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How Mission Shapes Leadership Development
in Paul's Life and Teaching

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A thesis presented to the University of Glasgow
in fulfilment of the requirements of MTh by research

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Abbreviations and Scripture Sources

- BDAG *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, F. W. Danker, W. F. Arndt, and F. W. Gingrich, 3d ed. Chicago: University of Chicago Press, 2000
- BDF *A Greek Grammar of the New Testament and Other Early Christian Literature*, by F. Blass, A. Debrunner, and R. W. Funk. Chicago: University of Chicago Press, 1961
- EDNT *Exegetical Dictionary of the New Testament*, edited by Horst Robert Balz and Gerhard Schneider. Grand Rapids: Eerdmans, 1990
- NT *New Testament*
- TDNT *Theological Dictionary of the New Testament*, edited by G. Kittel and G. Friedrich; translated and edited by G. W. Bromiley, 10 vols. Grand Rapids: Eerdmans, 1964–76
- TLNT *Theological Lexicon of the New Testament*, by C. Spicq; translated and edited by J. D. Ernest, 3 vols. Peabody, Mass.: Hendrickson, 1994

Unless otherwise noted, quotations from Scripture in English are from the *New International Version*. Grand Rapids: Zondervan, 2011.

Quotations from the Greek New Testament are from *Novum Testamentum Graece* 28th Edition, edited by Aland, Kurt, Barbara Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger. Stuttgart: Deutsche Bibelgesellschaft, 2012.

Quotations from the Septuagint are from *Septuaginta*, 2 vols. Stuttgart: Deutsche Bibelgesellschaft, 1982.

Abstract

This paper asks how mission shapes leadership development for Paul, exploring to what extent leaders are raised up for mission and whether mission requires leaders to raise up other leaders. Drawing on key texts, it builds the case that mission significantly shapes leadership development in Paul's experience, practice, and teaching. First, this work contends that for Paul, leaders are raised up not for edification only but for mission as a whole, including edification and evangelism. Additionally, it will present evidence that for Paul, mission requires leaders not only to proclaim the gospel and edify the church but also, as an extension of those goals, to raise up other leaders.

Dedication

To Agnes, Acacia, Elijah, Andrew, and Levi.

Thank you for your love and support.

Chapter One: Introduction

Description and rationale

This project explores why and how church leaders are raised up, from the perspective of the apostle Paul's life and ministry.

The questions of the purpose and origin of church leaders have direct relevance for the vitality and mission of the church since each generation needs effective leaders. Chuck Lawless explains that in the NT, leadership development is a subset of the theology of mission.¹ However, though mission is central to Paul's thinking, Pauline missional theology, while not neglected, has not been a major focus of NT studies.² Additionally, as will be shown below, Pauline leadership development has received very little attention in NT research.³ This is understandable given that this is just one element in what is perhaps considered a niche area of study: Pauline mission.

There nevertheless seems to be a significant gap, considering both how important mission was

¹ Chuck Lawless, "Paul and Leadership Development," in *Paul's Missionary Methods: In His Time and Ours*, eds. Robert L. Plummer and John Mark Terry (Downers Grove: Intervarsity, 2012), 216-234; cf. Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove: IVP Academic, 2008), 248-255. One may counter that leadership development is rather a subset of ecclesiology. While this is plausible, we believe there are reasons to examine leadership development as a subset of mission. Churches would not exist except for the mission-oriented leaders who start them and the mission itself which is behind their actions. Additionally, as will be argued in this thesis, leaders raised up through churches exist not simply for church but for mission.

² Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Westmont: IVP Academic, 2006), 37; see also David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 126. An exception is Eckhard J. Schnabel, *Early Christian mission*, 2 vols. (Downers Grove: Intervarsity, 2004) and his *Paul the Missionary*.

³ Thomas Schirrmacher, *Studies in Church Leadership* (Hamburg: RVB International, 2002), 43.

for Paul and the fact that as one of Christianity's key early leaders, he is 'arguably the most successful leader in history.'⁴ This work seeks to contribute toward filling that gap.

Basic definition of terms

Full definitions and explanations will be given below; meanwhile, here are some working definitions.

In this work, a leader is defined as someone recognized by the church in their role of pioneering, teaching, governing, shepherding, or leading the church.

Mission is defined as evangelism and edification. While these are often separated, we see them as two aspects of a united whole; so we will sometimes refer to 'mission as a whole'.

Leadership development is defined as the process of a new or existing leader growing in influence and fruitfulness.

Main research question and secondary research questions

This project asks, 'How does mission shape Paul's understanding of leadership development?' It examines the life and ministry of Paul for answers to two secondary questions.

First, with respect to why leaders are developed, it asks, 'To what extent is mission the purpose for which leaders are developed?'

⁴ Richard S. Ascough and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Peabody: Hendrickson, 2005), 168.

We begin here because logically, ‘why’ precedes ‘how’. The question of how leaders are raised up is secondary to the question of their purpose. Additionally, as will be shown, scholars are not agreed on the extent to which the purpose of leaders is mission.

Second, with respect to how leaders develop, this study examines the role of existing leaders, asking, ‘To what extent does the mission require leaders to develop new leaders?’

There are many questions that could be explored concerning how leaders are raised up and developed. However, we will focus on the role of leaders in raising up new leaders for several reasons. First, it has practical value as it addresses the responsibility of leaders. Second, while much popular level Christian leadership development material answers, ‘yes, leaders are to develop other leaders’,⁵ NT scholarship says little about it (as will be shown below), and in common practice leaders frequently omit this. Therefore, it is important to see whether the NT addresses this question and if so, what it says. Third, as we will see, there is substantial biblical evidence addressing this question.

Thesis statement

In this project I will argue that for Paul, leadership development is shaped by mission.

Specifically, this work will seek to demonstrate two claims.

First, it intends to show that for Paul, the purpose for which leaders emerge is mission.

⁵ E.g., Malcolm Webber, *Building Leaders*, (Elkhart: Strategic Press, 2002), PDF; Harry L. Reeder III, *3D Leadership* (Fearn: Christian Focus, 2018).

Second, it intends to demonstrate that for Paul, the mission places a demand on existing leaders to raise up new leaders.

Relevance for church and mission

This subject of why and how effective leaders are developed is relevant for many churches in the Western world which lack leaders altogether or where existing leadership struggles to be effective. Additionally, this research may be useful to churches and institutions which prioritize leadership development, helping them evaluate their models and measure their effectiveness. Furthermore, the link in Paul's thinking between mission and leadership development has not, to my knowledge, been significantly explored. Yet, if the significance of this link can be substantiated, it has implications for how the church understands the purpose and nature of leadership development and how it goes about it.⁶

Relevance for New Testament studies and methodological considerations

While Pauline studies have addressed some issues of mission and of leadership, the topic of Pauline leadership development has received very little concentrated attention.⁷ Additionally,

⁶ Cf. Schirrmacher, *Studies*, 63-67.

⁷ For example, leadership development is only briefly discussed or alluded to in Eduard Schweizer, *Church Order in the New Testament*, Trans. Frank Clarke (London: S.C.M. Press, 1961) 16, 71-73, 75; 83-84; Bengt Holmberg, *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles* (Philadelphia: Fortress Press, 1980), 61 and Kathy Ehrensperger, *Paul and the Dynamics of Power* (London: T&T Clark, 2007) 154, 199. It is not discussed in Clarke, *Theology*.

many Pauline leadership studies only consider Paul's undisputed letters and, furthermore, overlook or minimize the record of Paul's life in the book of Acts.⁸ These choices limit scholars from assessing all relevant canonical data. For this research, while noting debate over the historicity and Lukan authorship of Acts,⁹ I will accept that its credibility in these respects has been sufficiently established.¹⁰ While recognizing the debate around authorship of some NT letters ascribed to Paul, I will accept as sufficient the evidence that Paul authored all the canonical Pauline letters.¹¹ While appreciating the contribution of studies on Paul's leadership which treat just his undisputed letters, I believe that only through a canonical reading of the NT data can we form a comprehensive picture of Pauline mission and leadership development. Such a canonical reading may lead to questions about the harmony between Paul's earlier and later works. Some believe the Pastoral Epistles correct or qualify earlier Pauline epistles or codify a view of church order which replaces a less-structured, charismatic expression of church.¹² Such a view usually correlates to skepticism concerning Pauline authorship of the Pastoral Epistles and the historicity of Acts.¹³ The present study, rather, assumes a basic consistency in the Pauline

⁸ Schirmacher, *Studies*, 66. E.g., Ascough and Cotton, *Visionary*; Ehrensperger, *Power*.

⁹ As summarized in D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, Second Edition, (Grand Rapids: MI: Zondervan, 2005), 290-296.

¹⁰ Craig S. Keener, *Acts: An Exegetical Commentary*, 4 vols (Grand Rapids: Baker Academic, 2012-2015), 1:219-220, 1:406-416; cf. James D.G. Dunn, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1996), 14-18

¹¹ Luke Timothy Johnson, *The First and Second Letters to Timothy* (New York: Anchor Books, 2001), 55-99; Carson and Moo, *Introduction* 480-563; cf. Andrew D. Clarke, *A Pauline Theology of Church Leadership* (London: T & T Clark, 2008), 4.

¹² E.g. Schweizer, *Order*, 17; 76-80.

¹³ E.g., *ibid*, 17, 76-77, 215.

picture of church order.¹⁴ Without agreeing with Bosch's hesitancy over Acts' historicity, I acknowledge his concern that '...Acts remains a secondary source on Paul, and it is methodologically unsound to mix primary with secondary sources.'¹⁵ However, Hemer has argued that doing so in the case of Acts is not necessarily unsound but is in fact reasonable.¹⁶ Nevertheless, this work is not a Pauline theology of leadership development, which, if it were, arguably should be limited to Paul's writings. Rather, this project seeks to selectively mine the NT's canonical depiction of Paul for insight into the relation of mission and leadership development, and therefore Acts is included in the present study. As it happens, much of the suitable material to address the questions of this study is located in Acts and the Pastoral Epistles. For this reason and due to limitations of space, we will draw mainly on these sources. We hope this approach will demonstrate the importance of building our picture of Paul on canonical material beyond his undisputed letters.

This research is thus intended both to begin to address a gap in scholarship and to provide theological resources for the church's task of developing leaders.

¹⁴ So Robert J. Banks, "Church Order and Government", in *Dictionary of Paul and his letters*, eds. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove: Intervarsity, 1993), 137; cf. Clarke, *Theology*, 5. So also David C. Verner, *The Household of God*, (Chico: Scholars Press, 1983), 131.

¹⁵ Bosch, *Mission*, 125.

¹⁶ Colin J. Hemer, *The Book of Acts In the Setting of Hellenistic History* (Winona Lake: Eisenbrauns, 1990), 244-276. Contra Ernst Haenchen, *The Acts of the Apostles; a Commentary* (Philadelphia: Westminster Press, 1971), 112-116.

Research process

The research will be outlined as follows.

Introduction

Definitions. We will establish working definitions for key terms, taking into account how others employ these terms where applicable.

Biblical evidence. To demonstrate the validity of Pauline leadership development as a topic for study, we will survey the extent to which the NT describes Paul's experience, practice and theology on the topic of church leadership development.

Literature survey. Since our topic bridges multiple disciplines, the literature survey will consider key voices from NT studies, missiology, and leadership studies, seeking to show where existing research either leaves a gap or has begun a conversation which may be taken further.

Main body.

Our central question is, 'How does mission shape Paul's understanding of leadership development?' If mission shapes Pauline leadership development, the NT should show evidence of this. Therefore, two main lines of investigation will be followed.

In the life and ministry of Paul:

1. To what extent is mission the purpose for which leaders are developed?
2. To what extent does the mission require leaders to develop new leaders?

The main chapters of this work will be built around these two questions. The answers will indicate in what sense church leaders:

- 1) are raised up for the purpose of mission, and

2) are required by mission to raise up other leaders.

Each chapter will explore these questions by examining examples from Paul's experience, practice, and theology.

Conclusion

The conclusion will review our findings and indicate the extent to which the NT affirms that mission determines Paul's understanding of leadership development, specifically with respect to our questions of why and how leaders are developed. It will also propose areas of application and further research.

Definitions of terms

For this work, the following definitions will apply.

Mission. While the word *mission* is not found in our English NT, it is a NT concept.¹⁷ It derives from the Latin verb *mittō* which frequently translates the Greek verb ἀποστέλλω, *I send*.¹⁸

However, the usage of *mission* has gone beyond this strict meaning. Keith Ferdinando observes that in the last half century *mission* has been used in four main ways, which may be visualized as concentric circles. From the outer circle they are 1) the all-encompassing mission of God; 2) the cultural mandate, encompassing virtually all that Christians may do to the glory of God; 3) social

¹⁷ The ideas in this paragraph are based on Keith Ferdinando, "Mission: A Problem of Definition." *Themelios* 33, no. 1 (May 2008), 46-59.

¹⁸ E.g. Matt 10:5; John 20:21; Acts 8:14; Rom 10:15; 1 Jn 4:9 in Andrew Curtis and Isaiah Hoogendyk, *The Lexham Latin-English Interlinear Vulgate* (Bellingham: Lexham, 2016). Cf. *Collins Latin Dictionary Plus Grammar* (Glasgow: HarperCollins, 1997), "mittō", n.p., Logos.

action (including evangelism); and the 4) task of making disciples, which includes evangelism and edification.¹⁹

Ferdinando argues for limiting the definition of mission to option 4: the task of making disciples, encompassing evangelism and edification. He supports this with a fourfold rationale. First, limiting ‘mission’ in this way does not at the same time invalidate Christian engagement with the world and care for the poor. Second, if the gospel has eternal consequences, it must take precedence over temporal matters. Third, while there can be mission without social action, there cannot be mission without discipling. Fourth, when the church makes disciples, this is typically a step towards positive social change. Ferdinando’s reasoning corresponds to Paul’s: Paul consistently understands his missionary work in terms of evangelism and disciple making.²⁰ Since the Pauline mission is our focus, the reasons given by Ferdinando for limiting ‘mission’ to evangelism and edification will be accepted. Moreover, we use mission to describe evangelism and edification together, seeing these as indivisible goals in Paul’s ministry.²¹ *Mission, the mission, gospel mission* and *Pauline mission* will be used interchangeably in this paper.

Evangelism. This exact word is not used in the NT; this activity is more often described by the verb εὐαγγελίζω, ‘to announce good news’²² or phrases such as κηρύσσω τὸ εὐαγγέλιον

¹⁹ Ferdinando, “Mission”, 41-54.

²⁰ Ferdinando, “Mission”, 54-57. So also Jack Barentsen, *Emerging Leadership in the Pauline Mission* (Eugene: Pickwick, 2011), loc. 4814, 5050, Kindle; Herman Ridderbos, *Paul: An Outline of His Theology*, Trans. John Richard de Witt (London: SPCK, 1977), 432-438; Schnabel, *Paul*, 21-28. E.g., Rom 1:16-17; 15:19-22; Eph 3:7-9; Col 1:28-29. While Paul also cared for the poor (Gal 2:10), that was not the centre of his ministry (1 Cor 9:16).

²¹ See footnote 20 above; cf. Schreiner, *Theology*, 37-39.

²² BDAG, 402. E.g., Ac 8:35; 15:35; 17:18; Rom 10:15; 1 Cor 15:1; Gal 1:8; Eph 2:17.

‘preaching the gospel’.²³ We define evangelism as verbal proclamation of the gospel and assisting hearers to respond to Christ and be saved.²⁴

Edification. This translates οἰκοδομή, which is cognate with οἰκοδομέω, ‘to build up’. Literally it relates to building construction, and metaphorically it means ‘to help improve ability to function in living responsibly and effectively’.²⁵ Edification is a primary goal of leadership (Eph 4:11-16). We define edification as building up the church, including teaching and nurture towards maturity as well as establishing and strengthening churches.²⁶

Pauline. The term *Pauline* refers typically to the writings, theology and practice of Paul. Since this work is exploring not only these three aspects but also the canonical record of Paul’s life experience including that described in Acts, the word *Pauline* will encompass each of these elements, accepting as Pauline the canonical Pauline letters, as discussed above.

Leadership is not a common term in the NT but is sometimes used in the literature to describe the role of those responsible to pioneer, direct, and shepherd the church.²⁷ Andrew Clarke notes that some Pauline scholars discussing church leadership limit their focus to leadership titles or offices, such as elder, overseer, and deacon. However, the communities Paul addresses in his

²³ BDAG, 402; E.g., Mk 4:23; 1 Cor 9:14.

²⁴ Cf. 1 Cor 9:16-22; Michael Green, *Evangelism in the Early Church, Updated Edition* (Guildford: Eagle, 1995), 56-92; 234-285.

²⁵ BDAG, 696.

²⁶ Cf. Ridderbos, *Paul*, 429-32; 435-86. On edification including establishment of churches, see Paul Bowers, “Fulfilling the Gospel: The Scope of the Pauline Mission,” *JETS* 30:2 (June 1987): 198.

²⁷ E.g. Clarke, *Theology*, 42-78; Robert Banks & Bernice M. Ledbetter, *Reviewing Leadership* (Grand Rapids: Baker Academic, 2004), 35-56; Barentsen, *Leadership*, loc. 1255.

letters include recognized individuals who are functioning as leaders regardless of title.²⁸ We observe something similar in the genuine though unmarked leadership status of those colleagues whom Paul brings along and deploys in the book of Acts.²⁹ As stated at the outset, in this work, a church leader is defined as someone recognized by the church in their role of pioneering, teaching, governing, shepherding, or leading the church.³⁰ We will use the terms *church leader* and *leader* interchangeably to refer both to those who bear a leadership title and those who, without a title, nevertheless function as church leaders.

Leadership development is not NT language but describes the process of leaders emerging and being formed, a process evident in the OT and witnessed to in the NT in the ministry of Jesus and in the early church.³¹ This may be seen in the ministry of Paul, particularly in his work with Timothy,³² but elsewhere as well.³³ As stated above, in this work leadership development is defined as the process of a new or existing leader growing in influence and fruitfulness within the church and/or mission. This study will refer interchangeably to 1) leaders developing,

²⁸ Clarke, *Theology*, 42-43; cf. Barentsen, *Leadership*, loc. 2480. E.g., Rom 12:8; 16:6, 12; 1 Cor 16:15; Gal 6:6; Phil 4:2-3; 1 Thes 5:12-13.

²⁹ E.g., John Mark, Ac 12:25; 13:5; Silas, Ac 15:40; Timothy, Ac 16:1-4; other named colleagues, Ac 20:4.

³⁰ E.g., Ac 14:23; 13:1-4; 20:17-35; Rom 12:8; 16:1-15; Gal 6:6; Eph 4:11-12; Phil 1:1; 2:19-25; 4:2-3; 1 Thes 5:12-13; 1 Tim 3:1-12; 5:17-20; 2 Tim 2:1-2; Tit 1:5.

³¹ E.g., Ex 18:14-26; 24:13; 33:7-11; Num 13; 27:12-23; 1 Kg 19:15-21; 2 Kg 2; Mk 1:16-20; 2:13-17; 3:13-19; 6:7-13, 30-32; Acts 9:27-31; 11:25-30; 12:25-13:3; 14:23; 16:1-4; 1 Tim; 2 Tim; Tit.

³² E.g., Ac 14:21-23, 16:1-5; 1 Tim; 2 Tim. Cf. J. Lee Whittington, *Biblical Perspectives on Leadership and Organizations* (New York: Palgrave Macmillan, 2015), 61-62; Schirmacher, *Studies*, 63.

³³ Acts 14:21-23, 16:1-5; 1 Tim 3:1-13; 4:12-14; 5:1, 17-22; 2 Tim 2:2.

emerging, and being raised up;³⁴ 2) leaders developing or raising up other leaders; and 3) leadership development and Pauline leadership development. While in most instances these terms describe the role of people in helping other leaders to emerge, in the next chapter where we discuss Paul's experience of being called to ministry by God, we understand God as the agent developing Paul as a leader.

New Testament Evidence for Pauline Leadership Development as a Concept

Having established definitions, we now ask whether there is adequate NT data to discuss Pauline leadership development. New Testament scholarship has explored Paul's thinking on mission and on leadership, indicating not only that the NT books are missional texts³⁵ but that Paul himself ministered from the mindset of mission.³⁶ However, it has produced little on Pauline leadership development.³⁷ Is this because the NT lacks adequate evidence to discuss Pauline leadership development? To answer this, we survey Acts and the canonical Pauline epistles for content concerning Paul's experience, practice, and theology of leadership development.

³⁴ While these terms are not exactly equivalent, they each point to the same phenomenon of a leader progressing in influence and fruitfulness, and it is that result which is the focus of this study.

³⁵ E.g., I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove: InterVarsity, 2004), 709-710.

³⁶ E.g., Schreiner, *Theology*, 37-39; Schnabel, *Paul*, 248-255.

³⁷ See footnote 7. For more on this, see Literature Survey below.

Evidence from Paul's experience

First, what NT evidence demonstrates Paul's experience of being raised up and developed as a leader? Acts documents how Christ called Paul to gospel ministry in three passages.³⁸ It further records Barnabas's early role in endorsing Paul and including him in teaching, charity and pioneer mission work.³⁹ The Antioch church also has a part in Paul's development.⁴⁰

Additionally, the narrative of Acts may indicate that Paul grew in his mission strategy with successive journeys.⁴¹ Furthermore, in his epistles, Paul discusses his call to ministry several times and consistently indicates that the purpose of his leadership calling is mission.⁴²

I conclude that there is adequate NT evidence to evaluate from the perspective of Paul's *experience* the extent to which mission determines his understanding of leadership development.

Evidence from Paul's practice

Having seen evidence from Paul's experience, we now consider NT evidence for Paul's practice of developing leaders. On each mission trip Paul brings along co-workers; he is nearly never alone.⁴³ After planting churches in various cities, Paul 'appointed elders for them in each

³⁸ Ac 9:1-19; 22:1-21; 26:9-23.

³⁹ Ac 9:26-28; 11:22-30; 13:1-13.

⁴⁰ Ac 11:29-30; 13:1-3.

⁴¹ Neil Cole, *Journeys to Significance* (San Francisco: Josey-Bass, 2011), 97-104.

⁴² E.g., Rom. 1:1; 15:15-20; 1 Cor. 1:1; Gal. 1:11-17; Eph. 3:7-9; 1 Tim 1:11-16; 2 Tim 1:11.

⁴³ Acts 13:5; 15:40-41; 16:1-5; 20:1-6. Noted by E. Earle Ellis, "Paul and His Co-Workers", *New Testament Studies* 17 (1971): 439 and Neil Cole, *A Fresh Perspective on Paul's Missionary Strategies: The Mentoring for Multiplication Method* (no city: no publisher, 1998), 17, PDF.

church’, returning later to ‘see how they are doing’.⁴⁴ When Paul taught two years in Ephesus, ‘all the Jews and Greeks who lived in the province of Asia heard the word of the Lord,’ suggesting Paul trained and deployed workers throughout the region.⁴⁵ He delegates work to Timothy and Erastus, leaves Priscilla and Aquila to carry on while he travels further, and charges the Ephesian elders to remember his example and to guard the flock.⁴⁶

Paul’s epistles provide further evidence of his practice of developing leaders. Co-workers named in Acts also appear in the epistles as Paul’s fellow-laborers. For example, Timothy, Sosthenes, and Silas are named alongside Paul in epistolary greetings.⁴⁷ Silas and Timothy evangelize and serve alongside Paul in Thessalonica and Corinth.⁴⁸ Paul ‘took Titus along’ to Jerusalem, deployed Timothy and Tychicus on various travel assignments, and urged Archippus to complete his ministry.⁴⁹ He commends colleagues while also instructing churches on supporting emerging leaders.⁵⁰ The Pastoral Epistles comprise instructions for and concerning developing leaders;⁵¹ 2 Timothy has been classified as a succession text.⁵²

⁴⁴ Acts 14:21-23; 15:36.

⁴⁵ Acts 19:9-10. Cole, *Journeys*, 97-104.

⁴⁶ Acts 18:1-28; 19:21-22; 20:17-38.

⁴⁷ 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1.

⁴⁸ 1 Thess. 1:4-6; 2:1-12; 2 Cor. 1:19.

⁴⁹ Gal. 2:1; 1 Cor. 4:16-17; Phil. 2:19-23; Eph. 6:21-22; Col. 4:7-9, 4:17.

⁵⁰ Rom. 16:1-15; 1 Cor. 16:10-11; 15-18; 1 Thess. 5:12-15.

⁵¹ E.g., 1 Tim 1:3-5, 18-20; 3:1-15; 4:6-16; 5:17-22; 2 Tim. 1:6-8, 13-14; 2:1-26; 3:10-4:5.

⁵² Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle* (Sheffield: Sheffield Phoenix Press, 2005), 15-16; 166-178.

I conclude that there is adequate NT evidence to evaluate from the perspective of Paul's *practice* the extent to which mission determines his understanding of church leadership development.

Evidence from Paul's teaching

Having seen evidence from Paul's experience and practice of leadership development, we now consider what NT evidence indicates Paul's teaching on leadership development. In Acts, Paul's speech to the Ephesian elders indicates his thinking on the development and nurture of leaders.⁵³

In the epistles, Paul addresses leadership development incidentally in various texts. He discusses the need and means for leaders to rise up to further the gospel and edify the church.⁵⁴ Elsewhere, his discussion of gospel advance and spiritual gifts indicate his conviction that the outworking of the gospel creates new leaders.⁵⁵ Additionally, Paul reminds Timothy that his example to Timothy while on mission served as a leadership development class.⁵⁶ Paul describes qualifications for emerging leaders in his instructions concerning appointing elders and deacons.⁵⁷ Furthermore, the fact that Paul wrote Timothy and Titus giving instructions concerning their leadership roles indicates the priority and shape leadership development has in Paul's thinking.

⁵³ Acts 20:17-38.

⁵⁴ Rom. 10:14-15; Eph 4:7-16; 2 Tim. 2:2.

⁵⁵ Col. 1:3-6; 1 Cor. 3:6-7; Eph. 4:7-16; 1 Cor. 12:28-31; 14:1-12; Rom. 12:3-8. Cf. Roland Allen, *Missionary Methods: God's Plan for Missions According to Paul, Second Edition (1927)* (Aneko Press: no date, no city), 153, Kindle.

⁵⁶ 2 Tim 3:10-11; cf. Phil 2:19-23.

⁵⁷ 1 Tim 3:1-13; Tit 1:5-9.

I conclude that there is adequate NT evidence to evaluate from the perspective of Paul's teaching the extent to which mission determines his understanding of church leadership development.

Conclusion of NT survey

We have seen that when Acts and the canonical Pauline epistles are accepted as sources and surveyed a whole, a meaningful picture of Pauline leadership development emerges. Therefore, we conclude there is substantial data available to investigate how mission shapes leadership development for Paul.⁵⁸ Select texts from those surveyed above will be chosen for exegesis in the chapters which follow.

