Profitability in Heterogeneity: A Comparative Study

Submitted to Regent University

School of Leadership Studies

In partial fulfillment of the requirements

for the degree of

Doctor of Philosophy in Organizational Leadership

BEN GUTIERREZ IV

APRIL 2004

School of Leadership Studies

Regent University

This is to certify that the dissertation prepared by:

Ben Gutierrez IV

titled

PROFITABILITY IN HETEROGENIETY: A COMPARATIVE STUDY

Has been approved by his committee as satisfactory completion of the dissertation requirement for the degree of Doctor of Philosophy

J. Lyle Story, Ph.D., Committee Chair — Date 6/25/04
School of Divinity

Gail J. Longbotham, Ph.D., Committee Member — Date 7/5/2004
School of Leadership Studies

Joseph L. Umidi, D.Min, Committee Member — Date 6/25/04
School of Leadership Studies

Bruce E. Winston, Ph.D., Associate Dean — Date 7/8/2004
School of Leadership Studies

Abstract

This study relates Hambrick and Mason's (1984) Proposition 21 of the Upper Echelons Theory (UET) to the texts of I and II Timothy. Proposition 21 of the UET states, "In turbulent environments, team heterogeneity will be positively associated with profitability" (p. 203). This study affirms the validity of this proposition within the heterogeneous leadership context of Paul and Timothy as seen in the turbulent environment described in I and II Timothy. After defining three key terms (heterogeneity, turbulent environment, profitability) of the UET, this study provides the definitions and rationale for translating these terms into a ministry context. This study supports a heterogeneous leadership relationship of Paul and Timothy by providing a brief sketch of Paul and Timothy's personal background (birthplace, family, education, conversion experience, age) and past leadership experiences. This study supports that Paul and Timothy were functioning within a turbulent environment by providing a basic explanation of the nature of the heresies within I and II Timothy including a brief discussion of the identity of the heretics. The injunctions set forth for the Ephesian church and its conduct afterwards provide supporting evidence of the profitability aspect of Proposition 21. A summary of the study, benefits from this study, and suggestions for future research conclude this study.

Acknowledgements

I am indebted to so many people for the completion of this dissertation and doctoral program. I wish to dedicate this dissertation to the following people:

1. To my wife, Tammy Lynn, who deserves more recognition than I do for this accomplishment. Gratitude is not a big enough word to express my heart's appreciation. I am indebted to her for her patience, understanding, and sacrifice of family time in order to allow me to finish this task. Her encouragement and prayers through this season of our lives continually remind me of how fortunate I am to have her as a soul mate and cominister. To Lauren and Baby . . . you have the best mommy in the world!
2. To my parents, Ben and Eileen Gutierrez III, who apart from their prayers, encouragement, and support, my ministry would be anemic. As ministers in their own right, they have known just what to say during the challenging seasons of ministry. I am a better researcher and minister because of them. To my mother-in-law and father-in-law, Raymond and Brenda Matthews, who are daily sources of encouragement. Their love for the Lord and for my family and me motivates me to endure to the end. I am rich to have them as my parents and friends.
3. To Dr. J. Lyle Story, my Chair and distinguished scholar, who, in his dealings with me, has demonstrated God's grace, mercy, and patience—the very grace that is at the heart of our Lord's message and His kingdom.

His diligence in study and careful research is a pattern for all who desire to exegete God's Holy Word. Thank you.

4. To my committee members, Drs. Longbotham and Umidi, who have been revitalizing sources of encouragement throughout this process. Their commitment to my task amid the rigor and demands of life and ministry speaks volumes of their desire to equip fellow believers for the work of the ministry.
5. To Liberty University and the faculty of the School of Religion who have provided advice, encouragement, and personal testimonies of their own "challenges" throughout the process. I am indebted to Dr. Elmer Towns, Dean/School of Religion, for allowing me the time to complete this task.
6. Ultimately, to my Lord and Savior Jesus Christ who for His sake, I labored and continue to labor. To His name be all praise, honor, and glory! It is because of His nature, sacrifice, passion and resurrection that I humbly and willingly serve Him. May my name never be as highly exalted as the name of ο Κυριος Ιησους Χριστος!

[May] my speech and my preaching be not of enticing words of man's wisdom, but in demonstration of the Spirit and of power. [So that our] faith should not stand in the wisdom of man but in the power of God! (I Cor. 2:4-5, King James Version)

Table of Contents

Abstract iii
Acknowledgements iv
Chapter 1 1
Introduction 1
Purpose of the Study 1
Significance of the Study 2
Scope and Limitations 2
Organization of the Study 3
Definitions of Terms 4
Chapter 2 6
Literature Review 6
UET 6
Proposition 21 8
I and II Timothy 9
General Information 10
Heresies 13
Ecclesiastical Situation 17
Outline 18
Background and Leadership Experiences of Paul 22
Birthplace 22
Family 23
Education 24
Age 25
Leadership Experiences 25
Paul and Persecution 26
Paul's Pre-Timothy Travels 28
Paul and Fellow Helpers 31
Paul and Pastoral Care 35
Paul as Teacher 36
Paul as Parent 36
Paul's Primary Ministry Goal 38
Background and Leadership Experience of Timothy 40
Birthplace 40
Family 42
Education 43
Conversion to Christianity 45
Age 45
Leadership Experience 46
Chapter 3 50
Method 50
Chapter 4 54
Presentation of Data 54
A Challenge in Researching Profitability Within the Ephesian Church 54
Adherence to Sound Doctrine 56

Adherence to Love for One Another/Care for the Needy 67
Profitability of the Ephesian Church as Seen in Adherence 75
to Healthy Organization and Administration 75
Summary 81
Chapter 5 82
Summary 82
Significance of the Study 84
Suggestions for Future Research 86
References 87

List of Figures

Figure 1. Heterogeneity of Paul and Timothy 49

Chapter 1

Introduction

Many Christians view the Bible as a source of spiritual truth, inspiration, comfort, and guidance as they attempt to apply its teachings to the turbulent environment of the 21st century (Mt. 5:10-14; Phil. 1:27-30). A newer application is the use of the Bible in validating effective organizational leadership principles (Finzel, 2000; Maxwell, 2001; Nouwen, 1993; Oswald, 1989; Oswald & Kroeger, 1988; Sorenson, Sorenson, & Stauch, 1995; Woolfe, 2002). Unfortunately, some authors have taken this to the extreme by relating virtually every passage in the Bible to leadership.

Unfortunately, such methods often approach the Bible in a proof-text manner, ignoring the various contexts in which the Bible was written. Rarely, though, do Christians look at the Bible as a source to relate to secular theories and propositions. This study does exactly that. It compares a component of a secular leadership theory to a leadership context in the Bible. This study relates Proposition 21 of Hambrick and Mason's (1984) Upper Echelons Theory (UET) to the leadership of Paul and Timothy described in I and II Timothy.

Purpose of the Study

This study relates Proposition 21 of the UET by Hambrick and Mason (1984) to the texts of I and II Timothy in order to see if the proposition is continuant within the heterogeneous leadership context of Paul and Timothy within the turbulent environment of I and II Timothy. Proposition 21 of the UET states, "In turbulent environments, team heterogeneity will be positively associated with profitability" (p.

203). This study demonstrates that in the turbulent environment of I and II Timothy, team heterogeneity of Paul and Timothy's leadership is positively associated with profitability.

Significance of the Study

This study is significant because it encourages the church to consider current secular research in the areas of leadership and management to complement the tools used in church administration and hiring. It provides guiding principles for churches wishing to make well-informed future leadership hiring decisions. It brings the unique dynamics within the context of ministry to the attention of leadership. It provides a starting point for the researcher who may wish to form a ministerial UET.

In addition, this study follows through with the stated desire of Hambrick and Mason (1984) to "stimulate empirical inquiry into upper echelons" (p. 198). Hambrick (personal communication, June 20, 2003) personally expressed interest in a study such as this that demonstrates the validity of UET (Hambrick & Mason, 1984) in a ministerial context.

Scope and Limitations

This dissertation focuses on the evidence of the efficacy of Proposition 21 of Hambrick and Mason's (1984) UET for the following reasons:

1. There is solid research on the observable characteristic of group heterogeneity (Filley, House, & Kerr, 1976; Hambrick & Mason; Janis, 1972; McNeil & Thompson, 1971; Pfeffer, 1981).
2. There is current interest in the subject of heterogeneity (Barker & Mueller, 2002; Hambrick, 1994; Jackson, 1991).

3. Heterogeneity, turbulent environment, and profitability are definable within a ministry context.
4. Heterogeneity, turbulent environment, and profitability are observable in the specific ministerial context of Paul and Timothy in I and II Timothy.

This study demonstrates the team heterogeneity of Paul and Timothy's leadership in a turbulent environment and verifies the profitability of that leadership with historical evidence that the Ephesian congregation, the context of Paul and Timothy's ministry, continued to follow Paul's injunctions recorded in I and II Timothy from the late-Apostolic to early post-Apostolic era (circa 70-120 A.D.).

Hambrick and Mason's (1984) UET has been accepted as a reputable theory (Gobvindarajan; 1989; Hitt, 1993; Jackson, 1991; Smith & White, 1987). UET emphasizes the influence of instrumental and observable factors on a leader's future decisions. These instrumental and observable factors are a reliable general indicator of causality of future decisions (Hambrick & Mason). Hambrick and Mason have acknowledged that numerous factors and influences can affect the decision making of a leader. They have emphasized, however, that the instrumental, observable factors that are examined in within the UET substantially contribute to the decision-making process of a leader.

Organization of the Study

Chapter 1 introduces the purpose, scope, and limitations of this study including definitions of key terms. Chapter 2 details the following literature streams: (a) literature pertinent to understanding the development the UET**,** (b) literature that supports the team heterogeneity of Paul and Timothy's leadership**,** and (c) literature

describing the turbulent environment in I and II Timothy. Subsequently, this chapter details the biblical context of I and II Timothy (general information, authorship issues, heresy, ecclesiastical situation, and outline). Chapter 3 describes the methodology and rationale of this comparative study, while Chapter 4 presents biblical and extrabiblical data supporting the applicability of Proposition 21 in the setting of I and II Timothy. Chapter 5 summarizes the content of the previous chapters, lists the benefits of this study, and makes suggestions for future research.

Definitions of Terms

Group heterogeneity is the degree of dispersion within a managerial group manifested by diversity of personal background and leadership experiences. Hambrick and Mason (1984) identified six specific observable characteristics (age, functional track, other career experiences, formal education, socioeconomic status, and financial position) that contribute to either an individual's personal background or leadership experiences. A leadership team can be deemed heterogeneous if there are differences in one or more of these areas (Hambrick, 1994; Hambrick & Mason).

Turbulent environments, for the purpose of this study, are specifically within the ministerial context. Turbulent environments could include, but are not limited to, heretical teachers attempting to negatively influence a congregation both from within and without the congregation. In addition, leadership falling short of teaching and prescribing necessary truths resulting in a naivety among the congregation regarding false teaching is an evident sign of a turbulent environment. This study would consider premature recognition of elders and an inability to discern and confront sin as evidence of a turbulent environment. A lack of desire to encourage and help

broken people in need of healing and leadership having little commitment to a clear strategic plan for the mission of the church would also be evidence of a turbulent environment.

Profitability relates to Paul's primary goal, namely to bring about the obedience of faith among all Christians (Kruse, 1993). Obedience of faith is a Christian's process of spiritual maturity that begins at the point of conversion to Christianity and continues to be developed through the life of a Christian. Paul's ministry to people did not cease once he had brought them to initial obedience of faith (Rom. 1:11-17). He felt under obligation to teach, encourage, and warn so that his converts might reach maturity in Christ (Kruse). Therefore, profitability would include, but is not limited to, spiritual development of both the ministerial leadership team and the congregation in the areas of adherence to sound doctrine, love as demonstrated through caring for the needy, its witness to the community, and healthy organization and administration.

