

“Christian Leadership in the New Testament” Study Sheets

A Servant’s hand, a Good Shepherd’s call, a Farmer’s care for the land, a Builder’s firm foundation, and the important role of Father and Mother are all images used to help define leadership in the Church. *Presented by Dr. Ken Bailey as a gift from the Synod of the Trinity and produced by Presbyterian Media Mission.*

Kenneth E. Bailey, Th.D.

- Presbyterian author and lecturer in Middle Eastern New Testament Studies New Wilmington, PA USA
- Canon Theologian of the Episcopal Diocese of Pittsburgh
- Research Professor of New Testament at the Ecumenical Institute (Tantur) Jerusalem (Emeritus)

Dr. Bailey has a long history in the Presbyterian Church and gained the reputation of being one of the foremost scholars of the denomination in Biblical Studies from a Middle Eastern perspective.

His most recent writings are most extensive on Jesus Through Middle Eastern Eyes Cultural Studies in the Gospels and Paul Through Mediterranean Eyes Cultural Studies 1 Corinthians.



A veteran student and observer of the Middle East, Ken Bailey has distilled his knowledge and experience in these videos like his books. He works with a deep pastoral sensitivity in dealing with Christian leadership in relationship to writings from both the Old and New Testament regarding God, Jesus, and the community of faith. He then uses Paul’s writings to make the connection with the early formation of the Church and the struggles of keeping true to the teachings of Jesus Christ.

These videos are chock-full of information that will bring new insights each time they are viewed!

Ken is a sought after teacher and keynote speaker across the church ecumenically.

Shaped by a lifetime spent in Middle Eastern rural villages that have changed little in 2,000 years, Bailey has an uncanny ability to "hear" Jesus' stories the way a Palestinian peasant or a first-century Jewish rabbi might have heard them. He has spoken and listened well for a lifetime to brothers and sisters in Egypt and Lebanon and Israel, to friends and foes, Arab Christians and Muslims, and it has paid off with unusually crisp and profound insight.

In his retirement years from the mission field he has shared his passion and enthusiasm for Middle Eastern studies -- in connecting the biblical dots in a faithful and refreshing way.

Rev. Bailey has a missionary's heart beating below his scholar's mind, so his creative biblical interpretation is not done for the fetish of the academy, where arcane speculative notions come and go with trendy regularity. Rather, Bailey (who reads widely among the earliest literature of the first centuries to see how they interpreted things) wants the gospel to be known, read on its own terms and -- understood aright -- trusts that the good news of Christ's grace will be received by longing hearts.

Ken works with retreats for church leaders, college students, and local congregations. He is a member of Shenango Presbytery in the Synod of the Trinity.



How do we as leaders involve ourselves in a loving relationship with a God who loves us so much and the world which He created in order to assist followers in being the body of Christ, the Church?

This is the primary emphasis or guiding thought for this bible study led by Dr. Bailey for you to grow in your faith as a leader in helping others to serve Christ.

**Commissioned by the Synod of the Trinity
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“Christian Leadership in the New Testament”

(Five High-Quality New Video Lectures) By Ken Bailey

Commissioned by the Synod of the Trinity, Produced by Presbyterian Media Mission

Ken shares insights gained from living in the Middle East for over 40 years as a biblical scholar. Through the lens of faith, he is able to bring us close to a scriptural interpretation of what it means to be a Christian leader.

Each half hour length lecture includes pictures and related video scenes for an engaging, informative and entertaining resource. Lectures are broken up into short study segments, 5-15 minutes long, ensuring plenty of time for conversation in most classroom or small group contexts.

Also available:

Short, 2-5 minute select segments that can be used in many ways including:

- as a devotional at the beginning of a session meeting or other gathering
- to support specific scripture passages in a worship setting
- to begin conversations about leadership or as part of leadership training

This study will inform you, and help you gain new insights into life and faith.....!

Leadership Topics covered by Dr. Bailey:

1. *The Servant (1)*
2. *The Servant (2)*
3. *The Good Shepherd (1)*
4. *The Good Shepherd (2)*
5. *Steward of the Mysteries, Farmer, Builder, Father/Mother*

“Christian Leadership in the New Testament” has been a project in development for just over two years by the Synod of the Trinity. We are pleased to be able to assist congregations in growing leaders. Produced by Presbyterian Media Mission (PMM).

Information online at:

http://www.syntrinity.org/182/Ken_Bailey_Video_Leadership_Series.html

STUDY SHEETS

Small Group Leaders of this study should do a review of the suggested print material for each session before using with your group. Please feel free to adapt for your particular situation as you focus in on Ken's presentations. While the overall study is emphasizing biblical leadership, it can also be used as a tool to help users read/discern Bible content in general.

The scripture emphasis and notations are from Dr. Bailey's notes.

PLEASE BE SURE TO PREVIEW THE DVD SEGMENT/S YOU ARE USING IN GROUPS TO BE AWARE OF WHEN TO STOP AND START THE DVD.

Introduction: Metaphor & Concept

What models do we use for leadership?

How do you understand the world: Are you a big picture person or one who enjoys the details?

Discuss your thoughts or impressions of the following images as they pertain to Christian Leadership: servant, good shepherd, stewards of the mysteries of God, farmer, builder, and father/mother. What images do we use for Christian Leadership today?