⁵⁸ Cf. Clarke, *Theology*, 12-36.

Chapter One: Summary

In this chapter, we have outlined a rationale for exploring how mission shapes leadership development for Paul, indicating its importance for NT studies and the church. We have set out our research questions and thesis statements concerning why and how, for Paul, leaders are developed. Additionally, we have provided definitions for key terms and established that sufficient NT data exists to study Pauline leadership development. Next, a literature survey will evaluate the extent to which our topic has been explored. We will argue that the relation of mission and leadership development in Paul has not been significantly considered.

Chapter Two: Literature Survey

Literature Survey: Introduction

This work deals with the relation of mission and leadership development for Paul. Since this involves the intersection of multiple fields of study, we need parameters concerning both the extent and the focus of the survey.

Concerning its extent, the literature survey considers a wide range of works within Pauline studies. Such a broad survey is necessary since the literature discussing Pauline leadership development is both limited and spread across various categories of Pauline research. Due to limits of space, the survey is not exhaustive but representative, highlighting key texts.

Furthermore, while this is a work of NT research, its topic overlaps with missiology and Christian leadership and will interact with these at different points. Therefore, I will briefly survey those related areas, and I will discuss key texts particularly from the field of missiology.

With respect to focus, while our study deals with matters both of mission and of leadership development in Paul, this survey centres on the latter. This is because Pauline mission has received meaningful attention in recent years.⁵⁹ However, as I will seek to show, Pauline leadership development has not. Since our central question concerns Pauline leadership development, the literature survey will examine representative texts to indicate, as best as we can

⁵⁹ E.g., Becker, Jürgen, *Paul: Apostle to the Gentiles*, trans. O.C. Dean, Jr. (Louisville: Westminster John Knox Press, 1993); Schnabel, *Mission*; Michael D. Barram, *Mission and Moral Reflection in Paul* (New York: Peter Lang, 2006); Trevor J. Burke and Brian S Rosner, eds. *Paul as Missionary: Identity, Activity, Theology and Practice*. (London: Bloomsbury T&T Clark, 2011); Michael J. Gorman, *Becoming the Gospel: Paul, Participation, and Mission* (Grand Rapids: Eerdmans, 2015).

tell, the extent to which scholarship has addressed that topic. While significant related contributions exist outside the English language, this study is limited to works in English.

1. New Testament Studies

Our survey of NT studies begins by painting broad strokes, then considers key texts.

Introductions to the life of Paul tend not to discuss Paul's understanding of leadership development, at most cataloguing his colleagues or mentioning his relationship to Timothy.⁶⁰

This is also true of most general Pauline theology texts.⁶¹

Studies of Paul as a leader typically focus on the inner workings of Paul himself. While some explore his exercise of power and his relation to co-workers, they rarely shed light on Paul's understanding of leadership development.⁶² Other studies indicate modelling as a factor in Paul's

⁶⁰ E.g., F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977); Richard N. Longenecker, *The Road from Damascus: The Impact of Paul's Conversion on His Life, Thought, and Ministry* (Grand Rapids: Eerdmans, 1997); Robert L. Reymond, *Paul, Missionary Theologian* (Fearn: Christian Focus, 2000); James D. G. Dunn, *Beginning from Jerusalem. Christianity in the Making, Volume 2.* (Grand Rapids: Eerdmans, 2009); see also Calvin J. Roetzel, *The Letters of Paul: Conversations in Context*, Sixth edition (Louisville: Westminster John Knox Press, 2015).

⁶¹ For example, while Schreiner and Dunn both discuss ministry office, they do not comment on leadership development. Schreiner, *Theology*, 383-394. James D. G. Dunn, *The Theology of Paul the Apostle*. (Edinburgh: T&T Clark, 2006), 565-598; see also Steven Westerholm, ed., *The Blackwell Companion to Paul* (Chichester: Wiley Blackwell, 2014) which has no focused discussion of Pauline leadership. But see Ridderbos's discussion of how God and church work together to identify leaders: Ridderbos, *Paul*, 474-478.

⁶² Helen Doohan, *Leadership in Paul*, (Wilmington: Michael Glazier, 1984); Ascough and Cotton, *Visionary*; Alan J. Thompson, "Paul as Pastor in Acts: Modelling and Teaching Perseverance in the Faith," in Brian S. Rosner,

development of leaders and highlight the priority of character in the lives of emerging leaders; however, these do not explore questions of how these leaders emerge.⁶³ Close examinations of Paul's co-workers help identify the significant number and varied nature of Paul's collegial relationships, but they seldom note, and do not discuss in depth, how these co-workers emerge and the thinking and practice of Paul concerning their development.⁶⁴ Texts on church order often allude to leadership development topics but overlook questions of how leaders emerge and are formed; while some examine aspects of leadership development and succession, we find no comprehensive picture of Paul's thinking on leadership development.⁶⁵ Additionally, with few exceptions, works examined usually assume without discussion or simply overlook the link of leadership development to mission. For example, often works on the Pastorals evaluate the nature of eldership and church order without considering the process by which new leaders

Andrew S. Malone & Trevor J. Burke, eds., *Paul as Pastor* (London: Bloomsbury T&T Clark, 2018), 17-30; Holmberg, *Paul and Power*; Elizabeth A. Castelli, *Imitating Paul: A Discourse of Power* (Louisville: Westminster/John Knox Press, 1991); Ehrensperger, *Power*.

⁶³ Andrew Clarke, " 'Be Imitators of Me': Paul's Model of Leadership," *Tyndale Bulletin* 49, no. 2 (1998): 329-360; Brian Dodd, *Paul's Paradigmatic 'I': Personal Example as Literary Strategy* (Sheffield: Sheffield Academic Press, 1999); J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, Vicki L. Goodwin, "Legacy Leadership: The Leadership Wisdom of the Apostle Paul", *LQ* 16 (2005), 749-770.

⁶⁴ Ellis, "Co-Workers"; Stanley E. Porter, Christopher D. Land, eds. *Paul and His Social Relations* (Leiden: Brill, 2013).

⁶⁵ Schweizer, *Order*; R. Alistair Campbell, *The Elders: Seniority within Earliest Christianity* (Edinburgh: T&T Clark, 1994); Stepp, *Succession*; Barentsen, *Leadership*; Sven-Olav Back & Erkki Koskenniemi, eds. *Institutions of the Emerging Church* (London: Bloomsbury T&T Clark, 2016).

emerge and are formed.⁶⁶ As well, in a recent text on Paul as missionary, no chapter focuses on Paul's role in developing leaders or his relation to co-workers.⁶⁷

The literature search found no monograph or journal article focused on questions of Pauline leadership development.

We now turn to key texts which discuss our topic or may be expected to do so.

New Testament Studies: Key Texts

Andrew Clarke and Eckhart Schnabel have made important contributions concerning Paul's overall thinking on leadership and mission, respectively.

Andrew Clarke, A Pauline Theology of Church Leadership

In this book, Clarke reviews the canonical Pauline epistles investigating 'the style, ethos, dynamics and practices of leadership, including the relationship between leader and led, and the parameters of what Paul presents as appropriate or inappropriate leadership.'⁶⁸ A strength of his work is the foundation it lays for a study of Pauline leadership. He discusses the limitations of the data, the importance of distinguishing between prescriptive and descriptive material, and the

⁶⁶ E.g., Philip Towner, *The Goal of Our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles* (Sheffield: JSOT Press, 1989); Frances Young, *The Theology of the Pastoral Letters*. (Cambridge: Cambridge University Press, 1994); Verner, *Household*, 2016.

⁶⁷ Burke and Rosner, *Missionary*, 2011.

⁶⁸ Clarke, *Theology*, 3. Cf. Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers*, (Grand Rapids: Eerdmans, 2000).

possibility of development in Paul's concept of leadership.⁶⁹ Clarke goes beyond studies such as that of Campbell by not limiting his investigation to leadership titles alone, which he says can lead to 'assumptions about congregational context and institutionalizing development' skewing the picture.⁷⁰ He discusses the status, power, and task of leaders. However, while the book describes the practices of a leader, it does not consider the leader's practice of equipping other leaders. Clarke mentions the leader's task of modelling only in passing,⁷¹ and offers no comment on what is, perhaps, the paradigmatic succession text, 2 Timothy 2:2.⁷² While he discusses the purpose of leaders to edify the church, he does not explore their purpose to evangelise the world. Given the book's title and its engagement with the full Pauline corpus, one expects meaningful exploration of Paul's thinking on leadership development, but this is absent. The book does not consider questions of why and how leaders emerge nor their relation to mission beyond that of edification.

Eckhart Schnabel, *Paul the Missionary*

Whereas Clarke has provided an in-depth study on a Pauline theology of leadership, Eckhart Schnabel has similarly contributed a thorough study on Paul in his role and thinking as a missionary.

⁶⁹ Clarke, *Theology*, 4-8.

⁷⁰ *Ibid*, 42-43.

⁷¹ *Ibid*, 79.

⁷² *Ibid*, 153; see Chapter Four below for further discussion.

In *Paul the Missionary*, Schnabel offers insights relevant to our study through his analysis of Paul's co-workers, though he does not explore Pauline leadership development *per se*.⁷³ First, he explains that we must examine the relation of Paul and his co-workers in the context of Paul's missionary goals.⁷⁴ This confirms our premise that Pauline leadership development cannot be understood outside of its relation to mission. Schnabel sees Paul's colleagues as trainees akin to the disciples of Jesus, and notes that the terms describing Paul's co-workers show that they 'fully shared in Paul's missionary work,' which has implications for how Paul developed leaders.⁷⁵ Schnabel states that one-fifth of Paul's co-workers were female and that 'They evidently preach the gospel beside Paul.'⁷⁶ This insight cautions us from arbitrarily limiting our identification of Pauline leaders as male.⁷⁷ Schnabel adds, 'The majority of Paul's co-workers came from the new churches that he had established,' and he observes that these co-workers served and established additional churches.⁷⁸ This comment on where leaders come from is suggestive that leaders are formed through mission, an idea related to our study, though outside its scope. Schnabel's remarks on the type of work Paul's colleagues did indicates these leaders were raised up for mission as a whole; the present work will ask whether this holds true both in Paul's teaching on leadership and in his expectations for local leaders, to whose role in evangelism Schnabel only

⁷³ Schnabel, *Paul*, 2008. Cf. Schnabel, *Mission*, 2:1425-1445.

⁷⁴ Schnabel, *Paul*, 248-255.

⁷⁵ *Ibid*, 248-249.

⁷⁶ *Ibid*, 251.

⁷⁷ Contra George W. Knight *The Pastoral Epistles: A Commentary on the Greek Text* (Carlisle: Paternoster, 1992), 391.

⁷⁸ Schnabel, *Paul*, 254-255.

briefly alludes.⁷⁹ Additionally, Schnabel is cautious in asserting that the NT depicts Paul intentionally raised up other leaders⁸⁰ and does not discuss whether Paul expected other leaders to do so; our work seeks to clarify whether for Paul mission requires leaders to develop other leaders.

The two works examined above constitute significant contributions on Pauline leadership theology and mission practices. The following two texts contribute to our understanding of leadership emergence and succession by homing in on specific Pauline epistles.

Jack Barentsen, *Emerging Leadership in the Pauline Mission*

In this monograph, Barentsen explores Pauline leadership development in depth, examining the Corinthian epistles as well as Ephesians and 1-2 Timothy.⁸¹ He evaluates patterns of leadership emergence, maintenance and succession through a social identity model, that is, with reference to how people relate in a group.

While its focus is more on the social identity factors in leadership emergence, this work clears ground for our exploration of the relation of mission and leadership development. Barentsen recognizes that NT leadership is about function more than title.⁸² He affirms that leaders emerge for the purpose of mission, providing evidence for this from 1 Timothy in particular.⁸³ He clarifies that mission comprises both upbuilding and evangelism.⁸⁴ Additionally, in his study of 1

⁷⁹ Schnabel, *Paul*, 247.

⁸⁰ *Ibid*, 248-9.

⁸¹ Barentsen, *Leadership*.

⁸² Barentsen, *Leadership*, loc. 303-319.

⁸³ *Ibid*, loc. 4814, 5050, cf. loc. 4850, 5025, 5140.

⁸⁴ *Ibid*, loc. 4814, 5050.

Timothy, he suggests that as mission advances it creates the need for leaders to emerge; he gives evidence that effective leaders are raised up within an atmosphere devoted to mission; and he asserts that leaders are selected based on their loyalty to God's mission.⁸⁵ Barentsen thus confirms our understanding of mission as edification and evangelism and indicates several important links between mission and leadership development. The present work will take his assertion that leaders emerge for mission and test it against other key NT texts.

Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle*

While in *Emerging Leadership* Barentsen examines leadership development, in *Leadership Succession in the World of the Pauline Circle*, Perry L. Stepp focuses on the Pastoral Epistles to examine succession.⁸⁶ Against the historical context of ancient succession texts he shows that the Pastoral Epistles imply succession and how that succession is functioning.⁸⁷ He identifies various successions depicted in the Pastorals, including Christ > Paul, Paul > Timothy and Timothy > other leaders.⁸⁸ Stepp shows that Paul had not only colleagues but trainees who became successors.⁸⁹ This indicates that, despite its absence in most of the literature, Pauline leadership development is a legitimate topic for study. By showing that the work of Paul and his successors is an extension of Christ's work, Stepp affirms that the purpose for which Paul and his successors are raised up is the gospel mission of Christ himself.⁹⁰ This also implies that the

⁸⁵ Ibid, e.g., loc. 2172, 5005, 5346.

⁸⁶ Stepp, *Succession*.

⁸⁷ Ibid, 1, 14.

⁸⁸ Ibid, 111-191.

⁸⁹ Cf. Schnabel, *Paul*, 248-9.

⁹⁰ Stepp, *Succession*, 113-134.

outworking of Christ's mission produces leaders for the continuance of that mission,⁹¹ an idea also suggested in Stepp's observation that Jewish/Christian texts depict God as the one superintending succession.⁹² While Stepp's work implicitly shows from the Pastoral Epistles that leaders emerge for mission, the present work seeks to confirm this exegetically with examples from 2 Timothy as well as Galatians and Acts. Additionally, while Stepp observes succession in the Pastoral Epistles, we seek to go further and ask whether developing other leaders (i.e., successors) is a missional imperative for current leaders.

These studies by Barentsen and Stepp are exceptional among NT studies in their exploration of Pauline leadership development, while leaving significant space for further work on Paul's thinking regarding why and how leaders are developed.

⁹¹ Ibid, 134.

⁹² Ibid, 178.

2. Missiology and church planting

The general topic of leadership development is often absent from missiological texts where one would expect to see it discussed.⁹³ When it is found, Paul's own thinking on the topic is scarcer still.⁹⁴ The same is true for much of the literature related to training missionaries and church leaders. For example, the monograph *Training Missionaries* contains just two sentences on Paul's leadership development thinking; its authors give no theological framework for their approach to training missionaries.⁹⁵ A sampling of popular church planting books finds little more on Pauline leadership development besides mention of eldership appointments and reference to 2 Timothy 2:2.⁹⁶ However, some works explore aspects of Pauline leadership development, particularly when their focus is church multiplication.⁹⁷

⁹³ E.g., Helen Cameron, *Resourcing Mission: Practical Theology for Changing Churches* (London: SCM Press, 2010); John Howard Yoder, *Theology of Mission: A Believers Church Perspective* (Downers Grove: IVP, 2014); John Corrie, ed., *Dictionary of Mission Theology*, (Nottingham: IVP Academic, 2007); Paul W Chilcote and Lacey C Warner, eds., *The Study of Evangelism: Exploring a Missional Practice of the Church* (Grand Rapids: Eerdmans, 2008).

⁹⁴ E.g. Craig Van Gelder and Dwight J Zscheile, *Participating in God's Mission: A Theological Missiology for the Church in America* (Grand Rapids: Eerdmans, 2018), 288-314.

⁹⁵ Evelyn and Richard Hibbert, *Training Missionaries: Principles and Possibilities* (Pasadena: William Carey Library, 2016), 41. Cf. Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Carlisle: Langham Global Library, 2014).

⁹⁶ E.g. Ed Stetzer, and Daniel Im, *Planting Missional Churches*, Second edition (Nashville: B&H Academic, 2016); Steve Timmis, ed., *Multiplying Churches: Exploring God's Mission Strategy* (Fearn: Christian Focus, 2016).

⁹⁷ Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker Academic, 2010); George Patterson, Richard Scoggins, *Church Multiplication Guide: The Miracle of Church Reproduction* (Pasadena: William Carey Library, 2002).

Perhaps no missiological writer has contributed more on the present topic than Roland Allen.

Next, we will examine one of his key works, then two texts written in response to his work, each of which have immediate relevance to the present research.

Roland Allen, *Missionary Methods: God's Plan for Missions According to Paul*

In his seminal work, Allen describes the approach Paul used which resulted in churches that were self-supporting, self-governing and self-reproducing.⁹⁸ He writes on a popular level, providing no in-depth or comprehensive analysis of Pauline mission or leadership development. Allen's strength is identifying the broad principles in Paul's ministry. His focus on how strong, multiplying churches were formed through the Pauline mission leads him to discuss leaders and how they are developed, showing by implication that leadership development is a subset of mission. He argues that in Paul's work, converts become missionaries, they receive spiritual gifts which they are meant to use at once, and local workers are trained as Paul includes them in the work then moves on himself.⁹⁹ However, the church, not leadership development, is Allen's focus. Nevertheless, his assertions, though painted in broad strokes, substantially outline what the present work seeks to investigate and confirm exegetically concerning why and how leaders are developed.

Chuck Lawless in *Paul's Missionary Methods*

In the 2012 monograph, *Paul's Missionary Methods*, the contributors revisit the premises of Allen's *Missionary Methods* in light of current NT research. In the chapter, "Paul and Leadership

⁹⁸ Allen, *Methods*, 141.

⁹⁹ *Ibid*, 93, 153, 163.

Development”,¹⁰⁰ Chuck Lawless argues that mission precedes and compels leadership development.¹⁰¹ Building on Roland Allen’s work, Lawless observes multiple dimensions to Paul’s approach: train new converts, continue training local leaders, and mentor individuals.¹⁰² This suggests a continuity linking each dimension, indicating that leader development is not distinct from but an extension of discipleship. Additionally, this shows how the unfolding of mission (here, Paul’s work of edifying new believers) creates the conditions for leaders to emerge. Lawless also discusses ‘Paul’s approach to leadership development through mentoring’ in terms of his relationship to Timothy, a process involving feedback, life-on-life contact and modelling.¹⁰³ This implies that, for Paul, shared mission is the context in which leaders are formed.

Lawless’s contribution leaves room for further investigation, some of which is outside the scope of the present work. Here we note that while he shows that mission is the purpose for which Paul rises up as a leader, he assumes rather than demonstrates this idea when discussing the purpose of other leaders;¹⁰⁴ we will evaluate this assumption. Additionally, though he shows that Paul raises up other leaders, he does not address whether Paul expects leaders generally to also raise up other leaders – the other question we will be examining.

¹⁰⁰ Lawless, “Development,” 216-234.

¹⁰¹ Ibid, 219.

¹⁰² Ibid, 220-233.

¹⁰³ Ibid, 227.

¹⁰⁴ Ibid, 217-219.

Neil Cole, *Journeys to Significance: Charting a Leadership Course*

Neil Cole builds on the work of Roland Allen (*Missionary Methods*), surveying Paul's mission trips in sequence to evaluate how Paul's strategy evolves with time and experience. He makes a convincing case that, as Paul gains wisdom during each trip, he enters the next one with a new approach geared to greater effectiveness. This is a departure from Allen, who reads Paul's method as more static than dynamic, and does not observe development in Paul's approach over time. Cole's work is a significant contribution to how mission shapes leadership, particularly in the experience of Paul. Additionally, Cole's argument that on Paul's third journey he realizes he needs to raise up workers from the harvest itself is intriguing as a description of how mission itself causes new leaders to emerge.¹⁰⁵ This is a significant contribution to Pauline leadership development, and while much of it addresses topics outside the scope of the present work, it makes significant assertions worth examining and responding to, highlighting the possibilities for research on Pauline leadership development. His discussion of Paul's practice of raising up leaders will undergird our examination of that topic.

¹⁰⁵ Cole, *Journeys*, 78; on this see also Bard McFayden Pillette. "Paul and His Fellow Workers: A Study of The Use of Authority" (PhD diss., Dallas Theological Seminary, 1992), 334.

3. Christian Leadership

While most popular level Christian leadership books overlook Paul's thinking on leadership and leadership development,¹⁰⁶ they occasionally engage select aspects of it.¹⁰⁷ In comparison, academic literature on biblical leadership is more likely to explore Paul's perspective on leadership, but infrequently engages with his thinking on leadership development, often limiting the focus to mentoring or modelling.¹⁰⁸ For example, in *Biblical Perspectives on Leadership and Organizations*, Whittington devotes one-third of the book to an exploration of Paul's leadership, but makes brief mention of Paul's thinking on leadership development.¹⁰⁹ Similarly, Steven Crowther in *Biblical Servant Leadership* deals with Paul but not with leadership development.¹¹⁰ In *Reviewing Leadership*, Banks and Ledbetter spend several pages exploring Paul's leadership, briefly discussing his relationship to his colleagues but without exploring his thinking on leadership emergence.¹¹¹

¹⁰⁶ E.g., Carson Pue, *Mentoring Leaders* (Grand Rapids: Baker, 2005); Alan J. Roxburgh and Fred Romanuk, *The Missional Leader*. (San Francisco: Jossey-Bass, 2006); T. J. Addington, *Leading from the Sandbox: How to Develop, Empower, and Release High Impact Ministry Teams* (Colorado Springs: Navpress, 2010).

¹⁰⁷ E.g., Webber, *Leaders*; Harry L. Reeder III, *3D Leadership* (Fearn: Christian Focus, 2018).

¹⁰⁸ E.g., Stacy E. Hoehl, "The Mentor Relationship" in *JBPL* 3, No. 2 (Summer 2011), 32-47; Whittington, *Perspectives*, 2015.

¹⁰⁹ Whittington, *Perspectives*, 29-30; 36-37; 42-54; 61-62; 83.

¹¹⁰ Steven Crowther, *Biblical Servant Leadership: An Exploration of Leadership for the Contemporary Context* (Gowerbestrasse: Palgrave MacMillan, 2018), 98-122.

¹¹¹ Banks and Ledbetter, *Leadership*, 35-42.

Though one should expect to find it, there does not appear to be substantial work within Christian leadership literature exploring how mission shapes leadership development in Paul's thinking and practice.

Literature Survey: Conclusion

This literature survey has examined texts from NT studies, missiology and leadership literature to indicate the extent to which scholarship has explored Pauline leadership development.

While we have shown that Pauline leadership development is a legitimate area for research, our survey reveals as many gaps as insights. There is no single monograph exploring it and no overall picture of Paul's thinking on leadership development; rather, various scattered puzzle pieces. Furthermore, we rarely see the link between leadership development and mission considered, and this has not been done in depth. Additionally, when evaluating Paul's leadership role, many scholars omit disputed Pauline epistles and Acts, rendering an incomplete NT picture of Paul and specifically his thinking on leadership development.¹¹²

While in missiology significant ground has been cleared, particularly by Allen and Cole, generally, missiological texts have not meaningfully explored our topic. Christian leadership literature has surveyed less still.

Overall, we conclude that Pauline leadership development is a topic addressed incidentally when at all in the relevant literature.

¹¹² See footnote 8.

Summary of Chapters One/Two and Next Steps

We have outlined a rationale for exploring the relation of mission to leadership development for Paul. Additionally, we have defined key terms and confirmed the NT contains sufficient data for our investigation. A literature survey has indicated the extent to which our topic has been explored, and we have proposed that the relation of mission and leadership development in Paul has not been significantly considered.

To investigate the extent to which mission governs Pauline leadership development, we now ask: for Paul, to what extent is mission the purpose for which leaders emerge? We will consider key texts from the life, ministry and teaching of Paul.

Chapter Three: Is Mission the Purpose for Which Leaders Emerge?

Chapter Introduction

This chapter will ask, ‘For Paul, to what extent is mission the purpose for which leaders emerge?’ I will consider key texts from the experience, ministry, and teaching of Paul. Due to limitations of space, I will explore one key text for each facet of this question.

First, I will consider the *experience* of Paul: was he raised up as a leader (in this text, directly by God) for the purpose of mission as a whole, rather than, for example, an edification role of teaching or governance alone? It is generally accepted that he was.¹¹³ Nevertheless, at the beginning of this study, I will test that assumption against Paul’s words to determine the extent to which he clearly states his purpose was mission.

Second, I will consider the *practice* of Paul in raising up leaders: are they raised up for the purpose of mission? And third, this chapter examines the *teaching* of Paul for evidence that Paul taught that leaders are raised up for the purpose of mission.

With respect to questions two and three above, we may divide these other leaders into two categories: local leaders and Paul’s mission co-workers. A comprehensive study of the present question would include an examination of the purpose for which Paul’s co-workers emerge as leaders. Due to limitations of space, that discussion is not included in the present work. For the

¹¹³ See, e.g. F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, (Grand Rapids: Eerdmans, 1982), 92; Charles H. Talbert, *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles*, Rev. ed. (Macon: Smyth & Helwys, 2005), 81-90.

purposes of this study, it will be accepted that if it is shown that Paul was raised up for the purpose of mission, his co-workers share the same purpose.¹¹⁴

As will be discussed, scholars often see local leaders' role limited to the edification side of mission only. Therefore, where this chapter examines the ministry and teaching of Paul, it will be focused on the question of local leaders' role in mission and specifically whether that includes evangelism. Moreover, as Pauline leadership studies have often overlooked the material in Acts and in the Pastorals, and these texts provide useful examples,¹¹⁵ we will be considering what insights we may gain from them.

With respect to Paul's practice, one passage in Acts in particular may illuminate whether local leaders are raised up for mission, but, as will be shown, it is often interpreted in terms of their being raised up for edification and not for evangelism.¹¹⁶ This study will evaluate that interpretation. With respect to Paul's teaching, a text from 2 Timothy which applies to Paul's co-worker, Timothy, has been often unnoticed or dismissed with respect to whether it may also apply to local leaders.¹¹⁷ This chapter examines the claim that this text in fact gives a mission mandate to local leaders.

¹¹⁴ So, e.g., Schnabel, *Paul*, 249; Paul W. Barnett, *Paul and his Friends in Leadership* (Abingdon: BRF, 2017), 139; Ken Davis, "Mentoring Church Planters", *JMAT* issue 2: Fall 2010, 25-79. See also Ellis, "Co-Workers", 437-452; Stephen Maness, *The Pauline Congregations, Paul, and His Co-Workers: Determinative Trajectories for The Ministries of Paul's Partners in The Gospel*. DPhil Thesis SBTS (Ann Arbor: UMI, 1998).

