as advocated by Fackre (2006) to that of being a resourceful enabler to the people of God. Possibly, the leadership model of Fackre (2006) is inaugurated on the basis of the serving attitude of Jesus who came to serve and even to lay down his life for many people (v 28). On this note, the death of Christ may be the model of self-sacrificing leadership. However, the serving attitude of leadership in the context of Matthew 20:28 has nothing to do with the royal office or kingly role, but is specifically about Jesus' mission on earth. Besides, the king metaphor in the Old Testament is that of a leader and a shepherd, also one who protects and delivers his people from danger, which is not portrayed in Matthew 20:28. Thus, the argument regarding the role of a king in Matthew 20:28 cannot be substantiated.

Matthew 20:28 is a parallel version of Mark 10:45, 'For even the son of man did not come to be served but to serve and to give the life of him as a ransom on behalf of many' (και γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν). There are minor differences between the two passages.

Mark specified that James and John were the two sons of Zebedee (v 35, 41), and the reference to God is absent (v 40). More significant differences are that the request was made by the two disciples, instead of their mother as indicated in Matthew 20:28, and the emphasis falls on their confidence in accomplishing what Jesus might assign them

(v 39). Apart from these differences and the minor inconsistency of word structure, the two passages have similar meaning, which is, to lead is to serve, as exemplified by the earthly mission of Christ (v 45). Like Matthew 20:28, Mark 10:45 has nothing to do with the royal office or kingly role.

Based on the above analysis, the royal office of the pastor did not derive from Matthew 20:28 and Mark 10:45. However, Fackre (2006) is right to consider the servant-leader model as part of the pastoral role. The relation between the kingly role and shepherd metaphor presumed in Matthew 20:28 is an imposition of ideology. The image of a king has great significance in the Bible, but it cannot be positioned as equivalent to the role of a pastor.

In summary, the pastoral model of Fackre (2006), though based on the work of Christ as a priest, prophet, and king, roles which are also part of the shepherd metaphor, lacks scriptural support. The biblical bases for the role of the prophet and king are unsubstantiated in relation to the shepherd metaphor, with the exception being the role of the priest. Therefore, the formulation of the pastoral model could include the model of Fackre (2006) in a limited sense, although it is preferable to embrace a model with multi-faceted meaning.

*2.1.2.4 Charmine Choong.* A new dimension in the Christ-centred model is developed by Choong (2008), in response to the management approach of doing pastoral ministry in the contemporary Christian church; specifically, it opposes the consumer mindset that has infiltrated into the Christian church and affected the pastoral leadership model. Choong has rightly pointed out that the pastoral role has altered due to the demands of



the changing world; in particular, the role of a leader in the global context has also changed (Choong 2008:1).

The pursuit of fame and glamour is the propelling factor that has caused leaders in the global context to shift from their conventional model; these include pastors. Many pastors in Asian cities have also been enticed by this trend in the leadership model. In response to this distorted pastoral role, which mimicked that of shepherding, in her research Choong introduced the image of God as the basis of doing pastoral ministry: Christ is the image of God that she proposed, arguing that both images are one, making this model Christ-centred (Choong 2008:i-ii). The *Imago Dei* model enhances the effectiveness of the pastoral ministry (Choong 2008:6).

Choong positioned the *Imago Dei* at the core of the pastoral ministry, since humans are created in the image of God and pastoral ministry is primarily engaged with human life (Choong 2008:81-82). The pastors are understood as the shepherds of Christ, although Choong (2008) did not explicitly explain the shepherd role and its relationship to the church and the pastors. However, Choong (2008) highlighted the theology that Christ is the icon that reveals God, and pastors are the appointed leaders of the church. The pastors, therefore, are to lead as shepherds of God, teach the word of God to the church, and help them to develop their spirituality in God (Choong 2008:81-86). The objective in her model is to attain a change in the heart of the people of God (Choong 2008:86-88). The *Imago Dei* becomes the pattern that the pastors should learn and emulate in order to minister to the people of God, and thus generates an incarnational pastoral ministry.

It is seemingly clear that Choong advocated the image of the shepherd in her proposed model of pastoral leadership by basing her discussion on the *Imago Dei*. The fact that humans are created in the image of God strengthens the image itself; however, it highlights that the nature of pastoral ministry is to deal with human issues. Christ as the representation of God clarifies the functional role of the model in terms of the pastoral ministry. However, the meaning of the image of the shepherd is presumed on the basis of the conventional shepherding of the flock. He is one who cares for his sheep, just as Jesus the shepherd cares for his church; the shepherd also must lead and teach his church with the word of God (Choong 2008:82-84).

In performing the role, the pastors must exercise grace toward their church (Choong 2008:86). The shepherd metaphor is not only an image to emulate, or a pattern to follow; it also denotes a specific meaning represented by the metaphor. The *Imago Dei* ideology contains many aspects of the shepherd metaphor; however, the shepherding roles of leading, protecting, and providing are grounded on the theology of pastoring, not on exegesis. Though there are supporting biblical references, they are not exegetically germane to the shepherd metaphor, and thus do not serve as proofs. One should note that the meaning of the shepherd metaphor must be embraced completely in the formulation of the pastoral model. Ignoring some of the metaphorical meanings of the shepherd image will not permit the model to be based on that metaphor. Since pastoral ministry deals with a person holistically, it is appropriate for the shepherd metaphor to be adopted wholly by the pastoral model.

The central concept of *Imago Dei* comes from Genesis 1, the creation narrative, and particularly the creation of Adam and Eve in the image of God. This is the foundation of

the proposal by Choong (2008). The obvious flaw in the argument of Choong (2008) is philological. She misconstrued the Hebrew דבר, which denotes ‘speak’, and the Greek λογος, which denotes ‘inward thought or reason’, to mean the same (cf. Holladay 1988:66; Liddell & Scott 1909:416). The latter may be understood as ‘concept’ at times, but the former is merely the spoken ‘word’, which is similar to ῥῆμα and εἶπον (‘saying’; ‘to speak’ or ‘to say’). The Hebrew expression is concrete, while the Greek is abstract, which encompasses multiple dimensional meanings in a word. For this reason, λογος is used in the Gospel of John to present Jesus as the Christ and God incarnate, instead of דבר that does not contain the equal-weighted meaning.

The basis of the ideology of *Imago Dei* of Choong is flawed exegetically. Choong (2008) stated that the term ‘image’ is used in a special sense, especially in relation to Christ. But in Genesis 1:26, the word צלם literally means ‘image’ or ‘statue’, nothing more than a visual model. Based on the blueprint of his own model, God created humans. Historically, Christians have defined theologically what it means to be in the image of God. Thus, the correlation of the ‘image’ with Christ by Choong (2008) is theological. But in literary terms, it does not support such a relationship with Christ. The rationale of Choong (2008) is that the image of God is the λογος, which is Christ, the icon of God in the New Testament, and therefore the concept of *Imago Dei* is centred upon the image of God and Christ.

The *Imago Christi*, according to Choong (2008), indicates that Christ is the image of God and has a redemptive function. It is intended to display the love of God to humans, especially in his dealing with sinners. The function of the redemptive role of Christ in this image is to restore the people of God to their state at creation, which is the state of being created in the image of God. Choong utilised this *Imago Christi* to formulate the pastoral model that upholds the goodness of God in reminding the people about the ‘doctrine of Creation, Fall and Redemption’ (Choong 2008:20). But Christ being the εἰκὼν τοῦ θεοῦ (‘image of God’) has no relation to redemption in the context of Colossians 1:15-18. It is, rather, that the author was explaining to the readers, who this saviour is, and that he is the image of God, the creator of all things, and the Head of his redeemed people. That is, Christ is God, as illustrated in John 1:1-14 with the full meaning of λογος. This does not necessarily support Choong’s (2008) analogy of the image of Christ that embraces the redemptive function. It is perhaps the messianic nature of Christ that reflects the redemptive motif in creation, and not the image of God in Christ.

The term ἐν αὐτῷ (‘in him’) used in verses 16, 17, and 19 may be understood in the plain sense of the word. However, it does not indicate that the ‘image’ in verse 15 denotes the redemption mentioned in verses 19-20. It is best understood as the explanation of who Christ is: that is, seeing Christ equates to seeing God, and he is the visual model of God. Hooker states that the ‘image of the invisible God’ in Colossians 1:15 does not explain that Christ is ‘a copy of God’ but that he is the incarnated God in the presence

of his people (Hooker 2003:1406; see also O'Brien 1982:43). This is distinct from his messianic role to die on the cross for the sins of humans, as indicated in verses 19-20.

It may be argued that the phrase ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν ('who is beginning, first-born from the dead') should be read as the redemptive function of the image of Christ. But one must note that the readers were reminded of their redemption through Christ in verses 9-14. What follows in verse 15 is the identity of Christ, that he is the manifestation of God on earth. Therefore, the redemption is not related to the image of God, but the messianic role of Christ.

The image of Christ is the notion supporting the image of God, *Imago Dei*, which is the central concept of the doctoral thesis by Choong. Concerning the idea that Adam was created in the image of God, Choong asserted that the remark 'very good' explains that humans, like a 'healthy newborn child', will continue to grow 'in wholesomeness, mentally, physically, and spiritually' (Choong 2008:21). However, this understanding does not align with the context of Genesis 1.

The term טוב מאד ('very good') literally means 'good in the highest degree', and in relation to the creation of humans, the context appeals to the idea of God's extreme satisfaction regarding his own work. The term טוב ('good') is used in verses 4, 10, 12, 18, 21, and 25 to instil in the mind of the readers of Genesis that the climax of creation is the creation of humans (v 31).

Rhetorically, the author of Genesis uses the terms ויכלו ('were finished') and ויכל ('and finished') consecutively to convey the point that God concluded his work on the seventh day, and thus the motif of rest on the Sabbath ensued. This conclusion seals the state of the creation of humans and declares creation to be complete. Furthermore, the state of goodness is located at the point of creation, while the notion of attaining progressive goodness through development appears to be a theological insertion. Therefore, the meaning of progressive development of goodness advocated by Chong (2008) regarding the creation of Adam or humankind is conjecture.

Choong (2008) further argued that humans should find their meaning of life in the *Imago Dei*. It is this image that indicates 'creation and salvation are presupposed right from the origin of the universe'. However, this argument cannot be substantiated in the context of Genesis.

The creation begins at Genesis 1 and 2, and God commended his own works. In other words, redemption is not required. Only in Genesis 3 when Adam and Eve disobeyed God, were redemption or salvation necessary. To say that the relationship of creation and salvation is presupposed from the origin of the universe would make one wonder why God created humans when he knew that they would sin against him, which is a theological question too delicate to answer, and obviously beyond the scope of this research. Moreover, the term כִּי ('for', or 'because') is used consecutively in verses 14 and 17, to indicate the reason why the serpent, Eve, and Adam were judged. Thus, the rhetoric of the Fall narrative supports the view that sin is the result of human disobedience, rather than the presupposed notion suggested by Choong (2008).

Paul, in Romans 5:14, compared Adam and Christ in a metaphorical fashion to illustrate the concept that salvation comes through one man which is identical to the view that sin comes through Adam. The rhetoric of Paul's argument suggests the idea of 'one parallel to one'. It is affirmed in the textual evidences, 'one man's trespass . . . one man Jesus Christ' (v 15), 'one man's sin . . . one trespass' (v 16), 'one man's trespass . . . one man Jesus Christ' (v 17), 'one man's trespass . . . one man's act of righteousness' (v 18), and 'one man's disobedience . . . one man's obedience' (v 19). Choong (2008) failed to consider the rhetorical argument of Paul regarding the subject of salvation in the Letter to the Romans and imposed a theological idea on the biblical text. Choong (2008) has also mistaken the term 'image of God' to be present in 1 Corinthians 15:14; this term simply does not exist there, while the concept is also not part of the argument of Paul.

Choong suggested that pastors should be diligent in their learning of the word of God to resist the evil forces because they are leaders of the church and the glory of God (Choong 2008:23-28). Humans are created in the image of God, but sin has corrupted the 'created order' (Choong 2008:23). The image of God introduces the notion of the glory of God in Christ and humans: humans reflect the glory of God, and pastors who also bear this glory should testify to 'the Word', which is Christ, 'in word and character' to be effective in ministry (Col 3-4; Gl 5:22-23). It is on this note that the idea of 'Image-glory' emerged (Rm 3:23; 1 Cor 11:7; 2 Cor 3:18) (Choong 2008:25). Choong stated that the motif of 'Image-glory' helps pastors to be effective in leading the church with 'the goodness of divine law given to them for their goodness' (Eph 5:3-7) (Choong 2008:23).

It is agreed that the motif of 'Image-glory' has some bearing in the biblical context, but it is dissimilar to what Choong (2008) suggested. The motif of 'image of God' in Genesis 1:26 may be related to the glory of God because humans are the crowning artwork of the handiwork of God, just as a potter is proud of his pottery that has been made by his or her hands; as noted, Genesis 1:31 in particular, indicated that the making of humans was 'very good'. The rhetorical contexts of Genesis 1, Romans 3:23, 1 Corinthians 11:7, and 2 Corinthians 3:18 do in some ways relate to the glory of God, in that humans were created in the image or likeness of God and became the visual display of God. Similarly, human actions do reflect some aspects of God's qualities.

Rhetorically, the author of Genesis argues that humans were created in line with the format or pattern of God. This implies that humans are the fruits of God's labour and he is proud of them (Gn 1:31). Paul continued the discourse of the Old Testament motif, writing in Romans 3:23 that all humans need the salvation which is gained through Christ because they are not exhibiting the qualities of God, which would bring glory to God. In 1 Corinthians 11:7, Paul rhetorically argued that woman is the glory of man because woman was created for man (v 8-9), just as man is the glory of God because he was created in the image of God (v 7). In 2 Corinthians 3:18, Paul presented the rhetorical argument that humans reflect the qualities of God, as one who looks at the mirror and notices the changes. The term *μεταμορφούμεθα* ('being transformed') affirms that the reflection of God comprises the process of changes which took place in humans as they exhibited the characteristics of their creator. Sin is the resistance to that transformational change in humans.



All these points highlighted the relationship between God the creator and his created beings, humans. Choong (2008) however suggested that the pastors might obscure the glory of God and become ineffective in ministry. In fact, this applies to all humans, not being limited to pastors, and Choong (2008) might have stretched the meaning of 'Image-glory' exceedingly from the biblical context when applying the concept to the pastoral role. A pastoral model based on the exegesis of the motif of 'Image-glory' proposed by Choong (2008) would employ an inappropriate concept of צֶלֶם ('image') and דְּמָה ('likeness') in the biblical context, and will not do justice to the biblical text.

The exegetical fallacy committed by Choong (2008) is the lack of understanding the rhetorical context of the biblical literature, in other words, the persuasiveness of the biblical writing in unfolding the story.

The proposed pastoral model of Choong (2008) relies heavily on the theological concept of *Imago Dei* but not on the rhetorical exegesis of the biblical literature. Furthermore, *Imago Dei* may be a valuable theological motif for pastoral ministry, but a pastoral model based on this motif would be functional in nature, similar to 'pastoral care and counselling' models. It is different from a model based on the metaphor of the shepherd that provides a framework which allows the multi-faceted role of the shepherd to be exercised.

*2.1.2.5 Summary.* The above observation pertaining to the Christ-centred model focuses on models that locate Christ, who is the shepherd, at the centre, to regulate the function of the leadership role. The premise is the life and work of Jesus, especially

his shepherding role, and pastoral leaders should emulate the way Jesus shepherded his people. The shepherd image of Christ is nonetheless too narrow, and its meaning is restrictive to most of his messianic purpose. It leans toward the functional role of the pastoral office rather than to the biblical meaning of the shepherd metaphor, and it constructs a model that permits the meaning of the metaphor to be displayed. However, such models incline toward the therapeutic aspects of Jesus' shepherding role, and thus the Christ-centred model, though theologically based, convey a psychotherapeutic image of the shepherd metaphor. To counteract the excessively psychology-oriented model, one should rely on the principles that are derived from the shepherd image.

**2.1.3 Shepherd image model.** The majority of the pastoral and leadership models are based on the image of the shepherd in that they adopted the characteristics of the latter in their formulation. This section aims to observe and analyse the models that have been shaped by the shepherd image.

*2.1.3.1 Michael Youssef.* In 'The Leadership Style of Jesus', Youssef inferred that to be a leader is to be a shepherd (Youssef 1986:28). This model of leadership is based on the understanding of Jesus as 'the Good Shepherd' (Jn 10:14-15) (Youssef 1986:27-28).<sup>7</sup> The most prominent characteristic of a good shepherd is that the shepherd knows his sheep and cares for them, which is motivated by his love for people

---

<sup>7</sup> The theme of Jesus as 'the Good Shepherd' in Jn 10:14-15 will be dealt with exegetically in the section LITERATURE ON THE NEW TESTAMENT'S INFLUENCE ON THE SHEPHERD METAPHOR of this chapter.

(Youssef 1986:29). This love is demonstrated in action rather than intangible objectives (Youssef 1986:30).

The shepherd-leader model of Youssef is one where the former leads with the needs of the people at the forefront; this is illustrated in three ways. First, the shepherd-leader must stand before the sheep to protect them and secure their safety, even laying down his life (Youssef 1986:30). Second, such a leader must feed the sheep with 'greener pastures' and provide a place of rest from 'turbulence, pressures, and factions' (Youssef 1986:31). This peaceful environment is accompanied by the presence of the shepherd-leader, just as the statement 'Jesus is *Emmanuel*, meaning "God with us"', signifies his presence with us (Youssef 1986:32). Third, the shepherd-leader must lead with 'visionary qualities', which entails a plan of action in leading the people of God (Youssef 1986:32). This is not a rash decision but, rather, thoughtful planning with the courage to take risks in departing from the bonds of custom for the well-being of the people (Youssef 1986:33-34). All these shepherding responsibilities assure the people that the shepherd-leader is truly their shepherd who leads and knows them. This model of shepherd leadership demands the commitment of the leader to lead the people with the holistic well-being of their lives as a priority, in every major or minor aspect (Youssef 1986:36).

The model by Youssef is one of Christian leadership that is seemingly based on the leadership style of Jesus. Although shepherd leadership is part of his leadership style, it is not the only component. The shepherd leadership of Youssef is simplistic in nature. Some of the qualities of leadership appear to be aligned with the shepherd image, such as custom-breaking. Shepherds should put human needs above human customs to

embody caring, which is part of their shepherding responsibility. This shepherding act needs explanation.

Human customs may be ordained by God while human needs may gravitate towards self. Focusing on human needs may not befit the shepherding role in the biblical sense, though a shepherd should bear in mind the needs of the flock. The drawback of Youssef's leadership model is the lack of biblical textual evidence to substantiate the notion. Therefore, it appears to be an imposition of a shepherd-leadership ideology, rather than a biblical concept of shepherd-leadership based on the shepherd metaphor.

*2.1.3.2 Ervin F Henkelmann.* This model of shepherd-leadership is focused on the role of a teacher and is based on Psalm 23. The central importance of the shepherd-leader is that he or she exhibits love to the flock, which requires 'right attitude and the acquired skill' (Henkelmann 1993:8-9). The essence of this shepherd-leader model focuses on the teaching and caring responsibilities of the shepherd image, and it demands devotion to the teaching task and care for the needs of the sheep (Henkelmann 1993:19). But the primary role of a shepherd-leader, according to Henkelmann, is to teach the scriptural teachings of God, which are of utmost importance to the faith community, so that through the imparting of such knowledge, the church may find worship meaningful (Henkelmann 1993:20-25).

The teaching responsibility of a shepherd-leader entails the development of the sheep's relationship with God, which requires a focused objective in achieving this end (Henkelmann 1993:26). The commitment is the willingness to serve the sheep, in order to foster spiritual vitality in them and courageous belief in God to engage their troubles

in life (Henkelmann 1993:30-33). It is therefore important that the shepherd-leader must maintain a right relationship with God through the scriptures in order to be effective in the task (Henkelmann 1993:33-35). One should also note that Henkelmann highlighted the shepherding task that should be executed competently and excellently (Henkelmann 1993:35).

The shepherd-leader, however, must lead with compassion and gentleness; these characteristics are the keys to the success of such leadership (Henkelmann 1993:37-50). As a teacher, the shepherd-leader must guide the sheep to develop their relationship with God through serving them; thus, a servant attitude is a critical factor in caring for the sheep. The sheep will be influenced by the shepherd-leader, according to Henkelmann, and the hand of the shepherd will lead the sheep to feed on the pasture, especially to protect them from wrong teachings, and relate to them in a personal manner (Henkelmann 1993:62-69, 76). However, shepherd-leaders must recognise that God is the owner of the sheep, and that they are assigned to lead the flock of God (Henkelmann 1993:62-66).

The leadership model of Henkelmann is based on the functionality of the shepherd image, rather than the role in relation to the leadership position and the followers. It is agreed that the responsibilities of leading, caring, and feeding are evident in this model. The biblical basis is Psalm 23, together with the interpretation that Jesus is the 'Good Shepherd', while Henkelmann (1993) relied on how Jesus responded to the people in the Gospels to formulate the principles of leading, feeding, and caring that should be applied by the shepherd-leadership. This approach, however, seems to impose the shepherd image onto the leadership model, rather than through undertaking analysis of

the metaphor of the shepherd exhibited in the encounter of Jesus with the people. However, Psalm 23 is still useful in formulating the pastoral leadership model.

*2.1.3.3 Allen Nauss.* In 1995, Nauss published an article comparing different leadership styles and how they are effectively used in varied congregations. The basis is apparently the view of Jesus as 'the good shepherd' indicated in John 10:14 and the Lord's commission of Peter in 1 Peter 5:2 to 'tend the flock of God' (Nauss 1995:115).

The traditionally rendered meaning of 'pastor' as 'shepherd' becomes the backbone of the article (Nauss 1995:115). The author observed that there are three theories of leadership used among pastoral leaders (Nauss 1995:115-116): (1) The influence of individual or positional power leads to the notion that 'leaders are born, not made'. (2) The effectiveness of a leader depends on 'personality characteristics' which encompass 'love and compassion'. (3) The ability and skill of a leader reflected in her or his behaviour in various circumstances often oscillated between 'directive and participative' styles of leadership. Churches are receptive to the model of 'participative' leadership. It is displayed through the service of a pastoral leader who is perceived as 'shepherd'; this makes the shepherd metaphor the basis of the model (Nauss 1995:116). Nauss stated that the leadership skills currently used in the secular setting comprise a 'task- and relations-orientation', while in contrast with a 'directive or permissive' leadership style, the latter is preferred (Nauss 1995:116-117).

The study of leadership by Nauss extends to situational leadership which is influenced by 'power . . . , trait, or behaviour', and how these are used in churches of different sizes (Nauss 1995:117-119). The method used is quantitative research. The result

demonstrates that directive and participative leadership is more effective in all church sizes (Nauss 1995:126).

The model of pastoral leadership advocated by Nauss (1995) is valuable to pastoral leadership, for the above-mentioned reason. The drawback of the model is that its relation to the shepherd metaphor is negligible, with the exception of the reference to John 10 that depicted Jesus as ‘the good shepherd’ and 1 Peter 5:2 that stated the commission of Peter to shepherd the church. Furthermore, the model is not derived from exegesis. It is based on the notion of the shepherd that was used in the term ‘pastor’ as the premise of the research, and it lacks the full contextual meaning of the shepherd metaphor in the biblical contexts of John 10 and 1 Peter 5.

‘Directive’ and ‘participative’ leadership have been used in secular settings, though they can also be used in the church. The weakness of the shepherding image, owing to a lack of exegesis, does not warrant that the proposed model of pastoral leadership is rooted in the biblical metaphor of the shepherd. Therefore, the relation to this metaphor is weak and vague.

*2.1.3.4 Lynn Anderson.* In *They Smell Like Sheep*, Anderson advocated a pastoral leadership model that is biblically based on the shepherd metaphor and one that can be identified with the sheep (Anderson 1997:1-3). The aim of the book is to ‘equip’ the shepherd-leader with the skills required to lead the people and be among them (Anderson 1997:1, 4).

Anderson outlined the roles of the shepherd-leader in history through the elders in the early church, Jesus as shepherd, and the Apostles (Anderson 1997). The former is observed through the role of the elders in the church, while the second concentrates on the figure of Jesus as shepherd, the main one that many New Testament references are based on. Anderson relied on Luke 15:3-5 to advocate that the shepherd-leader is one who will search for the lost sheep that wander away from the sheepfold (Anderson 1997). The shepherd-leader will find the lost sheep because he knows the sheep and they know him. The elders in the early church were referred to as 'shepherds', derived from the pages of the Old and New Testaments pertaining to the shepherd metaphor (Anderson 1997:11-12). Beginning with God as shepherd watching over the people of Israel, the caring shepherd-leader watched over the 'sheep of his pasture' (Anderson 1997:1). Later, the shepherding role was vested in the priests, prophets, and kings and they were supposed to perform the duties of the shepherd, just as God had done (Anderson 1997:13).

Other leaders among the people of Israel were also considered shepherds, regardless of whether they were good or bad ones (Anderson 1997:13). It is evident in the history of Israel that the success of this nation relied on the shepherds to lead responsibly; otherwise, the nation would collapse (Anderson 1997:14). Therefore, the prophetic warning against the shepherds of Israel speaks relevantly to the shepherd-leaders in contemporary churches, that they should be responsible shepherds to their people, just as the priests, prophets, and kings were to their people (Anderson 1997:15).

The basis of Jesus as shepherd is the Old Testament image of the coming shepherd promised by God in Ezekiel 34:23-24 (Anderson 1997:15). Just as in Luke 15:5-6, the



shepherd searched for the lost sheep; likewise, Jesus left heaven and came to earth to be a shepherd seeking the people painstakingly (Anderson 1997:15). The common imagery is that of sheep straying behind and wandering away from the shepherd. However, they will be able to find him if an intimate relationship has been developed through the shepherding of caring and feeding, so that the sheep will recognise the summoning voice of the shepherd (Anderson 1997:16-17). Thus, according to Anderson, Jesus is the 'Chief Shepherd is our model' and all shepherd-leader images should align with the said model (Anderson 1997:17).

The Apostles as shepherds, according to Anderson, are successors of Jesus as shepherd, the biblical references being John 21:16-17 and 17:18, the commission of Peter by Jesus (Anderson 1997:18). Anderson advocated that the leadership of our contemporary church should be shepherds that take their cue from the shepherding image of the Apostles as indicated in Acts 20:28 (Anderson 1997:18). Particularly, the endorsement of the shepherding role of the elders in 1 Peter 5:2-4 is not intended to impress the people about them, rather to convey a commitment to shepherd the people of the faith community (Anderson 1997:18-19).

The importance of the leadership model advocated by Anderson is the relationship between the shepherd and sheep that orbits around the aforementioned responsibilities of 'protecting', 'caring', 'feeding', and 'leading' (Anderson 1997:19-20). It is this fashion of leadership model that the modern shepherd-leader in the church should emulate. This 'relational basis' indicated by Anderson involves the qualities of 'availability, commitment, and trust'; it is the responsibility of the shepherd-leader to exhibit these (Anderson 1997:23-26). Such qualities are in contrast to the 'distorted

leadership models' that are exhibited by the unconcerned 'hired hands', task-driven 'cowboy', legalistic 'sheriff', time-conscious 'pop-manager'<sup>8</sup>, and 'CEO' in the ivory tower (Anderson 1997:29-35). These models do not reflect the shepherding responsibilities discussed, which points to the difference from the shepherd-leader proposed by Anderson. The objective of the shepherd-leader is to foster growth in the spirituality of people that some may call the term 'equipping' (Anderson 1997:84), which is aligned with the shepherd image of feeding.

This model is seemingly based on the shepherd image in the New Testament such as the elders, Jesus, and the Apostles, who comprise valid examples of the shepherd-leaders. However, most of the biblical references, with the exception of 1 Peter 5:2-3, do not contain the metaphor of the shepherd or the metaphorical language that could be justified as the biblical basis for the said metaphor. A metaphor must be derived from the analysis of the literary text and must not be based on assumptions stemming from the shepherd image in another biblical text. The latter is an imposition of the shepherd metaphor's connotations on a text when the literary meaning of the text concerned does not contain that meaning. The shepherd-leader model of Anderson is flawed by the imposition of the shepherd metaphor, and the assertion that the four responsibilities discussed earlier are based on the principles of the shepherding ideology, not biblical shepherd metaphor.

*2.1.3.5 Flora Slosson Wuellner.* The shepherd model proposed by Wuellner (1998) is designed for Christian leaders who are shepherds of the people, where the basis of

---

<sup>8</sup> According to Anderson, 'pop-manager' refers to a manager who looks for shortcut in managing 'at the "speed of change"' (Anderson 1997:34).

shepherding is Jesus. Wuellner makes the obvious point that the metaphor of the shepherd is found in the Bible and is commonly used among Christians (Wuellner 1998:11). It is applicable to anyone who is in a leadership position, regardless of gender, and it is 'an acceptable and understood symbol for a care-giving religious leaders' [*sic*] (Wuellner 1998:11-12). Wuellner proposed that Christian leaders should dedicate some time to learning under Jesus, the shepherd, and being refreshed by the 'living vine of Christ' (Wuellner 1998:12). Their refreshment comes from being fed by Jesus the shepherd; they will subsequently perform the shepherding role responsibly for their followers (Wuellner 1998:12-13). The feeding of the shepherd-leader by Jesus the great shepherd is carried out through a friendly relationship and performed through a positive and loving environment (Wuellner 1998:14). According to Wuellner, the 'spiritual' and 'emotional' aspects of shepherd leadership depend on the relationship between the sheep and the shepherd (Wuellner 1998:14). This relationship is based on the resurrection of Jesus (Mt 28:20; Lk 24:15, 39, 49, 50; Jn 20:11, 16, 19, 20; 21:13, 15) (Wuellner 1998:17-188).

The model proposed by Wuellner (1998) is certainly based on the shepherd metaphor, specifically that of Jesus. The responsibilities of feeding and caring are prominent in the model. The principles of shepherding described by Wuellner (1998) are appropriate to the shepherding role of a leader, but the biblical bases suggested are not contextually appropriate. The biblical references (Mt 28:20; Lk 24:15, 39, 49, 50; Jn 20:11, 16, 19, 20; 21:13, 15) concerned the appearance of Jesus after his resurrection; the central point of the discourse was to bear witness to this reality that also gave his followers the confidence that their leader was not dead. The only direct commission to the followers is what is popularly understood as the great commission in Matthew

28:20. The other scriptural references do not deal with the spiritual and emotional aspects of the shepherd-leader. Shepherding principles drawn from these scriptures might not correspond with the contextual meaning. The shepherding image of the leader was apparently forced into the model using the frame of the said image; therefore, it is biblically unwarranted.

*2.1.3.6 Scott Cormode.* While Christian leadership takes many forms, Cormode (2002) argued for three different models for use: builder, shepherd, and gardener models. This model preferred the shepherding image to the managerial leadership style of some larger churches, since it depicts the humility of a leader (Cormode 2002:70). A leader is perceived as one sent by God, who possesses ‘a vision for mission, a heart for people, and an ability to get things done’ (Cormode 2002:72). However, Cormode argued that the stereotyped leadership impressed on the minds of modern leaders frustrates a meaningful perception of leadership in the Christian community (Cormode 2002:73). The three forms of leadership model provide a structure of leadership that involves leaders in different formats to build the congregation. The ‘builder’ resolves problems and makes decisions; the ‘shepherd’ enables the congregation to encounter challenges at both personal and community level; while the ‘gardener’ fosters among Christians a spiritually vitalised culture (Cormode 2002:73). All these layers collaborate for a better ministry (Cormode 2002:73-74).

Based on the leadership model, the ‘shepherd’ enables the people to determine the direction of the congregation, whereas the ‘builder’ knows the direction and decides on the procedures to fulfil it (Cormode 2002:79). Operationally, the ‘shepherd’ will foster a good relationship with all the people (Cormode 2002:79). Cormode evoked the biblical

examples of Jesus' claim of laying down his life for people, rescuing the wandering people, his conversation with the outcast Samaritan woman, and the washing of the disciples' feet, which are all exemplary models to emulate (Cormode 2002:80). The 'shepherd' model is preferred; perhaps it accentuates the 'participatory' approach of government, and enables the congregation to succeed in proceeding to the direction established by the latter (Cormode 2002:80). Unlike the 'builder' model, the 'shepherd' model seeks people who possess suitable characteristics, and provides training to equip them for mission; however, it recognises that all people are part of the community (Cormode 2002:80).

Cormode asserted that both the 'builder' and the 'shepherd' models have been made insignificant by the changes which have occurred in 'churches and seminaries' (Cormode 2002:81). The changes have been labelled as 'ambiguous' and 'adaptive', where the former refers to 'unclear goals' presented to the congregation that should have been clarified (Cormode 2002:81-82), and the latter refers to adopting different approaches to deal with new challenges, in order to obtain resolution. However, distress arises in the process of meeting these challenges (Cormode 2002:85-87). According to Cormode, the 'adaptive change' and 'shepherd' model are in disagreement (Cormode 2002:87). But Cormode's multi-layered leadership model contains multiple disparate leadership models at different structural layers, 'organizational, interpersonal, and theological', which collaborate for the benefit of the congregation (Cormode 2002:104).

The study of the 'multi-layered leadership' advocated by Cormode (2002) is a valuable contribution to the Christian community in that different models deal with different

aspects of the needs of the congregation. It is a comprehensive approach for leading the people and it is suitable for managing a diverse Christian community. Nonetheless, the lack of scriptural support to elucidate the meaning of the biblical shepherd image, with the exception of a brief mention of Jesus' example, has portrayed the model to offer no more than a secular management approach. While the 'shepherd' model should enable the people to proceed in the direction decided upon by the congregation, this component is a fraction of the metaphorical meaning of the shepherd image. The relationship between the shepherd image and the 'shepherd' model is dislocated by the lack of scriptural support, and the reason, perhaps, is that it is founded on the presumptive idea of the shepherd image of Jesus without a strong analysis of its metaphorical meaning. The model of Cormode (2002) is useful, but the basis of the shepherd metaphor requires more scriptural evidences to substantiate.

*2.1.3.7 John Stott.* One of the most renowned theologians of the twentieth century, John Stott (2002), has also contributed to the subject of leadership. In *Basic Christian Leadership*, Stott (2002) utilised 1 Corinthians 1-4 as the basis of pastoral leadership. However, it is not based on the shepherd metaphor. The premise of this leadership is that it is a shepherd-leader model. Stott began with the description of the Corinthian church to paint the scenario or context of the leadership teaching (1 Cor 1:1-17). Stott believed that the leadership style of Christ is servant leadership, and therefore it operates through weakness, though it is not a shepherd image per se (1 Cor 1:1-8; 2:5) (Stott 2002:93).

Stott (2002) outlined the exegetical analysis of pastoral leadership in 1 Corinthians 1-4:  
(a) The importance of studying the scriptures with the help of the Holy Spirit is essential

to lead the church (1 Cor 2:6-16) (Stott 2002:93). (b) The biblical understanding of the Christian church is important to leaders, and their relationship with the Trinity reinforces the idea of how leaders lead the church (1 Cor 3) (Stott 2002:93). (c) The role of pastoral leadership described in 1 Corinthians 4 includes ‘servants of Christ (4:1)’, ‘stewards of revelation (4:1-2)’, ‘scum of the earth (4:8-13)’, and ‘fathers of the church family (4:14-21)’ (Stott 2002:100, 103, 105, 109). The model of pastoral leadership advocated by Stott (2002) may be incorporated into the shepherd image through the servant leadership model, though it is not based on the metaphor. The servant-leader model does align with the metaphor of the shepherd in the four basic responsibilities of leading, providing, feeding, and caring.

The model proposed by Stott (2002) is valuable to the leadership of the church; however, to reiterate, it is not founded on the metaphor of the shepherd. The principles of leadership are derived from the leadership of Paul regarding the Corinthian Christians, but not necessarily from the given metaphor. It is an imposition of the said metaphor on the idea of Christian leadership, and therefore, for Stott, Paul is presumably performing a shepherding duty (duties), which the context does not indicate. This proposal for a pastoral leadership model appears to be one based on servant leadership, rather than shepherd leadership, though they are related to some extent.

*2.1.3.8 Blaine McCormick and David Davenport.* According to McCormick and Davenport, a leader is both a ‘servant’ and ‘soldier’, and this ideology stems from Psalm 23 (McCormick & Davenport 2003:1). These two images are not considered as ‘contradictory’; rather, they are embraced within the image of shepherd leadership.

McCormick and Davenport contend that the 'gentle' shepherd image is 'inadequate' and perhaps 'misguided'; the 'life of a leader' is well portrayed in the image of the shepherd, and this image is the basis of shepherd leadership, which is grounded in Psalm 23 (McCormick & Davenport 2003:1-2). In the Psalm, David was a shepherd. McCormick and Davenport emphasise that shepherding is not as romanticized as portrayed in our contemporary world, it is a 'dangerous, demanding, round-the-clock kind of job', as is evident in the shepherding role of David (McCormick & Davenport 2003:2).

The responsibility of shepherding was subject to changes under the impact of the Industrial Revolution, and it is deemed unsuitable to care for parishioners (McCormick & Davenport 2003:4). Thus, it requires a new leadership model that does not retreat to the past. To McCormick and Davenport, this model is evident in Psalm 23 where the image of shepherding the flock has been conspicuously described (McCormick & Davenport 2003:5).

The ideology of shepherd leadership, though devoid of stratified authority, is to be a leader among the people and 'serve as a role model' (McCormick & Davenport 2003:5). It is not simply a responsibility but a lifestyle, and includes 'thinking', 'doing', and 'being' (McCormick & Davenport 2003:5). A shepherd-leader must think about the future of the people with a plan to guide them through the obstacles to reach their destination (McCormick & Davenport 2003:5-6). However, the leader must recognise that the task of leading the people to the destination, though often she or he is doing it alone, is one of collaborating with other people, which implies that the leader must also take care of the needs of the community (McCormick & Davenport 2003:6). A viable



approach is to provide a learning environment with the presence of the leader to resolve problems and satisfy the needs of the people in order to enhance their progress (McCormick & Davenport 2003:7). It is not the responsibility of the shepherd-leader to eradicate all the obstacles of the people, but to resolve these with them (McCormick & Davenport 2003:7). This will benefit both the leader and the followers, and requires foresight from the shepherd-leader who lives as a leader and a role model (McCormick & Davenport 2003:7).

McCormick and Davenport (2003) have also outlined the shepherding principles. The shepherd-leader should lead the people with 'compassion' and 'justice' to the 'right path' because we are all humans who are not perfect in any respect (McCormick & Davenport 2003:20-39). It is the responsibility of the shepherd-leader to establish 'boundaries', so that members will not stray away from the group (McCormick & Davenport 2003:37-38). In this respect, topology is the knowledge that a shepherd-leader should acquire in order to lead the people to their destination. All strategic planning, foresight, and insight are necessary to bring the people through a long journey (McCormick & Davenport 2003:42-47). In this journey, the presence of the shepherd-leader is paramount for the security of the followers. The leader must be watchful for troubles that are encountered on the way at the community level and be attentive to needs at the individual level (McCormick & Davenport 2003:50-56). Consequently, this requires care and sensitivity to the needs at 'macro' and 'micro' levels, in order to be effective as a shepherd-leader.

Using the right tools is critical to good shepherd leadership (McCormick & Davenport 2003:60-65). The shepherd-leader must be skilful to manage conflict among the people,

the objective being to convert the negative conflict into positive energy in the community (McCormick & Davenport 2003:70-86). The stability of the communal life seems to depend on the skill of the shepherd-leader in handling conflicts. Apart from dealing with these, the leader must feed the people, so that they will be able to proceed with the journey (McCormick & Davenport 2003:90-96).

To lead the people to their destination through a long journey requires a 'positive vision' that is clearly presented; however, it must be 'realistic' in nature to be trustworthy (McCormick & Davenport 2003:100-107). But their reciprocating to shepherding authority demonstrates the confidence of the people in their shepherd-leader and the inclination to follow instructions given to them (McCormick & Davenport 2003:110-117). The term 'loyalty' is appropriately used to describe the response of the followers, as they see the dependability of their leader; they are filled with gratitude that is displayed in their allegiance.

McCormick and Davenport (2003) claim that their model builds on the principles derived from Psalm 23. Many of these indeed come from the Psalm of David, but there are a few that have been presupposed on the image of the shepherd. First, thinking ability is an important quality of a leader, but it is unwarranted in Psalm 23. The Psalm shows that God provided pastures and waters to feed David, his sheep, so that his soul would be restored.

Second, in terms of leading 'on right paths', this concept is presented with a meaning that differs slightly from the contextual meaning of Psalm 23. Verse 3 describes God as shepherd, who will lead David in a righteous route, not in the sense of a right way in

contrast to a wrong one. The purpose described at the end of verse 3 ‘for the purpose of his name’ (למען שמו) explains that the pathway is a lifestyle of righteousness, and it is for the name of God.

Third, this model requires the leader to handle conflicts among followers, a characteristic that is unfounded in the psalm. Rhetorically, the Psalm describes God as the shepherd who led David by providing food, caring for his entire being, protecting him from dangers, securing him with his shepherd staff, and accompanying him during the many days to come. The response of David as a sheep is to be faithful and loyal to the shepherd. It may be arguable that verse 5 in preparing ‘a table before me in the presence of my enemies’ speaks of resolving conflicts with David’s enemies. However, the rhetoric of the remaining verse, 5, suggests that God blessed David despite the schemes of the enemies who plotted against him, which indicates that the feast God prepared for him is in protest against David’s enemies.

Fourth, the fact that the leader should have ‘positive vision’ is critical in leading people, but it is unwarranted in the psalm. The latter is a reflective response to what God had done for David: it describes the presence of God who has accompanied him through many dire situations, and will continue to be with him. To argue that leading to pastures and waters requires knowing the terrains of the forest and wilderness, as well as having a ‘positive vision’, may have missed the rhetorical meaning of verse 2. The verse speaks about God providing supplies to feed and nourish the soul of David; this does not require an ultimate destination, as they are nomads.

Although the shepherd-leader may move toward the direction where the pastures and waters are to be found, the visionary ability of the shepherd advocated by McCormick and Davenport (2003) is apparently an imposition of a business concept that is non-existent in Psalm 23. Therefore, it is similar to many other models of shepherd-leadership that have claimed to be supported by Psalm 23 but have merely commingled with ideology beyond the biblical context.

*2.1.3.9 Aubrey Malphurs.* A Malphurs (2003) has been a prolific writer on the topic of Christian leadership. In his book, *Being Leaders*, Malphurs (2003) outlined the role of a Christian leader. His objective is to help leaders to define Christian leadership from the scriptures and his personal research, and to inspire them to reflect on the topic or contemplate on the significance of leadership (Malphurs 2003:10). The central concept of the role of a leader is that of the image of a shepherd to care (1 Pt 5:2), protect (Ac 20:28; Tt 1:9), teach (1 Tm 5:17; Ac 8:4-5) and lead the people (Malphurs 2003:26-28). One of the most prominent images used in the scriptures is the role of a servant 'with credibility and capabilities', who aspires to persuade the people to do what God has instructed them (Malphurs 2003:32-33). Servant leadership must operate through caring, protecting, teaching, and leading the people, which constitute the heart attitude of a Christian leader. The heart of a servant leader is therefore to love the people (Malphurs 2003:34).

Malphurs (2003) outlined many images of leadership that are based on the [fourfold] responsibility of the shepherd to care, protect, teach, and lead. However, Malphurs argued against the view that the primary role of pastoral leadership is to provide pastoral care to the people (Malphurs 2003:176). He stated that the shepherd image

presented in the Old and New Testaments favours the image of leadership, not 'pastoral care' (Malphurs 2003:176). The shepherd image of leadership in the biblical contexts includes the governors and leaders of the political arena (2 Sm 7:7; Is 44:28; Jr 25:34-38; Ezk 34:1-4) (Malphurs 2003:176-177). An example in the Old Testament is that of David who was the leader of a nation, a shepherd among the people of Israel (Ps 78:70-72) (Malphurs 2003:177).

In the New Testament, the figure of Jesus is perceived as a shepherd (Jn 10:1-6, 27); later, Luke (Ac 20:28-29) and Peter (1 Pt 5:1-5) were included in the role of shepherd to the local church as a 'protector, overseer, and example to the flock' (Malphurs 2003:177). A twist in the leadership role of the shepherd image is recorded in Acts 6:1-7 where the needs of the widows were neglected, and the church leaders committed themselves to prayer and resolved with practical action to meet such needs (Malphurs 2003:177). Malphurs, on more than one occasion, averred that pastoral care is not the primary role of the shepherd-leader because a congregation may be too big for one person to care for (Malphurs 2003:177). An example is the great commission in Matthew 28:19-20 with which not only the pastors should comply, but also all Christians (Malphurs 2003:177). However, this does not negate the importance of pastoral care; rather, the most important role of a leader is to lead.

The mode of leadership advocated by Malphurs (2003) employs the image of the shepherd, primarily depicted to lead the people. Although it is true that the term 'leadership', according to Malphurs (2003), should be replaced by 'shepherd', the shepherd image is not aligned with every type of leadership outlined in his book. It is more appropriate to replace the term 'leadership' with 'shepherd' in those leadership

models that depict shepherding characteristics, but not in those that do not. Malphurs' (2003) model of leadership is aligned with the preliminary meaning of the shepherd metaphor in the Old Testament; however, the fourfold shepherding responsibilities mentioned must be understood as of equal importance.

*2.1.3.10 Robert Banks and Bernice M Ledbetter.* In *Reviewing Leadership*, Banks and Ledbetter observed the elements that affect the shaping of leadership, such as 'culture, timing, and events' that are embedded in the context of one's growing period and 'faith' (Banks & Ledbetter 2004:9). It is true that past experiences help one to be prepared for what comes ahead or the route to take, and those experiences will have buttressed the shaping of the 'culture', the 'timing' which arises, the participation in the 'events', and the faith that one holds. Banks and Ledbetter placed their focus on the concept of Jesus as the shepherd, and from that image derived what they term an 'effective and comprehensive biblical theology of leadership' (Banks & Ledbetter 2004:93). It is from the shepherd figure of Jesus that one should learn to be a shepherd-leader (Banks & Ledbetter 2004:79). Hence this is a shepherd-leader model.

The model derived by Banks and Ledbetter (2004) is one of leadership in the general sense, touching on the idea of Jesus as the shepherd. It relates to the shepherd metaphor, but only to a minimal degree, particularly the shepherd-maker role suggested by Banks and Ledbetter (2004). The shepherd-maker role according to Banks and Ledbetter, 'Jesus was the recruiter and empowerer; shared life as the prime curriculum; formed a team with a common life and goal; enabled others to find meaning, equality, enthusiasm, and growth; and shared risks, a future, and power' (Banks & Ledbetter 2004:79).

The shepherd image of Jesus in relation to the leadership noted by Banks and Ledbetter (2004) is perhaps an imposition of the qualities of the shepherd on the leadership model, and the 'shepherd-maker' is virtually unfounded in the scriptures. Even if one relates the idea of 'shepherd-maker' to God in the Old Testament since God had raised many shepherds of Israel, the socio-historical context proves the idea to be different from that which Banks and Ledbetter (2004) have suggested. However, the Apostles did lead the people as shepherds in a fashion seemingly similar to the exemplified life of Jesus.

*2.1.3.11 William Bee Donelson, Jr.* In 2004, Donelson wrote a doctoral dissertation on the topic of 'shepherd leadership' to determine whether a pastoral model that is based on the shepherd metaphor would be suitable for leadership in the church. Donelson explored the topic in terms of three aspects: 'the nature and history of the shepherd metaphor, the organic nature of the Church, and the nature of the required unique relationship between the two' (Donelson 2004:1). The outcome would lay the foundation for a pastoral and leadership model, the focus being placed on the shepherd metaphor (Donelson 2004:1-2). The groundwork of this research was intended to explore the qualities of the shepherd metaphor exhibited in the Old and New Testaments and use these qualities as a platform to formulate a model of leadership (Donelson 2004:3). The scope of study in this dissertation concerns the analysis of the shepherds as leaders in the historical setting of the biblical materials (Donelson 2004:3).

Donelson stated that the church was in need of an appropriate leadership model that is based on the shepherd metaphor (Donelson 2004:4). In his research, many models and their characteristics have been reviewed. These are 'mechanistic/organic', 'CEO leadership', 'Greenleaf's CEO servant-leader', 'transactional/transformational leadership', and 'biblical church' (Donelson 2004:11-18). The characteristics of leadership observed in this research are 'charismatic leadership or idealized influence', 'accountability/responsibility', 'authority', 'character', 'courage', 'credibility', 'ethics/values', 'identity', 'influence', 'trust', 'inspirational/motivation', 'intellectual stimulation', and 'individualized consideration' (Donelson 2004:18-56). The research has adopted 'an analogy of faith, literal, historical-grammatical method of hermeneutics' to the study of the biblical materials, particularly as regards the shepherd image (Donelson 2004:57). It begins with the shepherd image of God portrayed through the various eras in the literature of the Old and New Testaments (Donelson 2004:59-108). The objective is the formulation of a shepherd model of leadership based on the scriptures (Donelson 2004:109). In comparison, the research of Donelson is more detailed and comprehensive than the study by McCormick (2004).

Donelson's research (2004) is commendable for its detailed study of leadership from the social scientific perspective and that of the biblical materials. It is, however, similar to the approach of McCormick (2004) that is based on a social scientific theory of leadership as the foundation, and examines how the shepherd metaphor corresponds with it, from which a 'Shepherd-Leadership Model' should result (Donelson 2004:142-143). The study of the biblical shepherd image is somewhat comprehensive in approach, but nevertheless does not depict the significance of its metaphorical meaning in the scriptures.



There are also a few concerns over the use of scriptural texts in the study of the shepherd metaphor. The relationship implied between the Levitical instruction 'love your neighbour as yourself' and 'shepherding', by pointing to the cognate terms for 'shepherd' and 'neighbour' in Hebrew, is overly exaggerative in meaning. The Hebrew רעה could mean 'tend', 'evil', 'friend', and 'companion' (Holladay 1988:342-343). To translate this as 'neighbour' and derive principles of shepherd leadership without consulting the biblical context is inappropriate linguistically. Hebrew words have a root stem and their declension is based on grammatical cases. But the literary context determines the denotation of the Hebrew word.

Most of the biblical textual arguments have established the existence of the notion of the shepherd embedded in church leadership but did not discuss the significance of the metaphorical meaning of the shepherd image found in the biblical fabrics. Some biblical texts are not related to the shepherd metaphor: for example, Exodus 32-34 is in the context of Moses struggling with the Israelites, and to relate this to shepherding would require some explanation. It assumes that since Moses was a shepherd chosen to be a leader, the passage in Exodus 32-34 depicts the shepherd leader model, but without proceeding through a proper hermeneutical analysis, which would be an imposition of the shepherd metaphor. As Donelson (2004) adopted a 'literal' and 'historical-grammatical method of hermeneutics', he has unintentionally ignored the literary significance of the metaphorical language, and his study of the biblical texts is simply a statement of facts. Thus, the exegesis of the biblical texts appears to be weak.

To reiterate: the disadvantage of this research is the imposition of the shepherd metaphor on a foundation based on a social scientific theory of leadership rather than on the contextual meaning of the biblical texts. In doing so, the significance of the references to the biblical shepherd found in the Old and New Testaments has become the result of proof-texting instead of exegetical analysis. Accordingly, this weakens the scriptural support of the leadership model.

*2.1.3.12 Kevin Leman and William Pentak.* The shepherd leadership advocated by Leman and Pentak (2004) is based on the way the shepherd deals with the flock, and transitions to a discussion of helping Christian leaders to lead the people. It concerns the functional responsibilities of the shepherd, rather than a model based on the shepherd. These functions could be incorporated into the shepherd model. The obvious function of the shepherd according to Leman and Pentak (2004) is leading, in other words, the shepherding responsibility is to lead the flock. Leman and Pentak (2004) specified that the shepherd should know how to manage the flock and lead its members forward to the direction in which they should go.

Leman and Pentak illustrated the shepherding model through a consideration of knowing the flock, especially concerning their well-being, which comes about through spending quality time with people, accompanying them through various circumstances (Leman & Pentak 2004:15-28). This quality time should help the shepherd-leader to understand the character of the followers in order to place them in the appropriate sheepfold (Leman & Pentak 2004:28-40). Knowing the character of one's followers will help to build trust with them, and this trust will enable the shepherd-leader to expect 'high standards of performance' with a clear depiction of 'values' and 'mission'. In

doing so, the direction of the group is specific and the 'personal' engagement of the shepherd-leader fosters the trust between the leader and the group. The people follow their trusted leader and they know their destination as they proceed on their journey (Leman & Pentak 2004:41-51).

To enable the people to continue on the prescribed journey, the shepherd-leader must ensure the 'pasture' is 'a safe place' for them to feed on, by means of shifting them around, so that the pastures can be cultivated to supply the necessary nutrition for them. The shepherd-leader should conduct transparent communication with the people and reside within sight of them, to assure their safety (Leman & Pentak 2004:53-66). The shepherd-leader must lead with his staff and know the direction they are to take, which is only possible if the leader is present with the followers. It is essential to encourage the people to continue in action within the established 'boundaries', though with some 'freedom of movement', along a clear direction.

When the people encounter problems, the shepherd-leader should protect them; however, the leader should also reassure them by exercising compassion (Leman & Pentak 2004:67-79). The staffs are also for 'correction', which is an approach that perceives discipline as a teaching opportunity and requires the monitoring of the progress of the followers (Leman & Pentak 2004:81-95). The key to successful shepherd leadership is to care for the people, who follow that which also motivates the leader to spend, and invest, time with them (Leman & Pentak 2004:102, 106). Leman and Pentak emphasised that leadership is a 'lifestyle, not a technique', which involves the life of the shepherd-leader and the people (Leman & Pentak 2004:109-114). Thus, a shepherd's heart to care for the people is critical to the success of a leader.

The model of shepherd leadership outlined by Leman and Pentak (2004) has indeed elucidated the responsibility of the shepherd undertaken by a leader. But the impression apparently equates the task of the leader with the functions of the shepherd, and the role of the shepherd is ambiguously defined. An example that depicts the flaw in the model is the notion of the 'shape of your sheep'. It is desirable for the shepherd-leader to know the people for the purpose of effective communication with them, but it is not necessary to group the people according to their kind. Biblically, more examples are inclined to leading a people of diversity. When God as shepherd led the Israelites through the wilderness, they were not grouped by the same kind for better management. In fact, the Levitical instructions were given for everyone to observe and follow, including the non-Israelites who lived among them (e.g., Lv 22:17).<sup>9</sup> Using persuasion to move the people is much encouraged; however, God and his assigned shepherds might use certain forms of coercion in order to ensure the obedience of the people (e.g., Lv 23:1-4, 14; Dt 4:32-40). Throughout the proposed approach, there is a lack of biblical support for the model, though it certainly possesses some useful principles stemming from the image of the shepherd.

*2.1.3.13 Blaine McCormick.* In 2004, McCormick wrote on the topic *Leader as Shepherd*. This seemed to continue from the previous study of shepherd leadership with David Davenport and focused on its 'characteristics' (McCormick & Davenport 2003; McCormick 2004:2). Both shepherd leadership and servant leadership are

---

<sup>9</sup> The term 'non-Israelites' refers to those who do not belong to the family of Jacob. Some scholars might argue that Israelites were the residents of Canaan (cf. Moore & Kelle 2011). However, the researcher prefers the denotation of 'Israelites' as people in the direct blood line of Jacob and 'non-Israelites' as those who are not.

perceived as 'complementary', and their relationship to Christian leadership was examined through Psalm 23 (McCormick 2004:2).

The biblical study of the shepherd metaphor was based on the pre-patriarchal example of Abel as the shepherd (Gn 4:2) which indicates that shepherding was an ancient occupation (McCormick 2004:8). It is also the occupation of the patriarchs (Gn 46:34). Moses, the great prophet of the Israelites, was shepherding in Midian after he escaped from Egypt (Ex 3:1). It is apparent that God had chosen David to be the king of Israel because he was a shepherd of his father's flock (McCormick 2004:10). The shepherding role, therefore, has become the mould for the leadership in Israel (McCormick 2004:10). In the New Testament, it is found in the person of Jesus as 'the good shepherd' (Jn 10) and Peter as the assigned shepherd (1 Pt 5:4) (McCormick 2004:10). McCormick emphasised briefly that the New Testament is imbued with the shepherd image, with the church leaders, in particular being considered to be shepherds (Ac 20:28; 1 Pt 5:2; Eph 4:11) (McCormick 2004:10-11). In addition, McCormick employed a social scientific study of leadership, such as the ideology of servant leadership by Greenleaf, and emphasised its cohesiveness with shepherd leadership (McCormick 2004:11). Therefore, McCormick established that the servant leader is a shepherd, and that this role has 'transformational power' (McCormick 2004:14).

Based on Psalm 23, McCormick suggested that the role of shepherd leader entails the acts of 'human and Divine' (McCormick 2004:14). McCormick outlined three roles of the shepherd leader: 'an *authoritative guide*', '*abundance creators*', and '*advocates and guardians*' [sic] (McCormick 2004:15-16). The compassion of the shepherd leader is

paramount in the building of the relationship with followers, while 'self-efficacy' of the followers is the key to solving problems encountered (McCormick 2004:23-24). However, the affirmation of the role of the shepherd leader is found in his or her 'commissioning' by the people who are assured by the presence of a new leader (McCormick 2004:24-26). Thus, the model of shepherd leadership advocated by McCormick is the outcome of an amalgamation of biblical and social scientific research.

It is a brief study but has addressed the main notion of the shepherd image and implemented this in the construction of leadership model. The biblical texts supporting the shepherd image are too briefly elucidated, though. The use of the social scientific approach to the study of leadership is perhaps appropriate for a study of leadership. However, the researcher argues that the study of Christian leadership should be based on the leadership approaches exhibited in the biblical materials, rather than adopting a model from the social scientific perspective, in which the research by McCormick (2004) proved to be the case. The significance of the shepherd metaphor in the scriptures should be presented to support the thesis cogently.

*2.1.3.14 Brian Jensen and Keith R Martel.* Jensen and Martel advocated that the foundation of the leadership model is the 'scriptures', and the concept of Christian leadership must derive from it (Jensen & Martel 2005:22). According to these authors, the narrative of leadership began with the creation story, particularly in Genesis 1:27. The idea of *Imago Dei*, the image of God, emerges as the launch platform of the leadership concept (Jensen & Martel 2005:45). Narratives are 'stories about reality' and the concept of leadership is derived from that reality. Jensen and Martel differentiated between the proper views and 'distorted views of reality', where the latter generate

‘distortions in [the] leadership’ concept (Jensen & Martel 2005:61). Proper views of this concept must be informed by the reality that is embedded in the ‘narrative of the scriptures’; therefore, the proper understanding of the scriptures helps to formulate a sound leadership concept.

Jensen and Martel (2005) began by painting the picture that the world is similar to the kingdom of God. The creation of humans in the image of God, who have authority over the Garden of Eden, implies that the imputed responsibility of leadership must be commensurate with the responsibility bestowed by this image (Jensen & Martel 2005:82). This model is certainly a leadership model. However, it is similar to the model proposed by Choong (2008), and it lacks exegetical analysis of the biblical shepherd image from the biblical text.

*2.1.3.15 Joseph E Bush Jr.* Based on the shepherd image, Bush (2006) established a model of pastoral leadership and ethics for pastoral practice. The focus falls on the ‘practice of ministry’, while the pastoral role consists of three aspects. First, it is ‘a moral agent’ to offer pastoral care. Second, it is ‘a moral enabler’ to foster ‘virtue’ among one another. Third, it is ‘a moral leader’ in enabling the congregation to be witnesses in the modern society (Bush 2006:viii). Bush, in his book *Gentle Shepherding*, catered to those who are new to pastoral ethics and provided an appropriate model to deal with the congregation ethically (Bush 2006:viii). The three aspects of the pastoral role can be exhibited through the ‘community’, ‘ministry’, ‘mission’, ‘fidelity’, and ‘vocation’ (Bush 2006). The fundamental pastoral ethics of the shepherd-leader comprises ‘gentleness’ and it is embedded in the practice of shepherding the

congregation through exercising 'spiritual and moral guidance and counsel' (Bush 2006:182).

The model of pastoral leadership formulated by Bush (2006) is an approach to pastoral ethics that is attached to the shepherding image. It is imperative that the role of the pastoral leader is governed by ethical practices to foster virtue and spiritual growth among the congregation; this is developed in line with the image of the shepherd to provide a biblical centre in the role. However, there is a lack of scriptural support in the principles of ethics and shepherding, where Bush (2006) assumes that much is understood by his readers. These principles are left to their understanding of the subject, in this case, ethics and the practice of pastoral leadership in the convention of the culture. Thus, gentleness becomes the key in the process of shepherding and the catalyst to foster 'spiritual and moral guidance and counsel'. It is, however, difficult to perceive the proposed practice of the shepherd-leader as biblically based although the leadership model is made impressive by its affiliation with the shepherd image. The latter does not warrant that the model is actually based on the image of the shepherd. The lack of scriptural support for the shepherd metaphor is the main drawback of this model.

*2.1.3.16 Timothy S Laniak.* He has written on the topic of pastoral leadership that derives from the Old and New Testaments. Laniak (2006) studied the motif of the shepherd throughout the pages of the biblical literature and understood the image in the original contexts. He determined that the burning bush experience of Moses and the exodus event formed the basis of the motif of the shepherd, and that this became a



platform for other versions of the shepherd image to enact the responsibility of the shepherd-leader.

The central feature of Laniak's (2006) shepherd motif is that of leading the people through difficulty. This motif continues in the New Testament and is exhibited in the person of Jesus Christ. Employing this understanding of the biblical shepherd motif, Laniak (2006) argued that leadership in the church should be established in the traditions of the biblical shepherd image.

Laniak (2006) has not only introduced a comprehensive study of the shepherd image, but also understood the said metaphor in a manner which is close to the original biblical contexts. This research is paramount to establishing a biblical shepherd image that will help shape the leadership model in the church. The said image is one that leads and protects the people from difficulty or adverse conditions or harms. Thus, the shepherd motif of Laniak (2006) befits the preliminary shepherding image and is critical to the understanding of the role of leadership. However, the motif of the shepherd understood by Laniak (2006) is restrictive as regards the aspect of leading, which is derived from the burning bush experience of Moses and the exodus.

The premise of the research of Laniak (2006) is in response to the extant leadership models. But the shepherd motif should include more than simply leading the people away from difficulty. Besides, many passages that contained the shepherding motif are not included in Laniak's (2006) research. The inclusion of those scriptural passages may well enhance the concept of the shepherd image that Laniak (2006) has developed.

2.1.3.17 *Phillip G Carnes*. Although many leadership models claim to be based on the shepherd metaphor, Carnes stated that they lack ‘the comprehensive and authoritative weight’ of the said metaphor (Carnes 2007:iii). In his thesis, Carnes (2007) determined to reconstruct the model of leadership through re-establishing the biblical metaphor of the shepherd, so that the extant models might be strengthened by the image.

The study began by exploring the metaphor in the Old and New Testaments, including the ancient Near Eastern culture. The premise of his research is that Christian leadership is primarily a shepherding role and the metaphor is at the core of the ministry, regardless of the individual style of leadership (Carnes 2007:3). Carnes employed the metaphorical reading of the shepherd image to understand its cognitive meaning, especially the meaning formulated in the mental domain (Carnes 2007:5-7). In the process, Carnes demonstrated the inadequacy of the various leadership models and their failure to establish the role of shepherds in the light of this biblical image (Carnes 2007:8-19).

The shepherding image in the ancient Near East is the basis of the metaphorical reading Carnes employed in his research (Carnes 2007:20-21). This image is prominent in this ancient culture; in particular, it is also an occupation in the said traditional society and may involve some risk when performing the role (Carnes 2007:20-21).

It has been noted that many shepherds were paid to shepherd the flock for the employers, just as Jacob shepherded the flock of Laban, though this was because he wished to marry Rachel (Gn 29-30) (Carnes 2007:21-22). Carnes perceived the shepherding role as guiding, providing ‘food and water’, protecting, delivering, and

restoring the flock who are 'lost' to the sheepfold, for nurturing and security, just as in Psalm 23 (Carnes 2007:22). The said metaphor also speaks of the relationship between the king and the people (Carnes 2007:25). The research included the negative results of shepherding for mere self-interest and the objectives described in Proverbs 27:23-27, Zechariah 11:16-17, and Ezekiel 34 (Carnes 2007:26-27).

The last section of this study of the biblical shepherd is on the New Testament texts that contained the said metaphor. It begins with 'Jesus as a shepherd to God's people' who is the descendent of David, loves the people, and replaces the existing shepherds (Mt 6:34; Mk 14:27; Lk 15:3-4; 19:10). Carnes introduced Matthew 2:6 as referring to Jesus being the king of Israel; therefore, he is their shepherd. This is based on the reading of 2 Samuel 5:2 where Saul was addressed by God as the 'shepherd of my people Israel' (Carnes 2007:28-29). The shepherd image is also recorded in John 10 and the traditional commissioning of Peter as the shepherd to the people of God in John 21:15-17 and 1 Peter 5:1b-2. The evidence of the shepherd metaphor used in the account by Paul is seen in Acts 20:28-30 and Ephesians 4:11. It centred on the person of Jesus as 'the Chief Shepherd'.

The application of the biblical shepherd image in the setting of church ministry involves many aspects of shepherd leadership: teaching, managing conflict, caring for spiritual health, and fostering interpersonal relationships (Carnes 2007:34-39). Carnes stressed that caring for the soul of the people of God is the primary function of the church (Carnes 2007:40). The biblical image of the shepherd should entail 'leading, feeding, healing, nurturing, protecting, sheltering, and managing', the goal being to benefit the soul (Carnes 2007:44). Carnes contended that the extant model of Christian leadership

inclines toward the secular leadership model, rather than the biblical shepherd image (Carnes 2007:42-43). The refusal to employ the shepherd metaphor in formulating the shepherd-leader model is both practical and 'psychological', and cultural changes are regarded as the logical reason to rely on an updated and successful strategy from the business world (Carnes 2007:48). The objective of Carnes' (2007) research is therefore to establish the importance of a leadership based on the biblical shepherd.

The leadership model that is based on the biblical shepherd image advocated by Carnes (2007) is helpful for the formulation of pastoral and leadership models. Carnes (2007) is correct in his assessment of the extant leadership models and the insistence on a biblical model that is based on this metaphor. However, the scriptural texts supporting the biblical shepherd metaphor are not comprehensive, and therefore, could not elucidate the full meaning of the said metaphor. It is highly doubtful that some scriptural texts have any association with this metaphor (e.g., Pr 27:23-27; Mt 2:6). For instance, Matthew 9:6 is in the context of healing the paralytic man, and is not about Jesus as the shepherd. Thus, it is used out of its contextual meaning.

The story of the dispute between Abraham and Lot's shepherds has a different contextual import from the 'sheep-stealing' phenomenon Carnes mentioned (Carnes 2007:22). Therefore, they are inappropriate biblical examples. Moreover, the application of the shepherd metaphor in the ecclesiastical setting is over-stretching the metaphorical meaning of the biblical image to manage the dynamics of the people, which is precisely the type of secular management strategy Carnes (2007) attempted to avoid. The disadvantage of the shepherd model suggested by Carnes (2007) is its lack of a comprehensive study of the meaning of the shepherd metaphor found in the

biblical materials. However, it remains a valuable platform for the development of a biblical shepherd leadership model.

*2.1.3.18 James E Swalm, Jr.* As is obvious, shepherd leadership is a research topic that has been undertaken by many people. However, the research by Swalm (2009) is perhaps the most detailed study on leadership based on the metaphor of the shepherd, particularly in the biblical contexts, which he endeavoured to understand by investigating the literary texts of the Old and New Testaments. The shepherd metaphor is understood as a prominent figure of speech that depicts 'the relationship of God to his people', especially pertaining to leadership, and that may posit the uniqueness of shepherd leadership and the divine leadership of God (Swalm 2009:2).

The research by Swalm aimed to '(a) operationalize shepherd leadership into a behavioral construct and (b) create a validated inventory through which to further the study of shepherd leadership and the practical application of shepherd leadership principles to the practice of leadership' (Swalm 2009:4). The premise of the study is that 'pastors are both leaders and shepherds'; thus, the study of the metaphor is relevant (Swalm 2009:3). Swalm determined that the behavioural characteristics of the shepherd-leader are to guide (Gn 48:15-16; 49:24; Nm 27:15-17; Ps 23; 80:1-2; Is 40:11; Ezk 34:1-6; and Zch 11:4-17), provide (Ps 23; Ezk 34:1-6, 11-16, 26-27, and Zch 11:4-17), and protect (Gn 48:15-16a; 49:24; Ps 23; 80:1-2; Is 13:14; Ezk 34:1-6, 25, and 28) the people (Swalm 2009:4). The analysis of the shepherd metaphor is critical to the formulation of 'a validated inventory' for 'the practical application of shepherd leadership principles to the practice of leadership' (Swalm 2009:4).

The review of literature, in particular the shepherd metaphor of the Old and New Testaments, is well researched and detailed, and in fact, depicts the meaning of the biblical metaphor more vividly than Donelson. Swalm demonstrated the three behaviours of the shepherd leader, to guide, provide, and protect, in different divisions of the biblical literature, and the existence of each behavioural characteristic in the extant literature (Swalm 2009:7-48). The methodology employed is the social scientific assessment of behaviour to create the 'Shepherd Leadership Inventory (SLI)', while the outcome is that this inventory becomes a tool to be used for research into shepherd leadership in the future (Swalm 2009:50-73).

This study is valuable; however, it presents some problems. First, Swalm (2009) has closely analysed most of the biblical texts containing the shepherd image in terms of their literary contexts and depicted the behavioural characteristics in the relevant biblical textual sources. However, Swalm (2009) was overly concerned to prove the three behavioural characteristics of the shepherd leader in the biblical literature; regarding the relation to Jesus as the 'Good Shepherd', he failed to present the complete picture concerning Jesus' image as a shepherd in the New Testament. This image is treated in the shepherd metaphor of the Old Testament, in the significance of the said metaphor continued in Jesus, and the other shepherd leaders in the New Testament.

Second, some of the textual evidences regarding the shepherd image of Jesus are not dealt with exegetically. The study seems to presuppose that Jesus is both the Son of God and a shepherd; therefore, he performed the shepherding duty accordingly because he was divine. In other words, since God is a shepherd in the Old Testament,

Jesus who is God is also a shepherd in the New Testament. For example, Swalm (2009) explained Hebrews 13:20-21 as meaning that Jesus 'cared enough' for people to lay down his life. But in context, this passage is an exhortation to the readers of the Letter as to the role of Jesus' priesthood, and has no intentional reference to the reason that Jesus shed his blood for the people. In fact, the author infers that God was the one who resurrected Jesus through the covenant of blood. However, there is no association with the crucifixion of Jesus in the text of Hebrews 13:20-21. Another example is Matthew 16:18 that depicted Jesus as the shepherd of Israel; however, the context does not support the notion of Jesus as the shepherd.

Third, the shepherd metaphor in the biblical literature has greater significance than simply 'guiding, providing, and protecting', and the research of Swalm (2009) is not sufficiently comprehensive to have attested the other characteristics of the shepherd-leader using the Shepherd Leadership Inventory. It therefore requires strengthening of its biblical support, so that the shepherd leadership model will be enriched.

*2.1.3.19 Summary.* The observation of the shepherd leadership model shows that there are items of scriptural evidence to substantiate the idea, and they are true to the original meaning of the biblical shepherd image. However, most of the models fall short of the exegetically based scriptural proofs. The premise is social scientific, rather than biblical.

**2.1.4 Servant leadership model.** There are leadership models that are based on some aspects of the life of Jesus, such as the servant leadership model. Servant leadership

and the shepherd metaphor are related in some respects, and this is demonstrated in some of the models examined in this section.

*2.1.4.1 Henri JM Nouwen.* In his book *In the Name of Jesus*, Nouwen (1989) advocated a leadership model that is suitable for Christian leaders; this is related to servant leadership and also Christian discipleship. Nouwen based his views on the life of Jesus, the temptation of Jesus (Mt 4:1-11), and the shepherding role of Peter (Jn 21:15-19) to formulate this model of leadership (Nouwen 1989:12). The temptation of Jesus demonstrates the power of Christian discipleship under the influence of the word of God. The three requests of Jesus from Peter to feed 'my lambs' and 'sheep' in John 21:15-19 are understood by Nouwen (1989) as the affirmation of the role of shepherding vested in Peter. Through these biblical stories, Nouwen (1989) built a relationship between Christian discipleship and servant leadership: the latter must serve the people just as in the model Jesus stipulated in his commission of Peter. However, shepherding cannot be performed by one person, but, rather, through partnership (Nouwen 1989:40). For instance, the disciples were sent by Jesus 'in pairs' to convey the message of the good news to a community (Mk 6:7) (Nouwen 1989:40). Another example of communal leadership is depicted in Matthew 18:19-20 where the authority has been given to the 'two or three witnesses over the matters within the church' (Nouwen 1989:40-41).