Chapter 2

Literature Review

This chapter details pertinent literature that will provide the necessary understanding for the background of the development for both UET and the leadership context of Paul and Timothy in I and II Timothy. After presenting a literature review that describes the development and current adoption of UET, this chapter elucidates the meaning and application of Proposition 21 of the UET. Further, this chapter details the pertinent information regarding the biblical context of I and II Timothy (general information, authorship, heresy, ecclesiastical situation, and outline). These provide the various contexts for the specific heterogeneous leadership context of Paul and Timothy. This chapter then argues for a heterogeneous view of the leadership team of Paul and Timothy as seen in I and II Timothy by noting pertinent details regarding their varying individual personal backgrounds (birthplace, family, education, conversion experience, age) and past leadership experiences. Appropriate deductions and summaries are made from the literature.

UET

UET, as described by Hambrick and Mason (1984), provides the theoretical basis for this study. Herrman and Datta (2002) stated that this theoretical perspective, which draws on literature in organizational behavior and strategic management, has posited that strategic choices made by executives “reflect the idiosyncrasies of decision makers” (Hambrick & Mason, p. 195). Herrmann and Datta stated that the underlying logic lies in the Carnegie School of thought, specifically in the argument that complex decisions are largely the outcomes of behavioral factors, including the

values and cognitive orientation of key players (Cyert & March, 1963). Herrmann and Datta stated that Hambrick and Mason argued that managers' cognitive orientations (past experiences) influence their strategic decision making, limiting their field of vision. Thus, Herrmann and Datta noted that differences in managers' cognitive perspectives affect all aspects of the strategic decision-making process including issue identification (Dutton & Duncan, 1987), information search and information processing (Cyert & March), as well as alternative specification and selection of the course of action. Herrmann and Datta stated that the beliefs, assumptions, and values that executives bring to the decision setting drive their decision making and actions.

Hambrick and Mason (1984) also argued that the background characteristics and experiences of managers shape their cognitive perspective and knowledge base. Although psychological factors are central to UET, such phenomena are rarely studied directly in research of top executives (Kesner & Sebora, 1994). Herrmann and Datta (2002) pointed out that psychological orientations are typically substituted for more readily observable characteristics including tenure (Barker & Mueller, 2002; J. P. Guthrie & Datta, 1997), educational level (Wiersema & Bantel, 1992), functional background (Datta & Rajagopalan, 1998), and international experience (Sambharya, 1996). Herrmann and Datta stated that the underlining assumption that experience, personal background, and education shape managerial cognition, knowledge, and skills in ways that substantially impact decision making and behavior is supported by succeeding studies (Pfeifer, 1983; Hitt, 1993; Jackson, 1991). Observable characteristics can also benefit the researcher, namely in the area of testability.

Herrmann and Datta (2002) offered the following summary of recent research on top management demography. Finkelstein and Hambrick (1990) and Kesner and Sebora (1994) have focused upon CEO characteristics with the assumption that key decision-making authority is mostly granted to CEOs. Herrmann and Datta stated that an important stream of research has examined relationships between CEO characteristics and firm strategies. Herrmann and Datta succinctly summed up the primary focus of this stream of research; deducing that based on the strategic choice paradigm (Child, 1972) and UET (Hambrick & Mason, 1984), the primary question in this research stream is whether managers' strategic choices reflect their individual experiences, cognitive orientations, and knowledge base. Herrmann and Datta stated that empirical support comes from studies that have found top management characteristics to be related to firms' strategic orientations at both the corporate and business level (Barker & Mueller, 2002; Gobvindarajan; 1989; Miller, Kets De Vries, & Toulouse, 1982; Smith & White, 1987; Song, 1982). The support, therefore, is strong for the tenets and propositions of Hambrick and Mason's UET in that it has been accepted as a reputable theory that emphasizes the influence of instrumental, observable factors on a leader's future decisions.

Proposition 21

Heterogeneity was of interest to researchers prior to the formation of UET by Hambrick and Mason in 1984 (Filley et al., 1976; Janis, 1972; McNeil & Thompson, 1971; Pfeffer, 1981). UET acknowledges the work of Filley et al. in their summary of research on group heterogeneity and performance but also notes that scholarship had not seen a synthesizing of all of the research until Hambrick and Mason. They

concluded that a homogeneous group best handles routine problem solving, and a heterogeneous group best handles that ill-defined, novel problem solving. Since the formation of UET, there has been a continued interest in the study of heterogeneity and demographic dispersion (Wagner, Pfeffer, & O'Reilly, 1984), politicization (Bourgeois & Eisenhardt, 1988), and cohesion (Michael & Hambrick, 1992).

Current studies have since upheld this proposition that a heterogeneous group is the group of choice when top management groups exist in a turbulent environment. In his follow-up article reflecting on the past 10 years of research on the subject of top management groups since the formation of the UET, Hambrick (1994) still defined a heterogeneous team as the "ideal" team and noted that even an entirely homogeneous group should not receive the label of an "ideal" team (p. 205). In summary, the above studies provide descriptive validity to the propositions of the UET and have contributed to or based their research on the basic tenets of the UET.

I and II Timothy

The following literature review of I and II Timothy will address five major areas: general information, authorship, heresies, ecclesiastical situation, and outline. This literature review supports a heterogeneous view of the leadership team of Paul and Timothy as seen in I and II Timothy by noting pertinent details regarding their varying individual personal backgrounds (birthplace, family, education, conversion experience, age) and leadership experiences. Appropriate deductions and summaries are made from the literature.

General Information

I and II Timothy along with Titus comprise a literary designation known as the Pastoral Epistles. Berdot coined this term in 1703 and Paul Anton popularized the phrase in 1726 (D. Guthrie, 1990). They are grouped together because of similar theological content, heresies, style, and language (Mappes, 1995). Because of the specific focus on the leadership context of Paul and Timothy, this study will focus primarily on I and II Timothy.

Mappes (1995) offered the following concise summary of general information regarding I and II Timothy. Mappes pointed out that the recipient of I and II Timothy is identified as a specific individual in the salutation (I Tim. 1:2; II Tim. 1:2). Mappes also pointed out that the personal singular pronouns and imperatives lend further evidence that Timothy is the individual recipient. Mappes was careful to point out that even though Timothy is the recipient, Paul speaks to the church as a whole and even speaks directly to groups within the church at times (e.g. women in I Tim.2:9-15; overseers and deacons in I Tim. 3:1-13). Mappes also pointed out that Plural pronouns in the concluding benedictions (I Tim 6:21; II Tim. 4:2) further substantiate this fact (Knight, 1968). Therefore, the recipients consist of two groups: Timothy and the church. Mappes felt that there was no doubt that these letters were read publicly.

Mappes (1995) also succinctly addressed the personal nature of I and II Timothy. Mappes suggested that the personal nature of the letters and the individual recipient partially explain why Paul does not directly interact in a typically Pauline fashion of lengthy, coherent, logical argumentation. This is evidenced by the fact that Paul frequently appeals to an existing dogma of established known truth in his

warning against the false teachers, as opposed to developing a cogent argument against them within I and II Timothy (Hanson, 1982). It is the personal nature of these letters from Paul to Timothy that assists the researcher in identifying the differing backgrounds and decision-making tendencies of these individuals, therefore, supporting a heterogeneous view of their leadership context.

Authorship

The purpose of this section is to provide a basic explanation of the pertinent issues surrounding Pauline authorship of I and II Timothy. This section will support the traditional view of Pauline authorship throughout the church age until the 19th century, categorize recent past and contemporary authors and their positions on Pauline authorship, and briefly explain the manner in which the heresies are condemned in the Pastorals.

There is strong attestation for Pauline authorship of I and II Timothy. Even though some have attempted to point out that certain church fathers do not quote the pastorals, which might support their questionable authenticity, these objections can easily be dismissed on the ground of the theological bias of these church fathers (D. Guthrie, 1990). D. Guthrie detailed the following description of the unbroken tradition of Pauline authorship until the 19th century. In the 19th century, Schleiermacher (as cited in D. Guthrie) offered the first attack by disputing Pauline authorship of I Timothy on stylistic and linguistic grounds. Considered the “father of modern criticism, which decides questions of authenticity of philological evidence” (D. Guthrie, p. 21-22), some scholars have followed Schleiermacher in advocating non-Apostolic authorship (D. Guthrie). Some scholars have denied Pauline authorship

while retaining a few genuine fragments (D. Guthrie). Many notable scholars, though, have provided refutation against non-Pauline authorship and have articulated sound rational for authentic, Pauline authorship (D. Guthrie). D. Guthrie concluded by noting that many of the objections raised by the opponents of Pauline authorship (linguistic, doctrinal, theological, pragmatic) are in part explained away by the fact that the author (Paul) is writing in a unique fashion to a personal friend in the ministry. This warm and personal relationship can be seen in the manner in which Paul instructs Timothy to deal with the heresies in Ephesus.

D. Guthrie (1990) stated that the manner in which the author deals with the heresies as seen in the Pastorals has also been raised in order to question the authenticity of Pauline authorship. D. Guthrie offered the following evidence for both Pauline and non-Pauline authorship. D. Guthrie noted that some have noted that in Colossians, Paul refutes the heresy; but, in the Pastorals, the writer denounces it. Therefore, they have concluded that the manner in which the heresy was addressed in the Pastorals does not follow a Pauline pattern (Barrett, 1963; Scott, 1936). D. Guthrie stated that this view against Pauline authorship is not substantial due to the fact that Colossians was written to an entire church that Paul had never visited. The situation in Colosse required careful positive teaching to counteract the error. On the other hand, D. Guthrie pointed out that I and II Timothy were directed primarily to Paul’s special representative, Timothy, advising him as to what line of action he himself should take in terms of maintaining sound leadership and strengthening the local assemblies of believers. Therefore, D. Guthrie concluded that it is not likely that they would need an exposition of Paul’s complete refutation of the errors. One can

also assume that Timothy had formerly witnessed Paul deal with false teachers while in his company (D. Guthrie). The manner in which Paul dealt with the heresy shows not only Paul's unique handling of the heresy during this turbulent environment but, for the purposes of this study, also contributes to the portrayal of a warm and personal relationship between the apostle and Timothy, the recipient of these letters. In summary, there is no conclusive argument against Pauline authorship. These issues not only support this study's position that I and II Timothy are documents by which to examine Pauline leadership but also contribute to an accurate portrait of a warm and personal leadership context between Paul and Timothy.

Heresies

The purpose of this section is to provide a basic explanation of the nature of the heresies within I and II Timothy including a brief discussion of the identity of the heretics. The description of the heresies and the heretics in this section will support the argument that Paul and Timothy are functioning in a turbulent environment.

No scholarly consensus exists regarding the nature of the heresy (Lemaire, 1972). Mappes (1995) offered the following description of the heresies and heretics. Mappes suggested that the heresies were related to one or a combination of these five categories: (a) Jewish false teachers normally identified as the ones who plagued Paul throughout his ministry (similarly described in Col. 2:8, 16-23) (Knight, 1968), (b) a type of proto-Jewish or pre-Christian gnosticism, (c) a proto-Marcionism or Montanism (Ford, 1971), (d) a developed form of gnosticism (Hedrick & Hodgson, 1986), and/or (e) a type of pseudonymous literature intentionally constructed so as to provide a paradigm for encountering any heresy (Dibelius & Conzelmann, 1972;

Gealy, 1955; Koester, 1982). Mappes, however, noted that this view has been convincingly refuted Towner (1989). Mappes noted that the debate as to the lack of precision of categorization has led some to conclude, “there was no single heresy with a definite tendency and line of development of its own” (Ramsey, 1910, p. 178). In addition, Easton (1948) suggested that “a coherent and powerful heresy” (p. 2-3) was in mind. D. Guthrie (1990) stated that Easton’s comments are an “exaggeration and by no means supported by the Epistles themselves” (p. 40). Though there is disagreement as to the specific heresies that are affecting the believers in I and II Timothy, it is clear that there was a turbulent environment within the Ephesian church.