¹¹⁵ As noted in Introduction.

¹¹⁶ E.g., Charles H. Talbert and Perry L. Stepp, "Succession in Luke-Acts and in the Lukan Milieu", 19-56 in Charles H. Talbert, *Reading Luke-Acts in its Mediterranean Milieu* (Leiden: Brill, 2003).

¹¹⁷ E.g., Gerhard Friedrich, *TDNT*, 2:737 For more, see section 3.2 below.

1. Mission as Purpose in Paul's Experience: Paul's Calling as a Leader in Galatians 1:15-17.

1.1 Mission as Purpose in Paul's Experience: Introduction

In multiple NT passages, Paul discusses his self-understanding as a leader.¹¹⁸ To explore whether Paul was raised up as a leader for the purpose of mission as a whole, rather than, for example, teaching or governance alone, this chapter examines Paul's own description of his calling in of his earliest letters, the epistle to the Galatians.

1.2 Context: Preaching the Gospel

In Galatians 1:6-24, Paul presses home the importance of the gospel and in the process discusses his calling, showing that God raised him up as a leader for the purpose of gospel mission, which includes evangelism and edification.

First, Paul emphasizes the gospel and gospel preaching, using the noun translated gospel (εὐαγγέλιον) three times and the verb translated 'preach the gospel' (εὐαγγελίζω) seven times. He is concerned that the Galatian churches have turned to a different gospel (1:6). He insists there is only one gospel: it is the 'gospel of Christ' (1:7) in which God calls them to 'live in the grace of Christ' (1:6) which 'we preached to you' and 'you accepted' (1:8).

¹¹⁸ E.g., Rom 1:1-5, 14; 15:17-24; 1 Cor 3:5-10; 2 Cor 3:1-6; Eph 3:2-9.

The reason they should accept his gospel and not another is because it came to Paul ‘by revelation from Jesus Christ’ (1:11-12). This statement alludes to his calling, which, after discussing his previous persecution of the church (1:13-14), he recounts.

Galatians 1:15–17

¹⁵ Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι ¹⁷ οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ’ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

As will be discussed below, these verses show the reason Paul is defending the gospel to the Galatian Christians (1:6-12) is that God has raised him up as a leader for the purpose of proclaiming the gospel of Christ (1:15-17).¹¹⁹

1.3 Paul’s Purpose: Examination of Galatians 1:15-17

Having surveyed the immediate context of Galatians 1:15-17 we now examine the text itself. How does Paul describe the purpose God gave him to fulfil?

In one sense, he describes that purpose as an aside as part of a larger sentence. In Greek, these verses comprise one complex sentence. In the main clause, Paul explains what he did after he

¹¹⁹ I acknowledge this text does not say God raised Paul as a ‘leader’ but rather as a gospel preacher. I note that in this work, as stated earlier, ‘leadership’ is understood to include the teaching role. Additionally, I suggest we may consider ‘leadership’ to be implied here if we accept this text speaks of Paul’s call to the work of apostle, which, arguably, itself denotes a leadership role (cf. Eph 4:11-13).

was called: he did not consult others or visit Jerusalem but went into Arabia (1:16b-17). Paul prefaces that explanation with a subordinate temporal clause where he describes his calling and its purpose (1:15-16a).¹²⁰

Though this information is grammatically subordinate to the main clause, this does not mean, however, that Paul is downplaying his call. First, Silva points out that, while the clause describing Paul's call is subordinate to the main clause, it is not on that basis providing 'merely a temporal background' which is 'incidental'.¹²¹ On the contrary he says 'The very length and complexity of the subordinate clause says something about its significance.'¹²² That is, Paul is drawing attention to the divine revelation and calling he received in order to highlight it against the limited contact he had with other Christian leaders for several years (1:17-24). Moreover, he is emphasising that this divine purpose and message, and not any human purpose or message, is what he was living for in the intervening years. He reiterates this in 1:23 where, at the end of the catalogue of his travels (1:17-21) he describes what people were saying about him: Paul 'is now preaching (εὐαγγελίζεται) the faith he once tried to destroy.'

The following discussion will seek to elaborate on the idea that Paul's reference to his calling, far from being incidental, sheds further light on his argument. It is because Paul's calling as a leader is to gospel mission that he is writing to defend the gospel against corruption.

¹²⁰Dean Deppe, *The Lexham Clausal Outlines of the Greek New Testament* (Bellingham: Logos, 2006), Gal 1:15–17, n.p.

¹²¹ Moisés Silva, "Galatians." in *Commentary on the New Testament Use of the Old Testament*, eds. G.K. Beale and D.A. Carson (Nottingham: Apollos, 2007), 786.

¹²² *Ibid*, 786.

How does this text clarify that the purpose of Paul's calling was gospel mission? Two distinct factors harmonize together to indicate that purpose. These are 1) Old Testament allusions and 2) an explicit purpose statement.

1.3.1 Old Testament Allusions to Jeremiah 1:5 and Isaiah 49:1-6

Many scholars have observed that the language of Gal 1:15-16b probably alludes to Jer 1:5 (LXX).¹²³

Gal 1:15-16b

Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν

Jer 1:5 (LXX)

Πρὸ τοῦ με πλάσαι σε ἐν κοιλία ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελεθῆν ἐκ μήτρας ἡγίακά σε, προφήτην εἰς ἔθνη τέθεικά σε.

When Paul describes how and why God chose him, he uses the same language Jeremiah uses for how and why God chose him. The allusion suggests that as God chose Jeremiah in his mother's womb as a prophet to the nations, so he chose Paul in his mother's womb to preach the gospel to the nations.

Gal 1:15-16b appears to allude also to Isaiah 49:1b, 6, which reflects similar language.

¹²³ E.g., F. F. Bruce *The Epistle to the Galatians* (Grand Rapids: Eerdmans, 1982), 92; James D. G. Dunn *The Epistle to the Galatians* (London: Continuum, 1993), 63.

Gal 1:15-16b

ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ... ἵνα
εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν

Isa 49:1 (LXX)

ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου

Isa 49:6 (LXX)

Μέγα σοί ἐστιν τοῦ κληθῆναι σε παῖδά μου... ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς
φῶς ἐθνῶν

The texts from Paul and Isaiah share language of being ‘called’, ‘from my mother’s womb’, and to reach ‘the Gentiles’.

By describing his calling in the language of these OT texts, Paul appears to link his ministry to that of Jeremiah and the Servant in Isaiah. Silva comments, ‘In any case, Paul must have seen his own ministry as integrally related to the work of the OT prophets, and in some sense even as its culmination.’¹²⁴ That is, by this allusion Paul announces that his purpose as a leader is not simply governance or nurture but is an extension of God’s mission to the nations. He makes this even more clear by speaking of God’s purpose in the next breath.

¹²⁴ Silva, “Galatians.”, 786–787.

1.3.2 Explicit purpose statement

According to Paul, God ‘was pleased to reveal his Son in me so that I might preach him among the Gentiles’ (1:15-16).

This sentence contains an explicit purpose statement. Before examining that statement, I note that the phrase ‘to reveal his Son in me (ἐν ἐμοί) could, on grammatical grounds, be translated ‘to reveal his Son to others by means of me’.¹²⁵ While this reading would support the thesis that Paul was raised up for mission, it is better to read it with the NIV as simply ‘in me’ or ‘to me’;¹²⁶ otherwise, the explicit purpose statement describing his mission that comes straight after it would make this phrase redundant.¹²⁷

What is that purpose statement? Paul declares that God revealed ‘his Son in me so that (ἵνα) I might preach him among the Gentiles’ (1:16).¹²⁸ Commentators consistently read this as a purpose clause.¹²⁹ The term ἵνα used in this way may denote purpose, less frequently, result, and often both together.¹³⁰ In this context it is clear that Paul is not primarily, if at all, describing an

¹²⁵ Joseph Barber Lightfoot, *Saint Paul's Epistle to the Galatians* (London: MacMillan, 1874), 82-83.

¹²⁶ Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. (Nashville: Broadman & Holman, 1994), 97.

¹²⁷ Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians* (London: T&T Clark, 1988) 49-51; c.f. Daniel C. Arichea, and Eugene Albert Nida, *A Handbook on Paul's Letter to the Galatians* (New York: UBS, 1976), 22.

¹²⁸ Lukyn notes this revelation came not primarily for Paul's salvation but so Paul may serve Christ's mission. Williams, A. Lukyn. *The Epistle of Paul the Apostle to the Galatians* (Cambridge: Cambridge University Press, 1914), 25.

¹²⁹ E.g. Bruce, *Galatians*, 93; Dunn, *Galatians*, 65.

¹³⁰ BDAG, 475-477.

action and its immediate results, but rather an action and its intended purpose, because the agent of the action is a purposeful being: God.

Moreover, when he says his purpose was ‘that I might preach’, Paul uses the present tense, εὐαγγελίζωμαι. Grammarians categorize the present tense as imperfective in aspect, where the writer or speaker describes the event as progressive.¹³¹ Burton notes, ‘The use of the present tense εὐαγγελίζωμαι, following the aorists ἀφορίσας, καλέσας, and ἀποκαλύψαι indicates that the apostle has distinctly in mind that these definite events had for their purpose a continued preaching of the gospel.’¹³² This means not only was Paul raised up for the purpose of gospel mission, but it was no temporary assignment; it had an explicitly ongoing nature.

When Paul says here that his God-given purpose is to preach the gospel, it recalls the multiple previous references to ‘gospel’ and ‘preach the gospel’ in this chapter. This brings us back to the question, why is Paul contending for the gospel in Galatia? Evidently, because his life’s purpose is to tell people the gospel and to help them apply it to their lives: being a preacher of the gospel includes both *evangelism*, which Paul did on his first visit (3:1-3; 4:13), and *edification*, which Paul does through this letter (e.g., 2:5; 3:1-5), applying the same gospel in each case. The entire chapter explicitly and indeed the epistle implicitly function as a commentary on how Paul lived out his divine purpose of gospel mission.

This text shows Paul was raised up as a leader for the purpose of mission. Could it also be said that the mission demanded Paul emerge as a leader? The fact that God chose Paul from the

¹³¹ Young, *Greek*, 111.

¹³² Burton, *Galatians*, 53.

womb and revealed Christ to Paul in order for Paul to preach him indicates that Paul was not only raised up for mission, but that the mission demanded Paul accept that calling as a leader.¹³³

1.4 Galatians 1:15-17 Conclusion

We are examining whether Paul's experience indicates he was raised up for the purpose of mission. We have seen that while defending the gospel, Paul refers to his leadership calling. Paul describes his calling using allusions to OT prophetic calling passages and an explicit purpose statement which together provide clear evidence that in his experience, he was raised up as a leader for the purpose of mission. Consequently, in Galatians a reason Paul argues for the integrity of the gospel is because to do so is an expression of the gospel mission for which he was raised up.

¹³³ Cf. The use of δεῖ in Paul's call in Acts 9:1-6; 15-16; on this, see, e.g., Walter Grundmann, *TDNT*, 2:21-25.

2. Mission as Purpose in Paul’s Practice: Paul and Barnabas Appoint Elders in Acts 14:23

2.1 Mission as Purpose in Paul’s Practice: Introduction

So far, this chapter has examined evidence that in Paul’s experience, he was raised up as a leader not simply for a limited edification role of governance, teaching, or nurture but for the broader purpose of mission.

Now we turn from the experience of Paul to his practice. In Paul’s practice, is there evidence that not only Paul but other Christian leaders, too, are raised up for the purpose of mission? That is, when Paul is raising up leaders, is it for mission as a whole, including edification and evangelism, or only for edification tasks such as governance or nurture?

At this point I reiterate that in Paul’s ministry, mission means both evangelism and edification, and not simply one or the other.¹³⁴ While this two-pronged nature of mission is plain in Paul’s own ministry and in that of many of his mission colleagues, it is not necessarily as evident in the ministry of local leaders. As a result, it is common to read a discussion on the role of NT elders that has no reference to evangelism.¹³⁵ However, at the other end of the spectrum, some, often those focused on church planting, assume – without providing evidence – that local leaders are not simply providing nurture but are carrying on the apostolic mission as a whole, including

¹³⁴ Given more space, discussion on the relationship between evangelism and edification in Paul could be more carefully nuanced. Paul’s ministry does not always neatly fit into one or the other category. Nevertheless, for the purposes of this study, the definitions provided in the Introduction provide the framework for discussion. For further discussion, see works cited at footnote 20 above.

¹³⁵ E.g., Howard L. Bixby, “Multiple Elders As A Pastoral Team,” *JMAT* 11, no. 1 (Spring 2007), 5.

evangelism.¹³⁶ Which is it? The answer is important for our understanding of NT local leadership and in its implications for the role of local church leaders today.

To evaluate whether Paul's practice indicates leaders are raised up for mission as a whole, we have selected Acts 14:21-23 since this text, uniquely in Acts, describes the process of local leaders being raised up. As will be shown, some commentators limit these local leaders to an exclusive edification role, while others assert, without support, that they are raised up for mission. Rather, the following discussion seeks to show there is strong evidence that here local leaders are raised up for mission.

2.2 Acts 14:23: overview

At the close of Paul and Barnabas's missionary journey documented in Acts 13-14, Luke records:

Acts 14:21–23

²¹εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἰκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν

²²ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

²³χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.

¹³⁶ E.g. Andy Stanley, *Deep and Wide: Creating Churches Unchurched People Love to Attend*, (Grand Rapids: Zondervan, 2012), ch. 5 (n.p.), Logos.

In this account, the mission Paul is on creates a community in each city: a church which implicitly requires leaders (13:52; 14:1, 20, 22-23). It is also clear those leaders carry the missional task of continuing to build up the church, as will be argued below.¹³⁷ It is less clear that those leaders are to carry on the missional task of evangelism as well. I will briefly discuss how this text addresses the edification role of elders and spend the bulk of this section to consider possible evidence for their evangelistic role as well.

First, I acknowledge that some scholars debate whether Luke's use of the term 'elders' here is an anachronism.¹³⁸ The question is whether Luke is taking a term in use at the time of writing and superimposing it into the earlier period he describes in Acts 14. This issue is not the concern of the present study; whether the local leaders in this text were called elders by their peers or only by Luke does not affect the question whether their purpose is mission.

2.3 Local leaders' purpose in Acts 14:23: Edification

In the context of the apostles' efforts to strengthen and encourage the believers to continue despite hardships, it seems evident that appointing elders is a long-term strategy towards that goal of edification. In verse 22, the apostles are 'strengthening the disciples and encouraging them to remain true to the faith,' that is, providing edification. In 14:23, Luke begins a new sentence where he describes Paul and Barnabas appointing elders. He links that sentence to

¹³⁷ Contra Arthur G. Patzia, *The Emergence of the Church: Context, Growth, Leadership & Worship* (Downers Grove: Intervarsity, 2001), 172-3, who suggests we cannot know from the context anything about their role.

¹³⁸ Dunn, *Acts*, 235.

14:22 with the development marker δέ, which ‘represents the writer’s choice to explicitly signal that what follows is a new, distinct development in the story,’ where the second idea builds on top of the previous one.¹³⁹ Thus the grammar of the passage indicates that the apostles’ work of edification in v22 leads to appointing elders, implicitly to continue to edify the new churches.

Was edification the entire task the elders had? Some say, ‘yes.’ For example, Parsons asserts that Paul ‘appoints leaders to continue the pastoral ministry of nurture and care for the believers’.¹⁴⁰ Similarly, Stott refers to the elders as shepherds, summarizing their role, ‘Thus the shepherds would tend Christ’s sheep by feeding them, in other words care for them by teaching them.’¹⁴¹ Another work even more explicitly distinguishes their role from evangelism: ‘...he [Paul] could not stay long enough in one place to follow up his preaching with the further instruction necessary; so he, with the other apostles, “appointed for themselves elders in every church” (14:23), to whom they relegated the ordinary ministrations of word and sacrament. Paul evangelized, they shepherded.’¹⁴²

¹³⁹ Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Bellingham: Lexham, 2010), 31, 35.

¹⁴⁰ Mikeal C. Parsons, *Acts* (Grand Rapids: Baker Academic, 2008), 202. Cf. David G. Peterson, *The Acts of the Apostles* (Nottingham: Eerdmans, 2009), 414-415; C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, 2 vols. (Edinburgh: T&T Clark, 2004), 1:688.

¹⁴¹ John R.W. Stott, *The Message of Acts: The Spirit, the Church & the World* (Leicester: InterVarsity Press 1994), 236.

¹⁴² T. F. Fotheringham, “The Doctrine of Baptism in Holy Scripture and the Westminster Standards”, *The Princeton Theological Review*, Vol. III (1-4, July 1905), 466-67.

2.4 Local leaders' purpose in Acts 14:23: Mission (Edification & Evangelism)

While some argue local leaders only fulfill an edification role, at the other end of the spectrum is the assertion of Prior:

Such apostolic men appear to have a wide spread of gifts—in evangelism, prophecy, teaching and pastoring. They use these gifts to establish a church and then move on, after the pattern of Paul's own ministry; [footnote 75 here adds: 'E.g. at Derbe, Lystra and Iconium, Acts 14:20–23.'] in this way he left behind a team of 'elders' in each town to carry on and increase the work he had begun.¹⁴³ (my underline).

When Prior speaks of the work not only carrying on but increasing, I believe he means the elders were not only appointed for the purpose of edification but also evangelism, that is, mission as a whole.

Similar, Detwiler asserts,

Having reached this point, Paul's work of fulfilling the Great Commission in southern Galatia was over. The task of "making disciples" could now begin anew in each church that was nurtured, organized, and entrusted to the Lord.¹⁴⁴

¹⁴³ David Prior, *The Message of 1 Corinthians: Life in the Local Church* (Leicester: InterVarsity Press, 1985), 218.

¹⁴⁴ David F. Detwiler, "Paul's Approach to the Great Commission in Acts 14:21-23", *BSac* 152 (Jan 1995), 40, my underline.

‘The task of making disciples’ refers back to Acts 14:21 where the apostles ‘preached the gospel (εὐαγγελισάμενοι) in that city and won a large number of disciples (μαθητεύσαντες ἰκανούς)’.

Detwiler is saying the elders would begin to do this same work of evangelism and making new disciples as the apostles had done.

The present question is, in Acts 14:23, are the elders being appointed for edification to the exclusion of mission as a whole, as some scholars imply, or at least without reference to the larger mission? Or are the elders appointed to ‘carry on and increase the work’, that is, to carry on mission as a whole, and if so, what is the evidence? Which way does the text point?

Acts 14:20-23 does not describe the elders’ role as ‘for mission’ in so many words. As shown above, given the literary context in which we see Paul nurturing the church, we can reasonably assert the elders’ role includes carrying on this nurture in his absence. While I found no source which excluded evangelistic mission from the elders’ portfolio, the majority of scholars assume their role is edification of the church and say nothing about an evangelism role.¹⁴⁵ This could be because evangelism is not the elders’ task, or it could be that it is their task but is largely overlooked. I suggest it is the latter reason. I will examine the evidence for this first with respect to the concept of succession, and second with respect to the larger context of Paul and Barnabas’s mission spanning Acts 13-14. I will argue that the evidence indicates the local leaders were raised up for mission as a whole: edification and evangelism.

¹⁴⁵ E.g. Barrett, *Acts*, 1:688; Dunn, *Acts*, 235; Parsons, *Acts*, 202; Talbert and Stepp, “Succession”, 19-56; Stott, *Acts*, 236; Peterson *Acts*, 414-5.

2.4.1 Evidence supporting the view that local leaders/elders are raised up for mission: succession

One lens through which to view this passage is the concept of succession. If it can be shown that the local elders are successors to the apostles Paul and Barnabas, it is reasonable to ask whether they are successors of the apostles' mission.

Talbert and Stepp conduct a detailed study of the concept of succession in ancient texts. They observe that Greco-Roman, Jewish and Christian texts all contain common language of succession as well as three characteristics of succession: 1) 'naming what is to be passed on', 2) 'symbolic acts which accompany the succession', and 3) 'confirming that the succession has taken place', often by way of the successors performing deeds of their predecessors.¹⁴⁶ Turning to the NT, they identify three possible succession texts in Luke-Acts, one of which is Acts 14:23, which they evaluate in detail. First, with respect to naming what is passed on, Talbert and Stepp assert that since the context is Paul's care for the churches (14:21b-22), 'it is the function of nurturing and caring for believers that is primary. It is this function that is being transferred to others, the elders.'¹⁴⁷ Second, they observe 'prayer, fasting and committing them to the Lord' as symbolic acts accompanying succession (this also comprises the language of succession).¹⁴⁸ These serve as two of the three marks of succession texts. They do not observe the third mark, confirmation of succession, in the text; however this absence is not without precedent in biblical

¹⁴⁶ Talbert and Stepp, "Succession", 37-41.

¹⁴⁷ Ibid, 47.

¹⁴⁸ Ibid, 48.

succession passages, and the fact that Luke records this succession may implicitly confirm that succession was completed.¹⁴⁹ They sum up, ‘Given the succession vocabulary and the presence of at least two of the requisite components of a story of succession (as in the case of Joshua in LXX Num 27:12-23), it is likely that the authorial audience would have heard... a Lukan adaptation of succession, as it was understood in antiquity, for the Messianists’ story.’¹⁵⁰ Talbert and Stepp’s evidence and reasoning for reading this as a succession text seem sound, and while we found those citing them favorably,¹⁵¹ we did not find any scholars disputing their proposal that Acts 14:23 reflects succession.

2.4.2 Is this a succession of mission as a whole or only edification?

If Talbert and Stepp are right that this is a succession text, the question we have is, ‘Is this a succession not only of nurture but of mission?’ Talbert and Stepp do not address this question. In fact, they imply it is only a succession of nurture. I think this is at least partly because, while they pay close attention to the ancient cultural context, they pay less attention to the literary context. In their discussion of succession, they read Acts 14:23 through a narrow lens of the immediate literary context, generally not evaluating the implications of the wider literary context with its textual and theological clues. Their only point of contact outside 14:21-23 is a brief

¹⁴⁹ Ibid, 48.

¹⁵⁰ Ibid, 48.

¹⁵¹ E.g., Parsons, *Acts*, 414-415; M.A. Mutavhatsindi, “The Preliminary Urban Missionary Outreach of The Apostle Paul as Referred to in Acts 13–14”, *VE* 38(1) 2017, 7.

acknowledgement of the other Acts text which discusses elders in Paul's churches.¹⁵² I believe it is through neglecting to read Acts 14:21-23 in light of the narrative of Acts 13-14 in which it is placed which leads the writers to limit the function of the elders to 'nurturing and caring for believers'.¹⁵³

On the one hand, I concede that there is a distinction in the kind of ministry the elders have from that of the apostles, not least that the former is local while the latter is trans-local.¹⁵⁴

Nevertheless, if Acts 14:23 is succession, it seems Stepp and Talbert have made an omission by not asking whether there is evidence this may be a succession not only of nurture but of mission as a whole, even if that mission is generally more local than that of the apostles. Others emulate them: both Parsons and Mutavhatsindi accept Stepp and Talbert's description of this as a succession text, but neither of them engages the question whether these elders are in any way succeeding the apostles in mission.¹⁵⁵ Talbert and Stepp's silence on this question is more puzzling considering that they view Luke-Acts as a large-scale succession narrative: Jesus, the founder, is succeeded by the twelve and especially by Paul, whose ministry and suffering mirror

¹⁵² Talbert and Stepp, "Succession", 47-8. In Acts 20:17-38 elders are instructed to shepherd and are called overseers (20:28, confirming the first mark of succession, naming what is transferred) and are fully instructed (20:20, 27; reflecting the second mark of succession, symbolic acts, i.e., the act of instructing).

¹⁵³ Ibid, 47.

¹⁵⁴ So John Calvin, *Commentary upon the Acts of the Apostles*, ed. Henry Beveridge, (Bellingham: Logos, 2010), 2:27. But see John Koenig, *New Testament Hospitality: Partnership with Strangers as Promise and Mission*, (Eugene: Wipf and Stock, 2001), 86, 100, 109, who argues that there is not a firm line between itinerant and local ministry.

¹⁵⁵ Parsons, *Acts*, 414-415; Mutavhatsindi, "Outreach", 7.

that of Jesus.¹⁵⁶ If Paul's life and ministry so closely echo that of Jesus, his predecessor, and Paul's ministry is a succession of Jesus' gospel mission, it seems likely that those who succeed Paul also take up his gospel mission in some form. Therefore, we will examine this text to see whether it shows evidence of a succession of mission.

2.4.3 Succession of mission: reading Acts 14:23 in literary context

Though in his work on succession he neglects the literary context, in his Acts commentary Talbert observes that chapters 13-14 are a unit joined by an inclusio concerning 'the work' Paul and Barnabas are set apart to do (13:1-3; 14:25-27).¹⁵⁷ This is a helpful clue to the context we need to consider in evaluating whether 14:23 is a succession of mission. It is in fact the language of that inclusio which sheds light on our question.

First, the way Paul and Barnabas in 13:1-3 and the mission church elders in 14:23 are set apart is portrayed similarly, suggesting a shared purpose. In Acts 13:1-3, the opening of the inclusio, prophets and teachers in Antioch are worshiping and fasting when the Spirit directs them to consecrate Paul and Barnabas for a missionary task (13:2). This statement follows:

Acts 13:3

τότε **νηστεύσαντες καὶ προσευξάμενοι** καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

¹⁵⁶ Talbert and Stepp, "Succession", 49-50. Cf. Talbert, *Acts*, xix-xxv.

¹⁵⁷ Talbert, *Acts*, 115.

The consecration of the elders in Acts 14:23 are accompanied by the same actions:

Acts 14:23

χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν
παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.

By repeating the language of prayer and fasting, Luke links the two events, suggesting that the task the elders receive has something in common with the mission Paul and Barnabas first receive.

Second, Luke uses similar language to describe how both the apostles and later the elders were commended to the Lord for their work. The closing verses of the Acts 13-14 inclusio contain the statement,

Acts 14:26 (NIV)

From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed.

Keener observes a link between this and 14:23, asserting, 'The apostles commended the elders to the Lord, as they themselves had been commended (14:26), in turn passing on the role of spreading the message.'¹⁵⁸

It is possible to read 'them' in 'Paul and Barnabas...committed them to the Lord' (14:23) as referring to the elders and churches rather than the elders alone; grammatically 'the antecedent may be αὐτοῖς, the μαθηταῖ of v. 22; or the elders whom they appointed'.¹⁵⁹ Kistemaker argues

¹⁵⁸ Keener, *Acts*, 2:2183.