Another aspect of a communal relationship in shepherding is that it enhances the faithfulness of the shepherd leader; he (or she) is not alone but has the support of Jesus the great shepherd (Nouwen 1989:41). Nouwen, through John 10:14-15, has indicated that shepherd-leaders will receive from Jesus an equal measure of the care



and love that they have given to the congregation (Nouwen 1989:42-43). Shepherd-leaders are committed to 'laying down' their lives for the people in that they are transparent to their followers, which also comprises 'ways of getting in touch with the Lord of life' (Nouwen 1989:43). Perhaps, Nouwen (1989) meant that by being vulnerable to their people, shepherd-leaders are being vulnerable to Jesus.

The leadership model of Nouwen (1989) is suitable for a Christian community; especially since it is servant leadership, which is Christian discipleship at its core. The temptation of Jesus in the wilderness and the commission of Peter as shepherd demonstrated the power of Christian discipleship and the responsibility of the shepherd-leader. However, apart from these examples, there is a lack of strong scriptural support for the model advocated by Nouwen (1989). The model presented a presumed way of shepherding the people and the shepherding image of Jesus as its basis, but without strong exegesis of scriptures. These are principles alleged to benefit the shepherding role in the light of an ideology that may not be found in the scriptures. Therefore, the justification of servant leadership based on the shepherding image of Jesus is, seems contradictory.

*2.1.4.2 Jill W Graham.* In his article 'Servant-leadership in organizations: inspirational and moral', Graham attempts to establish the 'servant-leadership' model against the adverse impression of charismatic leadership (Graham 1991:105). A leader is often perceived as 'visionary, practical, and inspirational', which has become the ideal of a successful leader (Graham 1991:105). In fact, charismatic leaders are perceived as ideal ones; however, they lack 'moral safeguards', stemming from their responsible accountability to their followers. In particular, the trust in their leadership is paramount

(Graham 1991:105-106). In the light of this background, Graham sought to establish the nature of servant-leadership by analysing the four leadership styles that have been employed in charismatic leadership (Graham 1991:106, 107-108, 109, 111): (1) 'Weberian Charismatic authority' includes 'traditional authority' and 'rational-legal authority', and the proper application of these authorities. (2) 'Personal Celebrity Charisma' is based on the behaviours of the 'popular entertainers and sports figures', which include 'dominance, self-confidence, need for influence, and strong conviction in the moral righteousness of his or her beliefs'. (3) 'Transformational leadership' is the ability to instil 'individualized consideration and intellectual stimulation' in the people. (4) 'Servant-leadership' is a model that connects the leader and the people in a close relationship, where the key is the serving responsibility of the leader toward the people. The premise of this style of leadership is the imperfection of humans, whether as an individual or a group, the pride stemming from leadership, and the conformable attitude that leads to blind submission to authority (Graham 1991:111). It is servant-leadership that Graham (1991) was advocating against the other styles of charismatic leadership.

The servant-leadership described by Graham is based on the leader's 'social responsibilities' to serve and ability to foster growth in his (or her) followers (Graham 1991:113). It aims to formulate a moral 'transformational leadership', which is the influential power of the leader over the followers (Graham 1991:113). The moral aspect of the leadership is to enable a positive conversation between the leader and the followers to foster a good relationship (Graham 1991:112). This relationship will also build trust between the leader and the people. Graham elucidated the concept of servant-leadership through two analogies based on the biblical shepherd metaphor:

the 'middle manager' of a corporation, and the 'CEO' of a corporation (Graham 1991:113). As regards the shepherding image in the Bible, Graham used the relationship between the shepherds and the sheep to illustrate the relationship of God and humans, which served as a model of leadership, particularly the servant-leader in a work relationship (Graham 1991:114). These analogies demonstrated the application of servant-leadership in different settings, and proved the servant-leadership model to be 'both inspirational and moral' (Graham 1991:113).

The servant-leadership model of Graham (1991) may prove to be an effective one for use in both the Christian community and the corporation. But Graham (1991) did not supply specific scriptural support: he utilised the ideology of the shepherd image in the Bible to justify the relationship between 'servant-leadership and good shepherding'. The image of the shepherd as servant-leader according to Graham (1991) is too brief to warrant any relationship to the metaphor of the shepherd in the Old Testament.

*2.1.4.3 Larry C Spears.* In his book *The Power of Servant-Leadership*, Spears (1998) utilised the model of servant-leadership offered by Greenleaf to develop a leadership model for the institutional environment. He advocated that to be effective as a leader in an organisation is to care for the needs of one's followers; this exhibits the servanthood of leadership (Spears 1998). The principles are useful, especially in an institution. They are also aligned with the shepherding responsibility of caring for the people, especially because there is a relationship between the shepherd metaphor and servant-leadership. The shepherding characteristic of caring for the people becomes the main characteristic of the latter. However, Spears (1998) does not employ the metaphor of the shepherd in the development of this servant-leadership model. It

would be applicable to an ecclesiastical setting if the said metaphor were to be employed as the basis, which also strengthens the relationship with servant-leadership. However, it is a servant-leadership model suitable only for a corporate environment.

*2.1.4.4 Summary.* The contribution of the servant leadership model is valuable in some ways to Christian leadership, in ecclesiastical and non-ecclesiastical settings. Most of the models in this category are related to the ideology of the shepherd image. However, the shortfall of biblical evidence has weakened the model. Having said that, the relationship between servant leadership and shepherd leadership is located in the serving nature of a leader, and the approach to leadership is to be incarnational, that is to be with one's followers.

## 2.2 LITERATURE ON THE NEW TESTAMENT'S INFLUENCE ON THE SHEPHERD METAPHOR

The theme of shepherding has been used in many ways for the formulation of the pastoral and leadership models considered in the above analysis. According to Kinnison, the meaning of the term 'pastor' has its root in the verb form of the Hebrew רעה, which is usually translated as 'shepherding', and it was prominent in Protestant denominations which used it as a title in the church (Kinnison 2010:65-66). Apart from the etymological meaning of 'sheep herders', the term רעה has also been contained in different images in the New Testament such as 'Jesus the Good Shepherd' in John 10, the shepherd who 'separates the sheep from the goats' in Matthew 25:32 (NRSV), New Testament church leadership (Eph 4:11), and the messianic shepherd who leads the

lost to eternity (Lk 19:10; cf. Mt 15:24; 18:11-13) (Kinnison 2010:74-78).<sup>10</sup> Among these images, 'the Good Shepherd' has been used recurrently by these four models: the pastoral care and counselling, Christ-centred, shepherd leadership, and servant leadership models, especially since the metaphor refers to Christ as the shepherd.

In recent years, a few scholars have attempted to revisit the shepherd metaphor in relation to the pastoral and leadership models, especially in the New Testament. In the following review, only the New Testament passages that contain the shepherd image shall be discussed.

**2.2.1 Jesus the Good Shepherd (Jn 10:16).** The 'Good Shepherd' image can be observed in John 10:11-18. It described the 'Good Shepherd' as one who lays down his life for the sheep (v 11), and thus served as the key to the understanding of this image. The laying down of life is the notion of protecting the sheep from harm (v 12) (Laniak 2006:216). This may also be compared with the hired shepherd who does not care about the sheep, to highlight the special relationship between the shepherd and the sheep.

Kostenberger stated that the shepherd image in John 10:11-18 may be a mixed figure from Ezekiel 34, Zechariah 9-14, and Isaiah 56:3-8 (Kostenberger 2002:70). It entailed the messianic concept that Jesus would lead his sheep to eternity as the promised messiah, the son of David (Kostenberger 2002:81-82). But this image is derived from the teachings of Jesus in the Synoptic traditions (Kostenberger 2002:70-72). The

---

<sup>10</sup> Note that Mt 18:11 was not included in some Greek manuscripts; however, some translations include this verse in a footnote.

opposition to Jesus' teachings may be the cause of the tension between Jesus' followers and the Jewish religious leaders, while the message of the 'Good Shepherd' not only speaks to his followers but also the entire human race. Kostenberger stated that 'especially in light of Jewish-Gentile tensions at the end of the first century AD, Jesus' concern for Jewish-Gentile reconciliation to be "one flock," the church, would be a powerful reminder of the LORD's vision' (Kostenberger 2002:72). Thus, Jesus as the 'Good Shepherd' has a richer significance.

Despite the image of the 'Good Shepherd' being richer for both the immediate followers of Jesus and the entire human race, and being rooted in the Old Testament, it inclines toward the messianic image of the shepherd as the royal son of David who will return to lead his people to eternity. The shepherding responsibility includes the leading of the sheep and protecting them from harm; however, it does not fully embody the meaning of the shepherd metaphor in the Old Testament.<sup>11</sup>

Apart from 'Jesus the Good Shepherd' image, another major image used in the New Testament leadership model, discussed earlier, is 'servant leadership', particularly that of Jesus and Paul. Although this is an old image, it is still prominent. Agosto described the leadership model of Jesus as 'gospel leadership' and that of Paul as leadership through 'service and sacrifice' (Agosto 2005:96, 119). This model of leadership has a negligible relation to the shepherd metaphor found in the Old and New Testaments; it

---

<sup>11</sup> Jesus the 'Good Shepherd' is a strong shepherd image, especially in terms of his identity as the son of God, and the incarnate Christ; however, the earthly Christ does not embody the full image of the shepherd. This is because the purpose of Christ on earth is to fulfil the messianic prophecy; the shepherding image forms only a part of his messianic role, which does not require the full exercising of that shepherding role.

is based on the extant model in the latter. The reason is that the literature of the New Testament does not encompass teachings about leadership; at best, it depicts various forms of leadership roles (Agosto 2005:1).

By 'gospel leadership', I mean that as Jesus led his disciples to spread the good news, so shall leaders lead their people in spreading the gospel of Jesus. The servant leadership of Paul, which comprises 'serving and sacrificing', is a model that should be emulated by leaders in leading the people for their spiritual benefit. Thompson added that the pastoral theology of Paul is transformational (Thompson 2006:29). Its objective is to enable the churches Paul had planted to grow spiritually; the model of pastoral ministry is to ensure this process (Thompson 2006:154-155).

The key passage that supports this image is John 10:11-18, on which the model of Purves (2004) is based. The theme 'good shepherd' (ὁ ποιμὴν ὁ καλός) is evident in verses 11 and 14, while the 'good shepherd' is one who 'lays down his life for the sheep' (τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων) (v 11b). The self-sacrificial characteristic of the good shepherd is repeated in verse 15, 'And I lay down my life for the sheep' (καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων), verse 17, 'lay down my life' (τίθημι τὴν ψυχὴν μου), and verse 18, 'lay it down' (τίθημι αὐτήν) . . . 'to lay it down' (θεῖναι αὐτήν).

The ownership of the sheep is indicated in verse 14, 'my own and my own' (τὰ ἐμὰ καὶ γινώσκουσί). In contrast, 'the hired hand' (ὁ μισθωτὸς), is 'not the shepherd' (οὐκ ὤν ποιμὴν); when danger comes, he does not protect the sheep, but 'flees' (φεύγει), instead. He will let the sheep be seized ('seizes', ἀρπάζει) and scattered ('scatters', σκορπίζει), because he does not care for them (οὐ μέλει αὐτῷ) (v 13). It is obvious that John 10:11-18 differentiates the relationship between the good shepherd and the sheep, and the hired hand and the sheep. The good shepherd will gather those sheep who are not in the sheepfold, so that all sheep will be under the care of the shepherd (v 16). The text concludes that this shepherding task is commanded ('command', ἐντολήν) by God (v 18).

The description of the good shepherd is indeed rooted in the Old Testament shepherd image, and they share similar characteristics. The shepherd should care for the well-being of the sheep, protect them from danger even to the point of dying for them, and treat them like his own. Smith stated that the 'I am' is a 'recognition formula' of the shepherd designation (Smith 1999:207). He also correlated this image with the shepherd image in Numbers 27:16-17 and Ezekiel 34, David and his heirs who were to lead Israel (1 Sm 17:15, 34, 40; cf. Ps 78:70-72). However, Smith stated that the Old Testament contains not only the metaphor of the good shepherd but also that of the bad one (Smith 1999:207). Smith is correct.



The shepherd metaphor in the Old Testament has meaning beyond the image of the good shepherd in John 10; it includes the disciplinary aspect of shepherding such as that exhibited in Ezekiel 34 and Zechariah 11:4-7, and the lack of leadership characteristics in the latter passage. Therefore, the image of Jesus as the Good Shepherd based on John 10:11-18 in the New Testament is unsatisfactory in comparison to the said image in the Old Testament.

**2.2.2 Sheep herders.** Apart from the metaphor of Jesus as the good shepherd, Kinnison provided many facets of the shepherd metaphor in the New Testament. The term ποιμήν, though it generally means ‘shepherd’ or ‘tend’, is used to denote ‘herders’ in Luke 2 (Kinnison 2010:75). Kinnison stated that Luke 2 ‘is the only New Testament document recording the presence of shepherds’ at Jesus’ birth; they are considered as ‘scoundrels and thieves’ (Kinnison 2010:77). Their presence at the birth of Jesus signified the concern of God toward the needy, especially those who are despised by their society. On this note, the shepherd is one who cares for the unwanted or helpless. Perhaps, the translation of the term ‘shepherds’ as ‘herders’ in the context of Luke 2 is to be understood in the light of φυλάσσοντες φυλακὰς (‘keeping watch’) in verse 8. It is agreed that a shepherd is a herder who guards and watches over the movement of the sheep; in the context of Luke 2:8, it denotes one who protects the flock from predators at night. In this regard, a pastor is one who guards and protects the people of God from harm and danger (not physical threat), such as false doctrines. To reiterate, this image partially reflects the shepherd metaphor of the Old Testament, as mentioned in the earlier analysis.

**2.2.3 Jesus as the messianic shepherd.** The difference between the image of Jesus as the good shepherd proposed by Kostenberger (2002) and Jesus as the messianic shepherd is that the latter focuses on the eschatological aspect of Jesus' messiahship whereas the former focuses on the general image of the shepherd. According to Kinnison, the shepherd image is derived from the messianic traditions of the Old Testament, particularly in Ezekiel and Zechariah, that the promised messiah will come and rule over Israel (Kinnison 2010:78). The messiah must stem from the descendants of David, and, consequently, is perceived as the eschatological king of the Israelite nation. Traditionally, this person has been recognised as Jesus who is the central figure in Christian traditions.

The theological foundation of Jesus as the messianic shepherd is that God and Jesus are essentially the same, and that he is the good shepherd, as well as the shepherd of Israel. The main characteristic of this shepherd is his predilection for the needy, the weak, and the lowest ranks of society. This leads to the concept of caring for the flock. Kinnison asserted that Jesus as the messianic shepherd is one who seeks the lost (Mt 18:12-13; Lk 15:3-7) and rescues them (Lk 19:10; cf. Mt 15:24; 18:11-13) (Kinnison 2010:78). On this note, Kinnison concluded that this Old Testament shepherd image may be read in view of the Roman rule to which the readers were subjected; it also denotes an expectation that this messianic shepherd will command a revolution over against the ruling authority (Kinnison 2010:78).

The shepherd metaphor of Jesus as the messianic shepherd has been portrayed in the Synoptics (Kinnison 2010:79). He has compassion for the people of Israel, just as a shepherd has for his flock (Mt 9:35-38; Mk 6:34). This is in comparison to the

shepherds in Ezekiel 34 and Zechariah 9-11; they exploited the sheep (Kinnison 2010:80). In his understanding of the shepherd metaphor, Kinnison noted that the care of Jesus for the flock, his people, is intended to garner those who have wandered away from the desire of God, and to provide a place of 'rest' to the soul (Mt 11:28) (Kinnison 2010:80). This may also denote a sense of spiritual rest. Kinnison argued that the provision of 'rest' set the stage for Jesus to enact his messianic role on earth, which inevitably became one of opposition to the Jewish leaders of the day (Kinnison 2010:80). Kinnison also argued that this shepherd metaphor became known as referring to the 'eschatological shepherd-judge', who will be the king over his people, judging between the righteous and the wicked, and defending the needy (Kinnison 2010:80). He will also judge the under-shepherds and become the eternal king and shepherd of his flock (Mt 26:30-35). In the light of Zechariah's prophecy, Kinnison stated that Jesus is that shepherd who will give his life for his flock (Kinnison 2010:81).

The biblical texts supporting the argument of Kinnison (2010) regarding the metaphor of Jesus as the shepherd are in the New Testament. In John 10:11, Jesus has declared himself as the Good Shepherd, which emphasises his love for his sheep, even to die for them (Kinnison 2010:81). This demonstrates the meaning of protecting the sheep as found in the shepherd metaphor of the Old Testament. In this respect, Kinnison stated that such a declaration is also a proclamation of Jesus being God incarnated, which is the foundation of the writings of the Gospels (Kinnison 2010:82). First Peter 1:1, 2:11 and 2:25 portray the view that the people were wandering sheep without a shepherd, but Jesus came to suffer for them, and thus became their shepherd (Kinnison 2010:82). This also emphasises the characteristic of protecting the sheep in the shepherd metaphor of the Old Testament.

Not only Jesus was known as the shepherd but also the Lamb, as in Revelation 7:17. This portrayal of Jesus as the shepherd and the Lamb is two-fold, in that the image refers to one who gathers the lost sheep as well as to one who loves, guides, and cares for his sheep, is the Lamb who is also the shepherd (Rv 6:9-11; 7:14-16; cf. 1 Pt 2:19-25; 5:10-11) (Kinnison 2010:83). However, this image is slightly different from those in other parts of the New Testament; it brings forth a shepherd image of ruling with power which Kinnison correlated with the Old Testament sense of majestic domination, though the term *ποιμαίνω* is rarely used to denote ruling (Kinnison 2010:83).

Kinnison introduced the image of 'shepherd elders' as a form of messianic shepherd metaphor, which is a common title in Protestant churches, but is rarely found in biblical literature (Kinnison 2010:84). The dialogue between Jesus and Peter in John 21:15-17 denotes the vesting of authority in the latter to shepherd the people of God in the sense of 'feed[ing]' and 'tend[ing]' them (Kinnison 2010:84). This also portrays the providing and protecting qualities inherent in the shepherd metaphor. Therefore, in John 21:15-17, Peter is the 'shepherd elder' who is not the shepherd but leads the flock to the shepherd, Jesus. This notion of 'shepherd elder' requires obedience to the great shepherd. However, this image may be ambiguous in the light of the shepherd metaphor in Ezekiel 34 and Zechariah 11:4-17.

In Acts 20:28-31, eldership is an official position in the local church; the elder acts like a shepherd to the congregation (Kinnison 2010:85). This concept of leadership employs other titles such as overseer and shepherd, usually in plural form. The plurality

denotes a collective leadership, rather than a solo one, which may be misrepresented as authoritarian leadership (Kinnison 2010:86). The role of this leadership is to guide the flock with the correct teachings of Jesus, just as Paul urged his readers to follow him as he follows Christ (Kinnison 2010:86). However, it is hardly related to the image of the messiah, as advocated by Kinnison (2010).

In Ephesians 4:11, Paul listed the position of pastor among the official positions, but perhaps, more likely referred to the ability of being one (Kinnison 2010:86). These roles are assigned specific responsibilities but with a common goal, to strengthen the congregation (Eph 4:12). In the light of Acts 20:28-31, these leadership roles are expressed in plurality to provide a democratic style of shepherding (Kinnison 2010:87). To read this in terms of an eschatological messianic meaning would require the imposition of theological ideas onto the biblical text.

The collective body of elders is implied in 1 Peter 5:1-4. The phrase 'a fellow elder' (*συμπρεσβύτερος*) indicates that there was more than one elder in the community, and they were performing shepherding responsibilities. First Peter 5:1-4 seems to suggest that these 'shepherd elders' were responsible to the Chief Shepherd, Jesus (Kinnison 2010:88). The approach of shepherding was to provide care in the way Jesus cares for the people. Their living among the community indicates that they led by example, just as Jesus did (Kinnison 2010:89). In 1 Peter 5:1-4, there is no textual evidence to support the messianic ideology of Jesus.

The premise of the concept of Jesus as the messianic shepherd, according to Kinnison, is based on the belief that he is the Chief Shepherd and the incarnated Christ, from which he inferred that God is present among his people; it is evident that, through the work of the Holy Spirit in the lives of Jesus and the believers, God was among them (Kinnison 2010:89). Interestingly, Kinnison noted that the 'shepherd elders' did not hold a permanent office, which is similar to the priestly office in the Old Testament, in contrast to the New Testament concept of 'priesthood of all believers', that the believers were priests subjected to Christ the High Priest (Kinnison 2010:90). There was no reference to an official position when '*pastors*' [*sic*] were mentioned by the writers of the New Testament, according to Kinnison (2010:90). However, this shepherd metaphor provides a directive for pastoral leadership and pastors should lead their congregation in this biblical model. It does not denote the messianic identity of Jesus, which is a special mission on earth. Kinnison (2010) attempted to infuse messiahship into the image of the shepherd, which imposes a theological idea, without considering the context of the biblical literature.

The New Testament shepherd metaphors as discussed above have shown the relationship between leadership and the shepherd metaphor of the New Testament. The central notion is Christ as the Chief Shepherd, a biblical concept undoubtedly embedded deeply in the literature of the New Testament. If one were to contemplate the said metaphor only in that context, one would gladly consent to this ideology. Despite the fact that these images are valuable, they are flawed by a skewed consideration of the shepherd metaphor in the context of the New Testament without an understanding of the shepherd metaphor in the Old Testament presented in Ezekiel 34 and Zechariah 11:4-17. The emphasis of shepherding with care may be a part of the

metaphor in the Old Testament. However, the concept of the shepherd entails more than caring: it also includes leading the way, protecting from harm through teaching the commandments, and disciplining through corrective measures. This New Testament shepherd metaphor is shaped by its literature and the interpretation inclined toward the individualisation of Jesus Christ.<sup>12</sup> In the study of the shepherd metaphor for pastoral and leadership models, one should consider the imagery in both Testaments, so that a comprehensive understanding may be attained. Therefore, the shepherd metaphor in the New Testament as stated above has failed to provide a holistic meaning of the image, particularly for the purpose of formulating a model for pastors and leaders.

**2.2.4 Summary.** The above analysis demonstrates that the shepherd image in the New Testament falls short of the contextual meaning of the said image in the Old Testament. The good shepherd image is significant in the literature of the New Testament, and the shepherd ideology is made to follow the model. But the image derived is limited to caring, protecting, rescuing, and passive leading. In contrast, the Old Testament image exhibited in Psalm 23, Ezekiel 34 and Zechariah 11:4-17 is multifaceted and transcends the meaning of the metaphor in the New Testament. The shepherd image

---

<sup>12</sup> By 'individualisation' I refer to the excessive emphasis on a character without considering the literary context of the biblical literature. The notion of Jesus as God and messiah has been read into many biblical passages and treated as the centre of interpretation, even in the details of the scriptural passage. This approach to reading the scriptures distorts the literary meaning of the context. While Christ is the climax of the biblical revelation, he cannot be the interpretation of every detail of the scriptural content. The theology of the Old and New Testaments must be understood in the exegesis of the historical writings in both segments, not by the imposition of Christology. The reason for such a slanted interpretation is that the understanding of Jesus' messianic appearance on earth is to portray himself as God, without considering his purpose on earth in relation to the understanding of messiahship in the Old Testament. The proper understanding of the messianic theology will help to clarify Jesus' messianic identity and the literature of the New Testament. Such an understanding therefore helps to understand the historical-theological concepts embedded in the biblical fabrics.

of the New Testament is inclined toward the messianic figure of the shepherd, which is an imposition of ideology, but not the conventional shepherd image found in the biblical literature. Therefore, it does not correspond with the said metaphor of the Old Testament.

### 2.3 CONCLUSION

In this chapter, the analysis of the various pastoral and leadership models and the shepherd metaphor of the New Testament confirms that none of these models exhibited the same meaning as that of the shepherd metaphor in the Old Testament. They are either leaning toward a psychological approach to pastoral leadership, a limited metaphorical figure of Christ, or a view of the 'Good Shepherd' figure of speech which does not exhibit the contextual meaning of the said metaphor in the Old Testament. Moreover, the basis of these models cannot be substantiated by the inappropriate use and interpretation of scriptural supports, and has been proved to be unsatisfactory by my use of the concepts of metaphor and rhetorical criticism. Therefore, they fall short of the meaning of the shepherd image in the Old Testament. Prior to examining the Old Testament shepherd metaphor, it is important to investigate the metaphor of the shepherd in the literature of the ancient Near East and the deuterocanonical texts.



## **CHAPTER 3: ANALYSIS OF THE SHEPHERD METAPHOR IN THE LITERATURE OF THE ANCIENT NEAR EAST AND IN THE DEUTEROCANONICAL TEXTS**

In this chapter, the metaphor of the shepherd in the literature of the ancient Near East and the deuterocanonical texts will be analysed to understand the significance of the said image in a wider context than the Hebrew Bible. The Israelites were not isolated from the influence of the cultures of the surrounding nations, and accordingly, were indubitably influenced by them. These influences shed light on the understanding of the shepherd image in the biblical text.

### **3.1 THE SHEPHERD METAPHOR IN THE LITERATURE OF THE ANCIENT NEAR EAST**

The literature of the ancient Near East provides the various shades of the metaphorical figure such as leading, feeding, and protecting. It provides a proportionate sense of these shades of the metaphor. The most common figure of speech in the ancient Near Eastern context is the king who resembles a shepherd or a leader, while the god resembles a shepherd. To achieve the goal of this chapter, the study is arranged into two categories, shepherd-god and shepherd-king, and listed under different types of ancient texts.

**3.1.1 Shepherd-god metaphor.** In the ancient Near East, the deities were commonly ascribed the role of the shepherd of the people and oversaw the well-being of the nation. The ancients understood that their life on earth was under the shepherding care of the deities. The gods were the ones who blessed them with plentiful harvest and

safety, which encompass provision and protection. This can be seen in many ancient Near Eastern literatures, as considered below.

3.1.1.1 *Sumerian texts.* (a) The god Dumuzi was perceived as a ‘shepherd-god’, and he bargained with the farmer-god Enkimdu to allow his flock to feed on his pasture, regarding which he had won an argument (ANET 1969:41, lines 65-79; 639). The poem described the shepherding responsibilities of the deity.

This *matter* . . .  
To the shepherd . . .  
The king of [dike, ditch, and plow] . . .  
The shepherd Dumuzi . . . (cf ANET 1969:265).<sup>13</sup>  
. . . to speak . . .  
On the riverbank, the shepherd on the riverbank [*rejoiced*],  
The shepherd, moreover, [*led*] the sheep *on* the riverbank.  
To the shepherd *walking to and fro on* the riverbank,  
In his plain, the shepherd in his [plain starts] a quarrel with him,  
The [sh]epherd Dumuzi in his plain starts a quarrel with him.  
“I against thee, O shepherd, against thee, O shepherd, I against  
thee  
Why shall I strive?  
Let thy sheep eat the grass of the riverbank,  
In my meadowland let thy sheep walk about,  
In the bright fields of Erech let them eat grain,  
Let thy kids and lambs drink the water of my Unun canal” (ANET  
1969:42, lines 20-40, 66-69, 72-79).

This begins with the address to the shepherd, who is the god Dumuzi. It is followed by the description of his leading his flock moving by the riverbank; perhaps, he leads them to drink from the river. From the poem, it is evident that Dumuzi was bargaining for the sake of his flock to have them fed on a pasture that is of better quality, since Enkimdu is a farmer-god. Thus, the shepherd-god metaphor embraces the meaning of providing for the flock in terms of leading them to feed on a more nutritious pasture.

---

<sup>13</sup> In the Sumerian King List, Dumuzi has shepherded for 36,000 years.

(b) The hymn to the Sun-God described Shamash as the shepherd, and the phrase 'both above and below' might mean that his fame spread throughout the earth and the underworld (ANET 1969:387, line 26). In another translation, Shamash is described as the 'lofty judge, shepherd of the celestial and earthly regions' (COS 1997:474, line a-2). His fame was described in the following,

The upper world, consisting of all inhabited places, thou dost lead aright.  
Shepherd of the lower world, guardian of the upper,  
Guide, light of everything, O Shamash, art thou (ANET 1969:388, lines 32-34).

He provided shepherding care and guidance to both regions; in particular, that he is the 'light of everything' may imply that he provides the direction. Shamash was a shepherd in providing care and guidance regarding his responsibilities (cf. COS 1997:474, b-7). He has also shepherded in justice (COS 1997:474, line b-3). The hymn ascribed to King Ashurbanipal describes Shamash as 'a universal god', and concludes with 'a blessing of the king' (ANET 1969:387; COS 1997:470).

(c) In *the Sumerian King List*, Etana was indicated as the shepherd 'who ascended to heaven (and) who consolidated all countries, became king and ruled 1,560 (var.: 1,500) years' (ANET 1969:265). He is the god of the people of Kish. In Etana Tablet I, Etana is implied as the shepherd of Kish, 'Let [ ] be their shepherd [ ] Let Etana be their builder (?) [ ] the staff of [ ]' (COS 1997:453, lines 6-7). Although the first part does not indicate who the shepherd is, the second part suggests that Etana is the shepherd, in the first part of the parallel cluster. The mention of the staff may refer to the staff of a shepherd. Therefore, the shepherd-god image is one of a ruler or king over the people of the nation.

(d) In the *Royal Hymns of the Birth of Shulgi in the Temple of Nippur*, the deity Enlil was described as ‘the powerful shepherd’ who appointed a king to rule over the people of Ur (COS 1997:553, lines a-19, b-20). In the *Lamentation over the Destruction of Sumer and Ur*, Enlil was described as the ‘faithful shepherd’ of Ur, who has departed and changed the future of the city, as indicated, ‘Enlil has verily changed (the destiny) of my house, it has verily been smitten by pickaxes’ (COS 1997:537, lines 258, 265). It is therefore depicting the shepherd-god image as that of one who chose the king of the people to rule over the nation. It also implies that the coronation of kingship is by divine choice, and not simply a political event.

*Summary.* The Sumerian texts recorded that the shepherd-god image is not simplistically a divine orientation of the relationship between the deity and the people. The shepherding responsibility of the deity is to provide food for the people through divine leadership, to protect and guard them, to rule as a king, and appoint human rulers over the people to rule on his behalf.

*3.1.1.2 Akkadian/Babylonian/Assyrian texts.* (a) Nusku, the Akkadian god, was perceived as a shepherd ‘who decrees the destinies’ of the people (ANET 1969:337, line 31). He was also described as one who laid his life down for his people, which resembled a shepherd lying down for his sheep (ANET 1969:337, lines 25-30). Thus, the shepherd-god image is one who oversees the providence of the people.

(b) Gilgamesh was a deity but was also perceived as a ‘shepherd of [ramparted]’ [sic]; the expected shepherd should be ‘bold, stately’, and ‘wise’ (ANET 1969:73-74ii, lines

14, 15, 24, 25). He is described as a deity who oversees the well-being of the people of Uruk as a shepherd watches over his flock. Hence, the responsibility of the shepherd-god is that of being a wise leader.

(c) Marduk, the Babylonian deity, was called the ‘shepherd of all inhabited places’ (ANET 1969:600, line 45). In *The Poem of the Righteous Sufferer*, Marduk was praised because he was the ‘shepherd of all habi[tations]’ (COS 1997:492, Tablet III, fragment c-b). Consequently, it constitutes a metaphor of the shepherd-god in that the deity is a shepherd to those who live in the land.

(d) A hymn attributed to Enlil the god of fertility described his identity and responsibilities.

Father Enlil, shepherd of the blackheads (COS 1997:402, line 107, n14),<sup>14</sup>  
Father Enlil, the wild ox who walks to and fro among men,  
Father Enlil who sleeps lightly,  
Recumbent wild ox, unruffled bull,  
Mighty one, the rain of heaven, the water of the earth is under your care,  
Enlil, the “shepherd-crook” of the gods is under your care (ANET 1969:576, lines 5, 7-9, 18-19).

In this hymn, Enlil is perceived as shepherd (cf. ANET 1969:574, lines 84, 93; 575, line 154; 69, line 98; COS 1997:535-534-a). The shepherding responsibility as described is to protect the people from wild animals, which denotes providing rest from harm. The mention of the ‘shepherd-crook’ clearly identifies the shepherding responsibility of caring for his flock. Thus, the shepherd image of Enlil refers to one who protects the flock from harm and provides care for them. He is the ‘glorious shepherd of all mankind . . .’ (ANET 1969:573).

---

<sup>14</sup> The term ‘black-headed folk’ refers to humankind; perhaps, it is based on a physical description which is different from that of the people outside of Mesopotamia.

(e) In *The Creation Epic* Tablet VII, the deity Enbilulu was perceived as a 'faithful shepherd' who is responsible to provide guidance as indicated: he 'directs the land' (ANET 1969:71, line 72). Therefore, the responsibility of the shepherd-god is to guide the people.

(f) *The Dedication of the Shamash Temple* in the Babylonian and Assyrian historical texts indicated that the deity Shamash who is 'the king of heaven and the nether world' was the 'shepherd of all the black-headed, . . .', which perhaps refers to his people (ANET 1969:556-i). It is indicative that the shepherd-god who is a sovereign ruler who exercises dominion over the heaven and the underworld, is the shepherd of the humans.

(g) In *The Babylonian Theodicy*, Narru is described as 'king of the gods, who created mankind' and is the shepherd to his people (ANET 1969:604, lines 276, 297). The inscription, 'as a god should' indicates that deities in the ancient Near East were perceived as shepherds, and that Narru should perform the shepherding responsibility like the other deities (ANET 1969:604, line 297).

(h) In the *Neo-Assyrian Version* of Etana, the deity Ishtar is described as 'a shepherd' of the people of Kish, and his shepherding responsibility is the well-being of the city (ANET 1969:115 [c-1], lines 20-21). This is indicative that the shepherd-god cares for the security of the people.

(i) In the *Mesopotamian Omens*, it is indicated that ‘his god wil[l always shepherd him] steadfastly’ (COS 1997:424, lines 21, 28, 29). Thus, this is another case of the shepherd-god metaphor.

*Summary.* From the above ancient texts, the multi-faceted nature of the shepherd-god metaphor is conspicuous. The shepherd-god is one who oversees the security of the people, sacrifices himself for them, a god who oversees the humans, protects them with power, guides them, and rules over them though also a sovereign ruler of the heaven and the underworld.

*3.1.1.3 Hittite texts.* (a) In the Hittite Prayers, *Prayer to be Spoken in an Emergency*, the Sun-god of heaven is described as the ‘shepherd of mankind’ and has judicial responsibility (ANET 1969:398). In the tale of *Appu and His Two Sons*, the Sun God is described as the ‘Shepherd of the Lands’ (COS 1997:154-a). Therefore, the shepherd-god image connotes one who takes care of the people of the land, with the power to judge what is right and wrong.

(b) In the *Prayer of Kantuzilis for Relief from his Sufferings*, a deity was perceived as a ‘shepherd’, as indicated, ‘O my god! Let me know how to improve on your worship! (rev.) of all [men] the shepherd art thou’ (ANET 1969:400). This is a recurrence of the theme of the shepherd-god.

*3.1.1.4 Aramaic texts.* *The Aramaic text in Demotic Script*, Mar who is a ‘good god’ is a ‘father and . . . shepherd’ to his people (COS 1997:313, col vi.1-12; 316, col ix.13-17). His shepherding responsibility includes breeding them in a safe environment and

guarding them from the rear, which denotes protecting the flock from harm. This inscription depicts the metaphor of the shepherd-god who enacts paternal and pastoral roles.

*3.1.1.5 Summary.* The above study of the shepherd-god metaphor in the literature of the ancient Near East has multi-faceted dimensions. Sources are from the Sumerian, Akkadian/Babylonian/Assyrian, Hittite, and Aramaic texts. The shepherd-god has the responsibility to feed and ensure that there are supplies for the people. As gods, these deities should protect them from harm, and provide guidance to the people. It was the common understanding of the ancient cosmology that a deity is also a king for the people of the nation. The deity has the power to choose for the people a human ruler to govern them, which may imply that the honour of the king comes not only from political power but also from the divine. The shepherd-god is responsible for the well-being of the people and leading them with wisdom. The metaphor depicts that the sovereign deity who rules the heaven and the underworld is the same deity who shepherds and cares for the people. It also includes the relationship of the deity and the people as being that of a father to the children and a shepherd to the flock. All these lead one to surmise that a religious society is established in terms of the ideology of the shepherd-god metaphor where the relationship between a deity and the people is concerned.

**3.1.2 Shepherd-king metaphor.** The image of the shepherd-king is also a common figure in the literature of the ancient Near East. Kings were perceived as shepherds and their people were sheep; the ancients understood this relationship, and this



relationship, in fact, connects the deity and the people. This section is arranged in similar fashion to that on the shepherd-god metaphor.

*3.1.2.1 Egyptian texts.* The kings of Hyksos were perceived as ‘shepherd Kings’ and ruled the Egyptians with ‘harsh foreign rule’ (ANET 1969:230). This shows that the appellation of shepherd is used for kings.

*3.1.2.2 Sumerian texts.* (a) King Ur-Nammu of Sumer was described as the shepherd:

Lifted (his) eyes over the people [looked with favor upon Ur-Nammu], the shepherd;  
Enlil, the Great Mountain, [*chose*] him from among all his people,  
[*Filled*] with fearsome awe the *confirmed* shepherd of Nunamnir (ANET 1969:583, lines 4-6).

(b) In the *Hymn to Enlil, the All-Beneficent*, the kings are ‘the faithful shepherd of the land’ (ANET 1969:574, line 60, n15). In other words, the royal duty includes shepherding the people, and is not limited to ruling with military power.

(c) The Sumerian poem, *Blessing on the Wedding Night*, described king Iddin-Dagan as ‘a faithful shepherd’ and one who ‘multipl[ies] the sheepfolds’ (ANET 1969:640, line 20).

It further states,

Give him the throne of kingship on its enduring foundation,  
Give him the people-directing scepter, the staff (and) the crook (ANET 1969:641, col ii, lines 10-11)  
Over all Sumer and Akkad give him the staff (and) the crook,  
May he exercise the shepherdship of the blackheads (wherever) they dwell,  
May he make productive the fields like the farmer  
May he multiply the sheepfolds like a trustworthy shepherd (ANET 1969:641, col ii, lines 17-20).

King Iddin-Dagan was given the sceptre, staff, and crook, symbols that speak of being a shepherd and king; his responsibility is to guide or direct his flock with his

shepherding tools. In exercising his shepherd role, he strengthens the nation and the people trust him.

(d) In the Sumerian Hymns, *The King of the Road*, Shulgi is king and is described as 'Herdsman, shepherd of the blackheads am I' (ANET 1969:585, line 5). In this hymn, it is indicated that king Shulgi has been entrusted by the deity to oversee the Sumerians, and is considered trustworthy (ANET 1969:585, lines 6, 15). In the Sumerian Royal Hymn concerning *The Birth of Shulgi in the Temple of Nippur*, Shulgi is chosen by Enlil to be king over Ur (COS 1997:553, line b-20). He is described as a shepherd who has a 'radiant heart', and a shepherd with the 'lead-rope and the staff' (COS 1997:553, line b-23). With these shepherding tools, he is considered the faithful 'shepherd of all lands' and as one who enriched his people (COS 1997:553, lines b-25, 29).

(e) In the historical document, *The Curse of Agade*, king Naram-Sin is called 'the shepherd' (ANET 1969:648, line 40). This is the common appellation of a king in the ancient Near East.

(f) In the inscription of *The Cylinders of Gudea*, Gudea, who was the king/ruler of the Ur, was also recognised as 'the shepherd' (COS 2003:420, i.25-ii.1). This image is a 'royal motif'. Gudea was also 'appointed and authorized' by the goddess Nanshe (COS 2003:420, n11-12). He is described as the 'faithful' and 'obedient' shepherd (COS 2003:425, xiv.5-6). In Cylinder B, Gudea is described as 'the shepherd, [I] have built the temple, (and) would bring my king into his temple' (COS 2003:429, ii.5). This 'royal motif' is a further metaphor of the shepherd-king.

(g) In the inscription of *Warad-Sin*, the thirteenth king of the Larsa dynasty, one reads that Kudur-mabuk was the king and has gladly assumed the role of shepherd to the people (COS 2003:251, lines 48-49). He is described as the beloved of god Nanna, which indicated the relationship between the king and the deity in the eyes of the people. This relationship positioned him as a humble shepherd-king who mediates for his people (COS 2003:251, lines 36-38). This is likewise a metaphor of the shepherd-king.

(h) In *The Laws of Lipit-Ishtar*, he is the king of the Dynasty of Isin, and is described as the shepherd of his people,

. . . at that time, the gods An and Enlil called Lipit-Ishtar to the princship of the land – Lipit-Ishtar, the wise shepherd, whose name has been pronounced by the god Nunamnir – in order to establish justice in the land, to eliminate cries for justice, to eradicate enmity and armed violence, to bring well-being to the lands of Sumer and Akkad. At that time, I Lipit-Ishtar, the pious shepherd of the city of Nippur, the faithful husbandman of the city of Ur, he who does not forsake the city of Eridu, the befitting lord of the city of Uruk, the king of the city of Isin, king of the lands of Sumer and Akkad, the heart's desire of the goddess Inanna, by the command of the god Enlil, I established justice in the lands of Sumer and Akkad (COS 2003:411, lines i.1-37, i.38-55).

From this inscription, Lipit-Ishtar was appointed by the gods An and Enlil to rule over the lands of Sumer and Akkad, and he was called the 'wise shepherd'. His name was 'pronounced' by a deity, which may affirm his kingship was approved by divine authority. He is described as exercising justice in the lands, so that the inhabitants may have peace. He ruled the city of Nippur with faithfulness; he does not abandon his city. His mandate assigned by the gods is to establish peace and act for the 'well-being' of Sumer and Akkad. This indicates that the metaphor of the shepherd-king alludes to one who shepherds his people with justice and provides peace to the land.

In the inscriptions of Lipit-Eshtar, there is a text describing the king as below.

I, Lipit-Eshtar, humble shepherd of Nippur, true farmer of Ur, unceasing (provider) for Eridu, *en*-priest suitable for Uruk, king of Isin, king of the land of Sumer and Akkad, favorite of the goddess Eshtar, . . . (COS 2003:247, lines 1-19).

He is described as the 'humble shepherd' who provides for the people of Eridu and mediates for the people of Uruk. It is indicated that King Lipit-Eshtar was favoured by goddess Eshtar, which is a common social-religious perspective on the relationship between the deity and the king. This is again a metaphor of the shepherd-king, who is one favoured by the deity.

(i) In the inscription concerning *Nur-Adad*, this eighth king of the Larsa Dynasty is described as the 'shepherd of righteousness' (COS 2003:249, lines 51-56). This shepherd image is characterised by righteousness, which also characterises the other shepherd-kings.

(j) The inscription of the ancient Nerebtum described King Ipiq-Adad as the 'shepherd of the black-headed (people)', who was also favoured by god Tishpak (COS 2003:254, lines 2-9). Like other kings, the city was given to King Ipiq-Adad to shepherd. The image is, once more, one of deity favouring the shepherd-king.

*Summary.* The Sumerian texts show that the metaphor of the shepherd-king is part of the royal duty. The king has a responsibility to strengthen the nation, which also builds trust with the people; even that is perceived as a shepherding activity. A king is understood as a faithful shepherd who not only rules the people but also enriches their existence. The king performs a priestly role, to mediate for the people to the deity. In

some ways, the metaphors of the shepherd-god and shepherd-king intersected. The Sumerian texts depict that kings were approved and favoured by the gods and were faithful shepherds to rule with justice and righteousness, so that the nation may have peace. Thus, the relationship between the deity and the king affects the well-being of the people, and the king acts as an intermediary for the people.

3.1.2.3 *Akkadian/Babylonian/Assyrian texts.* (a) The king of Uruk under the Sin-kashid dynasty was referred to as ‘the faithful shepherd’.

Until I have established a faithful shepherd and revived dead Uruk you shall grind the *sutu*-ration of Uruk. Great Uruk will be given to me. Town and temple I will take over (15) when the faithful shepherd has been designated for the land.” I spoke saying: “Dead Uruk has revived and the faithful shepherd concerning whom a command came from you (20) has been established . . .” (ANET 1969:604, lines 10-20).

Not only was the king shepherd to the people, he was also assigned by the goddess to restore Uruk. This elucidates the relationship between the king and the god: the former is the representative of the deity, ‘so he may attain the wishes of the god’ (ANET 1969:604, line 30). The opponents and enemies of the king are kept under the control of god Enlil, which depicts the close relationship between the deity and the king (ANET 1969:583, line 14). Ur-Nammu was said to destroy the evil cities and removed oppression from them, which might indicate that he exercised his shepherd authority to protect his flock (ANET 1969:584, lines 60-61). Thus, the shepherd-king protects the people from the prevailing injustice in the land (ANET 1969:584, line 64).

(b) Lipit-Ishtar, the king of the Sumer and Akkad, was perceived as ‘a wise’ and ‘humble shepherd’ (ANET 1969:159). He was also considered the son of the deity, ‘the son of Enlil’ (ANET 1969:159). Accordingly, the shepherd-king, in the ancient Near

Eastern culture, is recognised as the son of a deity, which speaks of the origin of royal honour as stemming from the divine sphere.

(c) The description of king Enkidu in the Babylonian epic was as a shepherd,

“Up, arise from the ground,  
The shepherd’s bed!”  
To the shepherd-hut,  
The place of the sheepfold.  
Round him the shepherds gathered (ANET 1969:77-ii, lines 22-23, 33-35).

His shepherding responsibilities were described in the poem below:

He took his weapon  
To chase the lions,  
That shepherds might rest at night.  
He caught wolves,  
He captured lions,  
The chief cattlemen could lie down;  
Enkidu is their watchman, . . . (ANET 1969:77-iii, lines 28-34).

From the description, the shepherding responsibility of Enkidu is to protect his flock from wild animals and to provide rest. This rest is twofold: (i) it is resting from tiredness, and (ii) it is resting from harm, which denotes safety. The context of the poem suggests the theme of safety because the flock was able to rest without the fear of being attacked by wild animals. The shepherd, Enkidu, is also the watchman of his flock, which further clarifies his responsibility of ensuring their safety. Thus, the shepherd-king should protect the people to give them rest and safety.

(d) In the myth, Etana became king of the Kish after the flood; he was expected to be the shepherd and was mentioned on the *Sumerian King List*,

May [*the city*] be the nest, the resting place of [*mankind*],  
May [*the king*] be the shepherd, they [ . . . ],  
May Etana be the builder, they [ . . . ],  
. . . the staff [ . . . ] (ANET 1969:517, lines 5-8).

From the poem, the shepherd-king should provide rest for his people by building the city, just as the shepherd leads his flock to rest. The notion of 'rest' here probably means their safety and protection from their enemies. Again, this reflects the shepherd-king image as referring to one who provides safety and rest for the people by protecting them from any attack by their enemies.

In the myth, Etana has described vividly the full apparel of a king:

Scepter, crown, tiara, and (shepherd's) crook  
Lay deposited before Anu in heaven  
There being no counseling for its people  
(Then) kingship descended from heaven (ANET 1969:114, lines 11-14).

In this myth, Etana is perceived as a shepherd and one who rose to heaven (ANET 1969:114). Accordingly, the cylinder seals of the Old Akkadian indicated a shepherd rising to the heaven on eagle's wings (ANET 1969:114). The name Etana associates with certain deities and befits the kings of the Old Akkadian and subsequent dynasties; he is the main character of a significant legend. This legend is supported by sources from the library of Ashurbanipal that have been revised throughout three historical eras, the Old Babylonian, the Middle Assyrian, and the Neo-Assyrian. The last revision has reconstructed the legendary story to portray Etana as one who undertakes the providential care of the human race, similar to the role of a king (ANET 1969:114). Thus, the shepherd-king is a king who oversees the well-being of humans, including those who are not his own people.

(e) *The Code of Hammurabi* has indicated that Hammurabi was perceived as 'the shepherd', and he was the king who was also the 'god-fearing prince'.

Hammurabi, the devout, god-fearing prince,  
to cause justice to prevail in the land,

to destroy the wicked and the evil,  
that the strong might not oppress the weak,  
to rise like the sun over the black-headed (people),  
and to light up the land.  
Hammurabi, the shepherd, called by Enlil, am I;  
the one who makes affluence and plenty abound;  
who provides in abundance all sorts of things for  
Nippur-Duranki; . . . (ANET 1969:164, lines 30-61; 165, lines 30-60; cf  
COS 2003: 336, lines i.50-v.13).

In this prologue, the responsibilities of the shepherd-king include providing care to his people through justice, protecting them from harm by punishing their enemies, and providing their needs as regards their livelihood.

The epilogue of *The Code of Hammurabi* has further elaborated his kingship and shepherd role,

I, Hammurabi, the perfect king,  
was not careless (or) neglectful of the black-headed (people),  
whom Enlil had presented to me,  
(and) whose shepherding Marduk had committed to me;  
I sought out peaceful regions for them;  
I overcame grievous difficulties;  
I caused light to rise on them.  
The great gods called me,  
so I became the beneficent shepherd whose scepter is righteous;  
my benign shadow is spread over my city (ANET 1969:178, lines 10-30,  
40-50; cf COS 2003: 351, lines xlvii.9-58).

This describes the situation where Enlil and Marduk entrusted Hammurabi with the people, and he was to protect them by providing peaceful living conditions. He is described as 'the beneficent shepherd' because his 'scepter is righteous'; the righteous sceptre may refer to his just dealing with his flock, which characterises righteous shepherd leadership (ANET 1969:178, lines 10-20; cf. COS 2003:352, lines xlvii.79-xlix.17). Therefore, the shepherd-king constitutes an image of leading with righteousness, so that justice shall prevail in the land.



(f) In the Babylonian and Assyrian historical texts, *Adad-nirari III*, king of Assyria, is described as the shepherd who was accepted by the people, ‘whose shepherding they made as agreeable to the people of Assyria . . .’ (ANET 1969:281, I-21). The acceptance of the king may imply that the people enjoy security under the royal leadership, that the leadership entails leading with righteousness and that the society prevails with justice. Thus, the shepherd-king is one who is approved by the people based on the characteristics of righteousness.

(g) The Akkadian inscription, *A Dialogue about Human Misery*, indicated that the shepherd is the king, ‘the sun of the people, [*have mercy*]’ (ANET 1969:440, line 297, n5). This shepherd-king image alludes to more than kingship; it connotes one who will show mercy to the people; social stability depends on the mercy of royalty.

(h) King Ashurnasirpal was described in the Babylonian and Assyrian Historical texts as ‘the shepherd of all mortals’. The term ‘mortals’, in the context, clearly refers to humans (ANET 1969:558-i). This is a further case of the shepherd-king metaphor. The king is also perceived as ‘the high priest of Ashur’, chosen by deities, Enlil and Ninurta (ANET 1969:558-i). As the high priest, the king is the mediator between the god(s) and humans; he is the representative of the god(s) to his people, and he is the advocate of his people to god(s). Thus, the shepherd-king is the priestly mediator for the people to the deity. The king is a representative not only for the divine but also for the mortals.

(i) In *Lamentation over the Destruction of Sumer and Ur*, it is indicated that the rebellion of the people of Sumer and Ur led to their judgment by the deities (ANET 1969:611). Dispersion of the people ensued. Nanna-Sin, who had relented, pleaded with his

father, god Enlil, to help restore the city and rebuild the temple (ANET 1969:612). In line 34, 'That its shepherd (living) in terror in the palace be seized by the foe', implies that the king who lives in the palace is the shepherd of the Sumer and Ur (ANET 1969:612). Thus, a shepherd-king metaphor is evident, and he is the rescuer of the nation because he mediates by pleading for mercy to the deity on behalf of the people, so that they may avoid judgment.

(j) In the Babylonian and Assyrian historical texts, Esarhaddon, the king of Assyria, was described as 'the true shepherd' to the people of Assyria (ANET 1969:289, lines i.1-ii.11). This is a metaphor of the shepherd-king who truly exhibits the shepherding role.

(k) In the inscription of *The Disputation between Bird and Fish*, it is indicated that the king was given by the deity Enki to rule over the people of Ur and raise them like sheep (COS 1997:581, lines 9-11). Here, a king was appointed by the god for the welfare of the inhabitants and ruled them as a shepherd. Consequently, this is once more a metaphor of the shepherd-king, signifying that the king is not only a political governor but, also, a shepherd, who supervises the social welfare of the people.

(l) King Sargon, in *A Hymn to Nanaya with a Blessing for Sargon II*, was described as 'the shepherd of Assyria'; his shepherding responsibility was to care for and protect his people, as stated, 'who walk[s] behind you' (COS 1997:472, lines ii.15-20). The phrase, 'who holds fast to the hem of your garment', may indicate the shepherding care of Sargon. This is the reason why the inscription indicated 'Bless Sargon'. Hence, it is also a metaphor of the shepherd-king and depicts the king as one who cares for and

protects the people; the care denotes an intimate relationship, for the king is watching every detail of the lives of his people.

(m) In the *Achaemenid Inscriptions*, King Cyrus is described as the shepherd who exercised justice and righteousness in his shepherding responsibility over the 'black-headed' people, which implied the people of Babylon (COS 2003:315, lines 9-19). The relationship between Cyrus and Marduk is that the latter was the one who gave the king favour with the people (COS 2003:315, lines 9-19). In consequence, this shows that the metaphor of the shepherd-king is empowered by the deity and divine authority gives the shepherd mantle to the king.

(n) The inscription from *Saba'a Stela* has described Adad-nirārī, the mighty king of Assyria, as the 'wonderful shepherd' (COS 2003:275, lines 6-11a). Like other kings, the gods granted him favour with the people he shepherded. This is a metaphor of the shepherd-king in that the divine sovereign oversees the harmonious relationship between the king and the people. Perhaps, the king is a representative of the deity to the people.

(o) In the inscriptions concerning the Neo-Babylonian dynasty, King Nabopolassar is described as a humbled king and a 'shepherd who pleases Papnunanki', the wife of Marduk (COS 2003:308, lines iii.1-21, n15). The word 'pleases' indicates that the king was in favour with the deity. The metaphor of the shepherd-king demonstrates that the deity favours the king, and that this becomes the key to the prosperity of the nation.

*3.1.2.4 Summary.* From the Babylonian and Assyrian texts, the metaphor of the shepherd-king connotes many meanings. The responsibility of the royal shepherd is to protect the people from not only their external enemies, but also injustice in their society. It is the responsibility of the shepherd-king to oversee the well-being of the human race, which transcends the care of his own people. The criteria for a good shepherd are faithfulness to govern the people assigned by the deity, and righteousness in character. The stability and security of the nation are ensured because justice prevails. Evidence of a good shepherd is observed in the agreement of the people with the shepherd leadership which was assigned by the divine. The shepherd-king is a priest to the deity, and thus mediates for the people. This mediation is merciful, to ensure the livelihood of the people and to avoid divine judgment. Thus, he is a representative not only of the divine but also of the mortals. Therefore, it is evident that the shepherd-king is the rescuer of the nation.

The shepherd-king has a twofold responsibility, being a national leader and a shepherd, and the shepherding responsibility entails an intimate relationship in that he will supervise every event in the lives of the people. The king is therefore not a powerless human royal leader but is strengthened by the deity; this responsibility is reckoned as a divine assignment. The deity acts as the overseer of the harmonious relationship between the king and the people, and thus signifies the shepherd-king as the divine representative to the nation. Consequently, the leadership of the shepherd-king is that of governing; the ruler is a representative of the divine and human, and the success or failure of the shepherd leadership affects the people not only in achievement but also in the enrichment of the community.

**3.1.3 Other shepherd metaphors.** There are other shepherd metaphors that are unrelated to kings or gods, but to some significant individuals and those who have contributed to the well-being of the people. These figures may be officials of the king's court or someone close to the king. Below is a discussion of the texts containing these metaphors of the shepherd.

(a) In *A Royal Decree of Equity*, the shepherds mentioned were anonymous (ANET 1969:627, lines 10-15). These were shepherds by profession, and not kings or gods.

(b) The inscriptions of *Kamrusepas' Ritual of Purification* described Hapantallis as a shepherd of the Sun-god's sheep (ANET 1969:127). The identity of Hapantallis is obscured in the inscriptions; it is uncertain whether he is a king or a god. However, he was assigned to shepherd the flock. The phrase 'Sun-god's sheep' implies that the flock belonged to the deity and this divine responsibility was given to the shepherd.

(c) In *The Report of a Frontier Official*, there is an indication of a shepherd metaphor, which alluded to neither a king nor a god. It states,

Another communication to my [lord], to [wit: We] have finished letting the Bedouin tribes of Edom pass the Fortress [of] Mer-ne-Ptah Hotep-hir-Maat—life, prosperity, health!—which is (in) Tjeku, (56) to the pools of Per-Atum [of] Mer-[ne]-Ptah Hotep-hir-Maat, which are (in) Tjeku, to keep them alive and to keep their cattle alive, through the great *ka* of Pharaoh—life, prosperity, health!—the good sun of every land, in the year 8, 5 [intercalary] days, [the Birth of] Seth (ANET 1969:259).

In note 2 of this inscription, it is indicated that 'the Egyptian word is *Shasu*, which became Coptic *shôš* "shepherd"'. The term 'shepherd' refers to the shepherd of the sheep and probably implies the Edomites as the shepherds (ANET 1969:259, n2). It is

indicative of the fact that the occupation of the Edomites is shepherding and affirms that they are professional shepherds.

(d) In the *Mesopotamian Legal Documents* - Old Babylonian, Ahushunu was called 'the shepherd', who fed the sheep on the pasture. He was responsible for their safety according to *The Code of Hammurabi*, 'If he has lost [the ox] or sheep which was committed to him, he shall make good ox for [ox], sheep for [sheep] to their owner' (ANET 1969:177, s263). 'The seal of Ahushunu' may indicate that his shepherd role is official and assigned by King Hammurabi (ANET 1969:218). This may also imply Ahushunu could be an official in the king's court; however, one vested with shepherding authority.

(e) In the Sumerian Wisdom Text, *A Sumerian Variation of the 'Job' Motif*, the hero was called 'my righteous shepherd', as indicated, 'With me, the *valiant*, my righteous shepherd has become angry, has looked upon me inimically' (ANET 1969:590, line 3). Another term used equivalently to the term shepherd was 'herdsman' (ANET 1969:590, line 34). Both 'shepherd' and 'herdsman' may allude to royalty, probably the king; those who are subject to the rule of the shepherd, and herdsman, are probably referred to as 'a member of the court' (ANET 1969:590, line 33, n7). This inscription of the shepherd depicts the responsibility of the shepherd, but the metaphor is not exhibited through a king or a god; it is applied to an official of the king's court.

(f) In the inscription of the *Dispute between the Tamarisk and the Date Palm*, 'The shepherd boy [uses] great staves [of me]', depicts the responsibility of a shepherd,

though a young lad (ANET 1969:592, line 14). The shepherding tools are staves, which are commonly used by shepherds to guide the sheep.

(g) In the *Instructions for Palace Personnel to Insure the King's Purity*, the notion of the shepherds of the god referred to the temple officials, as indicated in the phrase,

. . . if there is a rite for any god at the time of bearing young and you are supposed to have ready for him either a calf, a lamb, a kid or *choice animals*, do not delay them! Have them ready at the right time; do not let the gods wait for them (ANET 1969:210, lines 35-40).

There are other indications that depict the shepherd performing a priestly role (ANET 1969:210, lines 55-65). The identity of the shepherd may be anonymous, but the context of the inscriptions suggests that the temple officials have assumed the role of a shepherd, similar to the role of a king and god as regards the people.

(h) There are stipulations concerning the shepherding responsibility in *The Code of Hammurabi*. For example,

If a shepherd has not come to an agreement with the owner of a field to pasture sheep on the grass, but has pastured sheep on the field without the consent of the owner of the field, when the owner of the field harvests his field, the shepherd who pastured the sheep on the field without the consent of the owner of the field shall give in addition twenty *kur* of grain per eighteen *iku* to the owner of the field.

58: If after the sheep have gone up from the meadow, when the whole flock has been shut up within the city gate, the shepherd drove the sheep into a field and has then pastured the sheep on the field, the shepherd shall look after the field on which he pastured and at harvest-time he shall measure out sixty *kur* of grain per eighteen *iku* to the owner of the field (ANET 1969:168-169, s57-58).

In this code, the shepherd is responsible for providing food for the sheep, and he must negotiate with the owner of the pasture to allow his sheep to feed on the pasture. He must repay the owner of the field if his sheep feed on this field. This negotiation may be

read as the mediatory role of the shepherd on behalf of the flock, to procure the necessary nutrition required for healthy growth. This image of the shepherd is one of providing for growth, and it may be parallel to the priestly office of mediating for the people in the presence of God.

(i) In the *Lamentation over the Destruction of Ur*, the city was described as ‘the sheepfold of a shepherd’ (ANET 1969:457, line 132). This may imply that the shepherd is the king and the people under his rule are the sheep. Therefore, the city itself becomes the sheepfold.

(j) In *The Amarna Letters*, the inscription, ‘Behold, I am not a governor (nor even a) petty officer of the king, my lord; behold, I am a shepherd of the king, and a bearer of the royal tribute am I’, indicates that the shepherd was an official of the king’s court (ANET 1969:488, lines 5-15). Hence, this shepherd metaphor is exhibited not through a king or a god but a royal official.

(k) In the inscription of the *Sumerian Proverbs Collection 3*, there are descriptions of the shepherding responsibility such as indicated below,

Because the shepherd departed,  
his sheep did not come back into his custody.  
Because the clever shepherd got confused,  
his sheep did not come back into his custody (COS 1997:563-564, lines 10-11).

The relationship between the shepherd and his sheep is intimate. In this parallelism, when the shepherd is detached from his sheep, the sheep will be lost and unable to return to the sheepfold. The shepherd is also thought to be wiser than the sheep. This



image of a shepherd is of one who guides the flock; without him, the sheep will be lost and perhaps scattered.

In summary, the other shepherds, who are neither the gods nor kings, have assumed the shepherd role over the flock. Some are professional shepherds, which means that tending the flock is their occupation. But some are officials of the king's court, and this implies they are high ranking officials who are overseeing others in the royal court. Although the responsibility of these other shepherds is not specified in most of the historical texts, the people understood the import of the shepherd role. Therefore, the common role of the shepherd is to guide and provide food for growth.

**3.1.4 Summary.** From the above studies, the significance of the shepherd metaphor in the literature of the ancient Near East is critical to the understanding of the role of the kings and deities in the world of the ancient Near East. The shepherd image alludes to one who leads the flock to the pastures, provides them with pasture, protects them from harm, mediates on their behalf, and guards them for their safety. The shepherding tool is the shepherd staff. This shepherd metaphor can be found referring to deities and kings; these are the images of the shepherd-god and shepherd-king. In some cases, the said metaphor is exhibited in the officials of the king's court or certain significant individuals. The ancients understood this shepherd image well and the inscriptions of the ancient texts attested to this. The shepherd image is not only found in the ancient Near Eastern literature but also the deuterocanonical literature.

## 3.2 THE SHEPHERD METAPHOR IN DEUTEROCANONICAL TEXTS

The deuterocanonical books, also known as the Apocrypha, are books that were written between 200 BCE and 120 CE (Charles 1913:vii; cf. Metzger 1957:3; Gottwald 1985:81). The term 'Apocrypha' denotes 'hidden things or writings' (Gottwald 1985:81). The designation 'deuterocanonical' was conferred by some Roman Catholic scholars to indicate that the dates of these writings were later than those of the canonical books (Metzger 1957:6). They were written in Greek, since the Hebrew and Aramaic originals had been lost. They were included in the Greek translation of the Old Testament, the Septuagint, and later in the Vulgate. These works consist of various genres and include 'historical, romantic, didactic, devotional, and apocalyptic' texts (Metzger 1957:4). The Apocrypha was well accepted among the Diaspora Jews who were more familiar with the Greek language than their native tongue, Hebrew, or the cognate language, Aramaic.

As the metaphor of the shepherd also appears in some of the apocryphal books, in the following section we shall examine the passages that contain the said image.

**3.2.1 Judith 11:19.** The book of Judith recorded events during the reign of Nebuchadnezzar, which was approximately 605-562 BCE (West 2003:748). Some scholars believed that it was written around the second century BCE, perhaps in the era of the Maccabees, to foster obedience to the Torah in the light of the threats to Judaism (Metzger 1957:43). The fictional genre and the discrepancies in the historical data initially led some scholars to date Judith from around the fifth century BCE to the

second century CE (West 2003:748).<sup>15</sup> However, the ‘linguistic and historical indicators’ are indicative of a work completed at the end of the second century BCE (West 2003:748). It is widely accepted that the story was originally written in Hebrew; however, the original was lost and all that was left were the Greek, Old Latin, and Syriac translations.

G West states that the Greek version of the book existed in ‘three slightly different’ versions; it also existed in ‘two Latin versions’, and ‘a Syriac version’ (West 2003:748). Apart from the Hebrew version, it was believed that the story was translated into Aramaic, a language that was the lingua franca of the Diaspora Jews in the second century BCE (West 2003:748). Despite the fact that it was well received at the time, it did not secure a place in the Jewish canon, and it was rejected by the Protestants. The Roman Catholics, though, included it as part of their canon, but it was not employed significantly in their liturgy (West 2003:748). Its author remains anonymous and the place of writing is uncertain.

The story concerns a heroine, Judith, who was courageous and stood against the oppressor, and yet did not neglect her religious tradition. It has been accepted among scholars that the book can be divided into two parts, chapters 1-7 and 8-16 (West 2003:748; Charles 1913:242). The historical context, as noted was placed during the reign of king Nebuchadnezzar and his officials. The text that contains the image of the shepherd appears in the second half of the book,

---

<sup>15</sup> It might well be that the modern literary classification ‘historical fiction’ is more appropriate than ‘fiction’.

[16] So when I, your slave, learned all this, I fled from them. God has sent me to accomplish with you things that will astonish the whole world wherever people shall hear about them. [17] Your servant is indeed God-fearing and serves the God of heaven night and day. So, my lord, I will remain with you; but every night your servant will go out into the valley and pray to God. He will tell me when they have committed their sins. [18] Then I will come and tell you, so that you may go out with your whole army, and not one of them will be able to withstand you. [19] Then I will lead you through Judea, until you come to Jerusalem; there I will set your throne. You will drive them like sheep that have no shepherd, and no dog will so much as growl at you. For this was told me to give me foreknowledge; it was announced to me, and I was sent to tell you (Jdt 11:16-19, NRSV).

The story begins with the feigned allegiance of Judith to serve King Nebuchadnezzar; Holofernes, an official of the king, expressed welcome to her for joining the troop (v 1-4).

Verses 5-8 write of the praise Judith expressed for the mighty deeds of Holofernes, and his greatness which contributed to the fame of the kingdom in the world. These words of exaltation served well in the ears of Holofernes, and he was pleased with Judith's persuasiveness, as indicated in verse 20.

In verses 9-15, Judith swayed Holofernes to believe Achior's words and affirmed that to defeat the Israelites would depend on their religious failings. According to her, when they sinned against their God, Holofernes would gain victory over them.

In verses 16-19, Judith convinced Holofernes that she was sent by God to assist him in this warfare. She assured Holofernes that she was a pious (θεοσεβής) believer of the God of heaven (τὸν θεὸν τοῦ οὐρανοῦ), who would tell (ἐρεῖ) her when the Israelites have sinned (ἀμαρτήματα). The term 'God of heaven' seems to highlight the power of God

who discloses many things unknown to humans. This divine revelation from God through Judith would bring success to Holofernes, so that no one would be able to oppose (*ἀντιστήσεται*) him, the official of the king (v 18).

When the time comes, Judith would lead Holofernes into Judea and Jerusalem, and he would set up his army (*δίφρον*) against the city. The term *δίφρον* means ‘unit’, or ‘chariot’, which implies his army unit as well as that he is riding on his chariot as a military commander. NRSV utilised a literary descriptive term to express the ‘chariot’ by translating it as the ‘throne’ of Holofernes. The phrase *διὰ μέσου τῆς Ιουδαίας ἕως τοῦ ἐλθεῖν ἀπέναντι Ιερουσαλημ* (lit. ‘through the middle of Judea until you come to the opposite of Jerusalem’) is best read as Holofernes is coming between Judea and Jerusalem; in particular, *ἀπέναντι* means ‘stand against’ in the opposite direction, which could only be in front of the city, with the region of Judea to its rear.

The scenario depicted here is that the battle will begin at any moment, and of course, Judith has prescribed the victory: that Holofernes will trample the city and lead (*ἄξει*) the people of Israel into punishment, which is described as their being ‘sheep without a shepherd’ (*ὡς πρόβατα οἷς οὐκ ἔστιν ποιμὴν*) (v 19). The condition of defeat is devastating, and even the ‘watchdog’ (*γρύξει κύων*) will not dare to bark freely (*γλώσση*) at its foreign ruler (v 19). Judith, however, proclaimed that the victory had been revealed to her from the God of heaven, and she presented this good news to the official of the king. The

chapter concluded with the commendation by Holofernes of Judith for her wisdom and beauty; at the same time, he expressed his confidence in the God introduced by Judith who will deliver Israel into his hands. He, in return, will believe in this God of heaven and promise Judith good prospects in the court of the king (vv 20-23).

The victory prescribed by Judith would never come true because she murdered Holofernes in 11:6-10, and her words might be read as a scheme to gain the trust of the king's official, in order to achieve her deadly objective. It is in this context that the image of the shepherd was mentioned in verse 19. The situation is that the foreign leader or ruler should lead the captives, Israel, as one who is not their own leader. This picture resembles that of the sheep without their shepherd; it emphasises that the shepherd is the king of Israel, and the people are the sheep (Moore 1985:211). When the city falls, there is no shepherd-king to oversee the well-being of the people. Thus, the metaphor of the shepherd-king signifies the strength of the leader to protect and defend the people from the attacks of their enemies; he is the key to the security of the nation.

**3.2.2 Sirach 18:13.** The book of Sirach is likewise one of the deuterocanonical books and has been translated into Greek. It was believed that the original was written in Hebrew, however, it was lost. Fragments of the original Hebrew copy have been kept in various locations. Most of them are stored in a synagogue in Cairo and others at Masada and Qumran (Snaith 2003:779). Despite the fact that the original was in Hebrew, Sirach did not make it into the Hebrew Bible canon. However, the Roman Catholic canon endorsed it and listed it as deuterocanonical (Snaith 2003:779). Based

on internal evidence, Sirach was written between 196 and 175 BCE, however, some would place the date of writing in 185 BCE (Snaith 2003:779).

The book of Sirach contains teachings from his grandfather Jesus, which stem from 'the Law and the Prophets and the other books of our ancestors' (Skehan & Di Lella 1987:4). The purpose of these writings is to enable anyone who learns from them to 'progress in living according to the Law'. Charles states that perhaps one should understand this in the light of asserting that those who learned from these teachings should have them infused in their daily lives (Charles 1913:316, n9). It should be noted that 'according to the Law', which is the Torah, wisdom is a companion to the Torah. This also demonstrates that the Torah is the foundation of the society and religious traditions of the Israelites. Sirach is wisdom literature, comparable to Wisdom of Solomon and Proverbs; in particular, its central theme takes after the latter, 'to fear the Lord is the beginning of wisdom' (Sir 1:14).

The content of Sirach 18:1-14 concerns the majestic nature of God and his compassion for humans (cf. Skehan & Di Lella 1987:285). Verse 1 affirms that God is the everlasting God and is the one who created all things. The term *κοινῆ* (lit., 'common') is dative and thus translated as 'common things'. NRSV translated it as 'universe', with the aim of attributing the creation of the world to God. Verse 2 describes this everlasting God as the only one who is righteous. The term *δικαιωθήσεται* (lit., 'shall be righteous') indicates that God is righteous and shall exercise justice in his judgment. NRSV translated this as 'just', which correctly presents the meaning that God shall be called 'just' (Charles 1913:378, n2). Some ancient manuscripts added to

verse 2, 'and there is no other beside him' (NRSV) (cf. Charles 1913:378). This insertion emphasises that no one other than God is just. Verse 3 is omitted in the Septuagint, but some ancient manuscripts added, 'he steers the world with the span of his hand, and all things obey his will; for he is king of all things by his power, separating among them the holy things from the profane' (NRSV) (cf. Charles 1913:378). These become a transition between verses 1-2 and 4-14, emphasising how an everlasting and righteous God is majestically different from his creation, humans.

Verses 4-7 describe the majesty of God as transcending that which any human can grasp. It is beyond the limits of human imagination. The verb ἐξίχνεύω (lit., 'trace out') affirms this, and humans do not have the capacity to trace out 'the wonders of God' (cf. Skehan & Di Lella 1987:285). God and humans do not deal with matters in the same way, and humans cannot understand God's way of handling issues. Verses 8-9 describe the insignificance of humans in comparison to God, and note that their life is short (Snaith 1974:92). Verses 10-14 describe the compassion of God for these insignificant humans, especially those who are attentive to his teachings.