The Servant (1)**Setting: Pittsburgh Presbytery Center Chapel*****Isaiah 42:1-9***

1. Behold my servant, whom I uphold, MY SERVANT
my chosen, in whom my soul delights; MY CHOSEN
I have put my spirit upon him, MY SPIRIT
he will bring forth justice to the nations. JUSTICE TO THE NATIONS

2. He will not cry out or lift up his voice,
or make it heard in the street; HE WILL NOT CRY OUT

3. a bruised reed he will not break, PAR: REED
and a dimly burning wick he will not quench; PAR: WICK
he will faithfully bring forth justice. FAITH/JUST.

4. He will not fail HE WILL NOT FAIL
or be discouraged

5. till he has established justice in the land; JUSTICE IN THE LAND
and the coastlands wait for his law. HIS TORAH

7. Thus says God, the Lord,
who created the heavens and stretched them out, FORMER THINGS:
who spread forth the earth and what comes from it, (creation)
who gives breath to the people upon it
and spirit to those who walk in it:

8. I am the Lord, I have called you in righteousness, I AM THE LORD
I have taken you by the hand and kept you; I CALLED/KEPT YOU

9. I have given you as a covenant to the people, a light to the nations
YOUR TASK
(covenant/light)
10. to open the eyes that are blind
YOUR TASK
to bring out the prisoners from the dungeon, from the prison those who sit in darkness.
(compassion/justice)
11. I am the Lord, that is my name;
my glory I give to no other,
nor my praise to graven images.
I AM THE LORD
MY GLORY -
TO NO OTHER
12. Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you (pl) of them.
NEW THINGS
(announced)

Have you ever heard a leader say what they are not going to do vs. what they are going to do? (i.e. political leader ... "I will not raise taxes!")

What is justice beyond equal application of law? Ken spoke about Joseph and justice to illustrate his point. Can you think of additional biblical examples that go beyond equal application of law?

Ken underscores that God's justice equals compassion for the exhausted and the broken.

Who are the exhausted and broken: in our world, in our nation, in our region, in our community, in our church?

Is this prophetic understanding of justice important? Why?

Proclamation: What is proclamation? How do we proclaim Jesus as Lord and Savior?

Compassion: What are the characteristics of compassion? How do we care for others as Christians?

Justice Advocacy: What is justice advocacy? How do we advocate for those treated unfairly? What does it mean to be a Christian leader?

The Servant (2)

Setting: Pittsburgh Theological Seminary Kelso Museum

THE SERVANTHOOD OF JESUS - A MODEL FOR THE PHILLIPIANS Phil. 2:5-11

Have this mind in you which is in Christ Jesus

1. Who, being in the *form of God*, ORIGINAL STATUS
did not consider it worth plundering
to be equal with God.
2. But he *emptied himself*, SELF EMPTYING
taking the *form of a servant* (bows to others)
and in the *likeness of men* he became;
3. and being found in *human form* as man HUMILIATION
he humbled himself, becoming *obedient unto death*,
even death upon a *cross*.
4. Therefore God has *highly exalted him*
and *graced* upon him EXALTATION
the *name above every name*,
5. that at the name of Jesus
every knee might *bow*, HOMAGE
in the heaven and on the earth and under the earth, (others bow to him)
6. and *every tongue confess*,
"Jesus Christ is Lord," FINAL STATUS
to the glory of God the Father.

Isaiah 45: 22-25

7. Turn to me and *be saved*, BE SAVED
all the ends of *the earth*! ALL THE EARTH
8. For *I am God*, and there is *no other*.
By myself I have sworn, ONLY GOD
from my mouth has gone forth in *righteousness* A RIGHTEOUS WORD
a *word* that shall not return;
9. "To me *every knee shall bow*, EVERY KNEE
every tongue shall swear." EVERY TONGUE
10. *Only* in the *Lord*, it shall be said of me,
are *righteousness* and strength; ONLY THE LORD
to him shall come and be ashamed, RIGHTEOUSNESS
all who were incensed against him.

11. In the *Lord* they shall be *justified* BE JUSTIFIED
and shall glory - *all the offspring of Israel*. ALL ISRAEL

COMMENT: In Isaiah, *All the earth* and *all of Israel* are called to turn to JHWH and be saved. The promise to JHWH is then claimed for Jesus whose servant hood becomes a model for the Christian life. Both *SERVANT and FATHER* are mentioned.

John 13:1-18 A PROPHETIC ACTION

1. Now before the feast of the Passover,
when *Jesus knew* that *his hour had come* KNOW
2. to *depart* out of this world *to the Father*, CHRISTOLOGY
3. having **loved his own** who were in the world,
he loved them *to the end* (eis telos). LOVE
4. [And during the supper, when the devil had already put it (Judas)
into the heart of *Judas* Iscariot, Simon's son, to betray him,]
5. *Jesus, knowing* that the Father had given *all things into his hands*, KNOW
6. and knowing that he had *come from God* and was *going to God*, CHRISTOLOGY
7. *rose* from supper,
laid aside his *garments*, LOVE
8. and *girded himself* with a towel.
Then he *poured* water into a basin,
9. and began to *wash* the *disciples' feet*,
and to *wipe them* with the towel with which he was girded.