¹⁵⁹ Barrett, *Acts*, 1:688.

the churches are in view, based on the pluperfect verbal form of the verb translated ‘in whom they had put their trust’ (πεπιστεύκεισαν); however, the verb tense-form sheds no light on the identity of the object apart from it being a plural.¹⁶⁰

Several factors indicate, however, that the elders, and not the churches, are in view. First, Keener, argues that it is fairly clear in the context who Luke means:

...the close contextual connection with the apostolic team itself having been commended in 14:26 (a different term, but probably employed basically synonymously) and the fasting (connected with consecration for a mission in 13:2-3) probably suggests that the elders remain in view.¹⁶¹

Second, within Acts, the verb in 14:23 for ‘committed’ (παραιτίθημι) occurs only twice with that meaning: here and 20:32 where Paul tells the Ephesian elders ‘And now I commend you to God...’ (20:32).¹⁶² Third, the fact that the ‘commendation’ language used here reflects standard succession texts, as previously discussed, also indicates the object is the elders. Furthermore, if it is right to see this as a succession, it would seem strange if Luke intended these markers of leadership succession to apply not simply to new leaders but to entire churches.

Thus, it seems the most straightforward way of reading the text has the apostles commending the elders to the Lord. The significance of this, as highlighted above, is that the language of

¹⁶⁰ S. J. Kistemaker, *Exposition of the Acts of the Apostles*. (Grand Rapids: Baker Book House, 1990), 526; compare Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids Zondervan, 1996), 583-586.

¹⁶¹ Keener, *Acts*, 2:2183-84, footnote 1973.

¹⁶² Cf. Acts 16:34; 17:3.

commendation in 14:23 echoes the language describing the Antioch church sending Paul and Barnabas on mission in Acts 13:2-3 and 14:26.

Even if in 14:23 the apostles are commending the churches and elders together to the Lord and not just the elders, the linguistic and conceptual links to the sending of the apostles in Acts 13:2-3 and 14:26 remain. Though I do not consider that reading likely, for the reasons given above, nevertheless, on that reading we can still see in the commendation a handing over of mission, though in this case from the apostles to the churches. If Paul and Barnabas were commended to God for the work of mission, it is likely, given the context, that whichever other party is similarly commended has a similar task, whether that party is the elders alone or the elders with their churches. In either event, the evidence strongly indicates the elders of the churches are being appointed not for nurture alone but for mission as a whole.

2.5 Acts 14:23 Conclusion

Many scholars read Acts 14:23 as though Paul and Barnabas assign the new elders the task of nurture without any thought of mission. Talbert and Stepp have shown evidence that in this text the apostles do more than assign the elders a task; the apostles are appointing the elders as successors. Though Talbert and Stepp do not recognize this as a succession of mission but only of nurture, strong ties between the language used of the Antioch church's sending of the apostles and that used of the apostles' appointment of the elders suggest otherwise. The identical practices of prayer and fasting along with commendation of the parties set apart are evidence that, though the apostles and local elders operate in different spheres and with different gifts, they have each been raised up to leadership for the same gospel mission, encompassing both not only edification but also evangelism.

3. Mission as Purpose in Paul's Teaching: 'Do the work of an evangelist' in 2 Timothy 4:5

3.1 Mission as Purpose in Paul's Teaching: Introduction

Having considered the question, 'Are leaders are raised up for mission?' through the lens of Paul's personal experience as well as his practice, this chapter now considers this question in terms of his teaching.

In Barentsen's monograph exploring leadership development in the ministry of Paul, he devotes a chapter each to 1 Timothy and 2 Timothy. In his study of 1-2 Timothy he argues convincingly that Paul, through his letter to Timothy, is seeking to inspire the leaders of the church in Ephesus to be committed to the gospel mission.¹⁶³ However, in his chapter on 2 Timothy, while he provides evidence the book is written with a wider audience than Timothy in mind, he does not address a key text concerning the role of local leaders in mission, 2 Tim 4:5b, 'ἔργον ποιήσον εὐαγγελιστοῦ'. This text, which clearly applies to Paul's co-worker, Timothy, has been often overlooked or dismissed with respect to whether it may apply to local leaders in Ephesus. This chapter examines the claim that this text in fact gives a mission mandate to the local leaders.

¹⁶³ E.g. Barentsen, *Leadership*, loc. 392, 6276-6282.

3.2: Overview of the debate on 2 Timothy 4:5

Most scholars read this sentence and the charge to Timothy in which it is embedded (4:1-5) as instructions that, in context, are given exclusively for Timothy, with no discussion of whether or how they may apply also to the local Ephesian church leadership.¹⁶⁴

Alastair Campbell proposes another way to read this exhortation which may legitimately apply to the local leaders and not only Timothy.¹⁶⁵ He considers the NT concept of the evangelist and specifically Paul's exhortation here. He concludes that Paul gives this exhortation not only for Timothy's benefit but also to clarify to the local leaders around Timothy that evangelism is their task too. His discussion is helpful yet in need of expansion and evaluation. I will summarize it and then devote space to evaluating it.

Campbell asserts,

In the Pastorals the appeal is not to the congregation but to the leaders, and they through Timothy are called to do the work hitherto done by itinerants (whom the Pauline circle was calling evangelists). They are thus being called, not to add an itinerating ministry to their normal work, but to recognize the local congregation under its teaching overseer as a potent evangelistic force.¹⁶⁶

¹⁶⁴ E.g. Friedrich, *TDNT*, 2:737; J. N. D. Kelly, *The Pastoral Epistles* (London: Continuum, 1963), 206; Knight *Pastoral*, 451-457. But see Philip Towner, *1-2 Timothy & Titus* (Downers Grove InterVarsity Press, 1994), n.p., 2 Tim 4:5, (Electronic ed., Logos) and Jon C. Laansma, "Commentary on 2 Timothy" in, *Cornerstone Biblical Commentary: 1 Timothy, 2 Timothy, Titus, and Hebrews*, ed. Phillip W. Comfort (Carol Stream Tyndale House Publishers, 2009), 200.

¹⁶⁵ Alastair Campbell, 'Do the work of an evangelist', *EQ* 64:2 (1992), 117-129.

¹⁶⁶ *Ibid*, 128.

Campbell is arguing that the charge, ‘do the work of an evangelist’ is meant particularly for the local Ephesian leaders. How does he reach this conclusion? He asserts that the charge has wider significance because it ‘is given, not to an itinerating preacher, but to the leader of a local church’.¹⁶⁷ He counters the challenge that Timothy was not a local leader but a delegate of Paul’s who was soon to leave Ephesus with the observation that, be that as it may, the instructions here concern not simply Timothy’s work in general terms, but his work in Ephesus. He argues, moreover, that this instruction is meant for a wider audience:

They are written to Timothy for the sake of those in the church who will hear and read the letter, and Timothy is to pass them on to other leaders (2 Tim. 2:2), for whom he is called to act as a model (1 Tim. 4:12-16). So whether or not Timothy was ever an overseer, in these letters he certainly models that role, and overseers are addressed through him and told to do what he does.¹⁶⁸

In the following discussion I will assess Campbell’s proposal, first by examining the evidence that 2 Timothy is written not just to Timothy but to a wider local audience. After showing that the evidence supports this reading, I will ask what the overall message to that audience is.

Finally, I will explore how we should then read 2 Tim 4:5 in this light, making the case that Paul intends not only Timothy but also the local leaders to act on these words, indicating that these local leaders, like Timothy, were raised up for the purpose of mission.

¹⁶⁷ Ibid, 127.

¹⁶⁸ Ibid, 127.

3.3 Is 2 Timothy written to a group?

3.3.1 Is 2 Timothy written to a group? Examination of 2 Timothy 4:22

While 2 Timothy is addressed to Timothy (1:2), Paul's final greeting suggests a wider audience:

2 Timothy 4:22

Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

Here Paul prays the Lord's presence will be with 'your spirit' (your = σοῦ: singular second person pronoun, i.e. Timothy), then, that grace will be with 'you all' (ὑμῶν: plural second person pronoun). The pronoun ὑμῶν most naturally indicates a group audience. However, some commentators are silent,¹⁶⁹ ambivalent¹⁷⁰ or discount the likelihood 2 Timothy was written to an audience beyond Timothy and the two colleagues and the household mentioned in 4:19.¹⁷¹

This question is important to our question whether the command to evangelistic work in 4:5 is directed at Timothy alone or to the local leaders as well, indicating they have been raised up for mission as a whole. Therefore, I will evaluate whether this reading can be sustained first in terms of textual criticism, a comparison to other Pauline texts, grammar, and finally the wider context of the letter. This evaluation will show the evidence strongly affirms Paul has a group audience in mind.

¹⁶⁹ John Ed. Huther, *Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus*. Translated by David Hunter (Edinburgh: T&T Clark, 1881), 331.

¹⁷⁰ Robert W. Yarbrough, *The Letters to Timothy and Titus* (London Apollos, 2018), 68.

¹⁷¹ William D. Mounce, *Pastoral Epistles* (Dallas Word, 2000), 601.

3.3.1.1 Text critical evaluation of 2 Tim 4:22

The United Bible Society committee considers ἡ χάρις μεθ' ὑμῶν a 'certain' reading based on 'external evidence and transcriptional probability.'¹⁷² Some manuscripts substitute the first-person plural pronoun ἡμῶν for ὑμῶν, possibly due to similarities in late Greek pronunciation of υ and η.¹⁷³ Other texts have the singular σοῦ in place of ὑμῶν. This may be a case of the scribe repeating the σοῦ in the sentence before or writing σοῦ because they thought a singular pronoun best fit 'a letter addressed to an individual'.¹⁷⁴

In summary, a text critical evaluation finds the reading ἡ χάρις μεθ' ὑμῶν very reliable.

3.3.1.2 Comparison of 2 Tim 4:22 to other Pauline texts

Some propose that the plural 'you' in 2 Timothy 4:22 addresses the colleagues named in 4:19¹⁷⁵ or the faithful individuals of 2:2.¹⁷⁶ A comparison to other Pauline texts shows the closing greeting in 2 Tim 4:22 has an identical parallel in 1 Tim 6:21 and a close parallel in Titus 3:15 (Ἡ χάρις μετὰ πάντων ὑμῶν). In each of these comparison texts, no other individuals are

¹⁷² Bruce Manning Metzger, United Bible Societies, *A Textual Commentary on the Greek New Testament*, Second Edition (London: UBS, 1994), 582.

¹⁷³ Ibid, 582.

¹⁷⁴ Ibid, 582. Cf. discussion in I. Howard Marshall, and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (London T&T Clark, 2004), 827–828.

¹⁷⁵ Hermann Olshausen, John Henry Augustus Ebrard, and Augustus Wiesinger. *Biblical Commentary on the New Testament by Dr. Hermann Olshausen*. Trans. A. C. Kendrick and David Fosdick Jr. Vol. 1–6 (New York: Sheldon, Blakeman, & Co., 1857–1859), 5:250; Mounce, *Pastoral*, 601.

¹⁷⁶ Laansma, "2 Timothy", 219.

mentioned in the context, implying the whole church is in view.¹⁷⁷ These parallels suggest a pattern when Paul is writing these letters addressed to individuals: in each case, a wider listening audience, not limited to colleagues, is in view. Though in an abridged format, these general audience greetings at the end of largely personal letters echo Paul's closing benediction in his letters to churches (usually ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν or similar. E.g. Rom 16:20; 1 Cor 16:23; Gal 6:18). However, Col 4:18, which is addressed to a church, has the very same brief greeting as 2 Tim 4:22. Based on the common pattern of closing greetings across Paul's epistles, it seems they were all written a church audience in mind - if not in the foreground, then evidently in the background - and the Pastoral Epistles are no exception. This supports the view that, in 2 Timothy, Paul has a wider listening audience in mind than Timothy alone.

3.3.1.3 The grammar of 2 Tim 4:22

In his commentary on 2 Timothy, Laansma muses on 4:22, 'Here the pronoun is plural. If this wording is not a formality, it indicates that Paul anticipated a wider and likely a public reading of the letter.'¹⁷⁸ He doesn't explain the caveat, 'If this wording is not a formality,' but he is evidently suggesting the second person plural here could be a formality only referring to Timothy (though he does not conclude it has that meaning). If this were so, then 2 Tim 4:22 would not indicate Paul has a wider audience in mind with the letter. Is there a grammatical basis for interpreting a singular object in the word ὑμῶν here?

¹⁷⁷ So Marshall & Towner, *Pastoral*, 679.

¹⁷⁸ Laansma, "2 Timothy", 219.

I find nothing in the NT to support that possibility. True, NT grammarians¹⁷⁹ and lexicographers¹⁸⁰ have plenty to say about the first-person plural pronoun being used as a literary plural or epistolary plural. However, none of the NT grammars consulted in this research discuss any circumstance where a second person pronoun is used to address an individual.¹⁸¹ Among NT lexicons consulted, none describe the second plural pronoun being used for an individual.¹⁸² While occasionally in the NT (e.g. Acts 5:9; 22:35) and in classical literature, a second person plural pronoun is used when addressing an individual ‘when others are included in the speaker’s thought’, that usage is unlike an epistolary plural, where a plural simply denotes an individual.¹⁸³ Alternation of second person singular and plural language in Philemon is best explained in terms of the wider audience Paul explicitly addresses.¹⁸⁴

¹⁷⁹ Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield JSOT, 1999), 76-77; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, (no city: Logos, 2006), 406-407; Wallace, *Grammar*, 393-399; Young, *Greek*, 73-74; Max Zerwick, *Biblical Greek Illustrated by Examples*, transl. Joseph Smith (Rome: Pontificio Istituto Biblico, 1963), 4.

¹⁸⁰ BDAG, 275; G. Schneider, *EDNT*, 2:119.

¹⁸¹ Porter, *Idioms*, 77; Robertson, *Grammar*, 406-407; Wallace, *Grammar*, 390-404; Young, *Greek*, 73-74; Zerwick, *Greek*, 1-4.

¹⁸² BDAG, 949-950; W. Radl, *EDNT*, 3:392; G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner’s Sons, 1922), 421; Robertson, *Grammar*, 406-407; Joseph Henry Thayer, *A Greek-English lexicon of the New Testament* (New York: Harper & Brothers, 1889), 591-592.

¹⁸³ Henry George Liddell, Robert Scott, Henry Stuart Jones, and Roderick McKenzie, *A Greek-English Lexicon* (Oxford Clarendon Press, 1996), 1659.

¹⁸⁴ Plural pronouns: Philemon 3, 22 (twice), 25. R. McL. Wilson, *A Critical and Exegetical Commentary on Colossians and Philemon* (London: T&T Clark, 2005), 365-368. Cf. J. H. Moulton, “Notes from the Papyri II”, *Expositor* VI.7 (1903), 107.

It is true that Moulton observed in the Koine Greek of the papyri a ‘mixture of singular and plural both in the persons speaking and in the persons addressed.’¹⁸⁵ He goes on: ‘The study of papyrus letters will show that singular and plural alternated in the same document with apparently no distinction of meaning.’¹⁸⁶ However, while for him it has ‘bearing on the use of the first person plural in letters,’ and he thus refers to self-referential examples in Paul, he does not apply this finding to debatable meanings of second person plural language in NT letters.¹⁸⁷ Even if examples of second person plural pronouns for singular subjects could be shown in extant literature, nevertheless in this case where the wording has such a close analogy with 1 Tim 6:21 and Tit 3:15, it would still seem best to read ὑμῶν in 2 Tim 4:22 as a real plural.¹⁸⁸

In summary, usage in the other Pastoral Epistles and consistently throughout the NT indicates the second person plural pronoun in 2 Tim 4:22 refers to a genuinely plural object, indicating that Paul’s intended audience is not Timothy only but a wider group.

¹⁸⁵ Moulton, “Notes”, 107.

¹⁸⁶ Ibid, 107.

¹⁸⁷ See discussion in Moulton, “Notes”, 107. However, several interpreters incorrectly state Moulton is asserting second person plural pronouns are used for singular subjects; he is not. See, e.g., Mounce, *Pastoral*, 373, who also misrepresents Guthrie (Donald Guthrie, *Pastoral Epistles: An Introduction and Commentary* (Downers Grove InterVarsity Press, 1990), 134 (incorrectly cited in Mounce as page 119); J. Ellington “Problem Pronouns in Private Letters”, *BT* 50 (1999), 222-224; Marshall & Towner, *Pastoral*, 679.

¹⁸⁸ Similar, Marshall & Towner, *Pastoral*, 679, who cite Moulton, “Notes”, 107.

3.3.2 Is 2 Timothy written to a group? Examining the letter as a whole

In asking whether 2 Timothy was written to a group, so far the discussion has been limited to the plural greeting in 4:22. It was reasonable to evaluate the meaning of that greeting since 2 Timothy is ostensibly addressed to Timothy (1:2) and not to anyone else. However, having done so, we may test our preliminary conclusions against the wider context by asking whether the message of the book as a whole also suggests a wider intended audience.

One scholar who has addressed this question is Jack Barentsen. In his monograph, *Emerging Leadership in the Pauline Mission*, Barentsen applies a social identity framework to evaluate leadership emergence in Corinth and Ephesus, devoting a chapter of his study to 2 Timothy.¹⁸⁹ While he does not show awareness of Campbell's article, his observations indicate Paul is speaking to a wider audience and support Campbell's conclusion about the responsibility of local leaders in the work of evangelism.

At this point in this study, two related questions overlap. My discussion of Barentsen's work will not only provide evidence about who the audience of 2 Timothy includes, it will also address the question of what Paul's message to that audience is.

Barentsen applies a social identity lens to 2 Timothy to assess the situation in which Timothy finds himself. Barentsen does not so much deliberately build a case for a wider audience as he does show that much of what Paul says to Timothy makes the most sense when you can see the other leaders and church members reading over Timothy's shoulder.

Barentsen argues that while Timothy largely had community and local leader support, there were deviant leaders threatening his work and the gospel. In response to this situation, he argues, Paul

¹⁸⁹ Barentsen, *Leadership*, Chapter 8, loc. 6029-6837.

in 2 Timothy addresses these concerns in several ways to make clear to the church his support of Timothy as leader.¹⁹⁰ Paul elevates Timothy as his successor and as an ‘ingroup prototype’, distinguishing him and his leadership style from his detractors and their style of leading. To elevate Timothy, Paul emphasizes Timothy’s Jewishness, showing his continuity with the origins of the Christian faith. He links Timothy’s ministry to that of himself and ultimately that of Jesus Christ and parallels his succession of Paul to that of Joshua from Moses.¹⁹¹ In that vein, Barentsen reads 2 Timothy as a succession text in which Paul is legitimizing Timothy’s authority in order to provide ‘continuity of social identity from Paul to Timothy and beyond.’¹⁹² Paul presents Timothy as his successor and as a model for both the community and the local leaders to emulate.¹⁹³ This confirms Alister Campbell’s assertion mentioned above that Timothy is a model for the leaders, not least in fulfilling the role of an evangelist.¹⁹⁴

Reading the text this way explains why Paul needs to give Timothy such extensive instructions, given their long history of shared ministry. There is a felt tension in the text between Paul’s exhortations to Timothy towards courage and action over against his strong affirmations of Timothy as a trusted example. Barentsen argues that this is a deliberate rhetorical strategy. He asserts first that the deviant leaders would have responded poorly to a direct challenge, and

¹⁹⁰ Contra Michael Prior, *Paul the Letter-Writer and the Second letter to Timothy* (Sheffield: JSOT Press, 1989), 64, 165, who argues that Paul is genuinely concerned both for Timothy’s faith and for his fidelity to the mission.

¹⁹¹ Barentsen, *Leadership*, loc. 6147-6165.

¹⁹² *Ibid*, loc. 6081.

¹⁹³ *Ibid*, loc. 6267.

¹⁹⁴ Campbell, “Evangelist”, 127. Contrast Schweizer, *Order*, 85, who on the Pastoral Epistles writes, ‘It is not easy to decide exactly what the elders’ ministry was.’

second, that some were not accepting Timothy's leadership. Therefore, Paul's best approach was to address the letter to Timothy but to write it in such a way that the other parties got the message that was intended for them indirectly. In that sense he proposes that 2 Timothy takes the form of a *mandata principis* letter, 'where a senior official instructs a junior official in the discharge of his duties, in order to provide a recognizable instruction document for leadership in Ephesus. Although in all likelihood Paul knew that Timothy did not need these instructions and expected Timothy to fully measure up to them, this letter allowed him to make a concession to the critics. His instructions appear to instruct Timothy but he expected that they would vindicate Timothy as charismatic leader.'¹⁹⁵

While there is some debate over describing 2 Timothy specifically as a *mandata principis*,¹⁹⁶ there is wide agreement with the basic idea that Paul has other hearers in mind,¹⁹⁷ a practice common in personal letters.¹⁹⁸ In summary, Barentsen provides persuasive evidence that 2 Timothy was written with Timothy's local church included in the intended audience. In the

¹⁹⁵ Barentsen, *Leadership*, loc. 6563.

¹⁹⁶ Cf. Johnson, *Timothy*, 139-142, 322-325. While Johnson sees Titus and 1 Tim in the *mandata principis* genre he does not include 2 Tim because of its more personal nature. On the legitimacy of *mandata principis* as a genre, see Raymond F. Collins, *I & II Timothy and Titus: A Commentary*, (Louisville: Westminster John Knox, 2002), ProQuest Ebook Central, 6.

¹⁹⁷ This is also the conclusion of many others, e.g., Guthrie, *Pastoral*, 19; Kelly, *Pastoral*, 2; Knight, *Pastoral*, 6; Marshall & Towner, *Pastoral*, 75; Benjamin Fiore, *The Function of Personal Example in the Socratic and Pastoral Epistles* (Rome Biblical Institute Press, 1986), 12; Margaret Davies, *The Pastoral Epistles*. (Sheffield: Sheffield Academic Press, 1996), 103; Collins, *Timothy*, 293.

¹⁹⁸ Cynthia Long Westfall, "A Moral Dilemma? The Epistolary Body of 2 Timothy" in *Paul and the Ancient Letter Form*, eds. Stanley E. Porter and Sean A. Adams, (Leiden: Brill, 2010), 227-228. ProQuest.

process of showing this, he also argues that Paul is asking the group, and, if the group, then its leaders especially, to take Timothy as their model. If this is the case, it is reasonable to say Paul's exhortation to 'do the work of an evangelist' was intended as much for the local leaders as for Timothy.¹⁹⁹

3.3.3 Is 2 Timothy written to a group? Summary

While 2 Timothy is addressed to Timothy (1:2), the closing greeting uses a second person plural pronoun (4:22). The evidence from textual criticism, a comparison of Pauline closing greetings, and grammatical analysis each provide strong support that this greeting signals Paul is writing to Timothy with a wider audience explicitly in mind. Furthermore, Barentsen's study of 2 Timothy from a social identity perspective shows that the mixed exhortations/affirmations of Timothy as well as the numerous allusions to other groups in the church make good sense when understood as part of a message to a wider audience. This evidence supports the proposal that the command 'do the work of an evangelist' is for the local leaders too, indicating they have been raised up not only for edification but for mission as a whole.

3.4 What about the term evangelist: is it for Timothy only? If so, does that limit the message?

Some assert that Paul is referring to Timothy alone when he says, 'do the work of an evangelist.' This may be argued on the basis of an evangelist being an officer or a gift.

¹⁹⁹ So Walter Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T&T Clark, 1924), xxxii.

3.4.1 Evangelist in 2 Tim 4:5: Office?

Dickson argues that Timothy, in fulfilling his gospel mandate, ‘discharges the office of ὁ εὐαγγελιστής.’²⁰⁰ He elaborates:

With Spencer, we note that none of the other functionaries/officers mentioned in the Pastoral epistles (διάκονοι, πρεσβύτεροι and ἐπίσκοποι) is designated an ‘evangelist.’ Indeed, their work is not associated with the εὐαγγελ- root at all. Timothy alone appears in the Pastorals as the apostle-like herald of the gospel, or ‘evangelist.’²⁰¹

Dickson assumes that because εὐαγγελ- terminology is not directly applied to the other leadership offices in the Pastorals, that their role is entirely distinct from the ‘evangelist’ role Timothy is charged to occupy. His argument that this text applies to Timothy alone may have merit if it can be shown that Timothy held the office of evangelist.²⁰² The term ‘evangelist’ occurs three times in the NT and rarely outside it.²⁰³ It is not plain that it denotes an office in every instance. First, in Acts 21:8 Phillip is called ‘the evangelist’ (Φιλίππου τοῦ εὐαγγελιστοῦ).

²⁰⁰ John P. Dickson, *Mission-Commitment in Ancient Judaism and in the Pauline Communities* (Tübingen: Mohr Siebeck, 2003), 325.

²⁰¹ Ibid, 325.

²⁰² Asserted by Olshausen et al, *Commentary*, 6:234; Newport J.D. White, “The First and Second Epistles to Timothy and the Epistle to Titus” In *The Expositor’s Greek Testament: Commentary: Volume 4*, ed. W. Robertson Nicoll (New York: George H. Doran Company, n.d.), 177. Cf. John Calvin and William Pringle, *Commentaries on the Epistles to Timothy, Titus, and Philemon*. (Bellingham: Logos, 2010), 258.

²⁰³ *TLNT*, 2:91.

While some see the article before ‘evangelist’ signifying Philip held the office of evangelist,²⁰⁴ this isn’t stated in the text. What is plain, and may be all that Luke intended, is that the article is distinguishing this Philip (who ‘evangelised’ in Acts 8) from the apostle of the same name.²⁰⁵ Second, in Ephesians 4:11, Paul lists evangelists among five gifts Christ gives the church after apostles and prophets and before pastors and teachers; the text does not specify whether or not it is an office, but its place in a list with the order of apostles suggests it is. However, in 2 Tim 4:5, nothing in the context requires that an office is in view;²⁰⁶ in fact, Dickson himself later acknowledges ‘office’ is probably too strong a term for any of the NT uses of εὐαγγελιστής.²⁰⁷

3.4.2 Evangelist in 2 Tim 4:5: Gift?

Mounce does not see Paul speaking of an office here; instead, he sees Paul speaking of Timothy’s unique gift:

While good works are a goal for all Christians (cf. 1 Tim 2:10), for Timothy specifically his good work is to do the work of an εὐαγγελιστής, “evangelist”... This is Timothy’s spiritual gift to which Paul previously referred (1:6; cf. 1 Tim 1:18).²⁰⁸

²⁰⁴ So Kelly, *Pastoral*, 207; cf. F. Scott Spencer, *The Portrait of Philip in Acts: A Study of Roles and Relations* (Sheffield: JSOT Press, 1992), 262.

²⁰⁵ Barrett, *Acts*, 2:993; Mounce, *Pastoral*, 576, Contra W. Robertson Nicoll, *The Expositor’s Greek Testament: Commentary 5 Vols.* (New York: George H. Doran, n.d.), 2:444, though Nicoll does not from this point argue that Philip had the office of apostle.