The image of the shepherd in verse 13 emerges from the compassion of God in dealing with humans. In the context of verses 10-14, God in his compassion, showers mercy on humans, grants forgiveness, rebukes, trains, teaches, and turns them around from wandering, just as a shepherd does to his flock (Skehan & Di Lella 1987:286). The adverb ὡς (lit, 'as', 'like') affirms that God as the shepherd has compassion on humans, his flock; his shepherding responsibility includes being merciful, offering forgiveness, being compassionate, disciplining, training, teaching, and guarding against harm or



danger. Here, the metaphor of the shepherd is one of the shepherd-god, exhibited through God, and its meaning is elucidated.

**3.2.3 2 Esdras 2:34 and 5:18.** The book of 2 Esdras, which also forms part of the deuterocanonical texts, is included in the Orthodox Church and Roman Catholic canon. Second Esdras, though endorsed by the Greek Orthodox Church as scripture, is perceived as inferior to the other parts of the Bible by the Russian Orthodox Church. Likewise, the Roman Catholic Church considered this book as apocrypha, as deuterocanonical, and it is called 4 Esdras (Schmitt 2003:876; cf. Stone 1990:1).

It was written over three different periods; in consequence, it is a 'composite work' (Schmitt 2003:876). Metzger avers that 2 Esdras 3-14 was written originally in Aramaic, probably at the end of the first century BCE (Metzger 1957:22). This work was translated into Greek. In the following two centuries, there were subsequent additions of manuscript in Greek to the book such as chapters 1-2, known as 5 Esdras, and 15-16, known as 6 Esdras (Metzger 1957:22; Schmitt 2003:876). However, both the complete Aramaic and Greek texts did not survive (Metzger 1957:22; Stone 1990:1). Fragments of the text were found in Egypt in the fourth century BCE. Although the originals were no longer in existence, they have been translated into various languages such as Syriac, Coptic, Ethiopic, Arabic, Armenian, Latin, and Georgian (Metzger 1957:22; Schmitt 2003:876; cf. Stone 1990:2-9). The book was recovered through these translated copies, thereby making its composition more complex. However, the style and structure of 2 Esdras retained its Jewish flavour and conformed to the conventions of apocalyptic literature (Schmitt 2003:876; cf. Stone 1990:2). The

complicated literary history makes it difficult to identify the author (cf. Coggins & Knibb 1979:2).

The image of the shepherd appeared on two occasions, 2 Esdras 2:34 and 5:18. Second Esdras 2:34 is within the context of 2 Esdras 2:33-41, which deals with the commission of Ezra to go to the people of Israel; however, he was rejected. Therefore, the kingdom of God is made accessible to the nations beyond Israel and they shall be made holy. Verse 33 affirms the ‘command’ (*praeceptum*) Ezra received from God; however, the people of Israel scorned him and the command of God.<sup>16</sup> Verse 34 indicates that the Gentiles (*gentes*) shall wait for the arrival of their shepherd (*pastorem*) who will provide ‘everlasting rest’ (*requiem aeternitatis*); this is an eschatological hope (*finem saeculi*) (cf. Myers 1974:151-152). Verse 35 states that they shall be prepared to receive the ‘rewards’ (*praemia*) of God’s kingdom: his presence with them.

Verses 36-39 indicate that they shall desert the corrupt world and cling to the presence of God because it is their joy (Coggins & Knibb 1979:97; cf. Myers 1974:152). Those who keep the covenant of God shall be ‘joyful’ and be thankful because God has received them into his heavenly kingdom (cf. Myers 1974:152). This joy concludes at the celebration with the Lord, when those who cling onto the presence of God shall be given ‘glorious garments’ (*splendidas tunicas*) (Coggins & Knibb 1979:97; cf. Myers 1974:152). This may refer to clothing cleansed by the holiness of God, since verse 41 indicates that the people determined by God to enter his kingdom ‘may be made holy’.

---

<sup>16</sup> All Latin texts are based on the online edition of Biblia Sacra Vulgata, 2007, edition quinta (German Bible Society). All word forms are based on Whitaker (2012), *Dictionary of Latin Forms*.

Verses 40-41 state that Zion, which is the 'mother' (v 2), shall gather her children, the faithful ones, those who have 'fulfilled the law of the Lord', and who are considered holy; this is indicated by the phrase 'clothed in white'.<sup>17</sup> 'Zion' may be the representation of God's kingdom. Apparently, it is only the faithful who shall enter the kingdom of God, and by divine authority, they shall become holy. This is supported by verse 40, 'glorious garments', and verse 40, 'clothed in white'. In this context, the image of the shepherd is one who brings the people of God to eternal rest, which is again an eschatological hope. The term 'rest' may mean liberation from the bondage of this world and obtaining freedom in the heavenly kingdom. Consequently, the metaphor of the shepherd embraces the responsibility to lead the flock into its eschatological rest.

Second Esdras 5:18 is within the context of 5:14-20. Upon receiving the vision of the signs that will occur, the assurance is given that Esdras shall shepherd the people by protecting them. The vision begins from 5:1-13, and comprises signs (*signis*) of 'confusion' and chaos (Coggins & Knibb 1979:132; cf. Stone 1990:107). Verses 14-15 reveal that Esdras is initially 'troubled' (*laboravit*) and is comforted (*confortavit*) by the angel, which is conventional in apocalyptic writing (Coggins & Knibb 1979:132).

Verses 16-19 are concerned with the leader of the Israelite community, Phaltiel, who urges Esdras to lead them like a shepherd to protect them from their enemies, '*exsurge ergo et gusta panem alicuius, et non derelinquas nos sicut pastor gregem suum in manibus luporum malignorum*'. This is in the light of the signs shown in verses 1-12.

---

<sup>17</sup> This is based on NRSV. BSV (2007) does not contain the phrase 'who are clothed in white'; it is found in 3 Esdras 2:40 of the Slavonic Bible.

The name Phaltiel may be related to that of Peletiah who was the grandson of Zerubbabel in 1 Chronicles 3:19b-21 and the 'chief of the people' when Nehemiah was building the wall of Jerusalem in Nehemiah 10:22 (Coggins & Knibb 1979:134; cf. Myers 1974:185). However, this is conjecture.

What is most critical to this pericope is the request that Esdras should assume the shepherd leadership, just as he had led the Israelites in the foreign land (*regione transmigrationis eorum*) (v 17), and even more so, he shall be a shepherd (*pastor*) who will not desert his flock in the cosmic calamity. The term '*gregem*' (lit., 'gather') seems to convey the action of collecting the flock and handing them over to their enemies. This section concludes with Esdras agreeing to respond to the request of Phaltiel after seven days, and a divine command (*mandavit*) being given to him to fast, mourn, and weep over the vision.

For Coggins and Knibb the image of the shepherd in verse 18 is reminiscent of the same image in Ezekiel 34 and Zechariah 11:4-17 (Coggins & Knibb 1979:134). However, the image here is one of a responsible shepherd, who stands up for his flock, and at the same time, strengthens himself so that he will protect them from harm (Stone 1990:116-117). This metaphor speaks of the leading, caring, and protecting roles of a shepherd that are required by God in Ezekiel 34 and Zechariah 11:4-17. But in Sirach 18:13, the metaphor of the shepherd is vested in Esdras and not God, which is also commonly found in the Old Testament literature.

**3.2.4 Wisdom of Solomon 17:16 [Eng 17].** The Wisdom of Solomon was probably written between the latter half of the first century BCE and the first half of the first

century CE. It is difficult to determine the exact date of composition because of the lack of historical information. The earliest date proposed was around 30 to 10 BCE, while a later date was approximately 37 to 41 CE; some scholars dated the book between 220 BCE and 50 CE (Winston 1979:20-21). However, these are conjectural. Some scholars placed the book earlier than the era of Philo, but this dating was opposed by others (Charles 1913 521; Hayman 2003:763). Although the dating of 30 BCE to 30 CE seems to be plausible (Hayman 2003:763; Charles 1913:519), it is probably safe to date it between 250 BCE and 50 CE since the book was included in the Septuagint. The place of writing was agreed by many scholars to be Alexandria, Egypt (Winston 1979:3).

Most scholars agreed that it was written in Greek (Clarke 1973:6-8). However, it was apparent that the content relates to the Jewish communities outside of Israel (Hayman 2003:763; Clarke 1973 5). The primary concern was again the survival of Judaism where its practices faced tremendous challenges by the Greek culture that dominated those regions in which the Diaspora Jews resided (Hayman 2003:763). The genre is wisdom literature, just like Job, Proverbs, Ecclesiastes, and Sirach (Metzger 1957:66). However, some scholars classified it as 'Exhortatory Discourse' as it belongs to Greek literature (Hayman 2003:763; Winston 1979:18). This work was primarily based on the Septuagint, and probably the 'wisdom literature' and 'Isaiah' (Hayman 2003:763). In addition, it was greatly influenced by Greek ideology (Hayman 2003:763; cf. Metzger 1957:68-76). The authorship was unknown since there was a lack of textual evidence (cf. Winston 1979:12-14). However, Metzger states that the book was attributed to Solomon to gain a wider readership (Metzger 1957:67; cf. Clarke 1973:2).

It is in this context that the term ‘shepherds’ is mentioned. In Greek, it is in verse 16, but in the English Bible such as NRSV, it is in verse 17. It reads,

*εἴ τε γὰρ γεωργὸς ἦν τις ἢ ποιμὴν ἢ τῶν κατ’ ἐρημίαν ἐργάτης μόχθων προλημφθεὶς τὴν δυσάλυκτον ἔμενεν ἀνάγκην μιᾷ γὰρ ἀλύσει σκότους πάντες ἐδέθησαν (Wis 17:16).*

The term ‘shepherd’ (ποιμὴν) in this context refers to the shepherd of the sheep who brings them from place to place, and perhaps endangers his life for the safety of the flock (cf. Charles 1913:564). Winston also perceives that the shepherd was leading the flock ‘in peace’, and he was moving them from place to place as forced to do so by the ‘economic’ situation in Egypt during the rule of Ptolemy (Winston 1979:309-310). Therefore, the image of the shepherd in Wisdom of Solomon 17:17 is that of one who cares for the sheep.

**3.2.5 Summary.** The shepherd image contained in the deuterocanonical literature is similar to that in the literature of the ancient Near East. It embraces the significance of the shepherd-king in Judith 11:19, one who oversees the well-being of his people, and the shepherd-god in Sirach 18:13, one who has compassion on his flock, and showers mercy on humans, grants forgiveness, rebukes, trains, teaches, and disciplines. The shepherd is one who leads, cares, and protects in 2 Esdras 2:34 and 5:18, and who accompanies his flock to provide safety in Wisdom 17:19. The metaphor of the shepherd may be exhibited in God or human leaders.

### 3.3 SUMMARY

From the study of the literature of the ancient Near East and the deuterocanonical writings, it is evident that the metaphor has congruent significance in both literatures.

The idea of the shepherd is deeply rooted in the social perspective of the ancient world, and this perspective forms the foundational roles of the deities and kings in the nation. It also helps one to understand the worldview of the ancients, especially the way in which they related to their kings and gods. This intertwined relationship between deities, kings, and the inhabitants exhibited through the metaphor of the shepherd denotes the importance of the respective leadership roles among the people. It will be recalled that this study focuses on the importance of the shepherd role. We shall examine the image more closely in the literature of the Old Testament.

## **CHAPTER 4: ANALYSIS OF THE SHEPHERD METAPHOR IN PRE-EXILIC TEXTS**

In this chapter, the focus is placed on the metaphor of the shepherd in the literature of the pre-exilic period. The objective is to understand the said metaphor in the context of the biblical texts that contain the idea. The study will analyse biblical texts whose historical origins belonged to the period assigned. The traditional Documentary Hypothesis and other critical approaches determine the distribution of the biblical texts, and only a brief discussion will be necessary since it is beyond the scope of this research.

### **4.1 PRELIMINARY MEANING OF THE SHEPHERD METAPHOR**

Psalms 23 is the key passage regarding the metaphor of the shepherd in the Old Testament, especially because it refers to Yahweh as shepherd. As intimated, this ideology forms the theological foundation of the New Testament shepherd image. There is a twofold dimension of Yahweh as the divine shepherd: He is both the shepherd-king and shepherd-god.

In the literature of the Old Testament, Yahweh is depicted as a shepherd and a king in the formation of the tribe of Israel. Like the kings in the ancient Near East, Yahweh was perceived in both roles, and their relationship was intertwined. Prior to the era of the monarchy, many biblical characters exhibited the qualities of a shepherd. Abraham was privileged to have had Yahweh making a covenant with him (Gn 12:1–3), and through him, blessings flowed to his entire household. This covenant was an everlasting one; therefore, it would also benefit the descendants of Abraham (Gn 17:13). The imputed authority vested in Abraham made him a channel of blessings to



his people, his flock.

In the Old Testament, Yahweh is perceived as a shepherd. He led the Israelites like a flock through the wilderness (Ps 77:21). Careful examination shows that the shepherding responsibility was passed on from Yahweh to his earthly shepherds such as David (2 Sm 5:2; 7:7–8). Similar to the kings in the ancient Near East, David was a king as well as a shepherd. In the Old Testament, the metaphor of the shepherd is applied to Yahweh and the earthly kings. However, Yahweh is the overseeing shepherd who ensured that a reliable shepherd is provided because an unreliable one would destroy and scatter his flock (Jr 23:1) and would neglect to feed them (Ezk 34:7–10). The metaphorical figure of the shepherd, applied to David as the king of Israel, and to Yahweh as the God of Israel, illustrates the two aspects of the shepherd metaphor as shepherd-king and shepherd-god in the Old Testament and the ancient Near Eastern literature. The shepherd-king metaphor needs further exploration: this will be provided in the following section.

**4.1.1 The shepherd-king metaphor.** The metaphorical reference to kings as shepherds is one of the oldest designations of royal authority in the ancient Near East (Brettler 1989:36). Brettler contends that the metaphor of the shepherd applied to God indicates that ‘he is the ideal king’, and in comparison, is better than all other royal shepherds. Brettler also argues that the crook of the shepherd is used for ‘comfort’ rather than punishment (Brettler 1989:36).

The most common role of the shepherd-king metaphor is to lead.<sup>18</sup> For example, in Numbers 27:17 Joshua is not simply a leader: he leads like a shepherd-king ‘who shall go out before them and come in before them, who shall lead them out and bring them in; that the congregation of the LORD may not be as sheep which have no shepherd’ (אשר-יצא לפניהם ואשר יבא לפניהם ואשר יוציאם ואשר יביאם ולא תהיה עדת יהוה כצאן אשר אין-להם) (רעה). Thus, he demonstrates the role of leadership.

The second role of the shepherd-king metaphor is to feed or provide. Yahweh promised that a day would come when there will be shepherds who will feed the flock with ‘knowledge and understanding’ (Jr 3:15). This verse depicts the role of the king as a caring shepherd, feeding the people of Yahweh, not with physical food, but with the precepts of Yahweh. David exemplified the role as he ruled by the power of Yahweh that caused the surrounding nations to fear the nation of Israel.

According to Mesopotamian kingship, symbolised by the sceptre, crown, tiara and shepherd’s crook, the king was considered the counsellor of the people in the kingdom (cf. Jr 40). The feeding on knowledge and prudence mentioned in Jeremiah 3:15 probably signifies the counselling of the people by the king in accordance with the ways of Yahweh and, therefore, implies that the shepherd-king will lead the people

---

<sup>18</sup> It is remarkably different from the non-figurative usage of the shepherd in the Old Testament. Of nearly 50 uses of רעה, 30 supply a nuance contextually. Half of these indicate feeding/grazing/pasturing (Gn 30:31; 41:2, 18; Ex 34:3; Is 11:7; 27:10; 30:23; 65:25; Jr 6:3; Hs 9:2; Jnh 3:7, an outstanding example of this use, cf. Jb 1:14; Sg 2:16; 4:5: and 1 Chr 27:29). Five usages indicate resting in a quiet place (Is 11:7; 13:20; 27:10; Sg 1:7). Four others indicate watering or giving drink (Gn 29:7; Ex 2:17, 19; and Jnh 3:7). Two refer to the provision of protection and the act of shearing (Gn 30:31; Am 3:12; and 1 Sm 25:7, 16, respectively). Healing and breeding are both referred to once (Is 30:23; and Gn 30:25-43). Non-figurative usage of the shepherd does not explicitly reflect the function of leading, while the figurative use of the metaphor shows that leading is its most common implication.

according to the way acceptable to Yahweh. Although David died many years before the Babylonian exile, it is reasonable to interpret Ezekiel's reference to the shepherd who will feed God's flock (Ezk 34:23) as a reference to the Davidic rule that will continue even after the exile, in the example of David as a shepherd-king.

The third role in the shepherd-king metaphor is to protect the afflicted sheep. When there is no shepherd, or the shepherd lacks understanding, the flock will be vulnerable (Is 56:11; Zch 10:2–3). A foolish shepherd will abandon the flock and leave it to the mercy of a predator. The lost sheep will be neglected and scattered (Zch 11:16–17). It is the responsibility of the shepherd to shield the sheep from harm or danger.

The role of protecting is also one of keeping the flock from scattering. For example, in Jeremiah 10:21 the foolish shepherds who do not consult Yahweh will fail to protect the flock and prevent it from dispersing. As Yahweh is the overarching shepherd, the earthly shepherds should consult him for divine guidance concerning the journey ahead. Danger in the form of an ambush lies ahead and is hidden from the earthly shepherd, but not from the divine one. If the shepherds do not inquire of Yahweh, their foolishness will endanger themselves and the safety of the flock.

These three roles that are embodied in the shepherd-king metaphor rely on two foundations. Firstly, his tender care. The metaphor of the shepherd is an illustration of love and care for the flock. Ezekiel 34:4 and Zechariah 11:16 describe the unrighteous shepherds who failed to care for the sheep. They did not strengthen the weak, heal the sick or take care of the injured. A righteous shepherd, on the other hand, will search for the straying sheep (cf. Ezk 34:4–6, 8; Zch 11:16).

Secondly, faithfulness will equip the shepherd-king to be responsible for his people. For example, in Isaiah 44:28, Cyrus, who was regarded as the shepherd of Yahweh, is vested with the responsibility of performing the task of rebuilding Jerusalem and the temple. This portrays his faithfulness in the appointed role of a shepherd-king over the people of Yahweh and their welfare. The flock completely depends on the faithful shepherd to lead them in the right way, protect them from harm, and feed them with understanding and knowledge. Without such a shepherd, the flock will be left to the mercy of the predator.

Thirdly, the shepherd-king metaphor also presupposes that righteousness brings about deliverance from distress. This foundational presupposition is evident in the Hebrew Bible. Without a righteous shepherd, the flock will be scattered, and without a righteous king, the nation will be dispersed: 'I saw all Israel scattered upon the mountains, as sheep that have no shepherd' (ראיתי את-כל-ישראל נפצים אל-ההרים כצאן אשר (אין-להם רעה (1 Ki 22:17; cf. 2 Chr 18:16). Central to the idea of righteousness is the keeping of the law. Therefore, it is important for the king of Israel to observe the law of Yahweh and obey his commandments so that the kingdom may be extended from generation to generation (Dt 17:20).

As stated above, the shepherd-king image vividly portrays the idea of deliverance. The feeding and the protecting of the flock are two responsibilities of this metaphor that relate very closely to one another. Irresponsible shepherds do not feed the flock but instead, lead them to devastation (Ezk 34:3). They 'become a prey, and my sheep have

become food for all the wild beasts, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep' (לבו ותהיינה צאני לאכלה לכל-היית השדה מאין רעה ולא-דרשו רעי אה-) (Ezk 34:8). On the other hand, a righteous shepherd, who is devoted to Yahweh, will feed the flock with 'knowledge and understanding' (Jr 3:15). It is obvious that the objective of the shepherd metaphor, in alluding to leading and protecting so as to deliver the flock from harm or danger, is to emphasise that the sheep, the people of Yahweh, will be enabled to grow in knowledge and understanding.<sup>19</sup>

In summary, of the three roles of the shepherd-king metaphor in the Old Testament, leading is the most prominent. The roles of feeding and protecting are less so. This image has been downplayed in many studies, which more often than not have focused on caring, feeding, and protecting. It is argued that leading entails these three functions. Nonetheless, the direction that the shepherd provides under this leadership brings prosperity to his flock. Likewise, the king will bring prosperity to the nation.

**4.1.2 The shepherd-god metaphor.** The concept of a territorial deity is dominant in the ancient world. The god is confined to a region, and is regarded as the shepherd of the people of that locality. Any earthly king is understood to be a shepherd vested with authority from the divine shepherd, which is the deity. In the literature of the ancient

---

<sup>19</sup> This is the essence of the contemporary image of the shepherd that concerns the well-being of the soul. Careful exegesis will show that the activity of feeding is not passive like the consumption of food, but rather one of constructive education and equipping.

Near East, the image of the shepherd-god is a rare appellation. The epithet mostly used is, rather, that of shepherd-king.<sup>20</sup> However, the Old Testament only utilises the figure of the shepherd-god as the one who leads and guides the people.

The said metaphor in the literature of the ancient Near East and the Old Testament often alludes to activities related to distress and deliverance. God, as a shepherd, delivers his people (his sheep) from suffering or troubles. After leading them away from danger, he provides a place of peace and rest. He feeds them with wisdom and knowledge, so that the people may be strengthened. This image is both explicitly and implicitly evident in the literature of the Old Testament.

*4.1.2.1 Explicit references.* In the metaphor of the shepherd-god Yahweh is explicitly depicted as a shepherd (רעה) or acting as a shepherd, being the subject in the verb רעה. The lexical meaning of the verb is given as ‘pasture’, ‘tend’, or ‘graze’ (Holladay 1988:342-343). For example, in Jonah 3:7 רעה (pasture) is used together with שתה (drink), while both are aspects of טעם (eat) in the proclamation of the king that no person or beast is to taste any food or drink water. Among the 60 uses in literary contexts, רעה is employed only 16 times with regard to the feeding of sheep.<sup>21</sup> The

---

<sup>20</sup> *Ssm*, ‘lead, guide, show’ (cf. Schafer 1905:91, line 14; and 93, line 16; Gardiner 1957:592; ANET 1969:448). The army describes itself as a herd (*idr*, cf. Schafer 1905:87, line 5; Gardiner 1957:556; ANET 1969:447) without a herdsman (*nn + ptc. of m[ī]niw*, cf. Schafer 1905:87, line 5; Gardiner 1957:568; ANET 1969:447).

<sup>21</sup> Gn 30:31; 41:2, 18; Ex 34:3; Is 11:7; 27:10; 30:23; 65:25; Jr 6:3; Hs 9:2; Jnh 3:7; Jb 1:14; 24:21; Sg 2:16; 4:5; and 1 Chr 27:29. Additional eighteen usages in non-figurative contexts are without further nuance (Gn 29:9; 30:36; 36:24; 37:2, 12, 13, 16; 46:32, 34; 47:3; 1 Sm 16:11; 17:15, 34, 40; 2 Ki 10:12; Is

participial form of רעה in literary contexts is usually a frozen *nomen agentis* for 'shepherd'.

The first extensive explicit reference to the shepherd-god metaphor in the Old Testament is found in Ezekiel 34. The verb רעה is used five times with Yahweh as shepherd 'protecting' and 'feeding' his flock (Ezk 34:12, 13, 14, 15, 16). Although these verses contain explicit references, they also include implicit indicators, present in רעה (pasture), נוה (keep) and צאן (sheep). The latter highlights the metaphorical meaning of רעה: the usage of these words that portray a shepherd at work, reveals a major theme in the chapter. They present a list of common shepherding activities in the Old Testament. In Ezekiel 34, those kings are judged because they had failed in leading, protecting and feeding the flock. Now, this responsibility reverts to Yahweh in whom the two roles of god and shepherd are fused. Yahweh fulfils the role of a faithful shepherd in these three tasks.

Although there are many contexts where the shepherd-god figure is explicitly used of Yahweh, this image is difficult to assign to a single precise qualifying shepherding activity directly related to רעה. For example, in Genesis 48:15–16, the verb רעה is placed between 'the God that walked before my fathers' (האלהים אשר התהלכו אבתי לפביו)

---

38:12; and 61:5). Lying the sheep down is used five times (Is 11:7; 13:20; 27:10; Zph 2:7; Sg 1:7), giving drink four times (Gn 29:7; Ex 2:17, 19; Jnh 3:7), guarding twice (Gn 30:31; Am 3:12), shearing twice (1 Sm 25:7, 16), healing once (figuratively, Is 30:23), breeding once (Gn 30:25-43), and leading once (Ex 3:1).

and 'the angel who has redeemed me' (המלאך הגואל אתי). It refers to Yahweh safely leading Jacob through the trying situations in his life, especially in leaving and returning to the land of Canaan. In the recollection of the event, it seems to be an explicit reference to Yahweh shepherding him. At the point when the incident took place, however, it was not obvious to Jacob that Yahweh was doing so. After the event, Jacob realised that Yahweh was leading him through his life journey, although at the time he might not have fully apprehended the divine act.

The second explicit reference of the shepherd-God metaphor is found in Isaiah 40:11. It primarily concerns leading the sheep. Yahweh sent the messenger to proclaim to the captives in Babylon that he will certainly assume rulership (משלה), over his people (Is 40:10). He will pasture (ירעה) his flock (עדרו), gather them (יקבץ) in his arms, carry them (ישא) and lead them (ינהל) (Is 40:11).

Owing to their sin, Yahweh had scattered Israel, but his responsibility as their shepherd would lead him to gather them again (יקבצנו) and keep them (ואמרו) as a shepherd (ברעה) who keeps his flock (עדרו) (Jr 31:10). In Jeremiah 31:11–12, the text describes Yahweh as the one who ransomed and redeemed Jacob and returned the people to Zion. The metaphor presented here may be that of leading, but its overriding significance as a figure of speech is intended to describe the deliverance of captives from distress. For example, the verb נשא (lift) is used in Isaiah 40:11 where Yahweh proclaims comfort to the captured and weary sheep. The verb נהל (lead) is employed in conjunction with נשא



(carry) to explicate the meaning of shepherding. 'Leading' is used here in the sense of care, and it may be perceived as protecting. Consequently, Yahweh will carry the flock in his arms and lead them with care so that they will be delivered from distress or danger. To 'lift' his people is indicative of Yahweh's deliverance.

The appellation, 'shepherd of Israel' (רעה ישראל), is used parallel to the utterance 'lead the flock of Joseph' (נהג בצאן יוסף) (Ps 80:2) to indicate the role of the shepherd. When in trouble, the community implores the divine shepherd of Israel to deliver it from danger or distress. For example, in Micah 7:14-20, the plea for Yahweh to 'shepherd' (רעה) and 'let them [Israel] feed (ירעו) in the land of Bashan and Gilead', just as in the past, is indicative of the result that Yahweh will deliver Israel from their enemies in response to their plea. The shepherding activity of Yahweh in Micah 7:14-20 entails deliverance from captivity and the restoration of the people of Yahweh to their previous condition, as 'in the days of old' (כימי עולם).

The third explicit reference of the shepherd-God metaphor is the giving over of the sheep to distress. Jeremiah 13:17, 25:30, Psalms 44:12 and 74:1 indicated that Israel was disobedient to Yahweh, so that he brought them into captivity. This image is in stark contrast to the images of safety and salvation used in various instances to portray the attitude of the shepherd-God towards his people (2 Sm 22:20; Ps 18:20; 31:9; 118:5). This is now an altogether different picture of sheep that are left without protection when danger threatens their lives (cf. Keil & Delitzsch 1986:83). However, the irony is that although Yahweh was the one who led the sheep to the wilderness, he

was also the one who saved them. This is indicative of the fact that giving the sheep over to distress is an act of disciplining the flock for their misbehaviour or disobedience. This too, is the responsibility of the shepherd. Leading is not limited to directing the flock to a specific destination or taking charge of their lives. It also involves discipline should they disobey or misbehave. The intention is to make the flock realise their waywardness and to restore them to where they belong.

It is proper to conclude that Yahweh is explicitly known as a shepherd because the shepherding activities described in the eight contexts are the delivering of the Israelites out of distress or danger. In just one case, the shepherd placed the sheep in distress.

*4.1.2.2 Implicit references.* The shepherd-god figure is also implicit in those references in which the people are designated as sheep. The foremost implicit allusion to Yahweh as the shepherd is also found in the activity of leading the people of Israel. Two major events that are exemplary of Yahweh doing so, like a shepherd leading his flock, are the exodus out of Egypt and the return from the Babylonian exile. After crossing the Red Sea, Moses celebrated the overthrowing of the Egyptian army and described the mighty acts of Yahweh in leading his redeemed people and guiding them to his holy abode (Ex 15:13).<sup>22</sup>

The action of leading in the shepherd metaphor is also described as restoration. For

---

<sup>22</sup> The use of נֹהֵג offers the probable indication that this is a shepherding activity. Of the 30 uses of נֹהֵג, 26 are certainly dealing with shepherding, or less often with animal dwelling and nomadic dwelling; cf. 2 Sm 7:8; 1 Chr 17:7; Is 27:10; 32:18 (pasture, habitation); 33:20 (habitation); 34:13; 35:7 (haunt); 65:10 (pasture); Jr 10:25 (habitation); 23:3 (fold); 25:30 (fold); 31:23-24 (see v 24, habitation); 33:12; 49:19, 20 (fold); 50:7 (habitation), 19 (pasture), 44, 45 (fold); Ezk 25:5 (pasture); 34:14 (pasture); Ps 79:7 (pasture); Jb 5:4, 24 (fold); 18:15 (habitation); Pr 24:15 (dwelling); and Is 65:10 (pasture).

example, Jeremiah 23:1 describes the wicked shepherds who destroyed and scattered the sheep of Yahweh. The flock is dispersed all over the place and driven away from their pasture with no one to 'attend' (פקד) to their needs (Jr 23:2). When Yahweh comes to their rescue, the sheep will be gathered and returned to their fold (Jr 23:3). This is an act of restoration and more, because 'they shall be fruitful and multiply' (ופרו ורבו). In the context of shepherding, this restoration of the sheep through leading them out of distress or danger is related to the gathering of the flock back to the land where they belong. In Micah 2:12, Yahweh 'will gather the remnant of Israel' (אקבץ שארית ישראל) and it is said that he 'will set you together like sheep in a fold, like a flock in the midst of his pasture' (יחד אשימנו כצאן בצרה כעדר בתוך הדברו). This expresses the act of restoring the flock to their fold – restoring their lives as in the days of old.

This restoration requires an intimate relationship between the shepherd and the sheep. The result is the confidence that Yahweh the shepherd will protect Israel the flock (Ps 74:1, 2, 20). Yahweh is the maker of Israel; they are the people of his pasture (מרעיתך) and the flock (צאן) of his hand. In Psalm 74:2, 'Remember your congregation, which you have gotten of old' (זכר עדתך קניית קדם) indicates that the relationship between Yahweh and Israel began in the ancient past.

The word 'old' (קדם) means 'before, earlier' and 'ancient times': in Deuteronomy 33:27 it denotes 'primeval times' or 'eternal' to describe Yahweh as the eternal God (Holladay

1988:313). In Proverbs 8:22, 23, the word ‘old’ (קִדְמִים) is used to mean ‘beginning of his work’ and ‘beginning of the earth’, and it is employed in the context of creation (BDB 1906:869). Hence, in Psalm 74:2 the Psalmist reminded Yahweh that Israel had been gathered by him to be his people from the beginning of the existence of Israel and the existence of the Hebrew people.<sup>23</sup> Thus, it depicts a picture of a relationship beyond that of shepherd and sheep; rather it is one of a creator and creation, that which has been a binding relationship from the emergence of creation history (cf. Ezk 34:19–24).

The other two shepherding activities, feeding and giving rest, complement the leading alluded to by the shepherd metaphor. For example, Zephaniah 2:6–7 described the provision of ‘pasture’ (רעה) and rest (רביץ) by Yahweh and indicated that he restores the fortunes of his people. As a protector, Yahweh provides food and rest to the remnant of Judah after deliverance from danger. Zephaniah 2:6–7 presented an image of hypocatastasis<sup>24</sup> when Yahweh gives strength to his people.

Ensuring procreation is another implicit reference of the shepherd metaphor. In Ezekiel 36:11, Yahweh has delivered his people so that they will again procreate. This reference is based on Genesis 1:28, ‘Be fruitful and multiply, and fill the earth and

---

<sup>23</sup> The terms ‘Israel’ and ‘Hebrew people’ are used in this study, and more generally, to differentiate the descendants of Adam during different historical eras. ‘Israel’ refers to the people belonging to the tribes of Israelites and the nation of Israel, while ‘Hebrew people’ refer to those before the formation of the tribes of the Israelites.

<sup>24</sup> The term ‘hypocatastasis’ is a compound word derived from the Greek: ‘hypo’ which means ‘under’, ‘cata’ or ‘kata’ which denotes ‘down from, or down to’ or ‘according to’, and ‘stasis’ which signifies ‘standing still’ (Liddell & Scott 1909:350, 361, 648, 730). It is a figure of speech that indicates or implies a resemblance, representation, or comparison; however, it differs from metaphor in that only one noun is mentioned, while the other is implied.

subdue it' (פרו ורבו ומלאו את־הארץ וכבשה), which is the blessing Yahweh bestowed on Adam and Eve when they were created. Accordingly, it testifies that the Yahweh in Ezekiel 36:11 who ensured procreation among the people of Israel is the same as the God in Genesis 1:28 who was also the same God, Yahweh who declares, 'I am who I am' (אהיה אשר אהיה), in Exodus 3:14.

The last implicit reference of the shepherd metaphor is that of protecting the sheep from danger. This relates to the saving acts of Yahweh toward his flock. According to Zechariah 9:16, Yahweh 'will save them for they are the flock of his people; for like the jewels of a crown they shall shine on his land' (והושיעם יהוה אלהיהם ביום ההוא כצאן עמו כי (אבני־נזר מתנוססות על־אדמתו). The word ישע means 'save' or 'deliver' from captivity (Zch 9:16). Psalm 79:1 and 7 express the distress of the nation which was ruined by foreign rulers and by Jerusalem being 'laid waste'. In Psalm 107:41, Yahweh 'raises' (ישגב) the needy persons out of affliction and makes (ישם) their families like 'flocks' (כצאן). The term שגב (raise) denotes the height of inaccessibility and indicates that one is out of reach of being captured. It refers to delivering Israel from her enemies and Yahweh saving his flock, as a good shepherd would do.

In summary, the above brief study of the metaphor of the shepherd points to the fact that Yahweh is both the God and the shepherd of the people of Israel. This relationship encompasses leading, providing for, and protecting the well-being of the flock. It is established at the beginning of the history of Israel. Similar references can be found in

the ancient Near Eastern literature. It is in terms of this understanding of the shepherd image that the remainder of the chapter focuses on examining the shepherd metaphor found in the pre-exilic Old Testament literature.

#### 4.2 ANALYSIS OF THE SHEPHERD METAPHOR IN GENESIS

Prior to analysing the shepherd metaphor texts in Genesis and other components of the Torah, a brief discussion on the Documentary Hypothesis is necessary, especially in relation to their historical origin of composition. This hypothesis is a product of the historical-critical scholarship which arose in the nineteenth century, as a consequence of the scientifically oriented culture of the Enlightenment.

Scholars discovered that the Torah was filled with inconsistencies and incoherence. They utilised a historical-critical approach and determined the four sources which the redactors had compiled to form the Torah, thereby refuting the traditional Mosaic authorship. The four sources were Yahwistic, represented by J, Elohist, represented by E, Deuteronomistic, represented by D, and Priestly, represented by P (Whybray 1987; 1995:12-27; Van Seters 1999:31-41; Baden 2012:20-33). The J source concerned the historical narratives of the patriarch and was distinguished from E by its use of the name Yahweh, represented by the German letter J. The E source was concerned with the prophecy of the origin of the Israelite nation and was differentiated from J by its usage of the name, Elohim. The D source contained the directives which governed the Israelite nation. Finally, the P source dealt with the religious characteristics of the Israelites.

Some scholars treated J and E as though they were from a common provenance, and

placed E within J. But the focus of the E texts, which differed from J, suggests that they were works of a different author(s). Therefore, the traditional Documentary Hypothesis is preferred in this study and elsewhere.

In terms of dating, there have been some new propositions to date JED either in the exilic or the post-exilic period. But the evidences presented by the proponents could be read as pre-exilic or exilic. Therefore, the traditional dating of JE in the tenth century BCE, D in the late Monarchical period and P in the post-exilic period is preferred in this study. Most scholars agree that the structure of the Torah was a redactional work.<sup>25</sup> Whybray and Baden rightly pointed out that the Documentary Hypothesis remains as the best explanation of the formation of the Torah, though it remains as a hypothesis which cannot be established by any available corpus (Whybray 1995; Baden 2012).

**4.2.1 The literary context of Genesis.** The Book of Genesis is a significant book in the Torah, as well as for other parts of the Old Testament. It is *primaeva* history concerning the origins of the world, humans, and Israel. The Hebrew title בראשית ('In the beginning') and the Greek title *γένεσις* ('origin, source, race, creation') do reflect the intention of the writing, which pertains to the origins of all things (Wenham 1987:xxii). However, *γένεσις* was used in the Septuagint as the demarcation of several divisions of the book, which was also translated as תלדות ('generations, family history') and developed into a paradigm for reading Genesis (cf. Wenham 1987:xxii; Westermann

---

<sup>25</sup> The discussion of the Documentary Hypothesis is brief, since the present topic does not require a full discussion. For a detailed discussion of the hypothesis, see Van Seters (1999), Whybray (1987; 1995), and Baden (2012).

1974:8). Despite this apparent intention of Genesis, it is debatable if this primaevael history is literal history as understood in the modern sense of history writing.

Some scholars argued that one should read it literally just as any text on history. However, some argued for a non-literal reading, especially of Genesis 1-11 which described the mythical history of creation and primordial events. The existence of myth in Genesis is a subject of much debate (cf. Rogerson 1974). Modern minds perceive myth as signifying an untrue story; for this reason some scholars have insistently argued that Genesis is literal history. But this would ignore its literary style.

Scholars have long determined that myth is historical and philosophical, which does not negate the historicity of the creation events. That is, myth is a way of relating historical events similar to describing an event in a poetic manner; however, the event is still historically true in that it has been recorded in written form (Rogerson 1974:6-9; cf. von Rad 1972:31-37). Thus, Genesis 1-11 is considered as myth in this sense.

This book can be divided into two divisions: Genesis 1-11 is the primaevael history, while Genesis 12-50 is the primordial history of Israel's patriarchs (Boadt 2012:86-126). One of the key issues concerns the author of the book, which will be briefly considered.

Traditionally, it was reckoned that Moses was the author; however, this was challenged in the seventeenth century CE (Boadt 2012:71-72). The development of Mosaic authorship research resulted in the emergence of the Documentary Hypothesis, made popular by Julius Wellhausen (Boadt 2012:74-83). As mentioned, this hypothesis



brought the notion of the sources that underlie the text of Genesis to the surface and demonstrated that Moses could not be the author. But this hypothesis has been challenged and it has been argued that different writing styles were legitimate for the text's various purposes. That is, Moses could have used the names Yahweh and Elohim in different sections of the Pentateuchal narratives for different objectives. Although this seems plausible, it is unconvincing.

Form critics noted the repetitions and inconsistencies in the text of the Pentateuch and doubted that some of these sources were written documents. They postulated that these sources were collections of oral tradition and were at some point documented. It is apparent that the composition of the Pentateuch has undergone a complicated process (Boadt 2012:83-85). Notwithstanding, this research shall follow the traditional Documentary Hypothesis to date the sources J and E in tenth century BCE, D in seventh century BCE, and P in the post-exilic period.<sup>26</sup>

While the books from Exodus to Deuteronomy may arguably be attributed to Mosaic authorship, Genesis would best be explained by the proposal of form critics, that it is a collection of traditions. Furthermore, the setting of Genesis narratives is in the primaeval era; thus, Moses could not be the author. At best, he may be the redactor of the first book of the Pentateuch. However, in the light of the Documentary Hypothesis, the Torah is a collection of traditions from the four identified sources, and the internal

---

<sup>26</sup> There are relatively new developments in the Documentary Hypothesis such as that by Van Seters (1999), who suggests that the D source was the earliest, followed by J, which includes E, and finally the P source. The association of J with the exilic environment, especially with reference to Deutero-Isaiah, should be read as a reinforcement of Yahwistic theology, but not as proof of the composition date of the source in the exilic period.

evidences suggest a late date in the monarchical, exilic, and post-exilic period. Consequently, these reject the Mosaic authorship and the Torah remains a redactional work. For this reason, texts that contained the shepherd metaphor in the Torah shall be ascribed to their relative historical origin according to the traditional Documentary Hypothesis. On this note, the study on the texts that contain the shepherd metaphor in the Torah ascribes them to J and E sources, which according to the traditional Documentary Hypothesis were assigned to the Southern and Northern Kingdoms of Israel (Whybray 1987:27). The shepherd metaphor shall be examined in terms of these literary contexts.

**4.2.2 The shepherd metaphor in Genesis.** Genesis 48:15 outlines the direct notion that God has shepherded (הרעה) Jacob. This inference is rare but appropriate.

According to Sarna,

The image for the deity as a shepherd is common throughout ancient Near Eastern literature and appears frequently in the Bible. It expresses the idea that God as shepherd is the provider, protector, and guide (Sarna 1989:328).

The term רעה, may mean 'feed', 'lead', or 'pasture'; however, it is most appropriate to read it as 'shepherd', as NRSV has translated, to explain the relationship between God as shepherd and Jacob his sheep. This follows the trend of the religious ideology in the times of the ancient Near East. In this regard, von Rad infers this usage of shepherd language to be a religious one (von Rad 1972:417). Despite verse 16 pointing to the 'angel' of God, von Rad believes that Jacob understood that this figure was God and that he was the redeemer, which reflects the 'special supporting and redeeming activity' (von Rad 1972:417). This reading is in the context of God as shepherd where

Jacob is the sheep; this image speaks of the relationship between God and his people, which is similar to that of the deities and their people in the ancient Near Eastern literature (Davidson 1979:296).

The context of Genesis 48:8-16 imparts insights to our understanding of God as shepherd. God is perceived as the one, 'The God before whom my fathers, Abraham and Isaac walked' (v 15, *האלהים אשר התהלכו אבתי לפניו אברהם ויצחק*, (Arnold 2009:376).

This covenantal significance in the ancient Near Eastern culture implies 'loyalty' to the partners in the covenant relationships (Friedman 2001:157). It also relates to the Aaronic priestly blessings in Numbers 6:24, which also resemble the Babylonian liturgies. The latter, as advocated by Skinner, reflect a polytheistic practice in which all gods of one's knowledge are named and worshipped (Skinner 1930:506). But this proposition is presumptuous with regard to the Israelites' inference of God as shepherd.

The religion of Israel is monotheistic in nature; therefore, the relationship with the polytheistic Babylonian liturgical practice is inconclusive. What is established here is the relationship between the shepherd and sheep in the experiences of life as they journeyed through many circumstances. It does employ the metaphor of the shepherd in the fashion of leading, protecting, and providing for his sheep.

Careful examination of the context may allow one to infer a notion of the understanding of God in Jacob's experience. It is a common practice in the ancient world to invoke the name of (a) god, and it does portray one's understanding of that deity. Jacob, in

uttering his words of blessings which invoked the belief that God has led him like a shepherd, indicated his understanding of who God was to him (Gn 48:15). This implies God's identity in the eyes of his people, whom he considered as sheep in his fold.

In Genesis 49:24, God is referred to as 'the shepherd, the rock of Israel' (רעה אבן ישראל) in the paternal blessings from Jacob before his death (Gn 49:22-26). Keil and Delitzsch comment that, 'God is called "the Stone," and elsewhere "the Rock" (Dt 32:4, 18), as the immoveable [*sic*] foundation upon which Israel might trust, might stand firm and impregnably secure' (Keil & Delitzsch 1986:407; cf. Davidson 1979:308-309). This comment relates the shepherd figure to the one who saves. Von Rad reads this image in the light of war, as indicating that God will help Joseph in time of need (von Rad 1972:428). Together with the metaphor of the shepherd, this portrays that God is a reliable shepherd and the provider of life. Israelites should trust God and embrace this conviction from generation to generation.

Skinner states that the name 'shepherd' is preferred in Genesis 49:24 (Skinner 1930:531). The Peshitta and Targum of Onkelos are not convincing to infer this meaning. In relation to the name of shepherd, the name 'rock of Israel' refers to the tribal religious celebration in the ancient Near East (Skinner 1930:531; cf. Arnold 2009:382-383). Von Meyer adds that the name 'rock of Israel' might have a deeper 'ancient significance' than is implied by Yahweh (von Meyer 1906:282, cited in Skinner 1930:531, n 246). But the use of the title 'rock' or 'stone' as an epithet is uncommon (Speiser 1964:369).

God as 'shepherd' expresses the religious understanding of who he is to Israel, at least in the understanding of Jacob. The context of Genesis 49 is the benedictions of Jacob to his children. In that case, it was to Joseph that Jacob gives these blessings, invoking God's name as 'shepherd'. Jacob recognised that God watches over his people just as a shepherd watches over his sheep. In the case of Joseph, God will watch over him, just as God watches over Jacob (Gn 49:25).

In summary, we see that God's being referred to as a shepherd follows the trend of the religious practices of the ancient Near East. There is no documentary evidence in support of the remark of Joseph regarding the Egyptians' attitude toward shepherds. A conjectural explanation is plausible but cannot be conclusive. However, Jacob inferred that God was a shepherd, which is also a religious trend in the ancient Near East. This concludes the study on the shepherd metaphor in Genesis; the following section will proceed to examine the said metaphor in the book of Exodus.

#### 4.3 ANALYSIS OF THE SHEPHERD METAPHOR IN EXODUS

As discussed in a foregoing section of this section, the Torah is a composite text that includes many sources and engages many redactors (Propp 1999:52). The traditional Documentary Hypothesis has determined four sources that mapped out the literary narrative of the Torah (cf. Hyatt 1971:18-28; Propp 1999:47-52). Among the sources, J and E are determined to be a pre-exilic composition. It is the case that J E P sources were interspersed in the texts of Exodus; therefore, the study in this chapter is limited to the text that was determined as a J E source based on the traditional Documentary Hypothesis (Dozeman 2009:48-51).

**4.3.1 The literary context of Exodus.** Exodus is the second book of the Old Testament, and has been called the second book of Moses. This does not mean that Moses is the author; rather, it denotes that these teachings of the Torah were passed down through Moses. One of the objections to Mosaic authorship is the reference to Moses in the third person, as opposed to some of the Pauline letters which referred to Paul in the first person. Despite Moses might not having been the author, he was a significant figure in the story, apart from Yahweh. This book contains not only the exodus narrative from Egypt, but it also bears the historical significance of giving the divine directives and the instructions for the building of the tent for the purpose of worship and sacrifices.

Exodus marked the beginning of a new era in the Israelites' history; they were no longer recognised by the honour accorded to Joseph when he was in power, but now served as slaves to the Egyptian authority. The story of Exodus also marked a new beginning in the history of Egypt. They had been liberated from the two hundred years of Hyksos' ruling around 1530 BCE, and have finally regained their power to re-establish the nation (Boadt 2012:128). However, this new Pharaoh did not acknowledge the contributions of Joseph to the nation of Egypt, and he forced the Hebrews into slavery.

The historicity of this Exodus story has been a topic of scholarly debate. It has been difficult to establish the existence of the Hebrews in Egypt during the prescribed period. Some scholars identify the *'apiru* as the Hebrews in the Amarna Letters; however, this has been refuted by others since the former term denotes a social identity and the latter an ethnic group (Boadt 2012:33). Exodus 1:11 indicates that the

Hebrews were forced into labour; this implies the story takes place in the time of Rameses' reign which was between 1279 to 1213 BCE (Boadt 2012:133-134; cf. Sarna 1991:6). Since it is believed that the Israelites lived in Egypt for four hundred and thirty years and this brings the timeline to 1630 BCE, it is befitting to date the event of the Exodus between 1279 to 1250 BCE (Boadt 2012:134). The date of writing is another topic of debate, but most scholars prefer a later date together with the notion of a redactor. It is in this setting that the shepherd metaphor is now discussed.

**4.3.2 The shepherd metaphor in Exodus.** The Exodus narrative does not contain much evidence pertaining to the shepherd image. The most significant text is Exodus 3:1, indicating Moses was a shepherd tending the flock of Jethro. As has been pointed out, this is a common profession in the ancient Near East, and has secured Moses not only an occupation, but also leadership training. Cassuto declares that by being a shepherd, Moses was in preparation to shepherd the flock of God (Cassuto 1987:30). He also states that,

Onkelos translates: שְׁפָר רְעֵיָא *šep̄har ra'ya'* ['choice pasture']; and אַחַר *'aḥar* indicates the object of his search, as in Job xxxix 8: "He ranges the mountains as his pasture, and he searches *after* [אַחַר *'aḥar*] every green thing"), *and he came*, as he wandered to and fro this purpose, *to Horeb the mountain of God* (Cassuto 1987:31).

In other words, Moses was looking for a healthy pasture for his flock within the vicinity of Mount Horeb (Durham 1987:30). The Hebrew אַחַר הַמִּדְבָּר can be translated as 'to the west of the desert' or 'to the far side of the desert' (cf. Dozeman 2009:117; Hamilton 2011:45; Sarna 1991:14). Either reading might mean that Moses brought the flock to graze on the mountain when the prairie provided less grass for feeding (Hyatt 1971:71; Hamilton 2011:45).

As indicated previously, this is the responsibility of the shepherd: to provide healthy pasture for nourishment, while in the culture of the ancient Near East, the people are regarded as the flock of the king and he carries out a shepherding responsibility over them, to ensure that they have food (Houtman 1993:332-333). In the Old Testament, this is evidence that the Israelites' leaders had embraced such a professional responsibility in the early years (Propp 1999:221).

Moses as shepherd indicates the dynamism of the implications in the terminology.

WHC Propp states,

The image of the shepherd is polyvalent. Usually it conveys power, authority and concern, as when applied to Yahweh (e.g., Psalm 23). But sometimes it betokens humility and obedience. Often a shepherd does not own his flock, but works for another. By emphasizing that Moses' sheep are actually Jethro's, the text underscores the parallels between Moses' present and future occupations. As he brings Jethro's flock to Horeb, so will he one day bring Yahweh's "flock" to God's mountain (Propp 1999:222).

The comment by Propp on the shepherding profession of Moses expresses that the underlying responsibility of leadership is designed by God. Houtman adds that there must be a reason why Moses became a shepherd, and perhaps the story attempts to present the Israelite leadership differently from that of the surrounding nations, in that Moses is now an ordinary shepherd, and since his leadership is bestowed by the divine (Houtman 1993:333). It includes leading and bringing the flock to where they belong, and it exemplifies humility and obedience to the given commission. It is a multi-faceted image of the shepherd.

To reiterate: to be a shepherd also means one is undergoing training for leadership.



Enns (2000) states that the one who assumes the profession of shepherd is indeed a leader in training. Moses did so because he is training to be the shepherd of God's people (Enns 2000:95). Meyers adds that the theme of the shepherd is evident in the Exodus narrative, and from the poetic perspective exhibited in the biblical materials, the shepherd metaphor is an image of 'God as ruler and protector of Israel' (Meyers 2005:52). In fact, Exodus 3:1 indicates a change in the career path of Moses. Childs states that the narrative of chapter 3 indicated the transition of Moses's career from shepherding the flock of his father-in-law to shepherding the flock of Yahweh (Childs 1974:72). This is an affirmation of the metaphorical meaning of the shepherd in the profession of leading. It may also imply protecting the people under one's kingship and providing for the people who are part of the monarch's kingdom.

In summary, although the shepherd image is rarely expressed in the Exodus narratives, it is evident in the extrapolation to leadership. God equips his leaders through a shepherding training or occupation, so that they may acquire the skills to lead, provide, and feed the people under their leadership.

#### 4.4 ANALYSIS OF THE SHEPHERD METAPHOR IN DEUTERONOMY

**4.4.1 The literary context of Deuteronomy.** The book of Deuteronomy is the last book of the Torah, which contains the consolidated directives and instructions to the Israelites, where the concern is how to live in the promised land God has given them (cf. Boadt 2012:162). As with the rest of the Torah, Moses was not the author. It is still believed that the source D (Deuteronomic) proposed by the Documentary Hypothesis forms the core of the material. Deuteronomy is probably a product of the seventh century BCE, and the purpose may be to address the importance of the Torah to the

survival of the kingdoms against their bleak future (Boadt 2012:162). Van Seters argues that Deuteronomy was written in the eighth century BCE and its final form was completed in the exilic period (Van Seters 1999:98-99). However, the dating in the traditional Documentary Hypothesis is preferred: during the reformation of Josiah in the pre-exilic period (Whybray 1987:27). It is therefore the hope of Israel in their predicament. Accordingly, it is in this context that the shepherd metaphor is understood.

**4.4.2 The shepherd metaphor in Deuteronomy.** The narrative of Deuteronomy makes no direct reference to the shepherd metaphor, but there are some indications of the shepherd image in the context of the Torah. W Zimmerli argues that God has been the shepherd of Israel from the beginning of the history of Israel (Zimmerli 1907). The experience in Exodus is a wilderness experience guided by God himself. The departure from Egypt has made Israel ‘a people of hope’, as they moved with the shepherding leadership of God, exercised through Moses (Zimmerli 1907:24). This makes reference to the land that God promised to give, as described in Deuteronomy 12:9-10:

[9] בי לא־באתם עד־עתה אלה־מנוחה ואלה־נחלה אשר־יהוה אלהיך נתן לך: [10] ועברתם את־הירדן וישבתם בארץ אשר־יהוה אלהיכם מנחיל אתכם והניח לכם מכל־איביכם מסביב וישבתם־בטח:

[9] For you have not come till now to the rest and to the inheritance which Yahweh your God is giving to you.

[10] And you shall cross the Jordan and shall live in the land which Yahweh your God gives you to inherit, and he shall give rest to you from all your enemies all around and you shall live securely.

The context of Deuteronomy 12 is the stipulation of the purpose of the instructions given to the Israelites as they possessed the land of promise (Dt 12:1). God instructed through Moses that the Israelites must observe the regulations, and they must

eradicate the evildoers and the wicked ones in the land. In doing so, the land will be purified in preparation for placing the name of God where his people shall dwell (Dt 12:5). This indicates that one of the connotations of the shepherd image is that of one who leads the sheep into the land God promised, protects them by eliminating affliction, and provides them with safety from their enemies (cf. Christensen 2001:248). The 'rest' (הניח) implies being 'devoid of trouble' while 'inheritance' (מגחיל) alludes to the land God promised to them. The outcome is that they will 'live in security' or 'live securely' (וישבם בטח) in the presence of God (Bruggemann 2001:144). Therefore, this implies that a 'normative religious life', as opposed to a nomadic worship style, will be their way of life when they enter the land of Canaan (Craigie 1976:218). Deuteronomy is the finalised version of the Mosaic traditions that help the people of Israel to live the life which God the shepherd has intended; the other designated shepherds should observe this instructional code to lead, protect, and provide for the people, who are his sheep, to live peacefully in the shepherd's fold.

#### 4.5 OTHER SHEPHERD METAPHORS IN THE TORAH

The narratives of the pre-monarchical period express the shepherd image prominently in God and Moses. In the personal shepherding experience of Moses, God appointed him to be a shepherd to Israel. Moses was born of the tribe of the Levites, and was later called to deliver Israel out of the Egyptian bondage. Many people perceived Moses as a leader. Perhaps, another categorisation also befits his task: that of kingship. The study now focuses on the characters that exhibit the shepherd metaphor; hence the supporting texts follow the characters, rather than their historical origin.

Von Rad highlights the role that Moses played in the lives of the Israelites: it is reasonable to suppose he was 'an inspired shepherd whom Jahweh used to make known his will' (von Rad 1975:292). Truly, the shepherd training in the life of Moses is a divine 'deposit' preparing him to assume the pastoral leadership of Israel (Ex 3:1). Hamilton states that God has the ability to transform any shepherd to the one that he wants; those who are not transformed will be deposed from their shepherding task (Hamilton 2011:45).

It is obvious that the role of the shepherd is that of leading the sheep to graze on the pasture: primarily a leader and secondarily a provider of food. Hamilton implies that the shepherd Moses has gone beyond his 'comfort zone' for the sake of feeding the sheep (Hamilton 2011:45). The reason why Moses led the sheep to Mount Horeb is unclear, and to imply that he has left his 'comfort zone' appears to be unimportant. In fact, one may read that a shepherd is constantly exploring new pasture to feed the sheep. Here, Exodus 3:1 is indicative of shepherding in terms of the aspect of leading that also entails providing and feeding by exploring new pasture. Therefore, the shepherd metaphor manifested in Moses embraces a king/leader figure.

Since Yahweh is the shepherd of Israel, he becomes the great shepherd when he appoints other shepherds to lead his people. These appointed shepherds are accountable to God for the well-being of the sheep, and thus become mediators between God and their flocks. Moses was one of these appointed shepherds and mediators of the nation of Israel. The mediatory role of Moses is associated closely with the deliverance of Israel. Moses was both the 'mediator of action' and the

‘mediator of the word’. Thus, he embraces the dual role of prophet and priest.

In some ways Moses is a prophet: one who speaks the word of God to the people; and Moses fits that description (Ex 33:11). Deuteronomy 18:15 has been traditionally understood as the prophecy of the coming Messiah, which is Jesus, though the literary context does not necessarily support such a reading. Nevertheless, Moses has performed a prophetic role. Also, the miraculous signs and wonders that God commanded Moses to perform which took place before the exodus and in the wilderness journey point to the fact that he was chosen by God (Ex 14:15-22; 17:6; Nm 20:8-11; Dt 34:10-11). Therefore, Moses is a prophet who speaks the word of God to the people and is a mediator of God’s action.

In addition, Moses is also functioning as a priest to the Israelites. It should be remembered that he was a Levite, the tribe that Yahweh had chosen to be set apart for the work of the Tabernacle. However, Aaron rather than Moses was selected to be the priest, and the priesthood in the Old Testament came through him and his descendants (Ex 28:1; Nm 3:1-3). Though Moses was not the chosen priest, he stood in the gap between Yahweh and Israel. A priest is one who intercedes for the community before Yahweh. In many occasions, Moses interceded on behalf of Israel (Ex 32:11-14; Nm 14; Ps 106:23). Through Moses, Yahweh also established a sacrificial and worship order for the entire nation of Israel (Ex 25:9; Lv 7:37-38; 8). Thus, the shepherd leadership of Moses is evident in his priesthood and in the Torah.

In his study of Moses, Wolf remarks that,

He was a prophet, a priest, and almost a king as he directed every facet

of national life. The New Testament highly praises both Abraham and Moses, but it was Moses who appeared on the Mount of Transfiguration, along with Elijah, to talk with Jesus (Matt. 17:3-8) (Wolf 1991:47).

Wolf describes the role of Moses during the long forty difficult years in the wilderness as, 'their [Israel's] faithful and loyal leader, a skilled shepherd tending his wayward flock' (Wolf 1991:49). This description affirms Moses as a shepherd of the people of Yahweh and a mediator between Yahweh and Israel. In this regard, one may infer that the shepherd metaphor embraces the kingly function, priesthood, and prophetic responsibility to lead, feed, and protect the people of Israel, the sheep of Yahweh.

The Exodus narrative revolves around the revelation Moses received from Yahweh. Under the revelatory instructions, Moses led the Israelites out of Egypt, through the Red Sea. The interpretation of the shepherd metaphor applied to Moses in relation to the entire exodus experience is critical to the Israelites' understanding of their relationship with Yahweh (cf. Dozeman 2009:47-48). Thus, the metaphor of the shepherd in the Torah embraces leadership responsibility, begins with Yahweh himself, and continues in his shepherd leader, Moses.

To this point, the study of the shepherd images has concentrated on the Torah, and the shepherd leadership of Israel has been based on the shepherd metaphor. There are other studies on the shepherd image which would be appropriate to mention here before proceeding further.

Further studies enrich the understanding of the shepherd image. For example, W Brueggemann took a different approach regarding the shepherding imagery (Brueggemann 1979:115-129). He preferred to use the theme of covenant as the link

throughout the revelation of God. Through this covenant theme, Brueggemann (1979) drew implications for pastoral care. He employed the term 'covenant', not in its usual meaning used by most Old Testament theologians, but in a metaphorical way.

Brueggemann (1979) argued that human beings could not live with freedom apart from the covenant with God; this constitutes the defined parameter in terms of which God dealt with his creation. To him, one must be in a covenantal relationship with God, so that one may live in freedom. Without a covenant, no one can live freely in the world God has created. All implications of the God-given revelation draw from this understanding of the covenantal relationship with the creator, and this is also the case with pastoral care.

Since Yahweh is the shepherd of Israel, their relationship is undoubtedly intimate. God as shepherd displays the quality of fatherly love to his children. In this regard, RS Sunderland explains that God loves and exercises discipline over his children, Israel (Sunderland 1981:34). This is evident in Deuteronomy 28:1-68, where God outlined the conditions for blessings and disciplinary actions. This aids one's understanding of the significance of the divine directives given through Moses at Mount Sinai.

Torah, or divine directives, are often perceived as rigid regulations aiming to control the life of the Israelites.<sup>27</sup> A careful study of the Torah will nonetheless assist one to understand its purpose. Strom comments that the Torah is set to guide Israel in her relationship with God and Israel needs to know how to live as a covenant people in the presence of God (Strom 1990:52). This is critical to Israel, as she is the sheep of

---

<sup>27</sup> The term 'Torah' here does not refer to the first five books of the Bible only but also refers to the directives or instructions of God given through Moses.

Yahweh. She needs to obey the directives or instructions of Yahweh, her shepherd. Without the Torah, the Israelites may go astray and abuse the freedom that God has bestowed upon them. Therefore, the Torah is to guide the Israelites back to the pathway that God has intended them to follow. And this should be executed under the supervision of a shepherd.

The shepherding imagery in the Torah is derived from the intervention of Yahweh in the life of the Israelites. He is the source of leadership, protection, and provision of life, embraced with love (Gn 49:24; cf. Gn 48:15). Yahweh as the shepherd of Israel is to bring the people to the promised land. Since the promise was made long ago, the shepherding responsibility of God during the journey from the wilderness to Jordan is to fulfil his covenant promised to Abraham (Zimmerli 1907:30, 111). Other designated shepherds including Moses conformed to the pattern that Yahweh had set before them.

The Torah depicts the shepherd image, with most references in Genesis, in a refined fashion for readers to grapple with the significance of the image. The metaphor of Yahweh as a shepherd begins in the Torah and is employed in other parts of the Old Testament, where the image shall be examined in the monarchical period.

#### 4.6 ANALYSIS OF THE SHEPHERD METAPHOR IN OLD TESTAMENT CHARACTERS

In this section, the study focuses on characters vested with a shepherding responsibility: judges, Samuel, the kingship, and some prophets. Therefore, the origin of the texts will not be considered in the discussion.



**4.6.1 The shepherd role of Judges.** The story of the judges continues from the occupation by the Israelites of the promised land, and it presents the consequences of their disobedience in not driving out (הוריש) the Canaanites (Jdg 2:21-22). That is, God will use the non-Israelites to test (נסות) his people. This period is also represented by chaos and corruption, interspersed with the redemptive aid of God through the judges. Although the historical events might have occurred before the establishment of the monarchy, textual evidence proved the date of composition to be after the fall of the Northern Kingdom in 722 BCE (cf. Jdg 18:30). It is in this context that the shepherd metaphor is now examined.

Although the metaphor of the shepherd in the monarchical period continues from the Torah, it takes a different course; it is displayed through the judges, prophets, priests, and kings. After the era of Mosaic leadership, incidental shepherd leaders arose in Israel until the rise of Samuel, and were known as judges. Joshua, though a leader, was a military conqueror more than a shepherd, although he might have embodied the shepherd figure of leading. In the period of the Judges, God had raised many judges as leaders merely for the purpose of responding to the cries of the Israelites to deliver them from the oppressions of their enemies. The former, however, may embody the shepherd image of protecting the sheep.

The shepherding image in the monarchical period takes many forms. After the era of Joshua, the priesthood system that originated from Aaron's family had developed into a different form and became the core of the religious life of the Israelites. At that time,

the religious practices of the Israelites became cultic, in the sense that, 'Their daily duties consisted of offering sacrifices (Dt 33:10), pronouncing blessings (Nm 6:22-27) and maintaining moral, physical and social purity' (Tidball 1986:42). This outlines a new era in the history of ancient Israel. However transient the leadership of the Judges was, it displayed a picture of deliverance by Yahweh the shepherd through his designated shepherd, who has performed the same function of protecting the sheep. This is, as discussed earlier, a function of the shepherd metaphor in protecting the flock. With the newly established system of priesthood, the shepherd metaphor includes a different form from that in the Torah.

**4.6.2 The shepherd role of Samuel the Priest.** Samuel, though trained as a priest, took a role which resembled that of a judge. These roles were not at odds with each other, nor even with the shepherd image which will be discussed later. The writers of the New Testament considered Samuel as a prophet (Ac 3:24); this was probably because the word of Yahweh 'was rare' (יָקָר) in the pre-monarchical period (1 Sm 3:1).

Under the mentoring of Eli, Samuel learnt the religious customs, 'LORD, for your servant is listening' (דַּבֵּר יְהוָה כִּי שָׁמַע עַבְדְּךָ) (1 Sm 3:9-10).

Although Samuel was not a shepherd, he was a leader in his time. His unitary figure of priesthood and prophet in the shepherd metaphor exhibited the shepherd activities of leading, providing, and feeding in a different way. In the monarchical period, the role of the judge was no longer needed as Yahweh had set kings to rule over Israel. As priests, one of these monarchs' responsibilities was to offer sacrifices to Yahweh on behalf of their community. They lead the people in the way of Yahweh through the

reading of the Torah. They stand in the gap between God and human beings as mediators, and this becomes part of their shepherd role in providing peace and securing well-being, by mediating for the people (cf. 2 Sm 15:27-28).

At times, a priest would pass instructions to the people of Israel apart from the usual guidance according to the Torah (2 Ki 11:15-16). The communicating of instructions in line with his role stems from his inquiring of Yahweh on behalf of the king and the community of Israel, which was often requested by the king before making any decision. What Yahweh says, the priests will convey to the king, sometimes in the form of an oracle (e.g., 2 Chr 20:14-17) (cf. McKenzie 2004:296). An example of such proclamation of blessings or curses through the word of Yahweh can be found in Haggai 2:11-14.

In verses 11-12, the prophet begins with the directive of Yahweh:

[11] כה אמר יהוה צבאות שאל-נא את-הכהנים תורה לאמר: [12] הן ישא-איש בשר-קדש בכנף בגדו ונגע בכנפו אל-הלחם ואל-הנזיד ואל-היין ואל-שמן ואל-כל-מאכל היקדש ויענו הכהנים ויאמרו לא:

[11] Thus says the LORD of hosts, 'Ask now the priests the Laws saying, [12] if a man carries holy flesh in the skirt of his garment and touches his skirt to the bread or boiled food, or wine, or oil, or any food, will it become holy?' The priests answered and said, 'No.'

The prophet continues his inquisition:

[13] ויאמר חגי אם-יגע טמא-נפש בכל-אלה היטמא ויענו הכהנים ויאמרו יטמא: [13] And Haggai said, 'If one who is unclean touches the body of any of these, is it unclean? And the priest answered and said, 'it shall be unclean.'

According to the Torah, the priest must answer with an emphatic, definite 'unclean'

(יטמא) (Hg 2:13). What comes next is the judgment of God pronounced by the prophet

to the Israelites (Hg 2:14);

[14] ויען חגי ויאמר בן העם־הזה ובן־הגוי הזה לפני נא־יהוה וכן כל־מעשה ידיהם ואשר יקריבו שם טמא הוא:

[14] And Haggai answered and said, 'So is this people, and so is this nation before me, says the LORD; and so is every work of their hands, and that they offer there is unclean.'

The point in this incident is that the word of Yahweh is the directive power while the prophet is the instrument for a directive purpose (cf. Wolff 1988:91-92; O'Brien 2004:151-152). To add a comment, the directive power of the priests is a component of the leading, providing, and feeding responsibilities of the shepherd image. The priest, such as Samuel, leads the people to live in the desires of Yahweh, provides spiritual guidance to the people, so that they may do according to the desires of Yahweh, and feeds the social community with the religious instructions of Yahweh given to the people through the words of a priest, but not in terms of physical food. Therefore, the role of a priest embraces the full sphere of the shepherd metaphor in the royal court of Israel, as well as in the religious and social life of the Israelites.

The function of the priesthood has developed progressively in the history of Israel. Only in Moses, and perhaps, Samuel, is the shepherd metaphor seen as alluding to mediators in the roles of a priest, prophet, judge; these may be a king or leader. The last of these roles is an ancient appellation ascribed in association with the title 'shepherd' (Brettler 1989:36).

Like Moses, priests are mediators in the narrative of the Torah and the monarchical period. Therefore, the function of the priestly mediation can be traced back to the traditions contained in the Torah (Ex 28; Dt 33:8).

Although the king is the leader of the nation, the responsibility of teaching the Torah falls on the shoulders of the priests (2 Chr 17:7-9) (cf. Japhet 1993:748-749). Haggai 2:11-13 furnishes a vivid example of instructing according to the Torah. Zimmerli writes, 'The priest is the expert protector of these distinctions, who instructs people, for example, in the "rules that ensure life" (Ezk 33:15) to be observed by anyone who enters the Holy Place' (Zimmerli 1907:97). Some priests are appointed as judges in Jerusalem under the supervision of the chief priest (2 Chr 19:8-11). Although this role of priesthood is rare, its origin comes from the priesthood in the Torah. In Deuteronomy 17:8-13, the Torah stipulates a judicial sanction for the priests to act as judges. In this regard, Zimmerli sketches the following,

According to the evidence of Exodus 22:7-8, the sanctuary becomes involved in the legal process only to clear up crimes that would otherwise go unexplained. Deuteronomy 31:9ff and 27:14ff speak of solemn legal proclamations before the assembled community in which the Levites play an important role. But the full involvement of the priests in legal transactions is probably best ascribed to the period when Israel ceased to be an independent state (Zimmerli 1907:98).

Ezekiel 44:24 outlines the ordinance of the priesthood that includes serving as a judge, instructing the people about the Torah, and adds, to 'observe my Sabbath they shall be sanctified' (ישמרו ואת־שבֹּתוֹתַי יִקְדְּשׁוּ). An interesting aspect of the mediatory role of the priesthood is to bless the people of God. If the shepherd metaphor embraces the functions of a judge and priest, then this mediatory role expresses the provision of safety in the said image.

In the monarchical period priests also functioned as wise men. Probably they were the ones whose wise instructions were recorded in the wisdom literature in the Old

Testament. The priests, who were regarded as wise, may be referred to as 'political counselors in the government' (Zimmerli 1907:107). The story of the revolt of Absalom shows the critical role of the counsellor in relation to the future of the nation (2 Sm 17:14).

Wrong counsel will bring disaster, while wise counsel will align with the desires of Yahweh and bring prosperity to the nation. This also demonstrates the participation of Yahweh in the royal council. For example, during the account of Solomon's wise leadership in the case of the two women in 1 Kings 3:16-28 (cf. 1 Ki 3:12), Yahweh answered the request of Solomon by giving him 'a wise and discerning heart' ( לב חכם ) (וגבוון) to resolve the maternal conflict (1 Ki 3:12; 3:28). The term לב may mean 'heart', 'mind', or 'intention', which NRSV translated as 'mind' to indicate thoughts rather than the physical organ, which is לבב. Through this God-given wisdom, Solomon was able to establish peace with the surrounding nations and bring prosperity to the nation of Israel (1 Ki 5:9-14; 10:1-13).

These wise men function as shepherds in providing prudent guidance that is essential to the well-being of the nation of Israel. The ideal character is none other than Solomon, who was considered as a wise king. He has truly embodied the shepherd image in that, first, he is a king to his people, as a shepherd to the sheep, and second, as a wise man, provides security through his wisdom (cf. DeVries 2003:47). Thus, the shepherd image displayed in the role of the wise men is to lead people with discernment, feed them with the justice of Yahweh, and protect them with Yahweh's

wisdom (1 Ki 3:12, 28).

Lastly, in 1 Chronicles 23:28-31, the responsibility of the priests is to mediate for the people daily with thanks and praises to the Lord (Braun 1986:235; Japhet 1993:419-420; cf. Knoppers 2004:814). Through the mediation process, and when God finds favour in the people, blessings shall flow from Yahweh to his people. This was obvious in the instructions given to the priests in Deuteronomy 10:8 (cf. Nm 6:22-27). Here, the priesthood figure in the metaphor of the shepherd provides security through blessing the people of Yahweh. This may express an aspect of the said metaphor.