A THEOLOGICAL INTERPRETATION

10. He came to *Simon Peter*; and Peter said to him, PETER
"Lord, do you wash my feet?"
11. *Jesus* answered him, JESUS
"What I am doing *you do not know now*,
but afterward *you will understand*." (knowledge)
12. *Peter* said to him, "You will never wash my feet." PETER

13. *Jesus* answered him, "If I do not wash you, you have *no share with me.*" JESUS
(no part in me?) (Christology)
14. *Simon Peter* said to him,
"Lord, not my feet only but also my hands and my head!" PETER
15. *Jesus* said to him, JEUS
"He who has bathed does not need to wash, (Love)
except for his feet, but he is clean all over;
and you are clean, but not everyone of you."
16. [For he knew who was to betray him;
that was why he said, "You are not all clean."] (Judas)

AN ETHICAL INTERPRETATION

17. When he had washed their feet, and taken his garment,
and resumed his place, he said to them,
18. Do you *know* KNOW
what I have *done* to you? DO
19. You call me *Teacher* and *Lord*; TEACHER/LORD
and you are right, for so I am. (Christology)
20. *If I* then, *your Lord* and *Teacher*,
have *washed your feet*, LOVE
you also *ought to wash one another's feet.*
21. For I have given you *an example*,
that *as I have done* to you LOVE
you also *should do*-----
22. Truly, truly, I say to you, MASTER
a *servant/slave* is not greater than his *master*; (Christology)
nor is he who is sent greater than he who sent him.
23. If *you know* these things, KNO V
blessed are you if *you do* them. DO
24. [I am not speaking of you all;
I know whom I have chosen;
it is that the scripture may be fulfilled,
'He who *ate my bread* has *lifted his heel* against me.'] (Judas)

What is your reaction to Ken's statement about lining-up behind the servants?

Remember, in this reference the servants are all those saints who have gone before us as servant leaders such as St. Francis and Mother Teresa.

Paul underscores this with OUR call to line up (take our place) behind the servants as Christian leaders. Is this idea a change in Paul or a new revelation in his ministry, differing from what he said when he first started out? How do WE mature from that time when we first take on the role of Christian leader?

What does being humble and growing in humility mean in being a servant leader?

Foot washing (a dramatic action set in Middle Eastern Culture)

Two Trilogies: dealing with knowledge, Christology, and expression of love ... leading to the cross for Christ!

How has the cross impacted your faith journey?

What does Ken mean by saying that Jesus is permitted to control his own destiny in ministry?

What are your thoughts on Ken's insights describing the Divine Word?

Look at these references that Ken mentions in the video:

John 10:10, John 17, Philippians 2, Hebrews 1, Colossians 1:5, and I Corinthians 8 (Grand Texts) *Discuss these texts and what it means to us as Christian leaders.*

This leads to a costly, unexpected demonstration of love that is exemplified first in the smaller act of foot washing and on a grand scale in the death and resurrection of Christ..

How does the believer internalize the costly love that Christ provides through his life, death, and resurrection?

Remember that Christ washed Judas feet too? What do you think that says to us?

How does confession help us as leaders in dealing with our shortcomings?

Do we need to wash one another's feet?

Where are the dirty feet that we need to wash?

Serving and being served are interesting dynamics that we struggle with, in what ways?

Close in a prayer where everyone can participate, such as joining hands in a circle.

STUDY SHEETS THREE

Good Shepherd (1)

Setting: Pittsburgh Theological Seminary Kelso Museum

GOD AS THE GOOD SHEPHERD IN THE OLD TESTAMENT

A. PSALM 23

1. The *Lord* is my *shepherd*, **LORD - SHEPHERD**
I shall *not want*; No Wants
 2. He makes me lie down
in *green pastures*. FOOD &
He leads me beside *still waters*; Drink
 3. He *brings me back*/ he causes me to *repent*. RESCUE
He leads me in *paths of righteousness* Security
for his name's sake.
 4. Even though I walk through the valley
of the shadow of *death*, DANGER
I fear *no evil*,
for thou are with me.
 5. Thy *rod*
and thy *staff* SECURITY
they *comfort* me. Comfort
 6. Thou preparest a *table* before me
in the presence of my enemies. FOOD &
Thou anointest my head with oil, Drink
my *cup* overflows.
 7. Surely *goodness* and *mercy*
shall follow me all the days of my life; GOODNESS AND MERCY
and I will dwell in the *house* of the *Lord* **LORD - House**
for the length of the days.
-

B. JEREMIAH 23:1-8 (8 verses)

"**Woe to the shepherds who destroy and scatter** the sheep of my pasture" says the Lord....

"You have scattered my flock, and have driven them away, and you have not attended to them....

I will gather the remnant of my flock out of all the countries where I have driven them, and **I will bring them back (shub)** to their fold,... I will set shepherds over them who will care for them, and they shall fear no more.

I will raise up for David a righteous Branch, and he shall reign as king and deal wisely,... Then they **shall dwell in their own land.**"

C. EZEKIEL 34:1-31 (31 verses)

"Son of man, **prophecy against the shepherds of Israel** you do not feed the sheep.