²⁰⁶ Chiao Ek Ho, *Do the Work of an Evangelist: The Missionary Outlook of the Pastoral Epistles*, unpublished DPhil thesis (Aberdeen: University of Aberdeen, 2000), 285.

²⁰⁷ Dickson, *Mission*, 328.

²⁰⁸ Mounce, *Pastoral*, 576.

This description of Timothy's 'work of an evangelist' as his gift would apparently limit the application of the command in 4:5 to him only. Supporting this view is the fact that the context of 2 Tim 1:6, where Timothy's gift is mentioned (1:6-14), suggests the gift Timothy received is for gospel mission. However, there are problems with this reading of 4:5. While 'evangelist' is called a gift in Eph 4:11, this does not in itself mean every other use of the term must also connote a 'gift'. Additionally, the evangelist in that text is himself/herself the gift, whereas in 2 Tim 1:6 the gift Paul refers to comes to Timothy from outside; this is not a direct correlation in concepts.²⁰⁹ In fact, Paul does not name the gift Timothy received when he refers to it in 1:6 nor in 1 Tim 4:14. The evidence that would require us to see 'evangelist' in 4:5 as the gift mentioned in 1:6 is not strong.

3.4.3 Evangelist in 2 Tim 4:5: Function?

Rather than seeing this phrase in 4:5 as describing evangelist in terms of office or gift, several lines of evidence indicate it denotes evangelist in terms of function.

First, that is the basic meaning of the term: 'a proclaimer of the gospel's good news.'²¹⁰

Second, the word order emphasizes the 'work', and there is no indication of either gift or office in the context.²¹¹ Additionally, the other three imperatives in the verse have a general application (the first two particularly); a command for Timothy alone in this context would be out of place.

²⁰⁹ A distinction blurred in Patzia, *Emergence*, 181.

²¹⁰ Yarbrough, *Timothy*, 441; c.f. Towner, *Goal*, 229.

²¹¹ Ho, *Evangelist*, 297. Similar Mounce, *Pastoral*, 576; Spencer, *Portrait*, 265; Yarbrough, *Timothy*, 441; Friedrich, *TDNT*, 2:737; Contra Olshausen et al, *Commentary*, 6:234.

Third, the fact that Paul is contrasting Timothy with the false teachers of 4:3-4 ('but you', 4:5) carries on his practice, observed by Barentsen, of contrasting Timothy as exemplar over against the competing teachers in Ephesus. Timothy, as exemplar, is here again to do what the others are to imitate. We see a similar contrast earlier in 2 Tim 3:10, 14, and also 1 Tim 6:11.²¹² This understanding of Timothy as exemplar is supported by the fact that we know that what Paul is telling Timothy, he is to tell others to do, as indicated in 2 Tim 2:2.²¹³

Fourth, 'do the work of an evangelist', rather than being a unique charge, in fact sums up the teaching of the epistle, in which Paul is commissioning Timothy to steward the gospel ~~where Paul is handing stewardship of the evangel to Timothy.~~²¹⁴ If the whole epistle is seen to have a message for the local leaders, this summary command likewise is for them.²¹⁵

Fifth, rather than Paul assigning a title to Timothy, this seems to be one more instance of Paul referring to Timothy's often celebrated function in relation to the gospel. For example, elsewhere Paul speaks of Timothy as one who served with him in the gospel (Phil 2:22) and 'God's co-worker in the gospel of Christ' (1 Thess. 3:2). In that light, calling him to 'the work of an evangelist' appears to be more a reminder of the work he is to continue doing rather than a fresh declaration of an office.²¹⁶

²¹² Knight, *Pastoral*, 456.

²¹³ So Towner, *1-2 Timothy* (1994), n.p., 2 Tim 4:5.

²¹⁴ Lock, *Pastoral*, 113; So also Laansma who highlights 1:6-8, 13-14; 2:1-3, 9, 14-15, 24-26; 3:12; 4:2. Laansma, "2 Timothy", 200.

²¹⁵ Contra Spencer, *Portrait*, 265.

²¹⁶ Similar, Knight, *Pastoral*, 457. Cf. Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (London: New Haven, 1983) 134-135.

3.4.4 Evangelist in 2 Tim 4:5: Summary

In summary the term ‘evangelist’ by nature clearly denotes a function: proclaiming good news. Additionally, it refers to a gift and possibly to an office in Eph 4:11; however, that reading is not required in 2 Tim 4:5 and in fact is difficult to sustain. While Dickson is correct to observe that the elders and deacons in the Pastorals are not designated ‘evangelists’, neither is Timothy directly called one here. Rather, he is to do the work of an evangelist, a work which, like his many other local duties, sets an example for the other local leaders. Moreover, while others are not specifically referred to with the term evangelist, others are to be entrusted by Timothy with the same ministry, which one assumes including that of an evangelist, which has been entrusted to him (2:2).

3.5 Second Timothy 4:5 Conclusion

We have seen that while there are a variety of views, there is strong evidence that 2 Timothy was written with a background audience consisting not only of select leaders but likely the local church where Timothy served. Additionally, while some have argued that Timothy fills the office or possesses the unique gift of an evangelist, neither reading is required by the text. What does seem clear is that the role Timothy plays in the church, summed up in the command to ‘do the work of an evangelist’, is a role he serves as an exemplar to the church and especially to its local leaders. Thus, the investigation of text critical issues, grammar, context, and the limits of what may be meant by of the term ‘evangelist’ here support Campbell’s assertion that this injunction was meant to apply to the local leaders. That is, the local Ephesian leaders were raised up not only for governance and teaching (edification) but for evangelism as well – for mission as a whole.

Chapter Three Conclusion

We are asking how mission shapes leadership development for Paul, recognizing mission as including both evangelism and edification. In this chapter we've examined Paul's experience, practice, and teaching for answers to the question, 'To what extent is mission the purpose for which leaders are developed?'

In Galatians 1:15-17, we have seen that through OT allusions and an explicit purpose statement, Paul describes his experience of being raised up by God to leadership as being for gospel mission, and because this is his mission, he argues there for the integrity of the gospel. In Acts 14:22-23 we have seen that, while many have interpreted the local elders' role as being limited to nurture, the wider context and indicators of succession are evidence that their role, like that of the apostles though on a local level, is one of mission as a whole including nurture and also evangelism. In 2 Timothy 4:5, we have seen evidence that this personal letter is written with a wider immediate audience in view, and that Paul's instruction, 'do the work of an evangelist' is not for Timothy alone but addresses him as an exemplar to the church in Ephesus and especially to its leaders, indicating that they, too, have been raised up for mission including evangelism, not only governance and teaching.

This examination of examples from Paul's experience, practice and teaching provides strong confirmation that for Paul, mission shapes leadership development from the outset; specifically, the evidence in each case indicates that the purpose for which leaders are raised up is the mission.

Chapter Four: Does Mission Require That Leaders Raise up More Leaders?

Chapter Introduction

In this chapter I am asking, ‘For Paul, to what extent does the mission require leaders to raise up more leaders?’

This chapter will show evidence supporting the proposal that Paul believed one of the demands of mission is that leaders raise up more leaders. As in the previous chapter, I consider evidence from Paul’s experience, practice and teaching. In doing so I acknowledge, as indicated in the discussion on Schnabel below, that the evidence from Paul’s practice is not explicit on this topic. However, as I will seek to show, when Paul’s practice is viewed in light of both his formative experience of being raised up to a leadership position by Barnabas and his teaching on the task of leaders to raise up leaders, Paul’s experience, teaching and practice together indicate that, in Paul’s thinking, the mission requires leaders to raise up more leaders.

This section first reviews two key voices from NT studies who have spoken or may be expected to speak to the present question. Next, it will focus on select texts from the experience and teaching of Paul, then in light of these, consider the practice of Paul. While noting other relevant texts, due to limitations of space this work explores one key text each relating to Paul’s experience and his teaching, respectively.

Before proceeding I will comment on the background to this question. Initially, I investigated the extent to which mission itself creates leaders. That is, as Christian ministers share the gospel, make disciples, and start churches, to what extent does this mission work in a sense automatically generate leaders? I observed that while the Spirit’s work of mission creates leaders in that he gives gifts to the church (Rom 12:6-8; Eph 4:11-12), the human work of mission

involves nurturing, testing, recognizing and appointing leaders, as will be argued below.²¹⁷ In particular, Barensten's *Emerging Leadership in the Pauline Mission*, specifically his discussion of the Pastoral Epistles, sharpened my question. He states that mission in the Pastorals includes not only teaching the gospel but also handing over the gospel to a new generation of leaders.²¹⁸ I discerned that rather than examining the broad question of the extent to which mission creates leaders, it is better to limit the question to examining whether a leader's task in mission includes recognizing and developing other leaders. We recall that this project defines mission as evangelism and edification. If a leader's task includes raising other leaders, this qualifies our understanding of edification. In that case, the missional task of leaders would not be limited to evangelism or to building up (edifying) believers, but also to identifying and building up new leaders. Whereas Barentsen's emphasis is on how leaders are to be recognised and equipped,²¹⁹ this chapter seeks to go further and ask, is it someone's responsibility to see that leaders rise up? That is: in what sense does mission require leaders to raise up more leaders?

Contribution of key NT scholars regarding leaders raising leaders: Schnabel and Clarke

Among key NT scholars, the question whether Paul thinks the mission requires leaders to raise up more leaders has been alternately gently probed (by Schnabel) or left untouched (by Clarke).

²¹⁷ Also part of the human role of leaders emerging is the place of volunteering (e.g., 1 Cor 16:15, 1 Tim 3:1). Limits of space do not permit exploration of this here.

²¹⁸ Barentsen, *Leadership*, loc. 6334.

²¹⁹ *Ibid.*

Eckhard J. Schnabel

In *Paul the Missionary*, Eckhard J. Schnabel affirms ‘training new missionaries’ as one of Paul’s several missionary goals²²⁰ (though he does not discuss raising up local leaders, as in Acts 14:23, among these goals). However, Schnabel qualifies, ‘The New Testament sources do not state explicitly that Paul surrounded himself with a circle of co-workers for the express purpose of preparing them for missionary service. This is a plausible assumption, however, as they did not simply carry out menial tasks: they were involved in the same type of activities that Paul focused on.’²²¹ Schnabel is highlighting an important challenge in reconstructing Paul’s thinking on raising up leaders for mission: neither Luke in Acts nor Paul in his letters states in so many words, ‘Here, Paul is raising up a leader, and here is why he does it.’ This may be why Schnabel is circumspect on the details, stating at the most (in this instance regarding local leader Stephanas and church planter Epaphras), ‘It can be safely assumed that Paul trained these local co-workers during his initial stay in the city—Stephanas in Corinth, Epaphras in Ephesus.’²²² Such cautious language concerning Paul’s practice leaves us wondering whether we can speak with confidence concerning Paul’s understanding of a leader’s role in raising up new leaders. However, as will be shown, the NT is clearer on Paul’s experience and his teaching on this topic. Therefore, this study, rather than focusing extensively on Paul’s practice, investigates mainly the related topics of his own experience of being raised up as a leader and his teaching about leaders’ role in raising up more leaders. In that way, this chapter seeks to advance Schnabel’s proposal that one of Paul’s mission priorities was to raise up more leaders.

²²⁰ Schnabel, *Paul* 248-249

²²¹ Ibid, 248

²²² Ibid, 254

Andrew D. Clarke

While Schnabel explores Paul's thinking on leaders raising up leaders in terms of Paul's mission goals, when we consider Andrew D. Clarke's monograph, *A Pauline Theology of Church Leadership*, the question of leadership development is not raised. To be fair, the scope of the work is limited to leadership on a local level, naturally leaving to one side the evidence concerning Paul's development of trans-local mission colleagues. And while it has the benefit of drawing on the whole canonical Pauline corpus, nevertheless, perhaps because of its local leader (rather than missionary leader) focus, texts in the Pastorals relating to the leadership tasks of mission colleagues Titus and Timothy which shed light on leadership development are not considered. However, even a text with implications for the role of local leaders in raising other leaders, 2 Timothy 2:2, is not explored.²²³ Nor does Clarke consider the mission environment in Ephesus which, arguably, gave rise to instructions on appointing new elders.²²⁴ In summary, as noted in the introduction, while the book extensively discusses the practices of a leader, it does not discuss the leadership practice of equipping other leaders.²²⁵ The present chapter seeks to enter that gap in Clarke's book by assessing key texts pertaining to this topic.

²²³ See the one citation of 2 Tim 2:2 in Clarke, *Theology*, 153, where it is cited without discussion.

²²⁴ E.g., Barentsen, *Leadership*, loc. 5208; see discussion in Chapter 3.

²²⁵ Clarke, *Theology*, 131-155.

1. Leaders raise leaders in Paul's experience: Barnabas raises up Paul in Acts 11:25-26

1.1 Leaders raise Leaders: Evidence from Paul's Experience — Introduction

As indicated above, in considering whether Paul thinks mission requires leaders to develop leaders, the evidence from his practice and teaching affirming this comes into clearer focus when viewed in light of Paul's early experience: Paul himself was welcomed and was later sought out and raised up as a prominent leader by Barnabas. As some have pointed out, this had implications both for the expansion of first century Christian mission and quite possibly on Paul's understanding of his role as a leader.²²⁶ That is, as Barnabas saw part of his role in mission being to raise up other leaders such as Paul, so Paul saw his role in mission to include raising up new leaders for the mission.²²⁷ Therefore, this study will focus on Barnabas' role in raising up Paul as a leader and its effect on Paul.

Barnabas figures significantly in the early church and plays a bridge role between the mission based in Jerusalem and the Gentile mission launched from Antioch which he and Paul later pioneer. In Acts, Luke devotes significant space to documenting the relationship of Paul and Barnabas.²²⁸ Two episodes relate to Barnabas' role as a one who raised up Paul as a leader.

²²⁶ Martin Hengel, *Acts and the History of Earliest Christianity*, Trans. John Bowden (Philadelphia: Fortress Press, 1980), 103; C. W. Stenschke, "When The Second Man Takes the Lead: Reflections on Joseph Barnabas and Paul of Tarsus and Their Relationship in The New Testament", *Koers* 75(3), 503; Acts 15:40; 16:3; 18:18.

²²⁷ Stenschke, "Second", 503. Additional to the discussion in Stenschke, on the question of Barnabas raising up Paul as a leader and not simply a teacher, see also footnote 119 in the present work.

²²⁸ Acts 9:26-30; 11:22-30; 12:25-15:41.

First, in Acts 9:26-30, recently converted Paul²²⁹ visits Jerusalem and is shunned by the Christians aware of his previous persecution of the church. Barnabas intervenes, bringing him to the apostles and putting in a good word for him. This action gives Paul a platform to preach and receive support from the Jerusalem church.

Second, in Acts 11:19-30, when the gospel reaches Antioch, the Jerusalem church sends Barnabas to investigate. Following a fruitful ministry visit there he leaves Antioch for Tarsus, finds Paul, and brings him back to Antioch where they serve together. As this episode more than any other describes one leader raising Paul up to a place of leadership, this chapter will examine it as we consider first in the *experience* of Paul the extent to which the mission require leaders to raise up more leaders.

1.2 Leaders raise leaders: Acts 11:19-26 Context

We now consider Acts 11:19-26 to evaluate to what extent mission requires leaders to raise up other leaders, specifically looking at the role of Barnabas in relation to Paul's emergence as a leader. To begin, we examine the role mission plays in the surrounding narrative.

The book of Acts describes the unfolding Spirit-empowered mission of the church in Jerusalem, Judea and Samaria, and to the ends of the earth, as outlined in 1:8. Acts chapters 1-7 centre on the expanding witness of the church in Jerusalem, culminating in the murder of Stephen on account of his testimony (7:54-8:1). Acts chapters 8-11 document the beginning of the church's witness to Samaria and the Gentiles. Luke outlines this through distinct yet related storylines: first, the story of the evangelistic work of the believers scattered following Stephen's martyrdom,

²²⁹ Here and in Acts 11 called 'Saul', but we will use his later name, 'Paul'.

particularly into Samaria (8:1-40); second, the story of the conversion and early Christian ministry of Paul, persecutor of Stephen and of the church (9:1-31); and third, the account of the addition of Gentiles to the church through Peter's preaching (9:32-11:18).

In Acts 11:19-26 threads from these three storylines converge. Luke picks up the account of the believers scattered in the persecution of Acts 8, revealing that not only Peter but they too have had a breakthrough preaching to Gentiles, particularly in Antioch. The mission begun by these unnamed believers is adopted by Barnabas, a key figure sent from the Jerusalem church, who, after making a start, locates and adds Paul to his Antioch team. The episode ends with the two men emerging as key leaders representing the Antioch church to the Judean church (11:27-30). This is Paul's first documented Gentile mission in Acts, signalling a fruition of the Lord's earlier promise concerning the scope of his mission (9:15) and foreshadowing its development in chapters 13-28.²³⁰

The following close examination of the passage will evaluate to what extent Barnabas as a leader had a missional obligation to raise up another leader, namely, Paul. While we look at the passage as a whole, this study focuses on Acts 11:25-26 as these verses discuss Barnabas's role in relation to Paul's development most clearly, and aspects of their interpretation is contended. We will argue that Barnabas's development of Paul as a leader is a necessary aspect of his mission in

²³⁰ I recognize that Paul's ministry in Antioch was not the beginning of his public ministry but was in fact the fifth phase of Paul's missionary work (Schnabel, *Paul*, 260). Nevertheless, the first periods of his work, which Schnabel demonstrates took place in Damascus, Arabia, Jerusalem, and Syria and Cilicia, while doubtless fruitful, are followed by a significant turning point in Paul's role as narrated in Acts. He transitions from being a largely undocumented itinerant preacher to holding roles first as a senior leader in the Antioch church, then an emissary of that church, and then the foremost pioneer missionary of the first century.

Antioch. Specifically, because Barnabas raises up Paul, the mission goes longer, extending to a year's ministry; it grows in immediate impact, bringing church growth; and it grows in public profile, as disciples begin to be called Christians. Additionally, Barnabas's action leads to Paul rising in stature in the church (11:27-30), followed by his significant ministry to the Gentiles (Acts 13-28).

1.3 Approach to the Greek text of Acts

Unlike the passage from Acts exegeted in the previous chapter (14:20-23), some of the discussion of Acts 11:19-26 hinges on text critical decisions. While I will engage that discussion where relevant, at this point I will clarify my position on the Greek text of Acts.

I accept the general consensus of most scholars that on the question of the authentic text, the Byzantine and Caesarea textual traditions are not meaningful contenders.²³¹ Moreover, while there is more discussion concerning the authenticity of the Western versus the Alexandrian textual tradition, commentators consistently take the Alexandrian as the most reliable text.²³² Haenchen exemplifies this position.²³³ He observes and documents in detail that the Western text is marked in the first place by clarification and smoothing, and, secondly, in the case of Acts, by substantive additions indicating the work of a reviser.²³⁴ Additionally, he asserts that the

²³¹ Haenchen, *Acts*, 50; Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 370.

²³² Justin Taylor, "Why Were the Disciples First Called Christians at Antioch?", *RB* 101, no. 1 (Janvier 1994), 78. E.g. Dunn, *Acts*, 10; Keener, *Acts*, 1:7-11; Witherington, *Acts*, 370.

²³³ Haenchen, *Acts*, 51-60.

²³⁴ *Ibid*, 51-53.

significant Western manuscript codex Bezae contains further unique variations which are basically scribal errors.²³⁵ In light of this evidence, Bruce Metzger concurs and cites Haenchen: ‘It follows, in the words of Haenchen’s conclusion, that “in none of the three cases does the ‘Western’ text of Acts preserve for us the ‘original’ text of that book; this is the lesson that we are gradually beginning to learn.” ’²³⁶ Additionally, Metzger notes that while the UBS committee took an eclectic approach to the text of Acts, more often they prefer the Alexandrian (shorter) text.²³⁷ For these reasons, we treat the Alexandrian text as best reflecting the original, and exegesis, as throughout, is based on NA28.

1.4 Acts 11:19-21: Context in which Barnabas and Paul visit Antioch

Following the account where Peter explains to the Jerusalem church the facts of Cornelius’s conversion, Luke describes the birth of the Antioch church in 11:19-26.²³⁸ Verses 19-21 provide background for what follows in 11:22-26. Disciples scattered after Stephen dies travel through Phoenicia, Cyprus and Antioch, preaching (11:19). While they initially preach only to Jews, men from Cyprus and Cyrene enter Antioch and begin evangelising Greeks also (11:20).²³⁹ Luke utilizes a μὲν... δέ pattern to signal via the forward-pointing term μὲν (11:19) that the most

²³⁵ Ibid, 51-56.

²³⁶ Metzger, *Commentary*, 234, citing Haenchen, *Acts*, 56.

²³⁷ Metzger, *Commentary*, 235.

²³⁸ This section is marked off by a change of subject, characters, and geographical location, and is marked grammatically by οὗν (word 3, v19).

²³⁹ Antioch was third among Roman cities at the time, a Gentile city which also hosted many Jews, and a natural setting for a mixed Jew-Gentile church to form. Talbert, *Acts*, 103, citing Gal 2:11-14.

important information is what follows in the sentence beginning with δέ (11:20): the gospel reaching Gentiles in Antioch,²⁴⁰ where many believed. Thus, the Gentile ministry in Antioch is an explicit focal point of the story and Luke is going to explain next how this mission was extended.

This background provides the setting in which the story involving Barnabas and Paul unfolds.

Luke focuses next on what the Jerusalem church does in response to this new work.

1.5 Acts 11:22-24: Jerusalem church sends Barnabas to Antioch

Acts 11:22-24a represents a new development in the storyline,²⁴¹ refocusing it on Barnabas: what he did in Antioch and why. The ensuing narrative (11:23-26) indicates the tasks this leader undertook in that ongoing mission, including raising up a new leader.

Barnabas is a major figure in Acts, named twenty-three times in the book. Luke introduces him in 4:36 as ‘Joseph, a Levite from Cyprus’ who makes a lavish donation to the work of the church. There, Luke also notes the apostles called him Barnabas ‘which means “son of encouragement”’: he is a respected and influential figure in Jerusalem. He appears next in 9:27, removing Paul’s stigma as a persecutor by introducing him to the apostles. In addition to the present passage, Barnabas has a lead role in the early Gentile mission of Acts 13-15. Perhaps the Jerusalem church chose him for Antioch in part because his Cyprus background formed a natural affinity with the men from Cyprus who began the work in Antioch (11:20).

²⁴⁰ Runge, *Grammar*, 74-83; BDF §447(5), cited in Runge, *Grammar*, 74.

²⁴¹ Indicated by δέ. Runge, *Grammar*, 27-30.

Luke explains what Barnabas's participation in this mission prompts him as a leader to do and why. When Barnabas 'arrived and saw what the grace of God had done' (11:23), that is, when he saw the advance of the mission of God in Antioch, he 'was glad' (thus validating the new work) and 'encouraged them all to remain true to the Lord with all their hearts' (thus investing himself in the new work). Luke explains that Barnabas reacts this way because of who he is: a man who is good and who is full of both the Spirit and of faith (11:24a). By this characterization Luke signals that he wants us to read Barnabas's actions and their results throughout this narrative as those of a man who is good, Spirit-filled, and faith-filled, not forgetting that he is a respected Jerusalem delegate as well.

Luke next shows us the early result of Barnabas's work: 'and a great number of people were brought to the Lord,' (v24b). It is difficult to determine how many this 'great number' (ὄχλος ἰκανός) means, but it is substantial. In Luke's writing, ὄχλος ἰκανός can refer to anything from a crowded houseful (Luke 5:29) to a throng of followers additional to the disciples (Luke 7:9, 11), to a funeral procession (Luke 7:12) to thousands (Luke 9:12, 16). In Acts, Luke refers to 'the crowd' (ὄχλος) frequently but adds the adjective 'great' (ἰκανός) only here and at 11:26 and 19:26, as discussed below.

1.6 Acts 11:25-26 Barnabas recruiting Paul resulted in extension of the mission

The following section explores the extent to which Barnabas' decision to add Paul to his leadership team brought greater results to the Antioch mission, indicating that the mission required Barnabas to raise up Paul as a leader.

1.6.1 Acts 11:25-26a: Barnabas recruiting Paul resulted in extension of the mission in time, depth and numbers

²⁵Ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, ²⁶καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν.

In the narrative to this point, Luke reports first the gospel fruit in Antioch then Barnabas's solo ministry in the Antioch church. Now δέ links what precedes to another new development.²⁴² At this juncture at the close of 11:24, while readers might think the significant additional numbers converted marks the point where Barnabas's work is done and he would return to Jerusalem, Barnabas does not see his work being done; he intends to stay on in Antioch. However, he does not see staying on alone in Antioch as adequate. Despite being respected, strong in character and empowered by the Spirit, or more likely Luke implies, because of these traits, Barnabas discerns this mission requires him to raise up an additional leader: 'The work is more than one leader, Barnabas, can do.... The text indicates Barnabas' overriding concerns were the needs of the people and the success of the gospel.'²⁴³ Rather than stay in a fruitful ministry, to meet the ongoing needs of the mission, he quits it temporarily in the hope of finding and raising up another leader to partner in the work.

'Then Barnabas went to Tarsus to look for Saul' (25a). The verb 'to look for', ἀναζητῆσαι, is an infinitive of purpose clarifying the reason for Barnabas's trip.²⁴⁴ BDAG defines it, 'to try to locate by search' and notes that in the papyri it describes hunts for criminals and fugitive

²⁴² Runge, *Grammar*, 27-30.

²⁴³ Robin Gallaher Branch, "Barnabas: Early Church Leader and Model of Encouragement," *In die Skriflig* 41(2) 2007, 310-11; Peterson, *Acts*, 355.

²⁴⁴ Robertson, *Word Pictures in the New Testament*, (Nashville: Broadman Press, 1933), Acts 11:25, n.p., Logos.

slaves.²⁴⁵ This implies ‘a thorough search,’²⁴⁶ yet one Barnabas felt worthwhile. Several reasons may have led Barnabas to select Paul as a co-worker. Paul was a capable teacher, single, and thus flexible, and had a calling to Gentile mission.²⁴⁷ Geographically he was nearer than Barnabas’s Jerusalem colleagues, Tarsus being about 100 miles from Antioch rather than the 300 miles to Jerusalem.²⁴⁸ Barnabas’ action follows closely after Luke describes him as ‘full of the Spirit’. This implies his pursuit of Paul’s help is a direct expression of Barnabas’ submission to the Spirit of mission (1:8) directing him.²⁴⁹ That is, Barnabas believes the mission he is serving requires him not only to preach the gospel and encourage the church but also to raise up another key leader for this work.

That leader is Paul, who was last mentioned in Acts when the Caesarean believers sent him to Tarsus in response to a plot against his life (9:30). About a decade has passed since then.²⁵⁰ While Paul was involved in ministry during those years,²⁵¹ the NT says little about it,²⁵² and Acts is silent on it. Here is where Paul in Acts begins to be elevated as a significant leader in the first century church as a direct result of Barnabas’ recruitment.