**4.6.3 The shepherd role of Kingship.** The books of Samuel and Kings show how the Israelites moved from being a tribe to being a kingdom. They present the end of the era of the judges and the beginning of the monarchy. The simple tribal structure will now be reengineered into a new national structure (cf. Boadt 2012:195). Eissfeldt advocates that the Deuteronomistic history preceded the writing of these books, and the Deuteronomistic ideology shaped their forms (Eissfeldt 1965:280). These books were written with a theological purpose: the establishment of the kingdom of Israel under the supervision of God. On a different note, the Chronicler of the post-exilic period wrote with the purpose of reminding Israel of their past failures and directing them to a future hope (Eissfeldt 1965:530-531; McKenzie 2004:33-34). For this reason, Ezra and Nehemiah were included in the work of the Chronicler in addition to the books of Chronicles. In other words, historical-critical scholarship determines that these books were written in the exilic period, but their final forms were completed in the postexilic period. It is in this context that the shepherd metaphor is examined.

In the monarchical narratives, though they recorded many heroic characters, one must mention the great king of Israel, a trained shepherd, the chosen king of Yahweh, the son of Jesse, David. He is the focal point of the monarchical history of Israel.

In 1 Samuel 16:11, Samuel visited Jesse and his family by the order of Yahweh to appoint a new king. David was not in the house as he was shepherding his father's flocks, when Samuel arrived to preview the potential royal candidates. The text of 1 Samuel 17:15 supported the evidence of David's profession in the early days; he was a shepherd boy. The role of the shepherd image in providing security is prescribed in 1 Samuel 17:34-35,

[34] ויאמר דוד אל-שאול רעה היה עבדך לאביו בצאן ובא הארי ואת-הדוב ונשא שֶׁה  
מהעדר: [35] ויצאתי אחריו והבתיו והצלתי מפיו ויקם עלי והחזקתי בזקנו והבתיו והמיתיו:  
[34] And David said to Saul, 'Your servant has been a shepherd among the sheep for his father. When the lion and the bear came and took away a sheep out of the flock, [35] I went after him, and struck him and rescued from his mouth. And he rose against me, I took hold of his beard and struck him, and killed him.'

Implicitly, when David described his shepherding work to Saul, it was aligned with his shepherd image of providing security, apart from leading from pasture to pasture, and feeding the sheep. Auld points out that the answer of David to Saul was a report of his credibility to fight for Israel in the light of his experience in rescuing the sheep and overcoming the wild beast (Auld 2011:210). This was exemplified by David's predecessors, where Moses protected the Israelites from the Egyptians, and Samuel provided both spiritual and military direction to the people of Israel.

In his battle with Goliath in 1 Samuel 17:40, David fought with shepherding skills, reminding one of his professional training as a shepherd of his father's flock. The



normal weapon in the battlefield was a sword. In 1 Samuel 17:39, we see that David was not accustomed to the usual battle attire and weapon, and instead decided on his shepherd sling. Smith states that David was in fact, a warrior but experienced difficulty with the weapon (Smith 1899:161; cf. Tsumura 2007:459). He was confident in what he had been trained to do. Perhaps, David imagined himself fighting for the survival of his flock, as he was about to approach Goliath. The shepherd training not only made proficient David in shepherding skills but also imparted passion toward his flock, in this case, the people of Israel. This is the dynamism of the shepherding role.

The explicit reference to David as king of Israel is in 2 Samuel 5:2,

[2] גם-אתמול גם-שלשום בהיות שאול מלך עלינו אתה הייתה מוציא והמבי את-ישראל  
ויאמר יהוה לך אתה תרעה את-עמי את-ישראל ואתה תהיה לנגיד על-ישראל

[2] For some time, when Saul was king over you, it was you who led out and brought in Israel. And the LORD said to you, 'you shall shepherd my people Israel and you shall be a ruler over Israel'.

This is the promulgation of his succession to the kingship. It is not difficult to realise that the kingship is implied, by the phrase, 'shall shepherd my people' (תרעה את-עמי).

As discussed previously, the ancient Near Eastern culture perceived the king as shepherd, and, being part of this culture, Israel understood this convention well. The responsibility of a king is somewhat similar to that of the shepherd image in the ancient Near Eastern culture (Baldwin 1988:194).

The understanding of the said image in the Old Testament literature may be viewed in a similar light. Yahweh is a shepherd to Israel in that he cares and provides protection for them (Gn 49:24). Baldwin states,

The consciousness that the Lord was the shepherd of Israel (Pss 23; 74:1; 77:20; 78:52; 80:1; 95:7) meant that Israel's human shepherds had before them the highest possible model of faithfulness, justice and loving kindness. By their exercise of these qualities they were judged (Baldwin 1988:194-195).

Here, Yahweh is the shepherd of Israel who will lead with the characteristics of 'faithfulness, justice and loving kindness', not only in aptitude. A good shepherd is determined by these characteristics, and his flock honoured him in like manner. Likewise, a human ruler or shepherd who is considered good must exemplify these characteristics.

Relating to kingship, Yahweh has established a covenantal relationship with Israel through its leaders or shepherds. Possibly Yahweh foresees the potential tyrannical attitude of a king: he formulates the covenant agreement to prevent the abuse of the royal authority (1 Sm 8:10-18). But at the same time, the people under the kingship should ensure 'their royal support' of the monarch (Baldwin 1988:195).

It is an honour to be a shepherd in the ancient Near East. Deities and humans who are considered as shepherds received similar honour, and as has been discussed this is found in the lists of Sumerian kings, in the style of the Babylonian court and the pyramid texts, which are the books of the dead; these notions have been followed throughout the ancient Near East (Beyreuther 1978:564). Therefore, to recapitulate, the literature of the ancient Near Eastern and the Old Testament affirms that the significance of kingship is associated with the image of the shepherd; particularly, in the literature of the Old Testament, Yahweh is the divine shepherd, and David is the human shepherd to the people of Israel.

The Hebrew **צא** in 2 Samuel 5:2, translated as 'led', refers not only to military activities but also those of the military officer (Anderson 1989:75). This describes the military ruler who leads the troops in and out of their base when engaged in battle. Religiously, as examined previously, a god is a shepherd to his people in the world of the ancient Near East. This understanding has become part of the national life of Israel (Anderson 1989:76).

In the literature of the Old Testament, Yahweh is called a shepherd, comparable to the deities in the ancient Near Eastern literature considered earlier (Gn 49:24; Ps 23:1; 80:2 [1 Eng]; see Gn 48:15). He is often depicted as the shepherd of Israel (Is 40:11) (Anderson 1989:76). More interestingly, the kings of Judah and Israel, except David, were not named as a 'shepherd'; rather, this term was applied to the other national leaders, present and future (Ps 78:71; Jr 3:15; 23:4; Ezk 34:23; Ezk 37:24). However, Schmidt argues that the verb **רעה** ('shepherd') in the narratives from Samuel to Kings is used to mean 'rule' (Schmidt 1970:124, cited in McCarter 1984:132). This observation indicates that though the governing system of Israel in the rule of Yahweh is different, it is not shielded from the influence of the ancient Near Eastern culture. The culture of Israel is somewhat influenced by the cultures of the surrounding nations.

The relationship between the shepherd and the sheep is intimate. The shepherd leads, and the sheep follow. When the shepherd is dead, the sheep despair. In 1 Kings 22:17, Micaiah responded to the king of Israel concerning the direction of God,

[17] ויאמר ראיתי את-כל-ישראל נפצים אל-ההרים בצאן אשר אין-להם רעה ויאמר יהוה לא-אדנים לאלה ישוּבו איש-לביתו בשלום:

[17] And he said, 'I have seen all Israel scattered on the mountains like sheep that has no shepherd, and Yahweh said, 'No lords to these shall return, each to his house in peace'.

This signifies that the defeat of Israel will cause them to be like sheep without a shepherd, because their master is dead (DeVries 2003:268). In other words, the life and safety of the sheep depend on their shepherd-leader to protect them.

This is particularly significant in the ancient Near East because, as noted, a king is perceived as a shepherd, and a flock without one would signify a nation or people without a king (Gray 1963:402). The vision of Micaiah in 1 Kings 22:17 portrayed the scattering of the sheep in the light of the demise of the shepherd, as now God is ruling from his throne (Sweeney 2007:260). It is also possibly a visionary portrayal of the 'end of war' (Jones 1984:366-367). Thus, as intimated, Yahweh as a shepherd is the protector of his sheep, and so are all his appointed shepherds over the people of Israel.

From sections 4.5 and 4.6, which consider the OTHER SHEPHERD METAPHOR IN TORAH and the ANALYSIS OF THE SHEPHERD METAPHOR IN OLD TESTAMENT CHARACTERS, it has been observed that the shepherd metaphor is applied to one who leads, as a leader, ruler, or king. Those who occupied leadership positions such as priests and prophets are also considered shepherds as observed earlier. Thus, the shepherd metaphor examined in these sections may include the figures of king, priest, and prophet; exemplary characters are those such as Moses, some of the judges, Samuel, David, and the prophets. However, this does not mean the pastoral models based on the shepherd metaphor must include kingly, priestly, and prophetic duties; rather, it is their shepherding role that should be taken into account.

## 4.7 ANALYSIS OF THE SHEPHERD METAPHOR IN JEREMIAH

**4.7.1 The historical and literary contexts of Jeremiah.** The prophecy of Jeremiah was probably composed from 626 to near 586 BCE, just before the fall of Jerusalem. Gottwald suggests the date of the prophecy is from 609 BCE onwards because it was after the reformation of Josiah, and the political situation of Israel had undergone great changes (Gottwald 1985:395-396). Not only had the political situation there altered: the political situation of the ancient Near East had also undergone change; the Assyrian empire lost its supreme status to the Neo-Babylonian empire, while Egypt still exercised control over Jerusalem where Jehoiakim was the 'vassal' king (Gottwald 1985:396). Internally, Gottwald states that Israel was corrupted, and the fall of the kingdom was the judgment of Israel through the hands of the Babylonians (Gottwald 1985:396). Stulman also suggests that the prophecy of Jeremiah indeed concerns the prospect of the Diaspora; however, its import rests on the shoulders of those in Babylon, rather than anywhere else (Stulman 2005:5).

In the light of the traditional Documentary Hypothesis, the dating of Jeremiah is complex. The literature of Jeremiah contains writings that belong to different eras. It is accepted that Jeremiah 1-9 is dated in the late seventh century BCE, and Jeremiah 10-52 is dated during the exilic period, as Jeremiah 10:21 indicated that Israel was 'scattered'. Texts that belong to the exilic period will be dealt with in the next chapter. The shepherd metaphor is discussed in pre-exilic context.

There are significant biblical references pertaining to the image of the shepherd in the prophetic literature of Jeremiah. A careful examination of the Hebrew text will explicate

the metaphor more vividly.

**4.7.2 The shepherd metaphor in Jeremiah.** In Jeremiah 3:15, Yahweh promises Israel shepherds who will act in accordance with his desires, and urges Israel to return to him. The 'shepherds' (רעים) may refer to the future national leaders who will come to rule over Israel, as interpreted in the Targum (פרנמיז). The phrase 'for my heart' (בלבי) indicates that these good shepherds who are the future rulers, are those who will yield to the desires of Yahweh, and who are chosen by Yahweh himself, who will 'shepherd' (רעה) Israel with 'knowledge' (דעה) and 'understanding' (שכל). The Hebrew word רעה also signifies 'lead' or 'feed', which indicates a shepherding responsibility. The word 'understanding' (שכל) denotes insights; consequently, it may indicate that the future shepherds possess the capacity for making insightful decisions. McKane suggests that these shepherds are the descendants of David, who are also the 'guardians of the Torah', and the broader interpretation of 'shepherds' may refer to a new leadership of wisdom and care (McKane 1986:73).

The term 'knowledge and understanding' (דעה והשכל), compared with Targum, במדע ובהכמה (in knowledge and in wisdom), denotes a new breed of 'shepherds' who will lead the community of Yahweh to their future destiny (McKane 1986:73; cf. Stulman 2005:56). Carroll adds that the new shepherd leadership is different from the 'corrupt leadership' of the past, which will bring a change to Jerusalem (Carroll 1986:149). The prosperity of Israel lies in the quality of her rulers; wise rulers will prosper the nation

and build the people (Allen 2008:57). However, prosperity comes after the judgment which stems from the grace of God (Thompson 1980:202).

The context of Jeremiah is political in nature. For example, Jeremiah 2:8 provides such a context by signifying the meaning of 'shepherds' (רעים) as 'leaders' (Bright 1965:15; cf. Allen 2008:41). Holladay points out that these shepherds have been 'disloyal' to God and have ceded the shepherding responsibilities that were vested in them (Holladay 1986:89). Carroll states that these corrupt leaders are responsible for the downfall of Israel (Carroll 1986:125). From this observation, it is evident that the rebellious leaders/rulers are destroying Israel, while the future rulers who are obedient to Yahweh will restore her (cf. Thompson 1980:169). Therefore, the governors have the responsibility of a shepherd over their people in leading them with wisdom, protecting the people from destruction, and feeding them with good knowledge and insights.

The image of the shepherd is a metaphor of leadership in the positive and negative sense. Jeremiah 6:3 describes the attacks of shepherds (רעים) and their flocks (ועדריהם) against the children of Benjamin. Carroll states that these images are metaphors to portray the devastation Jerusalem will encounter (Carroll 1986:191). It could be that these shepherds are rulers of foreign lands (cf. Bright 1965:48; Thompson 1980:254). Lundbom agrees that the term 'shepherds' implies 'kings' but also points out that the plural form may include the military leaders (Lundbom 1999:417). They lead the troops to eradicate all goods from Jerusalem. This study concurs with McKane that the Hebrew here, 'each man pastured with his hand' (רעו איש את ידו), may suggest a military

command for the divisional leaders to eradicate the city (McKane 1986:141). Thus, the 'shepherds' may include the divisional leaders.

Reider, though he consents to the view of Bright, feels that the expression of each looking after his own pastures is vague (cited in McKane 1986:141). Rather, he agrees with Jouon that the  $\tau$  may mean 'bord' or 'bordure', which can be translated as 'secteur' (Eng. 'sector') (cited in McKane 1986:141). This explanation fits the picture of Jeremiah 6:3 that each ruler, or shepherd, is a leader to his or her flock in the assigned group, under his or her personal care. Thus, the leading activity of the shepherd is evident here.

#### 4.8 ANALYSIS OF THE SHEPHERD METAPHOR IN HOSEA

**4.8.1 The historical and literary contexts of Hosea.** Hosea was a prophet of the Northern Kingdom, and probably prophesied after 722 BCE (cf. Gottwald 1985:358). It is also possible that the text of Hosea had been formed in the eighth century BCE (Mays 1969:16; Dearman 2010:4-6). He served during the reign of Jeroboam II and might be considered as a contemporary of Amos (Gottwald 1985:358). His prophecy focused on urging Israel to return to the covenantal relationship with Yahweh, in other words, to be faithful in that relationship. Gottwald remarks that it is by reflecting on the historical events affecting the community that one could learn to reshape the present community (Gottwald 1985:362-363). In this context, the shepherd metaphor is now considered.

**4.8.2 The shepherd metaphor in Hosea.** The text of Hosea contains only a few



references pertaining to the word ‘tend, feed’ which stems from the basic shepherding verb רָעָה. However, Hosea 4:16 may be regarded as the textual evidence of the shepherd image, where Yahweh is the subject (cf. Stuart 2002:85). The context here is regarding the unfaithfulness of Israel to Yahweh and being disobedient to him. Dearman describes this as the stubbornness of Israel (Dearman 2010:167-168). According to Macintosh, the word ‘now’ (עַתָּה) reflects a concluding sentence (Macintosh 1997:165). Ibn Ezra and Kimchi read the sentence containing a condition, ‘Had you not become obdurate, God would have pastured you like a sheep?’ (cited in Macintosh 1997:165). If this is correct, it implies that verse 16b is interrogative, though without the interrogative participle (cf. Macintosh 1997:165).<sup>28</sup> Wolff adds that the usual predicative function of ‘now’ (עַתָּה) and the lack of interrogative denote the negative response from Yahweh (Wolff 1974:91; cf. Dearman 2010:168).

There is an alternative reading for Hosea 4:16, according to Macintosh. The result of Israel’s rebellion caused Yahweh to feed them improperly, as described in the way sheep and cows were fed (Macintosh 1997:165). This reading does not sound logical because the verb ‘tend, feed’ (רָעָה) and the noun ‘large pasture’ (מְרֹחֵב) indicate feeding in richness and blessings (cf. Macintosh 1997:165). This does not confirm the proposal by Macintosh, though the image in Hosea 4:16 is a negative one. The more plausible reading is that Yahweh leads the people of Israel to the ‘large pasture’ (מְרֹחֵב) to

---

<sup>28</sup> Dearman argues that there is ‘no grammatical marker’ such as ה to indicate the sense of interrogation (Dearman 2010:168).

abandon them (McComiskey 1992:165).

The metaphor of the lamb and cow may present the effect after the judgment of Yahweh. Stuart states that the use of lamb and cow may refer to the state of change taking place in Israel (Stuart 2002:85). The Hebrew מְרֻחָב ('large pasture') may refer to the underworld, in which case it refers to the spacious netherworld (Stuart 2002:85; cf. Ps 49:15 [Masoretic Text]). The result is that Israel will be like cattle in the netherworld, and that Yahweh cannot feed them like lambs unless they are in the green pasture. This expresses a state of helplessness, not on the part of Yahweh, but of Israel in their own stubbornness. This proposition does not tally with the literal meaning of the word 'large pasture' (מְרֻחָב). But the usual word for underworld in Hebrew is שְׂאוֹל ('underworld', 'abode of the dead') and does not have the same meaning as מְרֻחָב ('large pasture'), in Hosea 4:16. It is most probable that one should read this as a spacious place, which may be a lonely one, as McComiskey suggested (McComiskey 1992:71).

The conjunction כִּי ('for') emphasises forcefully a situation that is exactly the way it is described. It suggests the final ending of Israel if they continue in rebellion. Wolf declares that the hardening of hearts, which has impeded the ability to follow the instructions of Yahweh, is the cause of the rebellion of Israel (Wolf 1974:91). This incapacity to obey resulted in the implementation of discipline by Yahweh. This leads to another understanding of an aspect of the shepherd image in Yahweh: that he will cede his promissory care if the sheep detour from his pathway of security (cf. Mays

1969:78).

The metaphor of the shepherd in Yahweh in the literature of Hosea portrays him as a father. One of the most vivid examples of Yahweh's fatherly love is found in Hosea 11:1-11. Bullock outlines that the historical past of Israel is embraced as background information to the prophetic message of Hosea (11:1) (Bullock 1986:89). The nostalgic language reminds Israel of Yahweh's fatherly care in their growing years (11:3). This fatherhood entails 'instruction and nurture', which imply 'healing', not simply tender loving care (Dearman 2010:282). As a father, Yahweh led Israel with love bound within an intimate relationship (11:4). Bullock notes the imagery used in Hosea: Yahweh is a 'tender and gentle father', whose love is boundless, and conveys the fatherhood of Yahweh in relation to Israel (Bullock 1986:89). The fatherly love of Yahweh is expressed in practical terms. With love, Yahweh has called Israel out of Egypt (Hs 11:1; 12:13), spoken tenderly and cared for them in the wilderness (Hs 2:14; 13:5), and secured them in the land of Canaan (McComiskey 1992:184; Dearman 2010:293).

In addition to the father-shepherd love of God, Tidball (1986) makes a comparison between divine fatherly love and human fatherly love. The human father has limited patience, while the divine father has unlimited patience. The latter may be infuriated at times but not exhausted in grace. He has been patient towards the rebellion of Israel and prepared to rescue his people (Hs 11:9-11). This is an emblem of the shepherd's attitude. Indeed, fatherhood is also a facet of the shepherd metaphor. However, the fatherhood of God does not negate punishment deserved for the action of disobedience (cf. Mays 1969:159).

From the above, it is evident that Hosea 4:16 pictured a mood of judgment. Andersen and Freedman contend that the word 'to shepherd' (רעה) is not in line with the judgment of Yahweh, and that it should be read as 'to rule' (Andersen & Freedman 1980:377). They prefer the traditional meaning 'to graze bare', in the context of judgment (Andersen & Freedman 1980:377). This reading is not appropriate to the context of Hosea 4:16. By using it, the reading is constrained by the limitation of the concept of feeding when referring to the verb רעה. This verb רעה has broader dimensions when used in different contexts. It might mean 'lead, keep (protect), and feed' (Holladay 1988:342). The shepherd should feed the sheep with nutritious pasture, but in Hosea 4:16, this responsibility was undermined by the rebellion of Israel, and because of this, they were improperly fed.

At the same time, the shepherd is to lead the sheep to the right path so that they will not be lost. Discipline may be implemented where necessary, to keep the sheep safe. Just as the ideal shepherd in Ezekiel 34:37 leads the sheep to do the desires of Yahweh, just so does Yahweh, in Hosea 4:16, lead them to the right route, but with an apparently hostile action; yet this occurs in the context of fatherly love in Hosea 11:1-11 (McComiskey 1992:184-195).

A new facet of the shepherd is fatherhood, which is critical to his attitude in shepherding the sheep. The fatherly love of the shepherd is the motivational force of the shepherding process that oversees the progress of growth. This is the image of the shepherd with constructive meaning expressed in the actions of leading, feeding, and protecting, and is exhibited in the fatherhood of Yahweh in Hosea.

To summarise, the metaphor of the shepherd in these actions is evident in Yahweh in the literature of Hosea. This metaphor includes disciplining the obdurate sheep in the hope that they will return to the right path and will not be lost. Guidance is a key element in the shepherding responsibility to enable the sheep to return to the shepherd safely.

#### 4.9 ANALYSIS OF THE SHEPHERD METAPHOR IN NAHUM

**4.9.1 The historical and literary contexts of Nahum.** The prophecy of Nahum probably occurred in approximately the seventh century BCE, when the Assyrian power reigned supreme. Spronk advocates that the date of writing was in 660 BCE, and the place of composition was Jerusalem (Spronk 1997:1). Some scholars dated Nahum a few decades later (Christensen 2009:54-58). In any case, the dating of the book falls within the seventh century BCE. It is accepted that the fulfilment of the prophecy took place in 612 BCE as affirmed by the fall of Nineveh (Spronk 1997:1; Robertson 1990:30-31; Roberts 1991:38). Like many books of the Old Testament, it was not written by Nahum. In this regard, Spronk states that its anonymous scribe belonged to the court of the king, but intentionally used the pseudonymous name, Nahum, to comfort the Judeans who were suffering under the Assyrian authority (Spronk 1997:1). It is in this context that the shepherd metaphor is now explored.

**4.9.2 The shepherd metaphor in Nahum.** The book of Nahum also contains limited allusions to shepherd imagery. The concept may have been implicitly infused with the text, and it is the purpose of this research to discuss the references to such imagery in the literature of Nahum.

The reference to the image of the shepherd is in Nahum 3:18, and is the image of a ruler or king. The term 'king' (מלך) is used, and in relation to the term 'your shepherds' (רעיך), this indicates that both terms are utilised interchangeably. The fact that the term 'your shepherds' is used in relation to the city suggests that the rulers of Assyria were 'shepherds' to the people at that time (Smith 1911:353; Christensen 2009:387).

The importance of the shepherds, or kings, to the city is comparable to that of the shepherds of the flocks. The Hebrew 'slumber' (נום), may be read as death (Nah 3:18) (Smith 1911:353; Roberts 1991:77; Christensen 2009:387). This may imply that the city is without rulers (cf. O'Brien 2004:53-54). The people are left to themselves to defend the city, which is as good as being left to die. However, the second part of Nahum 3:18 suggests a more devastating situation. The people of Assyria who are without shepherds, or rulers to lead them, abandon the city and scatter over the nearby terrain ('your people are scattered on the mountains and no one is gathering', נפשו עמד על-, (ההרים ואין מקבץ). The Hebrew נפשו is often understood as Niphal perfect of נוש, which means 'to scatter'. Some scholars suggest that the verb נפשו stems from the noun נפש, which means 'soul', and that the reading in Masoretic Text means 'to expire' (Christensen 2009:389-390). Longman agrees to this proposition but prefers the reading 'to catch the breath' (cited in Christensen 2009:390). Rhetorically, the reading 'are scattered' fits the context. Therefore, the term 'slumber' in Nahum 3:18 can be read as 'death' (cf. Spronk 1997:142).

The definite inefficiency of the Assyrian rulers is the key to the fall of the city. The sequential collocation of the terms, 'slumber' (נום) and 'settle' (שכן) denotes 'a sleep of finality' (cf. Ps 94:7; Is 26:19) (Patterson 1991:111). Therefore, this verse expresses the devastation of the city, in that it is without leadership and results in dispersion (Patterson 1991:112; cf. Robertson 1990:128). The city has no rulers, or shepherds to gather its people to the fold; it experiences a state of devastation.

To summarise, the image of the shepherd evident in the literature of Nahum pertains to the activities of leading and protecting. Without leadership, the city is defenceless, and prone to disaster; in the case of Nahum, this takes the form of dispersion. Therefore, the metaphor of the shepherd in the literature of Nahum embraces the meaning as stated.

#### 4.10 ANALYSIS OF THE SHEPHERD METAPHOR IN PSALMS

**4.10.1 The historical and literary contexts of Psalms.** The book of Psalms is a collection of songs and prayers, written by numerous anonymous writers, with the exception of those that were specifically attributed to David and others. Traditionally, psalms that were attributed to David were perceived as written by David himself. However, this has been challenged by some scholars who maintain that the prefixed ל before דוד, for example in Psalm 23:1, should be read as 'to' or 'for'. In other words, Psalm 23 was written by someone to David, or about David. Therefore, this disproves Davidic authorship of these psalms. But they continued the tradition of psalmody that

existed before the writing of the Psalms. It is difficult to determine when the book of Psalms was finalised; it has been advocated to have been completed by the post-exilic period (Craigie & Tate 2004:31). These collections are divided into five books: Psalms 1-41 as Book I; Psalms 42-72 as Book II; Psalms 73-89 as Book III; Psalms 90-106 as Book IV; and Psalms 107-150 as Book V. In the light of its historical settings that stretch from the monarchical to the post-exilic period, this chapter deals only with psalms that contained the shepherd metaphor and were possibly written in the pre-exilic period.

**4.10.2 The shepherd metaphor in Psalms.** The books of Psalms belong to the division of the Writings in the Jewish canon. The image of the shepherd contained in this category is descriptive rather than prescriptive. Psalms are songs of expression toward circumstances and to Yahweh. But they are also the expression of the theological perspective of the psalmists in an unsystematic fashion. Since Psalms contain the thoughts of the psalmists, they also utter emotions regarding life and circumstances. In a deeper sense, this is theology.

The most prominent text describing the image of the shepherd is clearly Psalm 23, which was probably written in the pre-exilic era (Kraus 1993:306). As indicated, this psalm is commonly used as the basis for the New Testament concept of the shepherd image with reference to Jesus Christ and the pastoral model in the contemporary churches. What exactly this psalm portrays about the image of the shepherd is essential to the understanding of Yahweh as shepherd in the Writings of the Jewish canon, or the Christian Old Testament.



The subject of Psalm 23 is Yahweh as the shepherd of David. To recapitulate, in the ancient Near East, this is a common appellation of a king as a shepherd, and here perhaps implies that God as shepherd is also king (Kraus 1993:306; deClaisse-Walford et al. 2014:240). This Psalm is a complete unit. In Psalm 23:1, the Hebrew 'my shepherd' (רעי) points to the relationship between David and Yahweh, in that he is under the shepherding care of Yahweh; who is his shepherd. The result of the shepherding of Yahweh is described in the Hebrew, 'not I lack' (לא אחסר) on the part of David (Clifford 2002:131). 'Shepherd', here, is frequently used as a biblical and ancient Near Eastern metaphor for royalty (Is 40:11; Ezk 34; Ps 80). The sheep under the care of Yahweh will find them, needing nothing (Briggs & Briggs 1906:208; cf. Kraus 1993:306). Craigie et al. state that the psalmist not only presented the profound meaning of the shepherd metaphor, but also expressed the 'trust' and 'confidence' he had in Yahweh as his shepherd (Craigie & Tate 2004:206). This reflects the feeding activity of the metaphor of the shepherd, based on trust.

Ross asserts that there is a deeper meaning than its description in Psalm 23:1. He explains that the shepherd image utilised by the psalmist is for recollecting the memories of blessed life through Yahweh (see Ps 28:9; 80:1). Ross also affirms that the shepherd image is applied to David as a king (Ross 1985:811). Therefore, this is in line with the culture of the ancient Near East: to associate kings and leadership with the shepherd. In other words, God uses an image that his own people understand and relate to, because of the cultural settings of that time.

This conveys an important insight pertaining to the kingship of God, that of theocracy.

Since the metaphor of the shepherd is embraced by the human kingship in the ancient Near East, similarly, Yahweh is legitimately the king and shepherd of Israel. These two roles are interlinked. In this perspective, rulers or kings may be equated as shepherds.

Regarding the concept of God as shepherd, Ross draws attention to the theological connection of the metaphor of the shepherd with Jesus as shepherd. He elaborates the prophecy concerning the coming shepherd, identified as Jesus in the New Testament (see Is 40:11; Jn 10:14). Jesus is also called the ‘good shepherd’, ‘great shepherd’, and ‘chief shepherd’ (Jn 10:14; Heb 13:20; 1 Pt 5:4 RSV) (Ross 1985:811). And these images of the shepherd formed part of the significance of the image in the Old Testament.<sup>29</sup> Therefore, the shepherd metaphor is a noteworthy one that ranges from Yahweh through Moses, judges, priests, prophets, kings, and eventually to a New Testament figure in the person of Jesus Christ.

The word ‘shepherd’ in Psalm 23:2 expresses the leadership of Yahweh over the sheep. He ‘provides’ (נָחַל) David, the sheep, with food ‘in green pastures’ (בְּנֵאֻוֹת דֶּשֶׁא), and the riverside to ‘let him lie down’ (יִרְבִּיעֲנִי עַל־מִי), to rest (נָחַת). This denotes the shepherding responsibility of providing resources for growth and a place to rest from toil (cf. Craigie & Tate 2004:206-207). DeClaisse-Walford et al. highlight the Hiphil form of רָבַע and declare that it should mean the shepherd seeks a place where the sheep will

---

<sup>29</sup> This has been dealt with in chapter 4 on the analysis of Jn 10 pertaining to the concept of Jesus as shepherd. It is proposed that the image of Jesus as shepherd conforms to the metaphorical significance found in the Old Testament, which many evangelicals have interpreted improperly. In other words, the image of Jesus as shepherd is not a comprehensive metaphor in light of the perspective of the Old Testament.

prosper (DeClaisse-Walford et al. 2014:241). Briggs and Briggs, however, state that this description of shepherding is rare, because the land of Palestine is not ideal for green pastures except in the rainy season (Briggs & Briggs 1906:208).

The text of Psalm 23:2-3a demonstrates another aspect of leading in the metaphor of the shepherd. Yahweh, the shepherd, 'leads' (נחל) David, his sheep, 'upon' (על) 'water to rest' (מנחות), so that David can restore his soul (נפשי ישובב). Note that נחל may mean 'provide', 'guide' or 'lead', of which 'provide' has been previously used; here 'guide' or 'lead' may be used in view of the context. This illustrates that the shepherd not only feeds the sheep with green pasture, but also guides them to a refreshing place where the sheep can regain their strength (Briggs & Briggs 1906:208; Craigie & Tate 2004:207; Clifford 2002:131).

DeClaisse-Walford connects the prosperity of life to the restoration of life in the presence of God (DeClaisse-Walford 2014:241-242). Compared to Psalm 49:15, 'death' (מות) is the shepherd of Sheol (cf. Dahood 1966:146). The Hebrew אל could mean 'near' in the Ugaritic language (Dahood 1966:146). Therefore, this term supports the proximity of the resting place, and affirms that resuscitation is at hand. Terrien explains that Psalm 23:1-3a depicts God as the shepherd who looks beyond the frailty of the humans but restores them from the consequences of the unforeseen happenings of this world, which is a pastoral role of God (Terrien 2003:239). This expresses the activity of the shepherd metaphor in leading the sheep to life.

The leadership of a shepherd should embrace righteousness and justice. In Psalm 23:3b, Yahweh now 'guides' (נָחַל) David to the right path. The Hebrew here is 'track' (מַעַגְל) of 'righteousness' (צִדִּיק). The word 'righteousness' conveys the meaning of 'justice' (Dt 1:16), and, as an adjective, 'just, righteous' (Dt 16:18). Dahood is inclined to stretch the sense of 'lead' into a paradisaic meaning, but this has no support from the biblical text (Dahood 1966:146). Clifford states that 'right path' infers the 'right direction', as opposed to 'wrong or dangerous paths' (Clifford 2002:131-132). In fact, the picture of an earthly manifestation of the truth of Yahweh seems more appropriate, as the verse ends with the reason for his action, 'for his name's sake' (לְמַעַן שְׁמוֹ) (Ps 23:3b).

In Psalm 23:2-3a, the image of providing food and water expresses the recovery process pertaining to the condition of the sheep in terms of the dutiful actions of the shepherd (Briggs & Briggs 1906:209). Yahweh guides the sheep toward the destination of safety where the sheep could rest and restore their soul. This guidance is directing toward blessings and not simply to destination (Briggs & Briggs 1906:209; cf. Kraus 1993:307). It is agreed that the guidance of a shepherd involves character and spiritual aspects of growth. Briggs and Briggs add that the name of Yahweh, as a shepherd, 'is involved in guiding rightly' (Briggs & Briggs 1906:209). This once more alludes to the shepherding responsibility of leading.

The unwavering care of the shepherd continues in the description of Psalm 23:4. Here, the sheep 'will not fear evil' (לֹא־אִירָא רָע) because the shepherd 'stand[s] with me' (עֹמְדִי).

This denotes the relationship of trust between the shepherd and the sheep (cf. Kraus 1993:308; Brueggemann & Bellinger 2014:125). Clifford states that the psalm perhaps envisages 'life with God in the future' and is not controlled by fear (Clifford 2002:132). The trusting relationship results in rest for the sheep. The rest of verse 4 amplifies this. Their defence by the rod, and support by the staff, caused the timid sheep to be sufficiently courageous to walk through the 'valley of darkness' (גיא צלמות) (Briggs & Briggs 1906:210). Craigie and Tate relate this psalm to the experience of Exodus and in the wilderness, and add that the celebration described in the Psalm may be understood as the future celebration with Yahweh (Craigie & Tate 2004:207). It is also a scene of comfort (Clifford 2002:132). Briggs and Briggs add that the rod and staff are the assurance of safety, guidance, and direction to the destination where the sheep should go, in the sense that fear is removed, while the discomfort resulting from worries is soothed and settled.

Terrien perceives verses 3b-4 as part of the shepherd's role and the quality of righteous dealing with the sheep depicted in the guiding responsibility of the shepherd (Terrien 2003:240). This is the model of a good shepherd. The psalmist expresses this relationship between the guiding shepherd and the sheep in the form of prayer. God as this shepherd helps to redeem humans from their predicament, which may include leading them back from the wrong path. DeClaisse-Walford et al., however, are inclined to resolve the emotions of the sheep by referring to the rod and staff of the shepherd that impart courage to those who fear (DeClaisse-Walford et al 2014:243-244). This inclination may have ignored the fact that the shepherd leads the sheep out of danger by protecting them with the rod and staff, and not simply by giving courage

to those who fear. A pragmatic approach to the text is more appropriate. Thus, Terrien rightly comments that ‘even severity in leadership may become a comfort’ (Terrien 2003:240).

The shepherd continues his tender care to the sheep in hosting a banquet to assume the responsibility of protecting the sheep before their enemies (Ps 23:5). In fact, Craigie and Tate read this as referring to a blessing that will arrive in the future, and specifically, to a feast of thanksgiving (Craigie & Tate 2004:208). It is not a feast without hostility. The Hebrew צָרָרִי literally means ‘hostile toward me’, which supports this idea.

Briggs and Briggs comment that the enemies who are present, however, cause no danger (Briggs & Briggs 1906:210).

The scenario of the banquet belongs to the customs of the Orient. In this particular custom, the host honours the guests by putting oil on their heads (Briggs & Briggs 1906:210; cf. Kraus 1993:308). This is prior to the guests entering the banquet (cf. Am 6:6). Lane adds that in the modern custom, the host will sprinkle perfume on the guest (cited in Briggs & Briggs 1906:210). Briggs and Briggs read this verse as a royal entertainment of special guests (Briggs & Briggs 1906:210).

The quality and quantity of food and wines are excellent, especially the wine that makes the heart glad. Terrien argues that the preparation of the table should be read as ‘to arrange in order’ in the custom of the Ottoman Empire (Terrien 2003:241). The host will eradicate all threats from the guests, just as God prepares the table in the presence of their enemies. Clifford explains that the scene painted by the psalmist

would be illogical in the context of a wilderness; rather, it is probably in the context of covenant making (Clifford 2002:132). Some suggest that it resembles the Eucharist of the early church, but this may have extended its meaning beyond the context of Psalm 23 and would be anachronistic.

Psalm 23:5 is a feast during which the sheep is fed in the presence of hostility, yet without fear, comforted in the presence of the shepherd in verse 4; walking ‘in the valley of darkness, [they] will not fear evil’ (אלך בגיא צלמות לא-אירא רע). The word translated as ‘anointest’ (דשנת, lit. ‘made fat’) in RSV has a sense of creating a pleasant situation. DeClaisse-Walford et al. states that God is hospitable, and prepares the meal for the sheep (DeClaisse-Walford et al. 2014:244). However, the rhetorical reading shows that the presence of the shepherd gives the sheep confidence, not only in a dangerous situation, but also in the presence of their enemies. Thus, hospitality may not be the primary theme in the rhetorical context.

What it implies is that the host is responsible for overseeing the well-being of the guests. This includes the safety and peace of the attendees. The sheep in the banquet, though faced with hostility, is safeguarded by the presence of the shepherd (cf. Craigie & Tate 2004:208). Terrien rightly points out that in an acute situation, the ‘shepherd is a nurse’ (Terrien 2003:241). Thus, the protecting activity of the shepherd metaphor is again evident here.

The Psalm 23 ends with a reassuring note from the shepherd to the sheep. The emphatic ‘surely’ (אך), in Psalm 23:6, affirms the certainty of the following blessings in

‘goodness’ and ‘faithfulness’ (טוב וחסד) (cf. Kraus 1993:308-309). Grogan leans on the word ‘love’ in connection with covenant to read the psalm as ending with a ‘covenant note’ (Grogan 2008:75). An interesting picture in this clause is the pursuing of the sheep by the two promises, as indicated in the word, ‘pursue’ (רדף); the imperfect רדף indicating that the sheep is pursuing the ‘goodness and faithfulness’ in all of his days, but not in relation with a covenant, as Grogan understand. The translation of the Hebrew רדף as ‘follow’ in the RSV has made the action becomes passive, rather than active. It is also the duty of the host to ensure that ‘goodness’ and ‘compassion’ will accompany the sheep over a long lifetime (Terrien 2003:241-242).

The next focal point is the dwelling in the house of Yahweh. The Hebrew, ‘house’ (בית) denotes a ‘dwelling’ place, sometimes a ‘palace’; and when it is used in reference to God, it may refer to a heavenly dwelling (Dahood 1966:148). It seems out of place in the context of Psalm 23 to emphasise the presence of the house, but possibly refers to the temple situation where sacrifices are made and communion with Yahweh in the feast is commonly understood (Briggs & Briggs 1906:211). Clifford rightly expresses the point that the temple is the place of the living (Clifford 2002:132). This psalm, perhaps, is a reflection of how God took care of David, as he looked back in his later years. But probably, this psalm speaks about the heart of a shepherd.

Lockyer comments that the psalmist, David, has effectively utilised the shepherd metaphor to illustrate the providential care of Yahweh for him as a shepherd for his sheep, who has listened to his voice and followed his instructions (Lockyer 1983:73-



76).<sup>30</sup> The Lord as a shepherd is a care-giver, indeed (Ps 23:1). But the shepherd responsibility of Yahweh goes beyond caregiving; it also provides rest for the souls of the sheep, so that they may be refreshed again (Ps 23:2).

Psalm 23 is probably a description of the experience David had in his earthly life, and as a result, desired to enjoy it eternally (Ps 23:6). It may imply that the people of Yahweh, especially the leaders, had experienced the goodness and kindness of Yahweh, and would desire to be in the presence of the shepherd-God. This entire psalm also speaks about the shepherding heartbeat of Yahweh as he showered his kindness and protection over the sheep. This may imply that the attitude and approach of leadership towards the people, or flock, should be implemented with kindness, goodness, and bearing their welfare in mind.

The context of Psalm 23 juxtaposes the security of the sheep with the presence of the shepherd at the core of the song. David as a sheep of Yahweh, having enjoyed the leading, protecting, and feeding benefits of his shepherd, anticipated continuous divine blessing because their relationship is strong. This is supported by the Hebrew phrase, 'and I will dwell' (ושבתי), while those in a poor relationship will not desire to dwell together.

Dahood reads this as 'eternal happiness in God's celestial abode' (Dahood 1966:148-149). This reading may spiritualise its meaning, because the psalmist may simply refer

---

<sup>30</sup> The point of Yahweh caring for David is noted here; however, the researcher disagrees that David was the author of Ps 23.

to being with Yahweh, and nothing more. It is best to read it literally, 'and I will dwell', just as a sheep dwells in the fold of the shepherd. DeClaisse-Walford et al. accurately remark that the 'metaphor' directs the 'destination' of the psalmist to God himself (DeClaisse-Walford et al. 2014:245). Therefore, it is the image of the shepherd in leading, protecting, and feeding in his very own presence that is best expressed in this psalm of David.

Another reference which relates to the shepherd metaphor is Psalm 28:9. In this psalm, Yahweh is the subject and the shepherd. The second person singular pronoun indicates that Yahweh is to 'help' (ישע) and 'bless' (ברך) the people belonging to his 'possession' (נחל) (Brueggemann & Bellinger 2014:144-145). Clifford infers this as the land God has given to their ancestors (Clifford 2002:152). The verse then adds the typical pastoral note that Yahweh will be their 'shepherd' (רעה) and 'lift' (נשא) the sheep onto himself always and forever. The gesture of lifting/carrying may denote a sense of victory over the enemies (Dahood 1966:173). DeClaisse-Walford et al. allude to the gesture of God's providential care in the spectrum of Israel's history and in the future to come (DeClaisse-Walford et al. 2014:279). But in this case, there is a sense of security in stronger arms, while in this psalm, the sheep is secured in the sturdy arms of the shepherd. Terrien understands the psalm to mean the depiction of the pending deliverance as if it happens, in the present moment, to the 'covenant people' of God (Terrien 2003:272). Therefore, it may be noted that the metaphor of the shepherd suggests the lifting up of the sheep, as an act of protection.

The concept of God as the shepherd is closely related to the lives of the Israelites as expressed in Psalm 28:9. Keil and Delitzsch explain that the situation described is one where the national life of Israel was at stake, and that Yahweh would restore the nation of Israel in the future (Keil & Delitzsch 1986:366). Yahweh will lead Israel, as he did David, through their predicament. This portrays the responsibility of the shepherd toward the sheep. Clearly, David was commissioned to provide for the needs and blessings of Israel, as a shepherd; this is an act of blessing.

The context of verse 9 in Psalm 28 explains the absence of any reference to the king as shepherd. Briggs and Briggs suggest that the lack of a monarch in the patriarchal period made Yahweh the king of the Israelites, even though he was referred to as a shepherd (Briggs & Briggs 1906:249). But this does not align with the attribution to David as indicated in the headline, 'Of David' (לְדָוִד). If this is correct, this psalm was written during the reign of David. Psalm 28:9 refers to the quest of David to discover the shepherding leadership of Yahweh, so as to lead Israel out of their calamity (Craigie & Tate 2004:240). It is not that David is incapable of leading, but rather that he has faith in Yahweh, the great Shepherd, who will deliver his people from their enemies, and bless them. The shepherding under the divine shepherd is for eternity (Kraus 1993:342). This entails kingship as part of the image of the shepherd.

One aspect of the shepherd image is disturbing, and is found in Psalm 49:14 [MT 49:15]. This psalm is assigned to the sons of Korah, and it is possibly written in the late monarchical period. The shepherd image usually embraces the idea of making the sheep secure; however, here there is also the notion of slaughtering the sheep.

In Psalm 49:15 [BHS], 'death' (מות) will 'shepherd' (רעה) the people (Briggs & Briggs 1906:410; cf. Craigie & Tate 2004:360; Kraus 1993:483).<sup>31</sup> In the metaphor of the shepherd, leading and feeding are part of the responsibility of the shepherd, yet in this case, death leads the sheep to the grave, and destroys their forms (Dahood 1966:301). The negative figure of shepherding is one of destruction, as opposed to the usual positive figure of deliverance. Psalm 49:14 [MT 49:15] is in the context of a foolish person and his mishaps.

Clifford avers that death is something the foolish person cannot avoid (Clifford 2002:242). According to DeClaisse-Walford et al. God will protect the psalmist from the fools who are rich but headed to destruction, so that he will enjoy the peace that God has intended (DeClaisse-Walford et al. 2014:445). The word 'home' in RSV is translated from זְבוּל ('exalted dwelling') which is equivalent to that of the heavenly dwelling of God. It is perhaps a depiction of God's dwelling place as distinct from Sheol where everything is 'neat and orderly' (Terrien 2003:390; Grogan 2008:104).

It further explains that the foolish person is far removed from an orderly dwelling place. However, the hope depicted in the text may be a façade (Brueggemann & Bellinger 2014:228-229). Consequently, this verse demonstrates that the metaphor can be used

---

<sup>31</sup> Kraus states, 'A logically based reconstruction of the second part of v. 14\* is impossible. MT: "And there ruled over them upright people in the morning, and their form (?) for consuming the underworld, without dwelling for him." Perhaps, guided by the context, one can consider as "firm points" לְבָלוֹת ("for consuming") and מְזַבֵּל ("without dwelling"). Accordingly, their fate is depicted as those who have gone down to the underworld. That much can still be discerned from the disfigured text' (Kraus 1993:479).

in different contexts to signify differently, and also with the same function to produce contrasting results. But in the context of Psalm 49, the shepherd image is a negative one, unlike the images observed earlier.

The picture of shepherding created in Psalm 78:71-72 is one where the shepherd has an intimate relationship with the sheep. Briggs and Briggs comment that the young ones differ from the regular flock, needing special care, so that no harm may come to them (Briggs & Briggs 1906:191). The context provided in verse 70 is the restoration of the Davidic dynasty, 'He chose David his servant' (ויבחר בדוד עבדו), because this psalm was written by Asaph, 'A Maskil of Asaph' (משביל לאסף), as indicated in verses 67-72 (cf. Kraus 1993a:130). This may indicate that it could have been written in the monarchical period. It is not a psalm of complaints, request, or praise, but is possibly influenced by 'wisdom poetry'; for this reason, it is 'unique' in comparison with the other psalms in ancient Israel (Terrien 2003:564). In this case, the psalmist declares that Yahweh will restore the kingdom of Israel under a monarchy similar to that of David, who will rule with integrity and guide with aptitude (Briggs & Briggs 1906:191-192; Tate 1998:295).

Tate suggests translating תם as 'blameless' or 'sincere' to express the character of the shepherd (Tate 1998:284). Terrien states that the idea of Davidic kingship aligns with that of the 'Zion sanctuary' in that David shall become the 'true servant of the Lord' (Terrien 2003:568-569). Some suggest emending the plural form וּבְתִבְיֹנֹת to end with ת so as to align this with the singular pronoun. Dahood argues that the plural ending is

equivalent to a Phoenician singular ending, and thus it is not necessary to emend the text as some suggest (Dahood 1968:248). If this is correct, it speaks of the many skills of the shepherd required to lead the people effectively, which here refers to David, the appointed shepherd. In other words, Israel will again be placed under capable leadership, and will be restored to their former glory.

DeClaisse-Walford et al., however, argue that Psalm 78:65-72 speak of humans only returning to God when life becomes difficult, and willfully disregarding the good things God had done for them (DeClaisse-Walford et al. 2014:624-625). The rhetorical reading points to the disobedience of the Israelites that made them unfaithful to God, which was evidenced in the pre-monarchical and monarchical history (cf. Hossfeld & Zenger 2005:300). This psalm serves as a reminder and warning to the Israelites of their unfaithfulness to God, and perhaps highlights the critical role David played as a shepherd over Israel as a nation (Grogan 2008:142). The aim seems to be to exalt God for his provision of the shepherd-king, David. It is not about the humans realising God's goodness only when they face difficulty, as DeClaisse-Walford et al. (2014) suggest.

The shepherd image in Psalm 78:71-72 emphasises the character, rather than the task. Integrity becomes the mantle to govern the people, while aptitude becomes a necessity in guidance. Thus, the point is not simply to appoint a shepherd, but find someone who possesses integrity and aptitude in order to rule well.

Psalm 80:2 [BHS] is one of the passages that applied the title 'Shepherd of Israel' (רעה ישראל) to Yahweh (Briggs & Briggs 1906:203). It is a psalm dedicated to Asaph;

therefore, it is possible that it was written in the exilic period. But there is no evidence to doubt that it was written in the late monarchical era. It has been understood as a 'national prayer' (Terrien 2003:577). Yahweh is portrayed as the shepherd 'leading' (נהג) Joseph; hence the relationship between Yahweh and Joseph is depicted (Dahood 1968:255; cf. Tate 1998:313). It also implies that a king is a shepherd (Terrien 2003:577-578; Clifford 2003:54). God is treated as a king who rules his people and restores the nation which is in ruins. Grogan may be right to infer the description as alluding to the fall of the Northern Kingdom (Grogan 2008:143-144). On this note, it portrays the shepherd-king metaphor (cf. Kraus 1993a:141; Hossfeld & Zenger 2005:313). Therefore, the title 'shepherd of Israel' (רעה ישראל) is used of Yahweh, particularly in relation to his people as sheep. DeClaisse-Walford et al. are correct in saying that the people are demanding their 'King God' to listen to them (DeClaisse-Walford et al. 2014:632).

Interestingly, the picture presented in Psalm 80:1-2 is that God as the shepherd has hidden himself from battling for Israel, his sheep, and that the people plead for his return to deliver them (cf. DeClaisse-Walford et al. 2014:632-633). It is a plea for 'renewal' and re-establishment of the covenant God had made with their ancestors (cf. Terrien 2003:578). Terrien states that the psalm presented a prophetic task performed by a psalmist to request 'the people's conversion' (Terrien 2003:578). Thus, God is the shepherd of Israel, functioning as a leader of the nation to restore its national security and well-being. Leading also entails deliverance.

To summarise, the metaphor of the shepherd in Psalms refers mainly to Yahweh, most

especially in the actions of leading, protecting, and feeding; however, leading is the most prominent image, not simply a leading forward, but also rescue for the restoration of the community. Only in Psalm 49:14 (BHS) does the metaphor of the shepherd refer to 'death' (מות), a negative picture of leading. The other references indicate shepherding in terms of provisions and blessings. In any case, the metaphor of the shepherd in Psalms embraced the responsibility of leading, protecting, and feeding, and was attributed to Yahweh.

#### 4.11 ANALYSIS OF THE SHEPHERD METAPHOR IN PROVERBS

**4.11.1 The historical and literary contexts of Proverbs.** The book of Proverbs is attributed to Solomon, the king of Israel, but this does not prove his authorship (cf. Fox 2000:56-58; Yoder 2009:2; Waltke 2004:31-36). The writings offer evidence of many editions and do not support the idea of single authorship (Boadt 2012:418; cf. Fox 2000:6-12; Clifford 1999:3-6).

The book has been categorised as wisdom literature, and placed in the division of Writings of the Jewish canon. Some of the wise sayings contained in the Proverbs might have been from the ancient past, probably as far back as 3000 BCE (Boadt 2012:418; Waltke 2004:9-28). It is believed that Proverbs was a compilation of wise sayings from the historical past; however, it is safe to date it from the pre-exilic to exilic period, with its final form completed in the postexilic period (Clifford 1999:4-6). The historical setting of this sagacious wisdom has been lost, which makes it difficult to understand the context. Fox argues that the absence of God in the work made it a 'secular work' (Fox 2000:7). The context will be limited to literary matters, however.



A note on reading Wisdom Literature in the perspective of shepherd image. While it is true that the agenda of Wisdom Literature's genre is different from other Old Testament literature, it can relate to various characters and characteristics portrayed in the Bible. James Crenshaw notes that the wisdom is related to the covenant of God expressed in 'every aspect of experience, domestic and social as well as religious, in his care . . . the divine presence transcends the prophetic, sacrificial or priestly spheres' (Crenshaw 1976:24-25). Furthermore, Osborne asserts that the 'divine authority is presupposed but not explicitly enunciated' (Osborne 2006). As part of Wisdom Literature, proverbial sayings are statements of generally accepted truths that which may also reflect in a character or characteristics such as the shepherd metaphor, and thus requires to read concepts that relate to the shepherding image in light of the agenda of Wisdom Literature; however, meaning must be congruent with other biblical passages that carry similar teachings (Osborne 2006). For example, in Ecclesiastes 12:11, 'shepherd' is mentioned to illustrate the impact of the words of the wise, similarly to what the shepherd will do to the flock. Although this verse does not have enough information for use in developing the shepherd metaphor, it shows the influence of the shepherd on the flock. The shepherd metaphor is discussed in this light.

**4.11.2 The shepherd metaphor in Proverbs.** Wisdom literature in the Old Testament is not designed to impart head knowledge, but to remind the people of Israel that God is real in their lives and they are required to conduct themselves according to the God-given proverbial teachings. The centrality of this truth is the famous philosophical statement, 'The fear of Yahweh is the beginning of knowledge' (יראת יהוה ראשית דעת) (Pr

1:7) (parallel to Jb 28:28; Ps 111:10; Pr 9:10). However, wisdom writings do not contain direct or specific references to the shepherd image. The lack of specific reference to such an image in the wisdom literature does not rule out its existence in such literary works. One must read these within the perspective of the metaphor described in the psalms and other literature of the Old Testament alluding to the relationship between Yahweh as shepherd and Israel, his sheep. For example, in Psalm 100:3 the people of Israel were described as 'the sheep of his pasture' (צאן מרעיתו). In Isaiah 53:6, the sheep were described with the propensity to go astray and be foolish. They 'have gone astray like a lost sheep' (תעיתי בשה אבד) (Ps 119:176) and are vulnerable (Ps 44:22).

The wisdom literature forms part of the revelation of Yahweh and is also an expression of biblical humanism. This particular type of literature embraces a humanistic perspective of theology, yet not one that is simply human-centred. The biblical theology of the shepherd image derived from the wisdom literature portrays a vivid picture of the relationship between Yahweh the shepherd and Israel the sheep. The shepherding responsibility is to provide and protect for the well-being of the flock, which defines the mandate for pastoral practices in the discipline of pastoral theology, or practice theology. Therefore, the wisdom literature expresses the shepherd image of leading, protecting, and feeding in its theological framework.

The wisdom literature provides the wise advice a shepherd needs to lead his sheep. Concerning this, more could be said about the relationship between wisdom and the shepherd metaphor, but it may be summarised in Proverbs 2:6-8. This harmonises with the shepherd image observed in the earlier chapters, that the shepherd must lead with

knowledge and wisdom that comes from Yahweh (cf. Waltke 2004:224-225). Yoder explains that the wise who seek wisdom gain ‘understanding because God acts’ (2:6-8) (Yoder 2009:26). Longman understands wisdom as a ‘shield’ to protect the wise (Longman 2006:120-121). Clifford highlights that the ‘metaphors of shield and of walking in integrity introduce the themes of protection and of the path’ (Clifford 1999:47). Thus, wisdom is from God and divine reciprocity profits the one who seeks.

There are other references, not to the shepherd metaphor, but in the verb רעה, the root word for shepherd. These references present different facets of the word but affirm the meanings as determined in the study of the shepherd image. In Proverbs 10:21, רעה denotes ‘nourish’ in the context, where the words which come from the righteous or wise will benefit many people, whereas on the contrary, the wicked or fool will bring death in foolishness (cf. Murphy 1998:75; Fox 2009:522; Lucas 2015:94). Yoder states that the fools who are ‘without sense (“lack of a heart [or mind]”), cannot keep themselves alive’ (Yoder 2009:126; cf. Waltke 2004:471-472). In any case, since the Hebrew רעה is related to the meaning of ‘shepherd or tend’, it is reasonable to accept the meaning of the phrase in Proverbs 10:21 to be ‘teaching’ in the form of shepherding (Clifford 1999:116). In Proverbs 15:14, רעה refers to ‘feeds’ in the context where the fool will be consumed by foolishness (cf. Yoder 2009:170; Lucas 2015:118; Clifford 1999:152-153). Fox alludes to the foolish person as one who rejected knowledge due to indifference, instead of stubbornness (Fox 2009:594; cf. Longman 2006:317). These references established that the verb רעה has the same meaning as that of the shepherd metaphor presented in the wisdom literature of the Old

Testament.

#### 4.12 SUMMARY

The above study has concluded that the metaphor of the shepherd in the Old Testament carries multiple significances; these include leading, feeding, providing, protecting, and guiding. The shepherd image encompasses two roles, shepherd-god and shepherd-king, where God might occupy both roles, but humans would only be in the latter.

Apart from the responsibility stipulated above, the shepherd role was also vested in several operational positions: those of king, priest, prophet, judge, and mediator. It may be a challenging task to precisely allot these functions to the appropriate responsibilities; however, these should look as follows. Leading refers to the leading or bringing of the sheep to the intended destination, or to achieving a specific goal, and thus displays kingship. Feeding refers to the feeding for physical growth, so that the flock may be healthy. At times, the shepherd may negotiate with owners concerning his flock being permitted to feed on their pastures, in which case he functions like a mediator. If the image applies to feeding for spiritual growth, it may overlap with guiding by means of wisdom and knowledge, which is the function of a prophet. Providing refers to making available a place of rest, so that the souls of the flock may be refreshed, which is the function of a king to provide for the safety and security of his people. This may also overlap with feeding by providing food for the flock. At times, it may refer to providing guidance or leadership, which is the function of a king. Protecting refers to rescuing the flock from danger or harm, and may overlap with providing a place of rest from their enemies, which is the function of a king or judge

who will deliver his people. Guiding is similar to leading, but perhaps the action involves caring for the flock throughout the process, which is again the role of a king. And these responsibilities and functions may be seen in both roles, shepherd-god and shepherd-king.

One exception to these positive images is the negative image of 'death' as shepherd, which will lead the foolish ones to Sheol and being abandoned. The context suggests a contention between the saving power of Yahweh and 'Death', and that Yahweh will deliver the people from the death-shepherd. However, the negative shepherd image in this sense alludes to the responsibility of leading. Thus, the intertwined relationship between each responsibility and intermingling with each function is evident and complicated.

But from this study, it is irrefutable that the metaphor of the shepherd is multi-faceted, and it is this complexity that enriches the image in the light of its significance in the Old Testament literature. Especially, the pre-exilic period concerns the establishment of the kingdom of Israel from a tribe to a nation, and the redactors remind the people that the shepherd image as a reflection of Yahweh's kingship in the history of Israel's religion. The shepherding responsibility stipulated in this section portrays Yahweh as shepherd-king and shepherd-god rules over his people, Israel, in the kingdom which he established for them. In the next chapter, the study will focus on the exilic literature of the Old Testament, which will shed light on the significance of the said metaphor.

## CHAPTER 5: ANALYSIS OF THE SHEPHERD METAPHOR IN EXILIC TEXTS

In this chapter, the focus falls on the shepherd metaphor in the literature of the Old Testament in the period of the exile, specifically after the fall of the Southern Kingdom of Israel. The said metaphor is a major theme in Deutero-Isaiah, Jeremiah, and Ezekiel 34, and these verses or chapters shall be the texts for the study in this chapter.

### 5.1 ANALYSIS OF THE SHEPHERD METAPHOR IN DEUTERO-ISAIAH

It is important to review the historical and literary contexts of Isaiah and Deutero-Isaiah to appreciate the differing perspectives of the respective writings, especially from the exilic period, and the continuation of theological ideas from Isaiah.

**5.1.1 The historical and literary contexts of Isaiah.** The prophecy of Isaiah occurred around the eighth century BCE. It is the longest prophetic book. Jewish and Christian canons classified it as prophetic literature. Traditionally, this book was understood to be written by a single author. However, the styles of writing between chapters 1-39, 40-55, and 56-66 were different, and they were accepted as stemming from different authorship (cf. Baltzer 2001:1-2). Thus, it is distinctly identified as Isaiah, Deutero-Isaiah, and Trito-Isaiah. Isaiah was written in the eighth century BCE, Deutero-Isaiah about the middle of the sixth century BCE, and Trito-Isaiah around the time when the Jews returned to Jerusalem (Whybray 1975:20-22; Boadt 2012:366, 388; cf. Baltzer 2001:30). Isaiah is typically prophetic literature in that it is a proclamation of God's word (cf. Sweeney 2016:21-22). Since Isaiah would not have been alive by the sixth century BCE, he could not have written Deutero-Isaiah and Trito-Isaiah. It is in this context that the shepherd metaphor is now discussed.

**5.1.2 The shepherd metaphor in Deutero-Isaiah.** The prophetic literature of Deutero-Isaiah contains a shepherd image, particularly, in the section on the Servant Songs (Is 40-57). Tidball comments that Chapters 40-66 move the discourse of the revelation of Yahweh to a climax beyond any prophets and visions, including Isaiah (Tidball 1986:49). The author expressed unfathomable thoughts in a magnificent poetic manner. It is illogical to think that Isaiah was attempting to display his academic aptitude, or contributing to the academia of his day. He was only speaking with pastoral concerns over the people of Israel.

These opinions present an overview of the theology embraced by the prophet, but his writings show more. As Bullock affirms, the writings in these chapters indicate that Isaiah was embraced with a purpose of comfort as he penned them (Bullock 1986:147). In the previous section, chapters 1-39, Isaiah had been burdened by the judgment of Yahweh and was filled with failure. But Deutero-Isaiah and Trito-Isaiah, chapters 40-55 and 56-66, express a sense of joy over the forthcoming restoration of Israel (cf. Westermann 1969:8-21; Sweeney 2016:34).

Yahweh as shepherd acts to protect his sheep. Bullock highlights that the theology of Isaiah which emerged from this experience originated from the enmity between Yahweh and his sinful people (Bullock 1986:155-156). The refusal to repent is the core of the political disaster in which Isaiah sternly believed; theologically, it is the pitfall of the theocentric nation of Israel. Israel should have confidence only in Yahweh and not in the earthly foreign political alliances. These are the reasons underlying the significance of Yahweh as the Holy One of Israel, antagonised by the rebellious Israel in

chapters 1-39, whereas the same Holy One of Israel is now anticipated to be the redeemer (Bullock 1986:155-156).

Here, Isaiah urges the nation of Israel to renew her covenantal relationship with Yahweh. This is simply because the sheep will be lost without a shepherd. From not remaining within the covenantal relationship, Israel will be devoured and lost forever. Remaining in this relationship also means to enjoy the blessings of Yahweh. It could save Israel because they are in the arms of their shepherd. In the shepherding action of protecting, the shepherd figure is associated with the deliverance of Israel and its restoration.

The above overview of the prophetic literature of Isaiah has briefly observed the presence of the shepherd image. However, a meticulous examination of the texts may help to appreciate this image more fully.

In Isaiah 40:11, the reference of the shepherd image may be related to Psalm 23:1. The context of Isaiah 40 is the deliverance of God's people from the exile, especially the Babylonians, by the hands of the Persian king, Cyrus, to return to Jerusalem (cf. Sweeney 2016:48). However, the image here is one with 'royal overtones' because the king is inferred as shepherd, as in the ancient Near Eastern culture (Whybray 1975:52; Watts 1987:90). Sweeney adds that the shepherd metaphor portrayed here suggests that God as shepherd in the ancient Near Eastern culture functions in kingship to protect the people from harm (Sweeney 2016:50).

The people of God are described as flock, lambs, and ewes. The context of Isaiah



40:11 indicates that the Judean city was devastated during its foreign rule. The return of Yahweh in the future is a prelude to the assurance of the shepherd's leadership, protection, and provision, especially to those in destitution (Watts 1987:90; Blenkinsopp 2002:185-187). Whybray highlights that God as shepherd is perceived as the one who gathers the people from exile (Whybray 1975:52-53). The phrase 'and in his bosom' (ובחיקו) denotes that the fold which the shepherd extended to the flock is for the purpose of shelter (Watts 1987:90). Motyer adds that the expression carries the idea of 'loving care' (Motyer 1993:302); for Baltzer, the return of the people portrayed here is 'peaceful' (Baltzer 2001:63). This depicts the activity of protection in the shepherd metaphor and entails caring for the sheep.

The shift from the image of a king to the shepherd metaphor points to a Davidic image (cf. 2 Sm 5:2; 7:7-8). Isaiah 40:11 denotes the care of a shepherd towards his sheep. Motyer (1999) outlines the care of the shepherd from the text. The shepherd cares for the people in exile, although it is difficult to ascertain that the place is Babylon (Goldingay & Payne 2006:90-91). 'Tends' (רעה) denotes caring for the needs of the people in the general sense (Motyer 1999:277). 'Carry them in his bosom' (ובחיקו ישא) with his 'arm' (זרוע) indicates how the shepherd cares for the sheep. 'And in his bosom' (ובחיקו) indicates the intimate relationship between the shepherd and the sheep.<sup>32</sup>

Delitzsch asserts that the people of Israel are like a flock that needs the care of its

---

<sup>32</sup> Whybray argues that the BHS reading of בְּחִיקוֹ for וּבְחִיקוֹ is 'unnecessary' (Whybray 1975:53; cf. BHS 1969-77:735).

shepherd, Yahweh (Delitzsch 1969; cf. Paul 2012:137-138).

The care of the shepherd is in the 'joy of the return' (Westermann 1969:45-46).

Goldingay and Payne highlight the importance of 'gather' (קבץ) in Isaiah, and if this is correct, it suggests that the shepherd cares for the sheep by gathering them back to the sheepfold (Goldingay & Payne 2006:91). While the shepherd carries the sheep in his bosom with his arms, the objective is to provide comfort to them who faced hostility; he should not push them too much in his hands (Goldingay & Payne 2006:91). Yahweh rules Israel, just as a shepherd leads, protects, and feeds the sheep (Delitzsch 1969:146-147).

The kings in the history of Israel are assigned by Yahweh to shepherd his people, regardless of whether they are domestic or foreign rulers. Cyrus is one example. In Isaiah 44:28, Yahweh appointed Cyrus to be his shepherd and to fulfil his plan (cf. Blenkinsopp 2002:245-246; Paul 2012:249). It is interesting to realise that Cyrus is a foreign king, yet Yahweh appoints him to rebuild the Temple in Jerusalem (2 Chr 36:23). The setting portrays God as the 'creator', 'master of human events', and 'redeemer of Israel' (Sweeney 2016:147). Watts states that the word 'complete' (שלם) shares the same root as peace and 'purpose' (חפץ) (Is 44:28), which refers to the will of Yahweh (Watts 1987:156). Westermann is right to highlight the dual roles of God, 'lord of creation' and 'lord of history', to indicate the pending moment of changes in the world (Westermann 1969:157). This observation highlights that the restoration of Jerusalem lies in the appointment of Cyrus, a foreign king, and the reign of Babylon

over Israel as a disciplinary action.<sup>33</sup> In addition, Deutero-Isaiah perhaps bears in mind that Jerusalem was destroyed and the wall was torn down, so that the message focuses on the restoration of the nation and the rebuilding of the Temple (cf. Is 44:26) (Baltzer 2001:217).

Information regarding Cyrus is scarce in the Old Testament, and Isaiah 44:28 is significant especially for his role in the history of Israel (cf. Childs 2001:353). The prophetic literature recorded Cyrus as a shepherd, the commonly inferred title of a king in the world of the Old Testament and the ancient Near East. It is also a title conferred on Yahweh. Thus, Cyrus may be considered as an Israelite king in that respect (McKenzie 1968:73).

To say that Cyrus is an Israelite king is metaphorical, but certainly, he is Yahweh's servant (Goldingay & Payne 2006:15; Paul 2012:249-250). Yahweh shepherds his people Israel through a foreign shepherd, Cyrus, who will fulfil his plan (Goldingay & Payne 2006:15-16). The appointment of Cyrus indicates that Yahweh is a greater shepherd than any earthly shepherd he has appointed. He has the power not only to appoint shepherds from among his people Israel, but also from the surrounding nations.

## 5.2 ANALYSIS OF SHEPHERD METAPHOR IN JEREMIAH

---

<sup>33</sup> Whybray points out that Cyrus did not fulfil the assignment to build the Temple, and shows that this expectation of Cyrus was probably inserted after the prophecy had been written (Whybray 1975:104). Goldingay and Payne add that the paraphrase in the Targum suggesting the prophet calls God, 'king', rather than Cyrus, might be significant (Goldingay & Payne 2006:15).

**5.2.1 The historical and literary contexts of Jeremiah.** Most of the historical and literary matters have been dealt with in chapter 4, the Analysis of the Shepherd Metaphor in Jeremiah. The text of Jeremiah in the following discussion is determined to have been written in the exilic period since the prophetic literature stretches across a period before the fall of the Northern Kingdom to the Babylonian exile.

**5.2.2 The shepherd metaphor in Jeremiah.** Jeremiah 10:21 is an example where the metaphor of the shepherd connotes rulers. In this verse, the foolish rulers are without discerning wisdom because they do not consult Yahweh (McKane 1986:231; Craige et al. 1991:163). By foolishness, the text is probably referring to the disregard of God's instructions and the development of the attitude of defiance and disobedience (Thompson 1980:335). Carroll states that the leaders, not the people, are responsible for the destruction of Jerusalem (Carroll 1986:261). These governors were pre-occupied with national affairs and did not allow Yahweh to participate in their political decisions since they ostracised the prophets in the decision-making process. Therefore, these foolish governors have no success in ruling their nations (McKane 1986:231).

Leadership without discernment from Yahweh affects the political and social life of the community of Israel. It affects not only the political stability of Israel but also the morality of this community (McKane 1986:231). According to the regulations for kingship in Deuteronomy 12:19-20,

[19] השמר לך פן־תעזב את־הלוי פל־ימיד על־אדמתך: ס [20] פי־ירחיב יהוה אלהיך את־גבולך כאשר דבר־לך ואמרת אכלה בשר פי־תאווה נפשך לאכל בשר בכל־אות נפשך תאכל בשר:

[19] To you, be careful not to forsake the Levite, for as long as you live on

your land. [20] For Yahweh your God shall enlarge your border because he speaks to you and you shall say I will eat flesh for he desires your soul to eat meat as all to the desire of your soul, you may eat meat.

In these verses, it is clear that the rulers of Israel should be covenant keepers, and lead Israel to be faithful to Yahweh. They should fear Yahweh and obey his instructions. They should be humble and do what is right. As shepherds, they are to exhibit a life of obedience to Yahweh. In so doing, they may succeed in governing.

The failure of good leadership in Israel explains the existence of its social dysfunction, moral deterioration, and national destruction. The national leaders or shepherds did not care for the flock, the people of the nation, and the instructions of Yahweh were not properly imparted to strengthen the spirituality and morality of the people. Hence the national situation and spiritual condition of Israel fell into ruin when there was a lack of good leadership, and exile and dispersion from their homeland ensued (McKane 1986:231-232; Stulman 2005:109).

It will be clear that the society of ancient Israel was regulated by the religious traditions that influenced their culture, morality, and social systems. Yahwism was at the centre of their national and social life and every aspect of their life revolved around who they were in relation to Yahweh, their God. These relationships hinged on the designated leader/ruler of the nation of Israel who should direct the people closer to their God through observing the covenant. In doing so, Yahweh would bless them. Therefore, shepherds/leaders/rulers are the ones who should lead their flocks to observe their religious traditions, so that they could stabilise the society, strengthen its morality, and sustain the national prosperity and peace.

Jeremiah 12:10 illustrates the image of the shepherd used in the prophetic literature of Jeremiah. The 'shepherds' (רעים) in the context of Jeremiah 12 may refer to the rulers of foreign invaders. The word 'vineyard' (כרם) symbolises Yahweh's land, while the invasion of the vineyard in Jeremiah 12:10 pictures the land of Canaan that is devastated by the intrusion of the foreign army (Allen 2008:153; cf. Stulman 2005:128). The total destruction of the land resulted in the death of the shepherds or rulers.<sup>34</sup> This points to the relationship between the shepherd and the safety of the flock of which the shepherd is the leader; to reiterate, without their shepherd, the flock will perish. Therefore, this expresses the shepherd act of leading.

The image of the shepherd in the text of Jeremiah is one of rulers and prophets. As a prophet, Jeremiah is a shepherd to Israel. Jeremiah 17:16 describes the defence of the prophetic office in that he did not neglect his prophetic duties in times of trouble. He was a responsible shepherd to the sheep of Yahweh, the people of Israel (cf. Stulman 2005:173-174). This also speaks of Jeremiah as an assigned shepherd, and of the sheep belonging to Yahweh. He is an obedient shepherd who followed the instructions of Yahweh.