The weak you have not strengthened, the sick you have not healed,...

the **strayed you have not brought back (shub)**...my shepherds have **not searched for my sheep**, ... have fed themselves, ... not fed my sheep

Behold, **I, I myself will search for my sheep**, and I will seek them out...

I myself will be the shepherd of my sheep, and I will make them lie down, ...

and **I will bring back (shub)** the strayed,.. and I will strengthen the weak....

Behold, **I judge between sheep and sheep**,... Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture...?

Therefore,...**I will save my flock**... and will set up over them one shepherd, **my servant David**...

and they shall be **secure in their land**... And **they shall know** that I, the Lord their God, am with them...And **you are my sheep, the sheep of my pasture, and I am your God,**" says the Lord God.

THE LOST SHEEP (Luke 15:4-7)

- 1. "What man of *you*, having a hundred sheep, YOU (man)
- 2. and having lost *one* (*hadh*) of them ONE
- 3. does not leave the *ninety-nine* in the wilderness, NINETY-NINE
 - A. and go after the *lost* one LOST
 - B. until he *finds* it? And having *found* it, FIND
 - C. he places it upon his shoulders, *rejoicing*. REJOICE (hedhwa)
 - D. And coming *to the home*, RESTORE
he calls *to the friends* and neighbors,
 - C'. saying to them, '*Rejoice* with me, REJOICE (hedhwa)
 - B'. because I have *found* my sheep FIND
 - A'. which was *lost*.' LOST
- 4. Even so, I say to *you*, YOU
that thus there will be more *joy* (*hedhwa*) in heaven
- 5. over *one* (*hadh*) sinner ONE
who *repents*
- 6. than over *ninety-nine* righteous persons
who need no repentance. NINETY-NINE

THE LOST COIN (Luke 15:8-10)

- 7. "Or *what woman*, INTRODUCTION
having ten silver coins,
- 8. if she *loses* one coin, LOST
- 9. does not light a lamp and sweep the house FOUND
and seek diligently until she *finds* it?
- 10. And finding it, she calls together
her friends and neighbors, saying, REJOICE
'*Rejoice with me*,

11. for I have *found* the coin FOUND
12. which I had *lost*.' LOST
13. Even so, I tell *you*,
 there is *joy* before the angels of God
 over one sinner who *repents*." CONCLUSION

Open the study with saying the Lord’s Prayer together and give everyone a sheet of paper to take notes during this session.

Encourage participants to note insights and comments that Bailey shares that are important for them to consider as church leaders.

Before playing the first part of this video study read Psalm 23 aloud, either having one person or having each participant reading a verse.

Discuss if you were to rewrite Psalm 23 for today, what might you say in it? Use newsprint to capture some the ideas on the rewrite and place on the wall to view for this study.

What surprises you about early Christian symbols and the cross not being acceptable?

Discuss why the Good Shepherd captured the story of Jesus for early Christians

Discuss “Channel 23

What about the Middle East reflections by Bailey when he talks about being on your own without security of any kind?

What about God not allowing us to get lost? (discuss the “lead car” analogy by Bailey)

“Good Shepherd” has a call to lead his sheep. What is your call or voice that helps you to lead?

What is the “Amen Bread” that doesn’t run out?

What are your thoughts and comments on Amen Bread relating to the basic human fear of not having enough?

What is the price the shepherd pays to bring the lost sheep back?

“Bad shepherd” symbol are the Pharisees: Who are the Pharisees today?

How about the special club called “Friends” by the Pharisees? Who are they today?

Is repentance a work or a gift?

Discuss the following topics related to this study:

(failed leadership, freely offered grace, incarnation & atonement, sin means we can't find our way home, joy – celebration)

How can a community be lost? Compare lost sheep and lost coin scripture text.

Discuss how Jesus had women in leadership positions at every level.

Good Shepherd (2)

Setting: Pittsburgh Theological Seminary Library

Read John 10:1-10 Scripture with people in your group, taking turns reading a verse or two. Then play the first chapter in this section of the video study. (use this print out to follow along with Ken's comments on these verses regarding the image of Good Shepherd as a Christian Leader).

John 10:1-10

"Truly, truly, I say to you,

1. he who does *not enter* the *sheepfold* by the *door*
but climbs in by another way, THIEF
that man is a *thief* and a *robber*; ROBBER

 2. but he who *enters* by the *door*
is the *shepherd* of the sheep. SHEPHERD
To him the gatekeeper opens;

 3. the sheep *hear his voice*,
and he *calls his own sheep by name*
and *leads them out*.
When he has brought out **all his own**, SHEPHERD
he *goes before them*,
the *sheep follow him*,
for they *know his voice*.