²⁴⁵ BDAG, 62.

²⁴⁶ Larkin, “Acts” in Allison A. Trites and William J. Larkin, *The Gospel of Luke and Acts* (Carol Stream: Tyndale House, 2006), 487; cf. Luke 2:44-45.

²⁴⁷ Acts 9:26-29. Keener, *Acts*, 2:1846; so also Hengel, *Acts*, 102.

²⁴⁸ Keener, *Acts*, 2:1846.

²⁴⁹ Cf. Lenski, *Acts*, 456; Talbert, *Acts*, 104.

²⁵⁰ Keener, *Acts*, 2:1846, footnote 148.

²⁵¹ Schnabel, *Paul*, 260.

²⁵² Acts 9:19-22; Gal 1:17-21.

While Barnabas's actions indicate he believed part of his role as a leader serving the Antioch church included raising up another key leader, Luke says little about the process. Certainly, Barnabas and Paul had time in Tarsus and on the journey to Antioch to discuss and pray into the work. Nevertheless, his act of raising up Paul as a leader in the Antioch mission, was, in Luke's words, simply that 'he brought him' (ἤγαγεν).²⁵³

The remainder of verse 26 describes the resulting season of ministry in Antioch, demonstrating the missional impact of Barnabas's decision to raise up another leader. NIV translates this,

So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

These two English sentences translate one sentence in Greek, obscuring the grammatical links which tie it together:

ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

Syntactically, the main verb ἐγένετο ('it happened') is followed by three dependent infinitive verbs: συναχθῆναι, διδάξαι and χρηματίσαι. However, the verbs relate to different subjects and time markers. συναχθῆναι and διδάξαι relate to Barnabas and Paul as a subject (αὐτοῖς, referring back to the men from 11:24) and are associated with the time period 'for a whole year'.

Χρηματίσαι relates to the disciples in Antioch (τοὺς μαθητὰς) as its subject²⁵⁴ and is associated with the time marker 'first', as Luke identifies Antioch as the place the disciples were first called

²⁵³ Cf. Acts 9:27; 15:40; 16:3; 18:18.

²⁵⁴ H.A.W. Meyer, *Critical and Exegetical Handbook to the Acts of the Apostles*, transl. Paton J. Gloag, ed. William P. Dickson (Edinburgh: T&T Clark, 1877), 1:295.

Christians. Though the first and second parts of this sentence deal with distinct events and subjects, it will be argued below that Luke has connected these ideas grammatically to indicate they are associated (a view that is contested²⁵⁵). This is significant because how we read this verse affects the impact we ascribe to Barnabas and Paul's ministry in this period. This in turn shapes the extent to which the evidence is seen to indicate that Barnabas's action of raising up Paul was required by and served the advance of the mission in Antioch at that time.

So, what happened in Antioch?

First, 'for a whole year Barnabas and Saul met with the church and taught great numbers of people.' Each of the two verbs συναχθῆναι and διδάξαι is 'a constative (global) aorist, meaning it covers a period of time as a whole.'²⁵⁶ What followed Barnabas's recruitment of Paul was, first of all, an extension of Barnabas's Antioch ministry by a full year.

Additionally, it resulted in an extension in impact both in terms of depth and numbers. While the verb συνάγω means 'to cause to come together... bring or call together'²⁵⁷, συναχθῆναι ἐν τῇ ἐκκλησίᾳ is an unusual phrase, literally reading, 'were gathered in/with the church'. Whether it means they were entertained,²⁵⁸ 'stayed with the church',²⁵⁹ or simply 'met together'²⁶⁰, it

²⁵⁵ E.g., David G. Horrell, "The Label *Xristianos*: 1 Peter 4:16 and the Formation of Christian Identity" *JBL* 126:2 (Summer 2007), 365; see discussion below.

²⁵⁶ Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament*, (Rome: Biblical Institute Press, 1974), 388.

²⁵⁷ BDAG, 962.

²⁵⁸ Barrett, *Acts*, 1:555.

²⁵⁹ Larkin, "Acts", 487.

²⁶⁰ Robertson, *Pictures*, Acts 11:26, n p.

indicates a close experience of fellowship involving gatherings and hospitality with the church.²⁶¹ Those who had believed (v21) and whom Barnabas encouraged to persevere (v23) are, together with those added through his early ministry there (v24), now called ‘the church’ in Antioch.²⁶² While this young church is a primary focus of Barnabas and Paul’s ministry, it is unlikely that nurturing them was the leaders’ only focus,²⁶³ as Luke adds that they ‘taught great numbers of people.’ This teaching ministry undoubtedly included the church in its audience as Barnabas and Paul sought to ground the new believers in the faith.²⁶⁴ However, the language indicates a wider audience. While the verb διδάσκω can refer to teaching directed at believers (Acts 15:1, 35; 18:11; 20:20), up to this point in Acts and frequently later in the book, it describes apostolic preaching to non-Christians (4:2, 18, 5:21, 25, 28, 42; 18:11, 25; 21:21, 28; 28:31).²⁶⁵ Luke indicates that Barnabas and Paul’s audience was wider than simply the church by calling it ὄχλον ἰκανόν (‘great numbers of people’, literally, ‘a great crowd’). As earlier mentioned, in 11:24 the same term describes the multitudes who converted at Barnabas’s preaching. The only other instance of ὄχλον ἰκανόν in Acts is 19:26 where a critic accuses Paul of leading astray ‘large numbers (ἰκανόν ὄχλον) of people here in Ephesus and in practically the whole province of Asia’. Based on the fact that Luke in Acts 11:26 distinguishes the ‘great numbers’ from ‘the church’ and on how he uses the term elsewhere in Acts, he most likely

²⁶¹ Cf. Acts 4:31; 14:27; 15:30; 20:7-8.

²⁶² Robertson, *Pictures*, Acts 11:26, n.p.

²⁶³ Contra Gotthard Victor Lechler and Charles Gerok, *A Commentary on the Holy Scriptures: Acts*, trans. Charles F. Schaeffer (Bellingham: Logos, 2008), 219.

²⁶⁴ So Keener, *Acts*, 2:1847; Larkin, “Acts”, 487; Peterson, *Acts*, 355-56.

²⁶⁵ Cf. Larkin, *Acts* (Downers Grove: IVP Academic, 1995), Ac 11:26, n.p, Logos; Peterson, *Acts*, 355-56.

means in 11:26 that Barnabas and Paul taught the gospel not only ‘among the church’ but to a large number of people who, until they heard it, were not part of the church.²⁶⁶ That is, Luke is saying in Acts 11:26 that when Barnabas saw his responsibility as a leader in Antioch included raising up another key leader for the work, it resulted not only in multiplying ministry to the church but also in a further expansion of the gospel in the city. This suggests the mission required Barnabas to raise up Paul as a leader in Antioch.

1.6.2 Acts 11:26b: Barnabas recruiting Paul resulted in extension of the mission in public profile

– ‘the disciples were first called Christians at Antioch’

We have seen that Barnabas’s recruitment of Paul resulted in extension of the mission in time, depth, and numbers reached.

Luke may be further indicating the direct impact of Barnabas and Paul’s team ministry on the city when he adds, *χρηματίσαι τε πρότως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς*. If this is his meaning, then Luke is portraying Barnabas’s recruitment of Paul as having such on the expansion of the church that it attained a significant public profile in Antioch. However, not all agree this is the meaning of this clause, for two reasons. First, some see the subject of the verb translated by the NIV ‘were called’ not as outsiders but as the disciples themselves. Second, some see this statement as an unconnected addendum which Luke decided somewhat arbitrarily to add here.

The interpretation of this text is significant as it affects whether you see Barnabas and Paul having such an impact in one year that people named this sect ‘Christians’. If it did, this is further evidence that Barnabas raised Paul up as a leader as part of his mission.

²⁶⁶ So Lenski, *Acts*, 457.

The following section evaluates the evidence for arguments supporting and denying the claim that the giving of the name ‘Christians’ was a result of Barnabas and Paul’s early Antioch ministry. I will first consider whether *χρηματίσαι* should be translated ‘called themselves’, a meaning which would limit the significance of the passage to a self-designation rather than a public recognition of the disciples. I will next consider in turn claims that this clause is not closely linked to what precedes it, then claims that it is linked, subjecting these claims to a close grammatical evaluation. I will argue that on both counts the evidence supports understanding the statement that ‘the disciples were first called Christians at Antioch’ was a result of Barnabas and Paul’s ministry.

1.6.2.1: Lexical evidence: Was it the disciples themselves or others who called the disciples ‘Christians’?

There is consensus among scholars that *Χριστιανοί* is a Latinism meaning ‘followers or partisans of Christ’.²⁶⁷ As well, it is generally accepted that this name arose to distinguish the Christ-followers from the Jews.²⁶⁸ Where there has been disagreement is whether outsiders or the Christians themselves assigned this name. It is not specified in the text, and so needs to be evaluated in light of extant usage of the verb *χρηματίζω*, the immediate context, and comparable NT texts.

Bickerman, followed by Bruce and others, argued that *χρηματίζω* in the active voice only refers to self-designation. However, Haenchen and Taylor have shown this to be incorrect. Each of them cites numerous examples where the verb in the active voice describes one party assigning a

²⁶⁷ Stenschke, “Second”, 508-9, So also e.g., Witherington, *Acts*, 373.

²⁶⁸ E.g. Hengel, *Acts*, 103; Witherington, *Acts*, 371.

name to another.²⁶⁹ So while lexically it is possible to read this as a self-designation, it is not necessary.²⁷⁰

This leads us to consider the immediate and wider NT context. Bickerman posits that Christians gave themselves this name to inform outsiders they were servants of the anointed king.²⁷¹

Haenchen rightly dismisses this as implausible; ordinary Gentile outsiders would not grasp the Old Testament allusions in the Χριστ- root of Χριστιανός.²⁷² In fact, in the NT believers called themselves brothers, believers, disciples, and saints, but it is not clear they called themselves Christians.²⁷³ The term does not appear as a self-designation until Ignatius,²⁷⁴ unless an early date is granted for the Didache.²⁷⁵ If the name came from outsiders, who created it? Jews would not name a rejected sect after their expected Messiah.²⁷⁶ Rather, the Latin origin of the name suggests it was given by Latin speaking Romans, a probability supported by later use in Acts of

²⁶⁹ Haenchen, *Acts*, 368, fn3; Taylor, “Christians”, 84.

²⁷⁰ Taylor, “Christians”, 84.

²⁷¹ Elias J. Bickerman, “The Name of Christians”, *HTR* 42 no. 2 (Apr. 1949), 119-124.

²⁷² Haenchen, *Acts*, 368 footnote 3.

²⁷³ Nicoll, *Testament*, 2:268; Talbert, *Acts*, 104-5.

²⁷⁴ Barrett, *Acts*, 1:557.

²⁷⁵ So Taylor, “Christians”, 77; but see Glimm, “The Didache or Teaching of the Twelve Apostles: Introduction”, 169 in Francis X. Glimm, Joseph M.-F. Marique, and Gerald G. Walsh, trans. *The Apostolic Fathers* (Washington: Catholic University of America Press, 1947); Michael W. Holmes, “Didache, The” In *Dictionary of the Later New Testament and Its Developments*, eds. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity, 1997), 301.

²⁷⁶ J. Rawson Lumby, *The Acts of the Apostles* (Cambridge: Cambridge University Press, 1891), 226; cf. Nicoll, *Testament*, 2:268.

the name *Christian* on the lips of the outsider Herod, likely in a derogatory way.²⁷⁷ Supporting this is evidence from Horrell that *χρηματίζω* was used for official designation and *πρώτως* indicates a legal sense, i.e. from this point it will have effect.²⁷⁸ This fact and the term's Latin origin further suggest the name was assigned not by the disciples but by outsiders. For these reasons I accept the wide consensus of scholars that the term is a designation by Latin-speaking Romans given to the believers in Antioch. If this designation was given to the believers due to the fruit of Barnabas and Paul's ministry, that is evidence that the mission required Barnabas to raise up Paul as a leader. However, whether this designation was given in connection with their ministry is contested, as discussed next.

1.6.2.2 Grammatical evidence: is 'they were first called Christians...' an unconnected remark or closely linked to what precedes?

This sentence has been read by some scholars as an unconnected addendum to the description of Barnabas and Paul's ministry. For example, when discussing whether the name 'Christian' originates from the time of their first Antioch ministry around 39-44 AD, Horrell asserts:

Indeed, even taking Luke's information with full seriousness, there are grounds for questioning this early date. If we follow the Alexandrian text generally accepted as the most likely reading here, Luke himself does not state that the term originated in Antioch at the time he had just described, but only that "it was in Antioch that the disciples were first called 'Christians' " (NRSV)... This closing phrase is only loosely connected with

²⁷⁷ John H. Elliot, *1 Peter: A New Translation with Introduction and Commentary* (London: Double Day, 2001), 791; Acts 26:28.

²⁷⁸ Horrell, "Xristianos", 383.

what precedes and reads like a distinct item of information. Thus, as Gerd Lüdemann remarks, “Even if the information about the emergence of the name Christian is reliable, one certainly cannot say whether Luke has put it at the right chronological point.” Helga Botermann likewise stresses that this is a summary report about Antioch and that Luke is concerned to indicate not the time of the name’s use but the place.²⁷⁹

While on first reading Horrell may seem to have a case, his argument does not cohere. He first argues the date ‘Christians’ were named is uncertain because ‘This closing phrase is only loosely connected’, apparently on grammatical grounds, though he does not demonstrate what those grounds are. He cites Lüdemann in support who questions ‘whether Luke has put it at the right chronological point’.²⁸⁰ However, Lüdemann’s assertion does not support Horrell’s. By suggesting Luke may have put it at the wrong chronological point, Lüdemann affirms that, where it stands in the text, it does have a chronological meaning – just one that, in his opinion, may be incorrect. Meanwhile, Lüdemann, like Horrell, asserts without evidence, ‘The information stands without any relationship to context.’²⁸¹

Horrell’s further reference to Botermann²⁸² begs the question: it does not prove but simply asserts ‘that Luke is concerned to indicate not the time of the name’s use but the place.’ While Luke is indeed indicating the place of the name’s use, to assert he indicates nothing of the time of its use requires evidence not provided by Horrell. Horrell does, however, have historical

²⁷⁹ Horrell, “Xristianos”, 365, my underline. C.f. a similar though unsubstantiated claim in Hemer, *Acts*, 177.

²⁸⁰ Gerd Lüdemann, *Early Christianity According to the Tradition in Acts: A Commentary* (London: SCM, 1989), 138.

²⁸¹ Lüdemann, *Acts*, 137.

²⁸² Helga Botermann, *Das Judenedikt des Kaisers Claudius* (Stuttgart: Steiner, 1996), 145.

reasons for his assertion: he says because the term is absent in early Christian literature and sparsely used in the NT, this indicates that it is a later term, not originating around 39 AD.²⁸³

Horrell and those he cites assert on apparent exegetical grounds that the giving of the name 'Christian' in Acts 11:26 is not chronologically connected to the other events in the verse. While this sounds like a strong argument, no exegetical evidence is provided. Ultimately, the assertions of each of these scholars assumes to answer but in fact leaves open the question of whether the grammar of the sentence indicates a connection in time with the events previously listed.

In contrast, some scholars do argue that the naming of Christians here takes place during the early Antioch mission. For example, Keener states, 'This passage suggests that Paul was in Antioch when the nickname "Christians" arose, a name probably more widespread by the time Luke is writing probably some three decades later'.²⁸⁴ Peterson is more explicit in connecting the ministry of Paul to the new name: 'So significant was the growth of the church in size and maturity that *the disciples were called Christians first at Antioch*'.²⁸⁵ Even more direct is Stenschke: 'This visible and recognisably Christ-shaped life of the believers in Antioch was a consequence of the intensive teaching ministry of Barnabas and Paul. Their relationship and cooperation in Antioch gave the new movement the name that would go down in history.'²⁸⁶ However, like Horrell, none of these scholars defend their position exegetically.

²⁸³ Horrell, "Xristianos", 365.

²⁸⁴ Keener, *Acts*, 2:1847.

²⁸⁵ Peterson, *Acts*, 356.

²⁸⁶ Stenschke, "Second", 508. So also Polhill, *Acts*, 273; 508-509; Lechler, *Acts*, 2197.

One creative approach for this view is offered by Taylor. He assumes the correctness of Lüdemann's assertion, cited earlier, that the final phrase of v26 has no relation to its context – but only in the Alexandrian text. Taylor believes, however, that the Western text is superior: 'On the other hand, the Western text, which, following Boismard-Lamouille, we shall take as representing Luke's own redaction, connects the invention of the name with the origins of the church at Antioch.'²⁸⁷ While he is not sure Luke links the development of this name to Barnabas and Paul's ministry, Taylor states, 'His use of τότε, however, indicates his belief that the name originated at Antioch about the same time as the church itself in that city.'²⁸⁸ Horrell rightly critiques Taylor's premise that the Western text is to be taken as superior.²⁸⁹

The following discussion seeks to show that, contrary to unsubstantiated assertions of Horrell and others discussed above, the grammar of the well-attested Alexandrian text in fact indicates a strong connection between the first and second main parts of the sentence, both because of the controlling verb and because of the implication of the particle τε which connects the closing clause.

Meyer, one of the few scholars to engage closely in the exegesis of this part of the text, recognizes this. He wrote,

With χρηματίσαι the construction passes into the *accusative* with the infinitive, because the subject becomes different (τοὺς μαθητ.) But it is logically correct that χρηματίσαι

²⁸⁷ Taylor, "Christians", 79; cf. M.-E. Boismard and A. Lamouille, *Les Actes des Deux Apôtres*, (Paris: Gabalda, 1990), 3:165, 167.

²⁸⁸ Taylor, "Christians", 79.

²⁸⁹ Horrell, "Xristianos", 365.

κ.τ.λ. should still be dependent on ἐγένετο αὐτοῖς, just because the reported appellation, which was first given to the disciples at Antioch, was causally connected with the lengthened and successful labours of the two men in that city. It was *their* merit, that here the name of Christians first arose.²⁹⁰

What Meyer appears to be saying is that there is a logical reason why Luke composed this sentence with χρηματίσαι κ.τ.λ. dependent on ἐγένετο αὐτοῖς (despite it being, in Haenchen's estimation, an awkward construction).²⁹¹ That reason is that Luke is deliberately flagging the naming of the believers as a result of Barnabas and Paul's ministry.²⁹²

This proposal is borne out by the way the final part of the sentence is connected to what precedes:

χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

On the one hand, Haenchen considers this clause to be 'loosely attached by τε'²⁹³, and Horrell argues 'This closing phrase is only loosely connected with what precedes and reads like a distinct item of information.'²⁹⁴ However, neither addresses the implications of the fact that χρηματίσαι is, as Meyer notes, grammatically dependent on ἐγένετο αὐτοῖς.

²⁹⁰ Meyer, *Acts*, 1:295, contra Haenchen, *Acts*, 368, footnote 3.

²⁹¹ Haenchen, *Acts*, 367.

²⁹² So also Nicoll, *Testament*, 2:268. Cf. Robertson, *Pictures*, Acts 11:26, n.p.; George Benedikt Winer, *A Treatise on the Grammar of New Testament Greek*, (Edinburgh: T&T Clark, 1882), 406; Zerwick and Grosvenor, *Analysis*, 388.

²⁹³ Haenchen, *Acts*, 367.

²⁹⁴ Horrell, "Χριστιανός", 365.

Additionally, Horrell seems to assume, and Haenchen states, that by joining this clause with τε it is ‘loosely attached.’ However, that conclusion is not supported by grammarians.

BDAG indicates the particle τε here may be either a ‘marker of close relationship between sequential states or events, *and likewise, and so, so*’ or a ‘marker of connection between coordinate nonsequential items’, tagging Acts 11:26 in the latter category.²⁹⁵ Whether one reads χρηματίσαι τε... as sequential or non-sequential, the BDAG is indicating that τε marks a ‘close relationship’, or a ‘connection’ that is ‘coordinate’, which is quite different than ‘loosely attached’. Furthermore, BDF observes that τε is widespread throughout Acts, unlike much of the NT, and states, ‘In the connection of clauses, τέ indicates rather close connection and relationship, e.g. A 2:40 ἑτέροις τε (δέ D is inferior) λόγοις πλείοσιν διεμαρτύρατο (‘and likewise’).’²⁹⁶ Similarly, Robertson states, ‘It seems certain that τέ indicates a somewhat closer unity than does καί... It is something additional, but in intimate relation with the preceding.’²⁹⁷ He gives two examples similar to Acts 11:26, where two items are joined by καί ‘and then both are related to the next by τέ,’ Acts 23:23-24 and 20:11.²⁹⁸ In each instance, the clause joined by τέ is not ‘loosely attached’ but closely related to what precedes.

1.6.2.3 Summary: Interpretation of ‘They were first called Christians’

To sum up, while some have asserted the closing line of Acts 11:26 has no necessary link to the ministry of Barnabas and Paul which precede it, the grammatical evidence points to the opposite

²⁹⁵ BDAG, 993.

²⁹⁶ BDF §443 (1).

²⁹⁷ Robertson, *Grammar*, 1178-9, cited in BDF §443 (1).

²⁹⁸ Robertson, *Grammar*, 1179.

conclusion. Since *χρηματίσαι* grammatically depends on *ἐγένετο αὐτοῖς* and the closing line links to the preceding with the particle *τέ*, indicating the line's 'intimate relation with the preceding,'²⁹⁹ the burden of proof is on those who deny a close link, proof which is not offered. Lenski summarizes the implications neatly: 'By being added with *τε*, the third infinitive is connected with both infinitives that precede and thus states that it was during this year that the disciples bore (or ingressive: came to bear) the name "Christians."' ³⁰⁰

Thus, the evidence indicates that the disciples are named Christians in connection with Barnabas and Paul's ministry. This new name for the disciples is further testimony to the missional importance of Barnabas's raising up Paul as a leader in Antioch.

1.7 Leaders raise leaders: Paul's Experience – Conclusion

Now we examine the preceding discussion in light of the question whether in Paul's experience leaders are expected to raise up other leaders for the mission.

Several contextual factors indicate Luke is showing his readers that the Antioch mission succeeded as it did because Barnabas saw part of his missional role included raising up a leader to serve alongside him. First, Luke notes that Barnabas was Spirit-filled (11:24). As a man filled with the Spirit of mission (1:8) it is reasonable to conclude his bringing Paul on his team was directed by that Spirit to accomplish the mission. Additionally, as discussed at length above, the

²⁹⁹ Ibid, 1178-9, cited in BDF §443 (1).

³⁰⁰ Lenski, *Acts*, 457; cf. Leckler, *Acts*, 219.

result of Barnabas recruiting Paul took the mission fruitfulness to a new level, indicating that the advance of the mission required adding Paul as a leader. Furthermore, Acts chapters 13-28 describe the mission expanding exponentially through Paul and his co-workers. This expansion of mission traces back to Barnabas raising up Paul in chapter 11.

Thus, the evidence indicates that not only the growth of the work in Antioch but also the mission's wider expansion far beyond Antioch was contingent on Barnabas recruiting and developing Paul as a leader.³⁰¹ Moreover, in doing so Barnabas models for Paul a pattern of bringing on new leaders as part of mission which Paul appears to emulate. That is, it is highly likely that Paul's experience of being raised up as a leader shaped his subsequent practice of developing other leaders as part of his role in the mission.³⁰²

³⁰¹ Similarly, Maness, *Congregations*, 114.

³⁰² Stenschke, "Second", 503.

2. Leaders raise leaders in Paul's teaching: 2 Timothy 2:2

2.1 Leaders raise leaders in Paul's teaching: Introduction

We are asking whether the mission requires leaders to raise up other leaders. We began by examining an account from Paul's experience. We observed evidence that the mission compelled Barnabas to raise up Paul from relative obscurity to become a partner in the ministry in Antioch, which led to Paul's significant role in the Gentile mission.

This chapter now turns to examine Paul's teaching. Did Paul teach that the mission requires leaders to develop more leaders? There are several texts we may wish to explore.³⁰³ For example, the prescription for overseers in 1 Timothy 3 presupposes a mission situation where more leaders are required, and Timothy along with the existing local leaders are responsible to identify and name suitable individuals.³⁰⁴ Similarly, Paul instructs Titus, 'The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.' (Tit 1:5). At the very least this text suggests the mission required Titus to raise up other local leaders in Crete.

Besides these, there is one text cited in leadership development literature both on a popular and scholarly level more than any when it comes to leadership development in the teaching of Paul:

³⁰³ Each of these examples is from the Pastoral Epistles. As discussed in the introduction, we accept that Pauline authorship has been well defended (e.g., Johnson, *Timothy*, 55-99). Additionally, we wish to demonstrate the insight available from examining canonical Pauline writings beyond the undisputed letters. Due to limits of space, we will not mention every possible example.

³⁰⁴ Barentsen, *Leadership*, loc. 5205-8.

2 Timothy 2:2.³⁰⁵ Because this text is leaned on so heavily in Christian leadership development literature, it is worth examining to see whether it can bear the weight it is asked to bear. For this reason, and due to limits of space, this text will be our focus as we consider the extent to which the teaching of Paul indicates mission requires leaders raise up leaders.

¹Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ²καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.

¹You then, my son, be strong in the grace that is in Christ Jesus. ²And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

2.1.1 Scholars debate whether 2 Timothy 2:2 teaches the mission demands leaders raise up leaders

On the question whether this text teaches that the mission requires leaders to raise up other leaders, church leadership or church planting literature tends to give a simple ‘yes’.³⁰⁶ However, it is not that straightforward. Plainly, Timothy is to entrust Paul’s teaching to ‘reliable people’. Less clear is whether those reliable people – for our purposes, leaders - are expected to raise up

³⁰⁵ E.g., Robert Duncan Culver, “The Case For Formal Theological Training” *EMJ* 15:2 (Winter 2006) p. 62-69; Brian J Dodd, *Empowered Church Leadership*, (Downers Grove: IVP, 2003), 119; David Haag, “A Nontraditional Form of Biblical Education: the Tri-M Model”, *JMAT* 10:2 (Fall 2006), 62-102; Ronald E. Kastens, *A Legacy of Leaders: Developing Leaders in the Local Church*, unpublished DMin. thesis, Gordon Conwell Theological Seminary (2017), 45-49; Philip E. Morrison, “Implications of Paul’s Model for Leadership Training in Light of Church Growth in Africa”. *AJET* Vol 30, no. 1 (2011), 55-71; Stetzer and Im, *Missional Churches*, 225.