In the context of Jeremiah 17, Jeremiah defended himself, saying that he has not tottered in obedience (Thompson 1980:425-426; McKane 1986:410). In fact, he requested Yahweh to heal him, so that he may not be judged when the latter brings

---

<sup>34</sup> Thompson observes that archaeological evidence proves 'two levels' of destruction occurred in the seventh century BCE; for instance, Lachish had already been destroyed before the message of Jeremiah presented here (Thompson 1980:358).

disaster to the people of Israel as a judgment on their sin (Carroll 1986:363-364). Lalleman suggests that the 'prophet has not desired judgment' on the people of Israel (Lalleman 2013:165). The phrase **וְאִנִּי לֹא־אֶצְטִי מִרְעָה אַחֲרֶיךָ** may be translated as 'I have not urged you to send evil', and it shows that Jeremiah remains faithful to his role when the nation is in spiritual ruin. Lundbom asserts that this translation indicated Jeremiah was not interested in the shepherding role; however, he was vested with it (Lundbom 1999:799).<sup>35</sup> It is, however, evident that the image of the shepherd is an important one to the political and spiritual life of the nation of Israel, which is now vested in Jeremiah. Thus, Jeremiah 17:16 explicates the shepherding image of leading.

Jeremiah 22:22 affords another example of the critical role of shepherd. The Targum agrees with the Masoretic Text, inferring that the shepherds (**פְּרִנְסֵךְ**, lit, 'leaders') 'shall be scattered to every wind' (**יִתְבַּדְרוּן לְכָל רוּחַ**) (McKane 1986:535). The rhetorical reading suggests scattering to everywhere (cf. Landom 2004:151). Duhm also concurs that the reading of the Masoretic Text should be preserved (cited in McKane 1986:536). But if the Masoretic Text reading is retained, the verse will mean that the shepherds shall be shepherded by the wind, which is the destructive power that chased them away because of disobedience (cf. McKane 1986:536; Craigie et al. 1991:316). Bright suggests the effect of chasing away in the wordplay of 'shepherds' (**רְעִים**) and 'lovers' (**אֹהֲבִים**). Stulman infers that the 'lovers' are the 'corrupt kings' of Judah (Stulman

---

<sup>35</sup> McKane argues that the shepherd refers to Yahweh instead of Jeremiah (McKane 1986:409-410). However, **וְיְהוָה רִפְאֵנִי יְהוָה 14** states that Yahweh is the healer whereas Jeremiah is the one who requests healing (cf. Craigie et al 1991:326). Thus, the rhetorical context supports the shepherd image alluding to Jeremiah or the prophet.

2005:212). However, the fact is that the word 'shepherd' (רעה) is the driving force in the form of wind, which has destructively scattered the shepherds of the flocks (cf. Allen 2008:252-253; Lalleman 2013:189). It is a picture of 'seeking refuge' which is useless in the situation (Stulman 2005:213). The consequences are the shame and dismay which come upon the residents of Lebanon (Jr 22:23) (cf. Thompson 1980:482). The destruction of the shepherds or rulers is the key to the destruction of a nation. Jeremiah 22:22 shows us that when rulers are slaughtered, disaster will come upon the people. Therefore, the shepherding activity of protecting is evident and indeed critical.

The most significant passage on the shepherd metaphor in Jeremiah is chapter 23:1-4. It explicates a more vivid picture of how irresponsible rulers or shepherds affect the life of the people under their pastoral care. Carroll argues that in Jeremiah 23:1-4 'the punishment of the bad leaders and the appointment of new leaders are the main points' (Carroll 1986:444). It is doubtful that these shepherds connote the rulers of Israel within the text of Jeremiah 23:1-4 (McKane 1986:553; cf. Thompson 1980:487). However, McKane suggests that the suffixes and verbs are in the second person, indicating that the עַל is equivalent to אָל (v 2) (McKane 1986:553). Thus, these condemned shepherds in verse 1 are the shepherds in verse 2 (McKane 1986:553-554). But this does not clarify their identity. They may be the foreign rulers, or Judean ones.

The proposition of McKane (1986), though it sounds logical, is incompatible in the literary sense. The Hebrew here which reads 'the sheep of my pasture' (צאן מרעיתי)



suggests no distinction in meaning from ‘upon the shepherds who [are] shepherding my people’ (על־הרעים הרעים את־עמי). The former is a general address to the rulers of a nation, while the latter is specifically directed to the rulers of Israel (cf. Bright 1965:143; Lundbom 2004:167). Jeremiah 22:18 states explicitly that the prophecy is addressed to Jehoiakim, the son of King Josiah. The flow of the context in Jeremiah 22:24-30 supports the interpretation that the rulers of Israel were mentioned in verse 1, moving to the specific condemnation of the Judean rulers in verse 2 (contra McKane 1986). Thus, the shepherds in Jeremiah 23:1 and 2 are the Judean kings.

The cause of the problem is the irresponsibility of the shepherds who ruled over the people. Bright states that the verb ‘tend’ (פקד) in verse 2 first occurs with a sense of caring, and then occurs with a sense of calling for accountability (Bright 1965:143). This is indicative in verse 2 where the rulers of Israel failed to care for or attend to the welfare of the people (cf. Allen 2008:257). In fact, Yahweh demands the same treatment of these shepherd leaders, which comprises retribution for their wrongdoings (Carroll 1986:444; Lundbom 2004:168). The setting may be that the irresponsible shepherds were in power, while God’s judgment is impending (Thompson 1980:487). The result is dispersion from their homeland (McKane 1986:554; Lundbom 2004:167).

Next, God will gather his people from all over the world where they were exiled by divine orders to his sheepfold (Jr 23:3). A word of blessing, ‘be fruitful and multiply’ (פרו ורבו), similar to the blessing in Genesis 1:28, is given to the people whom God will bring back (cf. Lundbom 2004:168-169). Not all Israelites who were exiled will be brought

back; the object marker אֶל attached to the noun 'remnant' (שארית) is indicative of the fact that a small population shall return to God (cf. Thompson 1980:488). The notion of 'remnant' refers to those who survive the disaster inflicted by the exile; however, it also alludes to those who remain faithful to the religious traditions (TDOT 1977-2012: vol 14, 273-274). The word 'pasture' (נוה) in context refers to the land of Israel. Rhetorically, God will repay the irresponsible shepherds and then gather the faithful remnant, so that once again they will populate the land just as in the creation story (cf. Lundbom 2004:168). God in his acts of gathering the faithful remnant takes on the role of a shepherd who gathers his sheep from the place of suffering. This is likewise a shepherding image of protecting the faithful remnant and providing a place of peace and security.

The solution to this situation is for Yahweh to send another shepherd who is responsible for performing according to the mandate of his shepherd role. This occurs after God has gathered the faithful remnant to their homeland, as indicated in verse 3, 'and they shall have a leader to shepherd them responsibly'. Jeremiah 23:4, 'I will set up over them shepherds who shepherd them, and they will not fear again, and will not be afraid, and will not take away, says Yahweh' (והקמתי עליהם רעים ורעום ולא ייראו עוד ולא-), reflects the shepherd-sheep imagery in a relational manner (McKane 1986:557). Thompson calls this a hope for the faithful remnant (Thompson 1980:488). This is an expression of the shepherd image of leading and protecting that is lacking in Israel at the time of Jeremiah's prophetic activity, and is the cause of national destruction and desolation as regards security.

Lundbom points out that the Niphal form of פקד suggests the 'judgment will be over and the covenant people will not require another painful visitation from Yahweh, resulting in a reckoning and punishment' (Lundbom 2004:169). Craige et al. advocate that the import of the Niphal form is that no sheep will be lost under the divine shepherd-leader, God himself (Craige et al. 1991:327). For Carroll, Jeremiah 23:1-4 indicated that a leader of Israel will be installed who is appropriate to shepherd the flock of Yahweh, which is elaborated in verses 5-8 (Carroll 1986:445). Lalleman affirms that prosperity will occur after God settles his people in the homeland (Lalleman 2013:193). This also suggests that the coming shepherd or leader shall be the final leadership who will lead the people to God's sheepfold and enjoy the eternal 'shalom' (שלום) in the divine presence.

The descriptions of the national rulers using the image of the shepherd are common in the literature of Jeremiah. Jeremiah 25:34 alludes to the rulers of the surrounding nations as 'shepherds' (רעים) and 'leaders of the flock' (אדירי הצאן) (McKane 1986:651; Bright 1965:162). In fact, the word אדרם ('leaders') stems from the same root as 'majestic' (אדר). Emphasis is placed on the phrase 'majestic ones of the flock' (אדירי הצאן), and on the point that being a shepherd has a prestige status (cf. Lalleman 2013:206). McKane, however, understands this to mean more than the leaders of the flock; a shepherd is the majestic glory of the sheep (McKane 1986:651-653). This understanding of the prestige of shepherds matches the allusion to rulers or kings of a

nation, including the inference to the kings of Israel and Yahweh.

The context of Jeremiah 25:34-36 indicates that the mighty rulers of the nations are unable to retaliate but succumb to the supreme power of Yahweh. These rulers are powerful military commanders who could launch wars, yet they are as brittle as pottery when encountering the almighty God (McKane 1986:652; cf. Craigie et al. 1991:376). When the judgment of Yahweh comes upon them, they will be dispersed and broken (cf. Lundbom 2004:278; Allen 2008:292). The verses conclude with the description of the vulnerability of the mighty rulers when they encountered the powerful God of Israel, 'Call, the cry of the shepherds and wailing of the leaders of the flock' (קול צעקת הרעים) (Jr 25:36) (cf. Thompson 1980:520; Lundbom 2004:279). Carroll states that the metaphorical language in this prophecy described the destruction of the nation by the anger of God who is the shepherd of the people (Carroll 1986:506-508). This is a further metaphor of shepherding, in the role of disciplining the flock.

Jeremiah 25:34-36 reflects a relationship between Yahweh and the shepherd. Although the metaphor of the shepherd is used for deities, it is different when utilised for Yahweh. Yahweh, as shepherd, is the mightiest among other shepherds. This includes those of Israel and other nations. It is primarily evident in prophetic literature, and in the literature of the Old Testament. Thus, the shepherd activity of protecting is expressed in the judgment of Yahweh on the rulers of the nations, so that Israel will be restored.

There are many examples of the shepherd metaphor exhibited in the rulers of Israel and other nations, but Yahweh proves himself a responsible shepherd over Israel, his

sheep. Jeremiah 31:10 indicates that Yahweh as the shepherd has the power to scatter his people and to gather them to himself (Carroll 1986:594). In the context of Jeremiah 31:1, Yahweh promised that, 'I will be God to all the families of Israel and they will be to me for a people' (אהיה לאלהים לכל משפחות ישראל והמה יהיו לי לעם). The significance of verse 10 is not simply the notion that Yahweh will gather Israel back; rather, he will shepherd them like his flock (ברעה עדרו, 'as a shepherd his flock') (cf. Lundbom 2004:428-429).

This shepherding may be expressed as the 'Good Shepherd's guardianship' (Keown et al. 1995:114). Yahweh will provide for the needs of his flock (cf. McKane 1986:793). In addition, the picture here exhibits the shepherd image of feeding and providing. The image of providing for the needs of the flock is further expressed in Jeremiah 33:12. Thompson adds that the description of the 'place' and the celebration in verse 11 are like 'citizens bringing offerings' to the Temple (Thompson 1980:599). He further adds that in the restored land, there will be shepherds 'counting their sheep' (Thompson 1980:599). Yahweh promised to restore Israel and to provide a place to rest, just as the shepherds rest the flock in the pasture (גוה רעים מרבצים צאן) (Jr 33:12).

Returning to the image of the foreign rulers in the role of a shepherd, Jeremiah 43:12 describes the devastation wreaked on Egypt by the invasion of the Babylonians. According to Rashi, the expression, 'As a shepherd covers himself with his robe, he shall go from there in peace' (באשר יעטה הרעה את בגדו ויצא משם בשלום), spells out how Nebuchadnezzar will deal with the spoils of Egypt (cited in McKane 1986:1059; cf.

Thompson 1980:671-672). The utterance he will 'wrap up' (עטה) the 'land' (ארץ), may indicate the destruction of Egypt, which will lead to the seizure of all things in that land.

The metaphorical image of 'wrap[ping]' (עטה) up all things can be interpreted in two ways, as suggested by McKane (1986). First, it may mean that the shepherd has a double-sided garment to accommodate the changes in weather (McKane 1986:1059). Using this garment, all plunders shall be covered. Second, it might also mean that Nebuchadnezzar purifies the land of Egypt just as the shepherd purifies his garment through fire, indicated in Jeremiah 43:13 (McKane 1986:1060).

Holladay supports the idea of 'wrap[ping]' up all things in the land of Egypt as wrapping up all plunders (Holladay 1989:302). Comparing with the idea of Nebuchadnezzar purifying the land of Egypt, which is the second suggestion made by McKane, Holladay is more impressed with the 'wrap' simile of the first suggestion (Holladay 1989). The burning with fire in the text of Jeremiah 43:13 refers to the destruction of the temples of the gods of Egypt, which is a normal procedure for victory (cf. Thompson 1980:671; Carroll 1986:726-727). Lundbom also suggests a military attack, perhaps in the 'Babylonian-conquered lands' (Lundbom 2004a:148). The god, or gods, of the defeated land, which is also the power of the people, shall be burned for destruction as a sign of victory over the deities of the enemies (cf. Lalleman 2013:273). To say that it is purifying the land may have spiritualised the simile; that of victory is preferred.

Although the picture in Jeremiah 43:12 is one where the enemy carries away the

possession of the defeated, it does reflect the posture with which a shepherd carries his claimed possessions. Sheep are considered the possessions of a shepherd, and he will wrap everything on his shoulders to bring them back (cf. Carroll 1986:727). This is a depiction of leading them in the right direction and protecting them by carrying them on the shoulders. This is once more a metaphor of the shepherd.

Jeremiah 49:19 further describes the image of shepherds as rulers, but this time Yahweh plays the enemy against them. Holladay states that the term 'pasturage' (נוה) refers to 'dwelling' in a poetic manner, just as 'sucklings' (עוֹלִים) refers to animals as well as 'human infants', and 'rams' (אֵילִים) may mean the 'leaders of their people' (Holladay 1989:377-378). Also, the word 'pastureland' (נוה) translated in NIV has a similar meaning to 'dwelling' (cf. Lundbom 2004a:343). It may also be a grazing pasture for the sheep (Thompson 1980:722). The context of Jeremiah 49 apparently concerns the reaction of Yahweh to his enemies. No rulers or shepherds of the opposition can fight against him (וּמִי־זֶה רֵעָה אֲשֶׁר יַעֲמֵד לִפְנֵי). If there is no ruler strong enough to defend his people from Yahweh, they will be decimated (Carroll 1986:806-807; Stulman 2005:369). This affirms the leadership role of the shepherd; as noted, if he is removed or overcome, the nation will be vulnerable.

Jeremiah 50:6 is another example of irresponsible shepherds scattering the sheep. McKane comments that the sheep were lost because of their travelling over enormous distances without collecting them for rest and safety (McKane 1986:1256). Duhm, however, advocates the view that the cause is the negligence of the shepherds (cited

in McKane 1986:1256). From the Targum, it reads as if their trusted rulers who rebelled against Yahweh have misled Israel (McKane 1986:1256; Holladay 1989:416).

Thompson suggests that in context the shepherds refer to the 'religious leaders who did not remain faithful to God and lead the people away from worshipping God' (Thompson 1980:733). Carroll depicts the people of Israel as sheep 'wandering aimlessly' (Carroll 1986:823). Another expression of Israel's unfaithfulness is the word שכח, which means 'to forget' (Keown et al. 1995:365). It could also denote 'apostate' and in the religious sense would signify spiritual unfaithfulness. To this, some add that the 'mountains' (הרים) might imply the high places where cultic activities took place (cf. McKane 1986:1256). One of the advocates of this view is Holladay who suggests that it is possible for the 'mountains' to be a place of 'fertility and worship' (Holladay 1989:416; cf. Lundbom 2004a:378).

In the context of Jeremiah 50, the picture of Yahweh is of the one who gathers his people Israel, and urges them to come back to the sheepfold. The shepherds have misled the people to the wrong pathway (cf. Stulman 2005:373-374). Another expression is that the sheep 'wandered aimlessly from mountain to hill' and lost the way to the land of security and safety (Lundbom 2004a:379). This is supported by the Hebrew, עמי רעיהם התעום ('your people their shepherds led them astray'), which indicates that the culprit as regards the people's loss of direction to their destination is none other than their rulers (cf. Lalleman 2013:302). Therefore, it is an explicit example of the leading activity of the shepherd metaphor that could affect the well-being of his people. If the shepherd is the king or ruler, the nation would be affected. This is a



negative portrayal of the shepherd-leader.

The metaphor of the shepherd when used for Yahweh is mostly positive (cf. Lalleman 2013:304). Jeremiah 50:19 spells out that Yahweh, as shepherd, will restore Israel to their pasture (Carroll 1986:825; cf. Holladay 1989:418). The word 'dwelling' (נוה) speaks of the place which the sheep call home. Lundbom affirms the 'dwelling' as Jerusalem and declares it is a 'righteous pasture (Lundbom 2004a:396). It is a place where they feed (רעה) on the pasture and 'will be satisfied' (תשבוע). It is located in Carmel and Bashan as indicated in verse 19 (cf. Thompson 1980:737). Under the shepherd's care of Yahweh, he will lead them as his flock into their fold, feed them with good and nutritious pasture, and provide a safe place to live in peace, 'and I will shatter with you the shepherd and his flock, and I will shatter with you the farmer, and his team and I will shatter with you governors and leaders' (ונפצתי בך רעה ועדרו ונפצתי בך אכר וצמדו ונפצתי ונפצתי בך רעה ועדרו ונפצתי בך אכר וצמדו ונפצתי) (Jr 51:23). This demonstrates that Yahweh is the great shepherd because he exhibits the actions of one in leading, protecting, and feeding his people.

To summarise, the literature of Jeremiah portrays the metaphor of the shepherd mostly positively in Yahweh but negatively in the rulers of the nations, including Israel. The negative image of the shepherd metaphor, particularly Jeremiah 23:1-8 and 25:34-36, is in alignment with the negative image in Ezekiel 34:1-8 and Zechariah 11:4-17. In terms of the above observation, it is advocated that Yahweh is the mightiest shepherd among all shepherds, not only in power, but also in character. He is the shepherd who

exhibits the metaphor of the shepherd in the latter's main activities, and the flock shall follow his shepherd leadership.

### 5.3 ANALYSIS OF THE SHEPHERD METAPHOR IN EZEKIEL

It is important to review the historical and literary contexts of Ezekiel to appreciate the literary discourse of the shepherd metaphor in writing, especially that originating from the exilic period and the restoration theology in the fabric of the prophetic literature.

**5.3.1 The historical context of Ezekiel.** The prophecy of Ezekiel occurred around the sixth century BCE, in the fifth year of King Jehoiachin's captivity, and in the land of Babylon (Ezk 1:1-3). The dates provided in Ezekiel lead one to conclude the prophecy of Ezekiel happened in the period between the prophetic ministry of Jeremiah and Haggai-Zechariah, which is known as the exilic period (Zimmerli 1979:9). It is appropriate to date 587 BCE as the beginning of the prophetic ministry of Ezekiel (Zimmerli 1979:9). However, the year of the deportation of King Jehoiachin in 597 BCE suggests a dating discrepancy in Ezekiel. Verse 2 has dated the prophecy at 593 BCE, but that contradicts the date in verse 1, 'thirtieth year'. According to verse 1, this pushes the date to 623 BCE, which is prior to the first Babylonian attack in 609 BCE; this is not supported by the text of Ezekiel. Zimmerli avers that the date was uncertain and one of 'conjecture', and is difficult to determine (Zimmerli 1979:10, n 68). There are some puzzling dates such as Ezekiel 1:1-2 and 29:17 that offer challenges in reconciling the dates with the historical timeline within the biblical materials (cf. Zimmerli 1979:10). Scholars have long accepted that the text of Ezekiel was redacted, and these puzzling dates might be the result of redaction. However, it is safe to conclude that the date of the fall of Jerusalem was at 597 BCE, the commissioning of

the prophetic ministry of Ezekiel at 593 BCE, and the prophecy ended at 571 BCE (Zimmerli 1979:10-11).

This period fell under the reign of Nebuchadnezzar II, the king of Babylonian from 605 to 562 BCE, whom Daniel had served. It is also known as the Neo-Babylonian era, which had now risen to power when Egypt and Assyria declined in the political economy of the region. According to the biblical narrative, Jehoiachin was on the throne for three months, and was replaced by his uncle, Zedekiah, who reigned for eleven years (2 Ki 24:8; 2 Chr 36:11). It was during the exile that eight thousand strong men who were fit for war were deported along with the royal families, officials, and the elite (2 Ki 24:15-16). Ignoring the prophetic message of Jeremiah, Zedekiah was considered a wicked king in the eyes of Yahweh (2 Chr 36:12). However, Walther Eichrodt claims that he was not deliberately ignoring prophetic words; he succumbed to the illusion of independence from the power of the Babylonians (Eichrodt 1970:5). As a result, he revolted against Nebuchadnezzar, instigated by the ideology of returning the kingdom into the hands of the Jews. Historically, it has been ascertained that the conspiracy began in the second year of Zedekiah, which is the ninth year of Nebuchadnezzar (Zimmerli 1979:14). It finally succeeded in the eleventh year of Zedekiah, and the biblical narrative in 2 Chronicles 36:3 affirmed it.

After the fall of the kingdom of Judah in 587 BCE, some significant inhabitants of Israel were deported to Babylon. The fall of the kingdom of Israel and the attack of Babylon in 722 and 609 BCE respectively had caused a number of Israelites to be deported from Jerusalem and Samaria. As a result, the people of Israel were dispersed throughout Egypt, Judah, and Babylon (cf. Block 1997:4). According to Block, the poor

remained in Judah after the deportation took place in 587 BCE (Block 1997:4-5). However, some of those who stayed behind also fled to Egypt after the death of the governor Gedaliah (Block 1997:5). The results of this event were devastations of the land of Israel, while the fall of the kingdom of Judah brought about the collapse of Israel's social, economic, and spiritual structures. Block highlights that Ezekiel depicted the situation of Judah in 11:14-16 where he outlined the deterioration of Israel's spiritual health and their indifference to the Diaspora (Block 1997:5). The prophecy of Ezekiel occurred at a time when the world of Israel was shaken and collapsed by the defeat of its kingdom that resulted in exile and devastation.

**5.3.2 The literary context of Ezekiel.** The book of Ezekiel, though it may not be known beyond its literary environs, is one of the most important pieces of prophetic literature in the Old Testament. It can be divided, as Petersen proposed, into three divisions: 'judgment on Israel' (chs 1-24), 'judgment on the nations' (chs 25-32), and 'weal for Israel' (chs 33-48) (Petersen 2002:140). In this regard, Eichrodt, though agreeing to the division of Petersen (2002), neatly categorises the collections of the prophecy into two, namely, the judgment on other nations and the prophetic message pertaining to the present and future hope of Israel (Eichrodt 1970:21-22, 18).

Block states that Ezekiel is a book easy to divide in the light of its obvious oracular declarations and the historical dating of the event (Block 1997:23). He remarks that there are two characteristics of oracles which require one's attention. First, the 'halving' oracles proposed by Greenberg (1983:25-26), in which the oracles are marked by different themes, and are connected by a 'coda' (Block 1997:23). Second, a '*resumptive exposition*', which is 'the tendency of a biblical prophet or writer to take an

earlier text or traditional statement, interpret it in the light of the current circumstances, and apply it to new situations' (Block 1997:24). It is an 'inner-biblical exegesis' or 'inner-compositional exegesis' (Block 1997:24). In the opinion of Block, these characteristics of oracles should be considered in relation to the composition of Ezekiel, and may establish the author to have been Ezekiel himself (Block 1997:25-26). However, this is conjecture; more evidence would be required to prove it.

*5.3.2.1 Ezekiel 1-24.* This section begins with Ezekiel receiving the visionary message from God beside the Kebar River in Babylon. It establishes the historical time to be the fifth year of King Jehoiachin's captivity, which is after the fall of the Judean kingdom. The opening also clarifies the identity of Ezekiel as a priest, the son of Buzi. Such commissioning entails that Ezekiel is a watchman for Israel (1:1-3:27). The remaining of this section pertains to judgment pronounced against Israel, the punishment God visited upon his people, which is sometimes known as the 'Day of Yahweh' (4:1-7:27). Chapters 8:1-11:25 described the specific wrongdoings against the precepts of Yahweh: they were guilty of sins and idolatry, and in consequence, God departed from Israel. The spiritual devastation is caused by the wrongdoings of the royalty, the religious leaders, and the common people (12:1-14:23). Allegorical visions of the vine, orphan daughter and bride, and the two eagles were used to convey the notion of the unfaithfulness of Israel (15:1-17: 24). Chapters 18:1-20:44 presented the warning of judgment through metaphorical sayings, from individual to national level, and the recapitulation of the rebellion of Israel in history. These pronouncements through allegory and metaphor reminded Israel why they were judged, and that the collapse of their kingdom was effected through the Babylonians (21:1-24:14). This section concluded with Ezekiel being forbidden to mourn for the death of his wife as a sign that

he should not mourn for Jerusalem, which shall be destroyed. This is to signify that no pleading on behalf of Israel shall be accepted because they have sinned against God.

*5.3.2.2 Ezekiel 25-32.* This section concerns the judgment of other nations, namely Ammon, Moab, Edom, the Philistines, Tyre, Sidon, and Egypt. Chapter 25 contained the judgment of these nations because they took vengeance on Israel; some rejoiced over its devastation of Israel while some sought the opportunity to revenge themselves. Chapters 26-28 are devoted to the pronouncement of judgment against Tyre, which delights in the destruction of Israel, and takes advantage of Israel's downfall to enrich itself. Chapters 29-32 presented the pronouncement of the judgment against Egypt, which is still influential, though its political power is declining. The prophecy focusing on the surrounding nations perhaps reflects the political situation of the time, which existed long before the monarchical era in the patriarchal history of Israel. Regardless of the reasons why these nations acted against Israel, the judgments are sealed by God as he imprinted his name on each pronouncement, *בִּי־אֲנִי יְהוָה* ('for I am Yahweh', 25:7, 11, 17), *נֹאֵם אֲדֹנָי יְהוָה* ('declares the lord Yahweh', 25:14; 26:14, 21; 28:26), and *בִּי אֲנִי אֲדֹנָי יְהוָה* ('for I am the lord Yahweh', 28:24). Therefore, the above description will be the destiny of these nations when the judgments come to fulfilment.

*5.3.2.3 Ezekiel 33-48.* This section concerns the restoration of Israel and re-establishment of the temple. It continues the concept of the watchman in 3:17, and within the context of chapters 33-39. The role of watchman performed by Ezekiel, unlike Chapter 3, is to pronounce the hope of Israel in the light of the political situation.

The allegory of the dry bones which come alive is used to portray the revival of the kingdom of Israel, a kingdom that unites Israel and Judah. However, prior to the restoration, Israel will rise as the people of Yahweh through the healing of the land, and fight a final battle. Chapters 40-48 present the vision of re-establishing the temple for worship and sacrifice, and revitalising the priestly orders. The description of the temple is one of perfection, and this new temple will again be the centre of the land of Israel. It gives life; therefore, the earth will be revitalised by this life-giving power. Israel shall be gathered to worship Yahweh according to its tribes, and a prince shall be placed over them to preside at their service. Ezekiel 34 depicted the shepherd image at the beginning of this section to replace the old shepherd leadership with the new, so that the restoration of Israel may be accomplished. The shepherd metaphor in the Old Testament concerns the image of leadership, and it is therefore critical for Israel to have the right shepherd, prior to restoring its kingdom.

**5.3.3 Genre.** The genre of Ezekiel is prophetic, and mostly in prose. The latter includes historical dates, vision reports, symbolic action reports, and essays.

*5.3.3.1 Dates in prophetic literature.* Dates are critical information in interpreting prophecy, as they will direct the readers to the proper historical context of the event. Petersen states that chronology helps to trace the prophetic discourses; there are fourteen occasions of dates, though not in chronological order, that fulfil this purpose (Petersen 2002:141). He believes that these items of 'date formulae' were detached from their contexts and juxtaposed with the extant literature (Petersen 2002:141). This view is perhaps attributable to redaction criticism.

Petersen notes that except for Ezekiel 1:1, the rest of the dates are in chronological orders, and there are reasons for this indication (Petersen 2002:141). First, this verse indicates that the time of the prophetic ministry of Ezekiel is close to that of Jehoiachin's exile, which indicates that both belonged to the same Jewish group in this foreign land. Second, it indicates that the lives of Ezekiel and the Diaspora community and the community in Jerusalem are disparate. The Babylonians enthroned Zedekiah as king perhaps to stabilise the Judeans who were left behind. Whatever the case, this shows that the date of the fall of the kingdom of Judah is significant to the exilic community.

*5.3.3.2 Vision reports.* Vision reports are common vehicles in prophetic literature used to convey a message contained in a vision, whether ordinary or cosmic visions, such as in Ezekiel. Petersen indicates that there are three types of vision: the 'inaugural vision (1:1-3:15), the visions of indictment and judgment (chs 8-11), and the vision of the temple renewal (chs 40-48)' (Petersen 2002:141). He adds that these three visions are 'integrally related', especially in relation to the theme of God's glory (Petersen 2002:142).

For 'inaugural vision', Petersen states that the oracular speech, 'Thus says the Lord GOD' (2:4), made the prophetic message official (Petersen 2002:142). It is also a formula to commission the prophet. However, in Ezekiel 1:4-28, the commissioning of the prophet has been overshadowed by the appearance of God (Petersen 2002:142). This commissioning is similar to dream-like imagery that often comprises magnificent images. The inaugural vision, however, concerns only the oracular opening speech, 'Thus says the Lord GOD'; but at times, the formula is used to identify a prophet



without any vision to declare. Petersen states that it may utter a message of hope to the oppressed, or a message of warning (Petersen 2002:143). It is therefore best to understand the inaugural vision as a declarative speech formula that affirmed the prophetic message.

Petersen uses Ezekiel 8-11 to illustrate that the vision report contains the 'indictment and judgment', which is evident in the misconduct of the people and the priests (Petersen 2002:144). The cause was the worshipping of other gods from the surrounding nations. Ezekiel, however, intervenes in the slaughter but without success. After the pronouncement of judgement, the focus turns to the departure of God's glory. The report concludes with the judgment on the political rulers, the result of which is deportation. Not only were the people deported; 'the glory of God and Ezekiel' also left Israel, which was affirmed by the report statement, 'And I spoke to the exiles all the words Yahweh had shown me' (ואדבר אל־הגולה את כל־דברי אשר הראני) (Ezk 11:25).

Petersen states that the vision report is reporting what will happen and assuring the exiles that the judgment has begun cosmically (Petersen 2002:144). In whatever way one might understand the consequence of Ezekiel's report, it is intended to depict the destruction of the religious capital which shattered the hope of the Israelites in Jerusalem or exile.

Ezekiel 40-48 contains the description of the renewal of the temple. Petersen states that this type of report in comparison to the other two reports is not a typical prophetic vision (Petersen 2002:144). The Torah occupies the centre of these vision reports, which also relates to the teachings of Pentateuch. The word Torah, though it

appropriately means instructions or directives as noted earlier, has been traditionally translated as 'law', a translation that has somehow embraced other unwarranted meanings in its use in the New Testament.

Regarding Ezekiel 40-48, Petersen states that attention is concentrated on the Torah, on that which is new in the context of the renewal of the temple, 'This is the Torah of the temple' (דאָת תּוֹרָה הַבַּיִת, Ezk 43:12) (Petersen 2002:145). The primary focus in this vision report is placed on the new dimension of relationship between God and the people of Israel. The vision of the new temple escalates the hope of the exiles once again to the capital of the religious centre, Jerusalem. However, a daunting event occurs in the cleansing of the people before they enter the new temple. This process, according to Petersen, is intended to protect the holiness of God from the contamination of the world, so that thereby the glory of God may remain in the temple (Petersen 2002:146). Along with the building of the new temple, the priestly order will be re-established, perhaps to be aligned with the cleansing of the people. However, this interpretation cannot be conclusive.

*5.3.3.3 Symbolic action reports.* This type of report, defined by Petersen, is to 'present deity commanding the prophet to undertake activity' (Petersen 2002:147). An action is understood to mean that a calamity is about to happen, which is the punishment by God. Petersen remarks that it does not always explain the symbolic event, and even if it does it is brief (Petersen 2002:148-149). It is at times difficult to imagine how the historical readers who understood the vision would respond.

5.3.3.4 *Essays*. These are also known as discourses, according to Petersen (2002:149). Chapters 16, 18, 20, and 23 may be classified in this category. However, Zimmerli listed chapters 15, 16, 17, 19, 23, 27, 31, and 32 under this category, and labelled these as 'metaphorical discourse' (Zimmerli 1979:30).

Petersen, however, outlines that the term 'metaphorical discourse' may not fit the nature of the passages suggested by Zimmerli, because its lengthy discourse is longer than most vision reports (Petersen 2002:149-150). One of the topics in the essays concerns the history which chapter 16 was addressing in the relationship between God and Jerusalem, where the latter was perceived as a 'person'. Petersen comments that, 'Ezekiel 20:1-3 commences with dialogue between Yahweh and "certain elders" in exile, a dialogue that leads to the deity offering a history between those elders' forbears and the deity' (Petersen 2002:150). This relationship appears to be negative, and the prophet apparently describes the idolatry that Israel had engaged at the beginning of its history. The focus of the essay is the infidelity of Israel and the imminence of the wrath of God.

5.3.3.5 *Prophetic Poetry*. Although poetry exists in Ezekiel, it is minimal compared to the other prophetic books. The passages that are considered as prophetic poetry are not well received among scholars. Petersen explains that the NRSV perceived some as poetry while the RSV treated them as prose as they appeared in the Masoretic Text (Petersen 2002:152). He further states that these poetries contain metaphorical meaning that is typical in the discourse of the prophetic message of Ezekiel (Petersen 2002:152). Along with metaphor, allegory has been used to explicate the meaning that is embedded in the images of historical or contemporary reality (Petersen 2002:152).

Petersen concludes that this prophetic poetry is rooted in these historical events and that by means of poetic literary style, the implication of these events, especially in the metaphorical images, explicates the meaning of the prophetic message (Petersen 2002:153).

*5.3.3.6 Oracles in Ezekiel.* Oracles are common elements in prophetic books, and Ezekiel is no exception. Chapters 25-32 have been identified as oracles, especially concerning the future of the other nations; the majority are pertaining to the judgment of God on them (Petersen 2002:153-154). Petersen indicates that these oracles are ‘short prose oracles’, and adds that they are brief discourses pertaining to the judgment delivered upon these nations (Petersen 2002:154-156). However, these prose sayings may not explain fully the cause of judgment; some brief statements are now provided to illuminate the predicament which the other nations deserved in the light of their historical-political contexts.

**5.3.4 The shepherd metaphor in Ezekiel 34.** The metaphor of the shepherd in the literature of Ezekiel is expressed in chapter 34, which contributes significant understanding to the image of the shepherd, particularly with reference to Yahweh. Like Jeremiah, Ezekiel 34 portrays Yahweh as the shepherd who will gather his sheep into his fold. In addition, this chapter spells out the judgment on the irresponsible shepherds who failed in the duties toward their sheep. This is a traumatic experience for the people of Israel, particularly in relation to their salvation and security (Bowen 2010:209-210). According to Duguid this chapter is a warning of ‘judgment and salvation’, expressed through the metaphor of the shepherd and the flock, and through Yahweh as the shepherd of Israel (Duguid 1999:394). Despite the shepherd image

directed to Yahweh and the Davidic king, it is difficult to ascertain the date of the inauguration of the new Temple (Bowen 2010:210).

As discussed previously, the metaphor of the shepherd is an ancient one, which also existed in the literature of the ancient Near East; the meaning denotes the leadership or kingship of a nation, and in the context of Ezekiel 34, it is to replace the old leadership (Duguid 1999:394). The prophetic message of Ezekiel therefore focuses on the failure of the leadership to perform their role and responsibility towards the people. Ezekiel 34 can be divided into two parts: verses 1-16 and 17-31.

*5.3.4.1 Ezekiel 34:1-16.* This section deals with the indictments against the rulers of Israel (vv 1-10) and the judgment which God will execute upon them (vv 11-16).

*(a) Ezekiel 34:1-10.* This section, it is suggested, was an allegorical discourse referring to the judgment on the bad shepherd who is responsible for the suffering of the sheep (Tuell 2009:236). However, the language contains rich metaphorical imagery. It begins with the command to 'prophesy against the shepherds of Israel'. Zimmerli considers this as the prophetic commission of Ezekiel (Zimmerli 1983:213).

These shepherds are understood to be the rulers and kings of Israel, as in Eastern and Western ancient literature (Cooke 1936:373). It will be recalled that the title 'shepherd' is an ancient designation of the kings in the ancient Near East, and Ezekiel conformed to the old tradition of thus titling the rulers (Zimmerli 1983:213). It is also a designation of the gods (Hals 1989:251). However, Bowen suggests that the leadership does not

necessarily denote kingship; it may imply any positional authority that leads the less powerful (Bowen 2010:211).

Block specifies the shepherds as the 'ruling class' (Block 1998:282). It is therefore the leaders, the shepherds, who are to be blamed for the deportation of the Israelites (Bowen 2010:211). Cooke states that the prophecy is wrapped in allegorical form to suggest that the subsequent prophecies are also in similar fashion. However, allegory is a literary device though embraces ambiguity, is different from simile. The latter is more palatable in the text where the biblical author described the situation by using the literary skill of the simile to allude to the actions of the irresponsible shepherds. For these similes to be clearly understood, it may be appropriate to suggest a metaphorical approach, especially to the study of the shepherd image.

The oracle begins with the judgment on the selfish shepherds. The Hebrew *רעה* is translated as 'take care' in the NIV and 'feed' in the RSV, to indicate that the responsibility of the shepherds is to take care of the physical needs of the sheep, or feed them. Duguid points out that the ruthless leadership style was applied for the purpose of personal benefit, which was opposed to the proper shepherding responsibility (Duguid 1999:394). Ezekiel 34:3 describes the direct opposite of the shepherd image:

את־החלב תאכלו ואת־הצמר תלבשו הבר־יאה תזבחו הצאן לא תרעו:  
You eat the fat, you clothe yourselves with the wool, you slaughter the  
fatlings, but you do not feed the sheep.

This simile expresses the negligence of those shepherds of Israel toward their sheep: they *אכל* ('eat'), *לבש* ('clothe'), and *זבח* ('slaughter') the sheep. Fat (*חלב*) may be

understood as the best part of an animal, which is to be burned for Yahweh (cf. Lv 3).

Cooke indicates that,

Animals slain for food used to be presented at the altar, so that all eating of flesh had something of a religious character. In the course of time, it became no longer possible to identify slaughter with sacrifice, as appears from Dt. 12:20-28, where a modification of the primitive custom is sanctioned; and the word for *sacrifice* could be used simply for *slaughter* (Cooke 1936:374).

If 'sacrifice' is understood in the latter sense, one should read verse 3 as describing the shepherds who have fed themselves with the best food and dressed themselves with the best clothing, yet did not attend to their sheep with similar needs. Eichrodt explains that the authority of the shepherds came from Yahweh, and they were privileged to enjoy the labour of the people, except that in such a case they exploited the latter when they failed to fulfil their shepherding responsibility in caring and providing for the people (Eichrodt 1970:470).

One may argue that in the season of sheep shearing, it is legitimate for the leaders to benefit from the produce of the sheep, except that they have taken more than is reasonable (Zimmerli 1983:215). Block suggests that the shearing of the sheep for wool should be read as a metaphor for not clothing the sheep (Block 1998:283). However, such a reading may stretch the meaning beyond its literary context. Apparently, verse 3 suggests that the leaders slaughtered the fat animals for food and clothing, but did not take care of the people. Bowen understands the slaughtering of the fat animals as language employed to illustrate that the leaders will eradicate the opponents who obstruct their scheme (Bowen 2010:211). This exploitation may not be restricted to material enjoyment; it may express a sense of defiance against the commandment with regard to 'eating the fat' (v 3). Tuell agrees that it is the 'cruelty' and 'poor stewardship'

of the leaders, which may allude to material benefits (Tuell 2009:23). As Greenberg observes, the shepherds were not authorised to slaughter the fat animals which were also thought to have benefited themselves from the sacrifice (Greenberg 1997:696). The leaders have usurped the authority to the extreme, not only exploiting the people, but also defying God.

The devastation of the sheep described in Ezekiel 34:4-5 continues from verse 3. The negligence of the shepherd of Israel became a platform to exhibit this lack of care and to allow the flock to fall prey to danger. Eichrodt points out that verse 4 described the work of the shepherd as tedious and requiring responsibility, so that he must be prepared to save the flock even to sacrifice himself; however, the shepherds of Israel did the opposite (Eichrodt 1970:470). They coerced the people to be subjected to their leadership, which usually denotes 'oppression' (cf. Greenberg 1997:197).

This is a direct contrast with the shepherd image described in verse 16 (cf. Zimmerli 1983:215). Duguid highlights this ruthless leadership style as a recapitulation of the days of slavery in Egypt and recalls the prohibition against treating fellow Israelites as slaves stipulated in Leviticus (Duguid 1999:394). Bowen notes that it is the same devastation as in the slavery in Egypt (Bowen 2010:211). The negligence of the shepherd leadership toward the people has inflicted unrest and abuse, and the outcome is that the people are lost because there are no leaders to lead them (Bowen 2010:211). This consequently amplifies the intensity of the exploitation of the flock by the shepherd.



What ensued from the lack of leadership is exploitation. This is emphasised by the phrase, 'lack of shepherd' (מבלי רעה; Ezk 34:5), which indicates that the lack of guidance by the shepherd will 'scatter' (פּוֹץ) the sheep. Also, the phrase, 'and they became food' (ותהיינה לאכלה) indicates that they were easy prey when there was no protection from their shepherd (cf. Zimmerli 1983:215). Here, one again notices the metaphor of the shepherd that embraces the meaning of leading the flock.

The scattering of the sheep is vast and devastating. Ezekiel 34:6 spells out their spreading, 'My sheep wandered in all mountains, and on all high hills' (ישגו צאני בכל-). (ועל כל-פני הארץ) and 'over all the face of the land' (ההרים ועל כל-גבעה רמה). The crucial point of discerning a good shepherd lies in the phrase, 'and there is none inquire about and none seeks' (ואין דורש ואין מבקש). The primary target audiences in the text of Ezekiel 34:6 are the kings of Judah who failed to fulfil their role as the shepherd. These accusations from Yahweh underlie the royal duties the shepherds should undertake for the well-being of the Yahwistic community and the national social stability of Israel (Allen 1990:161). Oppression of the poor by the strong is prohibited and the kings must execute justice in their judgment (cf. Dt 17:20). However, justice is tainted and the people are disillusioned.

The royal function is to provide guidance to the people, but it is not available. The term דרש ('inquire about') in Ezekiel 34:6 introduces the sense of 'look out', and may probably fit into the scenario of searching for the missing sheep (Allen 1990:161-162).

However, the image of the sheep scattering over the hills also transmits the message of 'exile and punishment' (Bowen 2010:211-212).

This is the result of 'bad shepherding' (Zimmerli 1983:215). Bowen, however, relates these experiences to the judgment of God which is indicated by the phrase, 'a day of clouds and thick darkness' (v 12) (Bowen 2010:212). If Bowen (2010) is correct, the indictment of the leaders was a reflection of the reason why Israel has suffered the calamity of the exile. This probably intensifies the emotional response of Yahweh when his people suffered under his appointed kings, who were supposed to oversee their welfare. Conceivably, the accusations of Yahweh show that he has not forgotten the people were ultimately his flock (Block 1998:284-285). Again, this points to the responsibility of the shepherd, expressed in terms of protecting the sheep or people from being harmed and leading them to the right path according to the desires of the great shepherd, Yahweh.

Ezekiel 34:7-8 continues the accusations of the shepherds due to their irresponsibility. Specifically, the proclamation is from Yahweh, 'As I live, declares the Lord Yahweh' (יְהוָה אֱלֹהֵינוּ). The metaphorical shepherds are the kings of Israel in the context of Ezekiel 34. They were set up as rulers over the people of Israel by Yahweh, and should follow the precepts in Deuteronomy 17:18-20 (cf. Cooke 1936:374). As mentioned a number of times previously, the sheep belonged to Yahweh ('my flock', צֹאֲנוֹ), and the kings who oversaw the people were responsible to him. The Septuagint, the Coptic version, and the Peshitta contain the word 'shepherds' (οἱ ποιμένες), but this is a weak

reading. Some suggest a total eradication of this verse, but the Masoretic Text may be the original reading; thus, such a reading should be retained (cf. Cooke 1936:374).

It is evident that verse 8 is the demonstrative reaction of Yahweh toward his shepherds already alluded to. In the context of verses 5-6, the sheep were lost and needed guidance. This situation was reiterated in verse 8. The shepherds were too selfish to attend to the needs of the sheep, and failed to lead them to safety. The result is that 'my sheep have become plundered' (היות־צאני לבז) and 'my sheep become food' (ותיינה) (צאנו לאכלה). The shepherds failed in their responsibility to lead the sheep by gathering them back to the sheepfold, and there was no one to search for them (ולא־דרשו).

According to Duguid the plot of the discourse has now turned toward the judgment upon the irresponsible shepherds; Yahweh will replace them (Duguid 1999:394). The response of Yahweh to these shepherds is an 'emotional vehemence', as indicated in the change of Hebrew construction (Allen 1990:162). It is expressed in the reiteration of the term, 'my flock' (צאני). The image of the shepherd is, therefore expressed in the leading of the sheep out of danger, and leading them to the pasture or 'sheepfold' where they would be fed.

Expressing this heartfelt sentiment toward his sheep, Yahweh retrieved them from the hands of his appointed shepherds. Ezekiel 34:9 repeats the emphatic statement to the weak shepherds. Eichrodt states that the leadership has lost control over the people to

Yahweh (Eichrodt 1970:470-471). In verse 10, 'Thus says the Lord Yahweh' (בְּהֵאמֵר) (אֲדַנִּי יְהוָה) indicates that the source of authority of this proclamation is Yahweh.

Now from the hands of the shepherds ('from his hands', מִיָּדָיו) Yahweh will rescue his sheep into the sheepfold. This action prevents further harm being inflicted upon the sheep by the irresponsible shepherds ('and remove from feeding the sheep', וְתִשְׁבְּתֵימָם). The negative effect of the shepherding is indicated in the phrase, 'and they fed themselves' (וַיִּרְעוּ הָרְעִים אוֹתָם) (Ezk 34:8). The word 'still' or 'again' (עוֹד) emphasises that the selfish shepherds could not repeat the same action when the sheep was under the shepherding care of Yahweh. Therefore, the action of Yahweh in retrieving the flock from the irresponsible shepherds is to prevent harm recurring to the sheep.

Allen comments that the image of the shepherds in verse 10 belongs to that of a wild animal (Allen 1990:162). The phrase, 'from their mouth' (מִפִּיהֶם) supported the idea. The solution to such a situation is to 'rescue' (נִצַּל) the people from the power of the kings; then peace and safety shall come upon them and their society (cf. Tuell 2009:237). Duguid affirms that Yahweh will take care of the people himself, just as a shepherd does the flock (Duguid 1999:395). Allen puts it another way, which also shares the sentiment, and that is the removal of the 'monarchy' (Allen 1990:162). This rescue action is judgment of the rulers but deliverance for the people (Block 1998:286; cf. Tuell 2009:238).

The above observations point to the proclamation ‘against’ (אָל) the shepherds (הרעים), indicating judgment on them. In addition, the word דרש, though translated in NIV as ‘hold accountable’, does mean ‘seek out’ (cf. Cooke 1936:375). The Septuagint indicates that the equivalent meaning of על (‘on’, ‘over against’; ἐπί, lit ‘upon’, ‘on’) is אָל, which is often understood to have a similar meaning as ‘to’ or ‘toward’. However, על is often used to indicate something over or upon something else; thus, its being translated as ‘against’ is appropriate in some contexts, while אָל is often used to indicate the direct object (cf. Holladay 1988:272-273, 16). On this note, it may be translated as ‘behold I am toward the shepherds and I will seek out my sheep’ (הִנְנִי אֶל-הָרְעִים וְדֹרְשָׁתִי); hence the Masoretic reading will be retained. The interpretative significance of this reading is that Yahweh will hold his appointed shepherds responsible for failing to exercise shepherding care over the sheep. These suggest that the role of the shepherd is shaped by the activities of leading to the right path, protecting from harm, and feeding for growth. The meaning of the shepherd metaphor is once more expressed.

(b) *Ezekiel 34:11-16*. The shepherding responsibility now turns to Yahweh. In Ezekiel 34:11, the Hebrew הנה (‘behold I am’) indicates that the responsibility is now placed on Yahweh, not on any foolish shepherds (Cooke 1936:375). The transitional particle כי

affirms the relationship with verses 1-10 (Block 1998:288). There is no need of a mediator because, now, God takes charge of his own flock (Zimmerli 1983:216). This introduces the theocracy that emerged from the defective monarchical system (Cooke 1936:375). The kings were culpable as regards the devastation of the society and kingdom of Israel. They were responsible for the sufferings the people went through. The effect is the destruction of the national life and the disillusion of Yahweh's protection, filled in their rebellious minds (cf. Cooke 1936:375).

The text of Ezekiel 34:11 indicates that Yahweh 'will seek out' (וּדְרֹשְׁתִּי) his people.

Block infers בִּקֵּר to mean 'careful examination of the sheep's condition' (Block 1998:289). Allen states that Yahweh is determined to look after his people (Allen 1990:162). He also suggests that this might refer to the 'Day of Yahweh', which would take the form of shepherding the flock, rather than judgment (see Ezk 13:5; 30:3; Zph 1:5) (Allen 1990:162). The emphasis is וּבִקְרָתֵם, which literally means, 'and look after them'. This denotes a sense of caring and attending to their needs; Yahweh as shepherd will himself search for and attend to Israel, his sheep. He leads, protects, and feeds; these are central to the metaphor of the shepherd.

Ezekiel 34:12 further elaborates the shepherding by Yahweh. The Hebrew כֵּן אֲבַקֵּר אֶת־ (so I will seek out my sheep') indicates that Yahweh will rescue his lost sheep by searching among the scattering ones, which is affirmed by וְהִצַּלְתִּי אֹתָהֶם מִכָּל־הַמְּקוֹמֹת אֲשֶׁר (and I will deliver them from all the places that they were scattered there'). In

terms of the metaphor of the shepherds as rulers, this may imply that Yahweh will rescue his sheep from their captors such as the Babylonians, Assyrians, and Egyptians (cf. Cooke 1936:375).

The word פּוּץ ('scatter') highlights the devastating condition of the people of Israel when they were scattered in the foreign lands. Eichrodt states that the judgment took the form of 'cosmic disaster' (Eichrodt 1970:471), while Zimmerli declares that the phrase 'the day of cloud and darkness' was based on the inherent meaning of the 'day of Yahweh' (יום יהוה) in 13:5, and thus affirmed by the exilic experience (Zimmerli 1983:216). As a caring shepherd, indicated by אֲשֶׁר ('as'), Yahweh would himself promise to rescue the sheep, his people from the hands of their captors, and devastation. One should also note that the destination of the rescue is Israel; in other words, God will gather the people of Israel from all places to the land of Israel and shepherd them in their own land (Block 1998:290). This may lead one to recall the Abrahamic promise of the land, which is critical to the identity and survival of the Hebrews; this means returning to their homeland, which denotes safety, comfort, and belonging. Once again, therefore, the expression of the image of the shepherd is evident in protecting the flock by rescuing them from their enemies and returning them to their homeland which provides security and safety.

The picture of feeding in the metaphor of the shepherd is portrayed in Ezekiel 34:13-14. The phrase 'and gather them' (וּקְבַצְתֶּם) elaborates the process, while the phrase 'from the lands' (מִן־הָאֲרָצוֹת) supports the notion that Yahweh would rescue his sheep

from all the foreign countries (cf. Cooke 1936:375). The restoration of Israel under the shepherding leadership of Yahweh may be signified by the re-possession of ‘their land’ (אדמתם). The foolish shepherds dispersed the sheep to the foreign lands, but the good shepherd gathered them to their home pasture (cf. Tuell 2009:238). Bowen identifies this as the ‘land flowing with milk and honey’ (Bowen 2010:212) while Duguid understands this as the message to the Diaspora Jews regarding the hope of returning to Jerusalem (Duguid 1999:395). The result is that the destitute sheep would now ‘feed’ (רעה) on their own mountains and their own pasturelands.

The good shepherd will not feed his flock merely with anything, but with the ‘good pasture’ (מרעה־טוב, Ezk 34:14) (cf. Block 1998:290). As part of the meaning of restoration, Yahweh will bring rest to his sheep, ‘they shall lie in a good fold and a rich pasture’ (תרבצנה בנוה טוב ומרעה שמן). Nutrition will be provided, as indicated in the Hebrew מרעה שמן (lit. ‘fat pasture’). This may be a prophetic image, as well as referring to the future of Israel in the hope of the return of Yahweh to rebuild his kingdom (Cooke 1936:375). This is affirmed by the declaration from Yahweh, ‘declares the Lord Yahweh’ (Ezk 34:15).

Ezekiel 34:15 is an example of the shepherd metaphor of Yahweh. The first-person pronoun אני emphasises that Yahweh, as shepherd, would attend to his sheep personally. A Rabbi commented, ‘he who is the watch for (the messianic) salvation, the Holy One, blessed be He, will make Him to lie down in the Garden of Eden, as it is said



in Ez. 34:15' (cited in Cooke 1936:375-376). The action of the shepherd, to 'feed' (רעה) and provide rest (רבין, lit. 'lie down') is evident here.

As a shepherd, Yahweh performs the pastoral duties for the sheep when the foolish shepherds have failed. Again, in Ezekiel 34:16, the first-person pronoun indicates personal attention to the devastating situation of the sheep, and makes it clear that Yahweh will assume the role of shepherding the people of Israel (Block 1998:290). Yahweh will lead the 'lost' (אבד) and the 'scattered' (נדח) to return to the sheepfold. He will provide safety by 't[ying] up' (חבש) the 'broken' (נשבר), and 'strengthen[ing]' (חזק) 'the weak' (החולה). The feature of protecting the sheep is described in the rest of Ezekiel 34:16. Yahweh will destroy (שמד, lit 'exterminate') the oppressors of the strong and fat sheep.

The word רעה (lit 'shepherd') may imply retribution being visited on the oppressors of the sheep of Yahweh. Some suggest the reading 'will guard' (φυλαξω = אשמר) from the Septuagint, Syriac version, and Vulgate, but the reading from the Masoretic Text is more appropriate to the context of punishing the oppressors (BHS 1969-77: Ezk 34, n 16b). Also, the word 'legal decision' (משפט) supports the idea of retribution (cf. Cooke 1936:376).

Eichrodt emphasises that this retribution was not on the entire nation of Israel but the leaders (Eichrodt 1970:472). Conceivably, the negligence of the leaders stands in contrast to the shepherding care of Yahweh (Bowen 2010:212). Block remarks that the response of God was to alleviate the suffering of the people under the authority of the ruthless leaders (Block 1998:292). The tide is surging toward the development of the prophetic discourse to focus on what true shepherding should be, and it is demonstrated through the outcome that God will be the shepherd of Israel. This contrasting shepherd role is exhibited in verses 15-16.

The picture described again resembles the 'Day of Yahweh', where Yahweh will sort out the chaos created by the foolish shepherds. What is significant in this depiction is that Yahweh will tend the flock (cf. Allen 1990:162). Allen points out that the word רעה ('tend', 'feed') is used three times with reference to Yahweh in Ezekiel 34:11-16. This image of feeding by the good shepherd implies that blessings come upon the sheep (Allen 1990:162). As a shepherd, Yahweh is the ruler of Israel and executes justice against the enemies with 'royal virtue' (Allen 1990:162; Tuell 2009:239). Thus, these actions involve leading to safety, feeding with nutrition, and protecting by providing a safe haven, all of which are facets of the shepherd metaphor.

*5.3.4.2 Ezekiel 34:17-31.* This section deals with the judgment against the people of Israel (vv 17-19) and the blessings of God to them (vv 20-31).

(a) *Ezekiel 34:17-19*. The development of this book exhibits a twist after verse 16. The focus is now on the flock, no longer on the shepherds (Ezk 34:17). The phrase, 'And you my flock' (ואתנה צאני), alters the focus to a different one.

Previously, the justice of Yahweh had judged the foolish shepherds. Now, justice rebounds to the flock (cf. Allen 1990:162). Allen suggests that the context of *Ezekiel 34:17-22* depicts the differentiation of leaders and followers, and the disparity between the national leaders and Yahweh's people (Allen 1990:162-163). However, the term, 'my flock' (צאני) implies that the national leaders and people of Israel were under the jurisdiction of the great shepherd.

Duguid proposes that the phrase 'rams and goats' or 'fat sheep' was indicative of a larger circle of leadership that was exploiting the people who are socially and politically vulnerable (Duguid 1999:395). However, the phrases 'between one sheep and another sheep' (ביישה לשה) and between 'rams and goats' (לאילים ולעתדים) may be a Hebrew idiom, differentiating between the good and bad among the flock (contra Allen 1990 and Duguid 1999).

The justice (משפט) Yahweh executed against the appointed failing shepherds is now directed against the sheep. The wrongdoings of the sheep resemble those of these foolish shepherds. The terms, 'trample' (רמס) and 'muddy' (רפש), in verse 18 reflect the indifference of those sheep to others who were in need, just as those foolish shepherds have shown; thus, they will be judged similarly (cf. Cooke 1936:376). The act of

polluting the water by trampling depicts the oppression of the strong over the weak within the same society (cf. Bowen 2010:214). However, the hope of the sheep is that God will rescue them 'by re-establishing kingship' (Tuell 2009:239).

The significance of verse 18 is that Yahweh, as a shepherd, has the duty to lead the sheep with justice. The responsibility of the shepherd is not simply that of providing food, finding a place to rest, and delivering the sheep whenever they are in danger. It is critical to lead the sheep with justice.

The lack of justice will result in moral deterioration and the well-being of the community will be at stake (cf. Cooke 1936:377). It can be seen in verse 18 that the stronger members of Israel oppressed the weaker members by contaminating the water they drink (cf. Block 1998:293). According to Duguid the leadership of Israel have neglected the responsibility which the conventional role should perform; in particular, those who are in the higher social strata should assist those in the lower ones (Duguid 1999:395).

A plausible rationale is that the leaders contaminate what they do not drink (Greenberg 1997:701). Therefore, Yahweh in restoring his flock will ensure that peace will be established, and justice will be exercised, so that the community of Israel may grow healthily and strongly (cf. Hals 1989:253-254). Bowen states that the act of saving the people of Israel is the act of God judging their enemies (Bowen 2010:214). In the words of Duguid, the 'external and internal dangers' that threaten the 'peace and security' of Israel are now in the hands of Yahweh (Duguid 1999:395). As Zimmerli declares, rather than highlighting the judgment of the leaders, one should emphasise the 'deliverance'

of the afflicted flock (Zimmerli 1983:218). Thus, the image of the shepherd in leading is exhibited in Yahweh, and it is executed through justice.

(b) *Ezekiel 34:20-31*. The introductory לכן ('therefore') in verse 20 indicates that the following passage deals with the consequences of the actions of the stronger members in Israel which denote judgment against the people and not the rulers (cf. Zimmerli 1983:217). The result is that the sheep are 'scattering abroad'; this, Zimmerli suggests, is 'exile-terminology' (v 21) (Zimmerli 1983:218). Consequently, the response of Yahweh in verse 22 is to execute justice by delivering the weaker members from the oppression (Zimmerli 1983:218). This may be read as establishing the שלום ('soundness') that was lost in the community of Israel (Block 1998:293).

The way to restore the flock is to appoint a shepherd who dutifully performs the role of one. Yahweh will 'raise up' (קום) 'one shepherd' (רעה אחד); he is 'David' (דויד) (Ezk 34:23). The singularity of the term 'shepherd' in verse 23 implies that one shepherd will lead, not two. Cooke asserts that this 'one shepherd' may refer to 'the seed of David', which might imply the restoration of the united monarchy (Cooke 1936:377). This reading seems logical because David was dead and his return could not be read as literal.

There is a contradiction between verses 15 and 23 because the latter refers to the installation of kingship after the restoration, while the former contains the resolution of the chaotic situation (cf. Cooke 1936:377). If this is correct, then the literal seed of

David may not be that shepherd, or perhaps it is a description of an ideal shepherd who resembles David (cf. Cooke 1936:377). Eichrodt points out that the Davidic shepherd image did not conform to the appointed king who will rule the people himself; instead, this Davidic king fulfils only the requirements of the servant appointment, while God is the one who will actually rule the people (cf. Zch 9:9-10) (Eichrodt 1970:475). However, Block remarks that the Davidic king will be the shepherd and represents Yahweh in the community of Israel (Block 1998:300-301).

Some thought differently, that this Davidic king remains in the tradition of the Davidic monarchy, and therefore considered the prince to be a 'collective' expression (Eichrodt 1970:475-476). If Eichrodt (1970) is right, the proposal by Cooke (1936) that the Davidic king is the image of an ideal shepherd, and that God is the true shepherd to the people of Israel, is correct. However, Block insists that the future shepherd-king is the 'new David' (Block 1998:300).

He also avows that such an ideology stems from the tradition of Davidic rule in the prophecy (Block 1998:299). It seems logical to read this Davidic king as the successor of King David of the United Kingdom, and therefore, to read נשיא as merely intended to distinguish the future ruler from the current ones (Block 1998:300). This may imply that this Davidic king is the future messiah who will come to deliver Israel. However, the context seems to suggest that the future Davidic king is plainly a נשיא ('ruler') who will rule among the people, but is unlikely to be a king. Possibly, the title of a shepherd is most appropriate (v 23). This ideal shepherd will perform the role of the shepherd, as

indicated by the repetition of the basic shepherding verb רעה ('feed', 'tend') to emphasise the task.

Allen suggests that the appointment of the future 'David' may imply the building of a 'Davidic monarch[y]' and the return of the theocracy, which is supported by the Hebrew 'my servant David' (עבדי דויד) (Allen 1990:163). But the term 'servant David' could refer to any of David's sons as the future king, though some prophetic messages point toward the traditional Davidic kingly line; Eichrodt, therefore, avers that the future king may come from the house of David, but has no relation to David himself (Eichrodt 1970:476).

Zimmerli points out that the נשיא בתוכם ('prince in their midst') was not used in its literal meaning, and therefore the term נשיא ('prince'), though does not necessarily mean king, it certainly refers to a person who is the servant of Yahweh (Zimmerli 1983:219). However this is understood, one can be sure that justice will come from a leader who resembles David, a man after the heart of Yahweh to sit on the throne.

The covenant relationship will be restored to the condition in the pre-exilic era (cf. Allen 1990:163). As Duguid notes, the 'prince' (נשיא) which was understood as the Davidic kingly figure is inferior to a political king who rules over the people, and he is to rule among the people (Duguid 1999:395-396). In fact, this is a composite position of superiority and servitude (Duguid 1999:396; cf. Eichrodt 1970:477).

Tuell may be right to read נשיא as 'prince' rather than 'king', and suggest that the Davidic king 'will rule expressly as one under the divine authority' (Tuell 2009:240). This distinction between the role of the Davidic shepherd and God clarifies the metaphorical language in verses 1-23 (cf. Greenberg 1997:702). Allen emphasises that the role of this future king is to safeguard 'a one-sidedly [*sic*]' politics (Allen 1990:193-194). The solution, therefore, is not to reengineer the political system into an improved version, but to replace it with better leadership that inclines to the desires of God and will rule with 'justice and fairness' (Duguid 1999:396). It is therefore the restored flock of Yahweh that has a shepherd under Yahweh the great shepherd, in the covenant relationship, to fulfil the task of shepherding according to the desires of Yahweh (cf. Is 44:28).

Allen states that the new monarchical context will bring about the 'deuteronomistic conception' exemplified in Davidic rule, 'as model and monitor of the covenant law' (see 1 Ki 3:6, 14; 9:4; 18:6; 23:3, 24-25) (Allen 1990:194). This relates to Ezekiel 37:24, where the Davidic monarch will safeguard the 'morals and religion of his people' (Cooke 1936:402). In Ezekiel 37:24, the description is clearly designed to relate the shepherd to kingship, and lead the people to observe the covenant as in the pre-exilic monarchy (cf. Cooke 1936:403).<sup>36</sup>

---

<sup>36</sup> Greenberg states that the *Textus Graecus originalis* contains ἕτερον which implies the meaning 'an other' [*sic*], and therefore suggests that the Davidic shepherd may not be what the text apparently depicts (Greenberg 1997:702).



The concept of kingship in Deuteronomy must therefore be considered. There are many criteria concerning it. Pertaining to this study, the king ‘from one among your own brothers’ fits the description of the Davidic monarch (Dt 17:15). In addition, the king is required to be conversant with the Torah (Dt 17:18) and to lead the people according to the divine instructions, so that they may not deviate from the precepts of Yahweh (Dt 17:19-20a). Eichrodt puts this in another way: this future David represents the fellowship with God in a new fashion, in that the totality of the shepherd image shall be exhibited through this new David (Eichrodt 1970:478).

Zimmerli may be correct to argue that the ‘covenant of peace’ signifies the full meaning of שלום ushered in by the future Davidic leadership (Zimmerli 1983:220). The result is an everlasting kingship accorded to the king and ‘his descendants’ (בניו, lit ‘his sons’) in the land of Israel (Dt 17:20b). The deuteronomic conception of kingship supports the notion of the futuristic Davidic monarch in the prophecy of Ezekiel 34:24. Therefore, the activity of the shepherd in leading, protecting, and feeding will be consummated in the future shepherd/king of Israel, who is chosen by Yahweh.

This metaphorical message of the shepherd concludes with the hope that Israel under the shepherding of Yahweh will enjoy protection from dangers (v 25, 27, 28, 29), the blessing of refreshment (v 26), the provision of food (v 27), and the leading to a safe living environment (v 28). This deliverance also brings forth produce in the land, so that the people may once again enjoy the fruits of their labour, and not be exploited by the political shepherds. God will provide his people with protection from their enemies and a safe habitation. The metaphorical language of ישנו ביערים (‘sleeping in the forest’) in

verse 25 connotes a safe living environment, which is a reverse metaphor because a forest usually denotes a dangerous place to stay at night (cf. Block 1998:305).

These benefits of the shepherd begin with the ‘covenant of peace’ which God established with the people of Israel (v 25). Tuell understands the ‘covenant of peace’ as the ‘covenant of eternal priesthood’ as in Number 25:12, and thus perceives this as a ‘priestly’ text (Tuell 2009:240). Eichrodt emphasises that the outcome of the observance of the covenant comprises the blessings Israel will receive through the new shepherd (Eichrodt 1970:484). For Greenberg, such a covenant has the basic idea of ‘security and prosperity, or of friendship and harmony’ (Greenberg 1997:703). Duguid elaborates: ‘the state of experiencing the blessings that flow from a harmonious relationship with God is what makes this distinctively a “covenant of peace”’ (Duguid 1999:396). This covenant conveys the idea of ‘safety’ (Bowen 2010:215).

The image of an abundant food supply may be understood as the blessings of God the shepherd, and is in contrast to famine, which is perceived as the punishment of God (Bowen 2010:215). In the ancient Near East, the phenomenon of a peaceful and blissful life is the consequence of a harmonious relationship between the deities and the people, and is embraced by the inhabitants. Conceivably, this socially acceptable significance helps to elucidate the goodness of the chosen shepherd of God.

Hals may be right to say that Ezekiel 34 presents the idea of feeding, not leading, in the shepherd image (Hals 1989:254). Therefore, ‘peace and prosperity’ will be installed in Israel and no one could shame (בְּלִמָּוֶת) them (Duguid 1999:396). But one may note that

the Hebrew מטע לשם ('planting to renown') in verse 29 is ambiguous. However, the Septuagint contains φυτὸν εἰρηγῆς ('planting rest or peace') which carries the meaning of שלום; this clarifies that the text is describing the reputation which has grown out of a God-given peaceful and fruitful habitation shall shelter the people of Israel from famine and ridicule by the surrounding nations (cf. BHS 1969-77: Ezk 34, n 29a-a). The phrase אני יהוה אלהיהם ('I, Yahweh, their God') affirms the relationship between God and Israel (v 30). Thus, Israel will experience a new relationship with God and also a new form of security (Bowen 2010:215). And verse 31 avers that God will be the shepherd and God of Israel, which recapitulates the image of the shepherd-god.

In summary, the above observations have elucidated the meaning of the shepherd metaphor in Ezekiel 34. In general, the said image is exhibited in the actions of leading, protecting, providing, feeding, rescuing, alleviating, and judging.

#### 5.4 SUMMARY

In summary, the central shepherd figure in Ezekiel 34 is Yahweh, while the other shepherd figures are the rulers of Israel. The shepherd responsibilities are multi-faceted: (1) Leaders, whether political or non-political, are shepherds and should rule with the benefits of the people in mind. (2) They are to protect the flock from harm. (3) They are to lead the flock to the right path. (4) They are to rescue the flock out of danger and lead them to rest in the pasture. (5) They are to feed the flock with good pastures so that they will grow healthily and be strong. (6) They are to lead the flock back to their homeland so that they will have security and safety. (7) They are to

alleviate the flock's suffering inflicted by their enemies. This aspect may relate to rescuing them out of danger and protecting them from harm. The difference is the objective of the shepherd's action, and not the action per se. (8) They are to provide a safe ground for the flock to reside in and rest. This may relate to leading them back to their homeland, though in slightly different form. (9) They are to lead with justice. In fact, they are to exercise justice in their shepherding leadership. (10) They are to judge the rulers or shepherds and the flock.

The first nine facets of the shepherd image are exhibited in the Old Testament. This last facet of the said image, as some have thought, is unbecoming of a shepherd. The compassionate impression of a shepherd often stands out as the central characteristic that eclipsed the other characteristics of the said image. This may be influenced by the New Testament image of the shepherd. However, it is inaccurate in the study of the shepherd metaphor in Ezekiel 34 and other Old Testament texts. In the context of Ezekiel 34, Yahweh as the shepherd will judge the irresponsible shepherds, the rulers of Israel, for neglecting their responsibility (Ezk 34:1-10). In this regard, Yahweh is perceived as the chief shepherd and the rulers are under-shepherds.

This hierarchy is conspicuous in the biblical texts. The shepherd is also to judge the sheep who have abused the weaker ones and thus have dealt unjustly (Ezk 34:20-24). These responsibilities are related to leading with justice. The lack of justice may corrupt the sheepfold or community, and the shepherd must re-establish the שלום in the sheepfold. The exercise of justice incorporates punishment or judgment of the sheep. The action of re-establishing שלום ('wellness') among the flock is a paradigm of creation

when God establishes order out of chaos. It is therefore the responsibility of the shepherd to establish wellness or order among the sheepfold so that all sheep will live in the fullness of שלום.

The amalgamation of all the facets of the shepherd metaphor in this summary indicates that the significance of the said image is exhibited through the literature of the exilic period, which is a devastating era to the people of Israel, as the collapse of Israel's kingdom is contradictory to Yahweh's promises. The negative image reflected in the study pertaining to the shepherd metaphor refers to irresponsible shepherds who neglected their duty to the sheep, as depicted in Ezekiel 34 and Zechariah 11:4-17. In this analysis, the ruler or shepherd is the key to the success or failure of a nation. Thus, the shepherd image in exilic literature depicts in this light. In the next chapter, the study will focus on the post-exilic literature of the Old Testament, which will shed further light on the significance of the said metaphor.

## CHAPTER 6: ANALYSIS OF THE SHEPHERD METAPHOR IN POST-EXILIC TEXTS

This chapter is concerned with the study of the shepherd metaphor in the post-exilic texts of the Old Testament to gain an understanding of this image in its historical contexts. It examines all texts that contain the said metaphor in the said era. The given Torahic texts include Numbers, which will be examined in this chapter. Other prophetic items of literature consist of Trito-Isaiah, Amos and Micah; these, and the most prominent text that depicts the metaphor of the shepherd, Zechariah 11:4-17, will also be examined in this chapter.

### 6.1 ANALYSIS OF THE SHEPHERD METAPHOR IN NUMBERS

The historical origins of Numbers have been briefly dealt with in the section of Chapter 4 called the Analysis of the Shepherd Metaphor in Genesis. Based on the traditional Documentary Hypothesis, Numbers has been determined to be post-exilic literature as P is the primary component of the material (Davies 1995:xlvi; cf. Budd 1984:xix). The P source is determined to be 'Priestly writings', and these writings are 'much more to a history of ongoing priestly traditions rather than to a uni-level source, as in the case of J or E' (Knierim & Coats 2005:7). The content of P revolves around the priesthood and religious traditions of Israel; 'Numbers reflects a part of this history' (Knierim & Coats 2005:7).