Mappes (1995) identified particular issues within I and II Timothy and provided the following characteristics of the false teachers noted there. Mappes stated that these false teachers are characterized by an interest in myths (I Tim. 1:4, 4:7; II Tim. 4:4) and genealogies (I Tim. 1:4), in teaching the Law (I Tim 1:4), and in opposing argumentation that they define as knowledge (I Tim. 6:20). Mappes noted that this so called knowledge led to speculation and controversy (I Tim. 1:6, 6:4, 20; II Tim. 2:14, 16, 23) and such vices as deception (I Tim. 4:1-3; II Tim. 3:2-4) and immorality (I Tim. 1:19, 20; II Tim. 3:6ff). Mappes described the false teacher as having the desire to achieve material gain through means of their teaching (I Tim. 6:5; II Tim. 3:2-4). Mappes noted that the false teachers advocated a gnostic asceticism (I Tim. 4:1-5) that forbade marriage and the eating of meat and promoted a doctrine that the resurrection had already taken place (II Tim. 2: 18; cf. I Tim. 1:19-20) (Knight, 1968). Mappes suggested that a close link emerges between the false

teachers' heterodoxy and their moral decay. Mappes noted that Paul associated and depicted the false teachers with the worst of sinners in I Timothy 1:9-10, though they may not have been involved in all the sins listed in the passage. Mappes noted that they were demonically deceived and have seared their conscience through hypocrisy (I Tim. 4:1-2). Paul accused the false teachers with functioning in the motivation of conceit and greed (I Tim. 1:20, 6:5, 9; II Tim 3:2-5).

Mappes (1995) provided the following description of the false teachers in Ephesus. Mappes suggested that Paul treated these false teachers as a present and dangerous reality in the Ephesian community. Thus, concluded Mappes, the heresy and false teachers were a historical reality and not simply a fictional fabrication as Dibelius and Conzelmann (1972), Koester (1982), and others have proposed. Mappes noted that Timothy was commanded to stop these men from teaching strange doctrines (I Tim. 1:3-4). Mappes also pointed out that Paul established sound words and sound doctrine as a litmus test to determine the authenticity and veracity of teachers (I Tim. 6:3-4).

Mappes (1995) suggested that it is impossible to determine the origin of the false teachers, though it appears that at least some of these false teachers were recognized teachers and leaders in the church. Mappes supported the suggestion with the following evidence: the errorists were teachers (I Tim. 1:3, 6:3), and the teaching described within I Timothy is done in an elder context (I Tim. 3:1-2, 5:17-25). Mappes further posited that before the writing of I and II Timothy, Paul had anticipated that some elders in Ephesus would draw the disciples away by speaking perverse things (Acts 20:30). Instead of remaining steadfast in Pauline teaching,

Mappes noted that the false teachers would establish their own doctrines. Mappes pointed out that Paul's emphasis on the character of church leaders and discussion concerning the discipline of leadership (I Tim. 5:19-21) lent credence that these false teachers were within the church (Lea & Griffin, 1992). Mappes pointed out that Paul identified two propagators of the resurrection heresy as Hymenaeus and Philetus (II Tim. 1:19-20). Mappes noted that impersonal references designated other adherents of the false teaching (I Tim. 1:4, 4:1, II Tim. 6:3). Paul's allusion to handing Hymenaeus and Alexander over to Satan for discipline, suggested Mappes, implied that these men were within community jurisdiction. Mappes suggested that this warning served as an example to Timothy for what he was to do to deal with heretical teachers from within the congregation and/or jurisdiction of his leadership.

Mappes (1995) suggested that these heresies, in part, involved spiritualizing the resurrection and ascetic practices relating to Jewish (or Judaizing) elements and supported this with the following evidence. He suggested that this pneumatic, ascetic syncretism led to gross speculation, false knowledge, and immoral behavior. Mappes pointed out that Paul provided antidotal instruction to Timothy and to the church. D. Guthrie (1990) suggested that one may adduce that the false teachings were dangerous because of their (a) irrelevance more so than because of their falseness, (b) ascetic (I Tim. 4:1-4) and licentious tendencies (I Tim. 5:22), (c) Jewish characteristics (I Tim. 1:7), and (d) all-absorbing interest in genealogies.

Familiarity with the basic characteristics of the heresies is necessary, but this study is concerned with establishing the turbulent environment for the heterogeneous leadership context of Paul and Timothy. From the above summary, it has been

established that the ecclesiastical situation in Ephesus under the heterogeneous leadership context of Paul and Timothy and ruling leadership of Paul constituted a turbulent environment.

Ecclesiastical Situation

The purpose of this section is to provide a basic explanation of the pertinent issues surrounding the ecclesiastical situation of I and II Timothy. I and II Timothy are 1st century letters written by Paul to Timothy and the congregation in Ephesus which reflect similar 1st century ecclesiastical organizational structure. Some scholars believe that because I and II Timothy describe a strongly organized church with an ordained ministry, this ecclesiastical situation could not have appeared during Paul's lifetime. D. Guthrie (1990) offered the following evidence to the contrary: even though there was some ecclesiastical organization, it was not as developed as the church in the 2nd century. First, D. Guthrie suggested that Paul was interested in the ministry; he and Barnabas appointed elders in the churches they had founded (Acts 14:23), and he wrote to the bishops and deacons at Philippi as well as to the saints there (Phil. 1:1). Second, D. Guthrie suggested that to find an interest in the ministry in the Pastorals, one must exclude II Timothy; in that letter, there is scant detail about an ordained ministry or any form of church organization because Paul emphasized the warm and personal relationship he enjoyed with Timothy more.

Carson, Moo, & Morris (1992) noted that the fact that Paul concentrated on the qualities looked for in elders and deacons (I Tim. 3) supports the argument against a 2nd century date. Carson et al. suggested that by the 2nd century, these would surely have been well known, whereas it would have been useful to have them spelled out in

the days of Paul. Clearly, none of this amounts to the organization as seen in the 2nd century but simply reflects the church in comparatively early days (Carson et al.). W. D. Mounce (2000) provided a cogent and detailed support for 1st century organizational structure for the Pastoral Epistles. Therefore, D. Guthrie (1990) summarized the ecclesiastical situation at the time of writing as follows: (a) there was a definite system of teaching, apostolically authenticated, committed particularly to apostolic delegates and generally to the church elders; (b) ordinations were probably held for church officials, at which the laying on of hands was used to symbolize the transference of a special gift to carry out the office; (c) a variety of ministry existed within the churches and great emphasis was laid on the moral qualities of all aspirants for office; (d) the Pastorals' ecclesiastical data not only provide a picture of an orderly developing church but also show the apostle in a significant light as an ecclesiastical architect; and (e) Paul's absorbing passion in his last days was not orthodoxy and organization but rather preparation for a time when no apostolic witness would remain and the Holy Spirit would use other means to direct his people. Therefore, a close look at the ecclesiastical situation of I and II Timothy provides support for the utilization of I and II Timothy as a valid, descriptive portrait of the heterogeneous leadership context of Paul and Timothy.

Outline

The purpose of this section is to provide a basic overview of the structure of I and II Timothy. In I Timothy, Paul dealt with a heretical attack on the Christian community in Ephesus, while II Timothy provides preventive and corrective medicine through numerous encouragements for Timothy to remain a man of spiritual

integrity in his personal and ministerial life. This author agrees with the following outline of both I and II Timothy provided by D. Guthrie (1990, pp. 63-64, 132-133)

I Timothy

I. The Apostle and Timothy (1:1-20)
    A. Salutation (1:1-2)
    B. The Contrast Between the Gospel and its Counterfeits (1:3-11)
    C. The Apostle's Personal Experience of the Gospel (1:12-17)
    D. The Apostle's Charge to Timothy (1:18-20)

II. Worship and Order in the Church (2:1-4:16)
    A. The Importance and Scope of Public Prayer (2:1-8)
    B. The Status and Demeanor of Christian Women (2:9-15)
    C. The Qualifications of Church Officials (3:1-15)
        1. Overseers (3:1-7)
        2. Deacons (3:8-13)
    D. The Character of the Church (3:14-16)
    E. Threats to the Safety of the Church (4:1-16)
        1. The approaching apostasy (4:1-5)
        2. Methods of dealing with false teaching (4:6-16)

III. Discipline and Responsibility (5:1-6:2)
    A. Various Age Groups (5:1-2)
    B. Widows (5:3-16)
        1. Widows in need (5:3-8)
        2. Widows as Christian workers (5:9-10)

3. Younger widows (5:11-16)

C. Elders (5:17-20)

D. Timothy's Own Behavior (5:21-25)

E. Servants and Masters (6:1-2)

IV. Miscellaneous Injunctions (6:3-21)

A. More About False Teachers (6:3-5)

B. The Perils of Wealth (6:6-10)

C. A Charge to a Man of God (6:11-16)

D. Advice to Wealthy Men (6:17-19)

E. Final Admonition to Timothy (6:20-21)

II Timothy

I. Salutation (1:1-2)

II. Thanksgiving (1:3-5)

III. Encouragement From Experience (1:6-14)

A. The Gift of God (1:6-10)

B. The Testimony of Paul (1:11-12)

C. The Charge to Timothy (1:13-14)

IV. Paul and His Associates (1:15-2:2)

A. The Asiatics (1:15)

B. Onesiphorus (1:16-18)

C. Timothy (2:1-2)

V. Directions to Timothy (2:3-26)

A. The Basis of Encouragement and Exhortation (2:3-13)

1. Various examples (2:3-6)
2. Further reminiscences (2:7-10)
3. A Christian hymn (2:11-13)

B. Methods of Dealing with False Teachers (2:14-16)

1. Positive Action: What to promote (2:14-15)
2. Negative Action: What to shun (2:16-18)
3. Ultimate certainties (2:19)
4. Degrees of honor (2:20-21)
5. The teacher's behavior (2:22-26)

VI. Predictions of the Last Days (3:1-9)

VII. Further Exhortations To Timothy (3:10-17)

A. A Historical Reminder (3:10-12)

B. An Exhortation to Steadfastness (3:13-17)

VIII. Paul's Farewell Message (4:1-18)

A. The Final Charge (4:1-5)

B. A Triumphal Confession (4:6-8)

C. Some Personal Requests (4:9-13)

D. A Particular Warning (4:14-15)

E. The First Defense (4:16-17)

F. The Forward Look (4:18)

IX. Concluding Salutations (4:19-22)

Background and Leadership Experiences of Paul

The following literature review will provide a brief sketch of Paul and Timothy's personal background (birthplace, family, education, conversion experience, age) and past leadership experiences. The variances seen between the brief sketches of the personal backgrounds and leadership experiences of both Paul and Timothy will support the notion that Paul and Timothy comprised a heterogeneous leadership context. It is important to remember that a leadership team can be deemed heterogeneous if there are dissimilarities in one or more of these areas (Hambrick, 1994; Hambrick & Mason, 1984).

Birthplace

Paul was born in Tarsus, the capital of Cilicia in southern Asia Minor. It was situated on the Cydnus River, 10 miles from the Mediterranean and 30 miles south of the Taurus Mountains (Pfeiffer, 1961). Ancient trade routes passed through Tarsus, adding to the diversity of cultural influences witnessed by Paul at a young age. Tarsus was steeped in Greek culture.

The history and the culture of Tarsus must have had an impact on the spiritual development of Paul. According to McRay (2003), when Julius Caesar visited the city in 47 B.C., the residents called it Juliopolis (the city of Julius) in his honor. After defeating Brutus and Cassius, leaders in the assassination of Caesar spent time in Tarsus. On one occasion in 41 B.C., one of those leaders, Mark Antony, had a rendezvous with Cleopatra, the Egyptian queen, who was rowed up the Cydnus River dressed as the goddess Aphrodite. Williams (1999) stated that these and other images

played an important role in Paul's future communication and interaction in his Jewish-Gentile environments.