³⁰⁶ E.g., Dodd, *Leadership*, 119.

other leaders, or whether they are simply to teach other Christians generally. Exegetically, the question is how best to interpret the phrase οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Scholars and translations differ. To the question whether Paul asks the faithful men to raise up other leaders, some say, ‘yes’,³⁰⁷ others say ‘no’,³⁰⁸ and others say the text is unclear.³⁰⁹

We will exegete this text below and examine various positions concerning whether this text teaches leaders are to raise up other leaders. I will argue that despite some translations and interpretations, the exegetical evidence is neither unsupportive nor ambiguous but firmly indicates that Timothy’s reliable people are not simply to go on to teach the church generally but are to raise up more leaders. Recent commentaries have not addressed this clearly, so we will draw on the work of discourse grammar and linguistics to make our case.

2.1.2 Subsidiary issues in 2 Timothy 2:1-2

While we will exegete the whole of 2 Tim 2:1-2 (which comprises one sentence), several interpretive issues come up in this text which have various degrees of bearing on our question. Some aspects of this text shed light on our question concerning whether leaders are to develop other leaders. First, this text provides specific insight into what it means to raise up other leaders. Therefore, I will go into some detail concerning the concept behind ‘the things you have heard me say’ and the relevant verbs of transmission, παράθου and διδάξαι. Second, this text opens

³⁰⁷ E.g., Benjamin Fiore, *The Pastoral Epistles* (Collegeville: Liturgical Press, 2007), 147; Andreas J. Köstenberger, *1-2 Timothy and Titus* (Bellingham: Lexham, 2020), 228.

³⁰⁸ J. J. van Oosterzee, *A Commentary on the Holy Scriptures: 1 & 2 Timothy*. Trans. E. A. Washburn and E. Harwood. (Bellingham: Logos, 2008), 93; similar Mounce, *Pastoral*, 507.

³⁰⁹ Marshall & Towner, *Pastoral*, 727.

questions concerning qualifications or limits on potential leaders, with respect to character, ability, and gender. The following discussion will explore answers to these questions as well.

Other questions raised in this text do not significantly affect the research question concerning the role of leaders raising up leaders, so the treatment of those issues will be limited. This includes the meaning of ‘in the presence of many witnesses’, which some believe refers to ordination,³¹⁰ and the question whether this text may support the Roman Catholic teaching on apostolic succession.³¹¹ The latter question will be addressed indirectly to the extent that we will argue Paul initiates a succession of teaching, not of office, and that his language cannot be pressed into limiting leadership roles to males.

2.2 Exegesis of 2 Timothy 2:1-2

The following exegesis will deal with text critical questions and context, followed by a close reading of 2 Tim 2:1-2 with a focus on the question whether Paul here teaches that mission requires leaders to develop more leaders. We will first consider in what sense the mission requires Timothy to raise up more leaders, and then consider in what sense the mission requires those leaders to raise up still others.

³¹⁰ So Martin Dibelius and H. Conzelmann, *The Pastoral Epistles* (Philadelphia: Fortress Press, 1972), 108; Fiore, *Pastoral*, 147; but see discussion in Mounce, *Pastoral*, 505-6.

³¹¹ So, e.g., A. E. Humphreys, *The Epistles to Timothy and Titus, with Introduction and Notes* (Cambridge: Cambridge University Press, 1895), 166; *TLNT*, 2:21. For discussion see, e.g., Kelly, *Pastoral*, 172; Mounce, *Pastoral*, 504-505.

2.2.1 Text critical issues

Neither commentators nor the UBS Committee observe text critical issues with the text of 2 Tim 2:1-2.³¹² The NA28 apparatus does not note any variants. While a few texts have ἄνοις in place of ἀνθρώποις,³¹³ this is a recognized alternative rendering of ἀνθρώποις and does not represent a true variant in the wording.³¹⁴

2.2.2 Genre and Context

2 Timothy is a personal letter addressed by the apostle Paul to his younger colleague, Timothy, but, as discussed in chapter three, has a wider audience in view. It contains Paul's instructions to Timothy at what is ostensibly the end of Paul's life.³¹⁵ Paul has deployed Timothy to temporarily oversee the church at Ephesus. His instructions to Timothy are prescriptive, applying to the immediate local situation but also to Timothy's ongoing ministry in which he is a successor to

³¹² E.g., Knight, *Pastoral*, 389-392; Mounce, *Pastoral*, 500. Metzger, *Commentary*, 579.

³¹³ Including Alexandrinus (A) and Ephraemi Rescriptus (C), Claromontanus (D). Institute for New Testament Textual Research. *Alexandrinus*.

<https://ntvmr.uni-muenster.de/community/vmr/api/transcript/get/?docid=20002&pageID=1281&format=xhtml>;

Ephraemi Rescriptus. <https://ntvmr.uni->

[muenster.de/community/vmr/api/transcript/get/?docid=20004&pageID=2680&format=xhtml](https://ntvmr.uni-muenster.de/community/vmr/api/transcript/get/?docid=20004&pageID=2680&format=xhtml); *Claromontanus*.

<https://ntvmr.uni-muenster.de/community/modules/papyri/?site=VMR&image=20006/8320/20>, accessed 30 May 2022.

³¹⁴ A.H.R.E. Paap., *Nomina Sacra in The Greek Papyri of The First 5 Centuries A.D.* (Boston: Brill, 1959), 89. E.g. Sirach 31:12; Matt 6:14 in International Greek New Testament Project (IGNTP), *Codex Sinaiticus: Septuagint and New Testament* (Cambridge: The Codex Sinaiticus Project Board, 2012), n.p., Logos.

³¹⁵ Seán Charles Martin, *Pauli Testamentum: 2 Timothy and The Last Words of Moses* (Roma: Pontificia università gregoriana, 1997), 44-52; contra Prior, *Paul*, 61-139, 154-163.

Paul in the gospel, as well as to Timothy's hearers.³¹⁶ On that topic, Stepp provides evidence that ancient readers would recognize Paul in 2 Timothy is enacting a succession from himself to Timothy. He identifies in the letter all three traditional components of succession: 'naming what is passed on', symbolic acts, and phenomena confirming completion of succession.³¹⁷ Moreover, Paul's instructions in 1-2 Timothy presuppose a church in Ephesus that is growing due to the advance of the mission, creating a need for ongoing development of new leaders not only for the future but for the present.³¹⁸ In the process of releasing Timothy as his successor, Paul is also instructing Timothy on preparing his own local successors in ministry.

2.2.3 2 Timothy 2:1

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ

2.2.3.1 Σὺ οὖν, τέκνον μου

2 Timothy 2:1 introduces the second of two sets of exhortations in 1:1-2:7. The first concerns the gift of God Timothy has been given for ministry (1:6-14); the second concerns the task God has given Timothy to do.³¹⁹

Though it is not often represented in modern English translations,³²⁰ 2 Timothy 2:1-2 comprises one sentence in Greek. The sentence has two main clauses each based around a second person

³¹⁶ Cf. Clarke, *Theology*, 6.

³¹⁷ Stepp, *Succession*, 15-16; 166-178; cf. Barentsen, *Leadership*, loc. 6106-6205.

³¹⁸ Barentsen, *Leadership*, loc. 5579.

³¹⁹ Collins, *Timothy*, 219.

³²⁰ Such as NIV, NLT, NASB95; but see ESV.

singular imperative verb and joined by a conjunctive καί. As is common in the epistles, the discourse function of καί between clauses ‘[constrains] the elements to be processed as though they were part of the same thought or topic.’³²¹ This indicates that the two commands, ‘be strengthened’ (2:1) and ‘entrust’ (2:2) are linked, with the second building on the first.³²²

Opening the sentence is the particle οὖν, which ‘constrains what follows to be understood as building closely upon what precedes, yet as a distinct new development in the argument.’³²³ In this case οὖν is resumptive,³²⁴ picking up on Paul’s thought from 1:6-14. There, Paul was exhorting Timothy to be a faithful steward of the gift of God given to him and of τὴν καλὴν παραθήκην entrusted to him, which is the gospel of which he must not be ashamed (1:6-14). In verses 15-18, in an aside, Paul discusses those who have abandoned him in Asia, in contrast with Onesimus who showed loyalty. Against the backdrop of these various figures and resuming the thought from 1:6-14, Paul is further developing the picture of Timothy’s role as a leader in the mission. The commands to ‘be strengthened’ and ‘entrust’ are at the heart of Timothy’s responsibility.

With Σὺ οὖν, τέκνον μου, Paul turns from a largely first person focus in chapter 1 to concentrate on Timothy himself.³²⁵

³²¹ Runge, *Grammar*, 26.

³²² Cf. Collins, *Timothy*, 219.

³²³ Runge, *Grammar*, 44.

³²⁴ BDAG, 736; So Collins, *Timothy*, 219.

³²⁵ Larry J. Perkins, *The Pastoral Letters: A Handbook on the Greek Text* (Waco: Baylor University Press, 2017), 177.

Timothy's role as a successor to Paul and one who will in turn raise up others is reflected in his nickname τέκνον. Paul addresses both Timothy and Titus as τέκνον in his letter openings; they are the only individuals he gives this name.³²⁶ Additionally, after recalling his own calling to ministry (1 Tim 1:12-17), he calls Timothy τέκνον in 1 Tim 1:18 amidst very similar language to 2 Tim 2:1-4. This passage is unique for its parallels to 2 Tim 2:1-4, which are suggestive that Paul means more than endearment by the nickname τέκνον here.³²⁷ In both passages he speaks of ministry metaphorically as warfare and uses the language of entrusting ministry to another. Since in 1 Tim 1:18 Paul entrusts ministry to Timothy and in 2 Tim 2:2 Timothy is to entrust ministry to others, it appears his role as τέκνον now includes emulating his spiritual father by raising up leaders as Paul himself did.

2.2.3.2 ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.

ἐνδυναμοῦ is the present passive second person imperative form of ἐνδυναμόω, which in its active form means 'to cause one to be able to function or do someth., *strengthen* τινά *someone* or τὶ [*something*].'³²⁸ The passive voice indicates the subject is strengthened by an outside agent.³²⁹

³²⁶ 1 Tim 1:2, 2 Tim 1:2, Tit. 1:4; c.f. 1 Cor 4:17; Phil 2:22. For plural, see e.g., 1 Cor 4:14; 2 Cor 6:13; 12:14; Gal 4:19.

³²⁷ Contra W. Hulitt Gloer and Perry L. Stepp, *Reading Paul's Letters to Individuals* (Macon: Smyth & Helwys, Incorporated, 2008), 227.

³²⁸ BDAG, 333.

³²⁹ Perkins, *Letters*, 177, contra BDAG, 333.

The present tense (imperfective aspect) indicates action in progress or process,³³⁰ and may be translated, ‘continue to let yourself be made strong or empowered.’³³¹

Timothy is to be strengthened ‘in the grace (χάρις) that is in Christ Jesus’. ἐν plus the dative here is instrumental, ‘by means of χάρις’.³³² χάρις has the basic meaning ‘gift’ and in Paul’s writings often refers to God’s gift of salvation in Christ.³³³ BDAG indicates that here χάρις further specifies ‘*possession of divine favor* as a source of blessings for the believer, or upon a *store of favor* that is dispensed.’³³⁴

ἐνδυναμῶ recalls the cognate noun δύναμις which Paul uses twice in 2 Tim 1:6-8.³³⁵ There, Paul reminds Timothy of the Spirit of power (πνεῦμα...δυνάμεως, 1:7) God has given him. This Spirit of power is connected to three important ideas in the context. First, it is linked to τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοί (1:6), evidently a leadership gift given for ministry.³³⁶ Second, it is linked to the ability the Spirit gives Timothy to suffer for the gospel (1:8; cf. 2:3). Third, it is linked to the ability the Spirit gives Timothy to guard τὴν καλὴν παραθήκην (1:14).

So, in 1:6-14 the Spirit strengthens Timothy to guard τὴν καλὴν παραθήκην. How does he guard it? This is answered, at least in part, in 2:1-2. There, resuming the thought started in 1:6-14, Timothy is to be strengthened to pass along (παρατίθημι, cognate with παραθήκην) what he has

³³⁰ Young, *Greek*, 111.

³³¹ Perkins, *Letters*, 177.

³³² Gloer and Stepp, *Letters*, 227.

³³³ E.g., Rom 5:17; 2 Cor 4:15; Gal 2:21; Col 1:6.

³³⁴ BDAG, 1080. Cf. Collins, *Timothy*, 219.

³³⁵ Cf. 1 Tim 1:12.

³³⁶ Cf. 1 Tim 4:14; 2 Tim 2:1 (χάρις). Gordon Fee, *1 and 2 Timothy, Titus* (Hendrickson: Peabody, 1995), 226.

heard, i.e., τὴν καλὴν παραθήκην.³³⁷ So Timothy's Spirit-empowered mission to guard the gospel includes the responsibility to pass on that gospel. That is, the mission requires Timothy to raise up other leaders.³³⁸

2.2.3.3 2 Tim 2:1 Summary

As we consider whether Paul's teaching here indicates the mission requires leaders raise up other leaders, we have seen evidence so far in this text that Timothy's Spirit-empowerment for mission constrains him to raise up still other leaders. In what follows we consider who they are and whether the mission requires that they, too, raise up other leaders.

2.2.4 2 Tim 2:2a

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων

In 2:2, Paul begins by identifying what he is going to ask Timothy to pass on: καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων. By placing this clause at the front of the sentence ('left-dislocation') he draws extra attention to it: the content Timothy will pass on is what is of importance.³³⁹ ἃ ἤκουσας παρ' ἐμοῦ echoes what Paul commands Timothy in 1:13: Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας. In context, the ὑγιαίνοντων λόγων Timothy is to hold are grammatically parallel to and thus appears to overlap in meaning with τὴν καλὴν παραθήκην which he is to guard (1:14). Additionally, Perkins notes, 'In 1 Tim 6:3 such λόγοι are

³³⁷ This connection is discussed below.

³³⁸ C.f. Jerome D Quinn, and William C. Wacker, *The First and Second Letters to Timothy* (Cambridge: Eerdmans, 2000), 633.

³³⁹ Perkins, *Letters*, 178.

associated with Jesus Christ, and so they probably refer to the gospel as presented by the writer.³⁴⁰ The context of 2 Tim 1 supports Perkin's conclusion. Paul, discussing the gospel in 1:11, recounts, 'And of this gospel I was appointed a herald and an apostle and a teacher.'³⁴¹ What Timothy heard from Paul and is to pass on to new leaders is no less than the gospel, including, we would expect, its implications for life, church and ministry. Thus, this clause in 2:2 clarifies what Timothy is passing on to future leaders. He is not simply passing on leadership of a group but stewardship of a message.

διὰ πολλῶν μαρτύρων. This has been variously understood. Some see it referring to witnesses who were present when Paul was teaching, and particularly to baptism or ordination.³⁴² Perkins proposes that the 'many witnesses' are other witnesses, such as Christ and the apostles, on whom Paul's testimony is based.³⁴³ While we could explore this in depth, a decision on this issue is not significant for our question of whether Paul taught the mission requires leaders to raise up more leaders.

ταῦτα (2:2b, below) is anaphoric, referring back to ἃ ἤκουσας παρ' ἐμοῦ, specifying what things Timothy is to entrust to πιστοῖς ἀνθρώποις.³⁴⁴

³⁴⁰ Perkins, *Letters*, 171. While the purpose of this study precludes engaging closely in the debate whether this text describes succession of teaching rather than of office, this phrase seems to plainly emphasise continuity of teaching: it is what is taught, rather than a particular office, that is to be handed down. So, e.g., Patrick Fairbairn, *the Pastoral Epistles*, 332-333, J.N.D. Kelly, *Pastoral*, 174; contra Humphreys, *Timothy*, 166; *TLNT*, 2:221.

³⁴¹ Cf. 4:17.

³⁴² Dibelius and Conzelmann, *Pastoral*, 108.

³⁴³ Perkins, *The Letters*, 178.

³⁴⁴ Robertson, *Grammar*, 698-99.

2.2.5 2 Tim 2:2b

ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.

2.2.5.1 Who are the πιστοῖς ἀνθρώποις?

Scholars debate who the πιστοῖς ἀνθρώποις are to whom Paul asks Timothy to entrust the gospel, i.e., to raise up as leaders. Paul does not specify who he means. In fact, the designation πιστοῖς ἀνθρώποις is not found elsewhere in the NT; the closest parallel is the πιστοῖς ἀδελφοῖς addressed in the opening to Colossians.³⁴⁵ Paul does not limit the πιστοῖς ἀνθρώποις to elders or any specific leadership office or title, so he is likely speaking of a group including but not limited to elders.³⁴⁶

πιστοῖς here finds a parallel in 1 Tim 1:12, where Paul says Christ πιστόν με ἠγήσατο (considered me faithful).³⁴⁷ Earlier, in 1 Tim 1:11 he uses the cognate verb when he speaks of the gospel ὃ ἐπιστεύθη ἐγώ (which was entrusted to me).³⁴⁸ These parallels indicate that, what Paul means by πιστοῖς in 2 Tim 2:2 is, ‘people who can similarly be entrusted with the gospel.’

Scholars disagree whether ἀνθρώποις refers to men and women or men only. Some translate this ‘men’³⁴⁹ whereas others have gender neutral ‘people’ or ‘individuals.’³⁵⁰ The term ἄνθρωπος

³⁴⁵ Quinn and Wacker, *Timothy*, 619; Col 1:2.

³⁴⁶ Cf. Clarke, *Theology*, 42-43.

³⁴⁷ Perkins, *Letters*, 178.

³⁴⁸ Ibid, 16; cf. 1 Cor 4:17.

³⁴⁹ ASV, CSB, ESV, KJV, NASB (1995), NIV (1984), NKJV.

³⁵⁰ CJB, GW, GNB, ISV, LEB, NET, NCV, NIV (2011), NLT.

occurs 550 times in the NT. While *ανθρωπος* can specify a male individual or individuals,³⁵¹ in most instances it has a general meaning, i.e., ‘a person of either sex, w. focus on participation in the human race, a *human being*’.³⁵²

The question of what *ἀνθρώποις* means here has been discussed at length and space restricts significant engagement here.³⁵³ While I do not agree with Blomberg that we should assume the meaning ‘men and women’ because this is what it usually means (rather, context must determine meaning), neither do I agree with Van Neste and Burk the historical or literary contexts require the translation ‘men’.³⁵⁴ True, Paul limits the role of women teaching in 1 Timothy, arguably addressing the specific historical situation in Ephesus.³⁵⁵ Nevertheless, throughout his ministry Paul ministers alongside women as co-workers, so it seems unlikely he excludes them here.³⁵⁶ Additionally, if it was important to Paul to specify ‘men’ here, the term *ἀνὴρ* would have done

³⁵¹ BDAG, 81 lists eleven clear examples including Mt 10:35; 19:5; 1 Cor 7:1, and one probable example, Luk 13:19.

³⁵² BDAG, 81. E.g., Mk 1:17; John 16:21; Rom 2:9; 2 Cor 4:2; 1 Tim 2:1; 2 Pet 2:16.

³⁵³ On this see especially the discussion among Michael Bird, Ray Van Neste, Craig Blomberg, Denny Burk “How Should We Identify the Teachers in 2 Tim 2:2?” in *Perspectives in Translation: A Discussion on English Bible Versions*, BibleGateway.com and the Gospel Coalition (2010). Online: <https://web.archive.org/web/20120702180748/http://www.biblegateway.com/perspectives-in-translation/page/5/>, accessed 2 July 2022.

³⁵⁴ Blomberg, Van Neste and Burk in *ibid*, n.p.

³⁵⁵ 1 Tim 2:11-15; cf. 2 Tim 3:6-7. Craig Keener, “Women in Ministry: Another Egalitarian Perspective” in James R. Beck, ed., *Two Views on Women in Ministry*, 2nd ed. (Grand Rapids: Zondervan, 2005), loc. 4369-4405, Kindle. Cf. Fiore, *Pastoral*, 147.

³⁵⁶ E.g., Rom 16:1-3, 6-7, 12; Phi 4:2-3; 2 Tim 4:19. Similar, Fiore, *Pastoral*, 147; cf. Schnabel *Paul*, 251.

this more effectively.³⁵⁷ Therefore, it seems best to render ἀνθρώποις generically as ‘people’, not limiting it to a specific gender.

Thus, the evidence indicates that the people Timothy is to raise up are other faithful men and women who will carry responsibility for the gospel.

2.2.5.2 παράθου

What we mean by raising up leaders, Paul expresses when he commands Timothy to entrust (παράθου) what he has taught Timothy to faithful people. παράθου is an aorist middle second person imperative from the verb παρατίθημι, occurring nineteen times in the NT. In the NT it has the basic meaning ‘place before’.³⁵⁸ It also may denote ‘to entrust for safekeeping’,³⁵⁹ both of people and souls to the Lord (e.g., Luk 23:46; Ac 14:23) and alternately of some responsibility or set of teachings to people. This latter meaning occurs in the NT once in Luke (12:48) and twice in 1-2 Timothy (1 Tim 1:18; 2 Tim 2:2). The aorist tense does not clarify whether this command refers specifically to Timothy’s task in Ephesus or to his ongoing work.³⁶⁰ If we accept that Paul is in 2 Timothy initiating a succession of gospel stewardship to Timothy, he probably has Timothy’s overall work in mind.³⁶¹ Regardless, this command indicates Timothy’s mission responsibility includes entrusting the gospel to other leaders.

³⁵⁷ Nearly every instance of ἀνὴρ in the NT refers to a biological male: BDAG, 79-80. In the Pastoral Epistles, see 1 Tim 3:2, μᾶς γυναικὸς ἄνδρα; also 2:8, 12; 3:12; 5:9; Tit 1:6; 2:5. Cf. Gloer & Stepp, *Letters*, 228.

³⁵⁸ BDAG, 772. E.g., Matt 13:24; Luk 10:18; Ac 17:3; 1 Cor 10:27.

³⁵⁹ BDAG 772; cf. Christian Maurer, *TDNT*, 8:162.

³⁶⁰ Laansma, “2 Timothy”, 156.

³⁶¹ Stepp, *Succession*, 15-16; 166-178.

2.2.5.3 ικανοὶ ἔσονται...διδάξαι.

These leaders are not only πιστοῖς but ικανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Whereas πιστοῖς describes the character of these leaders, ικανοὶ describes their ability. Simpson notes, ‘ικανός with the infinitive, meaning competent to, is a classical literary phrase’.³⁶² Quinn and Wacker see in this term a qualification which further specifies the type of people Timothy should choose.³⁶³ Johnson, on the other hand, sees the future tense ἔσονται indicating a need for skill development of the faithful people Timothy selects: they *will be* competent.³⁶⁴ Spicq, considering how Paul uses the term of himself elsewhere, says ικανοί here is ‘not only a human aptitude...but is also a divine enabling.’³⁶⁵ The three perspectives may in fact be complementary: people with innate abilities nevertheless need to develop skills, yet what ultimately makes them competent for spiritual work is spiritual enablement.

The verb ‘to teach’, διδάσκω is an aorist active infinitive and qualifies the word ικανοί.³⁶⁶ In terms of aspect, the aorist conceptualizes the action not from an ongoing perspective but as a whole.³⁶⁷ διδάσκω occurs 5 times in the Pastorals³⁶⁸ and sixteen times in Paul’s writings; he alternates between aorist and present tenses in his use of διδάσκω and appears in other places to

³⁶² E. K. Simpson, *The Pastoral Epistles*, (London: Tyndale Press, 1954), 130. Cf., Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*. 3rd ed. (Edinburgh: T&T Clark, 1898), 151.

³⁶³ Quinn and Wacker, *Timothy*, 635.

³⁶⁴ Johnson, *Timothy*, 365.

³⁶⁵ *TLNT*, 2:221; 2 Cor 3:5-6.

³⁶⁶ Burton, *Syntax*, 151; Young, *Greek*, 172.

³⁶⁷ Young, *Greek*, 122 .

³⁶⁸ Cf. cognates in 1 Tim 2:7; 3:2; 4:11, 13; 5:17; 6:2; 2 Tim 1:11; 3:10; 4:2; Tit 2:3.

use aorist to describe a process of teaching which has been completed.³⁶⁹ This may be the idea here as well, in which case Paul foresees the faithful people completing the task of teaching ‘others’.

2.2.6 Summary of the preceding exegesis of 2 Tim 2:2

We are seeing a consistent picture of at least three generations of leadership in succession: Paul, empowered by God entrusting a charge to Timothy, and now Timothy, also empowered, entrusting the gospel to others; Paul passing his teaching on to Timothy and now Timothy raising up others who can teach; Paul and then Timothy demonstrating faithfulness, and now Timothy seeking other faithful people to lead.

We turn next to explore whether Paul expects this third generation of leaders not only to teach the church but also to raise up more leaders.

2.2.7 Is the role of the faithful people to develop more leaders?

In this chapter we are asking whether in Paul’s teaching the mission requires leaders to raise up other leaders. It appears clear at least in the case of Paul and Timothy that the answer is yes. If, additionally, the faithful people are in turn meant to raise up other leaders, this is strong evidence that this is a missional task Paul expects of leaders generally.³⁷⁰ However, as will be shown below, when we ask whether the mission requires the faithful people too to raise up leaders, translations become divided and commentators vary. While it is clear that Timothy carries the

³⁶⁹ Gal 1:12; Eph 4:21; Col 2:7; 2 Thes 2:15.

³⁷⁰ So Allen, *Methods*, 1780; cf. Towner, *Goal*, 125-26; 241.

duty to raise up other leaders after him, it is less clear whether that same duty is passed on to those leaders.

Therefore, we now ask, ‘Who are the others that the faithful people are expected to teach?’ In particular, does this text specify the role of the ‘others’?

I will outline differences of opinion below. Then, by applying insight from the field of discourse grammar to the text, I will propose that the text affirms that the mission requires the πιστοῖς ἀνθρώποις, like Paul and Timothy, to raise up other leaders.

2.2.7.1 How should we interpret adverbial καί in 2 Timothy 2:2?

The question is how we read παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Moreover, the question whether leaders are expected to raise up more leaders comes down to what may appear to be a fine grammatical point, but nevertheless is an important one: the interpretive significance of adverbial καί in this clause.

For the NLT, no interpretive significance is indicated. The translators imply καί here is pleonastic, ignoring it: ‘Now teach these truths to other trustworthy people who will be able to pass them on to others.’ The NIV (2011), however, translates this, ‘entrust to reliable people who will also [καί] be qualified to teach others.’³⁷¹ On this reading, καί is adding a second qualification to the ἀνθρώποις: they are not only faithful but ‘also’ able to teach others.³⁷² If this translation is right, then this text does not answer whether Paul believes the mission requires leaders raise up other leaders.

³⁷¹ So also NIV (1984), TNIV.

³⁷² So also AMP.

The ESV (with most other translations), in contrast to the NIV, reads, ‘entrust to faithful men, who will be able to teach others also [καί].’³⁷³ On this reading, καί is not adding a second qualification to the ἀνθρώποις; it is adding an additional set of people. This opens up the question, ‘Who are these people?’