**6.1.1 The literary context of Numbers.** The book of Numbers mainly contains the journey of the Israelites in the wilderness after their escape from Egypt. These events also provide a historical setting to the life of the Israelites in the wilderness, and the understanding of their relationship with God. Possibly, the Hebrew title, במדבר ('from

the wilderness') describes more vividly the setting of the book (Budd 1984:xvii). As with Genesis and Exodus, Moses could not be the author since he was referred to in the third person. It is still believed by source critics that various sources have contributed to the composition of Numbers.

It is obvious that Numbers continues from the story of Exodus, though with the interruption of Leviticus. The storyline focuses largely on the struggles of the Israelites against God and his appointed leaders, Moses and Aaron. Just as in the Exodus narrative, Moses is the leader in the entire journey; however, his leadership is under attacked and being challenged. Some scholars attributed this to the cause that not all Israelites who were enslaved in Egypt joined in the exodus project. Only those who left with Moses acknowledged Yahweh as God and submitted to his leadership (Boadt 2012:162). However, Numbers provides the historical setting to the existence of Torah, against the background of its being written in the sixth century BCE (cf. Boadt 2012:162).

**6.1.2 The shepherd metaphor in Numbers.** Like Exodus, the narrative of Numbers does not contain many references to the shepherd image. The most prominent reference is Numbers 27:17 where Moses replied to God's judgment against him, and in response, requested a new leader when he underwent the punishment. As a result, Joshua was chosen by God to succeed Moses in leading the Israelites into the next phase of their history (Sakenfeld 1995:152-154). The response of Moses interestingly points out to readers the multiple responsibility of the shepherd image in the life of the Israelites. As noted, the shepherd is to lead his sheep for their entire well-being, while in return, the people shall follow their leader (Plaut 1981:1204). Its depiction is one of

military traits where the head of the army leads the troops forward and advances to the assigned destination (Budd 1984:306).

Milgrom supports the aforesaid military traits, observing that the verbs are in a causative Hiphil pattern. This verb pattern not only indicates the responsibility of a military leader to lead the troops, but also a strategy to win the battle by establishing some policy (Milgrom 1989:235). Another example is that of David in 2 Samuel 5:2 where he was commended, 'You will shepherd my people Israel, and you will become the ruler of Israel'. The response of Moses to God is one of selflessness in that he desires his successor to have his calibre, and does not fear that he will be eclipsed by the new leader. This characteristic of shepherd leadership reminds one that an unwavering objective of the shepherd is to ensure the well-being of the sheep, and pass his shepherd's crook into the hands of the replacement shepherd who has a similar purpose.

Further textual evidence indicates a strong military note. The Hebrew 'from coming forth' (מוציא) and 'and brought them in' (והמבי) support a military movement (cf. Noth 1968:214). Ashley adds that the literary context supports not only military imagery but also imagery which indicates that the Israelites are not without a leader (Ashley 1993:551). Davies affirms that the verse describes the expected responsibility of the military leader, but if he failed to perform accordingly this would trap the troops in a leaderless situation, which is depicted here in a metaphorical sense (Davies 1995:303-304). He reads the phrase 'like sheep without a shepherd' (כצאן אשר אין־להם רעה) metaphorically to mean 'a scattered, helpless, and defeated people' within a military



environment (Ashley 1993:551).

Gray states that in Numbers 27:17 Moses urged Yahweh to appoint Joshua as his successor (Gray 1903:551), but Harrison suggests that the issue of the lack of humility in executing the role assigned by God has overshadowed the appointment of a new leader (Harrison 1990:358). The context of Numbers 27:12-23 implies that the indictment against Moses led to the appointing of Joshua; accordingly, the present reading is inclined toward the position held by Gray. This is critical to the survival of the Israelites. This characteristic includes the military role of the divine and human. Levine asserts,

In the heroic tradition, the God of Israel is said “to go forth” at the heads of Israel’s forces to assure them of victory (Judg 4:14, 2 Sam 5:24), whereas the armies, themselves, “go forth” to do battle (Deut 20:1, 21:10, 28:25, 2 Kings 19:9). As a reflex, the Hif’il *hōsî* describes the action of a commander, whether divine or human (Isa 40:26, 2 Sam 5:2, 1 Chron 11:2, and see below Num 27:21) (Levine 2000:349-350).

The comment by Levine befits the model of the shepherd through Moses. It is, however, necessary to consider the context of the pre-monarchical era, in order to understand the significance of the shepherd metaphor in relation to its transition into the monarchical kingship. Therefore, the model of Moses resembles the model of a king, which is later embodied in David who is the chosen king of Yahweh.

The shepherd image of Moses is the predecessor of the shepherd image of David. The latter is re-fashioned to suit the political position of a king. Mosaic and Davidic shepherd models are parallel and complementary (Milgrom 1989:235). One may also notice that the shepherd metaphor of leadership displayed in Moses is also expressed in Psalm 77:20 and Isaiah 63:11.

In summary, the narrative of Numbers articulates the pre-monarchical leadership in the shepherd model of Moses. In fact, the shepherd leader image existed in the early form of human culture, just as the people in the ancient world were perceived as flocks in the fold (Levine 2000:350). It is appropriate to restate this study's previous conclusion, that the shepherd leader is a model used in the religion of ancient Israel, which later developed into a political figure.

## 6.2 ANALYSIS OF THE SHEPHERD METAPHOR IN TRITO-ISAIAH

Isaiah 56-66 are also known as Trito-Isaiah. It is important to review the historical and literary contexts to appreciate the differing perspectives of the respective writings, especially from the post-exilic period.

**6.2.1 The historical and literary contexts of Trito-Isaiah.** The text is in the setting of the Babylonian and Persian exiles and the proclamation of God's deliverance of the people, with the realisation that the content of Deutero-Isaiah has been fulfilled. It has been determined that the historical context is in the post-exilic period where the people returned to rebuild the Temple around 520 BCE (Sweeney 2016:30). It was therefore probably written in the post-exilic period. Isaiah 56-66 have been determined to be written by another author different from that of Isaiah and Deutero-Isaiah (cf. Sweeney 2016:14). Many commentaries dealt with Deutero-Isaiah and Trito-Isaiah together, while recognising them as distinct entities. Deutero-Isaiah serves as the foundational block to the message of the Diaspora's return to Jerusalem in Trito-Isaiah.

**6.2.2 The shepherd metaphor in Trito-Isaiah.** A responsible shepherd is concerned

about the future of the sheep, just as a good king cares about the future of his nation. When the shepherd leadership is absent, the nation of Israel is in devastation. For example, Isaiah 56:11 indicates that not only have the enemies of Israel preyed on her, but the shepherds also have ‘no understanding’ (לא ידעו הבין) to lead and guard Jerusalem.

The setting is in the pronouncement of God’s gracious forgiveness to the repentant Israelites who conformed to the divine instructions (Sweeney 2016:267). These foolish shepherds followed their own desires, and disobeyed the instructions of Yahweh, turning from right to wrong (Watts 1987:257). It is further indicated, in ‘all turned to their own way’ (כלם לדרכם פנו), that these wicked shepherds satisfied themselves to their ‘own gain’ (איש לבצעו, lit, ‘each to his gain’) from the sheep (Delitzsch 1969:367; Koole 2001:39). The foolish and irresponsible shepherds are selfish in looking after their own well-being, instead of protecting the sheep (Westermann 1969:318; Childs 2001:464-465). Probably, these shepherds are the national leaders of Israel, yet in times of war, they exploited the sheep (cf. Blenkinsopp 2003:146; Paul 2012:459-460). Whybray states that these shepherds are ‘leaders of the community’ (Whybray 1975:200). In any case, there is a lack of knowledge of the instructions of Yahweh for them to know what is right; consequently, they commit wrongdoings. Oswalt acutely points out that ‘laziness and greed and self-concern’ have crippled the capability of the shepherd, so that he has become insensitive to ‘danger and his own failure’ (Oswalt 1998:469). These leaders lack sensitivity to the apparent needs of the sheep (Motyer 1993:469).

The word 'gain' (בצע) indicates the deeper meaning of the shepherds' selfishness. It is used in a negative sense, perhaps 'gaining by forced possession, and unable to differentiate right from wrong decisions'. As Goldingay accurately remarks, the shepherds or leadership follow their own desires and fail to see the 'error of their ways' (Goldingay 2014:109). Motyer adds that the Hebrew 'each man' (איש) indicates that these shepherds are indulged totally in seeking their own profit (Motyer 1993:469). This is the cause of the national devastation of Israel. Therefore, the good shepherd will prosper the nation whereas the bad shepherd will bring ruin to it.

In Isaiah 63:11, Moses the servant of Yahweh was mentioned as being in partnership with Yahweh, assisting the Israelites crossing the Red Sea (cf. Whybray 1975:258-259). The ו consecutive along with the third person singular would probably suggest that God 'became mindful' of or remembers (זכר) his acts of deliverance in the Exodus (Goldingay 2014:397). However, this journey was carried out in the power of the great shepherd, Yahweh.

The phrase 'he who brought them up out of the sea' (אִיֵּה הַמַּעַלִּים מִיָּם) indicates that Moses was the one alluded to in the passage. The term 'shepherds' (רעה) in the qal particle masculine plural absolute, may refer either to Moses, Aaron, or Yahweh (Watts 1987:332; cf. Motyer 1993:515; Childs 2001:524). According to Delitzsch, however, the word 'shepherds' suggests that the notion of Moses as the shepherd is invalid (Delitzsch 1969:458). Watts proposes that the 'shepherds' may refer to the Israelite

leaders during the exodus. But this does not quench scholars' curiosity about the identity of the 'shepherds'. Whybray may be correct that the plural form 'shepherds' is a textual corruption, so that the passage actually refers to Moses as the shepherd (Whybray 1975:258-259).

A careful examination of the text indicates that Yahweh is the one 'who brought up out of the sea' (הַמַּעֲלֵם מִיַּם). The context shows that Isaiah was recounting the magnificent works of Yahweh from the old days within the larger context of restoring the people and judging the enemies (cf. Sweeney 2016:333).

Isaiah 63:11 describes the event of Israel crossing the Red Sea. Here, the exegesis comes into fruition (cf. Paul 2012:572-573). First, Yahweh is the one who rescued the Israelites out of the sea. The context of the Exodus event affirms this. Second, the 'shepherds' may refer to the leaders of the Israelites, since the next phrase 'of his flock' (צֹאֲנוֹ) suggests that the flock belongs to a third party, Yahweh, as suggested by the masculine singular pronoun and the reference to 'his holy spirit' (אֶת־רוּחַ קֹדֶשׁוֹ) (so Watts 1987:332). However, 'his flock' (צֹאֲנוֹ) may lead one to conclude that the 'shepherds' could have referred to Moses and Aaron (Motyer 1993:514-515). Therefore, as in other texts, Yahweh is regarded as the shepherd of Israel; though he assigned earthly shepherds to lead, protect, and feed his people, he is the one great shepherd who leads his people out of slavery from Egypt.

The recollection of the crossing of the Red Sea continues in Isaiah 63:13-14. The

phrase, 'who led them through the depths' (מוליכם בתהמות), speaks of Yahweh, as interpreted within the context of Isaiah 63. Once again, Yahweh performs his shepherding role of leading his sheep, Israel, in the wilderness (במדבר). The next phrase, 'they did not stumble' (לא יכשלו), suggests the image of 'providential leading' in the exodus event (Watts 1987:333). Motyer supports the notion that the care of the shepherd, Yahweh, is comprehensive, so that the sheep could journey through the bare land (Motyer 1993:515).

It is clear that Yahweh is the one implied in Isaiah 63:13 who had performed his shepherding duty. The Hebrew 'walk' (הלך) indicates that Yahweh walked with his people through the wilderness, which is why they did not stumble (cf. Paul 2012:575). This is the shepherd action of leading and providing for the sheep in the journey, also protecting them by delivering them from their enemies, as affirmed in the context of the exodus experience recollected in Isaiah 63:11-14.

Isaiah 63:14 further explicates the shepherd image evident in Yahweh. The entry into the land of Canaan signifies the provision of rest (נוח) in the pasture (Watts 1987:333; cf. Paul 2012:575-576). Feeding the sheep with pasture is the normal routine of the shepherd; here, Yahweh leads his sheep, Israel, to rest in Canaan (Whybray 1975:259; Motyer 1993:515). Delitzsch (1969) pictures the sheep after a hard day travelling through the barren land coming to rest in the richness of a new pasture.

The imagery pertains to the major shepherding activities. According to Isaiah's

interpretation of the event, Yahweh shepherded Israel in spirit (Is 63:14). Westermann understands the 'holy spirit' as the miraculous power of God, which is similar to the 'Spirit of Yahweh' in Isaiah 63:14 (Westermann 1969:389). Although there are earthly shepherds among the Israelites, Yahweh is the one who ensures that his flock have rested. This constitutes another metaphor of the shepherd in leading, feeding, and providing rest, as an act of protecting the sheep that come under his pastoral care.

In the understanding of the shepherd image in the above observation, as a prophet, Isaiah<sup>37</sup> assumed the shepherd image and responsibility. He invoked God, with the plea that Israel needs to return to the Yahwistic worship and belief system; at the same time, he prophesied another shepherding figure in the future. As a shepherd, Isaiah has compassion over Israel, and he desires them to return to Yahweh. He acts as a mediator to bring the Israelites back to the covenantal relationship, so that they might not incur the judgment of God; this is a further metaphor of the shepherd, leading and protecting.

To summarise, the Isaianic literature contains metaphorical images of Yahweh which are similar to the shepherd image of Moses and Cyrus, exhibited in the history of Israel. The national leaders of the present and the tribal leaders of the past did function as shepherds to the people of Israel. The significance here is the critical role a shepherd plays in the building of the nation in terms of the instructions of Yahweh, or destroying the nation by his/her own selfish desires. In other words, the well-being of the nation of Israel and the community, or flock, lies in the quality of its shepherd leadership.

---

<sup>37</sup> The use of the name 'Isaiah' here is for the purpose of referring to the author, rather than to mean the same author who wrote Isaiah 1-39.

## 6.3 ANALYSIS OF THE SHEPHERD METAPHOR IN AMOS

**6.3.1 The historical and literary contexts of Amos.** Amos was a native of the Southern Kingdom, from a place called Tekoa, but served as a prophet in the Northern Kingdom in the eighth century BCE. However, the final form of Amos might have been completed in the late exilic or early post-exilic period, as is indicated by the post-exilic theology of restoration in 9:11-15 (Jeremias 1998:5). But Amos 1:1 indicates that Amos was a sheep breeder (נקד), rather than a prophet (נבא). It might be that he was a shepherd by profession but vested with prophetic responsibility (Eissfeldt 1965:396-397).

The political threat faced by the Northern Kingdom arrives from Assyria; however, they did not realise that Yahweh manipulated this enemy to punish them for their sins. Yet, the concluding promise to Israel was the restoration of the kingdom (Am 9:11). Internal textual evidences do not lead one to assume Amos was the author; Eissfeldt states that 'a third-person narrative' interspersed into the entire literature attributed to Amos affirmed such a conclusion (Eissfeldt 1965:399-400). It is in this context that the shepherd metaphor is now discussed.

**6.3.2 The shepherd metaphor in Amos.** Like the text of Hosea, that of Amos contains minimal textual evidence pertaining to the image of the shepherd. The scarcity of references does not, however, justify ignoring this book in investigating the shepherd metaphor.



The picture of the shepherd image portrays in Amos 3:12 is one of a protector. Similar to Hosea 4:16, the context of Amos 3:12 is the judgment against Israel (cf. Simundson 2005:184); however, it uses the simile of the severely injured people to refer to Yahweh as 'the shepherd' (הרעה) (Andersen & Freedman 1980:408). One may read as though Yahweh is the lion, just as in Hosea 5:14, 'For I will be as a lion to Ephraim' (כי אני כפיהל), but the phrase 'Just as the shepherd rescues' (כאשר יציל הרעה) (Am 3:12) seems to imply rescuing Israel, rather than devouring them (Andersen & Freedman 1989:408). Martin-Achard and Re'emi are correct to emphasise that the judgment pronounced 'should be taken seriously' (Martin-Achard & Re'emi 1984:31).

Jeremias points out that the description of rescuing 'a small body part' represents the inevitability of the devastation of Israel (Jeremias 1998:59). Although the description concerns this devastated state, it does draw attention to the protecting activity of the shepherd metaphor (Andersen & Freedman 1989). But Niehaus paints a different picture: that the nation will perish under the attack of the Assyrian army, and only a small portion of Israel will be spared (Niehaus 1992:386). This is probably a more appropriate reading of the text.

The text should not be used to determine the failure or success of a shepherd. The context is that Yahweh will judge Israel through their enemies. The persistent defiance of Israel as regards the instructions of Yahweh would result in decimating parts of her body and material possessions. Yahweh, as usual, would send a shepherd to rescue, but the severity of the damage resembled one that was bitten by a lion, severely injured

and left with incomplete physical appearance (Paul 1991:119).

The later part of the verse indicates the material loss caused by the attack, 'so he will rescue the sons of Israel who dwell in Samaria in the edge of a bed' ( כִּן יִנְצֵלוּ בְנֵי יִשְׂרָאֵל ) (Paul 1991:120). Finley suggests that this description depicts the death of the animal and the futility of deliverance (Finley 1990:191; Stuart 2002:331). It also depicts the dilemma of cohabiting 'as a community of righteousness' or 'perish[ing] together, whether from an invading enemy, nuclear holocaust, or the anarchic collapse of an immoral society' (Achteemeier 1996:194). However, the shepherd is required to rescue the flock although it is too late.

Another discussion of the word 'rescue' (נצל) can be observed in conjunction with the preposition כִּן ('so'). Niehaus states that the juxtaposition of 'so', prior to 'rescue', may imply the sense of snatching away, rather than the usual sense of delivering or saving (Niehaus 1992:386). This is due to the severity of judgment, in that though the shepherd did rescue the sheep, he was too late to recover its full physical body. The action of snatching away denotes the shepherd was fighting a losing battle, and only managed to remove parts of the sheep from the devourer. Wolff states that the description made certain the fall of the Northern Kingdom, yet the people of God would be saved (Wolff 1977:198).

To summarise, the image of the shepherd is expressed in protecting the flock from harm or danger. However, the shepherd is not responsible for the consequences visited upon the rebellious flock that refuses to follow the instructions of Yahweh.

#### 6.4 THE ANALYSIS OF THE SHEPHERD METAPHOR IN MICAH

**6.4.1 The historical and literary contexts.** The prophecy of Micah occurred around the eighth century BCE; he was considered a prophet of the Southern Kingdom as indicated in verse 1 (Allen 1976:239; Waltke 2007:1). It is determined that Micah was composed in the post-exilic period, based on Micah 4:9-10 (Allen 1976:245).

Micah 7:14 speaks of the shepherd feeding the sheep in Bashan and Gilead; similar descriptions in Zechariah 11:1-2, and 7:18 which mention the 'remnant' offer evidence to date Micah in the post-exilic era (cf. Wolff 1990:12-14). However, his message concerned both kingdoms (Mi 1:1); this is affirmed by the mentioning of Samaria, which represented the kingdom of Israel, and Jerusalem, which represented the kingdom of Judah. The central message focuses on the corruption that spread across the entire society of Israel, and the need for purification from Yahweh which is required of its posterity. Boadt states that Israel would not be forgotten by Yahweh; in fact, he would rescue his people and restore their kingdom (Boadt 2012:295). Like many books in the Old Testament, with the exception of a few, most scholars did not attribute the work to Micah (Smith 1984:6). Against this background, the shepherd metaphor is now considered.

**6.4.2 The shepherd metaphor in Micah.** Textually, the metaphor of the shepherd in Micah is in the latter part of the book. Particularly in chapter 5, the context of prophecy

concerning Bethlehem brings in the notion of a shepherd who will rise among the Israelites.

The image of the shepherd is expressed through Micah 5:3 [4 Eng] in full array. The shepherd shall 'stand' (עָמַד) denotes the posture of shepherding (רעה, 'shepherd'), or the posture of a king (Andersen & Freedman 2000:469; Smith-Christopher 2015:168; cf. Simundson 2005:326). What is significant here is that the 'strength' (עֵז) of the shepherd originates, not from himself, but Yahweh (Smith 1911:105).

This reminds us that the appointed under-shepherd, as in Ezekiel, must rely on the strength of the great shepherd, Yahweh. It also negatively indicates the previous leadership and shows that now God will shepherd his people (Smith-Christopher 2015:168-169). The following phrase, 'in the majestic name of Yahweh his God' (בְּגִאוֹן שֵׁם יְהוָה אֱלֹהֵינוּ), imputes the source of strength to where it belongs (Mi 5:3 [4 Eng]) (Hillers 1984:67). Thus, the shepherd performs his duty with the strength and in the name of Yahweh. Micah 5:3 [4 Eng] is in the context of the promise of a deliverer from Bethlehem, which is often related to the messianic linkage of the restoration of Israel.

By the power of the commission, the shepherd shall keep the flock in the land. Here the Hebrew for 'dwell' (יָשַׁב) has been translated in NIV and NRSV as 'live secure' to suggest security under the shepherd (cf. Wolff 1990:146-147). But the verb 'dwell' (יָשַׁב) does not carry the meaning of safety (cf. Smith 1911:105).

Andersen and Freedman suggest that the shepherd functions as a protector, just as a king protects his people (Andersen & Freedman 2000:469). Waltke, however, argues that the particle כִּי ('because') justifies the case of dwelling in security (Waltke 2007:285). This is because the verb 'stand' (עָמַד) is used metaphorically in a court setting in the culture of the ancient Near East to denote an ideal king who takes care of his people. However, in the case of the messiah, it denotes the reality of security that will arise in the near future. Waltke explains that this may be an exploitation of Davidic tradition in the form 'lead, defends, and cares', as a shepherd for his flock, used in Micah 5:1-5 and Ezekiel 34:23-24 (Waltke 2007:283). In addition, the phrase, 'to the ends of the earth' (עַד־אַפְסֵי־אָרֶץ) (Mi 5:3 [4 Eng]), affirms that the security is in the hands of this coming shepherd. Allen adds that 'the figure is one that embodies an ideal of Israelite kingship' (Allen 1976:346; cf. Smith-Christopher 2015:169). It is probably a further description of the criteria to lead the people of God; the shepherd should possess qualities befitting a faithful shepherd as a representative of God to the people under his leadership (Allen 1976:346).

The strength of Yahweh given to the shepherd that the sheep relied on denotes the relationship between the shepherd and his God. The Hebrew 'in the strength of Yahweh' (בְּעֹז יְהוָה) and 'in the majestic name of Yahweh his God' (בְּגֹאֲוֹן שֵׁם יְהוָה אֱלֹהָיו) supports a personal relationship (Mi 5:3 [4 Eng]). Perhaps, it denotes God is with him (Allen 1976:346). Allen suggests that the image depicts that the coming Davidic king is a ruler not only a leader of Israel but also of a 'universal empire' (Allen 1976:347).

Smith-Christopher reads it as a celebration because God is now the ruler of the people (Smith-Christopher 2015:169). Some support the reading of dwelling in safety because the language of the Masoretic Text implies that the pastoral care of a capable leader will eradicate fear (Waltke 2007:285).

The image of the shepherd portrayed in the shepherd who is to come among Israel broadens the dimension of shepherding to the strength and the name of the great shepherd, Yahweh. Therefore, the imagery of ‘stand’, ‘feed’, and the implied ‘dwell in safety’ may be understood in the light of the metaphor of the shepherd; as has been noted, this is evident in protecting, feeding, and leading the flock (cf. Wolff 1990:146). Smith-Christopher suggests that the image of God is that of a ‘judge’ and a ‘godly king’; if this is accurate, the shepherd metaphor portrayed here is one of judging and leading in godliness (Smith-Christopher 2015:169).

Micah 5:3 [4 Eng] describes the image of the shepherd, equivalent to the rulers of Israel. The numbers of shepherds raised in the future are the numbers of these rulers, who would retaliate against their enemies, in this case, against the Assyrians. Smith explains that the two numbers are related to the expression of indefiniteness (Smith 1911:108). Therefore, Yahweh will raise indefinite numbers of shepherds or rulers to lead Israel against their enemies.

The phrase, ‘he shall be tread in our palace’ (יִדְרֹךְ בְּאַרְמֹנֵינוּ) (Mi 5:4 [5 Eng]) supports a royal connotation, so that the shepherds raised to fight against the Assyrians are defenders of the throne. Strengthened by the term ‘leaders of men’ (גְּסִיכֵי אָדָם) in the

collection of numbers, it may be argued that these shepherds are the rulers of Israel. Smith is correct to point out that the justice demanded on the rulers will be dispensed accordingly, 'And he will shepherd the land of Assyria with the sword and the land of Nimrod in her entrances (Smith 1911:108-109). And he shall deliver from Assyria because he will come into our land and because he shall tread in our border' (ורעו את-) (Mic 5:6), ארץ אשור בחרב ואת־ארץ נמרד בפתחיה והציל מאשור כי־יבוא בארצנו וכי ידרך בגבולנו (Smith 1911:108-109).

A messianic reading of Micah 5:4 comes from Waltke who contends that the designation of 'shepherds' (רעה) is identified with the future ruler, the messiah (Waltke 2007:290). Although this is theologically verifiable in the New Testament, especially in Matthew 2:6, the context of Micah 5:4 does not justify the messianic figure. At best, it can be explained as the evolution of messianism at an early stage. What the context suggests is a military response force that comes from the military leadership of the future. It is agreed with Smith that the terms 'shepherds' and 'rulers' are designations of military rulers (Smith 1911:109). Therefore, though messianism understood in the perspective of New Testament theology is prominent in the New Testament, it is foreign to the Old Testament at this point.

The ending of the prophetic message of Micah casts the shepherd image once again onto Yahweh: that he will 'shepherd' (רעה) his 'people' (עמך, 'your people') (Mi 7:14) (Smith 1911:153). Wolff states the expression that God will shepherd the people suggests a 'royal shepherd' image (Wolff 1990:225). According to Waltke, the term

‘your people’ (עַמְּךָ) should be read as an apposition with the ‘flock’ (צֹאֵן) functioning as an accusative (Waltke 2007:440). The term ‘flock’ (צֹאֵן) suggests that the people of Israel are sheep to Yahweh. The Hebrew ‘your possession’ (נַחֲלֶתְךָ) indicates the connection between the ‘shepherd’ (רֹעֶה) and ‘your people’ (עַמְּךָ) (cf. Smith 1911:153; Waltke 2007:440). The ‘inheritance’ (נַחֲלָה) usually means the ‘land’ but it may be used to denote other matters (cf. Smith-Christopher 2015:220). These expressed the relationship between the shepherd and his sheep; that is, Yahweh owns the people of Israel and they belong to him.

The concept of shepherding retains the focus on the leading, protecting, and feeding aspects of the metaphor. The phrase ‘dwell alone in the forest’ (שֹׁכֵן לְבַד־בְּיַעַר) (Mi 7:14) suggests a situation of dwelling free from danger (cf. Dt 33:28) (Allen 1976:398; Waltke 2007:441). This is because the word רֹעֶה in verse 14b is jussive, while in verse 14a, it is imperative. Waltke argues that the verb, ‘shepherd’ (רֹעֶה), is transitive but is used as intransitive, and signifies ‘to graze, feed’ (Waltke 2007:441). Therefore, the shepherd is to lead the sheep to feed on the pasture, in this case, the land of Bashan and Gilead.

Micah 7:14 suggests a picture of restoring the monarchy of Israel in the pre-exilic era. Smith states that the prophet urged a restoration of the pre-fall glory of Israel, and the territories that were long lost, even to the east of Jordan (Smith 1911:153-154). The phrase, ‘let them feed in Bashan’ (יִרְעֶוּ בַּשָּׁן), supports the proposal by Smith (1911).



Moreover, the concept of restoration that concatenates the Hebrew 'as in the days of old' (בימי עולם) expresses the idea of returning to the past (Hillers 1984:90; cf. Allen 1976:398-399). Probably the tradition-history may be useful to remind the people of God's goodness and their shortfall (Smith-Christopher 2015:221). In context, it refers to 'a model for the future and a basis for hope' (Wolff 1990:226). One may therefore read Micah 7:14 as the delivery of Yahweh's promise that he will lead the people of Israel to a place of safety, just as he had done in the past, and restore to them the glorious days of the formation of the nation (Mi 7:15).

To summarise, the literature of Micah portrays the image of the shepherd as a ruler and refers to the future rulers and Yahweh himself. The picture consists of the activities of leading, protecting, and feeding in the shepherd metaphor, and concludes in the model of shepherding exhibited in the appointed shepherd under the divine authority and Yahweh.

## 6.5 ANALYSIS OF THE SHEPHERD METAPHOR IN ZECHARIAH

**6.5.1 The historical context of Zechariah.** The prophecy of Zechariah occurred in the reign of Darius (Zch 1:1), and was considered post-exilic literature. The most significant event in this era was the return of the Diasporic Jews to Palestine, which was also significant to the religious practice of the Jewish community. Darius permitted the Diaspora Jews to rebuild the Temple at Jerusalem in 515 BCE (Ezr 4:5; Hg 1:1; Zch 1:1) (Boda 2004:27). Ezra 4:5 indicated that the rebuilding of the Temple took place from the reign of Cyrus to Darius, which was from 539 to 522 BCE, and coincides with the occurrence of the prophecy of Zechariah (cf. McComiskey 1998:1004). The release

of the royal edict resulted in the return of 50,000 Jews from the city of Babylon, and the availability of the resources for the rebuilding of the temple (2 Chr 36:22-23) (Gan 2010:23). However, the return of the Diaspora Jews was not an occasion that depicts the joy of fulfilled promise.

Political upheaval was flourishing. In fact, the building project of the Temple was halted for sixteen years, which was a severe blow for the Jewish community because the temple was 'the heart of the theocratic system of the worship of Yahweh' (Gan 2010:23). The project was resumed by the decree of Darius who reigned in 523 BCE; however, the enthusiasm of the people of Israel had diminished and they had become 'spiritually indifferent' (Gan 2010:23). It was therefore a challenge to gather the people of Israel and resume the building project. The prophetic message emerged in this opportune time, appropriately promoting hope in Yahweh as Israel looked forward to the future.

This hope is found in Yahweh, that he would send a Davidic king and that through him the world would be blessed (Zch 12:7-9; 14:20-21). Chapters 9-11 which formed part of Second Zechariah was utilised by the author of the passion narratives in the gospels, and especially in Revelation, to present the 'eschatological future' to posterity (Gan 2010:24). Yahweh demonstrated through Israel that his promise to the descendants of David would be effective and he would be glorified as the God of Israel (2 Sm 7:26) (Gan 2010:24).

Scholars have accepted that the Proto-Zechariah, which comprises chapters 1-8, was not under the same authorship as Second Zechariah, chapters 9-14. Eissfeldt

determines that chapters 1-8 were located during the reign of Darius, and chapters 9-14 in around 300 BCE or later; he also determined that chapters 12-14 did not conform to the traditions of prophecy in the pre-exilic period (Eissfeldt 1965:437-440). Similar to the message of Zechariah, the prophetic message of Haggai 1:1-6 was focused on the temple building project, which occurred in the sixth month of the reign of Darius, and was a few months before the proclamation of the message of Zechariah 1-8 (Eissfeldt 1965:429).

Regarding the dating of 9:1-8, Eissfeldt and Elliger (1964) agreed that the setting was during the time that Tyre was under attack by Alexandria in 332 BCE (Eissfeldt 1965:437). This event may be a reflection of the deliverance of Zion promised by Yahweh in Zechariah 9:9-10 (Gan 2010:24). The phrase בניך ציון על-בביתך יון ('over your sons, O Greece') in Zechariah 9:13, portrays Zechariah 9:11-17 as depicting the 'destruction and conquering of Greece', which aligned the dating of 9:1-8 to the fourth or third century BCE (Gan 2010:24).

One difference between Zechariah 1-8 and 9-14 is that the former was written in a setting when the Diaspora Jews were under threat from the Greeks (Gan 2010:24). It is especially in Zechariah 10:2 that the teraphim, representing a pre-exilic folk religion, were mentioned (Gan 2010:25). Eissfeldt (1965) contends that the teraphim belonged to an ancient source, and thus the rationale for mentioning them in Zechariah 10:2 cannot be certain. However, Elliger (1964) argues that it is intended to contrast Yahweh and the other gods, in that Israel should seek salvation from Yahweh and not others, which is a metaphorical reading of the text. The argument by Elliger (1964) does not

assist in determining the date of the composition of Zechariah 9-14. Instead, Eissfeldt (1965) proposes that 300 BCE is the date of the writing of Zechariah 9-14 and does not share the same authorship as Zechariah 1-8. It can be seen in Zechariah 9:1, 10, 13 and 13 that Damascus and Ephraim were mentioned, and the king of Gaza was referred to in Zechariah 9:5; all point to a later date than Zechariah 1-8 (Eissfeldt 1965:437-438).

According to Fohrer, the phrase *משא דבר-יהוה* ('an oracle. The word of Yahweh'; Zch 9:1; 12:1; cf MI 1:1) was the basis on which scholars at the close of the eighteenth century dated Zechariah 9-11 at 722 BCE and 12-14 at 587 BCE (Fohrer 1965:465-468). However, the textual divisions and literary forms have influenced this dating, and to resolve these issues has been tedious and difficult. The lack of specific references to the historical setting led to the dating of Zechariah 12-14 in the fifth century. Fohrer (1965), however, concurs with Eissfeldt (1965) and Elliger (1964) to date Zechariah 9-11 at 332 BCE, which was during the reign of Alexander. Thus, Zechariah 9-11 may be known as Deutero-Zechariah and 12-14 as Trito-Zechariah, which Fohrer (1965) and Eissfeldt (1965) dated at mid-third century.

Based on Isaiah 19:23-25, 27:13 and the Qumran War Scroll, Eissfeldt dated Zechariah 10:3-12 at 722 BCE (Eissfeldt 1965:653). The terms 'house of Joseph' and 'Ephraim' might not imply the historical era to be pre-exilic; rather, these may refer to the Seleucid Syria and Ptolemaic Egypt. Prior to introducing Zechariah 11:4-17, Deutero-Zechariah inserts a poem, Zechariah 11:1-3, declaring that the rulers of the world will be insulted and fallen (Gan 2010:26). However, the genre of Zechariah 11:1-3 does not

help to determine the historical event (Gan 2010:25). The collapse of the Seleucid and Ptolemaic regimes may befit the history behind Zechariah 11:1-3, just as Eissfeldt reads the 'shepherds and goats' indicted by Yahweh to be representing the rulers of Seleucid and the Ptolemaic region (Eissfeldt 1965:653). Elliger (1964) proposes that Zechariah 11:1-3 is the work of the redactor, but Eissfeldt contends that the poem is original (Eissfeldt 1965:433). Either way, one should read that Zechariah 11:1-3 describes the indictment of Yahweh on the foreign kings, but not on the kings of Judah (Eissfeldt 1965:438).

Ewald suggests that Zechariah 13:7-9 must be read within its context and be separated from Zechariah 11:4-17, while Eissfeldt takes the later verses as a unit (cited in Eissfeldt 1965:438; Gan 2010:26). Like Zechariah 11:1-3, it is difficult to determine the historical event of verses 4-17; hence Eissfeldt surmises that a redactor constructed this intricate unit. He also suggests that Moses, Aaron and Miriam, or Galba, Otho and Vitellius, may be the rejected shepherds in Zechariah 11:4-17 (Eissfeldt 1965:438).<sup>38</sup> But Ewald takes a reference from 2 Kings 15:8, 10, 14, 16-17 to infer that the three rejected shepherds were king Zechariah, Shallum, and Menahem. Meanwhile, Eissfeldt consults the work of Josephus to conclude that the shepherds were Marti and Sellin, and the high priests (cited in Eissfeldt 1965:438).

The suggestions of Ewald and Eissfeldt concerning the identity of the three rejected shepherds are juxtaposed with a comparison to both shepherd images in Zechariah 11:4-17 (Gan 2010:26). Based on this information, Eissfeldt suggests the historical

---

<sup>38</sup> Miriam may be inferred as Jerome, and Vitellius as Calmet (Gan 2010:26).

timeline of Zechariah 11:4-17 to be approximately the fourth or third century BCE, which is the same as 9:1-10:2, the main reason being the lack of historical activity between 450 to 300 BCE (Eissfeldt 1965:439). He, nevertheless, rejects the late date based on the concept of the Day of Yahweh derived from Zechariah 14, because there were probably three different persons who wrote Zechariah, and to have a single focus as such would not be feasible (Eissfeldt 1965:440).

The items of historical evidence discussed by Eissfeldt (1965) and others conclude that Zechariah 1-8, 9-11, and 12-14 come from different authors. Therefore, there are multiple authors, and any reading of Zechariah must bear this in mind. Thus, to reiterate, Zechariah is divided into three divisions: 1-8 (Proto-Zechariah), 9-11 (Deutero-Zechariah), and 12-14 (Trito-Zechariah).

Childs, a proponent of the canonical approach to the Bible, consented to the idea of different authorship in Zechariah 1-8 and 9-14 due to literary inconsistency, and perceived the distinction between the two divisions as the work of a redactor (Childs 1979:476-479). However, he contends that the indication of the second year of Darius did not align with the Babylonian threat, as the Diaspora Jews had returned to Jerusalem twenty years previously. He also resists the suggestion of Zerubbabel as the promised deliverer, since the 'Branch' in Zechariah 3:8 indicates the coming deliverer will deliver the enemies of Israel and restore Judah, whereas no historical evidence proves Zerubbabel to have fulfilled the role.

Though it is determinative that Zechariah can be divided into three divisions such as chapters 1-8, 9-11, and 12-14, the book may retain its two larger divisions, chapters 1-

8 and 9-14, in this study (see explanation below). Despite the conclusion that there are multiple authorships, the eschatological hope of Judah is the bridge between chapters 1-8 and 9-14. This glorious future of Israel gives hope to the returned Diaspora, as some might have lost faith in Yahweh.

The message of Zechariah serves as a historical milestone in the history of Israel that God remembers (זכר), which is the meaning of the name Zechariah, and paints the picture that though the people might have lost their faith, God kept his promise. He will send a Davidic king to restore Israel and to shepherd them. The discourse regarding disciplinary actions by Yahweh therefore becomes significant; there is a purpose for them to be in exile. Theologically, if God brings the deported Jews back to Israel, it is his intention to extend the programme of deliverance further for his glory through his chosen people. On this note, it is appropriate to explore the literary context of Zechariah prior to examining the text of 11:4-17.

**6.5.2 The literary context of Zechariah.** Petersen identifies two literary genres in Zechariah: visions and oracles (Petersen 1984:110). The book is structured with ‘an introduction (1:1-6), a block of reports of visions, replete with oracular responses (1:7-6:15), and a concluding block of prophetic speeches organised around Zechariah in the role of oracle giver’ (7:1-8:23) (Petersen 1984:110). It is based on the dates indicated in chapters 1:1, 7, and 7:1, which therefore influenced the reading. The divisions of Zechariah, as discussed in the historical context, are chapters 1-8 and 9-14, though some may advocate a further division into chapters 9-11 and 12-14, as discussed earlier (Eissfeldt 1965).

6.5.2.1 *Zechariah 1-8*. It has been accepted by scholars that chapters 1-8 are written by a different author from that of chapters 9-14. The Proto-Zechariah, according to Eissfeldt, was written by Zechariah as indicated in chapter 1:1, who was the same Zechariah found in Ezra 5:1, 6:14, and Nehemiah 12:16 (Eissfeldt 1965:429).

The opening oracles indicate that the calamity Israel was now suffering was due to their infidelity to God, but verse 4 implies that repentance will bring a different consequence. Verse 6b avers that the people of Israel accepted the punishment God inflicted on them as a sign of repentance (Zch 1:2-6). There are eight visions in chapters 1:7-6:8 that concern the promise of God to the leaders of the Diaspora community; especially, if they have been purged from their guilt, they will receive the grace of God (Eissfeldt 1965:430).

According to Eissfeldt, the eight visions are the 'three . . . diversely coloured post-horses' (1:8-25); the 'four horns and the four smiths' (2:1-4); 'the man with the measuring line' (2:5-9); 'the cleansing of the Joshua the high priest' (3:1-7); 'the golden lampstand and the two olives trees which stand beside it' (4:1-6a and 10a-14); 'the flying scroll' (5:1-4); 'the woman in the ephah carried away from the land by two women with stork's wings' (5:5-11); and 'the setting out of four chariots with different coloured horses' (6:1-8) (Eissfeldt 1965:430). What follows the last vision is the prophecy of the promised Davidic king (Zch 6:9-15). Chapter 7:4-14 interjects with the pronouncement of judging the people of Israel and their priests, the result being the desolation of the land. Zechariah 1-8 concludes with the seven promises to Israel that they will be blessed, the Diaspora will return to the land, and the covenant relationship



of God will be renewed through the initiation of the rebuilding of the temple (Eissfeldt 1965:431).

Soggin adds more details to the eight visions (Soggin 1989:388-390). The first vision in chapter 1:7-17 concerns the comfort brought by the horsemen, while the judgment of God is accompanied by his grace. The second vision in chapter 2:1-14 describes the vision of the four ironsmiths, which depicts the judgment upon Judah, Israel, and Jerusalem. The third vision, chapter 2:5-17, deals with the rebuilding of the city of Jerusalem, for which God becomes the wall of defence. A wall was a defence mechanism in the ancient world; hence the vision of a city without a physical wall suggests to the readers that 'Yahweh will be her wall', which is 'a wall of fire' (cf. Gan 2010:31; Petterson 2015:129).

The fourth vision in chapter 3 concerns the high priest Joshua who presented his sins and the sins of the people before God against the accusation of Satan. However, Soggin argues that the term Satan with the article preceding it does not support interpreting it as a name, but rather as a function (Soggin 1989:388-390; cf. O'Brien 2004:188; Towner 2006:1272; Petterson 2015:139). This vision depicts the grace of God bestowed on his people when they repented of their sins, while forgiveness is granted as indicated by the high priest's changing his clothes into a new garment. The fifth vision in chapter 4 highlights the people of the world by the symbolism of the lampstand, which has seven lamps signifying the eyes of God, and the olive trees that represented Joshua and Zerubbabel, who are the high priest and the symbolic last Davidic posterity, respectively (cf. Petersen 1984:228; Smith 1984:205).

The sixth vision in Zechariah 5:1-4 concerns the judgment of God upon the blasphemers symbolised by the flying scroll, and it is a 'symbolic action' because God will impose the judgment himself. Soggin suggests a focus on the content of the vision rather than the means of communication because the 'objective value' pertaining to the blessing or curse is at the core of the vision, and is paramount in ancient Near Eastern writing (Soggin 1989:389). The seventh vision in Zechariah 5:5-11 describes the purifying of Judah and the removing of her sins far away by the representation of two symbolic women who transported the sin of the people to Babylon. This vision may relate to the vision of the 'greatness and collapse of Babylon' in Revelation 14:8; 18:10, 21 (Soggin 1989:389). The eighth vision in Zechariah 6:1-8 presents the judgment of God against Babylon by the symbolic action of four chariots and four winds of heaven (cf. Meyers & Meyers 1987:317; Petersen 1984:265). The entire vision enacts the symbolic action of destroying the centre of sin, which was represented by Babylon, the administrative centre of the Persian Empire (Soggin 1989:389).

The author of Proto-Zechariah interestingly juxtaposes this with the coronation of the Israelite king. However, Soggin contends that there were some textual issues that required attention (Soggin 1989:389-390). The plural form of the word 'crowns' (עטרות) in Zechariah 6:11 is preferred to the singular form 'crown' (עטרה) in Zechariah 6:14, while Zerubbabel was omitted by the redactor.<sup>39</sup>

---

<sup>39</sup> The Hebrew 'crowns' appear in MT and LXX; however, LXX (LC), Targum, and Syriac use 'crown' in the singular (cf. Meyers & Meyers 1987:349; Petterson 2015:182, 184-185). Most Bible translations adopted the reading in the LXX (LC), Targum, and Syriac versions to indicate it as signifying 'crown'. Some scholars aver that 'crowns' is indicative of the coronation of Joshua and Zerubbabel as priest and king, respectively. Other scholars follow the reading that singular 'crown' may adopt the theological concept of a merger of the priestly and kingly roles in the Branch, which is a pre-figuring of Christ.

The omission of the latter name may be due to the lack of certainty about the identity of Zerubbabel, who is thus removed from the coronation list in Zechariah 6:14. Some suggest the term 'crowns' may refer to two crowns for Joshua and Zerubbabel, respectively. Nonetheless, Soggin contends that such a reading may be appropriate to the Pharaoh of the upper and lower Egypt but not to the king of Israel (Soggin 1989:390). There is another reading which refers to the one single crown for the Davidic descendant, that is, Zerubbabel. However, Soggin (1989) prefers the reading of the plural form *קטרות* as a crown with dual roles, those of the priest and prince, which is similar to those of the promised Davidic king in Ezekiel 45-48. Such a reading failed to consider the crowning of Joshua in Zechariah 6:11, and the rebuilding of the temple by Zerubbabel implied in Zechariah 3:8, 4:6-10, and 6:12-13. Furthermore, the context does not warrant the idea of the merger of the roles of priest and prince, as advocated by Soggin (1989:390; cf. Meyers & Meyers 1987:361).

The Proto-Zechariah concludes the prophetic message with fasting conducted in the pre-exilic fashion. It is a message that speaks of the problem of Israel, which is their unrepentance as presented in Zechariah 7. Soggin (1989) argues that it was emphasised in Micah 6:8 two years earlier that, 'Mercy is worth more than sacrifice'.

---

O'Brien explains the textual issue of plural 'crowns' in relation to singular 'crown' as the work of the redactor (O'Brien 2004:205). The coronation was of Joshua rather than Zerubbabel because the supposed messianic identity of the latter was frustrated; thus, the leadership falls on the former. However, the rhetoric of the text does not support the notion that Zerubbabel is the king; rather, the religious leadership is essential to the restoration process. O'Brien notes that the crown was placed on Joshua's head to signify that the time for Zerubbabel to be crowned has not yet come (O'Brien 2004:206). Petterson objects that Zerubbabel is the Branch in the context of Zechariah, and consequently the Branch is perhaps an eschatological figure of the coming king (Petterson 2015:185-187). He is inclined to the notion of the merger of priestly and kingly roles (Petterson 2015:187). However, the rhetorical context does not support such a merger.

However, this is an inadequate answer. The same message in Zechariah was delivered in Micah: that justice must be installed in Israel, so that the people of Israel shall enjoy the kindness and mercy that God intended for them. The phrase 'Mercy is worth more than sacrifice' may be an idiom that Soggin (1989) adapted. Nevertheless, the concluding idea in Proto-Zechariah is the lack of repentance of Israel that incurred the judgment of God; however, a promise of deliverance has been given out of divine grace.

*6.5.2.2 Zechariah 9-14.* The Deutero-Zechariah, as discussed earlier, may be divided into two divisions, chapters 9-11 and 12-14, of which the latter division may be termed Trito-Zechariah. However, chapter 12:1 may be read as the resolution of the judgment pronounced in chapters 9-11, therefore, chapters 9-11 and 12-14 are treated as a united division.

To understand this section, Eissfeldt provides a comprehensive analysis (Eissfeldt 1965:434-435). The opening of Deutero-Zechariah is interesting in that the deliverance of Zion at the end of Zechariah 1-8 begins with the judgment on neighbouring nations of Judah. A king is promised in 9:9-10 to reside in Jerusalem, while Ephraim and Judah will overrule their enemies in verses 11-17. The power of God is described as supplanting the dependence on the household gods, teraphim, in Zechariah 10:1-2, and it is therefore prudent for Judah to seek help from God. The cause of the judgment of God is the sin of the Israelite and Judahite shepherd-leaders and their deliverance by gathering them back to the land of Canaan (Zch 10:3-12) (Gan 2010:34-35). Along with this event, Egypt and Assyria have lost their grip on the politics in the lands of the ancient Near East.

The prophetic message now highlights the judgment that took place near the people of Israel; instead of far-reaching countries, it has now arrived in proximity to the land of Israel, in Lebanon (Zch 11:1-3). The decimation of the cedars of Lebanon and the oaks of Bashan depicts the judgment of God on the political leaders of the world. The destruction of the forest in the Jordan region indicates that the judgment on Israel is imminent, as it can be seen that the divine judgment is moving from nations far away to the very border of Israel. Zechariah 11:4-17 is interjected here to address the problem in Israel. To treat with compassion the people of Israel that have been sentenced to slaughter, God removed the bad shepherds and replaced them with a good shepherd, who is probably the prophet himself. The replacement of the three shepherds took place in a month (Zch 11:8a). However, the people of Israel rejected the good shepherd. He then broke the two staffs, grace and union, to represent the annulment of the covenant God had made with the people of Israel. This pericope concludes with the instruction to the prophet to assume the role of a worthless shepherd, and the fact that God may bring destruction to Israel (v 17).

The prophetic message continues in Zechariah 12:1-13:6 with the vision of purifying the sins of Judah and Israel. The purging of the sins of Judah and Israel has to begin with removing the worthless shepherds in Israel and replacing them with a worthy shepherd, which is God himself (Zch 13:9). The description of the destruction of the shepherds and the devastation of the flock is horrific, as in Zechariah 13:7-9. Finally, the Deutero-Zechariah concludes with the visionary message that the enemies will be destroyed and Israel will be restored to her glory, which is indicated in the phrase, 'Holy to the LORD' (Zch 14:20).

The oracles and sign-acts that relate to the vision are literary devices edited by the redactor (Childs 1979:476-479). They are the techniques used to proclaim the future restoration of Israel. The message of God concerning the future of Israel in Zechariah 1-8 is the work of the redactor, and is not confined to the deliverance of the Diaspora Jews, of whom some perceived this event as a 'second exodus' (Gan 2010:35). As a scholar of the canon, Childs argues against the consensus that Zechariah 1-8 and 9-14 are written by two different authors, though this is commonly accepted among scholars (Childs 1979). Although Zechariah 1-8 stands as an independent unit, it does not relate to Zechariah 9-14. In fact, as mentioned, chapters 9-14 can be divided into two divisions, 9-11 and 12-14. It is, however, unnecessary to subdivide Deutero-Zechariah further since it is united by the message of restoring Judah and the glorious future of the nation of Israel.

Concerning Zechariah as an anthology of prophecy, Childs argues for its unity by bridging chapters 1-8 and 9-14 through the theological objectives within the texts.<sup>40</sup> He states that the author unified Proto-Zechariah and Deutero-Zechariah to fabricate a complete prophecy (Childs 1979:482). Thus, the latter does connect both sections theologically.

---

<sup>40</sup> Childs (1979) has been ambiguous regarding the authorship of Zechariah. He implied that the original author wrote chs 1-8 first, and then later added chs 9-14; however, the later section was not 'a completely arbitrary linkage of two totally disparate collections of prophetic material' (Childs 1979:482). It plays 'a different role from its original', which is chs 1-8, and that seems to imply by divine inspiration that though it was unintended by the original author, forms part of the larger context of Zechariah. But Childs' argument of single authorship seems conjectural and cannot be substantiated.

The rebuilding of the temple that is progressing concomitantly has become part of the prophecy of the restoration of Israel (Eissfeldt 1965:433-434). The temple has often thought to be connected to the grace of God where its defensibility is crucial to the prospect of the future of Israel. However, Zechariah presents a counteractive prophetic message: that it would fulfil the prophecy of Ezekiel to build a new temple and a new people, which is contrary to the older 'prophetic tradition' (Gan 2010:36). The visions in Zechariah and Ezekiel are similar in that they are disengaging from the real world, though the ecstatic experiences were real. Eissfeldt (1965) perceives that it is probably from the reconstruction of the prophetic visions in Zechariah and the formation of the written textual form that the extant narrative of visions ensued.

**6.5.3 Genre of Zechariah.** The two main genres in Zechariah are oracles and visions, written in the form of prophecy. The focal point is the judgment and blessings of Israel and the surrounding nations. Regarding prophetic literature, Boda understands prophecy as messages conveyed from the divine to humans who acted as the medium of prophetic communication (Boda 2004:36). The genre of the vision has been traditionally characterised by 'ecstatic experience'; however, this is not the case in Zechariah (cf. NBD 1996:1227). In particular, the prophetic message of Zechariah arrives not only orally but also in written form; it is different from the oral-tradition fashion.

**6.5.4 Visions.** A common misunderstanding of prophecy is its ability to predict the future; this is not an accurate perception (Osborne 1991:211-216). There are two aspects of the prophetic message; one concerns the immediate circumstances while the other concerns the future. According to Osborne (1991), most of the prophecies in

the Bible are pertaining to the current situation of Israel with only a few exceptions that concern the outcomes in the future. In fact, the objective is to restate the sovereign rule of God. In this regard, Osborne states, 'The difference is that the vision is a supernatural manifestation that corresponds to external reality while the hallucinatory, or "trance possessions," is subjective and irrational' (Osborne 1991:214).

While a prophet may see a vision in the daytime, most prophets encounter visionary experiences at night. Visions are usually 'apocalyptic' and thus require explanation. The vision of the dry bones which come alive in Ezekiel 37 portrays the future outcome of Israel in a theatrical fashion. Possibly, a vision is recognised by the phrase, ויהי דבר, ('And the word of Yahweh came to me'), which thus declares the source. It is often interpreted based on the contexts of the history in the text and of the text; however, this is inappropriate in the case of Zechariah, especially 11:4-17.

**6.5.5 Oracles.** The genre in the prophetic literature of Zechariah is that of the oracle, which is at times known as 'woe'. It is often read in a negative light; however, some do perceive it as 'instructional visions' (Osborne 1991:215). The negative reading dominates, according to Fee and Stuart, and denotes mourning over the devastation of a nation (Fee & Stuart 1982:160).

A few categories may be identified; they are 'announcement of the distresses', 'reason for the distress', and 'prediction of doom'. But Zechariah 9-14 depicts the normal message of oracles, in that deliverance from God would come after the indictment or judgment. The oracle may take the form of poetry as in Zechariah 9-14, which is



suitable for memorising the prophetic message of God. It may be that poetry was the common instructional method in the ancient Near East and that the author intentionally adapts this method to capture the message from God (Fee & Stuart 1982:161-162).

Zechariah 9-14 contains these three forms of prophetic literature.

**6.5.6 Analysis of genre.** The genre of vision has a long history, beginning from pre-exilic or classical prophetic literature (Petersen 1984:111). The common indication of a vision may be seen in 1 Kings 22 and Amos 1:1 concerning Micah and Amos, respectively, and the inscription is הֲוִו ('The visions') or דְּבַר ('The words') accompanied by the word חָזָה ('saw'). These indications act as visual witnesses to the message that stems from a divine source. It is therefore appropriate to consider Proto-Zechariah as pre-exilic or classical prophetic literature owing to the existence of the vision markers.

Zechariah 1:1-7:8 shows that the prophet saw the visions in the same night, which is most important to the understanding of the prophetic genre. If vision is equivalent to dream, it is possible for one to have more than one vision with several leitmotifs in the same night (Gan 2010:39). The visionary experience in Proto-Zechariah can be found in the experience of 'waking [*hypar*] and dream [*onar*] visions' of the ancient Greece (Petersen 1984:111). Thus, it perhaps alludes to the possibility that the prophets saw the vision while they were conscious. However, this understanding of a vision has been rejected among biblical scholars because it cannot be substantiated in different contexts, so that the proposition is implausible (Petersen 1984:111-112).

Galling argues that the historical event which underlies each vision is different though with some similarities (Galling 1964:123, cited in Petersen 1984:112). Zechariah 1:8-15, 2:1-4, 2:5-9, and 6:1-8 indicate a contextual situation of the Diaspora community prior to returning to Jerusalem. Zechariah 4:1-6a, 10b-14, 5:1-4, and 5:5-11 present the situation of the Diaspora Jews after returning to Jerusalem. This approach to interpreting Zechariah would encounter the same problem as that of interpreting Psalms based on historical sources, and as a result, it has been subjected to criticism (Petersen 1984:112).

The unity of visions in Zechariah has been challenged by the disruption of the fourth vision in chapter 3, which is different from the others. However, it is argued that the focus of Zechariah 3 is the cleansing of the people of Judah (Petersen 1984). On this note, Zechariah 3 unites with the prophetic visions in other chapters. To Galling and Seybold, these visions have undergone developmental stages (Galling 1964:123; Seybold 1974:108, cited in Petersen 1984:112-113). The historical source, according to Petersen, is not paramount; rather, the theology of restoring Israel which is contained in the development of the visions (Petersen 1984:113).

The visions of Proto-Zechariah are not fundamentally ecstatic experiences but are commingled with the reforming of the nation and the religious duties. In fact, the focal point is also not the restoration of a prosperous and complete society (cf. Hg 2:6-7). This perspective may align Zechariah with the rest of the prophetic literature. For example, the ambiguity of the geographical context in the first vision makes the ecstatic experience a 'motion and movement', which may appear unfathomable; nevertheless, the central message is the rebuilding of a new world order for Judah

(Petersen 1984:114; Seybold 1974:106-107). This new world order is beyond the earthly boundary of Judah or perhaps the visionary podium, and it is through 'catastrophic activities' that the order is formed (Petersen 1984:114-115).

Petersen remarks that this ideology is found in the actions of God in history, and is derived from the motifs exhibited in the historical events, especially the notion of כָּל־הָאָרֶץ ('all the earth') (Petersen 1984:115). The significance of these visions is that God will reside in Jerusalem; but unlike the past, he does not reside in the temple, he lives in the city and becomes the wall of fire surrounding the city (cf. Zch 2:5). Thus, the new world order is understood in the light of God's living in the city, and the cleansing of Joshua the high priest is necessarily essential.

The vision reports in Zechariah depict the divine-human endeavour in restoring Judah to create a new world order (Petersen 1984:115-116). Petersen remarks that Zechariah was not involved in the actual work of restoration but provides an acceptable theological platform that enables the actualisation of the restoration of Judah (Petersen 1984:116). It is a similar visionary experience to that in the other prophetic literature, except that Zechariah describes a truthful phenomenon which includes the unpunished offenders (Petersen 1984:119).

Petersen reads Proto-Zechariah as a theological platform for the restoration of Judah and the other nations to take place; however, it is in the setting of the society in Judah, and it is a means of communication between God and Zechariah. Some suggest that it concerns the deliverance of the Diaspora community and the purgation process as

they conjoin in the people of Israel at Jerusalem. The setting of these visions is conspicuously sensitive to the political, economic, and social benefits of the community of God (Petersen 1984:119-120). However, the central purpose of these vision reports is the repositioning of God at the heart of the Judahite society and its religion.

The term 'oracles' is thought to be similar to 'revelation' from the divine to humans, and is derived from the word דבר (NBD 1996:850). It is uncertain that these oracles were given to Zechariah because, as intimated, most scholars determined that there was another author besides Zechariah, even if he wrote some of the book himself.

There are two types of oracle in Zechariah 1-8, namely visions and prophetic utterances, of which the latter are contained in Zechariah 7-8. Oracles in Deutero-Zechariah are more diverse but are similar to that of the prophetic literature of Amos (Petersen 1984:120). There are two oracles interspersed in the literature of Deutero-Zechariah, not written by Zechariah (Petersen 1995:23). Mede and Duhm, by applying a historical-critical approach, determine that when Matthew 27:9 cites Zechariah 9-14 with reference to Jeremiah, this shows that the writing style is evidently different from Zechariah 1-8 (Eissfeldt 1965). It consequently suggests that Zechariah may have been written in the pre-exilic era; however, Eissfeldt and others argue that Zechariah 9-14 was written in the second century BCE (cited in Eissfeldt 1965).

Deutero-Zechariah uses similar judgment language and phrasing to that in Isaiah, ביום (‘on that day’), and משא (‘oracle’) that are standard formulae in prophetic literature

(Petersen 1995:24). The style of writing is poetic, and the description of the visions concerns the judgment of Judah and the surrounding nations, as well as the vision of restoring Judah. God punishes the surrounding nations through the people of Israel and gathers the Diaspora community back to Jerusalem.

The battle imagery described in Zechariah 10:1-12 depicts the indictment of the other nations. The homecoming of the Diaspora community presents the notion of God bringing his people to rest in the land where he resides. Prior to restoring Judah, the imminent disaster incurred by God is present in the destruction that occurs just outside of Israel in Zechariah 11:1-3. The vision report in Zechariah 11:4-17 shows the disappointment of God toward the leaders of Israel despite the fact that Syria-Palestine has been surrendered to their authority, and their behaviours are unbecoming of a responsible shepherd who would not exploit the people of Israel; thus, they are rejected by God.

There is another 'oracle' (משא), which contains 'two long discourses and a short one', according to Petersen (1995:25). They are in Zechariah 12:1-13:6 and 14:1-21, and are separated by the word הנה ('behold') (Petersen 1995:25). Petersen advocates that this is intended to connect the transition between the long discourses; the short discourse is interpolated between the texts (Petersen 1995:25). These lengthy and short discourses are dissimilar from each other in character. The first section, Zechariah 12:1-13:6, contains the 'direct speeches from Yahweh', while the second, which is Zechariah 14:1-21, 'contains prose'. Rhetorically, the phrase ביום ההוא ('on that day')

presents the ghastly future of Israel by the distinction between the two different literary substances when juxtaposed in the broader literary context. It also shows the unity in the literary section of Zechariah 12-14. In this regard, Petersen argues that Zechariah 12-14 presented the culmination of God's restoration of Judah in the future, which is indicated by the phrase ביום ההוא ('on that day') (Petersen 1995:26).

The prophetic literature of Zechariah is theological in nature, especially the relationship between God and the people of Israel, which has been presented in the theology of the prophetic literature and through the various oracular forms (Petersen 2002:4). Thus, prophetic literature conveys a heavenly message, though the prophet himself did not write it (Boda 2004:37). The prophetic role has great significance in the history of Israel. It is not merely the mouthpiece of God; it impacts on the 'national and social welfare' (Gan 2010:44). Some prophets serve in the royal court, while others serve among the common people, albeit they are the 'guardians of religious traditions and the covenant relationship' (Gan 2010:44-45). Thus, the prophetic role is remarkable besides the prestige positions of the royalty, priesthood, and governors. However, the prophetic messages have been transmitted in literary form; hence, 'literary competency' is required to interpret them (Gan 2010:45).

This information on the visions and oracles is helpful in the understanding of the prophetic writing in Zechariah and sets the stage for the examination of the text through a metaphorical approach. There is no straightjacket for metaphorical reading because it depends much on the literary competency of the exegete. The best tool to assist the study of metaphor may be rhetorical criticism (cf. Aaron 2002:1). Reading the

text rhetorically will unearth the literary meaning of the text, especially the meaning enveloped in the metaphorical language. It is in terms of this approach that Zechariah 11:4-17 will be examined.

**6.5.7 Exegesis of Zechariah 11:4-17.** This section will examine the metaphor of the shepherd in Zechariah 11:4-17. As discussed earlier, Deutero-Zechariah consists of chapters 9-14; the current text that will be investigated falls within the context. There are two opposing shepherd images in this section, which forms a unit. This section can be divided into two divisions, verses 4-14 and 15-17, while the former can be further subdivided into verses 4-6 and 7-14. As discussed earlier, Zechariah 11:1-3 presents the judgment that has descended in proximity to the land of Israel, and it is important to examine this text to help in appreciating the metaphor of the shepherd in verses 4-17.

*6.5.7.1 Zechariah 11:1-3.* Continuing from the victorious message of God warring against the surrounding nations and strengthening Israel, chapter 11 emphasises the purgation of the leadership in Israel and reminiscence of their past sins. This was warned of beforehand, in Zechariah 11:1-3.

The progression of the indictment has been developed in Zechariah 10, which depicts the judgment of the surrounding nations while God blesses Israel. These are the leaders of the foreign nations indicated in chapter 10. What is conspicuous is the nearness of the judgment of God that threatens the protection Israel enjoys (Leupold 1971:203). The judgment in verses 1-3 is a premonition of the judgment in verses 4-17.

Petersen postulates that shepherds in verses 4-17 were the foreign leaders as indicated in Zechariah (Petersen 1995:80). Zechariah 11:1-3 constitutes a lament, especially verses 1-2, but is different from the lamentations in Isaiah 14:31, 23:1-14, Jeremiah 25:34, and 49:3. Petersen points out that the lament is indicated in verse 1b while the cause of the lament is in verse 2 (Petersen 1995:80). He further states that the imperative verb פתח ('open') connotes a summons to 'surrender and destruction' but not 'defeat and capture' (Petersen 1995:80; cf. Gan 2010:49). Smith presents verses 1-3 as a 'taunt-song' that is designed to describe the defeat of the prideful political leaders, perhaps the Israelites, and the imagery is of an allegorical nature (Smith 1984:267; cf. Redditt 2012:77-79).

Meyers and Meyers associate the word דלת ('door') with gate; accordingly, the expression פתח לבנון דלתיד ('open your doors, Lebanon') signifies the vulnerability to disaster when the protection of the city gate is removed (Meyers & Meyers 1993:238-239). Boda, however, understands Zechariah 11:1-3 as the preparation for the exiles' return: it is indicated in 10:10 that they will occupy the land of Gilead and Lebanon (Boda 2016:640). If this is true, the destruction might not be necessary and the parallel reference to tear down the pride of Lebanon and Bashan would not be required (cf. Is 2:12-13, the pride of Lebanon and Bashan). It would make literary sense to locate the peaceful dwelling in the designated region. If the oracle is to correspond to the vision report in Zch 1:18-21 [MT 2:1-4], then God is driving out Lebanon and Bashan who had scattered Israel, or perhaps assisted in the process, of which the present situation is the indictment on them. Thus, the rhetorical reading shows that the judgment of God is



moving from the surrounding nations, as indicated in chapter 9, to the border of the land of Israel, and this corresponds to the vision report in Zch1:18-21 [MT 2:1-4]. It may be the signal that God is arriving at the door of Israel to deal with the leaders and the people, which corresponds to the vision reports in Zch 5:1-4 and 5-11. Considering the contexts of 11:4-17, the interpretation by Boda (2016) may not befit the situation described in the metaphorical discourse of punishing the shepherds and the sheep. Thus, the land of Gilead and Lebanon in 11:1-3 may conceal a metaphorical meaning. The passage is therefore an amplification of the potential destruction of Lebanon and Bashan, described in the following verses.

‘Lebanon’ in verse 1, symbolises an expanse, not a definite locality (Petersen 1995:81).<sup>41</sup> Jeremiah 22:6 states that Lebanon has earned a reputation for the quality of its timber; therefore, pride arose in the region, perhaps signified by ראש הלבנון (‘the top of Lebanon’) (cf. Petterson 2015:236). The language may simulate that of allegory, but Petersen prefers to read it as personification in literary form (Petersen 1995:81). If ‘Lebanon’ is a region or expanse, then the whole region is burned and destroyed like a city. The import is therefore that פתח (‘open’) carries the meaning of ‘surrender and die’, which is apparently the only route. This may evoke the concept that the foreign leaders are to be destroyed.

---

<sup>41</sup> As Petersen (1995) points out, Otzen (1964) has suggested that the term ‘Lebanon’ in Jr 22:6 refers to Jerusalem, which indicates that its meaning is complex.

The lament continues in verse 2 but focuses on the produce of the Lebanon area. Lexically, ברוש may not mean cypress, but the contextual meaning derived from the following clause denotes this tree. Boda perceives that the blazing of the cedars signified the crumpling of Assyrian and Egyptian political prowess and relates to the message in Ezekiel 31 (Boda 2004:459).

A correlated passage in Isaiah 2:12-17 depicts the cedars of Lebanon and the oaks of Bashan as the 'pride of the human race' (Gan 2010:49). Boda translates אדרים in verse 2 as 'stately trees', intending to depict a 'double entendre', and notes its use for the destructive acts of God in Psalm 8:9 and Isaiah 33:21 (Boda 2004:460). The meaning of אדרים may also apply to the earthly leaders presented in Jeremiah 14:3 and 30:21, while in Ezekiel 17:23 it refers to cedars (Petersen 1995:81). Boda contends that though אדרים may allude to the human leaders, it is used along with 'shepherds' to signify the association with the royal officials in the Assyrian court (Boda 2004:460). In this regard, Petersen states that the אדר may mean earthly leaders as in Ezekiel; however, it takes an adjective to imply 'cedar' in Ezekiel 17:23 (Petersen 1995:81).

Petersen understands that cypresses and cedars can grow in parallel (Petersen 1995:81). On this note, the cypress in verse 2 laments the fall of the cedars, so that the 'glorious' trees constitute a tacit description of cedars. This lament is not merely a wail but is expressed to convey the severity of God's judgment. Boda reads Zechariah 10:1-3a as the indictment of the political leaders and the people because of their rejection of the leadership (Boda 2004:458). The 'call to lament' in verse 2 contains the

indictment of the surrounding nations. This is indicated by the preposition כִּי ('for') which carries a 'negative characteristic' that naturally leads to judgment (Boda 2004:459). The result is the complete destruction of the produce of the region, which is the symbolic burning of the Lebanon cedars. Bashan is known for producing oaks, but in the light of the lamentation now turned upon them, they will endure an outcome similar to that of Lebanon (Petersen 1995:82).<sup>42</sup> They will suffer the same fate as Lebanon described in verse 1. The Hebrew יַעַר הַבְּצוּר ('thick forest') implies that the massive area of trees, which signifies the destruction, is widespread in the entire region, and the judgment is therefore not limited to a city.

The destruction of Lebanon is by fire; some scholars reckon this as symbolical. For instance, it is accepted among scholars that this action reported at the beginning in verse 1 is symbolic. Meyers and Meyers render the destruction of the cedars of Lebanon as literal (Meyers & Meyers 1993:239).<sup>43</sup> Klein contends that Meyers and Meyers (1993) did not consider the symbolic language of the genre, in that the destruction of Lebanon should remain figurative (Klein 2008:312-313). But Klein (2008) fails to understand that the nature of metaphorical language is to convey a message by using language in an unusual fashion. It is easily confused with allegory where meanings have been imposed on words that are unrelated etymologically. It is therefore possible to arrive at the conclusion that the reading of verse 1b is literal

---

<sup>42</sup> According to Petersen, Baldwin, Rudolph and Saebo utilised form criticism to deduce that the affected area is not specific, though not universal (Petersen 1995:82, n 81; Baldwin 1972:177; Rudolph 1976:200; Saebo 1969:231).

<sup>43</sup> Meyers and Meyers have presented a vivid description of the quality of the cedars of Lebanon; it is devastating to see the massive trees burned.

within the metaphorical framework of Zechariah 11, in that the description may be figurative but the fulfilment of the destruction is literal, which is common in prophecy.

Verse 3 continues the message of judgment; however, it is directed to the foreign rulers. Petersen argues that רעים ('shepherds') and בפירים ('young lions') represent both humans and animals, and the extent of destruction covers these spheres of creation (Petersen 1995:82-83). He also indicates that some may infer the lions and the shepherds as governmental officials in an allegorical fashion (Petersen 1995:82-83). In this regard, Mitchell argues that הרעים refers to the foreign leadership, which is implied in verse 1 (Mitchell 1912:297).

This figure of speech is understood by O'Brien to be an 'animal imagery' (O'Brien 2004:249). It perhaps correlates to the shepherd image in Zechariah 10 and 11. The usage of shepherds and lions may denote the desolation of the pastures and trees, so that the ambience of Zechariah 11:1-3 is transformed by the judgmental overture (O'Brien 2004:249). However, Petterson prefers to regard the images of the shepherd and lion as the artistry of 'switching metaphors' designated to connote the foreign authority, which will be accountable for the misery the Israelites suffered (Petterson 2015:237). Inconclusively, the ensuing image of the shepherd and his sheep ushers in a different treatment of the image, one which is not protecting the people of Israel, but is an enigmatic metaphor.

The images of the shepherd and lion seem to be dissociated from the judgment of the nations, and in this respect, Boda argues that the connection lies in the high quality

cedars from Lebanon (e.g. Is 14:8) (Boda 2004:459). He infers the use of cedar in Jeremiah 22:20-23 as presenting the judgment of the Judahite kings (Boda 2004:459). Other images include the collapse of the prideful Assyria and Egypt as described in Ezekiel 31 and the 'arrogance of humanity' as described in Isaiah 2:12-17 (Boda 2004:459-460). The context seems to support this interpretation.

Baldwin avers that the roaring lion imagery signifies triumph (Baldwin 1972:178). The imagery of the lion coming from Jordan in Jeremiah 49:19 depicts the message of judgment on the enemy of Israel, which is Edom. Boda points out that the protection of Israel's well-being against the external political forces is weakening and is implied by the allegory of the lion imagery (Boda 2004:460). It is amplified by the term *שָׂדֵד* ('laid waste') in verse 3 to imply the wasted pastures. This is the impact resulting from the judgment of the shepherds.

It is uncertain whether the leaders are Israelites; Petersen agrees (Petersen 1995:84). The region in verses 1-3 is Syria-Palestine. In addition, the metaphor of the lions may refer to Judah and its leaders, and the metaphor of the shepherds to the political leaders; these may mean that these images are one.<sup>44</sup> The extent of the judgment is indicated by the word *גֵּאוֹן* ('jungle') in verse 3 together with *יער הבצור* ('thick forest') in verse 2b. The imagery of trees and livestock may signify the lost glory of the shepherds

---

<sup>44</sup> Boda avers that the phrase 'stately ones' refers to the leadership under the 'satrapal leadership' of the northern region in the Levant, or the southern Judean region (Boda 2016:646). It seems that Boda (2016) adopts a literal interpretation of these descriptions.

in verse 3, which Petersen relates to the lamentation over the environmental devastation (Petersen 1995:83).