Family

Much about Paul's family can be gleaned from Philippians 3:5. Paul came from a strictly Jewish family that took their heritage seriously. This is evidenced in Philippians 3:5 (New International Version) where Paul wrote that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin." Circumcision was a sign of the covenant with Abraham (Gen. 17:11) and a belief in his covenant promise (*New International Encyclopedia of Bible Words*, 1991). Being circumcised at 8 days of life was the "proudest claim any Jew could make, namely, that in strict conformity with the Law he was circumcised on precisely the right day (Gen. 17:12; Lev. 12:3)" (Hawthorne, 1983, p. 132). His parents were obviously meticulous in fulfilling the Law.

The "stock of Israel" (Phil. 3:5) refers to the race which was Israel. Paul here emphasized the fact that he descended from the race of Israel and belonged to them by birth, not conversion (Hawthorne, 1983). Israel was a sacred name for the Jews, as the nation of the theocracy, the people in covenant relation with God (Lightfoot, 1894). Paul furthered his familial description by saying that he belonged to the "tribe of Benjamin" (Phil. 3:5). Even though the tribe of Benjamin was small (Ps. 68:27), it was highly esteemed by the Jewish community for its significant members and example of purity and commitment to David and to God (Gen. 30:22-23, 35:9-19; Jdgs. 1:21, 5:14; I Sam. 9:1-2; I Kgs, 12:21; Estr. 2:5; Hsa. 5:8).

Paul's Hebrew family had retained the characteristic qualities in language and custom as distinct from the Hellenistic Jews (Acts 6:1). This is seen in Philippians 3:5 in the phrase "Hebrew of the Hebrews." Paul was from Tarsus and knew Greek as well as Aramaic and Hebrew (Acts 21:40; 22:2), but he had not become Hellenized (Robertson, 1930). In addition, context would lean to a superlative in light of Paul's desire to place his credentials above the opposing errorists' in verse 4: "If any other man thinks that he hath whereof he might trust in the flesh, I more." In a passage that is for the purpose of refuting errant, works-based theology, the reader is able to learn much about Paul's family and heritage.

Education

Paul was formally educated and had been trained as a Jewish rabbi. He was schooled in a reputable synagogue in the university of Tarsus before traveling to Jerusalem as a teenager to sit at the feet of Gamaliel (Acts 5:34-39, 22:3), the foremost Jewish educator of the day (Peterson, 1980). Gamaliel was a "leading" and "celebrated" scribe (Twelftree, 2000, p. 1086).

Conversion to Christianity

The circumstances surrounding Paul's conversion are described in Acts 9 and further commented on in Acts 22:1-11, 26:12-18; Galatians 1:12-16; Philippians 3:4-10; and I Timothy 1:12-16. On his way to Damascus, to restrain the Christian influence and propagation, Paul had a supernatural encounter with the resurrected Christ. It was there where he acknowledged the Lordship of Jesus Christ. Paul then spent 3 years in Arabia before entering 30 years of Christian ministry (Acts 9:26;

Gal.1:16-17). When Paul first visited Lystra, he had been a Christian for approximately 14 years.

Age

Paul first visited Timothy's hometown of Lystra during his first missionary journey around 47 A.D. This was 17 years after the death, burial, resurrection, and ascension of Jesus Christ. The "Church" was approximately 17 years old. Therefore, from this information, Peterson (1980) concluded that Paul was approximately 45 years old when he first came to Lystra.

Leadership Experiences

At the time Paul took on Timothy as a coworker (Acts 16:1-5), Paul had many more leadership experiences than Timothy. Unlike Timothy, Paul had a base knowledge of what was to be expected when evangelizing, supporting, and establishing new ministries that allowed Paul to train and occasionally prod the newcomer, Timothy. The following will summarize Paul's pre-Damascus Road and post-Damascus Road leadership experiences and contribute to the support of a heterogeneous perspective of the leadership team of Paul and Timothy.

Pre-Damascus road leadership experiences. Prior to Paul's conversion to Christianity, Paul was a Pharisee (Phil. 3:5). Paul's parents were themselves adherents of the party of the Pharisees (Acts 23:6). As their son, Paul was naturally entrusting of the tuition of the Pharisees' leadership and moral example (Bruce, 1986). As a Pharisee, Paul interacted with and partnered with Jewish religious leaders in order to persecute Christians (Acts 9:1-3, 22:3-5, 26:9-11; Gal. 1:13; I Tim. 1:13). Paul must have been recognized as a trustworthy leader within this religious

leadership who was out to persecute Christians due to the fact that he was granting permission to the deaths of Christians (Acts 7:58, 8:1, 22:20). Paul interacted with the religious leadership of the Sanhedrin as seen in his issuance and the solicitation of "letters of extradition" (Acts 9:2). This authority would have come from the Sanhedrin in Jerusalem (Keener, 1993). Paul would also have had some influence on local religious leaders. Even though many local synagogue rulers outside Palestine would respect the right of the Sanhedrin over fugitive Judeans (in this case, Christians); some would not (Keener) and would, therefore, require the representative of the Sanhedrin (in this case, Paul) to be able to tactfully persuade local leadership to cooperate with him in his mission to weed out the Jewish Christians. Therefore, some of Paul's leadership skills were cultivated and sharpened during his pre-Christian existence.

Post-Damascus road leadership experiences. The following will summarize Paul's major travels, conflicts, and ministry experiences prior to the joining with Timothy as fellow workers. This section will then identify some essential elements and characteristics of Paul's ministry that will aid in the understanding of Paul's dealings with Timothy.

Paul and Persecution

Paul himself experienced persecution by the very ones he had once partnered with prior to his conversion to Christianity (Acts 9:23-25; II Cor. 11:32-33; II Tim. 3:11). As a result, a faction of these opposers followed Paul to Iconium and encouraged the stoning of Paul at Lystra (Acts 14:1-20; II Tim. 3:11).

In addition to opposition from those who opposed Christianity, Paul worked in some situations where conflict-resolution was needed among some of the Christian leadership of the early church. Prior to taking on Timothy as a coworker, there were three notable instances that Paul was involved in conflict-resolution among some Christian leaders of the early church. First and most prominent of the three examples, Paul participated in the meeting of early Christian leaders at the Jerusalem Council (Acts 15:2-22; Gal. 2:1-10). This situation involved dialogue and reasoning among the leadership of the early church to clarify the position of all of the leadership involved with regard to the issue of Gentile observance of the Law, namely, the importance of circumcision for the Jewish religious identity. This experience ended in a positive and strong relationship among the Christian leadership of the early church. Second, and more personal in nature, Paul rebuked Peter concerning hypocrisy and legalism (Gal. 2:11-21). This confrontation was done publicly (Gal. 2:14) and poignantly (Gal. 2:11). This conflict resulted in peaceful resolution, which is evidenced by Peter's reference to Paul and his teachings as "our beloved brother Paul, according to the wisdom given to him, has written to you, as in also in all his epistles, speaking in them these things" (II Pet. 3:15-16). Third, also personal in nature, Paul had a "sharp" disagreement with Barnabas regarding John Mark, a member of the ministry team, and parted ways (Acts 15:36-40). It is noteworthy that it was not until some years later that Paul offered any indication that he had resolved this conflict in his own spirit (II Tim. 4:11). It is possible that Paul had not resolved this conflict until well into the establishment of Paul and Timothy's leadership relationship (II Tim.

4:11). Therefore, Timothy could have very well witnessed Paul as he worked through this resolution of this particular conflict.

Paul's Pre-Timothy Travels

Paul had extensive travel and ministry experiences prior to taking Timothy as a coworker. Paul was experienced in the formation of new ministries and the enhancement of existing ones. Timothy quickly experienced ministry at a rapid pace that was commonplace for Paul. Prior to taking on Timothy as a coworker, Paul ministered in Antioch which was northwest of the Sea of Galilee. Antioch was an ethnically diverse due to its frequently traveled trade routes that crossed the city.

During his first missionary journey, Paul traveled from Antioch with Barnabas and John Mark and to Cyprus. They sailed to the coast of modern day Turkey and traveled inland to a city called Perga. At this point, John Mark left Paul and Barnabas and returned home. Peterson (1980) noted that this area had no major cities and was infested with pirates and mosquitoes (malaria). Peterson also suggested this might have been (or contributed to the reason) why John Mark left the missionary team and returned home.

After leaving Perga, Paul and Barnabas traveled to Antioch of Pisidia. Peterson (1980) noted that this area was controlled by bandits that the Roman army had difficulty subduing. This is evidenced when Paul wrote to the Corinthians, saying,

> I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from

> Gentiles, in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. (II Cor. 11:26)

At Pisidian Antioch, Paul and Barnabas established a church but had to flee after a few months due to the fear of stoning.

Because of the fierce opposition, Paul and Barnabas departed to Iconium. Unfortunately, they experienced strong opposition in Iconium. Bruce (1995) said that it was “almost a carbon copy of that in Pisidian Antioch” (p. 166). As a result, Paul and Barnabas traveled a neighboring town the in the province of Lycaonia called Lystra. Lystra was the hometown of Timothy.

At Lystra, Paul and Barnabas were not without their challenges. It was here where opposers of Paul and Barnabas came to Lystra from neighboring cities and causes trouble for the missionaries. The opposers persuaded the people in Lystra that Paul and Barnabas were teaching false doctrines and encouraged some of the Lystrans to stone them. After “having stoned Paul, they drew him out of the city, supposing that he was dead” (Acts 13:19). Paul later reminded Timothy of the sufferings that he experienced since he had taken a leadership role in the church, expressed in II Timothy 3:11-12 (“such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord delivered me”). Similar to the encouragement Paul offered the Thessalonians (I Thess. 1:6-9), Paul reminded Timothy to imitate him as an example of how to be receptive to the gospel amid tribulation and to maintain an attitude of continued faithfulness.

The following day, Paul and Barnabas left Lystra and went to Derbe (Acts 13:20). After spending a brief time in Derbe, Paul traveled back through Lystra,

Iconium, and Pisidian Antioch in order to encourage believers and offer any assistance to the newly organized community of believers. Paul also cautioned each community that persecution lay ahead for all believers (Acts 14:21-23). Interestingly, upon Paul's initial visit and revisit to Lystra, Timothy had occasion to see how Paul handled himself within a turbulent environment. Paul reengaged the individuals of a city that had recently persecuted him and did not give up on the goal simply because of opposition—a common theme within I and II Timothy.

After Paul and Barnabas left Antioch, they traveled through Pisidia to Pamphylia and then returned to Antioch (Acts 14:23-26). While at Antioch, Paul received word that Judiazers were causing confusion among the Galatian churches (including Lystra) regarding the faulty demand on Gentiles to adhere to some errant doctrine concerning the need for Christian adherence to circumcision for the Jewish religious identity and additional admixtures of law-conditions required for justification. Paul wrote a letter to the churches in the Galatian region, correcting the doctrine and admonishing those who were "so soon removed from him that called [them] into the grace of Christ unto another gospel" (Gal. 1:6). The tenets of this letter were soon confirmed by an extended meeting of early church leaders at a council held in Jerusalem (Acts 15). After the Jerusalem council, Paul traveled once again to the areas where he first traveled in his first missionary journey (including Lystra). It was on this second missionary journey that Paul chose Timothy to be his coworker upon arriving to Lystra (Acts 16).

In summary, Paul had already had many leadership experiences prior to inviting Timothy to join him. It is clear that Paul and Timothy comprised a

heterogeneous leadership team. In fact, the majority of Paul's leadership experiences were within the context of a turbulent environment. Paul made vivid the nature of his leadership experiences in I Corinthians 11:26-33:

> In journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, know that I lie not. In Damascus the governor under Aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

II Corinthians 7: 5 builds on his description of his leadership experiences by saying, "For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within."