 4. A *stranger* they will *not follow*,
but they will *flee from him*, STRANGER
for they do not know the voice of *strangers*."
-
5. This figure Jesus used with them, but they did not understand what he was saying to them.
So Jesus again said to them,
"Truly, truly I say to you,

 6. a. *I am the door* of the sheep. I AM – DOOR

- | | | |
|-----|--|---|
| 7. | All who came before me are <i>thieves</i> and <i>robbers</i> ;
but the sheep did not heed them. | THIEVES
Robbers |
| 8. | a. <i>I am the door</i> ;
b. if anyone <i>enters by me</i> , he will <i>be saved</i> ,
c. and will go in and out and find pasture. | I AM - DOOR
Be Saved
Find pasture |
| 9. | The <i>thief</i> comes only to <i>steal</i>
and <i>kill and destroy</i> ; | THIEF
Steal/Kill |
| 10. | b. <i>I came</i> that they may have <i>life</i> ,
c. and have it <i>abundantly</i> . | I CAME
For Abundant Live |
-

COMMENT: The first poem is set in a village with a shepherd calling his sheep in the morning go out to pasture. On hearing the call, the gate keeper opens the door. The second poem is set in open pasture in the summer. Three ideas appear: (a) In the wilderness the shepherd sleeps across the entrance and becomes *the door* of the pen. (b) to “be saved” is “to have life.” (c) to “find pasture” (8c) is “abundance.” The center (8) is composed of ideas from 6 & 10.

Read Scripture John 10:11-18 as a group aloud and then play the next chapter of the video

John 10:11-18 - Cross, Resurrection and Witness

- | | | |
|-----|---|-------------------|
| 1a. | I am <i>the good shepherd</i> . | GOOD SHEPHERD |
| b. | The <i>good shepherd lays down his life for the sheep</i> . | |
| 2. | He who is a <i>hireling</i> and not a shepherd,
<i>whose own the sheep are not</i> , | HIRELING |
| 3. | sees the <i>wolf coming</i> | WOLF |
| 4. | and <i>leaves</i> the sheep <i>and flees</i> ; | HIRELING
Flees |
| 5. | and the <i>wolf snatches</i> them
and <i>scatters</i> them. | WOLF |
| 6. | He flees because he is a <i>hireling</i>
<i>and cares nothing for the sheep</i> . | HIRELING |
| 7a. | I am <i>the good shepherd</i> ;
<i>I know my own</i> and <i>my own know me</i> ,
as the <i>Father knows me</i> and <i>I know the Father</i> ; | GOOD SHEPHERD |
| b. | and <i>I lay down my life for the sheep</i> . | |

-
8. And I have other sheep, THE VISION
 that are not of this fold; For Proclamation
9. I must bring them also, THE TASK
 and they will heed my voice. Of Proclamation
10. So there will be one flock, THE GOAL
 one shepherd. Of Proclamation
-

11. For this reason the *Father loves me*, FATHER LOVES
12. because *I lay down my life*, I LAY DOWN LIFE
 that *I may take it up again*. I Take It Again
13. *No one takes it from me,* NO ONE TAKES IT
 but *I lay it down of my own accord*. I Give It – Freely
14. I have authority *to lay it down*, I - AUTHORITY TO LAY DOWN
 and I have the authority *to take it again*; I – Authority To Take it Again
15. this *charge* I have *received* from my *Father*. FATHER GIVES CHARGE

Read Scripture Matthew 18:10-14 as a group aloud then play next chapter on the video.

THE CHURCH LEADER AS A GOOD SHEPHERD (Matthew 18:10-14)

- | | |
|---|--------------------------|
| 1. Take care that you do not despise
one of <i>these little ones</i> ; | THESE
LITTLE ONES |
| 2. for I tell you,
in heaven their angels continually see
the face of <i>my Father</i> who is <i>in heaven</i> . | MY FATHER
IN HEAVEN |
| 3. What do you think?
If a man has a <i>hundred sheep</i> ,
and <i>one</i> of them has <i>gone astray</i> , | 100 SHEEP
ONE LOST |
| 4. does he not <i>leave</i> the <i>ninety-nine on the hills</i>
and go in <i>search</i> of the one that went astray? | LEAVE &
SEARCH |
| 5. And <i>if he finds</i> it, truly I tell you,
he rejoices over it more than over the <i>ninety-nine</i>
that never went astray. | ONE FOUND
99 SHEEP |
| 6. So it is not the will
of <i>your Father</i> who is in <i>heaven</i> | YOUR FATHER
IN HEAVEN |
| 7. that one of <i>these little ones</i>
should perish. | THESE
LITTLE ONES |
-

Read Scripture I Peter 5:1-4 as a group aloud then play next chapter on the video.

I Peter 5:1-4

- | | |
|--|-----------------------------------|
| 1. I exhort the elders among you, as a fellow elder and a <i>witness to the sufferings of Christ</i> , as well as one who shared in the <i>glory</i> to be revealed, | CHRIST
HIS SUFFERINGS
GLORY |
| 2. to <i>tend the flock of God</i> that is in your charge, | TEND
THE FLOCK |
| 3. exercising the <i>oversight</i> , not under compulsion but <i>willingly</i> , | WILLINGLY
NO COMPULSION |
| 4. as <i>God</i> would have you <i>do it</i> - not for <i>sordid gain</i> but <i>eagerly</i> . | EAGERLY
NOT FOR MONEY |
| 5. Do not lord it over those in your charge, but be <i>examples to the flock</i> . | EXAMPLE TO
THE FLOCK |
| 6. And when the <i>chief Shepherd</i> appears, you will win the <i>crown of glory</i> that never fades away. | CHRIST
CHIEF SHEPHERD
GLORY |