Some scholars suggest that verses 1-3 may be adapted from Jeremiah 25:34-38, but Petersen argues otherwise (Petersen 1995:83-84). He maintains that the metaphors of the lions and shepherds are images of the victims of the destruction, whereas in Jeremiah 25:34-38 the image of the lion is the enemy and the images of the trees and destruction are absent from the text. Thus, they are different in the literary sense.

It is obvious that Zechariah 11 concerns the leadership of Israel, a theme which is continued from chapters 9 and 10; however, more specifically those political leaders and shepherds implied in Zechariah 10:1-3 (Boda 2004:458). According to Boda the pattern of 'prophetic sign-acts' in Zechariah 11:4-17 presents the judgment of God and signifies the activities of the shepherd (Boda 2004:461-467). The episode concludes with the indictment directed at the worthless shepherd.

In summary, the astonishing message of judgment will bring devastation to a vast region and the effect is catastrophic; that is, both humans and animals will suffer the same predicament. This extensive destruction is affirmed by the emphasis that אדר ('glory') of the enemies is שדד ('laid waste'), while even the pastures of the shepherd are also destroyed (Mitchell 1912:297). The two Hebrew words יללת ('wail') and שאגת ('roar') convey the sense of devastation experienced by the leaders of the surrounding leaders. Their glory, which is their pride, has been decimated; yet they are incapable of

reinstating the former glory (cf. Boda 2016:647).<sup>45</sup> Klein also points to the establishment of the kingdom of God in the future; the destruction of Lebanon and Bashan is to ensure the permanent removal of the opponent's glory; in other words, the opposition forces must be removed (Klein 2008:317). However, in the study of the shepherd metaphor, it is appropriate to conclude that when the shepherd is subject to indictment and is incapacitated, the flock is left without leadership and protection.

*6.5.7.2 Zechariah 11:4-14.* The judgment message from chapters 10 to 11:3 continues here; however, it is directed at Israel and its leaders. This section may be divided into two sub-sections, from verses 4 to 6 and verses 7 to 14. Prior to the exegesis of Zechariah 11:4-14, it is essential to clarify the textual issue to understand its literary context.

It has been debated whether Zechariah 11:4-17 adheres to the message in chapter 13:7-9 though some scholars contend that these verses coherently contain the judgment of God on the shepherds and the flock (Stade 1881:29, cited in Petersen 1995:88; cf. Klein 2008:322-323).<sup>46</sup>

One method to resolve this textual issue is form criticism; however, it offers a feeble argument. Pertaining to the coherence of Zechariah 11:4-17 and 13:7-9, Petersen

---

<sup>45</sup> Boda (2016) agrees that the 'destruction of the mighty tree' signifies the intensity of the destruction.

<sup>46</sup> Cf. Chary (1969); Hanson (1975); Mason (1977); and Rudolph (1976). Scholarly works by Willi-Plein, Elliger, Otzen, Plöger, Jones, and Saebo argue that it is logical to conclude Zch 11:4-17 is similar to Zch 13:7-9 based on a contextual reading (Willi-Plein 1974:59; Elliger 1964:165-167; Otzen 1964:162-163, 192-194; Plöger 1968:88-89; Jones 1962:251; Saebo 1969:276-282). Petersen (1995) states that Plöger considers the judgment announcement in Zch 13:7-9 as similar to that in Zch 14. Cf. Cook 1993:454-456.

argues that the former is the determinant factor of the coherence, as well as the reasons that Zechariah 13:7-9 forms a division (Petersen 1995:88). He maintains that Zechariah 11:4-17 is a literary unit and it is therefore unnecessary to make Zechariah 11:15-17 into a division (Petersen 1995:88).<sup>47</sup>

Some determine that Zechariah 11:4-17 is a 'commissioning narrative' (cf. Smith 1984:269); however, Petersen considers this inapposite (Petersen 1995:89).<sup>48</sup> It is common to emphasise the literary and structural features of Zechariah 11:4-17 along with the prosaic style of the reports. This ensues in the recognition of the 'allegory and action reports'. For example, Baldwin regards the nature of verse 4 as allegory (Baldwin 1972:179). Petersen, however, contends that the form of allegory is 'a figure of speech', and one should read Zechariah 11:4-17 as an 'action report' because it is not an unusual practice for a prophet to address God as 'my God' (Petersen 1995:90; cf. Redditt 2012:80).

He further states that Fohrer (1965) supports the 'action report' reading and argues that it is evident in the Old Testament texts with 'a command to perform a task, a report of the performance, and a statement about the meaning of the task' (Petersen 1995:90). In this regard, Saebo (1969) declares that Zechariah 11:4b, 6, 7-12, 15, and 16 affirm the perspective of Fohrer (1965) (cited in Petersen 1995:90). However,

---

<sup>47</sup> As Petersen (1995) states, Mason considers vv 11-13 as secondary (Mason 1973:160-65), Rudolph perceives v 6 as an addition (Rudolph 1976:206), and Elliger assigns vv 15-16 to a redactor (Elliger 1964:151). He also states that Saebo (1969) supports the view that the identification of the literary genre in Zch 11:4-17 is definitive, but he includes v 5, or even vv 7 and 11 in MT, or v 14 in LXX (Petersen 1995).

<sup>48</sup> A genre such as a 'commissioning narrative' does not fit the literary form of Zch 11:4-17.



Petersen comments that the proposition of Fohrer regarding the action report may not be as evident as the latter proposed; and it therefore misleads one to read verses 15-17 as a separate report (Petersen 1995 cited Fohrer 1968:18 and Zimmerli 1979:28; cf. Jones 1962:253).

Saebo (1969) maintains that verses 13-14 are an ancillary report and verse 5 is a redacted insertion (cited in Petersen 1995:90). But Petersen differentiates the commands by God and speeches from humans, and this posits a resolution to the genre of Zechariah 11:4-17 (Petersen 1995:90). He maintains that Zechariah 13:7-9 must be read within the context of chapters 12-14, which is dissimilar to chapters 9-11, and that the judgment against Judah in verses 13-14 might be ignored if one focuses on Zechariah 13:7-9. In fact, verses 6 and 16 disclose the reason for punishing the shepherds. It is therefore the ceding of the shepherding authority of God to the irresponsible shepherds, who are the existing governing authority of the people of Israel, that is portrayed in this insertion in Zechariah 11:4-17.

(a) *Zechariah 11:4-6*. The opening phrase *בַּה אָמַר יְהוָה אֱלֹהֵי* ('thus says the LORD my God') in verse 4 is a common oracular formula (Petersen 1995:90-91). The address is formal and thus demands the attention of the hearer. Meyers and Meyers states that the word *אֱלֹהֵי* ('my God') has many meanings, but in Zechariah 11, it is used to portray the relationship between God and the prophet (Meyers & Meyers 1993:249). Redditt suggests that *אֱלֹהֵי* is a formula to indicate that the oracle comes directly from God (Redditt 2012:81). It is also designed to set the stage for the performance to

commence, so that here a prophetic utterance will be proclaimed imminently (Mason 1973:139-140). This utterance depicts a gloomy and bizarre future for Israel (Petersen 1995:91). It is a common practice to designate sheep for various purposes such as some for slaughter and some to live; however, it is unusual to designate all sheep for slaughter. It is thus an enigmatic oracle in that a shepherd is assigned to this flock, and the shepherd image is in opposition to the proclamation in Zechariah 9:15, יהוה צבאות יגן, עליהם ואכלו וכבשו אבני־קלע ('The LORD of sabbaoth will protect them, and they shall devour and subjugate the slingstones').

The ambience in Zechariah 11:1-3 is continued in verse 4. As discussed earlier, shepherding a flock that is designated for slaughter points to the futility of the task. The term רעה ('shepherd') may mean 'to feed or shepherd', or 'to tend or shepherd' (1 Sm 16:11; 17:15; 25:16; Jr 23:2) (McComiskey 1998:1191; cf. Meyers & Meyers 1993:250; Petterson 2015:244).

Based on the context of Zechariah 11:1-3, the term רעה refers to feeding the flock; it signifies that the responsibility of the foreign leaders becomes redundant (contra McComiskey 1998). McComiskey reckons the current shepherds as the foreign leaders (McComiskey 1998:1191; cf. Mitchell 1912:303; Meyers & Meyers 1993:250). In this respect, Mitchell supports such a view by inferring the shepherds as connoting the king of Egypt, Ptolemy III who was reigning in approximately 247 to 222 BCE (Mitchell 1912:303; Meyers & Meyers 1993:251).

The irony in the episode is contained in the directive of God to have Zechariah to shepherd the flock designated for slaughter. However, the context justifies the judgment upon both Israel and foreign leaders. As verses 1-3 clearly indicate, the object of judgment is the foreign leaders who mistreated Israel. But the reading from verses 4-6 ורעיהם לא יחמול עליהן ('and their shepherds have no pity on them', v 5), discloses that the reference is directed at the Israelite leaders as the shepherds. The phrase in verse 6 והנה אנכי ממציא את־האדם איש ביד־רעהו וביד מלכו ('and behold I will cause men to fall each into the hand of his shepherd, and each into the hand of his king') seems to refer to both Israelite and non-Israelite leaders (cf. Petterson 2015:245). However, according to Petersen, one should note that it is difficult to determine the political leaders as the shepherds, and to identify them would require interpreting the meaning of the shepherd image (Petersen 1995:91). The interpretation of the said image must consider two critical points. First, more than one shepherd is indicated in verse 8, and as a result it is difficult to identify the political leaders in history. Second, the shepherd mentioned in verse 4 is the same person as in verse 15, except that the role played is opposite (Gan 2010:58).

Merrill states that הרג ('slaughter') denotes the demise of the flock as lying in the hands of the shepherd (Merrill 1994:288-289). Meyers and Meyers understand the term הרג not to mean completely destroyed but ruined or devastated (Meyers & Meyers 1993:252-253). The designation צאן ההרגה ('flock to be slaughtered') perhaps befits the situation of the people of Israel taking the pleasure of enjoying life without protection (v 5), while the shepherds enjoy the trading of the flock.

O'Brien points out that the sheep buyers should not be blamed for slaughtering sheep, as it is the normative business practice; however, it is the treatment of the people, which is similar to that of the slaughtered sheep, which calls for concern (O'Brien 2004:249-250). In this regard, Meyers and Meyers comment that the leaders are not held responsible for the abuse they inflicted on the people, which speaks of the political corruption in Israel at the time (Meyers & Meyers 1993:254-255). However, the obscurity of the plan of God's judgment serves as the hidden agenda of this action report (cf. Merrill 1994:288). McComiskey supports the view of the judgment of God on the leaders of Israel and also remarks that the same judgment is shared by the surrounding nations as suggested in verses 5 and 6 (cf. Zch 11:9) (McComiskey 1998:1191). Boda agrees that it is a common practice to exchange the flock for meat; it does, however, convey an undesirable impression of the shepherd image (Boda 2004:462; cf. Boda 2016:661). This negative image is in contrast to Zechariah 10:6, *וּגְבַרְתִּי אֶת־בַּיִת יְהוּדָה וְאֶת־בַּיִת יִסְרָאֵל* ('I will strengthen the house of Judah and will save the house of Jacob'), and the shepherding responsibility in protecting the flock is likewise disregarded.

Verse 5 reveals the nub of the matter. Boda determines that the leaders' neglect of their shepherding responsibility was subservient to their lucrative income from the trading of the flock (Boda 2004:462). These sheep perhaps are not the mature ones but the ewes, implied by the word *הֵן* ('them') in feminine form as suggested by Baldwin (1972:194). This is consequently a reference to the character of the sheep owner in question.

McComiskey infers that the merchants were wealthy and powerful members of their society, and abused and destroyed the sheep that they bought from the merciless shepherds (McComiskey 1998:1191-1192). Accordingly, this indicates that the political leaders, upper strata of the society, and Chief members of the common people were the ones that oppressed the weak and helpless in the society. Ironically, it appears that the protection of God is absent, and for this reason, the destruction comes upon Israel. But Petersen argues that the shepherds in verse 5 were the owners of the sheep, since it implies that they did not conform to the function of a shepherd (Petersen 1995:92). He adds, 'The role of shepherd in ancient Israel was, and is in this symbolic action, not necessarily identical with that of the flock owner' (Petersen 1995:92). One may conclude that the shepherds in verse 5 were hired for the task, while the owners themselves were the traders. They attributed the blessings of wealth to God, ברוך יהוה ואעשר ('Blessed be the LORD and I have become rich', v 5). Petersen remarks that this phrase may present an adversarial connotation to those who acquired wealth (Petersen 1995:92).

The concept of wealth as a blessing from God is common in the ancient Near East, but this is the cause of the judgment incurred upon Israel (cf. Hs 12:7-9; Gn 31:6). The phrase, ברוך יהוה ('Blessed be the LORD') has been used to praise God and express gratitude in Psalms, for the providential care he had granted to the people, especially a bountiful harvest (cf. Gn 24:27; Ps 31:21; 41:13; 66:20).<sup>49</sup> As Meyers and Meyers

---

<sup>49</sup> Yahweh is praised for his 'steadfast love'.

declare, the gaining of wealth in the name of God is breaching the 'covenant' with God mentioned in Jeremiah 5:27 regarding the acquisition of wealth through 'treachery' (Meyers & Meyers 1993:256; cf. Klein 2008:324-325). Although the numerous shepherds in the context of Zechariah 11:4-6 depict a different image of the shepherd, this presents a lopsided theology through the praise attributed to God regarding the wealth they had received. This is conceivably the reason why the sheep owners did not respect the good shepherd role assumed by the prophet.

Verse 6 indicates the change in tone, since now God is speaking, נאם־יהוה ('thus says the LORD'). The word אנבי ('I') emphasises that the decision comes from God in retrieving his compassion for the people. The phrase לא אחמול עוד ('I have no compassion again') denotes the desertion of the shepherding responsibility, which was not made explicit in the text (cf. Petersen 2015:245-246). But the mention of the shepherds and kings in verse 6, pertinent to the judgment of God on the people, would explain the slaughtering of the flock in verses 4-5.

Zechariah 11:6 may be read as the report of the current situation in Israel and its devastation. As Petersen considers, the first-person pronoun clarifies that the one behind the symbolic acts of designating the flock to slaughter in verses 4-5, is God himself (Petersen 1995:93). He adds that the response by God might have bolstered the intensity of the abuse from the irresponsible shepherds, and the word כי ('for') in verse 6 states the rationale for trading the sheep (Petersen 1995:93). Therefore, verse 6

---

stands at the centre of Zechariah 11:4-17, to explicate the cause and effect of the symbolic actions in the text. Petersen perceives that the ambience is pessimistic for Judah and the other nations because the judgment of God is performed on them (Petersen 1995:93). Baldwin contends that though the word הארץ means 'the land', it is uncertain that it refers to all nations as inferred in verse 6 (Baldwin 1972:180). The phrase ולא אציל מידם ('and I will deliver none from their hands'), however, accentuates the extensive scope of God's response.

The text does not state explicitly the reason of the judgment, but Boda avers that it is the rejection of the appointed shepherd of God (Boda 2004:462). This is supported in verse 8. He adds that the removal of the compassion of God from the people is a response to the uncompassionate behaviour of the irresponsible shepherds (Boda 2004:462). Yet verse 6 does not explain the reason God subjugated the people to the authority of its neighbours (cf. Redditt 2012:82).<sup>50</sup> Boda, however, reads this occurrence as signifying the 'sign-act' being targeted at the 'flock' (Boda 2016:663).

Even reading verses 4-5, one does not procure an answer to the reason for the subjugation which God imposed on the people. In consequence, the implication is that on one hand the response of God to punish the people was their rejection of the authority placed among them, though the leaders were irresponsible, while on the

---

<sup>50</sup> Klein states that a translation such as NRSV rejects the reading רעהו ('to his neighbour') which is indicated in MT, and renders רעהו ('his shepherd') as the correct reading (Klein 2008:326). He might have reckoned רעהו as stemming from the root רעה instead of רע, of which the former means 'tend, or shepherd' and the latter denotes 'neighbour'.

other hand, the irresponsibility of the leaders was the cause of the people's detestation of authority. The leaders and the flock indulged each other in a self-damaging relationship. This interpretation therefore differs from the suggestion of Boda that takes its reference from verse 8, pointing to the rejection of the responsible shepherd who deposed three shepherds in a month (Boda 2004:462).

Merrill explains that the fact that the people were subjugated under the irresponsible shepherds, yet God was absent, can be explained by the image of the 'hand' in verse 6 (Merrill 1994:290). The 'hand' imagery is often employed to represent power, and in verse 6, it is used to illustrate that the people are subjected to the 'power' of the irresponsible shepherds. For Boda, the activities described affirm that Yahweh has no intention to rescue the people from the imposed judgment (Boda 2016:662). Thus, it is concluded that the shepherds discarded their responsibility of protecting the flock in response to the rejection of their leadership by the people, which justifies their actions in verses 4-5.

O'Brien remarks that this implies a shepherd metaphor, concluded in verses 4-16 with the significance of the 'threat' that God will punish the entire world (O'Brien 2004:250). Indeed, this image of the shepherd conflicts with that in Zechariah 9:16, והושיעם יהוה ('And on that day the LORD their God will save them as flock of his people'). Therefore, verse 6 presents a conflicting shepherd image and the rationale for the irresponsible shepherds' behaviours remains conjectural.



(b) *Zechariah 11:7-14*. In verse 7 the focus now turns to the prophet, instead of God, and the use of *וָאֲרַעָה* ('And I shepherd') affirms the identity of the shepherd (Petersen 1995:93-94). Petersen avers that the divine words are replaced with human ones (Petersen 1995:93). This is similar to verse 4 where God assigned a shepherd to the doomed flock, but the difference is that there the shepherds are the sheep owners, whereas in verse 7 the prophet is the shepherd of the flock destined to be slaughtered. In contrast, the shepherd metaphor should align with that in chapters 9:14-16 and 10:6: to lead, protect, and support the flock.

Following the convention in shepherding activity, this new shepherd performs his duty with two staffs that were named *נָעַם* ('kindness') and *חֲבָלִים* ('union'), respectively.

Petersen states that these staffs are appropriate tools for a shepherd to perform his duty, but the implication of the staffs' names is accentuated by their destruction in verse 10 (Petersen 1995:94).

Boda considers verse 7 an autobiographical declaration because the solution to the ominous social-political situation is to supplant the current leadership (Boda 2004:463; cf. Boda 2016:663). It is mentioned in verse 5 that the merchants were trading the sheep, and the business was performed with violence and abuse (cf. v 6a). Mitchell avers that this fashion of business dealing is normal in the industry (Mitchell 1912:303-304).

The new shepherd is tasked to perform the duty of the shepherd metaphor as described in chapter 9:14-16, to shepherd with 'kindness', and to provide protection to

the flock from the ruthless sheep traders. In fact, the new shepherd is replacing the traders in order to protect the flock that suffered under them. The RSV and NRSV translate verse 7 as ‘for those who trafficked in the shepherd’ and ‘on behalf of the sheep merchants’, respectively, to indicate that the new shepherd was to replace the merchants.<sup>51</sup>

Baldwin considers that the identity of the traders could not be certain, as the term ‘traders’ infers a specific trader (Baldwin 1972:180). RSV translates verse 7 by the term ‘trafficked’ to state the activity of transferring sheep, which denotes trafficking. If this reading is correct, verse 7b depicts the duty of a responsible shepherd who has replaced the ruthless merchants by shepherding the flock with ‘kindness’ and ‘union’, and this is affirmed by *וָאֵרַעָה אֶת־הַצֹּאֵן* (‘And I tended the sheep’, v 7). Klein perceives this phrase as an *‘inclusio’* which depicts the ‘obedience to the Lord’ (Klein 2008:328). The term *נְעָם* (‘kindness’) is used in Psalm 27:4 to describe the ‘beauty’ of God. In

---

<sup>51</sup> The Masoretic Text indicates *לְכֹן עֲנֵי הַצֹּאֵן*, which translates as ‘to the poor of the flock’, while the Septuagint indicates *οἱ Χαναανῆται*, which translates as ‘the Canaanites’ or ‘the sheep merchants’ along with *הַצֹּאֵן*, as the NRSV has translated. According to Petersen, the phrase *כֹּן עֲנֵי* confuses the meaning of the text; it should be emended to *לְכֹנְעֵנִי*, which means ‘to Canaanite’ (Petersen 1995:87). Redditt notes that the MT reading is the result of the misleading *ל* attached to *כֹּנְעֵנִי* (‘Canaanites’), which may mean ‘merchants’ (Redditt 2012:76). But Larkin (1994) argues that the argument for textual emendation is unnecessary. The Greek *καὶ ποιμανῶ τὰ πρόβατα τῆς σφαγῆς εἰς τὴν Χαναανῆτιν* could be translated as, ‘and I shepherded the sheep for the slaughter into the Canaanite land’, as proposed by Larkin (1994:110-111); however, such a translation does not help to clarify the meaning of the MT. It does show that emendation is not required, and the MT reading remains. Klein also rejected the reading which follows LXX (Klein 2008:327). Contrary to Larkin (1994), Petersen states that the 4Qp1sa 21:1.7 has indicated that the corruption in the MT occurred after the Septuagint tradition (Petersen 1995:87). In other words, the Greek of the Septuagint contains the correct textual form of the word. Boda consents to the emended reading, though he acknowledges the awkward reading of the Masoretic Text (Boda 2016:657).

Psalm 90:17, it is utilised to describe the 'favour' of God while in Proverbs, it is employed to describe the 'pleasantness' of wisdom in God.

According to the RSV translation, the term חבל ('union') in Exodus 22:26 denotes a 'pledge' which is 'to hold in' while in Ezekiel 33:15, it denotes the indebtedness to save the poor (Holladay 1988:94). Petersen translates these terms as 'pleasure' and 'agreement'; however, this is prone to misreading (Petersen 1995:95). The choice of 'kindness' and 'union' is preferred. It is interesting to note Ezekiel 47:13, which indicates that the חבל is used in the distribution of land; this may be intentional, to express the idea that the land is pledged to the household of Joseph.

The two staffs mentioned in verse 7 are therefore intended to dramatise the shepherding image vested in the prophet: that he will shepherd with 'kindness' and his objective is to foster 'union' with the flock. In this regard, Boda comments that the two staffs represent the 'rod and staff' that the shepherd used in leading the flock and protecting them from harm (Boda 2004:463; cf. Merrill 1994:292-293). The meaning of the second staff may also imply that the role of the shepherd is to dissolve the uprising disharmony and bolster unity among the flock; however, such a reading seems to impose a secular tactic of management that is irrelevant to managing animals which do not have apparent human conflicts.

The correlation of the naming of the staffs with the naming of the two daughters in Hosea 1 as suggested by Petersen may point to some significance (Petersen 1995:94). Meyers and Meyers may be correct to relate the naming of the staffs to the

establishment of the covenant in Ezekiel 37:15-23, despite the point that the term 'covenant' is absent from the text (Meyers & Meyers 1993:262). It is, however, supported by the covenant phrase *והייתי להם לאלהים והמה יהיו־לי לעם* ('and I will be to them God and they will be my people') in Jeremiah 31:33.

Verse 8 depicts a calamitous situation in which the current shepherd leaders disapproved of the newly appointed shepherd, and the dismissal of his authority ensued. This reflects the socio-political situation of Israel, desperately in need of leadership replacement.

Mitchell assigns these shepherds to Antiochus III, Seleucus IV, and Heliodorus (Mitchell 1912:306-307). It seems that the removal of the shepherds was the work of a human leader and not God, though it may be the intention of the divine. Baldwin comments that the numbers 'one month' and 'three' shepherds may be illustrative rather than literal, and thus may attract many speculations with regard to their meaning (Baldwin 1972:181-183; cf. Klein 2008:332-333). She adds that the expression of the impatience of the new shepherd may be allegorical and intended to portray the detestation of the people toward him (Baldwin 1972:184).

Boda affirms the non-literal reading of the removal of the shepherds, as there is no textual evidence for their decimation, and that this is a 'sign-act' (Boda 2004:464). It is possible that the removal of the shepherds was a catalyst for the flock's rejection of the new shepherd. This can be observed in the context. First, the flock was called *רעה* ('shepherd the flock to be slaughtered') in verse 4, which indicates the

dissatisfaction of God toward the people. Second, God said that he would have no pity on the people of the land (כי לא אחמול עוד על-ישיבי הארץ) in verse 6, which indicates the indictment was not limited to the shepherds and merchants, but also included the people, perhaps for the reason in verse 4. Third, the phrase לא ארעה אתכם ('I will not shepherd you', v 9) would not make sense if it refers to the shepherds in verse 7; instead, it would be appropriate to reckon that it is the flock which 'detested' (בחל, v 8) the new shepherd. It is therefore the lack of support from the flock and the disapproval of the irresponsible shepherds that expedite the resignation of the prophet from the task of being the responsible shepherd.

Merrill correlates the act of deposing the shepherds with the sacral war protocol to eliminate the kings of the land being conquered (Merrill 1994:293). Petersen remarks that the rationale behind the removal of the shepherds was uncertain, but it is clear that the deposal led to the rejection of the new shepherd by the other shepherds (Petersen 1995:94). The dismissal of the shepherds may reiterate the intention of God to cede his shepherding leadership over Israel (cf. Petterson 2015:247). It is therefore a divine order for the removal of the shepherds; however, since they are not killed, they may have remained in their duty. Smith argues that the context of Zechariah 11 suggests נָחַד means 'removed' or 'expelled' and supports the notion that the dismissed shepherds were not killed (Smith 1984:270). This enactment may be perceived as God's disciplining his people with the hope that they will be remorseful over their actions, while verse 8 sets the stage for the fulfilment of the indictment.

The responsible shepherd therefore despairs and is discouraged from being the shepherd of the flock marked for slaughter, as presented in verse 9. The despair has caused this new shepherd to relinquish his shepherding responsibility, and is contrary to the assignment God has given, especially since the two staffs represent 'kindness' and 'union'. Mitchell reads the fashion of shepherding described in verse 7 as referring to 'ideals' or 'obligations' (Mitchell 1912:305). The ceding of God's shepherding responsibility is evident from verse 9 onwards. However, the dire situation of Israel was devastating to the new shepherd so that it has been difficult for him to perform his role.

The enactment of removing the shepherds in verse 8 and the relinquishing of the shepherd role in verse 9 indicate the severity of the circumstances and the tension between the other shepherds and the new shepherd. The rejection comes not only from the shepherds but also from the flock (Petersen 1995:94). Baldwin comments that the hopelessness of the responsible shepherd is indicative that the fate of the people is determined by the course of nature (Baldwin 1972:184). In the context of the tense relationship between the other shepherds and the new shepherd, it is difficult to hold the latter responsible for the development of the situation.

Petersen asserts that God is responsible for the deposal of the shepherds (Petersen 1995:94-95). However, the decision of the prophet leads to the consequence, וגם־נפשם ('and even their soul detested me'). The word נפש ('soul') is used here to indicate that the souls of the people are tired; hence, they בחלה ('detested') the new shepherd (Holladay 1988:37, 242). Petersen remarks that the destruction of the people

described in verse 9 may include the remnants (Petersen 1995:95). However, it is in chapter 12 that the remnants are highlighted in restoring Judah and Israel. But the context of Zechariah 11:4-17 suggests that the judgment of God gripped the shepherds and the flock. The prophet, who is metaphorically the shepherd, might be one of the remnants. However, even he is not spared from the indictment, not in the shepherd image he assumed. One may note this in verse 17 regarding the punishment of the worthless shepherd.

The enactment of the prophet ceding his shepherding responsibility in verse 9 may be harsh but reasonable. The phrase *המתה תמות והנכחדת תכחד* ('what is to die let it die and what is to be destroyed let it be destroyed') conveys a persuasive message about the judgment of the flock. It also conveys the extreme tension the new shepherd faced in his tenure. Meyers and Meyers rightly point out that this repetitive statement was meant to emphasise 'utter destruction' (Meyers & Meyers 1993:267). Mitchell, however, attributes this apathetic behaviour of the new shepherd to the propensity of his human nature, for he is not God (Mitchell 1912:307-308). Merrill, on the other hand, argues that the new shepherd was under the divine order, and it was therefore God who is apathetic towards the situation of the flock (Merrill 1994:294).

The breaking of the staff in verse 10 signifies the severity of the covenant God made with the flock and the retreating of the new shepherd from his role. In the understanding of Boda, the significance of the staff presented the relationship between God and the flock (Boda 2004:463-464). The staff *נעם* ('kindness') when broken signifies the protection of God as the flock's shepherd would be removed and thus

disaster would befall it. Petersen avers that verse 10 highlights the slaughtering of the flock (Petersen 1995:95). The effect of the breaking of the staff is as great as the breaking of the covenant made with את-כל-העמים ('to all the peoples') (cf. Redditt 2012:85).

Some surmise that the covenant was the Noachic covenant, but there is a lack of textual support. Baldwin reads it as the 'end of a gracious rule', and it may refer to a covenant between nations, though not specific (Baldwin 1972:184). Merrill understands that the centre of the covenant relationship is the servant of God who will come and rescue Israel (Merrill 1994:295; cf. Klein 2008:335). But to Petersen, since it involves many nations and is not simply between God and Israel, this covenant is comparable to the 'covenant of kinship' in Amos 1:9; the revocation of the covenant signifies that the safety of humanity is at risk (Petersen 1995:95).

Verse 11 declares the affirmation of divine order to sever the covenant relationship between God and the flock. The ceding of the shepherding responsibility on the part of God may signify the transfer of the said responsibility to the leaders of the other nations. God, indeed, is the one who initiated the release of the covenantal ties, as the Hebrew כי דבר־יהוה הוא וידעו . . . ('and they knew . . . for it was the word of Yahweh') affirms. It also emphasises that the sheep traders, who were the bystanders, were aware of the divine activity.<sup>52</sup> Meyers and Meyers relate this divine activity to that of

---

<sup>52</sup> The term כּן עֲנִיֵי הַצֹּאֵן is translated here as 'sheep traders'. It is similar to v 7 and is translated as 'sheep merchants'. Many scholars believed that the term כּן עֲנִיֵי is a textual corruption; it should be emended to לְכַנְעָנִי, which means 'to Canaanite'. For the argument pertaining to the retention of the proposition



distinguishing between the true and false prophet, and note that in Zechariah 11:11, it is the divine order of Yahweh that verifies the divine activity of the prophet (Meyers & Meyers 1993:272). This explicit comment may affirm the text of Zechariah 11:4-17 as an insertion that focuses on the restoration of Israel in chapters 12 -14 (cf. Petersen 1995:96). Baldwin understands verse 11 in the light of the eschatological kingdom of Israel (Baldwin 1972:96). She therefore states that God inclines to the craving of the other shepherds for power and control (Baldwin 1972:184). The enactment of the judgment depicts the hope of the Judahite community to return to God, as sheep return to their sheepfold, and therefore exhibits the leading function in the shepherd metaphor.

Verse 12 makes it clear that the prophet who has ceded his shepherding responsibility takes control of the situation. God seems to be directing the development of the episode, to have the prophet play an assertive role. The phrase *וַאֲמַר אֵלֵיהֶם* ('and I said

---

accepted by many scholars, please see footnote 51. Larkin claims that the Greek on v 11, *καὶ γνώσονται οἱ Χαναανῖται τὰ πρόβατα τὰ φυλασσόμενα*, should be translated as 'and the Canaanites shall know the guarded flock, because it is the word of the Lord' (Larkin 1994:112). Accordingly, this does not require emending the MT. Larkin states that if *לְכַנְעֵנִי* was the correct reading, it would require reconstruction of the sentence (Larkin 1994:112). Larkin is accurate in pointing out that unlike v 7, here, *Χαναανῖται* is used (Larkin 1994:112). On the Masoretic Text, Redditt notes that in v 11, *בֶּן עֲנַיִ* is without the *ל*, and *כַּנְעִי* is used in Zch 14:21 (Redditt 2012:76). Thus, *בֶּן עֲנַיִ* may be subject to emendation as proposed by scholars, and the LXX tradition may have used a rare form of *Χαναανῖται* in v 7, and the usual form of *Χαναανῖται* in v 11. The rhetorical context prefers the emendation of the text because *וַאֲמַר אֵלֵיהֶם* state clearly that the prophet is speaking to *בֶּן עֲנַיִ הַצֹּאֵן*. If the reading of the latter meant 'afflicted of the flock' in verse 7, it would not make sense that the prophet received wages from the poor of the society, but more appropriately from the sheep traders who were rich. Therefore, the reading as 'sheep traders' is most logical in verse 7, 12 and 14:21, and the emendation based on LXX is most appropriate.

to them') indicates that the prophet was speaking to the sheep traders regarding his wages in an unfriendly manner.<sup>53</sup>

The tension of the relationship between the prophet and the shepherd and merchants may be deduced from the tone in which the wages are requested, and the payment the prophet received. Most scholars relate the thirty shekels of silver to the price paid for a Hebrew slave in Exodus 21:32 (cf. Mitchell 1912:309; Merrill 1994:297-298). Klein asserts that the payment 'foreshadowed' what Judas would receive to betray Jesus in Matthew 26:15 (Klein 2008:338).<sup>54</sup> However, this reading is inappropriate in the context of Zechariah 11.

The genre of Zechariah 11, is metaphor and it should not be read literally; since it is an action report, it is difficult to determine the authorial intention. The terms 'foreshadow' and typology may be used interchangeably; they in fact belong to the same category. Some scholars fell prey to the lure used in typology when interpreting the biblical text, to identify the payment as part of the prophetic fulfilment in Jesus as the Christ. But interpretation utilising typology to read the past event from the perspective of the New Testament or the interpreter's contemporary situation, often detaches the event from its historical context. This is the fallacy of interpreting out-of-context, whereas the

---

<sup>53</sup> Boda understands the word אֱלִיָּהוּם to refer to the buyers of the sheep in v 5 (Boda 2004:464). But Petersen argues that the word to mean the shepherds and traders (Petersen 1995:96). As discussed in note 52, אֱלִיָּהוּם should refer to the sheep traders.

<sup>54</sup> Klein (2008) has used the term 'foreshadowed' on several occasions; however, this may be an abuse of the word's meaning and has imposed a meaning from a theological framework, which itself is problematic.

meaning may be arbitrary. However, through typology, it does point to the theological perspective of the readers in the text or contemporary readers.

Since Zechariah 11 is metaphorical in nature, it is difficult to trace the event to its fulfilment in history. The conclusion should remain open-ended. In any case, the payment of this amount may come from the traders who were furious with the prophet for breaking the covenant in verse 10. It may be indicative of the fact that the work of the prophet as the newly appointed shepherd in verse 7 did not have the approval of the sheep traders. Smith concurs that the context of the passage was not orientated to the coming of Christ in the future (Smith 1984:272). Consequently, this situation only heightens the tension between the traders and the prophet.

Verses 12-14 indicate the final dealing of the prophet with the sheep traders; Petersen notes that now God reappeared on the scene with the instruction to return the wages to the treasury (Petersen 1995:96). From the commission to the completion of the prophet's shepherding role in verses 7-10, and the receipt of the prophet's wages in verse 12, Petersen notes that the key to interpreting verses 12-14 lies in the significance of the thirty shekels (Petersen 1995:96). It is true that in Exodus 21:32 the price of thirty shekels is the worth of a slave, but in Nehemiah 5:15 the Judean governor extorted forty shekels from the people. But Petersen states that while the word שקלים ('shekels') in both cases denotes a denomination, this is not the case in Zechariah 11:12 (Petersen 1995:96). He refers to the understanding of the 'thirty shekels' in the ancient Near East to mean a minimum payment (Petersen 1995:96-

97).<sup>55</sup> If he is correct, this implies that the ‘thirty shekels’ is an unworthy wage and that the sheep traders have determined that the performance of the prophet’s shepherding role failed to meet their requirements, which led to his resignation, despite the fact that he is a responsible shepherd.

Boda perceives the response of the prophet regarding the wages as a secondary report (Boda 2004:465). He understands the word *היוצר* not to mean the parallel of the pot returning to its potter, but rather the act of tossing back the wages as a sign of a temple worker’s rejecting the payment (Boda 2004:465). Thus, Boda draws the conclusion that the act signified the tense nature of the relationship between Judah and her neighbours (Boda 2004:465).

The act of returning the wages indicates that the acerbic relationship between the shepherd and the flock, which reflects the relationship between God and Israel, has taken a different form. The treasury of the temple not only served as the depository of the tithes but also as a ‘bank’ for the wealth of the individual (cf. Jos 6:24; Ezr 2:69; Neh 7:70; 2 Mcc 3:1ff) (Baldwin 1972:85).<sup>56</sup> As Baldwin points out, the phrase *אדר היקר*

אשר יקרתי מעליהם (‘splendid price that I was valued by them’) in verse 13 furnishes an

---

<sup>55</sup> Petersen (1995) cited E Reiner (1968), ‘Thirty Pieces of Silver’, *JAOS* 88, 186–190. Cf. E Lipiński (1970), ‘Recherches sur le livre de Zacharie’, *VT* 20, 53–55; JA Knutzon (1907:15), *Die El-Amarna Tafeln, mit Einleitung und Erläuterung*, Leipzig; and Rudolph (1976:209).

<sup>56</sup> Larkin argues that the word *היוצר* (‘treasury’) shares the same root as the particle from a second *יצר* that is similar to *צור*, but does not share the same root as the usual *יצר* (‘shaper/potter’) (Larkin 1994:112), as suggested by some (Torrey 1936:247-260; Rudolph 1976:202). However, O’Brien is more correct to relate the root to *אצר*, which means ‘treasure’ (O’Brien 2004:252).

irony in the episode (Baldwin 1972:185). The returning of the wages to the temple indeed conveys the displeasure of the prophet at the unappreciative response of the flock and the detestation of the terminated shepherds. It is therefore a presentation of the shepherd metaphor in punishing the flock with the hope of restoring them, and is in the light of the promise in Zechariah 14.

The text does not indicate the attitude of the prophet; however, it does illustrate that God is the one who orders the return of the wages. The phrase אָדָר הַיָּקָר ('splendid price') conveys a sense of sarcasm because the regular wage of a shepherd would not be commensurate with the stated value. Petersen advocates the view that the minimum wage implied the insignificance of the shepherd's work which the other shepherds despised (Petersen 1995:97). In other words, the wage is not as valuable, as the sarcasm of the prophet suggests. The prophet perhaps acceded to the order of God to return the wages to the treasury of the temple.

What follows is the act of breaking the second staff, 'unity' (חבליים), which signifies the disharmony in the family, between Judah and Israel. It could mean the disharmony among the flock. The phrase, לְהַפֵּר אֶת־הָאָחוּהָ בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל ('to break the brotherhood between Judah and Israel') in verse 14 implies the meaning of disharmony between brothers. Meyers and Meyers add that אָחוּהָ, which is a hapax legomenon derived from the אָח ('brother'), shows the closeness of the relationship between two parties (Meyers & Meyers 1993:280-281). The breaking of the covenant thus signifies

the demise of Israel as a powerful nation (Meyers & Meyers 1993:281). The term גָּדַע means 'broken in pieces', which signifies the gravity of the disharmony among the brothers, from which the enmity ensued. It is uncertain that the prophet was acting by divine order; however, his deed is conducted in the same fashion as the breaking of the staff, 'kindness', in verse 10. The breaking of the second staff may be the discipline imposed by God on Judah and Israel for disrupting the family bond and destroying their obstinate attitude (cf. O'Brien 2004:250-251). It is perhaps a version of the shepherd metaphor of disciplining the flock when they are defiant.

Elliger suggests that the Samaritans have participated in the annulment of the covenant, but Baldwin rejected this theory (cited in Baldwin 1972:186). In this regard, Petersen states that Judah and Israel were mentioned, and the covenant between the brothers was broken (Petersen 1995:97). He explains that the term 'brotherhood' does not refer to the relationship between Judah and Israel, but rather to that among the Israelites (Petersen 1995:98). It is therefore the disharmony in the entire nation of Israel which is at stake. This expresses the impact of God's releasing his shepherding responsibility, described in chapters 9 to 10.

The entire episode of Zechariah 11:4-17 seems to represent God as the overseer of the development of the event. The shepherds in verses 4-5 have been identified as foreign leaders, though uncertain of their identities. God is executing his justice, care, and discipline through the prophet, while the latter is acting under the divine directive. The first-person pronoun in verse 6 indicates that God is the one who punishes the flock because of their unfaithfulness. Since the image of the shepherd has been vested in

God, it is not surprising to see why the prophet would have named the two staffs to indicate that as a shepherd one should perform one's duty with 'kindness' and foster harmony. But the irresponsible shepherds and the flock had violated the covenant which God made with all nations and among the family of Israel; in consequence, God executed corrective actions on them. This can be interpreted in the light of the shepherd metaphor of leading the errant flock to the right path. It is the role of the shepherd to foster harmony and lead the flock with kindness; however, the annulment of the covenant represented by the two staffs has denied the flock the shepherd care that would have catered for them (Zch 11:10, 14).

*6.5.7.3 Zechariah 11:15-17.* This section begins with an altered command; God wants the prophet to assume the role of a shepherd, but this time with a different agenda. He is to be the worthless shepherd (v 15). Boda comments that this role bore the 'equipment of a foolish shepherd' (Boda 2004:465). In other words, the foolish shepherd does not use the staff to care for the flock. The term עֹד ('again') does not modify the imperative קח ('take') but serves as an introduction to the instructions in verses 15-16.

The term כלי ('implements'), according to Boda, alludes to the 'rod and staff' (Boda 2004:466). He differentiates the first and the second shepherd in that the former is assigned to care for, while the latter is required to obliterate, the flock (Boda 2004:466). However, Meyers and Meyers translate כלי more inclusively than Boda (2004) (Meyers & Meyers 1993:282; cf. Redditt 2012:87).

This foolish shepherd does not conform to the shepherd metaphor of caring for the flock when they are dying, does not lead the lost sheep back to the sheepfold, does not provide care to heal the sick, and does not provide food for the needy (cf. O'Brien 2004:251). He is to feed on the flock and brutally destroy them. This term אִוִּיל ('foolish') implies that the shepherd image in verse 15 is the opposite of the said image expressed in other parts of the Old Testament.

Some scholars contend that the shepherd image has been consistently pointing to the Israelite leaders in all cases, but that the reference to God has been devoid of this image in Zechariah 11:4-14 (O'Brien 2004:251). According to O'Brien, the word עֹד in verse 15 supports the concept that the shepherd in verses 7-14 is unrighteous and is unlikely to be God, which is also claimed by some scholars (O'Brien 2004:251). This perspective would have mistaken the unrighteous shepherd in verses 4-5 as the shepherd in verses 7-14. The word עֹד simply means a second request from God to the prophet.

In the context of verses 4-14, there are two images of the shepherd; one is irresponsible, whereas the other is responsible. Possibly, these images might have confused some scholars. However, it is undoubtedly the case that the metaphor of the shepherd in verse 7 implies that he was under the direct command of God. Petersen affirms the objective of this foolish shepherd indeed is to destroy the flock, while the inappropriate tool has intensified the destruction (Petersen 1995:98). Besides, he



further states that the tool may be the 'broken crooks' mentioned in verses 10 and 14 (Petersen 1995:98). Petersen reads verse 15 as the announcement of an unfathomable task to the prophet to perform poorly, devoid of constructive shepherding responsibility (Petersen 1995:98). It is uncertain that the judgment of the flock by the foolish shepherd comes to fruition, as the command of God has left the report without a confirmation; in particular, the response of the prophet toward the task is silent.

The shepherd in verse 16 is described as אולי ('foolish') to indicate that he is unwise.

Accompanied by כלי ('implements'), this reiterates the fact that this assigned shepherd who is foolish will disregard the shepherding responsibility as demonstrated in the first shepherd in verses 4 and 7. Baldwin argues that the 'shepherd of doom' perhaps signifies the result of the flock rejecting God as their shepherd (Baldwin 1972:186).<sup>57</sup>

The meaning of foolishness in the Old Testament is descriptive. It is the failure to comply with the desires of God and to attempt to accomplish a task without divine help (Mitchell 1912:315; cf. Meyers & Meyers 1993:284).<sup>58</sup> It is described as the absence of divine wisdom in the context of wisdom literature concerning the moral and ethical decisions of the one who defies the desires of God. Thus, in the prophetic literature, a shepherd who is foolish could not understand the desires of God and respond accordingly. This is perhaps a version of the shepherd image of foolishness,

---

<sup>57</sup> Cf. Merrill who suggests that all the current leaders of Israel and the upcoming leaders are represented by the image of the foolish shepherd (Merrill 1994:303). The term ארץ ('land') in verse 16 is probably the land of Israel.

<sup>58</sup> The 'tearing off even their hoofs' indicates the severity of the destruction to be carried out by the foolish shepherd who has been appointed by divine order. As mentioned in v 15, the assigned shepherd fulfils a responsibility that is marked by cruelty to the flock.

which is to lead the flock to disaster; an image which is contrary to the shepherd image in other Old Testament passages that contain the principle of leading the sheep into disaster for the purpose of discipline (McComiskey 1998:1205).

The work of the foolish shepherd is described in verse 16; the imprudence of the new shepherd is also expressed here (Boda 2004:466). Zechariah 11:16 describes vividly the neglect by the foolish shepherd of the flock's needs in verse 16 (Boda 2004:466). Baldwin avers that the foolish shepherd is one who does not care for the flock (Baldwin 1972:186). Petersen, however, attributes the deeds of the foolish shepherd to the acts of God (Petersen 1995:98). It is ironical that the ceding of the shepherding responsibility to the foolish shepherd is to save the flock ultimately, as affirmed by the destruction of the irresponsible shepherd in verse 17.

The phrase רעה בארץ ('shepherd in the land') probably indicates that the commissioning of the foolish shepherd is restricted geographically. But Petersen states that the context of verse 6 suggests the judgment is beyond the region of Israel, and verse 16 shows the result of this situation (Petersen 1995:98). However, the word רעה is singular in verse 16; hence, it does not allude to the plural רעיהם in verse 5.

Verse 16 highlights the negative relationship between the shepherd and the flock, so that the purpose of the shepherd role is not primarily to care for the weak, injured, lost, and tired. McComiskey states that the absence of ו followed by the three appearances of the negative לא in the verse creates the notion of the evasive shepherd role

(McComiskey 1998:1205). The word אֵל indeed enforces the intensity of the negativity.

Not caring for the needs of the flock implies the totality of ceding the shepherding role (Petersen 1995:99). The disjunctive clause used in the action report signifies the ineffectiveness of this role (Petersen 1995:99).

The Hebrew word order and the object of the verbs are indicative of the fact that the foolish shepherd will terminate the flock, just as Petersen states, 'He will devour the flock' (Petersen 1995:99). He understands that the expression of tearing the hoof alludes to consuming the flesh of the flock, especially the fat ones (Petersen 1995:99). He further points out that the difference between the first and the second action report is that the former flock is designated for slaughter whereas the latter is 'consumed totally' (Petersen 1995:99; cf. O'Brien 2004:253-254). The first report indicates that the riches of the shepherd derive from the trading of the flock while the second specifies that there is no beneficiary. Petersen agrees that the second report is indicative of the suffering caused by the foolish shepherd who does not gain anything from the outcome (Petersen 1995:99).

Boda is accurate to point out that the shepherd in verse 5 exploited the flock by selling them, while the shepherd in verse 17 consumed the flock completely, which is reminiscent of the exile in Ezekiel 34:3-4 (Boda 2004:466). He adds that the message of God's delivery in Ezekiel 34:22-26 depicts that he will turn a negative situation into a positive one (Boda 2004:466).

The declaration of the judgment in verses 15-16 may be the fulfilment of the declaration of the judgment in verse 6. Reading from verses 4-16, the shepherding role in verses 4 and 7 is indeed to protect the flock, but the sour relationship between the assigned shepherd and the other shepherds caused the dispersal and resignation of the other shepherds. The outcome of the shepherding activity also ushers in the conflict between the assigned shepherd and the flock, which signifies the conflict between the prophet and the surrounding nations. It extends to the conflict between Judah and Israel.

The second shepherd commissioned in verse 15 bears the responsibility to destroy the flock because the shepherd lacks wisdom. It is correct to relate this to Ezekiel 34 to 37 because it concerns the prophecy of the coming Davidic king who will provide deliverance. Zechariah 11:4-16 presents the notion of the rejection of the king by the people and the nation in a metaphorical fashion, prophesying that another king will assume the throne (Boda 2004:467). Boda avers that the hope of the Davidic king has been indicated in Zechariah 3 and 6:9-15 (Boda 2004:467). As some have suggested, Zerubbabel, a political leader, is the Davidic king as is supported by the context of Zechariah 1-8.

The consequence of the actions of the foolish shepherd is described in verse 17. Boda perceives verse 17 as detached from verses 4-16, which form a unit, but that it completes the oracles in Zechariah 9-11 (Boda 2004:467). Indeed, this proclamation not only serves as a judgment of the foolish shepherd, but also unites Zechariah 9-11, which is the work of the redactor of Deutero-Zechariah 9 (Gan 2010:78).

The word 'foolish' communicates the meaning of idolatrous, suggested by Boda, as in Ezekiel 34:2, a denotation similar to that of the false prophets in Jeremiah 14:14 (Boda 2004:467). The similarity in Ezekiel 34 pertains to the notion that God resumes his shepherding responsibility when the extant shepherds fail to perform their duty faithfully, and the people are without protection from harm. Therefore, the hope found in Ezekiel 34:23 is that the Davidic king will come to their deliverance and be their shepherd (Boda 2004:468). However, it is unsatisfactory to relate 'foolish' to idolatry in the context of Ezekiel 34. The judgment in verse 17 is severe; as Boda points out, the judgment implemented can be seen in Jeremiah 50:35-38, where it is used on the Babylonians and the idolaters, which is also similar to the action report in Zechariah 10:1-3a (Boda 2004:468). Therefore, the judgment in verse 17 is like that in Ezekiel 34 and Jeremiah 50.

Petersen maintains that one cannot be definite about the meaning of the word הוי ('woe') in verse 17 and the identity of the orator (Petersen 1995:99). It is possible that the prophet is the speaker, who may express his unwillingness to perform the assigned task that comprises a negative shepherd image antithetical to the image in verse 4 (Petersen 1995:100). Petersen explains, 'the word "worthless," *'elil*, is linked by assonance, if not by the triconsonantal root (a complicated question), to the word "effective," *'ewilî* (v. 15)' (Petersen 1995:100). Thus, it implies אֵלִיל as the explication of the negligence of the shepherd but not the destruction of the flock.

Petersen recognises this as the prophetic voice, which is the response of a human regarding the assignment of the foolish shepherd and the contorting of the shepherd's physical body to stop the cruelty inflicted on the flock (Petersen 1995:100). Baldwin, however, perceives the judgment of decimating his arms to imply that the shepherd is incapable of protecting himself from his enemies (Baldwin 1972:187; cf. Merrill 1994:205).<sup>59</sup> The הוי accompanying the curse described in verse 17 is intended to depict the intensity of the judgment. The context of verses 15-16 suggests that God is the orator, ויאמר יהוה אלי ('And the LORD said to me', v 15), while אנכי ('I', v 16) affirms that it is God who was speaking in both verses about raising a shepherd who does not care for the flock. Thus, one may conclude that הוי in verse 17 is targeting the foolish shepherd.

Some suggest that הוי is typological; however, the context supports a literal judgment expressed in metaphorical language. There is a difference between typology and metaphor; the former comprises something that belongs to the same symbol, whereas the latter is a linguistic device that uses language in an anomalous fashion (cf. Soskice 1985:15). Thus, the genre is metaphor, though the fulfilment of the action report is real. The judgment is incurred because the existing shepherds failed to perform their duty responsibly and the people rejected the good shepherd assigned to care for their well-being, so that now a foolish shepherd is sent to punish them for their waywardness

---

<sup>59</sup> Concerning the reason why God does not kill the foolish shepherd but decimates his arms, Merrill (1994) asserts that it is unspecified.

(Floyd 2000:489). However, it is ironical that the foolish shepherd is punished despite the fact that he performed under a divine order.

The pronouncement of judgment in verses 15-17 is the summit of God's dissatisfaction toward the existing shepherds and the people. The image of the foolish shepherd is a metaphorical warning of the impending judgment on the shepherds, while at the same time, it accedes to the gratification of the people's desire to be abused by their shepherd. It is obvious that this image of a foolish shepherd is contrary to the shepherd image in verse 7. The gravity of the tension between all the involved parties in Zechariah 11:4-17 is driven by the irresponsibility of the existing shepherds and the callous attitude of the people toward God and his appointed shepherd (cf. O'Brien 2004:255). The result is the judgment stipulated in verse 17, as represented by the sentence on the foolish shepherd.

**6.5.8 Summary.** Zechariah 11:4-17 points to the consequences of God ceding his shepherding responsibility to the irresponsible shepherds; the effect is the rejection by these shepherds and the people of the shepherd leadership of God portrayed in the prophet/shepherd image. Three shepherd images are employed in this episode: the image of the irresponsible shepherds (vv 4-5), the foolish shepherd (v 15) and the assigned shepherd (v 7).

In the context of Zechariah, God is shepherd (Zch 10:3; cf. Ezk 34:11-16) (cf. Redditt 2012:90). The first image of the shepherd is that of one who leads the flock into disaster for their personal gain and eventually destroys them. The second image is of one who delivers the flock from their predicament. The third image alludes to God

himself as the shepherd, affirmed by the phrase, כִּי־פָקֵד יְהוָה צְבָאוֹת אֶת־עַדְרֵו, ('for the LORD of hosts cares for his flock', Zch 10:3); he is the one who disciplines the under-shepherds and the flock. Thus, the shepherd metaphor includes the responsibility to protect and reprove; in context, it is to reprove the shepherds and the flock for their wrongdoings.

## 6.6 SUMMARY

From the analysis of the literature in the post-exilic period, the shepherd metaphor is observed in terms of the activities of leading, feeding, protecting, rescuing, and guiding. The positive shepherd image also includes characteristics of unwaveringly achieving the objective like a military leader, thus shepherding for the well-being of the flock, and leading with humility. He leads with a sceptre of authority that enables the shepherd to perform the shepherding role. However, there are negative shepherd images. They care only for their own desires and profits, and are represented by the foolish shepherds. They usually defied and disobeyed the instructions of God to perform the shepherding responsibility. At times, they received orders from God to discipline his people.

In the study above, the bad or irresponsible shepherd image forms part of the metaphor of the shepherd in the Old Testament, comparable to the true prophets assigned by God and the false prophets who misled the people. Therefore, the study of the shepherd image must include both the positive and negative images of the shepherd metaphor. Furthermore, both images of the shepherd metaphor in the post-exilic period are related to the rebuilding and restoration of Israel, which is a hope the



redactors provided to the historic readers. Before this study concludes, it is important to compare the uses of the said metaphor in the Old Testament and in Pastoral and Leadership models, which is the next chapter.

## **CHAPTER 7: A COMPARISON OF THE USES OF THE SHEPHERD METAPHOR IN THE OLD TESTAMENT AND IN PASTORAL AND LEADERSHIP MODELS**

The examination of the textual evidences regarding the shepherd metaphor from the literature of the Old Testament, the ancient Near East, Deuterocanonical, and New Testament passages provides a useful framework for comparing the uses of the image in the shepherd image pastoral and leadership model. Prior to making this comparison, it is vital to review the understanding of the metaphor of the shepherd in the Old Testament, in order to consolidate the premise for the purpose of this chapter.

### **7.1 THE SHEPHERD METAPHOR IN THE OLD TESTAMENT**

The analysis of the shepherd metaphor in pre-exilic texts in Chapter Four focuses on understanding the said metaphor in the context of the biblical texts that contain the idea. It analyses biblical texts whose historical origins belonged to the period assigned by the application of documentary hypothesis and other critical approaches. In this study, the shepherd-king image portrays the idea of deliverance. The feeding and the protecting of the flock are two responsibilities of this metaphor that relate very closely to one another. Irresponsible shepherds do not feed the flock but instead, lead them to devastation (Ezk 34:3). A righteous shepherd, who is devoted to Yahweh, will feed the flock with 'knowledge and understanding' (Jr 3:15). Thus, the shepherd metaphor alludes to leading and protecting so as to deliver the flock from harm or danger, is to emphasise that the sheep, Yahweh's people, will be enabled to grow in knowledge and understanding.

Among the three roles of the shepherd-king metaphor in the Old Testament, leading,

feeding or providing, and protecting, leading is the most important. The roles of feeding and protecting are not less significant but have been downplayed in many studies. It is argued that leading entails these three functions. Nonetheless, in this study, the direction that the shepherd provides under this leadership brings prosperity to his flock. Likewise, the king will bring prosperity to the nation.

The analysis of the shepherd-god image points to the fact that Yahweh is both the God and the shepherd of the people of Israel. There are explicit and implicit references that contain the shepherd-god image. The relationship between Yahweh and his people, in terms of shepherd and sheep, encompasses leading, providing for, and protecting the well-being of the flock. Similar references can also be found in the ancient Near Eastern literature.

The biblical texts being analysed that belonged to the pre-exilic period are Genesis (4:2-3; 46:34; 48:15; 49:24), Exodus (3:1; cf. 33:11; 14:15-22; 17:6; 28:1; 32:11-14; 25:9), Deuteronomy (12:9-10), Jeremiah (3:15), Hosea (4:16; 11:1-11; 12:13), Nahum (3:18), Psalms (23:1-6; 28:9; 49:14; 78:71-72; 80:1-2), Proverbs (1:7; 9:10; 15:33; cf. 2:6-8), and Old Testament characters such as Moses/priests, Judges, kingship/Samuel (1 Sm 16:11; 7:15, 40). In Genesis, God's being referred to as a shepherd follows the trend of the religious practices of the ancient Near East; an example is that Jacob inferred that God was a shepherd in Genesis 49:25. Although the shepherd image is rarely expressed in the Exodus narratives, it is evident in the extrapolation to leadership. God equips his leaders through a shepherding training or occupation, so that they may acquire the skills to lead, provide, and feed the people under their leadership.

The narrative of Deuteronomy makes no direct reference to the shepherd metaphor, but there are some indications of the shepherd image in the context of the Torah. For example, Deuteronomy 12:1 indicates that the purpose of the instructions given to the Israelites as they possessed the land of promise, is so that they may have security. To achieve that is to observe the regulations, and they must eradicate the evildoers and the wicked ones in the land. In doing so, the land will be purified in preparation for placing the name of God where his people shall dwell (Dt 12:5). This indicates that one of the connotations of the shepherd image is that of one who leads the sheep into the land God promised, protects them by eliminating affliction, and provides them with safety from their enemies.

Deuteronomy is the finalised version of the Mosaic traditions that help the people of Israel to live the life which God the shepherd has intended; the other designated shepherds should observe this instructional code to lead, protect, and provide for the people, who are his sheep, to live peacefully in the shepherd's fold. The narratives of the pre-monarchical period express the shepherd image prominently in God and Moses. The Torah depicts the shepherd image, with most references in Genesis, in a refined fashion for readers to grapple with the significance of the image. The metaphor of Yahweh as a shepherd begins in the Torah and is employed in other parts of the Old Testament.

The shepherding image in the monarchical period takes many forms. After the era of Joshua, the priesthood system that originated from Aaron's family had developed into a different form and became the core of the religious life of the Israelites. The transient

leadership of Judges displayed a picture of deliverance by Yahweh the shepherd through his designated shepherd, who has performed the same function of protecting the sheep.

With the newly established system of priesthood, the shepherd metaphor includes a different form from that in the Torah. An example is Samuel who, though trained as a priest, took a role which resembled that of a judge. His unitary figure of priesthood and prophet in the shepherd metaphor exhibited the shepherd activities of leading, providing, and feeding in a different way. Samuel, as priest, leads the people to live in the desires of Yahweh, provides spiritual guidance to the people, so that they may do according to the desires of Yahweh, and feeds the social community with the religious instructions of Yahweh given to the people through the words of a priest, but not in terms of physical food. Therefore, the role of a priest embraces the full sphere of the shepherd metaphor in the royal court of Israel, as well as in the religious and social life of the Israelites.

It is in Moses, and perhaps, Samuel, that the shepherd metaphor is seen as alluding to mediators in the roles of a priest, prophet, judge; these may be a king or leader. However, the responsibility of teaching the Torah falls on the shoulders of the priests, though the king is the leader of the nation. Priests, in the monarchical period, are also functioned as wise men, and acted as advisors to the king (1 Sm 17:14). Deuteronomy 10:8 shows that the priesthood figure in the metaphor of the shepherd provides security through blessing the people of Yahweh.

In the monarchical period, the king is perceived as a trained shepherd, the chosen king

of Yahweh. The battle between Goliath and David in 1 Samuel 17:40 depicts that the latter's professional training as a shepherd of his father's flock. Relating to kingship, Yahweh has established a covenantal relationship with Israel through its leaders or shepherds. Despite the unsubstantiated disdain status of shepherd depicted in Genesis 46:34, it is an honour to be a shepherd in the ancient Near East. Deities and humans who are considered as shepherds received similar honour, as indicated in the lists of Sumerian kings, and in the style of the Babylon court and the pyramid texts. In the literature of the Old Testament, Yahweh is the divine shepherd, and King David is the human shepherd to the people of Israel.

The shepherd metaphor in Jeremiah in the pre-exilic period is found in 2:8, 3:15, and 6:3. In Jeremiah 3:15, Yahweh promises Israel shepherds who will act in accordance with his desires, and urges Israel to return to him. The context of Jeremiah is political in nature, as Jeremiah 2:8 provides such a context by signifying the meaning of shepherds as leaders. But the shepherd image in Jeremiah in the pre-exilic period is both positive and negative. Jeremiah 6:3 describes the attacks of shepherd and their flocks against the children of Benjamin. The analysis shows that shepherd is a leader to his or her flock in the assigned group, under his or her personal care, which is the leading activity of the shepherd.

The shepherd metaphor in Hosea is found in 4:16, and the subject is Yahweh as a shepherd. The context here is regarding the unfaithfulness of Israel to Yahweh and being disobedient to him. An alternative reading is that the result of Israel's rebellion caused Yahweh to feed them improperly, as described in the way sheep and cows were fed. Thus, the plausible reading is that Yahweh leads the people of Israel to the

'large pasture' (מרחב) to abandon them (McComiskey 1992:165).

The other passage that contains the shepherd image is in 11:1-11; it portrays the shepherd metaphor in Yahweh as a father, who is patient towards the rebellion of Israel and prepared to rescue his people (11:9-11). However, the fatherhood of God does not negate punishment deserved for the action of disobedience (cf. Mays 1969:159).

Guidance is a key element in the shepherding responsibility to enable the sheep to return to the shepherd safely. The fatherly love of the shepherd is the motivational force of the shepherding process that oversees the progress of growth. This is the shepherd image with constructive meaning expressed in the actions of leading, feeding, and protecting, and is exhibited in the fatherhood of Yahweh in Hosea.

The shepherd metaphor in Nahum is found in 3:18, and is the image of a ruler or king. The term 'shepherd' and 'king' are utilised interchangeably. The importance of the shepherds, or kings, to the city is comparable to that of the shepherds of the flocks. Nahum 3:18 expresses the devastation of the city, in that it is without leadership and results in dispersion. Without leadership, the city is defenceless, and prone to disaster; in the case of Nahum, this takes the form of dispersion. Therefore, the shepherd image in the literature of Nahum pertains to the activities of leading and protecting.

The shepherd metaphor in Psalms is found in 23, 28:9, 49:14 [MT 49:15], 78:71-72, and 80:1-2. It refers mainly to Yahweh, most especially in the actions of leading, protecting, and feeding; however, leading is the most prominent image, not simply a leading forward, but also rescue for the restoration of the community. Only in Psalm

49:14 does the shepherd metaphor refer to 'death' (מות), a negative picture of leading.

The other references indicate shepherding in terms of provisions and blessings. In any case, the shepherd metaphor in Psalms embraced the responsibility of leading, protecting, and feeding, and was attributed to Yahweh.

Proverbs do not contain direct or specific references to the shepherd image. The lack of specific reference to such an image in the wisdom literature does not rule out its existence in such literary works. One must read these within the perspective of the metaphor described in the psalms and other literature of the Old Testament alluding to the relationship between Yahweh as shepherd and Israel, his sheep. For example, in Psalm 100:3 the people of Israel were described as 'sheep of his pasture' (צאן מרעיתו), in Psalm 119:176 they 'have gone astray', and in Psalm 44:22 they are vulnerable. The wisdom literature provides the wise advice a shepherd needs to lead his sheep.

Proverbs 2:6-8 summarizes the relationship between wisdom and the shepherd metaphor, in that the wise shepherd will lead the flock with 'knowledge and understanding'. Wisdom is from God and divine reciprocity profits the one who seeks. There are other references, not to the shepherd metaphor, but in the verb רעה, the root word for shepherd. These references present different facets of the word but affirm the meanings as determined in the study of the shepherd image. In Proverbs 10:21, רעה denotes 'nourish' in the context, where the words which come from the righteous or wise will benefit many people, whereas on the contrary, the wicked or fool will bring death in foolishness (cf. Murphy 1998:75; Fox 2009:522; Lucas 2015:94). In Proverbs



15:14, רעה refers to 'feeds' in the context where the fool will be consumed by foolishness (cf. Yoder 2009:170; Lucas 2015:118; Clifford 1999:152-153). These references established that the verb רעה has the same meaning as that of the shepherd metaphor presented in the wisdom literature of the Old Testament.

From this study, it is irrefutable that the metaphor of the shepherd is multi-faceted, and it is this complexity that enriches the image in the light of its significance in the Old Testament literature. Especially, the pre-exilic period concerns the establishment of the kingdom of Israel from a tribe to a nation, and the redactors remind the people that the shepherd image as a reflection of Yahweh's kingship in the history of Israel's religion. The shepherding responsibility stipulated in this section portrays Yahweh as shepherd-king and shepherd-god rules over his people, Israel, in the kingdom which he established for them.

The biblical texts being analysed that belonged to the exilic period are Isaiah 40:11, 44:28, which are part of Deutero-Isaiah, Jeremiah 10:21, 12:10, 17:16, 22:22, 23:1-4, 25:34, 31:10, 33:12, 43:12, 49:19, 50:6, 19, and Ezekiel 34. The shepherd metaphor in Isaiah 40:11 is one with 'royal overtones' because the king is inferred as shepherd, as in the ancient Near Eastern culture, to protect the people from harm. The context of Isaiah 40:11 indicates that the Judean city was devastated during its foreign rule.

The return of Yahweh in the future is a prelude to the assurance of the shepherd's leadership, protection, and provision, especially to those in destitution (Watts 1987:90; Blenkinsopp 2002:185-187). The shepherd metaphor in Isaiah 44:28 is Cyrus, who was

appointed by Yahweh to be his shepherd and to fulfil his plan. Metaphorically, Cyrus is an Israelite king, but certainly, he is Yahweh's servant. Thus, Cyrus as a shepherd to fulfil Yahweh's plan makes the latter a greater shepherd than any earthly shepherd has appointed; he has the power not only to appoint shepherds from among his people Israel, but also from the surrounding nations.

The shepherd metaphor in Jeremiah 10:21 is an example where the shepherd metaphor connotes rulers. Jeremiah 12:10 illustrates the shepherd image used in the prophetic literature of Jeremiah. Jeremiah 17:16 describes the defence of the prophetic office in that he did not neglect his prophetic duties in times of trouble. Jeremiah 22:22 describes the critical role of shepherd, and thus, the destruction of the shepherds or rulers is the key to the destruction of a nation.

The most significant passage on the shepherd metaphor is 23:1-4 that explicates a more vivid picture of how irresponsible rulers or shepherds affect the life of the people under their pastoral care. Jeremiah 25:34 alludes to the rulers of the surrounding nations as 'shepherds' and 'leaders of the flock'. Jeremiah 31:10 indicates that Yahweh as the shepherd has the power to scatter his people and to gather them to himself (Carroll 1986:594). Jeremiah 33:12 describes that the shepherds rest the flock in the pasture. The shepherd image in Jeremiah 43:12 is one who carries his claimed possessions, though it depicts the enemy who carries away the possessions of the defeated.

Jeremiah 49:19 describes the image of shepherds as rulers, but this time Yahweh plays the enemy against them. Jeremiah 50:6 is an example of irresponsible shepherds

scattering the sheep. Jeremiah 50:19 spells out that Yahweh, as shepherd, will restore Israel to their pasture (Carroll 1986:825; cf. Holladay 1989:418). The literature of Jeremiah portrays the metaphor of the shepherd mostly positively in Yahweh but negatively in the rulers of the nations, including Israel. The analysis of the shepherd metaphor in Jeremiah in the exilic period advocated that Yahweh is the mightiest shepherd among all shepherds, not only in power, but also in character. He is the shepherd who exhibits the shepherd metaphor in the latter's main activities, and the flock shall his shepherd leadership.

The shepherd metaphor in Ezekiel 34 contributes significantly to the understanding of the image of the shepherd, particularly with reference to Yahweh. It portrays Yahweh as the shepherd who will gather his sheep into his fold, and the judgment on the irresponsible shepherds who failed in the duties toward their sheep. This is a traumatic experience for the people of Israel, particularly in relation to their salvation and security (Bowen 2010:209-210). The prophetic message of Ezekiel therefore focuses on the failure of the leadership to perform their role and responsibility towards the people. The central shepherd figure in Ezekiel 34 is Yahweh, while the other shepherd figures are the rulers of Israel.

The shepherd metaphor in the exilic period is one with multi-faceted responsibilities: (1) Leaders, whether political or non-political, are shepherds and should rule with the benefits of the people in mind. (2) They are to protect the flock from harm. (3) They are to lead the flock to the right path. (4) They are to rescue the flock out of danger and lead them to rest in the pasture. (5) They are to feed the flock with good pastures so that they will grow healthily and be strong. (6) They are to lead the flock back to their

homeland so that they will have security and safety. (7) They are to alleviate the flock's suffering inflicted by their enemies. This aspect may relate to rescuing them out of danger and protecting them from harm. The difference is the objective of the shepherd's action, and not the action per se. (8) They are to provide a safe ground for the flock to reside in and rest. This may relate to leading them back to their homeland, though in slightly different form. (9) They are to lead with justice. In fact, they are to exercise justice in their shepherding leadership. (10) They are to judge the rulers or shepherds and the flock.

The first nine facets of the shepherd image are exhibited in the Old Testament. This last facet of the said image, as some have thought, is unbecoming of a shepherd. The compassionate impression of a shepherd often stands out as the central characteristic that eclipsed the other characteristics of the said image. This may be influenced by the New Testament image of the shepherd. However, it is inaccurate in the study of the shepherd metaphor in Ezekiel 34 and other Old Testament texts.

In the context of Ezekiel 34, Yahweh as the shepherd will judge the irresponsible shepherds, the rulers of Israel, for neglecting their responsibility (Ezk 34:1-10). In this regard, Yahweh is perceived as the chief shepherd and the rulers are under-shepherds. This hierarchy is conspicuous in the biblical texts. The shepherd is also to judge the sheep who have abused the weaker ones and thus have dealt unjustly (Ezk 34:20-24). These responsibilities are related to leading with justice. The lack of justice may corrupt the sheepfold or community, and the shepherd must re-establish the שלום in the sheepfold. The exercise of justice incorporates punishment or judgment of the sheep.

The action of re-establishing שלום ('wellness') among the flock is a paradigm of creation when God establishes order out of chaos. It is therefore the responsibility of the shepherd to establish wellness or order among the sheepfold so that all sheep will live in the fullness of שלום.

The amalgamation of all the facets of the shepherd metaphor in this summary indicates that the significance of the said image is exhibited through the literature of the exilic period, which is a devastating era to the people of Israel, as the collapse of Israel's kingdom is contradictory to Yahweh's promises. The negative image reflected in the study pertaining to the shepherd metaphor refers to irresponsible shepherds who neglected their duty to the sheep, as depicted in Ezekiel 34 and Zechariah 11:4-17. In this analysis, the ruler or shepherd is the key to the success or failure of a nation. Thus, the shepherd image in exilic literature depicts in this light.

The biblical texts being analysed that belonged to the post-exilic period are Numbers 27:17, Isaiah 56:11, 63:11-14, which is part of Trito-Isaiah, Amos 3:12, Micah 5:3 [4 Eng], and Zechariah 11:4-17. The narrative of Numbers does not contain many references to the shepherd image; the most prominent reference is Numbers 27:17 where Moses replied to God's judgment against him, and in response, requested a new leader when he underwent the punishment. Moses' response interestingly points out to readers the multiple responsibilities of the shepherd image in the life of the Israelites. It is necessary to consider the context of the pre-monarchical period, so as to understand the significance of the shepherd metaphor in relation to its transition into the monarchical kingship. This shepherd image is the predecessor of the shepherd

image of David. The narrative of Numbers articulates the pre-monarchical leadership in the shepherd model of Moses.