Paul and Fellow Helpers

It was rare for Paul not to utilize the assistance of fellow helpers in the evangelization and support of new and existing ministries. During Paul's travels, Paul worked with many coworkers whom he appointed to varying types of leadership positions for varying amounts of time. Ellis (1993) examined four terms most often

given to Paul's fellow workers and used them to identify four classes or designations of leadership. The first and most frequent term is coworker (Rom. 16:3, 9, 21; I Cor. 3:9; II Cor. 8:23; Phil. 2:25; I Thess. 3:2). The leadership role of a coworker was apparently unofficial and had no contractual character (Ellis). The term was not used of believers generally but to itinerant or local personnel and is connected with the right to pay or support (I Cor. 9:14; I Tim. 5:18b; Luke 10:7). Coworkers are synonymous with "those who toil" especially in word and teaching (I Tim. 5:17; II Tim. 2:6). They are entitled to respect and obedience by the congregation (I Cor. 16:16, 18).

Second, Paul used the term brother. Admittedly, this term can refer either to Christians generally or to Christian workers. Ellis (1993) pointed out that the term refers to workers when it is used with the definite article. Therefore, "the brothers" are distinguished from "the church" (I Cor. 16:19-20) or from believers generally (Eph. 6:23-24; Phil. 4:21-22; Col. 4:15). Ellis also suggested that brothers may refer to workers in local congregations (Phil. 1:14; Col. 1:2; 4:15-16; Acts 11:1, 29; 12:17) or to those whose ministry takes on a traveling missionary character (Acts 10:23, 11:12; II Cor. 2:13, 8:18, 22-23). Cosenders elsewhere are always fellow workers (I Cor. 1:1; II Cor. 1:1; Phil. 1:1; Col. 1:1; I Thess. 1:1).

Third, Paul referred to some that assisted him in leadership as ministers (I Cor. 3:5, 9; II Cor. 6:1, 4). This term occurs in close connection with the above designations but has a somewhat more specialized meaning. It refers to workers who engage in special activities such as preaching and teaching both among Paul and his coworkers (I Cor. 3:5; II Cor. 3:6; 6:4; Eph. 3:7-8; Col. 1:7, 23; I Tim. 4:6) and even

his opponents (II Cor. 11:15). Ministers serve in local congregations (Rom. 16:1; Phil. 1:1; I Tim. 3:8) as well as on missionary circuits. As teachers, they are mentioned as deserving pay (Gal. 6:6).

Ellis (1993) identified apostles as a fourth category of fellow helpers that assisted Paul in his leadership. As ministers are a special kind of worker, so apostles of Jesus Christ were a special kind of minister. Apostles fulfilled the same type of work as ministers do (I Cor. 3:5; 4:9; Eph. 3:5, 7) but are a more exclusive category. Apostles are those who have "seen Jesus our Lord" (I Cor. 9:1; 15:5-8), meaning those whom the risen Jesus commissioned. As Ellis suggested, his appearances seem always to have been coupled with a commission. I Corinthians 15:6 makes mention of 500 brothers who Ellis suggested were representative of technical apostles and a common understanding of apostle in the New Testament. In addition to the 500, Ellis identified Apollos, Barnabas, and Silas as apostles.

In addition to these four categories, there is good reason to believe that Paul utilized contacts with his relatives in the strategy of his mission. These "kinfolk coworkers" (Ellis, 1993, p. 186) may have been considered as Paul was charting the evangelization of Thessalonica and Berea. Upon their conversion, Paul most likely accepted them as fellow workers in his mission and possibly used their homes as house churches for his congregations (Ellis). In Romans 16:11, 21, Paul mentions six relatives, five of whom played a more explicit role in his ministry. Near the beginning of his ministry, Paul fled from enemies in Jerusalem to Tarsus in Cilicia, the city of his birth, and ministered in that area for about 10 years (Gal. 1:21; Acts 9:30, 11:25, 15:23, 21:39, 22:3). That he had relatives there who sheltered him on his arrival is a

reasonable surmise (Ellis). His sister's son also aided him after his arrest in Jerusalem during his collection visit (Acts 23:16).

Paul also utilized women as leadership associates in his various ministries. Some were called ministers, coworkers, or missionaries; several were engaged in ministries of teaching and preaching (Acts 18:26; Rom. 16:1, 3, 7; Phil. 4:2-3). Some "labored" and "toiled" in unspecified church work (Rom. 16:2, 12) while others were members of wealthy families who supported Paul as benefactors and who dedicated their homes for use as house churches (Acts 16:14-15, 40; Rom. 16:13, 15-16; Col. 4:15; Philem. 1-2).

In addition, a few notable, long-term leadership associates aided Paul in his travels and leadership of various ministries. Barnabas, Mark, and Titus were associates with him from the time of his ministry in Antioch (Acts 13:1-3, 5; Gal. 2:1, 13). Mark and Titus were closely related to Paul and his mission until the end of Paul's life (II Tim. 4:10-11). Timothy, Luke, Priscilla and Aquilla, and Erastus joined Paul during his mission to Greece and also remained in ministry with Paul until the end of Paul's life (Acts 16:1-3, 10, 18:2, 19:22; Rom. 16:3, 21, 23; II Tim. 1:2, 4:10-11, 19-20; Titus 1:4). Ellis (1993) noted that the involvement of these long-term associates served various functions. Some appear as Paul's subordinates, serving him or being subject to his instructions (Erastus, Mark, Timothy, Titus, and Tychicus) (Acts 19:22; Phil. 2:19; Col. 4:7-8; II Tim. 4:10-12; Tit. 1:5, 3:12; II Cor. 12:18). Others had a cooperative relationship with Paul but worked in relative independence (Apollos, Priscilla, and Aquilla) or joined him only on specific missions (Barnabas, Silas, Mark) (Acts 13:1-3; 15:40-41; I Thess. 1:1). It is obvious that Paul valued

shared leadership and did not cause other leaders to have to operate as a solo pastor. The manner in which Paul established congregations was to foster shared leadership.

Unlike the itinerant philosophers, Paul was always accompanied by others on his missionary journeys (Murray, 1993). This is supported by the mentioning of others in the initial greeting of many of his letters (I Cor. 1:1; II Cor. 1:1; Phil. 1:1; Col. 1:1; I Thess. 1:1; II Thess 1:1). Paul was satisfied to send others as representatives of himself (e.g. Timothy in I Cor. 4:17, Titus in II Cor. 7:6, 7, 8:6). Paul also recognized and encouraged local leadership. For example, Paul urged the church at Corinth to submit themselves to Stephanas and others who had devoted themselves to the "service of the saints" (I Cor. 16:16). In fact, Paul left the task of baptizing for the most part to others (I Cor. 1:14-17). Similarly, Paul appealed to the Thessalonians to respect those who "have charge of you in the Lord" (I Thess. 5:12).

Paul and Pastoral Care

Paul also encouraged the church to be involved in pastoral care (Murray, 1993). Paul instructed the Corinthians in I Corinthians 12:25 to have "the same care for one another," so that "if one member suffers, all suffer together with it; if one member is honored, all rejoice together with it." Paul urged those who were spiritual in the Galatian community to "bear one another's burdens" (Gal. 6:2) and the Thessalonians to "encourage one another and build up each other" (I Thess. 5:11). Likewise, the Colossians were to "teach and admonish one another in all wisdom" (Col. 3:16). Murray summed up the issue by stating that pastoral care was not exclusively conferred to a particular cadre in the church; all were involved in "the work of ministry" (p. 658; Eph. 4:12, 15-16). In addition to pastoral care, one needs

only to read the Pauline epistles in a cursory fashion to notice that Paul encouraged great compassion among those to whom he ministered.

Paul as Teacher

During Paul's ministry of establishing new churches and encouraging existing congregations, Paul also functioned as a teacher. Murray (1993) pointed out, "In view of his pastoral heart, it is perhaps somewhat surprising to discover that Paul nowhere uses the term 'pastor' of himself" (p. 654). Paul emphasized that teaching should be a necessary component of preaching. In Ephesians 4:11, Paul grammatically structured his statement to indicate that the pastoral office is closely linked with teaching. Even though pastor and teacher cannot be considered as one gift due to a violation of the Grandville Sharps rule (Young, 1994), Paul undoubtedly described teaching as a necessary ingredient of the act of pastoring (MacArthur, 1986). In Acts 20:28, Paul charged the Ephesian elders to "watch over the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God." It could be assumed that one necessary responsibility of watching over and shepherding the church of God would be teaching.

Paul as Parent

Murray (1993) noted that along with teaching, Paul's deep compassion for those to whom he ministered can be seen in the frequent use of parental imagery within his letters. In I Corinthians 4:15, Paul said, "For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel." Paul maintained that he was the founding father of many other congregations (Phil. 2:22; I Thess. 2:11). Paul also took

responsibility for the spiritual salvation and/or cultivation of many believers (I Cor. 4:17; Phil. 2:22; I Tim. 1:2, 18; II Tim. 1:2; 2:1; Titus 1:4; Philem. 10). Murray pointed out that Paul could even apply the metaphor of a mother to describe his relationship with his churches (I Cor. 3:1-3; Gal. 4:19; I Thess. 2:7). Murray suggested that it is not difficult to observe common characteristics of Paul's parental love for churches which were in his care within his letters. Murray offered the following examples from the Pauline epistles. II Corinthians 11:28-29 describes how Paul had "anxiety for all the churches," and he "burned" with indignation as he saw his spiritual children made to stumble (see also Gal. 1:6-9, 4:16-20; II Cor. 11:13-14). Murray noted that Paul did not withhold the opportunity to express his great love for the churches under his care (I Cor. 4:14, 15:58; II Cor. 2:4, 6:11-13; Phil. 1:7, 2:12, 4:1; I Thess. 2:8, 17; II Tim. 1:2; Philem. 16). Murray noted that Paul's great love for these churches and individuals led to intense prayer for them (Phil. 1:4; I Thess. 3:10). As Murray concluded, "Love—as of a parent for a child—was the bedrock of Paul's pastoral care" (p. 655).

Paul's Primary Ministry Goal

Paul‘s primary goal was to bring about the obedience of faith among all Christians (Kruse, 1993). Paul's ministry to people did not cease once he had brought them to initial obedience of faith (Rom. 1:11-17). He felt under obligation to teach, encourage and warn so that his converts might reach maturity in Christ (Kruse). In order to achieve this goal, Paul commonly emphasized three spiritual activities: (a) preaching, (b) prayer, and (c) modeling. Paul emphasized these "essential elements" (Kruse, p. 605) to virtually every congregation in some form.

Kruse (1993) noted that preaching was fundamental to the proclamation of the gospel (I Cor. 1:17). Kruse noted that Paul recognized that it was the means by which God had chosen to make himself known to people (I Cor. 1:21). Preaching was the power of God unto salvation (Rom. 1:16; I Cor. 1:18). Kruse noted that Paul himself felt under obligation to preach this gospel and under great consequence if he did not (I Cor. 9:16-17). Kruse stated that the only option he had was whether to preach it free of charge or not. Kruse is careful to note that on two occasions, Paul chose to preach free of charge (I Cor. 9:18; II Thess. 3:8).

Kruse (1993) noted that prayer was also an essential element of Paul's ministry (Rom. 1:8-10; Eph. 1:15-19, 3:14-19; Phil. 1:3-5, 9-11; Col. 1:9-12; II Tim. 1:3; Philem. 4-6). Kruse stated that the burden of these prayers was that believers might know the hope to which they were called and the greatness of God's power at work in them (Eph. 1:17-19); that they might be strengthened by the Spirit and comprehend the surpassing love of Christ (Eph. 3:16-19); that their love might overflow in greater insight to know what is best, and so be blameless on the day of

Christ (Phil. 1:9-11); and that they might know God's will and so lead lives worthy of their Lord (Col. 1:9-10).