The Theological Cluster of Matthew 18:10-14

1. *Luke's account* of this parable focuses on *Jesus as the unique agent of God* who goes after and finds his lost sheep. *Matthew's text* presents the *good shepherd* as a *model for leadership in the Christian community*.
2. The leaders of the community are warned against *neglecting/despising/looking down on the "little ones"*, i.e. the humble powerless.
3. Those same "little ones" have *friends in high places* who have unbroken access to the *face of God*. God *wills* that they be *found and cared for*. By implication, any neglect of them will invoke his displeasure.
4. The lost sheep is important enough that *the shepherd leaves the 99* "in the hills" to go after it.
5. *If* he/she finds the lost sheep (a conclusion not assured) the shepherd:
 - a. Does *not scold* the sheep for getting lost.
 - b. *Does not ring her hands* over the expended energy that could have been saved and used for other purposes if the sheep had but paid attention to his leadership.

c. Does *rejoice more* over this *one* than over the ninety-nine.

(The mind of the listener/reader is stimulated to reflect on the reaction of the 99 to all the attention given to the lost sheep. He is clearly free to rejoice over the one more than the 99.)

6. God is both a *father to Jesus* (my father) and to the *disciples* (your father). The Aramaic *Abba* carries both of these meanings. Matthew carefully balances the two. The first appears in an opening stanza (no. 2) and the second matches it in a stanza near the end (no. 6). The distinction is worthy of much careful reflection.

7. The "little ones" *can and do perish*, but it is *not the father's will* that they be lost. The *mystery* of the tension between the *will of the Father* and the *freedom and responsibility of people in history* is set forth in the parable but not resolved.

CONCLUSIONS for "The Good Shepherd" as a model for Christian leadership

The topic is like a diamond that sheds light in a great variety of directions! No brief summary is possible. Perhaps the best that can be said is:

1. God is the Good Shepherd (cf. Ps 23; Jer 23:1-8; Ez 34)
2. Jesus is the Good Shepherd (cf. Luke 15:4-7; John 10:1-18)
3. The Christian leader is a Good Shepherd (cf. Matt 18:1-10-14; I Pet 5:1-4)

Below are some questions to ask after each chapter to help process what has been shared from Ken's experience of having lived and studied in the Middle East:

What does God say to us about the image of the Good Shepherd?

What does the person of Jesus say to us about the image of the Good Shepherd?

What does God/Jesus say to us about "Good Shepherd" as an image for us as Christian leaders?

Write down all the different images (i.e. thief, robber, hireling, others) that help to understand the role of the Christian leader. Place these on newsprint in the classroom and place on the wall so that people can reflect on them throughout this study.

Gravitas (from Latin) is a quality of substance or depth of personality. Empathetically understanding the depth of another's pain and suffering. (place on newsprint)

Share some of the pain and suffering that you can empathize with in the world (i.e. broken relationships, depression, grief).

What are your own questions for discussion that are inspired by this study of the Good Shepherd? *Such as: What did you think of the image of the golf pro at the country club in relationship to the lost sheep and the 99?*

Steward of the Mysteries of God

Setting: Pittsburgh Theological Seminary Library

We begin with a text in this study that is basic and not discussed by Ken but is very important to take in as we understand what it means to be a Christian leader.

Luke 3:22-23: “and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven. “You are my Son, the beloved; with you I am well pleased. “

Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of He’lf.

Jesus received the Holy Spirit from his heavenly father and was called to his work or ministry.

When did you receive your call to ministry or work as a disciple of Christ?

In what forms has that ministry or work taken shape through God guiding you?

What are the gifts that you have discovered God has given you?

Ken will now begin to unpack being a **Steward of the Mysteries of God!** There is a good possibility that you will be adding this to the list of gifts that have been given you, but it is one you may have not yet considered in your faith journey.

Paul, Apollos and Cephas: It is about Christ (I Corinthians 3:18-4:7)

^{4:1}This is how one should regard us,
as servants of Christ
and stewards of the mysteries of God.
²Moreover it is required of stewards
that they be found faithful.

SEE US AS:
Servants &
Stewards
Under
Judgment

Paul’s gifts as shared by Ken Bailey are: Preacher, Evangelist, Author, Repairer of Tents, Pastor, & Steward

Discuss if you have ever felt the Bible has been used in a particular situation where it is placed above Christ? Is that possible? How do we internalize our faith in Jesus Christ? Is the Bible - unfortunately at times- used in ways that it gets in the way of our faith rather than growing our faith?

What does it mean in your own words to be a Steward or Ambassador of Christ?

Watch “**Farmer**” with Dr. Bailey.

“The Parable of the Sower - the Theological Cluster”

(Luke 8:4-15; Mark 4:3-20; Matt 13:3-9, 18-23)

THE ORIGINAL HEARERS:

The right hearing of the gentle word of the kingdom bears fruit.