Isaiah 56:11 indicates that not only have the enemies of Israel preyed on her, but the shepherds also have 'no understanding' (לא ידעו הבין) to lead and guard Jerusalem. In

Isaiah 63:11, Moses the servant of Yahweh was mentioned as being in partnership with Yahweh, assisting the Israelites crossing the Red Sea (cf. Whybray 1975:258-259).

Yahweh is one implied here who had performed his shepherding duty. The Isaianic literature contains metaphorical images of Yahweh which are similar to the shepherd image of Moses and Cyrus, exhibited in the history of Israel. The national leaders of the present and the tribal leaders of the past did function as shepherds to the people of Israel. The significance in Trito-Isaiah is the critical role a shepherd plays in the building of the nation in terms of following the instructions of Yahweh, or destroying the nation by following his/her own selfish desires. In other words, the well-being of the nation of Israel and the community, or flock, lies in the quality of its shepherd leadership.

The shepherd metaphor portrays in Amos 3:12 is one of a protector. The text should not be used to determine the failure or success of a shepherd. The context is that Yahweh will judge Israel through their enemies. He, as usual, would send a shepherd to rescue, but the severity of the damage resembled one that was bitten by a lion severely injured and left with incomplete physical appearance (Paul 1991:119). The shepherd image is expressed in protecting the flock from harm or danger. However, the shepherd is not responsible for the consequences visited upon the rebellious flock that refuses to follow the instructions of Yahweh.

The shepherd metaphor in Micah is expressed through 5:3 [4 Eng] in full array. It describes the said image equivalent to the rulers of Israel. The numbers of shepherds raised in the future are the numbers of these rulers, who would retaliate against their enemies, in this case, against the Assyrians. The literature of Micah portrays the shepherd image as a ruler and refers to the future rulers and Yahweh himself. The picture consists of the activities of leading, protecting, and feeding in the shepherd metaphor, and concludes in the model of shepherding exhibited in the appointed shepherd metaphor under the divine authority and Yahweh.

The shepherd metaphor in Zechariah 11:4-17 points to the consequences of God ceding his shepherding responsibility to the irresponsible shepherds; the effect is the rejection by these shepherds and the people of the shepherd leadership of God portrayed in the prophet/shepherd image. Three shepherd images are employed in this episode: the image of the irresponsible shepherds (vv 4-5), the foolish shepherd (v 15) and the assigned shepherd (v 7). In the context of Zechariah, God is a shepherd (Zch 10:3; cf. Ezk 34:11-16) (cf. Redditt 2012:90). The first shepherd image is that of one who leads the flock into disaster for their personal gain and eventually destroys them. The second image is one who delivers the flock from their predicament. The third image alludes to God himself as the shepherd, affirmed by the phrase, *בִּי־פֶקֶד יְהוָה צְבָאוֹת*, *בִּי־פֶקֶד יְהוָה צְבָאוֹת* ('for the LORD of hosts cares for his flock', Zch 10:3); he is the one who disciplines the under-shepherds and the flock. Thus, the shepherd metaphor includes the responsibility to protect and reprove; in context, it is to reprove the shepherds and the flock for their wrongdoings.

The analysis of the literature in the post-exilic period shows the shepherd image in terms of the activities of leading, feeding, protecting, rescuing, and guiding. The positive shepherd image also includes characteristics of unwaveringly achieving the objective like a military leader, thus shepherding for the well-being of the flock, and leading with humility. The negative shepherd images are of those who care only for their own desires and profits, and are represented by the foolish shepherds. In this study, the bad or irresponsible shepherd image forms part of the shepherd metaphor in the Old Testament, comparable to the true prophets assigned by God and the false prophets who misled the people. Therefore, the study of the shepherd image must include the positive and negative images of the shepherd metaphor. Furthermore, both images of the shepherd metaphor in the post-exilic period are related to the rebuilding and restoration of Israel, which is a hope the redactors provided to the historic readers.

The shepherd metaphor in the Old Testament is a multi-faceted one in comparison to that in the New Testament, which is often employed as the fundamental basis of pastoral and leadership models. From the above analysis the Old Testament aspects of shepherding include leading, protecting, providing, caring, feeding, delivering, blessing, guarding, sacrificing, strengthening, supervising, parenting, ensuring, directing, mediating, guiding, distressing and disciplining; these are the shepherding responsibilities exhibited in the said metaphor applied to God and his chosen shepherds. In the light of the above study, the Old Testament shepherd metaphor should be the foundation of the formulation of any pastoral and leadership models that are based on the metaphor of the shepherd, and they will be enriched by the analysis. It is in this context that this chapter compares the uses of the shepherd metaphor in



the Old Testament and in pastoral and leadership models.

## 7.2 PASTORAL AND LEADERSHIP MODELS

The discussion of the extant pastoral and leadership models in Chapter 2 of this study will not be repeated; however, aspects of the summary shall be highlighted for the purpose of comparison.

**7.2.1 Pastoral care and counselling model.** The pastoral care and counselling model has been a major part of pastoral ministry. This change was brought about by the altered social demands of caring for parishioners. As culture became more pragmatic and lifestyles became more hectic, parishioners were expecting a therapeutic approach from pastoral care. The application of social scientific method does help to provide therapeutic advice to the troubled souls. Owing to the evolution of lifestyles, pastoral care must be supplemented with a counselling element in order to be effective in ministering to the needs of the congregation. Indeed, the pastoral care and counselling models contain some aspects of the shepherd metaphor, and are useful in meeting the needs of the church by providing care for the parishioners as a shepherd cares for his sheep.

The pastoral care and counselling models, though they may contain some aspects of the shepherd metaphor, are primarily based on psychotherapeutic theory. It may be legitimate to alter the previous approach in order to be relevant to the contemporary demands of the church. The pastoral care and counselling models are designed to provide care for the parishioners as a shepherd cares for his sheep. However, these

models reflect a lack of scriptural support for this shepherd image, especially the image in the Old Testament goes beyond the caring for the needy.

**7.2.2 Christ-centred model.** The Christ-centred model is a response to the psychotherapeutic approach of pastoral theology, and is based on the life and work of Christ; the central figure of the model is Christ being the shepherd, and the pastors are under-shepherds. Some Christ-centred models based on Christ as priest in the Letter to the Hebrews but not on the shepherd image. However, this model generally based on the New Testament's understanding of Christ as the good shepherd, according to John 10:11. This image, fundamental to many pastoral models in the past, has been somewhat replaced by the prevailing psychotherapeutic pastoral models at present. However, the research of this model limits to biblical texts that contain the shepherd image of Christ.

The Christ-centred model focuses on locating Christ at the centre, who is the shepherd who will direct the function of the leadership role. The premise is based on the life and work of Jesus, especially his shepherding role, and pastoral leaders should emulate the way Jesus shepherds his people. The shepherd image of Christ is nonetheless too narrow and its meaning is limited mostly to his messianic purpose. It leans toward the functional role of the pastoral office rather than to the biblical meaning of the shepherd metaphor, and it constructs a model that permits the connotations of the metaphor to be displayed. However, it inclines toward the therapeutic aspects of Jesus' shepherding role; thus, though the Christ-centred model is theologically based, it conveys a psychotherapeutic image of the shepherd metaphor. To counteract the overly psychology-oriented models, models should rely on principles that are derived

from the scriptural shepherd image.

**7.2.3 Shepherd image model.** The shepherd image model is based on the image of the shepherd, and has adopted the characteristics of the said image in their formulation. The study in Chapter Two aims to observe and analyse the models that have been shaped by the shepherd image. This model demonstrates that there are scriptural evidences to substantiate the idea, which are true to the original meaning of the biblical shepherd image. However, most of the other models fall short of providing exegetically based scriptural evidence. Their premise is social scientific, rather than biblical.

**7.2.4 Servant leadership model.** The last model, the servant leadership, is based on some aspects of Jesus' life. Servant leadership and the shepherd metaphor are related in some respects, and this is demonstrated in some of the models. The servant leadership model is valuable in some ways to Christian leadership, in ecclesiastical and non-ecclesiastical settings.

Most of the models in this category are related to the ideology of the shepherd image. However, the shortfall in providing biblical evidence has weakened these models in being servant leadership models that are based on the shepherd metaphor. Having said that, the relationship between servant leadership and shepherd leadership is to be found in the servanthood of a leader, and the approach to leadership is to be incarnational, that is to be present amongst one's followers.

The analysis reveals that three out of the four models referred to above are not based

on the shepherd metaphor: the pastoral care and counselling model and the Christ-centred model are psychotherapeutic in nature, whereas the servant leadership model concentrates primarily on servant nature and leadership. The New Testament's influence on the shepherd metaphor comes from the idea of Jesus as the good shepherd (Jn 10:16), the sheep herders, and Jesus as the messianic shepherd. The analysis of these ideas demonstrates that the shepherd image in the New Testament falls short of the contextual meaning of the said image in the Old Testament, especially comparing with Psalm 23, Ezekiel 34, and Zechariah 11:4-17, which are multifaceted. The shepherd image of the New Testament is inclined toward the messianic figure of the shepherd, which is an imposition of the ideology, and thus, does not correspond with the said metaphor of the Old Testament. The analysis of the various pastoral and leadership models and the shepherd metaphor of the New Testament confirms that none of these models exhibited the same meaning as that of the shepherd metaphor in the Old Testament.

### 7.3 AN ANALYSIS OF THE USES OF THE SHEPHERD METAPHOR IN THE SHEPHERD IMAGE MODEL

From the above study of the shepherd metaphor in the Old Testament and its uses in pastoral and leadership models, it is not difficult to grasp the differences in these fields. This analysis focuses on a model befitting the uses in the pastoral and leadership models in the light of the said metaphor in the Old Testament; however, it is undertaken in terms of the grouping, not the individual model, as the detailed discussion has been completed in Chapter 2. The objective is to provide analysis of the uses of the shepherd metaphor in the extant pastoral and leadership models and establish how the study of the shepherd metaphor in the Old Testament enriches them.

Since only the shepherd image model is truly based on the shepherd metaphor in the Bible, particularly in the Old Testament, it will be the focus of this analysis.

The said model utilises the image of Jesus as the good shepherd. This seems to be the ideal model. However, the good shepherd image of Jesus did not reflect the shepherd metaphor in the Old Testament. The basis of the model is the New Testament; however, the scriptural texts that were examined previously proved to be exegetically incapable of supporting the good shepherd image, though they contained some shades of the shepherd metaphor in the Old Testament.

To enrich this model, a few factors should be considered in the light of the said metaphor in the Old Testament. (1) It is correct that Jesus is the good shepherd, but this notion should include the shepherd image of the Old Testament that has a richer meaning. (2) It is the case that the New Testament scriptures support the existence of the good shepherd image, but the meaning of the image should be read within the context of both the Old and the New Testament scriptures. Finally, (3) the shepherd image model should focus on the distress and disciplinary aspects of the shepherd metaphor in the Old Testament, not on the uplifting effect of the image. Distress and discipline are both components of the leading and caring of the shepherd, and the model should include them, so that it becomes a comprehensive shepherd model. Thus, the shepherd image model derived will be a biblical one.

#### 7.4 SUMMARY

The observations on the pastoral care and counselling models, Christ-centred model, shepherd image model, and servant leadership model show that they are hinged only

partially on the shepherd metaphor and that it is not justifiable to base them fully on the said metaphor. This is in contrast to the use of the shepherd metaphor in the Old Testament. The deviation from the shepherding responsibility of the metaphor generates bases for the models that inadequately represent the shepherd image. Such a discrepancy may be caused by the failure to read the scriptures contextually in a way which relates to the reception of biblical scholarship in pastoral and leadership practice. As pointed out from the above analysis, only the shepherd image model is truly based on the shepherd metaphor; it can be enriched by the uses of the shepherd metaphor in the Old Testament.

The emergence of biblical studies was attributed to the rise of Romanticism and development in the Enlightenment era; the modern movement of biblical research owes much to the contributions of the scholars in the seventeenth century CE. Prior to that, Christian apologetics and theology had been formulated to defend against the heretical teachings of the day and to consolidate the beliefs of the Christian faith for the common people to embrace (cf. Ballard & Holmes 2005).

When scientific veracity became the basis for determining truth, biblical studies began the journey towards becoming scientific; as a result, modern biblical scholarship developed. The most prominent method of undertaking biblical research in the previous generation was the historical-critical approach, which was unfortunately used by some scholars to invalidate biblical literature and discredit the Bible as scripture. Thus, biblical research employing the historical-critical approach has been reckoned as liberal scholarship among conservative evangelicals. This refutation of biblical

scholarship has had a lasting effect among most evangelicals, though some mainstream denominations have inclined to historical-critical study of the Bible.

The unreceptive attitude towards the historical-critical approach has created resistance among certain Christian churches pertaining to biblical scholarship, and the ideology of anti-intellectualism has developed to the extent that the Bible has been 'reduced to the role of proof-text' (Ballard & Homes 2005:115). From the comparison of the use of the shepherd metaphor with the pastoral models, it is obvious that their basis which has been presumed to be taken from the biblical shepherd metaphor is not doing justice to the biblical texts containing the said image. This is perhaps the implicit impact of the rejection of biblical scholarship in pastoral and leadership practice.

The pastoral and leadership roles should embrace the developments in biblical scholarship and be updated in their understanding of the biblical literature, which is a neglected aspect in pastoral and leadership practice. It is essential to preserve the canonical position of the biblical literature, but it is also equally important to bring up-to-date the understanding of the biblical texts which has been applied in recent biblical scholarship.

The pastoral and leadership models should consult such developments and better their understandings of the biblical image of the shepherd in order for pastors to be more effective in leading their congregations. Particularly, the concept of the incarnation of Christ is a theological ideology that, if subjected to recent biblical scholarship, will be seen in a different light from the extant understanding among evangelical Christians. It is therefore paramount for the abovementioned models and future models that are

based on the shepherd metaphor to incorporate such scholarship in the implementation of their shepherding responsibility in order to constitute effective and biblical shepherding models.



## CHAPTER 8: CONCLUSION

The shepherd metaphor is one of the most conspicuous images in biblical literature and features prominently in the literature on Christian leadership and pastoral models. However, this study has shown that recent literature has not fully utilised the rich variety of understandings and applications of this metaphor in the Bible, particularly the Old Testament. Rather, scholars are often relying on the psychotherapeutic image of the shepherd. These bodies of literature strongly depend on understandings of this metaphor found in the New Testament, as well as understandings informed by socio-scientific approaches, often result in the formulation of pastoral leadership models that are psychotherapeutic in nature. It was the aim of this study to examine the pastoral and leadership models and their uses of the shepherd metaphor in the light of its meaning in the Old Testament. This research has established that the shepherd metaphor in the Old Testament goes beyond the image to provide, protect, and lead the flock. It is also to care, feed, deliver/rescue, bless, guard, sacrifice, strengthen, supervise, parent, ensure, direct, mediate, guide, distress, discipline/reprove, judge, and destroy the flock. These aspects of the shepherd metaphor have been neglected in the use of the said metaphor.

It goes without saying that models derived from the image of the shepherd are based on understandings of the shepherd metaphor, and these can be enriched by the analysis of the said metaphor through investigating the implementation of the shepherding responsibility as described in the Old Testament.

The analysis of the literature pertaining to Christian leadership and pastorate in Chapter Two shows that four models feature extensively: the model focusing on pastoral care and counselling, the Christ-centred one, the model based on the shepherd image or metaphor, and the servant leadership model. The focus is not to explore the subject of social psychology and pastoral psychology, but rather to examine the extant pastoral and leadership models in relation to the shepherd metaphor, if it is the basis. However, it is limited to models that have employed the metaphor of the shepherd as the basis. It includes a clarification of each model by looking at how they were formulated.

The investigation necessitated the study of the shepherd metaphor in the Old Testament, which contains a more varied and richer picture of the image, so as to understand its applications within the biblical context, and also its use in pastoral and leadership models that have claimed they are based on the shepherd image. It was helpful also to take into consideration the literature of the ancient Near East and the deuterocanonical books.

The analysis of the shepherd metaphor in the literature of the ancient Near East and the deuterocanonical texts in Chapter Three aims to comprehend the significance of the said image in a wider context than the Old Testament. The Israelites were not isolated from the influence of the cultures of the surrounding nations, and accordingly, were indubitably influenced by them. These influences shed light on the understanding of the shepherd image in the biblical text.

The literature of the ancient Near East provides the various shades of the metaphorical figure such as leading, feeding, and protecting. The most common figure of speech in

the ancient Near Eastern contexts is the king who resembles a shepherd or a leader, while the god resembles a shepherd, and thus, the study is arranged into two categories, shepherd-god and shepherd-king. The shepherd-god metaphor can be found in ancient texts such as Sumerian, Akkadian/Babylon/Assyrian, Hittite, and Aramaic, while the shepherd-king metaphor can be found in the Egyptian, as well as in Akkadian/Babylon/Assyrian and Sumerian texts. Other than these two metaphors, there are other less prominent images of shepherd found in the ancient Near Eastern literature; they are professional shepherd, shepherd of the Sun-god's shepherd, and shepherd who is court official assigned by the king.

The significance of the shepherd metaphor in the literature of the ancient Near East is critical to the understanding of the role of the kings and deities in the world of the ancient Near East. The shepherd image alludes to one who leads the flock to the pastures, provides them with pasture, protects them from harm, mediates on their behalf, and guards them for their safety. The ancients understood this shepherd image well and the inscriptions of the ancient texts attested to this.

The shepherd image is also found in the deuterocanonical books, which are also known as the Apocrypha. It is similar to that in the literature of the ancient Near East. The significance of the shepherd-king in Judith 11:19 is one who oversees the well-being of his people, and the shepherd-god in Sirach 18:13 is one who has compassion on his flock, and showers mercy on humans, grants forgiveness, rebukes, trains, teaches, and disciplines. The shepherd is one who leads, cares, and protects in 2 Esdras 2:34 and 5:18, and who accompanies his flock to provide safety in Wisdom 17:19. The shepherd image may be exhibited in God or human leaders.

The study shows that the idea of the shepherd is deeply rooted in the social perspective roles of the deities and kings in the nation. It also helps one to understand the worldview of the ancients, especially the way in which they related to their kings and gods. This intertwined relationship between deities, kings, and the inhabitants exhibited through the metaphor of the shepherd denotes the importance of the respective leadership roles among the people.

The research on the shepherd metaphor in the literature of the Old Testament in Chapters 4 to 6 is summarised here. This metaphor may be classified into two images, the shepherd-king and shepherd-god. The former metaphor depicts the king performing the function of a shepherd to oversee the well-being of the nation; the latter metaphor depicts the deity as carrying out the function of a shepherd to oversee the well-being of the people of the nation. In both metaphors, the king and god must exercise shepherding responsibility over the people for their wholeness and well-being.

Several roles are contained in the shepherd-king metaphor: (a) it is to lead the people, (b) it is to feed or provide, which is reckoned as metaphorical teaching of God's precepts or providing counsel to the people, and (c) it is to protect the people from danger, harm, and scattering. The three principles which underlie the said metaphor are loving care, faithfulness, and righteousness. It therefore functions in a threefold fashion: the shepherd shows loving care in searching for the lost sheep, he will lead the flock in faithfulness, and he will deliver the flock from distress through righteousness that is rooted in obedience to the instructions of God.

The shepherd-god metaphor, however, is exhibited explicitly and implicitly throughout the Old Testament literature. This metaphor is applied to Yahweh. He is depicted explicitly as the shepherd delivering the Israelites. He is also portrayed implicitly as the shepherd restoring the Israelites to their former condition of security. Furthermore, this implicit reference illustrates the shepherd as the one who feeds and provides rest to the flock, which strengthens them; possibly, it embraces the idea of procreation. In this implicit reference, Yahweh is the one who protects the people from danger, and their well-being is paramount.

On the contrary, the study of Jeremiah 23:1-8, 25:34-46, Ezekiel 34, and Zechariah 11:4-17 has emphasised that there is a negative aspect of the shepherd metaphor which is also part of the biblical picture in the Old Testament. In both cases, the shepherds who failed to perform their assigned shepherding duties were described by means of the image of the bad or irresponsible shepherd. Zechariah 11:4-17 depicts a more enigmatic shepherd image that was assigned by God (v 15) to destroy the flock which preferred the corrupted actions of the irresponsible shepherds, and perhaps took part in these practices. Although this negative image distresses the flock, it differs from the image in Ezekiel 34 and others that deal with irresponsibility on the shepherd's part. Therefore, there are two sides to the negative shepherd image.

The shepherd metaphor in the Old Testament is a multi-faceted one in comparison to that in the New Testament, which is often employed as the fundamental basis of pastoral and leadership models.

In Chapter Seven, the study aims to compare the uses of the shepherd image from the literature of the Old Testament and in pastoral and leadership models. A summary is provided here.

The comparison concludes with an analysis of the uses of the shepherd metaphor in the shepherd image model, which is befitting the uses in the pastoral and leadership models in the light of the said metaphor in the Old Testament. The objective is to provide analysis of the uses of the shepherd metaphor in the extant pastoral and leadership models and establish how the study of the shepherd metaphor in the Old Testament enriches them. The said model utilises the image of Jesus as the good shepherd. However, it did not reflect the shepherd metaphor in the Old Testament. The basis of the model is the New Testament; however, the scriptural texts that we examined previously proved to be exegetically incapable of supporting the good shepherd image, though they contained some shades of the shepherd metaphor in the Old Testament.

The conclusion of Chapter Seven deals with the relationship between biblical studies and the study of shepherd metaphor, especially in the approach of historical-critical method. It advocates that the pastoral and leadership roles should embrace the developments in biblical scholarship and be updated in their understanding of the biblical literature. It is therefore paramount for the extant and future pastoral and leadership models that are based on the shepherd metaphor to incorporate such scholarship in the implementation of their shepherding responsibility in order to constitute effective and biblical shepherding models.

The shepherd image of the Old Testament in this study reflects the inadequacy of the extant pastoral and leadership models that are based on the shepherd metaphor and provides some implications, including how the current analysis could enrich them. The research, though limited to the representative selection of texts, affirms that in the light of the uses of the shepherd metaphor in the Old Testament, the extant models that are constructed around the shepherd metaphor could be improved by also taking into consideration the element of responsibility found in some Old Testament uses of the metaphor.<sup>60</sup>

This research has depended on a rhetorical reading of the biblical literature to explore the uses of the shepherd image in their literary contexts. The insights provided by the theory of metaphor foster an understanding of the metaphor contained in biblical literature, in that the rhetorical reading of the image would be according to the historical, social, and literary settings. This is essential to literary research such as that carried out in this study. Rhetorical criticism and metaphor study must be informed by recent biblical scholarship so that the interpretation of the biblical texts would be appropriate. The insights provided through such scholarship supply a different level of knowledge of the biblical literature to enhance the quality of literary criticism. Consequently, this may steer the study of the shepherd image in a different direction.

---

<sup>60</sup> An Appendix that contains references to shepherds (not a metaphoric use) and shepherd imagery (including metaphors) in the Old Testament is included at the back of this thesis. Some references have been left out for practical reasons, as it is impossible to analyse all of them, while others may not befit the purpose of this study. However, they may bring something new to the understanding of the subject of shepherds.

This research into the shepherd metaphor is limited to the rhetorical reading of the use of a metaphor in biblical literature and does not extend to other literary approaches such as the socio-historical and socio-linguistic ones. The use of the shepherd metaphor in political and cultural history may provide insights about the perspective of the historical community and may help readers to appreciate the work and life of a shepherd, especially the social perspective regarding the shepherds and their activities in different localities within the ancient Near East region. The impression paints a different picture of the expression hidden in the fabric of the biblical literature that contains the shepherd image. Further investigation of those shepherd texts could be reinforced by a socio-linguistic approach which could help to unfold the contextual meaning of the language pertaining to the shepherd image, especially its socially constructed significance in the world of the ancient Near East. This research has briefly traced the biblical literature along with this approach; however, it is not the primary methodology employed in the study.

Socio-linguistic study of the shepherd image should bring the significance of the shepherd language to a different level of understanding. These two approaches will influence the study of the shepherd metaphor in the literature of the Old Testament with a different understanding in relation to the extant pastoral and leadership models that are based on this metaphor. However, this thesis has shown that Christian leadership and pastoral models derived from the image of the shepherd are based on limited understandings of the shepherd metaphor, and can be enriched by an application of the analysis of the said metaphor through the implementation of the shepherding responsibility as described in the Old Testament.



## APPENDIX A

I include the appendix to list all occurrences of the term ‘shepherd’ in the Hebrew Bible. In some instances, the term is used literally, in other instances figuratively, such as the metaphorical use on which this study focuses. I also decided to include this appendix to prove that I am aware of all instances, but for practical reasons had to make a selection for analysis. The English translations provided, unless otherwise indicated, are taken from the NRSV. Other translations provided are mine (GYLJ).

### Genesis

4:2           וַיְהִי־הֶבֶל רֹעֵה צֹאן

Now Abel was a keeper of sheep (NRSV)

3:7           רְעֵי מִקְנֵה־אַבְרָם

The herders of Abraham’s livestock (NRSV)

13:7          רְעֵי מִקְנֵה־לוֹט

The herders of Lot’s livestock (NRSV)

13:8          וּבֵין רְעֵי וּבֵין רְעֵיךָ

And between my herders and your herders (GYLJ)

26:20         וַיְרִיבוּ רְעֵי גֵרְר עִם־רְעֵי יִצְחָק

The herders of Gerar quarrelled with Isaac's herders (NRSV)

29:9 כִּי רָעָה הוּא

For she shepherding them (GYLJ)

46:32 וְהָאֲנָשִׁים רְעֵי צֹאן

The men are shepherds (NRSV)

47:3 רְעָה צֹאן עֲבָדַי

Your servants are shepherds (NRSV)

49:24 מִשָּׁם רְעָה אֶבֶן יִשְׂרָאֵל

From there the Rock of Israel shepherd (GYLJ)

Exodus

2:19 הַצִּילָנוּ מִיַּד הָרְעִים

We deliver from the hand of the shepherds (GYLJ)

1 Samuel

17:34 רְעָה הָיָה עֲבָדְךָ

Your servant used to be shepherd (GYLJ)

- 17:40 וַיִּשֶׂם אֹתָם בְּכֹלֵי הָרְעִים  
And he put them in his shepherd's bag (NRSV)
- 21:8 אַבְיֵיר הָרְעִים אֲשֶׁר לְשָׂאוֹל  
The chiefs of Saul's shepherds (21:7 NRSV)
- Isaiah
- 31:4 יִקְרָא עָלָיו מְלֵא רְעִים  
A band of shepherds called against him (GYLJ)
- 38:12 כְּאַהֲלֵ רְעִי קִפְדֹתִי  
As a shepherd's tent I rolled (GYLJ)
- 40:11 כְּרֹעֵה עֲדָרוֹ יִרְעֶה  
He will feed his flock like a shepherd (NRSV)
- 44:28 הָאֵמַר לְכוֹרֶשׁ רְעִי  
Who says of Cyrus, his is my shepherd (NRSV)
- 56:11 וְהֵמָּה רְעִים לֹא יֵדְעוּ הַבַּיִת  
The shepherds also have no understanding (NRSV)

63:11      הַמַּעֲלָם מִיָּם אֶת רֹעֵי צֹאֲנוֹ  
They brought up from the sea with the shepherds of sheep and goats  
(GYLJ)

Jeremiah

17:16      לֹא־אַצְתִּי מִרְעָה אֶתְרִיד  
Have not run away from being a shepherd in your service (NRSV)

23:1      הוּי רֹעִים מְאַבְדִּים  
Woe to the shepherds who destroy (NRSV)

23:2      יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הָרֹעִים  
The LORD, the God of Israel, concerning the shepherds (NRSV)

25:34      הִלִּילוּ הָרֹעִים וְזַעְקוּ  
Wail, you shepherds, and cry out (NRSV)

25:35      וְאַבְדַּ מְנוֹס מִן־הָרֹעִים  
Flight shall fail the shepherds (NRSV)

25:36      קוֹל צִעֲקַת הָרֹעִים  
Sound! the cry of the shepherds (GYLJ)

31:10 וּשְׁמְרוּ כְרֵעָה עֲדָרוֹ

And will keep him as a shepherd a flock (NRSV)

33:12 וּבְכָל-עָרָיו נֹה רְעִים מְרֹבְצִים צֹאן

And in all its towns there shall again be pasture for shepherds resting  
their flocks (NRSV)

49:19 וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֵד לְפָנַי

Who is the shepherd who can stand before me? (NRSV)

50:44 וּמִי־זֶה רֹעֶה אֲשֶׁר יַעֲמֵד לְפָנַי

Who is the shepherd who can stand before me? (NRSV)

Ezekiel

34:2 עַל-רֹעֵי יִשְׂרָאֵל

Against the shepherds of Israel (NRSV)

אֲלֵיהֶם לְרֹעִים

To them—to the shepherds (NRSV)

רֹעֵי-יִשְׂרָאֵל

Shepherds of Israel (NRSV)

34:5 מְבַלִּי רֹעֵה

Was no shepherd (NRSV)

34:7 לָכֵן רֹעִים שִׁמְעוּ

Therefore, you shepherds, hear (NRSV)

34:8 מֵאֵין רֹעֵה

There was no shepherd (NRSV)

34:9 לָכֵן הָרֹעִים

Therefore, you shepherds (NRSV)

34:10 הִנְנִי אֶל־הָרֹעִים

Look to the shepherd (GYLJ)

34:12 כְּבֹקֵרֵת רֹעֵה עֲדָרוֹ

As a shepherd seek out his flock (GYLJ)

34:23 וְהוּא־יְהִיָּה לָהֶן לְרֹעֵה

And be their shepherd (NRSV)

Amos

1:2           וְאֶבְלוּ נְאוֹת הָרְעִים

The pastures of the shepherds wither (NRSV)

Zephaniah

2:6           נֹת כָּרֶת רְעִים

Pastures, meadows of shepherds (NRSV)

Zechariah

10:2         כִּי־אֵין רֹעֶה

For there is no shepherd (GYLJ)

10:3         עַל־הָרְעִים

Against the shepherds (NRSV)

11:3         קוֹל יִלְלַת הָרְעִים

Listen, the wail of the shepherds (NRSV)

11:15       קַח־לְךָ כְּלֵי רֹעֶה אֲוִלִי

Take for you the implement of a foolish shepherd (GYLJ)

11:17 הוֹי רֹעֵי הָאֶלֶל

Woe the worthless shepherd (GYLJ)

13:7 חָרַב עוֹרֵי עַל־רֹעֵי

Awake, O sword, against my shepherd (NRSV)

#### Psalm

23:1 יְהוָה רֹעֵי

The LORD is my shepherd (NRSV)

80:2 רֹעֵה יִשְׂרָאֵל

O Shepherd of Israel (80:1 NRSV)

#### Song of Songs

1:8 עַל מִשְׁכְּנוֹת הָרֹעִים

Beside the shepherd's tents (NRSV)

#### Ecclesiastes

12:11 נִתְּנוּ מִרְעָה אֶחָד

Are given by one shepherd (NRSV)

As Subject:



Genesis

26:20 וַיִּרְיְבוּ רֹעֵי גֵרָר

The herders of Gerar quarrelled (NRSV)

עִם־רֹעֵי יִצְחָק

With Isaac's herders (NRSV)

46:34 כָּל־רֹעֵה צֹאן

All shepherds (NRSV)

Exodus

2:17 וַיָּבֹאוּ הָרֹעִים

But some shepherds came (NRSV)

Number

27:17 כִּבְצֹאן אֲשֶׁר אֵין־לָהֶם רֹעֵה

May not be like sheep without a shepherd (NRSV)

1 Samuel

25:7 הָרֹעִים אֲשֶׁר־לָךְ הָיוּ עִמָּנוּ

Your shepherds have been with us (NRSV)

1 Kings

22:17 אִין־לָהֶם רֹעָה

No shepherd (NRSV)

Isaiah

13:20 וְרֹעִים לֹא־יִרְבְּצוּ שָׁם

Shepherds will not make their flocks lie down there (NRSV)

Jeremiah

2:8 וְהִרְעִים פָּשְׁעוּ בִי

And the shepherds transgressed against me (GYLJ)

6:3 יָבֹאוּ רֹעִים

Against her the shepherds shall come (GYLJ)

10:21 כִּי נִבְעָרוּ הָרֹעִים

For the shepherds are stupid (NRSV)

12:10 רֹעִים רַבִּים שָׁחֲתוּ

Many shepherds have destroyed (NRSV)

43:12 הָרֹעָה אֶת־בְּגָדוֹ

Shepherd's cloak (GYLJ)

50:6 רֵעֵיהֶם הִתְעוּם

Their shepherds have gone astray (GYLJ)

Ezekiel

34:2 הֲלוֹא הַצֹּאן יִרְעוּ הָרְעִים

Should not shepherds feed the sheep? (NRSV)

34:8 וְלֹא־דָרְשׁוּ רְעִי אֶת־צֹאֲנִי

And my shepherds have not searched for my flock (GYLJ)

וַיִּרְעוּ הָרְעִים אוֹתָם

But the shepherds have fed themselves (NRSV)

34:10 וְלֹא־יִרְעוּ עוֹד הָרְעִים

No longer shall the shepherds feed themselves (NRSV)

37:24 וְרוּעָה אֶחָד יִהְיֶה לְכֹלָם

And they shall all have one shepherd (NRSV)

Amos

3:12 יִצִּיל הַרְעָה מִפִּי הָאָרִי

The shepherd rescues from the mouth of the lion (NRSV)

Nahum

3:18 נִמּוּ רֹעֵיךָ מֶלֶךְ אַשּׁוּר

Your shepherds are asleep, O king of Assyria (NRSV)

Zechariah

11:5 וְרֹעֵיהֶם לֹא יַחֲמוּל עֲלֵיהֶן

And their own shepherds have no pity on them (NRSV)

2 Chronicles

18:16 כְּצֹאֵן אֲשֶׁר אֵין־לָהֶן רֹעֵה

Like sheep without a shepherd (NRSV)

As Object:

Jeremiah

3:15 וְנָתַתִּי לָכֶם רֹעִים כְּלִבִּי

I will give you shepherds after my own heart (NRSV)

22:22 כָּל־רֹעֵיךָ תִרְעָה־רוּחַ

The wind shall shepherd all your shepherds (NRSV)

23:4 וְהִקְמַתִּי עֲלֵיהֶם רֹעִים  
I will raise up shepherds over them (NRSV)

51:23 וְנִפְצַתִּי בְךָ רֹעֵה וְעֵדְרֹו  
With you I smash shepherds and their flocks (NRSV)

Ezekiel

34:23 וְהִקְמַתִּי עֲלֵיהֶם רֹעֵה  
I will set up over them one shepherd (NRSV)

Micah

5:4 וְהִקְמַנּוּ עָלָיו שִׁבְעָה רֹעִים  
We will raise against them seven shepherds (5:5 NRSV)

Zechariah

11:8 וְאַכְחַד אֶת־שְׁלֹשֶׁת הָרֹעִים  
Disposed of the three shepherds (NRSV)

11:16 אֲנִי מְרִיבָה בְּאֶרֶץ  
I am now raising up in the land a shepherd (NRSV)

13:7

הַדֹּשֵׁן אֶת־הַרְעָה

Strike the shepherd (NRSV)

## BIBLIOGRAPHY

- Aaron, DH 2002. *Biblical ambiguities: metaphor, semantics, and divine imagery*. Leiden: Brill.
- Achtemeier, E 1996. *Minor Prophets I*. New International Biblical Commentary. Massachusetts: Hendrickson Publishers, Inc.
- Agosto, E 2005. *Servant leadership: Jesus & Paul*. St Louis: Chalice Press.
- Allen, LC 1976. *The books of Joel, Obadiah, Jonah and Micah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Allen, LC 1990. *Ezekiel 20–48*. Word Biblical Commentary 29. Dallas: Word Books, Publishers.
- Allen, LC 2008. *Jeremiah*. Old Testament Library. Louisville; London: Westminster John Knox Press.
- Andersen, FI & Freedman, DA 1980. *Hosea*. The Anchor Bible. New York: Doubleday.
- Andersen, FI & Freedman, DA 1989. *Amos*. The Anchor Bible. New York: Doubleday.
- Andersen, FI & Freedman, DA 2000. *Micah*. The Anchor Bible. New York: Doubleday.
- Anderson, AA 1989. *2 Samuel*. Word Biblical Commentary, vol 11. Dallas: Word Books, Publishers.
- Anderson, L 1997. *They smell like sheep: spiritual leadership for the 21<sup>st</sup> century*. West Monroe: Howard Publishing Co.
- ANET 1969 = Pritchard, JB (ed) 1969. *Ancient Near Eastern texts relating to the Old Testament*, third edition. Princeton: Princeton University Press.
- Arnold, BT 2009. *Genesis*. New Cambridge Bible Commentary. New York: Cambridge University Press.
- Ashley, TR 1993. *The book of Numbers*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Auld, AG 2011. *I & II Samuel*. Old Testament Library. Louisville: Westminster John Knox.
- Baden, JS 2012. *The composition of the Pentateuch: renewing the Documentary Hypothesis*. New Haven: Yale University Press.
- Baldwin, JG 1972. *Haggai, Zechariah, Malachi: an Introduction and Commentary*. Illinois: Inter-Varsity Press.

- Baldwin, JG 1988. *1 and 2 Samuel*. The Tyndale Old Testament Commentaries. Illinois: Inter-Varsity Press.
- Ballard, P & Holmes, SR (eds) 2005. *The Bible in pastoral practice: readings in the place and function of Scripture in the Church*. Grand Rapids: Eerdmans.
- Baltzer, K 2001. *Deutero-Isaiah: a commentary on Isaiah 40–55*. Hermeneia. Minneapolis: Fortress Press.
- Banks, R & Ledbetter, BM 2004. *Reviewing leadership: a Christian evaluation of current approaches*. Grand Rapids: Baker Academic.
- Barr, J 2000. *History and ideology in the Old Testament*. New York: Oxford University Press.
- BDB 1906 = Brown, F, Driver, SR & Briggs, CA 1906. *The Brown-Driver-Briggs Hebrew and English Lexicon*. Peabody, MA: Hendrickson.
- Beasley-Murray, GR 1999. *John*, second edition. Word Biblical Commentary, vol 36. Dallas: Word Books, Publisher.
- Beyreuther, E 1978. Shepherd, in Brown, C (ed), *The New International Dictionary of New Testament Theology*, vol 3. Exeter: Paternoster Press.
- BHS 1969-77 = Elliger, K & Rudolph, W 1969-77. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft.
- Blenkinsopp, J 2002. *Isaiah 40-55*. The Anchor Yale Bible. New Haven: Yale University Press.
- Blenkinsopp, J 2003. *Isaiah 56-66*. The Anchor Yale Bible. New Haven: Yale University Press.
- Block, DI 1997. *The book of Ezekiel chapters 1-24*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Block, DI 1998. *The book of Ezekiel chapters 25-48*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Boadt, L 2012. *Reading the Old Testament: an introduction*, second edition, revised and updated by Richard Clifford and Daniel Harrington. New York: Paulist Press.
- Boda, MJ 2004. *Haggai, Zechariah*. The NIV Application Commentary. Grand Rapids: Zondervan.
- Boda, MJ 2016. *The book of Zechariah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.



- Bowen, NR 2010. *Ezekiel*. Abingdon Old Testament Commentary. Nashville: Abingdon Press.
- Braun, R 1986. *1 Chronicles*. Word Biblical Commentary, vol 14. Dallas: Word Books.
- Brettler, MZ 1989. *God is king: understanding an Israelite metaphor*. Journal for the Study of the Old Testament, Supplement Series 76. Sheffield: Sheffield Academic Press.
- Briggs, CA & Briggs, EG 1906. *A critical and exegetical commentary on the book of Psalms*. The International Critical Commentary. Edinburgh: T & T Clark.
- Bright, J 1965. *Jeremiah*. The Anchor Bible. New York: Doubleday.
- Brown, RE 1966. *The gospel according to John I-XII*. The Anchor Bible. New York: Doubleday.
- Brueggemann, W 1979. Covenanting as human vocation. *Interpretation* 33, 115-129.
- Brueggemann, W 2001. *Deuteronomy*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press.
- Brueggemann, W & Bellinger, WH 2014. *Psalms*. New Cambridge Bible Commentary. New York: Cambridge University Press.
- BSV 2007 = Weber, R & Gryson, R (eds) 2007. *Biblia Sacra Vulgata*, editio quinta, online edition. German Bible Society, Stuttgart.
- Budd, PJ 1984. *Numbers*. Word Biblical Commentary, vol 5. Nashville: Thomas Nelson Publishers.
- Bullock, CH 1986. *An introduction to the Old Testament prophetic books*. Chicago: Moody.
- Bush, JE 2006. *Gentle shepherding: pastoral ethics and leadership*. St Louis: Chalice Press.
- Carnes, PG 2007. *Like sheep without a shepherd: the shepherd metaphor & its primary for biblical leadership*. M.A. thesis. Reformed Theological Seminary, Jackson.
- Carroll, RP 1986. *Jeremiah*. Old Testament Library. Philadelphia: Westminster.
- Cassuto, U 1987. *A commentary on the book of Exodus*, translated by Israel Abrahams. Jerusalem: Magnes Press.
- Charles, RH (ed) 1913 [1963]. *The Apocrypha and Pseudepigrapha of the Old Testament*, vol 1. Oxford: Clarendon Press.
- Chary, T 1969. *Aggée–Zacharie–Malachie*. Sources Bibliques. Paris: Gabalda.

- Childs, BS 1974. *Exodus: a critical, theological commentary*. The Old Testament Library. Philadelphia: Westminster.
- Childs, BS 1979. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press.
- Childs, BS 2001. *Isaiah*. The Old Testament Library. Louisville: Westminster John Knox Press.
- Choong, CPL 2008. *Imago Dei and its significance for pastoral leadership effectiveness in a global society*. Unpublished Ph.D. dissertation, North-West University, Potchefstroom.
- Christensen, DL 2001. *Deuteronomy 1-21:9*. Word Biblical Commentary, vol 6a. Dallas: Word, Incorporated.
- Christensen, DL 2009. *Nahum: a new translation with introduction and commentary*. The Anchor Yale Bible. New Haven and London: Yale University Press.
- Clarke, EG 1973. *The wisdom of Solomon*. The Cambridge Bible Commentary on the New English Bible. Cambridge: Cambridge University Press.
- Clifford, RE 1999. *Proverbs*. The Old Testament Library. Louisville: Westminster John Knox.
- Clifford, RJ 2002. *Psalms 1-72*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press.
- Coggins, RJ & Knibb, MA 1979. *The first and second books of Esdras*. The Cambridge Bible Commentary on the New English Bible. Cambridge: Cambridge University Press.
- Cook, S 1993. The metamorphosis of a shepherd: the tradition history of Zechariah 11:17 + 13:7-9. *CBQ* 55, 453-466.
- Cooke, GA 1936. *A critical and exegetical commentary on the book of Ezekiel*. The International Critical Commentary. Edinburgh: T & T Clark.
- Cormode, S 2002. Multi-layered leadership: the Christian leader as builder, shepherd, and gardener. *Journal of Religious Leadership*, vol 1, no 2 (Fall).
- COS 1997 = Hallo, WW & Younger, KL (eds) 1997. *The context of Scripture: canonical compositions from the biblical world*, vol 1. Leiden: Brill.
- COS 2003 = Hallo, WW & Younger, KL (eds) 2003. *The context of Scripture: monumental inscriptions from the biblical world*, vol 2. Leiden: Brill.

- Cotterall, P & Turner, M 1989. *Linguistics & biblical interpretation*. Downers Grove: InterVarsity Press.
- Craigie, PC 1976. *The book of Deuteronomy*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Craigie, PC, Kelley, PH & Drinkard, JF 1991. *Jeremiah 1-25*. Word Biblical Commentary, vol 26. Dallas: Word, Incorporated.
- Craigie, PC & Tate, ME 2004. *Psalms 1-50*, second edition. Word Biblical Commentary, vol 19. Nashville: Nelson Reference & Electronic.
- Crenshaw, JL 1976. 'Prolegomenon', in *Studies in Ancient Israelite Wisdom* (ed.), J. L. Crenshaw. New York: Ktav.
- Dahood, M 1966. *Psalms 1:1-50*. The Anchor Bible. New York: Doubleday.
- Dahood, M 1968. *Psalms 51-100*. The Anchor Bible. New York: Doubleday.
- Davidson, R 1979. *Genesis 12-50*. The Cambridge Bible Commentary on the New English Bible. Cambridge: Cambridge University Press.
- Davies, EW 1995. *Numbers*. The New Century Bible Commentary. London: Marshall Pickering.
- Dearman, JA 2010. *The book of Hosea*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- DeClaisse-Walford, N, Jacobson, RA & Tanner, BL 2014. *The book of Psalms*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Delitzsch, F 1969. *Biblical commentary on the prophecies of Isaiah*, vol 2, translated by James Martin. Grand Rapids: Eerdmans.
- DeVries, SJ 2003. *1 Kings*, second edition. Word Biblical Commentary, vol 12. Waco: Word Books.
- Donelson, WB 2004. Shepherd leadership. Ph.D. dissertation. Regent University. Virginia Beach.
- Dozeman, TB 2009. *Exodus*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans.
- Duguid, IM 1999. *Ezekiel*. The NIV Application Commentary. Grand Rapids: Zondervan.
- Durham, JI 1987. *Exodus*. Word Biblical Commentary, vol 3. Dallas: Word Books.
- Eichrodt, W 1970. *Ezekiel*. The Old Testament Library. Philadelphia: Westminster Press.

- Eissfeldt, O 1965. *The Old Testament: an introduction*, translated by Peter R Ackroyd. New York: Harper & Row, Publishers.
- Elliger, W 1964. *Das Buch der zwolf kleinen Propheten*, II. ATD 25, Gottingen.
- Enns, P 2000. *Exodus*. The NIV Application Commentary. Grand Rapids: Zondervan.
- Fackre, G 2006. *Christology in context: the Christian story – a pastoral systematics*. Grand Rapids: Eerdmans.
- Fee, GD & Stuart, D 1982. *How to read the Bible for all its worth*. Singapore: Scripture Union.
- Finley, TJ 1990. *Joel, Amos, Obadiah*. The Wycliffe Exegetical Commentary. Chicago: Moody Press.
- Fisher, D 1996. *The 21<sup>st</sup> Century Pastor*. Grand Rapids: Zondervan.
- Floyd, MH 2000. *Minor Prophets, Part 2*. The Forms of the Old Testament Literature, vol 12. Grand Rapids: Eerdmans.
- Fohrer, G 1965. *Introduction to the Old Testament*. Nashville: Abingdon Press.
- Fohrer, G 1968. Die symbolischen Handlungen der Propheten, ATANT 54 (Zurich).
- Fox, M 2000. *Proverbs 1-9*. The Anchor Bible. New York: Doubleday.
- Fox, M 2009. *Proverbs 10-31*. The Anchor Yale Bible. New Haven: Yale University Press.
- Friedman, RE 2001. *Commentary on the Torah*. New York: HarperCollins.
- Frye, JW 2000. *Jesus the pastor: leading others in the character & power of Christ*. Grand Rapids: Zondervan.
- Galling, K 1964. *Studien zur Geschichte Israels im Perischen Zeitalter*.
- Gan, J 2007. *The metaphor of shepherd in the Hebrew Bible: a historical-literary reading*. Lanham: University Press of America.
- Gan, J 2010. The metaphor of the shepherd in Zechariah 11:4-17. Unpublished M.Th. dissertation, University of South Africa, Pretoria.
- Gardiner, A 1957. *Egyptian grammar*, third revised edition. Oxford: Griffith Institute, Ashmolean Museum.
- Gitay, Y 1993. Rhetorical criticism, in: McKenzie, SL & Haynes, SR (eds). *To each its own meaning: an introduction to biblical criticisms and their application*. Louisville: Westminster/John Knox Press.

- Goldingay, J 2014. *A critical and exegetical commentary on Isaiah 56-66*. London: Bloomsbury T & T Clark.
- Goldingay, J & Payne, D 2006. *A critical and exegetical commentary on Isaiah 40-55, vol 1*. London: T & T Clark International.
- Gottwald, NK 1985. *The Hebrew Bible: a socio-literary introduction*. Philadelphia: Fortress Press.
- Graham, JW 1991. Servant-Leadership in organizations: inspirational and moral. *Leadership Quarterly*, 2(2), 105-119.
- Gray, GB 1903. *A critical and exegetical commentary on Numbers*. The International Critical Commentary. Edinburgh: T & T Clark.
- Gray, J 1963. *I & II Kings*. The Old Testament Library. Philadelphia: Westminster Press.
- Greenberg, M 1983. *Ezekiel 1-20*. The Anchor Bible. New York: Doubleday & Company, Inc.
- Greenberg, M 1997. *Ezekiel 21-37*. The Anchor Bible. New York: Doubleday.
- Greenwood, D 1970. Rhetorical criticism and formgeschichte: some methodological considerations. *Journal of Biblical Literature*, 89(4), 418-426.
- Grogan, GW 2008. *Psalms*. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans.
- Haenchen, E 1984. *John 1: a commentary on the gospel of John chapters 1-6*. Hermeneia. Philadelphia: Fortress Press.
- Hals, RM 1989. *Ezekiel*. The Forms of the Old Testament Literature, vol 19. Grand Rapids: Eerdmans.
- Hamilton, VP 1990. *The book of Genesis chapters 1-17*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Hamilton, VP 2011. *Exodus: an exegetical commentary*. Grand Rapids: Baker Academic.
- Hanson, PD 1975. *The dawn of Apocalyptic*. Philadelphia: Fortress Press.
- Harrison, RK 1990. *Numbers*. The Wycliffe Exegetical Commentary. Chicago: Moody Press.
- Hayes, JH & Holladay, CR 2007. *Biblical exegesis: a beginner's handbook*, 3<sup>rd</sup> edition. Louisville: Westminster John Knox Press.

- Hayman, AP 2003. The wisdom of Solomon, in Dunn, JDG & Rogerson, JW (eds), *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Henkelmann, EF 1993. *Feed my lambs: teaching as shepherd*. St Louis: Concordia Publishing House.
- Hillers, DR 1984. *Micah*. Hermeneia. Minneapolis: Fortress Press.
- Holladay, WL 1986. *Jeremiah 1*. Hermeneia. Philadelphia: Fortress Press.
- Holladay, WL (ed) 1988. *A concise Hebrew and Aramaic lexicon of the Old Testament*. Grand Rapids: Eerdmans and Leiden: E J Brill.
- Holladay, WL 1989. *Jeremiah 2*. Hermeneia. Philadelphia: Fortress Press.
- Hooker, MD 2003. Colossians, in Dunn, JDG & Rogerson, JW (eds). *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Hossfeld, F-L & Zenger, E 2005. *Psalms 2: a commentary on Psalms 51-100*. Minneapolis: Fortress Press.
- Houtman, C 1993. *Exodus I*, translated by Johan Rebel & Sierd Woudstra. Historical Commentary on the Old Testament. Kampen: Kok Publishing House.
- Howard, DM 1994. Rhetorical criticism in Old Testament studies. *Bulletin for Biblical Research* 4: 87-104.
- Hyatt, JP 1971. *Exodus*. New Century Bible Commentary. London: Marshall, Morgan & Scott Ltd.
- Japhet, S 1993. *I & II Chronicles*. The Old Testament Library. Louisville: Westminster John Knox Press.
- Jensen, B & Martel, KR 2005. *Storied leadership: foundations of leadership from a Christian perspectives*. Bewver Falls: Falls City Press.
- Jeremias, J 1998. *Amos*. Old Testament Library. Louisville: Westminster John Knox.
- Jones, D 1962. A fresh interpretation of Zechariah 9–14. *Vetus Testamentum* 12, 241-259.
- Jones, DL 2009. A pastoral model for caring for persons with diminished hope. *Pastoral Psychology* 58, 641-654.
- Jones, GH 1984. *1 and 2 Kings*, vol 2. The New Century Bible Commentary. Grand Rapids: Eerdmans.
- Kass, LR 2003. *The beginning of wisdom: reading Genesis*. Chicago: The University of Chicago Press.

- Keener, CS 2003. *The gospel of John: a commentary*, vol 1. Massachusetts: Hendrickson.
- Keil, CF & Delitzsch, F 1986. *Psalms*. Old Testament Commentaries, translated by M G Easton. Grand Rapids: Eerdmans.
- Keown, GL, Scalise, PJ & Smothers, TG 1995. *Jeremiah 26–52*, vol 27. Dallas: Word, Incorporated.
- Kinnison, QP 2010. Shepherd or one of the Sheep: revisiting the biblical metaphor of the pastorate. *Journal of Religious Leadership*, vol 9, no 1, Spring.
- Klein, GL 2008. *Zechariah*. The New American Commentary. Nashville: Tennessee.
- Knierim, RP & Coats, GW 2005. *Numbers*. Forms of the Old Testament Literature. Grand Rapids: Eerdmans.
- Knoppers, G 2004. *I Chronicles 10-29*. The Anchor Bible, vol 12A. New York: Doubleday.
- Koole, JL 2001. *Isaiah III*. Historical Commentary on the Old Testament, vol 3. Leuven: Peeters.
- Kostenberger, AJ 2002. Jesus the good shepherd who will also bring other sheep (John 10:16): the Old Testament background of a familiar metaphor. *Bulletin for Biblical Research* 12.1, 67-96.
- Kostenberger, AJ 2004. *John*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker Academic.
- Kraus, H-J 1993. *A Continental Commentary: Psalms 1–59*. Minneapolis: Fortress Press.
- Kraus, H-, 1993a. *A Continental Commentary: Psalms 60-150*. Minneapolis: Fortress Press.
- Lalleman, H 2013. *Jeremiah and Lamentations*. Tyndale Old Testament Commentaries. Downers Grove: IVP Academic.
- Lane, WL 1991. *Hebrews 9-13*. Word Biblical Commentary, vol 47b. Dallas: Word Books.
- Laniak, TS 2006. *Shepherds after my own heart: pastoral traditions and leadership in the Bible*. Downers Grove: InterVarsity Press.
- Larkin, KJA 1994. *The eschatological of Second Zechariah: a study of the formation of a mantological wisdom anthology*. Kampen: Kok Pharos Publishing House.

- Law, DR 2012. *The historical-critical method: a guide for the perplexed*. New York: Continuum.
- Leman, K & Pentak, W 2004. *The way of the shepherd*. Grand Rapids: Zondervan.
- Leupold, HC 1971. *The exposition of Zechariah*. Grand Rapids: Baker Book House.
- Levine, BA 2000. *Numbers 21-36*. The Anchor Bible. New York: Doubleday.
- Liddell, HG & Scott, R 1909 [2007]. *Liddell and Scott's Greek-English lexicon abridged: The Little Liddell*. [s.l]: Simon Wallenberg Press.
- Lockyer, H 1983. *God's book of poetry*. Nashville: Nelson.
- Longman, T 2006. *Proverbs*. Baker Commentary on the Old Testament. Grand Rapids: Baker Academic.
- Lucas, EC 2015. *Proverbs*. The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans.
- Lundbom, JR 1999. *Jeremiah 1-20*. The Anchor Yale Bible, vol 21a. New Haven: Yale University Press.
- Lundbom, JR 2004. *Jeremiah 22-36*. The Anchor Bible, vol 21b. New York: Doubleday.
- Lundbom, JR 2004a. *Jeremiah 37-52*. The Anchor Bible, vol 21c. New York: Doubleday.
- Macintosh, AA 1997. *A critical and exegetical commentary on Hosea*. The International Critical Commentary. Edinburgh: T & T Clark.
- Malina, BJ & Rohrbaugh, RL 1998. *Social-Science commentary on the gospel of John*. Minneapolis: Fortress Press.
- Malphurs, A 2003. *Being leaders: the nature of authentic Christian leadership*. Grand Rapids: Baker Books.
- Martin-Achard, R & Re'emi, SP 1984. *Amos & Lamentations*. International Theological Commentary. Edinburgh: The Handsel Press Ltd.
- Mason, R 1973. *The use of earlier biblical material in Zechariah IX-XIV: a study in inner biblical exegesis*. Ph.D. dissertation, University of London.
- Mason, R 1977. *The books of Haggai, Zechariah, and Malachi*. Cambridge Bible Commentary. Cambridge: Cambridge University Press.
- Mays, JL 1969. *Hosea*. Old Testament Library. Louisville: Westminster John Knox.
- McCarter, PK 1984. *2 Samuel*. The Anchor Bible. New York: Doubleday.



- McComiskey, TE 1992. Hosea, in McComiskey, TE (ed), *The Minor Prophets: An Exegetical & Expository Commentary*, vol 1. Grand Rapids: Baker.
- McComiskey, TE 1998. Zechariah, in McComiskey, TE (ed), *The Minor Prophets: An Exegetical and Expository Commentary*, vol 3. Grand Rapids: Baker.
- McCormick, B 2004. Leader as shepherd. Unpublished paper. Baylor University, Waco, Texas.
- McCormick, B & Davenport, D 2003. *Shepherd leadership: wisdom for leaders from Psalm 23*. San Francisco: Jossey-Bass.
- McFague, S 1982. *Metaphorical theology: models of God in religious language*. Philadelphia: Fortress Press.
- McGrath-Merkle, C 2011. Gregory the great's metaphor of the physician of the heart as a model for pastoral identity. *Journal of Religious Health* 50, 374-388.
- McKane, W 1986. *A critical and exegetical commentary on Jeremiah*, vol 1. The International Critical Commentary. Edinburgh: T & T Clark.
- McKenzie, JL 1968. *Second Isaiah*. The Anchor Bible. New York: Doubleday.
- McKenzie, SL 2004. *1-2 Chronicles*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press.
- Merrill, EH 1994. *An exegetical commentary: Haggai, Zechariah, Malachi*. Chicago: Moody Press.
- Metzger, BM 1957. *An introduction to the Apocrypha*. New York: Oxford University Press.
- Meyers, C 2005. *Exodus*. New Cambridge Bible Commentary. New York: Cambridge University Press.
- Meyers, CL & Meyers, EM 1987. *Zechariah 1-8*. The Anchor Bible. New York: Doubleday.
- Meyers, CL & Meyers, EM 1993. *Zechariah 9-14*. The Anchor Bible. New York: Doubleday.
- Michaels, JR 1988. *1 Peter*. Word Biblical Commentary, vol 49. Dallas: Word Books, Publisher.
- Milgrom, J 1989. *Numbers*. The JPS Torah Commentary. Philadelphia: The Jewish Publication Society.

- Mitchell, HG 1912. *A critical and exegetical commentary on Haggai and Zechariah*. The International Critical Commentary. Edinburgh: T & T Clark.
- Moore, A 2009. *Moving beyond symbol and myth: understanding the kingship of God of the Hebrew Bible through metaphor*. New York: Peter Lang Publishing, Inc.
- Moore, CA 1985. *Judith*. The Anchor Bible. New York: Doubleday.
- Moore, MB & Kelle, BE 2011. *Biblical history and Israel's past: the changing study of the Bible and history*. Grand Rapids: Eerdmans.
- Motyer, JA 1993. *The prophecy of Isaiah*. Downers Grove: InterVarsity Press.
- Motyer, JA 1999. *Isaiah*. Tyndale Old Testament Commentaries. Downers Grove: Intervarsity.
- Murphy, RE 1998. *Proverbs*. Word Biblical Commentary, vol 2. Dallas: Word, Incorporated.
- Myers, JM 1974. *I and II Esdras*. The Anchor Bible. New York: Doubleday.
- Nauss, A 1995. *The pastor as leader: shepherd, rancher, or . . . ?* Journal of Psychology and Theology, vol 23, no 2: 115-128.
- NBD 1996 = Wood, DRW 1996. *New Bible Dictionary*, third edition. Nottingham: IVP Academic.
- Niehaus, J 1992. Amos, in McComiskey, Thomas E, *The Minor Prophets*, vol 1. Grand Rapids: Baker.
- Noth, M 1968. *Numbers*, translated by James D Martin. The Old Testament Library. Philadelphia: Westminster.
- Nouwen, HM 1989. *In the name of Jesus: reflections on Christian leadership*. New York: Crossroad.
- O'Brien, JM 2004. *Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press.
- O'Brien, PT 1982. *Colossians, Philemon*. Word Biblical Commentary, vol 44. Dallas: Word Books, Publisher.
- Oden, TC 1983. *Pastoral theology*. San Francisco: Harper & Row, Publishers.
- Osborne, GR 1991. *The hermeneutical spiral*. Illinois: IVP.
- Osborne, GR 2006. *The hermeneutical spiral*, 2nd edition in PDF [no page number]. Downers Grove: IVP.

- Oswalt, JN 1998. *The book of Isaiah chapters 40-66*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Otzen, B 1964. Studien uber Deuteriosacharja. *ATDan* 6, Copenhagen.
- Patterson, RD 1991. Nahum, Habakkuk, Zephaniah. In: Baker, K (ed). *The Wycliffe Exegetical Commentary*. Chicago: Moody Press.
- Paul, SM 1991. *Amos*. Hermeneia. Minneapolis: Fortress Press.
- Paul, SM 2012. *Isaiah 40-66*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans.
- Petersen, DL 1984. *Haggai and Zechariah 1-8*. The Old Testament Library. Philadelphia: The Westminster Press.
- Petersen, DL 1995. *Zechariah 9-14 and Malachi*. The Old Testament Library. Louisville: Westminster John Knox Press.
- Petersen, DL 2002. *The prophetic literature: an introduction*. Louisville: Westminster John Knox Press.
- Petterson, AR 2015. *Haggai, Zechariah & Malachi*. Apollos Old Testament Commentary. Nottingham: Apollos.
- Plaut, WG 1981. *The Torah*. A Modern Commentary. New York: Union of American Hebrew Congregations.
- Ploger, O 1968. *Theocracy and Eschatology*, Richmond.
- Prinsloo, WS 2003. Psalms, in Dunn, JDG & Rogerson, JW (eds), *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Propp, WHC 1999. *Exodus 1-18*. The Anchor Bible. New York: Doubleday.
- Purves, A 2004. *Reconstructing pastoral theology: a christological foundation*. Louisville: Westminster John Knox.
- Redditt, PL 2012. *Zechariah 9-14*. International Exegetical Commentary on the Old Testament. Stuttgart: W Kohlhammer.
- Roberts, JJM 1991. *Nahum, Habakkuk, and Zephaniah*. Old Testament Library. Louisville: Westminster/John Knox.
- Robertson, OP 1990. *The books of Nahum, Habakkuk, and Zephaniah*. Grand Rapids: Eerdmans.
- Rogerson, JW 1974. *Myth in Old Testament interpretation*. Berlin: Walter de Gruyter.

- Ross, A 1985. Psalms, in Walvoord, JF & Zuck, RB (eds). *The Bible Knowledge Commentary*. Illinois: Victor.
- Rudolph, W 1976. Haggai-Sacharja 1-8-Sacharja 9-14-Maleachi. *Kommentar zum Alten Testament 13/4*. Gutersloh: Gerhard Mohn.
- Saebø, M 1969. *Sacharja 9-14: Untersuchungen von Text und Form*. Wissenschaftliche Untersuchungen zum Alten und Neuen Testament, 34. Neukirchen-Vluyn: Neukirchener Verlag.
- Sailhamer, JH 1998. Genesis, in Gaebelin, Frank E (ed), *The Expositor's Bible Commentary*, CD-ROM. Grand Rapids: Zondervan.
- Sakenfeld, KD 1995. *Numbers*. International Theological Commentary. Grand Rapids: Eerdmans.
- Sarna, NM 1989. *Genesis*. The JPS Torah Commentary. Philadelphia: The Jewish Publication Society.
- Sarna, NM 1991. *Exodus*. The JPS Torah Commentary. Philadelphia: The Jewish Publication Society.
- Schafer, H 1905. *Urkunden der Alteren Athiopienkonige*. Leipzig: J C Hinrichs'sche Buchhandlung.
- Schmitt, JJ 2003. 2 Esdras, in Dunn, JDG & Rogerson, JW (eds), *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Schmidt, L 1970. *Menschlicher Erfolg und Jahwes Initiative*. Studien zu tradition, Interpretation and Historie in Überlieferungen von Gideon, Saul, und David, Wissenschaftliche Monographien zum Alten und Neuen Testament 38. Neukirchen-Vluyn: Neukirchener Verlag.
- Seybold, K 1974. *Bildmotive er zum Tempelbau: Die Visionen des Propheten Sacharja*. VT Supp. 26.
- Simundson, DJ 2005. *Hosea, Joel, Amos, Obadiah, Jonah, Micah*. Abingdon Old Testament Commentaries: Nashville: Abingdon Press.
- Skehan, PW & Di Lella, AA 1987. *The wisdom of Ben Sira*. The Anchor Bible. New York: Doubleday.
- Skinner, J 1930. *A critical and exegetical commentary on Genesis*. The International Critical Commentary, second edition. Edinburgh: T & T Clark.
- Smith, DM 1999. *John*. Abingdon New Testament Commentaries. Nashville: Abingdon Press.

- Smith, HP 1899. *A critical and exegetical commentary on the books of Samuel*. The International Critical Commentary. Edinburgh: T & T Clark.
- Smith, JMP 1911. *A critical and exegetical commentary on the books of Micah, Zephaniah and Nahum*. The International Critical Commentary. Edinburgh: T & T Clark.
- Smith, RL 1984. *Micah-Malachi*. Word Biblical Commentary, vol 32. Dallas: Word Books, Publishers.
- Smith-Christopher, DL 2015. *Micah*. The Old Testament Library. Louisville: Westminster John Knox.
- Snaith, JG 1974. *Ecclesiasticus or the wisdom of Jesus Son of Sirach*. The Cambridge Bible Commentary on the New English Bible. Cambridge: Cambridge University Press.
- Snaith, J 2003. Sirach, in Dunn, JDG & Rogerson, JW (eds), *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Soggin, JA 1989. *Introduction to the Old Testament*, 3<sup>rd</sup> edition. The Old Testament Library. Louisville: Westminster John Knox Press.
- Soskice, JM 1985. *Metaphor and religious language*. Oxford: Clarendon Press.
- Spears, LC (ed) 1998. *The power of servant-leadership*. San Francisco: Berrett-Koehler Publishers, Inc.
- Speiser, EA 1964. *Genesis*. The Anchor Bible. New York: Doubleday.
- Spronk, K 1997. *Nahum*. Historical Commentary on the Old Testament. Kampen: Kok Pharos Publishing House.
- Stade, B 1881. Deuteriosacharja: Eine kritische Studie. *ZAW* 1, 1-96.
- Stewart, RA 1996. Shepherd, in Marshall, IH, Millard, AR & Packer, JI (eds), *New Bible Dictionary*, 3<sup>rd</sup> edition. Downers Grove: InterVarsity Press.
- Stone, ME 1990. *Fourth Ezra: a commentary on the book of Fourth Ezra*. Hermeneia. Minneapolis: Fortress Press.
- Stott, JRW 2002. *Basic Christian leadership: biblical models of church, gospel and ministry*. Downers Grove: IVP Books.
- Strom, M 1990. *The symphony of Scripture*. Illinois: Intervarsity Press.
- Stuart, D 2002. *Hosea-Jonah*, vol 31. Word Biblical Commentary. Dallas: Word, Incorporated.

- Stulman, L 2005. *Jeremiah*. Abingdon Old Testament Commentaries: Nashville: Abingdon Press.
- Sunderland, RS (ed) 1981. *A biblical basis for ministry*. Philadelphia: Westminster.
- Swalm, JE 2009. The development of shepherd leadership theory and the validation of the shepherd leadership inventory (SLI). Unpublished Ph.D. dissertation, Regent University, Virginia Beach.
- Sweeney, MA 2007. *I & II Kings*. Old Testament Library. Louisville: Westminster John Knox.
- Sweeney, MA 2016. *Isaiah 40-66*. The Forms of the Old Testament Literature. Grand Rapids: Eerdmans.
- Tate, ME 1998. *Psalms 51-100*. Word Biblical Commentary, vol 20. Dallas: Word, Incorporated.
- TDOT 1977-2012 = Ringgren, H 2004. רָצָה. Pages 270-271 in Botterweck, GJ & Fabry, H-J (eds). *Theological Dictionary of the Old Testament*, XIV. Grand Rapids: Eerdmans.
- Terrien, S 2003. *The Psalms: strophic structure and theological commentary*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans.
- Thompson, JA 1980. *The book of Jeremiah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Thompson, JW 2006. *Pastoral ministry according to Paul: a biblical vision*. Grand Rapids: Baker.
- Tidball, D 1986. *Skilful shepherds*. Grand Rapids: Zondervan.
- Torrey, CC 1936. The Foundry of the Second Temple at Jerusalem. *JBL* 55, 247-260.
- Towner, WS 2006. Zechariah, in: Attridge, HW (ed), *The HarperCollins Study Bible*. New York: HarperCollins Publishers.
- Trible, P 1994. *Rhetorical criticism: context, method, and the book of Jonah*. Minneapolis: Fortress Press.
- Tsumura, DT 2007. *The first book of Samuel*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Tuell, S 2009. *Ezekiel*. New International Biblical Commentary. Massachusetts: Hendrickson Publishers.
- Van Deusen Hunsinger, D 1995. *Theology and pastoral counseling: a new interdisciplinary approach*. Grand Rapids: Eerdmans. Vancil, JW 1992. *Sheep*,

- Shepherd, in Freedman, DN (ed), *The Anchor Bible Dictionary*, vol 5. New York: Doubleday.
- Van Hecke, PJP 2005. Conceptual blending: a recent approach to metaphor illustrated with the pastoral metaphor in Hos 4,16, in Van Hecke, PJP (ed), *Metaphor in the Hebrew Bible*. Leuven: Leuven University Press.
- Van Seters, J 1999. *The Pentateuch: a social-science commentary*. Sheffield: Sheffield Academic Press.
- Von Meyer, E 1906. Die Israeliten und ihre Nachbarstamme. *INS*. Mit Beitragen van B Luther.
- Von Rad, G 1972. *Genesis*. The Old Testament Library. Philadelphia: Westminster Press.
- Von Rad, G 1975. *Old Testament theology*, vol 1. London: SCM Press.
- Waltke, BK 2004. *The book of Proverbs Chapters 1-15*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans.
- Waltke, BK 2007. *A commentary on Micah*. Grand Rapids: Eerdmans.
- Watts, JDW 1987. *Isaiah 34-66*. Word Biblical Commentary, vol 25. Waco: Word Books, Publisher.
- Wenham, GJ 1987. *Genesis 1-15*. Word Biblical Commentary, vol 1. Dallas: Word Books.
- West, G 2003. Judith, in Dunn, JDG & Rogerson, JW (eds). *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans.
- Westermann, C 1969. *Isaiah 40-66*. The Old Testament Library. Philadelphia: The Westminster Press.
- Westermann, C 1974. *Genesis 1-11*. A Continental Commentary. Minneapolis: Augsburg Publishing House.
- Westermann, C 1986. *Genesis 37-50*. A Continental Commentary. Minneapolis: Augsburg Publishing House.
- Whitaker, W 2012. *Dictionary of Latin Forms*. Logos Bible Software.
- Whybray, RN 1975. *Isaiah 40-66*. The New Century Bible Commentary. Grand Rapids: Eerdmans.
- Whybray, RN 1987. *The making of the Pentateuch: a methodological study*. Sheffield: Sheffield Academic Press.

- Whybray, RN 1995. *Introduction to the Pentateuch*. Grand Rapids: Eerdmans.
- Willi-Plein, I 1974. *Prophetie am Ende: Untersuchungen zur Sacharia 9-14*, BBB 42, Cologne.
- Winston, D 1979. *The wisdom of Solomon*. The Anchor Bible. New York: Doubleday.
- Wolf, H 1991. *An introduction to the Old Testament Pentateuch*. Chicago: Moody.
- Wolff, HW 1974. *Hosea*. Hermeneia. Philadelphia: Fortress Press.
- Wolff, HW 1977. *Joel and Amos: a commentary on the books of the Prophets Joel and Amos*. Hermeneia. SD McBride (ed). Philadelphia: Fortress Press.
- Wolff, HW 1988. *Haggai: a continental commentary*. Minneapolis: Augsburg Publishing House.
- Wolff, HW 1990. *A continental commentary: Micah*. Minneapolis: Augsburg Fortress.
- Wueller, FS 1998. *Feed my shepherds: spiritual healing and renewal for those in Christian leadership*. Nashville: Upper Room Books.
- Yoder, CR 2009. *Proverbs*. Abingdon Old Testament Commentaries. Nashville: Abingdon.
- Youssef, M 1986. *The leadership style of Jesus*. Wheaton: Victors Books.
- Zimmerli, W 1907. *Old Testament theology in outline*, translated by David E Green. Atlanta: John Knox.
- Zimmerli, W 1979. *Ezekiel 1: a commentary on the book of the prophet Ezekiel chapters 1-24*, translated by Ronald E Clements. Hermeneia. Philadelphia: Fortress Press.
- Zimmerli, W 1983. *Ezekiel 2: a commentary on the book of the prophet Ezekiel chapters 25-48*, translated by James D Martin. Hermeneia. Philadelphia: Fortress Press.