Modeling or imitation played a significant role in the fulfilling of Paul's ultimate goal of his ministry (Fowl, 1993). Fowl suggested that imitation played a significant role in the fulfilling of Paul's ministry because new converts needed both instruction in their new faith and concrete examples of how to embody their faith in the various contexts in which they found themselves. Fowl noted the following Pauline statements. In I Corinthians, Fowl noted that Paul instructed believers to imitate him in order to have an example of how to endure tribulations (4:9-13) and how to build up the body of Christ (11:1). In Philippians, Fowl noted that Paul instructed believers to be "fellow imitators" with regard to sharing in Christ's sufferings (3:10, 17). Fowl keenly noted that imitating the apostles in suffering as a result of proclaiming and living the gospel does not necessary call for a willed imitation due to the promise that it will occur in some fashion (Matt. 5:10-12; II Tim. 3:12). Nevertheless, Fowl noted that Paul mentioned the need to look at them as a source of encouragement and instruction as to how to endure suffering. In I Thessalonians, Fowl noted that Paul encouraged the congregation to be "imitators of us [Paul, Silvanus, and Timothy]" with regard to their reception of the gospel amid tribulation and their continued faithfulness (1:6-9). In II Thessalonians, Fowl noted that Paul called on them to imitate him and his coworkers in their work ethic by not remaining idle (3:7-9). Fowl suggested that it would have been futile for Paul simply to repeat to the Philippians, for example, the abstract command, "Live a cruciform life." Without giving this phrase some concrete content by pointing to his own life

and practice, Paul inferred that the Philippians would have been unclear about how to embody such a command. Fowl continued by observing that, in fact, the failure to understand just this aspect of the life of a disciple led some Philippian Christians to succumb to wrong-headed notions, presumably while claiming to live faithfully before Christ. Fowl noted that it is this notion that caused Paul to inculcate an apprentice-master imagery as an essential element of his ministry.

Background and Leadership Experience of Timothy

Birthplace

Timothy was born in a city called Lystra, a small mountain town in the region of Galatia. Lystra was "off the main roads, and its seclusion marked it out as a small rustic town, where the people and customs would be quite provincial" (Pfeiffer, 1961, p. 351). Though once "a place of some importance," it was now sinking "into the insignificance of a small provincial town" (Pfeiffer, p. 351).

The history and the culture of Lystra must have had an impact on the spiritual development of Timothy. Petersen (1980) explained how Antiochus, a Greek ruler, had encouraged thousands of Jews to emigrate from Babylonia to Asia Minor. Peterson noted that Jews were given the most favored citizen status and soon became leaders in commerce and business throughout the region. Peterson noted that about 6 B.C., the Roman Emperor Augustus, perturbed by the unruly nature of the Lycaonian natives, declared that frontier town of Lystra a Roman colony and brought in Roman troops and Greek merchants to try to civilize the area. Peterson noted that the result was that the population of Lystra was diverse, including Roman officials and soldiers, although with each decade, Rome's interest in Lystra was waning. Peterson noted that

Greek or Hellenic residents were among the town's VIP's. Peterson noted that most residents spoke Greek in public; but, in their homes, they easily lapsed into their native Lycaonian dialect.

The bulk of the population was the native Lycaonian stock—emotional, competitive, and superstitious (Peterson, 1980). Just outside of the city gates was a temple to Zeus. No one could get near Lystra without noticing it. "It was Lystra's main claim to fame, as far as the native population was concerned" (Peterson, p. 14). Peterson provided the following description of the legend of the gods with regard to the city of Lystra. Peterson noted that according to legend, the gods Zeus and Hermes once visited that region and no one recognized them. Peterson continued by noting that no one even gave them a place to stay, except two old peasants, Philemon and his wife Baucis. Peterson noted that This elderly couple took them in and was kind to them. As a result, the whole population except for the couple was wiped out, and Philemon and Baucis were made the guardians of a splendid temple. Peterson noted that when the elderly couple died, they were turned into two great trees. Naturally, the superstitious townsfolk did not want that to happen again. Peterson noted that the temple to Zeus outside their gates served notice that the gods were welcome in Lystra. Peterson noted that whether Timothy's family, including his father, believed this myth is unlikely. Nevertheless, Peterson added, the native population seemed to take no chances. Peterson explained that it is this context that explains the euphoric circumstances surrounding Paul and Barnabas' entrance into the city (Acts 14). Peterson noted that while Paul and Barnabas were fleeing the

neighboring townspeople from a potential stoning, they entered into a city that quickly celebrated their presence.

The Jewish population was small in Lystra. It only took 10 Jewish families to establish a synagogue, but there was no synagogue in Lystra, unlike nearby Iconium. “Not too many rabbis made their way through Lystra” (Peterson, 1980, p. 17). Peterson noted that there had been no open persecution of the Jews up until the time of the persecution of Paul and Barnabas (Acts 18). Peterson noted that Timothy may have felt the tension of being in the Jewish minority whether he identified with the Jewishness of his mother or the Hellenism of his father. Peterson noted that the native Lystrans resented the religious exclusivism of the Jews and the cultural intrusion of the Hellenes. Peterson speculated that Timothy must have seemed like a stranger even in his own city and in his religious, Jewish upbringing.

Family

II Timothy 1:5 identifies Timothy’s mother Eunice and grandmother Lois as Jews (Acts 16:1). Acts 16:1 speaks of Timothy’s father but does not mention his name. Lois and Eunice are described as having “unfailing faith” in the Lord Jesus Christ, while Timothy’s father is identified as being Greek. Religiously, where Timothy’s father stood is unknown. Peterson (1980) noted that he certainly did not prevent his wife from instructing their son in the Scriptures (II Tim. 3:14-15) nor did he interfere with his son being named Timothy, which literally means “honoring God” or “dear to God.” Peterson (1980) suggested that the name itself was Greek which may explain why the name was acceptable not only to his mother but father as well. Peterson noted that the father, however, did not allow Timothy to be

circumcised (Acts 16:1-3), so he obviously was not a proselyte or even a secret admirer of his wife's faith. Peterson noted that perhaps he, like many in the Greek world of that day, was fed up with religion. Barclay (1959) said, "In the case of the Greeks it was not that men became so depraved that they abandoned their gods, but that the gods became so depraved that they were abandoned by men" (p. 202). Peterson noted that in addition, this marital union of a Jewish women and a Greek husband is not surprising in that the farther one was away from Jerusalem, the less likely the Jews were to adhere to the ban on intermarriage.

Peterson (1980) suggested that Eunice probably would have wanted Timothy to stay as far away as possible from the native Lycaonian religion because it was morally corrupt. Peterson noted that Timothy's father would not want the crudity and superstition of the native population to rub off on his son. Therefore, Peterson noted, Timothy's separation from society may have been forced upon him. Peterson speculated that Timothy probably was aloof and withdrawn from society; but, later as a Christian, he was challenged to witness to his neighbors whether they were Jews, Greeks, Romans, or Lycaonians (all of which would have inhabited Lystra). In summary, Timothy had a Greek father and a Jewish mother in a Lycaonian town. Timothy came from a heterogeneous home both religiously and nationally.

Education

Peterson (1980) noted that Paul commended the quality of the instruction that Timothy had received (II Tim. 1:5, 3:14-15) even though, compared to Paul's formal education, Timothy's education was considered informal due to being trained by his family. Peterson noted that Paul commended the quality of the instruction that

Timothy had received because the Jews recognized that the center of true education was not the synagogue but the home. Peterson noted that even though synagogues aided the parent in instructing their children, the home was seen as the center of education for a Jewish child. Epstein (1959) wrote, “In no other religion has the duty of parents to instruct their children been more stressed than in Judaism” (p. 12).

Peterson (1980) noted that it was primarily the wife’s responsibility to train the children. Peterson provided the following Old and New Testament scriptures as examples. Proverbs 1:8 reads, “My son, hear the inspiration of thy father, and forsake not the law of thy mother.” Proverbs 31:1 begins the actual instruction of a mother to her son, who happened to be King Lemuel. Peterson noted that Luke 1:28, 36-56 illustrates how the mother of Jesus not only knew the scriptures well but was also prepared to pass on instruction in the scriptures to her children. This, unfortunately, was not the case in Greek society. Barclay (1959) said, “The Athenian mother was unequipped to be of any help to her child in the matter of education” (p. 91); she herself was uneducated. Peterson noted that in receiving a commendable education from his mother, Timothy was given thorough instruction in Old Testament scriptures.

Peterson (1980) noted that the focus of Jewish education was the Old Testament. Peterson noted that there were no other textbooks but the scriptures. Peterson noted that beginning at age 3 or 4, the Jewish children were educated in the Old Testament, and education in that day meant memorization. Peterson noted that children learned by rote memorization, repeating aloud after the teacher until they could repeat entire passages. Peterson stated that they learned how to read from the

scriptures. Peterson surmised that in Lystra, Timothy may have never seen a scripture scroll, but his mother Eunice was a living example of the scriptures. One can see why Paul would say to Timothy,

> But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. (II Tim. 3:14-15, New International Version)

Conversion to Christianity

Even though Paul referred to Timothy as “my own son in the faith” (I Tim. 1:2), Timothy probably was not a convert of Paul. Even though Paul had used the parent-child imagery to reflect his relationship to his converts (I Cor. 4:14-15; Philem. 10), the evidence in Acts 16:1-3 does not suggest that Timothy was in fact Paul’s own convert (Fee, 1988). The use of “faith” probably was used subjectively to imply “faithfulness” in the face of opponents who were not faithful to the genuine teachings of scripture (W. D. Mounce, 2000). Some have suggested that Timothy was converted upon Paul’s first visit to Lystra (Earle, 1978), but this is conjecture. Peterson (1980) noted that what is certain is that Timothy had gained a reputation among the believing community in Lystra and nearby Iconium (Acts. 16:2).

Age

Peterson (1980) surmised that Timothy was probably in his mid-late teen years at the time Paul first visited Lystra in 47 A.D. Peterson deduced this by recognizing his age in I Timothy 4:12 (“youth”). According to Reid (1998), the Greek word for

youth is a broad term which could imply a young man that could possibly be 40 years old. Therefore, Peterson deduced, if this term was used of Timothy during the writing of I Timothy in approximately 62-66 A.D., Timothy must have been born near 30 A.D. (Lock, 1924), putting Timothy in his mid-late teen years at the time Paul first visited Lystra in 47 A.D.

Leadership Experience

Unlike Paul, who brought numerous ministerial leadership experiences to the leadership team of Paul and Timothy, the majority (if not all) of Timothy's ministerial leadership experiences were experienced with the apostle Paul after he had met and traveled with him. Timothy observed Paul in many contexts and assuredly took note of his actions. Therefore, in addition to the many leadership experiences of Paul previously noted, highlighting a few additional experiences that Paul described provides a vivid picture as to what and how Timothy was taught regarding ministerial leadership.

Timothy witnessed an example of boldness. Peterson (1980) pointed out that even though Paul's message was positive while Paul was at Lystra, he still boldly referred to the Lystrans religious practices as "worthless things" (Acts 14:15). Peterson noted that Paul did not try to be profound, impress the Lystrans with his erudition, nor quote Greek authorities as the contributing force behind his theology. Peterson noted that Paul did not speak to the Lystrans in Jewish terms (Abraham, Isaac, and Jacob) or tell his listeners that Jesus was the Son of David and the long-promised Messiah. Peterson noted that he simply yet boldly spoke about Almighty God; that He lives, He creates, He cares, and He reveals. Peterson noted that it was

this leadership characteristic that was not only different from Timothy's own personality but was a continuous challenge for him to cultivate (I Tim. 4:11-16; II Tim. 1:8).

Timothy witnessed miracles and mighty deeds in Acts 19:11-41 and the repercussions of preaching the truths of Christ from the example of Paul. Timothy had seen this example from the apostle Paul prior to ever meeting him personally (Acts 14:8-18) but quickly experienced this for himself upon joining with Paul in his journeys.