THE THEOLOGICAL CLUSTER:

1. **Realized Eschatology.** The kingdom is already among them. "...the kingdom of God is already exercising its power on earth among different types of men." R. Brown, *The Semitic Background of the Term "Mystery" in the New Testament* (Philadelphia: Fortress, 1968) p. 33-34. Thus the kingdom is here and now, not focused on "going to heaven when we die." Our prayer is, "Thy kingdom come,...on earth..."
2. **Patience.** The kingdom is a seed sown and cultivated, growing quietly. It is not an apocalyptic [or political] revolutionary disruption. There is no instantly productive discipleship.
3. **Gentleness.** The word of the kingdom does not force itself upon the hearer, but rather the seed must be taken into soft, deep, clean soil in order to germinate, grow to maturity and produce fruit.
4. **Encouragement for the sower.** When there is no fruit it is not the fault of the seed or necessarily the fault of the sower.
5. **Preparedness/impediments.** If the soil is not plowed, to thin, or full of weeds there will be no harvest. There is a clarification of the various types of impediments to right hearing.
6. **Assurance.** There is an assurance of a great harvest in spite of these impediments.
7. **Grace.** There is grace illustrated in the actions of the sower who sows liberally even in potentially unfruitful places.
8. **Harvest.** Fruit-bearing is an essential mark of the kingdom. The plant is not enough. The sower is not satisfied with a green field blossoming before him. His goal is to produce a crop.
9. **Judgment.** The seeds on the rocky ground expose the nature of the ground underneath.
10. **Proclamation.** The kingdom is the place where the word is proclaimed/heard/obeyed. The seed is scattered and received into the soil. Mk has "Listen!" Mk and Mt have "he who has ears to hear let him hear."
11. **Humility.** The kingdom is not a great cedar of Lebanon (cf. Ez. 17:1-24). Rather it is a lowly wheat/barley field.

12. *Fusion*. A fusion takes place between the seed, the soil and the plant. Even so the word of God, its reception, and the developing response, must fuse to produce results.

Review the previous list that Ken Bailey gives us and what grabs your attention about what leadership means from what you have experienced so far in your faith journey?

What is new on this list that you never considered before when it comes to Christian leadership?

Can the seed being sowed or planted be proclamation?

Can the soil be the proclamation being heard “the word of God” being shared?

Can the result of the plant growing be the word being obeyed or internalized to help bring about Christian leadership? (teacher, nurturing, training)

There is a Quaker saying “that some things can’t be taught but have to be caught!”

What of the Christian life has to be caught and what are things needing to be taught?

The Parable of God's Field and the Two Farmers (I Cor 3:5-9)

1. Paul and Apollos are *servants* (not masters). Surely, this self-understanding reflects the person and language of the one who said, “I am among you as one who serves.”

2. Each of them has a *special ministry*. Paul plants, while Apollos waters. Not all callings are to the same task.

3. The ministry of each is an *assignment* primarily “from the Lord,” not from the church. In Paul’s case, a part of the church was involved. The Holy Spirit spoke to “the church at Antioch” telling them to “set apart” Barnabas and Saul for a special task. Jerusalem was not involved - only Antioch.

4. They were *equal partners*. From all the information available to us, it is easy to see that Paul was clearly more prominent than Apollos. Yet Paul describes the two of them as equals.

5. Their separate *tasks were equal in value*. That is, evangelism and Christian education are of equal importance. It is easy for evangelists and educators to each judge their task as more important than the other.

6. *God gives the growth*. That growth was not the result of skillful methods or good publicity. It was and is a gift of God. As he writes, Paul knows that some fields yield little. The mystery of the spiritual and numerical growth of the church is beyond human comprehension.

7. Paul describes himself and his colleague Apollos as “fellow workers *for God*.” Yes they are servants of the church in every place, but on a deeper level they are God’s workers. In Isaiah,

God planted Israel. Here Paul is God’s agent assigned to God’s task, and he fulfills it for God by “planting the church.”

8. They are *fellow workers*, not leaders of competing parties vying for influence and power.

9. Each worker receives *wages* “according to his *labor*,” not according to his or her production! A capitalistic world judges the value of everything on the basis of production. This attitude is deeply ingrained in Western society. Throughout history many faithful servants have labored and see little fruit as judged by the world. God has a different measuring stick, and wages are on the basis of labor, not production. In this text Paul affirms that God is pleased with and will reward that labor, irrespective of the visible results.

Watch builder with Dr. Bailey.

ISAIAH'S PARABLE OF THE TWO BUILDERS Isaiah 28:14-20

^{28:14}Therefore *hear the word of the Lord*, you scoffers, who *rule* this people *in Jerusalem!*

¹⁵Because you have said,

- | | | |
|----|---|--------------------------|
| 1. | a. "We have made a <i>covenant with death</i> , | |
| | b. and <i>with Sheol we have an agreement</i> ; | COVENANT WITH |
| | c. when the <i>overwhelming scourge passes through Rulers Say</i> ; | Death, Sheol – affirmed! |
| | d. it will <i>not come to us</i> ; | Scourge avoided |

Covenant & Refuge/Shelter

- | | | |
|----|--|---------|
| 2. | a. for we have made <i>lies</i> our <i>refuge</i> , | REFUGE |
| | b. and in <i>falsehood</i> we have <i>taken shelter</i> ." | Shelter |
-

¹⁶Therefore thus says the Lord God,

- | | | |
|----|---|-----------------------|
| 3. | "Behold, I am laying in <i>Zion</i> for a foundation, a stone a tested stone, a <i>precious cornerstone</i> , a sure <i>foundation</i> ." | BUILDING
Materials |
| 4. | 'He who <i>believes</i> (in it - LXX) will <i>not be shaken</i> .' | INSCRIPTION |