I will seek to show that this reading is accurate (and the NIV incorrect). Additionally, I will provide evidence that, despite assertions to the contrary, when considered in light of discourse grammar, Paul’s words specify who the others are. This helps determine whether this text teaches that mission requires not only Paul and Timothy but also successive leaders to raise up other leaders.

2.2.7.1.1 interpreting adverbial καί: in support of NIV reading

Quinn and Wacker translate this like the NIV: ‘*the kind who will also be competent to teach others*. Lit. “such as will be competent (*hikanoi esontai*) also (*kai*) to teach others’.³⁷⁴ They say καί adds a qualification to the faithful people: ‘The *kai* = “also” implies that Timothy has given an advanced teaching to these men and they transmit this.’³⁷⁵ If this reading is correct, Paul says nothing here about whether any of the generation of leaders after Timothy is responsible to raise up other leaders.³⁷⁶

³⁷³ Unlike NIV, most translations have some form of ‘teach others also’, e.g., NASB 1995, ESV, CSB, KJV, ASB, GNT, NET.

³⁷⁴ Quinn and Wacker, *Timothy*, 619.

³⁷⁵ *Ibid*, 635.

³⁷⁶ Which, if true, overturns the premise of much popular leadership development literature, e.g., Dodd, *Leadership*, 119.

2.2.7.1.2 interpreting adverbial καί: in support of ESV reading

In contrast, most commentators who consider this question translate this phrase, ‘teach others also.’³⁷⁷ On this reading, καί is not adding a qualification to the faithful people but is adding ‘others’ into the picture, whom the faithful people will also teach.

However, there are two gaps in the relevant literature.

First, few commentators offer a grammatical basis for their interpretation. For example, Köstenberger states without grammatical support that the minister’s, i.e. Timothy’s role is ‘to commit the teaching [he] has received to others who will be faithful in passing on the teaching to additional faithful individuals’.³⁷⁸ Fiore hints that grammar supports his position that there is a chain of transmission that goes beyond Paul and Timothy ‘in a line of tradition that looks to the future (*kai heterous*, “others as well”).’³⁷⁹ However, he does not discuss how καὶ ἐτέρους requires the translation ‘others as well (καί)’ rather than ‘also (καί) able to teach others’.³⁸⁰

Second, commentators offer at least four different views of who Paul means by these ἐτέρους. Van Oosterzee believes Paul means the church, and Mounce largely concurs.³⁸¹ Köstenberger and others see additional trustworthy people in view.³⁸² Some commentators are less sure.

³⁷⁷ E.g., Fiore, *Pastoral*, 147; Köstenberger, *Timothy*, 228.

³⁷⁸ Köstenberger, *Timothy*, 228.

³⁷⁹ Fiore, *Pastoral*, 147.

³⁸⁰ Similarly, Huther, *Timothy*, 268-269; Robertson, *Pictures*, 2 Tim 2:2, n.p.

³⁸¹ Van Oosterzee, *Timothy*, 93; cf. Brian Simmons, trans. *The Passion Translation*. (no city: BroadStreet Publishing, 2017), 2 Tim 2:2., n.p., Logos; Mounce, *Pastoral*, 507.

³⁸² Köstenberger, *Timothy*, 228; Huther, *Timothy*, 268-269; Robertson, *Pictures*, 2 Tim 2:2, n.p.; cf. Fiore, *Pastoral*, 147.

Knight proposes ἐτέρους likely means other people which will include other trustworthy men.³⁸³ Marshall and Towner believe the text cannot be pressed for an answer: ‘Yet, although it is not stated that these “others” will also go on to teach in their turn, nothing excludes this possibility.’³⁸⁴ If they are right, this text does not shed light on whether for Paul the mission requires leaders to raise up other leaders; it only allows it as a possibility.

2.2.7.1.3 interpreting adverbial καί: why ἐτέρους is not an interpretive clue

Why are there so many views on the identity of the ἐτέρους? It is not because of the interpretation of the term ἐτέρους, though there is a line of thinking that says ἄλλος means another of the same kind and ἕτερος, another of a different kind.³⁸⁵ However, the distinction between these words is often not clearcut, and the two words are frequently interchanged.³⁸⁶ EDNT notes that ‘Approximately half of the occurrences [of ἕτερος] have the connotation of something *additional: a further or additional instances of a type,*’³⁸⁷ as BDAG suggests may be the case here.³⁸⁸ Perhaps it is for these reasons that no commentator consulted takes the meaning of ἕτερος as a basis for arguing that ‘others’ here refers specifically to one group or another.³⁸⁹

³⁸³ Knight, *Pastoral*, 392.

³⁸⁴ Marshall & Towner, *Pastoral*, 727.

³⁸⁵ E.g. Richard Chenevix Trench, *Synonyms of the New Testament* (London: Macmillan and Co., 1880, 357-61

³⁸⁶ So Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* Vol. 1–5 (Grand Rapids: Zondervan, 2014), 2:300-301.

³⁸⁷ K. Haacker, *EDNT*, 2:66; cf. Hermann Wolfgang Beyer, *TDNT*, 2:702.

³⁸⁸ BDAG, 399. So Simpson, *Pastoral*, 130; Quinn and Wacker *Timothy*, 619; Zerwick, *Analysis*, 640; cf. Zerwick, *Greek*, 51. Contra Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids: Eerdmans, 2006), 491.

³⁸⁹ Cf. Towner, *Timothy and Titus* (2006), 491.

This word does not in itself indicate who the others are, whether the church or other faithful people.

2.2.7.1.4 interpreting adverbial καί: discourse grammar is the key

I propose that we can determine both how to translate οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι and who the ἑτέρους are by applying the insights of discourse grammar. The following discussion argues for reading καί as specifically adding the ἑτέρους to the chain of transmission (‘able to teach others also’ (ESV)) and not adding a skill (‘who will also be qualified to teach others’ (NIV)) nor rendering καί pleonastically (‘able to pass them on to others’ (NLT)). I will contend that when we provide a sound grammatical explanation for the ESV reading, we also, along the way, identify who the others are: other faithful people.

2.2.7.1.4.i Discourse grammar: Is καί pleonastic?

The NLT leaves this καί out of its translation. While it has been argued that καί can function pleonastically,³⁹⁰ Heckert points out that this is dubious for two reasons. First, καί slows down the reader, drawing attention to what follows. Second, the writer could use asyndeton, but chooses καί instead, indicating the word is used with purpose.³⁹¹ I conclude that καί is not being used pleonastically.

³⁹⁰ BDAG, 496, 1.c; 2.c, g.

³⁹¹ Jakob K. Heckert *Discourse Function of Conjoiners in the Pastoral Epistles* (Dallas: SIL, 1991), 63; so also Kermit Titrud, “The Function of καὶ in the Greek New Testament” in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*. Ed. David Allan Black with Katharine Barnwell and Steven Levinsohn (Nashville:

2.2.7.1.4.ii Discourse grammar: adverbial καί constrains the reader to search for a parallel

καί can serve as a conjunctive, or as in 2 Tim 2:2, as an adverb.³⁹² As an adverb καί ‘constrains conclusions to be drawn on the basis of this discourse connection that might not have been drawn had it been absent’.³⁹³ Runge uses the term ‘thematic addition’ to describe this adverbial function: the adverb signals the reader to review what preceded to find a parallel.³⁹⁴ He further explains the use of thematic addition:

The adverb constrains the reader to look for some corresponding element from the preceding context that relates to a counterpart in the current clause. The two elements are somehow parallel to one another, and the parallelism is present with or without the adverb.

When a writer wants to strengthen connections between two related elements, particularly if they are separated by one or more clauses, adverbs can provide an explicit link between the two. The “additive” adverb effectively signals the reader to connect what follows to the appropriate counterpart in the preceding context.³⁹⁵

Broadman Press, 1992), 243-244; cf. Stephen H. Levinsohn, “The Relevance of Greek Discourse Studies to Exegesis”, *JT*, Volume 2, Number 2 (2006), 18.

³⁹² Liddell, *Lexicon*, 857; cf. Heckert, *Discourse*, 6, 67.

³⁹³ Levinsohn. “Relevance”, 18, translating Anne Reboul et Jacques Moeschler, *Pragmatique du Discours: de L’interprétation de L’Énoncé à L’interprétation du Discours* (Paris, Armand Colin, 1998), 77.

³⁹⁴ Runge, *Grammar*, 334.

³⁹⁵ *Ibid*, 337; cf. Heckert, *Discourse*, 63.

2.2.7.1.4.iii Discourse grammar: adverbial καί modifies the immediately following constituent

The NIV translates καί but has it modifying the infinitive verb two words later (καί ἐτέρους διδάξαι), indicating Paul is adding a skill qualification to the faithful people. However, this contradicts the way adverbial καί consistently functions, as observed by discourse grammarians.

Heckert notes that

it immediately precedes the constituent which it is adding to an earlier one... Its occurrences in the pastoral epistles demonstrate that adverbial καί constrains an immediately following word, phrase, or clause to parallel processing with a preceding word, phrase, or clause, whether stated or implied.³⁹⁶

That is, in the phrase καί ἐτέρους διδάξαι, adverbial καί cannot skip over ἐτέρους to modify διδάξαι. Confirming this, an examination of every instance where adverbial καί is followed by an accusative object then an infinitive verb in the NT found that καί consistently modifies not the

³⁹⁶ Heckert, *Discourse*, 58, 64; also cited in Steven H. Levinson, “Some Constraints on Discourse Development in the Pastoral Epistles” in eds., Stanley Porter & Jeffrey T. Reed, *Discourse Analysis and the New Testament: Approaches and Results* (Sheffield: Sheffield Academic Press, 1999), 327; cf. Stephen H. Levinsohn, *Self-Instruction Materials on Narrative Discourse Analysis* (No city: SIL International, 2007), PDF, 90; Runge, *Grammar*, 339; Titrud, “καί”, 244.

infinitive verb but the immediately following word, that is, the accusative object,³⁹⁷ or, in one instance, the accusative object and subsequent infinitive verb together.³⁹⁸

2.2.7.1.4.iv Discourse grammar: interpreting adverbial καί: summary and application to 2

Timothy 2:2

We have seen that καί should not be read pleonastically but is added for a purpose. Adverbial καί constrains the reader to search for a parallel concept in the preceding text which was present anyway, but the writer is drawing extra attention to it to ensure the reader notices. Significantly, adverbial καί modifies the word immediately following.

With these discourse grammar insights in hand, we now apply them to 2 Tim 2:2b.

ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

In this verse, καί draws extra attention to the immediately following word: not to διδάξαι but to ἑτέρους.³⁹⁹ καί constrains the reader to search for a parallel to ἑτέρους earlier in the text: this parallel is πιστοῖς ἀνθρώποις, another plural masculine object.⁴⁰⁰ Thus, the ἑτέρους do not refer to some unspecified group. Rather, we are to process the ἑτέρους as parallel to (though distinct

³⁹⁷ Matt 10:28; Mark 8:7; Lk 4:43; 24:23; Jn 6:67; 13:14; Acts 19:21; Acts 24:6; 25:27; 27:9; Rom 15:14; 1 Cor 11:19; 1 Tim 3:7; 2 Tim 2:2. Logos Bible Software search: <Lemma = lbs/el/καί> INTERSECTS <LDGNT = Thematic Add.> BEFORE 4 WORDS @V??N. That is: καί = Thematic Addition, 4 or less words before an infinitive verb.

³⁹⁸ Rom. 15:14; On this, see Heinrich August Wilhelm Meyer, *Critical and Exegetical Handbook to the Epistle to the Romans*, 2 vols. Ed. William P. Dickson. Trans. John C. Moore and Edwin Johnson (Edinburgh: T&T Clark, 1874), 2:342.

³⁹⁹ Contra Quinn and Wacker, *Timothy*, 619, 635.

⁴⁰⁰ Heckert, *Discourse*, 67.

from) these πιστοῖς ἀνθρώποις. Earlier in the verse, the πιστοῖς ἀνθρώποις are to be raised up as leaders by Timothy and entrusted with the gospel, as Timothy himself is raised up by Paul and entrusted with the gospel. Here, the adverbial καί in 2:2b constrains us to see that the πιστοῖς ἀνθρώποις are to raise up ἐτέρους distinct but corresponding to themselves. Therefore, ἐτέρους cannot mean simply general listeners such as the church.⁴⁰¹ Nor does this group only potentially include other leaders.⁴⁰² Paul does not deny the πιστοῖς ἀνθρώποις will teach other hearers in the church generally, but the syntax he chooses here explicitly makes this point: they have a responsibility as participants in the gospel mission to teach others like themselves - other leaders. This is what they need to be able (ἰκανοί) to do. Additionally, since the πιστοῖς ἀνθρώποις and the ἐτέρους are parallel, the task of teaching described here, while not excluding congregational teaching (i.e., 1 Tim 4:11-13), is in this context also parallel to Timothy's task of 'entrusting' and is another way of expressing that idea.⁴⁰³

2.2.8 Conclusion to 2 Timothy 2:1-2 Exegesis

In this section, we have asked whether Paul taught that the mission requires leaders to raise up other leaders. We have seen that Paul raised up other leaders (here, Timothy), and that this is what he expected Timothy to do too. However, scholars are uncertain whether the next generation of leaders after Timothy (faithful people) equally shares that responsibility, or whether they are simply expected to teach generally.

⁴⁰¹ Contra Van Oosterzee, *Timothy*, 93 and Culver, "Training", 68.

⁴⁰² Contra Marshall & Towner, *Pastoral*, 727, cited above.

⁴⁰³ Heckert, *Discourse*, 67.

To resolve this, we have focused on the meaning of the phrase οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. We applied the insights of discourse grammar to discover that the role of adverbial καὶ in this clause is crucial to its meaning. We have seen that this adverbial καὶ modifies ἑτέρους and constrains us to see the ἑτέρους as a parallel concept to πιστοῖς ἀνθρώποις. So these ‘others’ are not generic; they are others in the same class as the faithful people Timothy will train. The faithful people are to train others who themselves will also be faithful people and, if like their predecessors, also trainers of others. Our study of this text has provided strong evidence that for Paul, the mission requires leaders to raise up other leaders.

3. Leaders raise leaders: Considering Paul's *practice* in light of his experience and his teaching

3.1 Leaders raise Leaders: Evidence from Paul's Practice - Introduction

This chapter is asking whether for Paul the mission requires leaders to raise up more leaders. We have considered this through the lens of examples each from Paul's experience and from his teaching. We have found in each example strong evidence that in Paul's experience and in his teaching, mission requires leaders to develop other leaders.

This chapter, unlike the previous one, does not exegete a specific example from Paul's practice. I acknowledged at the outset that there is not an explicit example from Paul's practice addressing this question. However, this does not mean there is no meaningful evidence. Rather, when Paul's overall practice is viewed in light of his formative experience of being raised up to a leadership position by Barnabas and his teaching on the task of leaders to raise up leaders, we see a correspondence. Paul's practice, too, while not explicit, indicates that for him, the mission requires leaders to raise up more leaders. The following section will briefly review evidence from Paul's practice, comparing it to what we have observed from his experience and teaching. Due to limitations of space, and because Acts, unlike the epistles, provides a more dynamic view rather than a snapshot view of Paul and his co-workers, most examples are drawn from Acts.

3.2 Leaders raise Leaders: Evidence from Paul's Practice - Overview

Paul's practice implies in several ways a conviction that leaders should raise up leaders. First, his habit of bringing along partners in mission appears to mirror his own early experience. Just as

Barnabas brought Paul with him to Antioch, which seems to have catalysed Paul's own leadership development, likewise, on each mission trip Paul brings along co-workers such as Mark, Silas, and Timothy.⁴⁰⁴ Evidently, he is following the example set for him by Barnabas, and with a similar goal.⁴⁰⁵ Additionally, when Paul taught two years in Ephesus, 'all the Jews and Greeks who lived in the province of Asia heard the word of the Lord,' suggesting Paul trained and deployed workers throughout the region.⁴⁰⁶ Moreover, one writer notes, 'That the account of Paul's ministry in Acts 19 is one of the most detailed in the historical record of Acts, may suggest that the inspired writer intended to show a pattern in the Apostle's missionary work...one which should be emulated by others in future generations.'⁴⁰⁷ That is, Luke depicts Paul in his practice not simply sharing the gospel but also raising up leaders for the mission in the Ephesian region, indicating that the leaders reading Acts should similarly not only share the gospel but also raise up leaders for the mission.

Second, Paul's approach to raising up local leaders reflects his teaching that each generation is to raise up the next. After planting churches in various cities, Paul 'appointed elders for them in each church', raising up local leaders, much as he later taught Timothy and Titus to do.⁴⁰⁸

Though he returns to 'see how they are doing',⁴⁰⁹ Paul is never recorded as appointing leaders on

⁴⁰⁴ Acts 11:26; 13:5; 15:40-41; 16:1-5; 20:1-6. Noted by Ellis, "Co-Workers", 439 and Cole, *Perspective*, 17. Cf.

Acts 18:1-28; 19:21-22; 20:17-38.

⁴⁰⁵ Stenschke, "Second", 503.

⁴⁰⁶ Acts 19:9-10. So Cole, *Journeys*, 97-104; Davis, "Mentoring", 57.

⁴⁰⁷ Davis, "Mentoring", 78, fn. 55.

⁴⁰⁸ Acts 14:21-23; 1 Tim 3:1-7; 2 Tim 2:2; Tit 1:5.

⁴⁰⁹ Acts 15:36.

a second occasion in any location. Allen notes this, concluding that Paul expected local leaders to raise up their own new leaders.⁴¹⁰ We gain further insight into Paul's deliberate approach to raising up leaders in his farewell to the Ephesian elders where Paul reminds them how he had mentored and modelled leadership for them.⁴¹¹ In this vein Luke also records Paul's second-generation mission colleagues Aquila and Priscilla raising up a third generation leader, Apollos apart from Paul's involvement. The implication is that Paul raised up leaders with the capability of going on to do the same.⁴¹²

These examples from the book of Acts are supplemented by many others from the Pauline epistles. Paul partners with, deploys, and encourages other leaders, and expects his colleagues to be raising up other leaders.⁴¹³

Though we have not studied any passage concerning Paul's practice in depth in this chapter, the evidence discussed above supports the proposal that Paul's practice demonstrates a conviction that the mission requires leaders to raise up other leaders.

⁴¹⁰ Allen, *Methods*, 102; 2 Tim 2:2.

⁴¹¹ Acts 20:17-34; so Cole, *Journeys*, 108.

⁴¹² Acts 18:1-28. So Cole, *Perspective*, 3; Cole, *Journeys*, 80; cf. Maness, *Congregations*, 96, 129.

⁴¹³ See Chapter 1.

Chapter Four conclusion and summary

This chapter has asked, ‘For Paul, to what extent does the mission require leaders to raise up more leaders?’ We have examined this from the perspective of Paul’s experience, teaching, and to a lesser extent, his practice.

In the case of Paul’s experience, we focused on Acts 11:19-26, as it is perhaps the clearest description of Paul’s experience of being raised up as a leader. I argued that Barnabas, collaborating with the Spirit of mission (Acts 1:8; 11:24) not only preached the gospel and encouraged the church but also for the sake of the mission temporarily halted his ministry so that he could raise up Paul to join him. The evidence indicates that not only the growth and prominence of the work in Antioch but also the mission’s wider expansion hinged on Barnabas raising up Paul as a leader. We conclude that Paul’s experience of being raised up as a leader through Barnabas strongly indicates that the mission requires leaders such as Barnabas to raise up more leaders such as Paul.

In the case of Paul’s teaching, we focused on 2 Timothy 2:1-2. While popular level Christian leadership materials often quote this text as a basis for multiplication models of leadership development, translation differences among major English versions render that popular interpretation open to dispute. Through a discourse grammar approach, we demonstrated evidence confirming the popular interpretation: Timothy is to develop leaders who will in turn develop other leaders like themselves. This indicates that the mission requires each generation of leaders not simply to teach the church but to raise up additional leaders.

Having examined Paul's experience and his teaching concerning the responsibility of leaders to raise up other leaders, we surveyed his practice. We did not isolate a specific example in Paul's practice but rather observed a consistent pattern where he includes and releases other leaders in the mission he is engaged in, both on local and trans-local levels. We argued that this pattern in his practice corresponds to his teaching in 2 Tim 2:2. By this pattern Paul may also be consciously reflecting his own experience of being raised up as a leader by Barnabas.

This chapter has confirmed and furthered Schnabel's proposal that one of Paul's mission priorities was to raise up more leaders. With respect to Clarke's discussion of a Pauline theology of leadership, this chapter has filled a gap in his catalogue of leadership practices.⁴¹⁴ In addition to the practices Clarke identifies, we have demonstrated that the mission requires that leaders also raise up more leaders.

⁴¹⁴ Clarke, *Theology*, 131-155.

Chapter Five: Summary and Conclusion

This project set out to evaluate how mission shapes leadership development for Paul.

It has argued that for Paul, leadership development is crucially shaped by mission.

Specifically, we have sought to demonstrate two ideas.

First, this project has sought to demonstrate that the NT provides strong evidence that for Paul, the purpose for which leaders emerge is mission.

Second, it has sought to demonstrate that for Paul, the mission places a demand on existing leaders to raise up new leaders.

While many Pauline leadership studies discuss only non-disputed Pauline letters, we argued that only through a canonical reading of Paul's letters as well as the record of his life in Acts can we fairly assess how the NT depicts Pauline leadership development. We provided definitions for key terms, defining mission as combining evangelism and edification. We sought to show that the NT provides ample material to investigate Pauline leadership development. In a literature survey we examined texts from NT studies, missiology and leadership literature and observed that scholarship has made a few advances but has generally left an open field for exploring questions of Pauline leadership development.

For the sake of focus we have narrowed our research to two questions examining a few key texts in detail. We selected texts mainly from Acts and 2 Timothy, first because of their particular relevance to our investigation and secondly, because these books have been less explored in Pauline leadership studies.

Our first question was, ‘To what extent is mission the purpose for which leaders are raised up?’ We explored key texts from the experience, practice, and teaching of Paul. Because Paul’s mission colleagues are generally accepted as sharing in his mission while local leaders are often presumed to only serve an edification role, when we looked at Paul’s practice and teaching we selected texts which concern the role of local leaders. Looking at Paul’s experience of being raised up by God as a leader in Gal 1:15-17, we saw that it was for the purpose of gospel mission. Considering Paul’s practice of appointing local leaders in Acts 14:23, we saw that in context and in light of the marks of succession present, this is best read as an appointment to mission, not simply nurture. Examining Paul’s command to Timothy, ‘do the work of an evangelist’ (2 Tim 4:5), we recognized evidence that this was intended to stir not only Timothy but the local leaders to the mission. Thus our examination of examples from Paul’s experience (Gal 1:15-17), practice (Acts 14:23) and teaching (2 Tim 4:5) strongly indicate that for Paul, whether local leaders or trans-local, the purpose for which leaders are raised up is not simply nurture or leadership or evangelism in isolation, but the mission as a whole.

Our second question was, ‘For Paul, to what extent does the mission require leaders to raise up other leaders?’ We examined this from the perspective of Paul’s experience, teaching, and to a lesser extent, his practice. Based on Acts 11:19-26, I sought to show that that in Paul’s experience, not only the growth and prominence of the work in Antioch but also the mission’s wider expansion hinged on Barnabas raising up Paul as a leader. Examining 2 Timothy 2:2, I sought to show that, despite variant translations and interpretations, a discourse grammatical analysis confirms the popular interpretation of this verse: Timothy is to raise up leaders who will in turn raise up other leaders like themselves. This indicates that the mission requires each generation of leaders not simply to teach the church but to raise up additional leaders. Having

examined Paul's experience and his teaching concerning the responsibility of leaders to raise up other leaders, we briefly considered the overall picture of his practice, observing a consistent pattern where he brings along and releases other leaders in the mission he is engaged in, both on local and trans-local levels. We argued that this pattern in his practice corresponds to his teaching in 2 Tim 2:2 and may also consciously reflect Paul's own experience of being raised up as a leader by Barnabas.

This has confirmed and expanded upon Schnabel's proposal that one of Paul's mission priorities was to raise up more leaders.⁴¹⁵ In addition to the practices of leaders which Clarke identifies,⁴¹⁶ we have demonstrated that one should be added: the mission requires that leaders also raise up more leaders. Moreover, we have confirmed exegetically what Rolland Allen asserts in *Missionary Methods*: for Paul, local leaders are as responsible for mission as trans-local ones, and leaders, both himself, and those he raises up, are required by the mission to raise up more leaders.

Areas for further research

This project is only a small contribution to the largely undeveloped subject of Pauline leadership development. It has provided substantial evidence that leadership development for Paul is determined by mission, showing that leaders arise for mission, and the mission requires leaders to develop more leaders.

Further studies should recognize and explore additional links between mission and leadership development in Paul. Research should look at the extent to which leaders are raised up for the

⁴¹⁵ Schnabel, *Paul*, 248.

⁴¹⁶ Clarke, *Theology*, 131-155.

mission from the outworking of mission itself.⁴¹⁷ Additionally, it should test the exegetical evidence for the proposal that involvement in mission is essential to how leaders are formed and mature.⁴¹⁸ Work could be done on the relation of the roles of God, church, and individuals in how leaders are identified and emerge.⁴¹⁹ If indeed the purpose leaders develop for is mission, it would be beneficial to explore the contribution the five-fold ministers of Eph 4:11 make individually and collectively towards mission. There would be value in a biblical theological study of leadership development themes in individual Pauline letters. The church would benefit from the writing of a Pauline theology of leadership development analysing and synthesising the canonical Pauline corpus as a whole.

Application to the life of the church and theological training

While we believe our study has significant practical implications for the life of the church, space permits only brief comment at this point.

Many churches appoint leaders with the understanding that their role consists only of nurture or administration or governance, all which serve edification. If the purpose for which leaders are raised up is mission, encompassing edification and evangelism, however, churches must expect and encourage this breadth of focus in their leaders, and leaders must rise to this call.

Additionally, theological training often takes a strictly academic approach with limited space for the practical. If the purpose of church leaders is mission, educators need to evaluate to what extent training methods are fit for that purpose.

⁴¹⁷ So Cole, *Journeys*, 78.

⁴¹⁸ This is the premise of Cole's work, *Journeys*.

⁴¹⁹ See discussion in Ridderbos, *Paul*, 474-480.

Frequently church leaders, even those who understand their role to include both edification and evangelism, see their work as completed if they have taught and cared for the church and brought the gospel to unbelievers. If the mission requires leaders to raise up other leaders, however, then church leaders must see their work as not only to build up the church and evangelise but also to raise up other leaders who will do the same and who will raise up still others like them.

Additionally, theological institutions and mission agencies ought to instil convictions and promote practices for leaders to raise up leaders as part of the task of mission.

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