Timothy experienced failure as he was allowed to represent Paul in various locations where Paul and Timothy had previously visited. This is most notably seen in Timothy's trip to Corinth. Peterson noted that Paul dispatched Timothy to Corinth after sending a letter to the church in Corinth (I Cor. 5:9); warning them against immorality that seemingly did not take effect. I Corinthians 1:11 supports this by saying that the household of Chloe testified that there were problems. Peterson suggested that Paul wrote I Corinthians as Timothy was either in route to or had already arrived at Corinth (I Cor. 1:1, 16:10). Peterson noted that Paul attempted to pave the way for Timothy's visit by writing, "For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church" (I Cor. 4:17). Peterson noted that whether the people even listened to Timothy is unknown; what is known is that his efforts failed. LaSor (as cited in Peterson, 1980) said, "He failed not because of any lack of ability, but because of lack of experience; he was just too young. The church in Corinth despised his youth and were hostile because

Paul himself had not visited them" (p. 103). Peterson noted that whether Paul made a brief visit to Corinth after he received Timothy's negative report is unknown; what is known is that Paul wrote a third correspondence and sent it to Corinth in the hands of Titus and that Paul was distraught up to the time he had heard Titus' report (II Cor. 7:5). Peterson cited II Corinthians 7:6-7 and noted that it was apparent that Titus had succeeded in his mission when Paul wrote, "But God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming but also by the comfort you had given him." Peterson noted that it is clear that Timothy must have felt like a failure in that he witnessed Paul's excitement over Titus' return and success.

Timothy also experienced encouragement and support from his ministry partner, Paul. After the successful example of Titus to the Corinthians, Paul wrote his fourth correspondence (II Corinthians). As Paul began this letter, he wrote, "Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother" (II Cor. 1:1). Peterson (1980) posed the question, "Why mention Timothy?" Peterson also asked, "Where is the mention of Titus in this letter?" After all, Peterson noted, was he not successful in the leadership task that was assigned to him? By including Timothy at the beginning of the letter, Paul reminded the Corinthians that Timothy's failure did not dislodge him from his place on Paul's team (Peterson, 1980). Paul also offered supporting comments of Timothy's character and leadership ability to a Philippian congregation in Philippians 2:19-23:

> I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one else like him, who takes

> a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. I hope, therefore, to send him as soon as I see how things go with me.

In this passage, Paul not only explicitly commended Timothy's leadership ability as a liaison of Paul but commented positively on his past ministry with Paul as "proof" of his caring and tested leadership. Paul even implicitly spoke to Timothy's value as a much needed support by saying that he will send Timothy "soon" (v. 23), implying that he was of great use and value to Paul at that time.

In summary, it is clear that Paul and Timothy comprised a heterogeneous leadership team. Figure 1 summarizes the heterogeneous characteristics of both Paul and Timothy's personal backgrounds and leadership experiences.

	Paul	Timothy
Birthplace	Tarsus	Lystra
Family	Educated, Influential, Jew	Jewish mother, Greek father
Education	Formal, rabbinic	Informal, Women educators
Conversion	Older, Supernatural circumstances	Nonsupernatural circumstances
Age	Older	Mid-late teens
Leadership Experience	Many experiences	Learned experiences with Paul

Figure 1. Heterogeneity of Paul and Timothy.

Chapter 3

Method

This study explores I and II Timothy for evidence of profitability within the heterogeneous leadership of Paul and Timothy. It is not unusual to examine a ministry context through the perspective of a secular leadership theory, nor is it foreign to the body of leadership literature to synthesize secular leadership theories with biblical teachings. There are many dissertations that have successfully adopted a method of examining a ministry context by the tenets of a secular leadership theory. Brown (2000) translated a model recommended by Harvard Business School professor John P. Kotter in his book *Leading Change* in order to prompt change within a ministry in Kansas City, MO. Snodgrass (2003), in his dissertation *Leadership Behaviors and Personal Transitions That Occur in the Lives of Pastors who Have Led Churches Through Significant Growth*, utilized several sources including “scripture, theological writings, church growth literature, *books on leadership, management, transition, and change theory* [italics added]” (p. 8). McGill (2002) contributed to the growing interest of secular theory with ministerial contexts by exploring the value of linking a biblical foundation to missiological church marketing. McGill was devoted to providing a strong biblical defense of some church marketing concepts. He provided a rather comprehensive analysis of modern marketing terms, methods, strategies**,** and examples of how some churches, both rural and urban, have succeeded in growth using missiological church marketing.

Shope (2002) implemented situational leadership concepts developed by Blanchard into a ministry context. The project's goal was to answer the question, "Is

situational leadership valuable and useful in the context of ministry?" (p. 8). Shope concluded that his project was effective and provided a tool for ministerial leadership. Johnson (1997), drawing on recent trends in church growth and research in various leadership choices from biblical and secular viewpoints, designed a leadership development strategy for a local congregation. Marshall (2003) investigated the transformational leadership process and synthesized it with biblical principles in order to form a biblical and theological analysis about transformational leadership and a biblical pattern for developing and training leaders. Wallace (1997) utilized Katz and Lazarsfeld's (1996) personal influence model of communication and tested the model within a ministry context in Kentucky. Morris (1996) proposed a new church growth strategy for a ministry context in Virginia from both biblical principles and the leadership principles of Kouzes and Posner (1996). Mexcur (1997) followed by adapting "a secular model of leadership proposed by Kouzes & Posner for use in developing leadership potential of a congregation's board of deacons" (p. 8). Probably most notable is the work of Myers (1994) who demonstrated the great effectiveness of evangelism through the synthesis of business principles and ethics with the exegesis of scripture. Thus, there is strong support that the method of synthesizing a secular leadership theory with a ministerial context is a reputable method of research.

This study synthesizes the secular UET with the ministerial context of Paul and Timothy in the 1st century A.D. This is accomplished by exploring I and II Timothy and noting any evidence of profitability within the heterogeneous leadership of Paul and Timothy. For example, I and II Timothy offers examples of heterogeneity among its leadership and/or its congregation as unwavering in their commitment to combat

heresies and adhere to sound doctrine during the turbulent environment. This study recognizes verses that describe this commitment as evidence of profitability. Another evidence of profitability are selections from I and II Timothy that describe the leadership of Paul and Timothy demonstrating an unwavering commitment to lead the congregation without fracturing or withdrawing from teaching and instructing biblical truths. This study recognizes verses that describe this characteristic as evidence of profitability. In addition, this study notes implicit evidence of uninterrupted communication among the leadership and the maintaining of a healthy organization and administration during this turbulent environment. This study also recognizes verses that describe this characteristic and identify or describe any warm, personal, or encouraging words among the members of the heterogeneous leadership team as evidence of profitability.

In addition, this study examines the conduct of the church of Ephesus in Asia Minor from the post-II Timothy era (circa 70 A.D.) through the late-Apostolic era (circa 90-96 A.D.) and into the post-Apostolic era (circa 120 A.D.). Relevant biblical and extrabiblical writings in the post-II Timothy era to approximately 120 A.D. are examined. This strain of research is necessary because true profitability could not be derived simply by documents (in this case, I and II Timothy) that reflect one leader collaborating with another leader as to what should be done. What is needed in order to conclude that the leadership team was profitable is evidence that the followers continued to follow the injunctions set forth by the leadership. To avoid looking at the conduct of the followers as support for profitability is like concluding that a dog owner is profitable if he or she simply commands his or her dog to “sit” without

observing if the dog obeyed the owner's command. Therefore, this study examines biblical and extrabiblical writings addressing the conduct of the Ephesian church from the late-Apostolic era into the early post-Apostolic era (circa 70-120 A.D.).

Chapter 4

Presentation of Data

This section presents pertinent data from biblical and extrabiblical sources that have described the conduct of the Ephesian church from the late-Apostolic era to the early post-Apostolic era (circa 70-120 A.D.). This section begins by noting the challenge in researching profitability within the Ephesian church. This chapter then examines the church of Ephesus in three areas: (a) adherence to sound doctrine, (b) adherence to love for one another/care for the needy, and (c) adherence to healthy organization and administration. This evidence demonstrates that the Ephesian congregation continued to follow the injunctions of Paul and Timothy as set forth in I and II Timothy and, therefore, provides support for the profitability of the leadership team of Paul and Timothy.

A Challenge in Researching Profitability Within the Ephesian Church

There is a challenge in researching the Ephesian church from the late-Apostolic era (post-I and II Timothy) through the early post-Apostolic era (circa 120 A.D.), namely that there is not much written about the Ephesian church during this time (Oster, 1992). Unlike the history of other churches referenced in scripture, there are few documents that provide a vivid picture of the life and spiritual development of the church of Ephesus in the late-Apostolic and post-Apostolic eras. A study of profitability, for example, would be a less daunting task if the church of Corinth were the focus of the profitability question. Clement of Rome, in approximately 96-100 A.D., wrote a letter to the church of Corinth (I Clement) which admonished in detail the church's lack of commitment to Paul's injunctions as written in I and II

Corinthians. This letter provides very specific details that can be easily traced back to Paul's writings of I and II Corinthians.

Unfortunately, when researching the church of Ephesus, the researcher has to carefully piece together statements made by numerous writers about the church of Ephesus and its commitment to continue following Paul's injunctions as set forth in I and II Timothy. This is more challenging since the majority of the writers who referred to the church of Ephesus addressed topics that could only remotely or implicitly relate to the topic at hand. Fortunately, both biblical and extrabiblical sources have contributed enough information to provide a sketch of the life and spiritual development of the church of Ephesus in order to make some limited yet adequate conclusions for this study.

This study draws conclusions only in the areas that are relatively clear and represented in the literature; namely the church's continued adherence to sound doctrine, love for one another as exhibited in caring for the needy, and healthy organization and administration during the late-Apostolic and post Apostolic era (circa 70-120 A.D.). Even though there are other areas that would seem logical to consider when researching the questions of profitability, these are not treated in this study if there is only inconclusive evidence or no mention of these areas in the literature. There are three types of sources of literature that contribute to the examination of the Ephesian church during this time: (a) biblical literature, (b) Christian sources, and (c) pagan/non-Christian sources. For this study, the biblical literature is primarily limited to the Johannine writings, namely Revelation 2:1-7 written approximately 90-96 A.D. Revelation 2 provides the most detailed of any

biblical account on the church of Ephesus during the Apostolic era (up to the mid-90s A.D.). Christian sources include Lake's (1912) translations of the writings of both Ignatius of Antioch (35-107 A.D.) and Polycarp (69-155 A.D.), who have provided the majority of extrabiblical details from a Christian perspective of the church of Ephesus during the post-Apostolic era. Pagan/non-Christian sources include a variety of fragments that have provided various perspectives (primarily negative and/or hostile) toward the churches of Asia Minor (which would include the church of Ephesus) during the beginning to the mid-2nd century. These sources include fragments from Imperial Rescripts of Emperor Trajan (circa. 110 A.D.), Cornelius Tacitus (112-113 A.D.), Emperor Hadrian (122-123 A.D.), Epictetus (50-120 A.D.), Aurelius (circa 161 A.D.), Lucian's accounts of Pergrinus (circa 167 A.D.), and Pliny the Younger (circa 110 A.D.). Mainly, these authors have provided their respective experiences of Christianity in Asia Minor (which includes Ephesus). These sources contribute to a sketch of the life and spiritual development of the church of Ephesus in order to make some limited yet adequate conclusions for this study.

Adherence to Sound Doctrine

There is clear evidence that the leadership team of Paul and Timothy established and exhorted the Ephesian congregation to adhere to only sound doctrine during their leadership of the Ephesian congregation as seen in I and II Timothy. Fee (1988), commenting on I Timothy 1:3, suggested that refuting false doctrine and enforcing sound doctrine is the very occasion for writing I Timothy. Paul referred to and enforced the importance of adhering to the sound doctrine nine times in I Timothy. Paul continued to reinforce the importance of adhering to sound doctrine

four more times in II Timothy; all of this is in addition to the vivid denunciation of false teachers throughout both letters.