**Future
Hope**

- | | | |
|----|---|-------------------|
| 5. | ¹⁷ And I will make <i>justice the line</i> , and <i>righteousness</i> the <i>plummet</i> ; | BUILDING
Tools |
|----|---|-------------------|
-

- | | | |
|----|--|---------|
| 6. | a. and <i>hail</i> will <i>sweep away the refuge of lies</i> , | REFUGE |
| | b. and <i>waters</i> will <i>overwhelm the shelter</i> ." | Shelter |

God Says:

No Covenant

7. a.¹⁸ Then *your covenant with death* will be *annulled*,

No Refuge

- b. and your *agreement with Sheol* will *not stand*;
- c. when the *overwhelming scourge passes through*
- d. you will be *beaten down by it*.

COVENANT WITH
Death, Sheol – Canceled!
Scourge Destroys

¹⁹As often as *it passes through* it will take you;
for morning by morning it will *pass through*,
by day and by night;
and it will be *sheer terror* to understand the message.

PASS THROUGH
Terror to Understand

For the bed is too short to stretch oneself on it,
and the covering too narrow to wrap oneself in it.

PARABLE OF THE
Short Bed & Narrow Cover

THE PARABLE OF THE TWO BUILDERS Luke 6:46-49

- | | | |
|----|---|------------------------------|
| 1. | Everyone <i>coming to me</i> and <i>hearing my words</i>
and <i>doing them</i> [I will show you what he is like]. | HEAR MY WORDS
DO THEM |
| 2. | He is like a <i>man building a house</i> ,
[who <i>dug down</i> and <i>went deep</i>
and laid a <i>foundation</i>] upon <i>rock</i> ; | BUILT HOUSE
FOUNDATION |
| 3. | And when a <i>flash flood</i> arose,
the <i>stream</i> broke against that house,
and the <i>stream</i> was not strong enough to <i>shake it</i> ,
because it was <i>well built</i> . | FLOOD
HOUSE NOT SHAKEN |
| 4. | And the one <i>hearing</i>
and <i>not doing</i> , | HEAR
NOT DO |
| 5. | he is like a <i>man</i> who <i>built a house</i>
upon the [<i>ground</i>
<i>without any foundation</i>]; | BUILT HOUSE
NO FOUNDATION |
| 6. | against which the <i>stream broke</i> ,
and immediately it <i>fell</i> ,
and the <i>ruin</i> of that house was <i>great</i> . | FLOOD
HOUSE FALLS |

1.4.c *The Parable of God's Building and the Builders (I Corinthians 3:10-17)*

1. ^{3:10}According to the commission of God given to me,
like a skilled master builder
I *laid* a *foundation*, and another is building upon it.

Let each man take care how he builds upon it. THE FOUNDATION
¹¹For *no other foundation* can any one lay Is Jesus Christ
than that which is laid, which is *Jesus Christ*.

2. ¹²Now if any one *builds* on "*the foundation*" BUILT ON:
with gold, silver, precious stones, "The Foundation"
wood, grass, stubble - Fireproof vs. Flammable
¹³each man's work will become manifest;

3. for *the Day* will disclose it TESTED
because it will be *revealed with fire*, By Fire
and the fire will test
what sort of *work each one has done*.

4. ¹⁴If the work which any man has *built* on "*the foundation*" survives,
he will receive a *reward*.
¹⁵If any man's work *is burned up*, BUILT ON:
he will suffer *loss*. "The Foundation"
though *he will be saved*, Survived-Burned Up
but only as through fire.

5. a. ¹⁶Do you not know *that you are God's temple*
b. and that *God's Spirit dwells in you*?
c. ¹⁷If any one *destroys God's temple*, THE TEMPLE
c'. God will *destroy him*. Composed of You
b'. For *God's temple is holy*
a'. and *that temple you are*.
-

What kind of materials will the builder use in building up the Church?

What do you understand as in “you” being God’s temple?

What are you as a Christian leader trying to build in having Christ as the foundation? How is it going?

Share some of your own reflections on builder?

Father/Mother as an image of God (metaphor & simile)

What does it look like for God to have both male and female attributes?

Dead Sea Scrolls: Rejoice in the Lord

“Thou art a father to all the sons of the truth and a as mother who tenderly loves her babes, so thou shalt rejoice in them.”

What do you think of Islam’s challenge to the Christian understanding of God being both father & mother?

Every metaphor needs definition so how does Jesus use the story of the Prodigal Son to define father differently than the stereotypical father of Middle East culture?

“Freedom is granted to reject the love of the father!”

What are the other four points that Ken makes about the father’s image in the Prodigal?

How do you view the youngest son and the oldest son in the Prodigal?

What are the attributes that the father has of a mother that Ken help’s us to discover in the story?

If you are a female Christian leader ... how do you feel about this?

If you are a male Christian leader ... how do you feel about this?

What is of value for both female and male Christian leaders to have both attributes in going about ministry in the Church?

What does this mean for us in our being leaders today?

What are some reflection you would like to share on father/mother?

Credits for “Christian Leadership in the New Testament”

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