Paul made the following statements regarding adhering to sound doctrine: “As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer” (I Tim. 3:1). In I Timothy 1:9-11, Paul stated:

> We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me.

“The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons” (I Tim. 4:1). “If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed” (I Tim. 4:6). “Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching” (I Tim. 4:13). “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (I Tim. 4:16). “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching” (I Tim. 5:17). “All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's

name and our teaching may not be slandered" (I Tim. 6:1). Furthermore, in I Timothy 6: 3-5, Paul wrote:

> If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

Paul never wavered in his conviction about sound doctrine. This is evidenced in his continued emphasis to Timothy and the church of Ephesus to adhere to only sound doctrine in his second letter to Timothy and the church a few months later. Paul continued to make statements regarding adhering to sound doctrine in the following passages:

> You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for

> teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. (II Tim. 3:10-17)
>
> Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. (II Tim. 4:2-3)

Paul concluded his final letter by entreating Timothy and the Ephesian congregation to "continue in what you have learned and have become convinced of, because you know those from whom you learned it" (II Tim. 3:14).

Prior to this injunction, Paul coupled these exhortations with realistic warnings of persecution if the Christians did indeed continue to adhere to sound doctrine. Paul reminded them of persecutions that had befallen him as a result of adhering to and propagating sound doctrine:

> You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. (II Tim. 3:11-12)

Paul reminded them that the Lord rescued him from his persecutions in order to fortify their commitment because he shared the logical repercussion for anyone who

adhered to and propagated sound doctrine: “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted” (II Tim. 3:12). Paul clearly established the necessary commitment level and mindset incumbent upon the church of Ephesus if they were to continue in these injunctions set forth by Paul in I and II Timothy.

There is clear evidence that the Ephesian congregation continued in the injunctions to maintain and adhere to only sound doctrine as set forth in I and II Timothy even amid seasons of staunch opposition. Christians received much of the persecution because Rome viewed Christianity as secession from the State’s religion (Coleman-Norton, 1966). The administration of Rome believed that those who refused at least lip service to the traditional gods and to the emperor’s image were concealing some political conspiracy against the State. The conflict of religions in the early Roman Empire resulted in frequent persecution when the claims of Caesar clashed with the Christian conscience. Because Christians neither worshiped the gods nor sacrificed for the emperors, they were accused of sacrilege and treason. In addition, since they had no images of God, Christians were also called atheists. Therefore, no new legislation was needed to serve as a basis for prosecution of Christians (Coleman-Norton). Henderson (as cited in Coleman-Norton) concluded that there was no new policy required for persecuting Christians so long as Christianity could be regarded as an unlicensed religion (*religio illicita*). Fragments from pagan/non-Christian sources have described vividly the hostility and opposition that Christians had to face during the late-Apostolic and post-Apostolic era.

Compiled and translated by Grant (2003), these fragments have assisted the researcher in understanding the hostility towards the Christians in the 1st and 2nd

centuries (including the church of Ephesus). Pliny the Younger was governor of Bithynia and Pontus on the Black Sea around 110 A.D. Grant noted that he was sent out to provide law and order, especially fiscal, in this distant province close to the eastern frontier of the empire. Grant noted that he was unsure what to do about the fairly obscure sect known as Christians and, therefore, asked Emperor Trajan (110 A.D.) how to proceed against them:

> It is my custom, Majesty, to refer to you everything about which I have doubts…I have never attended examinations of Christians, and therefore I do not know what and how far it is customary to investigate or to punish….and I felt considerable hesitation as to whether age should be taken into consideration or whether the weak should be differentiated from the stronger, whether pardon should follow repentance or whether one who had completely abandoned Christianity should benefit, and whether the name itself, absent crimes, or the crimes inherent in the name should be punished…
>
> Meanwhile, I have followed this procedure in the case of those who were denounced to me as Christians. I ask them if they were Christians. If they confessed, I asked a second and third time, threatening with punishment: I ordered those who persevered to be led away. For I did not doubt that whatever it might be that they confessed, certainly their stubbornness and unshakeable obstinacy ought to be punished. There were others of a like madness who were Roman citizens, and I took note of their names for sending to the city [for trial].

> …They testified that this was the whole of their crime or error, that they had met regularly before dawn on a fixed day and recited an antiphonal ode to Christ as to a god, and took an oath not from committing any crime but instead for not committing thefts, robberies, or adulteries, nor to refuse to repay a deposit….by which in accordance with your commission I had forbidden associations to exist.
>
> I believed it all the more necessary to find out the truth from two slave women, whom they call deaconesses, even by torture. I found nothing but depraved and immoderate superstition. Therefore suspending the investigation I hastened to consult you. It seems to me a matter worthy of consultation, especially because of the number endangered. For many of every age and every rank an even both sexes are called into danger and will be called. (as cited in Grant, pp. 4-5)

The Emperor Trajan's reply to the letter (as cited in Grant, 2003) approved of Pliny's procedure of punishing Christians:

> You have followed the right procedure…in examining the cases of those who had been reported to you as Christians. For it is impossible to set forth any universal rule with a fixed form. They are not to be searched for. If they are reported and convicted they must be punished, but if someone denies he is a Christian and proves it by offering prayers to our gods, he is to obtain pardon by his repentance, even though he was previously suspect. (pp. 5-6)

Cornelius Tacitus (as cited in Grant, 2003), proconsul of Asia in 112-113 A.D., discussed Christians when dealing with the fire at Rome under Nero. Though

written at the beginning of the 2nd century, Grant noted that he spoke to the resolute commitment of Christians to continue in their faith amid great persecution just a couple of years after the writing of II Timothy. Grant noted that it is obvious in his writing that he did not admire the Christians, though he did not admire Nero either:

> To obliterate the rumor [that he had started the fire] Nero substituted as guilty, and punished with the most refined tortures, a group hated for its crimes and called "Christians" by the mob. After Christus, the founder of the name, had been punished by death through the procurator Pontius Pilate, the hateful superstition was suppressed for a moment but burst forth again not only in Judaea, where this evil originated, but [abroad]…First, then, those who confessed were arrested; then on their report a huge multitude was convicted not so much of the crime of arson as for their hatred of the human race. Public torments were added to their death. They were covered with the skins of wild beasts and torn to death by dogs, or they were fastened to crosses, and, when daylight failed, burned to serve as light by night. Nero had offered his gardens for the spectacle and provided a circus show, mingling with the crowd in the dress of a charioteer or mounted on his chariot. Hence compassion arose toward them (though they were guilty and deserved the most extreme punishment) as being sacrificed not for the public welfare but for the savagery of one man. (p. 6)

Grant (2003) noted that in 122-123 A.D., Minucius Fundanus, the proconsul of Asia, received a letter from Emperor Hadrian regarding current mob actions against Christians. Even though Emperor Hadrian (as cited in Grant, 2003) stated that

restraint should be exhibited when accusing Christians, this letter does demonstrate that Christians were being persecuted nonetheless:

> To Minucius Fundanus. I have received a letter written to me from your predecessor, the most illustrious Serennius Granianus. It seems to me that the matter should not remain without investigation, so that men may not be troubled or provide subject matter for the malice of informers. If then the provincials can make a strong case for this petition against the Christians, so that they can answer for it before court, they will turn to this alone, not to petitions or outcries…If anyone brings the matter forward for the sake of blackmail, investigate with severity and take care to exact retribution. (p. 7)

Coleman-Norton (1966), in his collection of fragments of legal Roman documents from circa 113-535 A.D., commented that "popular clamour or natural disaster whereby people could persuade themselves that divine wrath was displayed, often was another incentive to institute persecution" (p. 3). Further, Coleman-Norton (1966) quoted Tertullian as saying,

> If the Tiber has risen to the walls [of Rome], if the Nile has not risen to the fields, if the sky has stood still [viz. a drought], if the earth has moved [viz. an earthquake], if there has been famine, if there has been pestilence, at once is raised the cry: "The Christians to the lion!" (p. 3)

Even over 2 centuries later on the same continent, St. Augustine (as cited in Coleman-Norton) preserved a current proverb: "Rain falls; Christians are the cause" (p. 3). It is clear that the early Christians, including those in Ephesus, were experiencing tremendous pressure and staunch opposition to denounce the sound doctrine that was

set forth in I and II Timothy. Regardless, the majority of Christians remained faithful to the tenets of Christianity and continued to adhere to sound doctrine.

Hemer (1986) noted that during the late-Apostolic era, the church was commended by the apostle John in Revelation 2:2 for their commitment and practice of adhering to and maintaining sound doctrine: “I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false.” Hemer noted that the apostle John then specified one particular challenge to false doctrine, the Nicolaitans, to whom they responded positively: “But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate” (Rev. 2:6). There is speculation as to who the Nicolaitans were and what they stood for, but it is commonly agreed upon that there teachings were contrary to the teachings of the Christian faith as espoused by the apostles Paul and John (Hemer). Hemer noted that despite political pressures from the Roman government, opposing religious groups, and cultural changes that commonly resulted in persecution of all kinds even during this early time period of Christianity, it is clear that the church of Ephesus remained resolute in its commitment to sound doctrine during the late-Apostolic era.

During the post-Apostolic era, this resolute commitment of the Ephesian church to sound doctrine came under similar attack. Fortunately, the church as a whole did not waiver from its commitment to sound doctrine. Ignatius of Antioch, in his letter to the Ephesians written approximately 110-117 A.D., frequently commended the church of Ephesus for their resolute commitment to the tenets of Christianity: “You are imitators of God” (1.1); “Indeed Onesimus himself gives great praise to your good

order in God, for you all live according to truth, and no heresy dwells among you; nay, you do not even listen to any unless he speak concerning Jesus Christ in truth" (6.2); "Indeed you have not been deceived, but belong wholly to God" (8.1.); "You indeed live according to God" (8.1); "I have learnt, however, that some from elsewhere have stayed with you, who have evil doctrine; but you did not suffer them to sow it among you, and stopped your ears, so that you might not receive what they sow" (9.1); and "You love nothing, according to human life, but God alone" (11.1).

Coleman-Norton (1966) referenced the letter of Aurelius on trials of Christians (circa 161) that spoke to the commitment of Christians amid persecution:

> …To them [Christians], when accused, it would be preferable to be reputed to die on behalf of their own god rather than to live; consequently they even win, surrendering their own lives rather than complying with what you demand them to do…whenever these occur, you are disheartened and you compare our condition with theirs [Christians]. They indeed become more boldly outspoken toward their god…Published at Ephesus in the Assembly of Asia. (p. 2)

Grant (2003) noted that Epictetus (50-120 A.D.), an ex-slave who became a Stoic teacher, after being banished from Rome under Domitian at the end of the 1st century, conducted a school at Nicopolis in Asia. Grant noted that there, his pupil, the Roman administrator Arrian, had his lectures and conversations recorded. Grant noted that he referred clearly to the Christians only once, calling them "Galileans" and provided a positive testimony of Christians' commitment to sound doctrine amid persecution during this time (as cited in Grant, 2003):

> If madness can produce this attitude [of detachment] toward these things [death and loss of family and property], and also habit, as with the Galileans, can no one learn from reason and demonstration that God has made everything in the universe, and the whole universe itself, to be unhampered and self-sufficient, and the parts of it for the use of the whole? (pp. 3-4)

It is clear that the church of Ephesus remained resolute in its commitment to sound doctrine from the time of the writing of I and II Timothy into the early post-Apostolic era.

Adherence to Love for One Another/Care for the Needy

There is clear evidence in I and II Timothy that the leadership team of Paul and Timothy established and exhorted the Ephesian congregation to adhere to their teachings instructing them to love one another during their leadership of the Ephesian congregation. Paul encouraged the church to demonstrate this love through caring for the needy. Seven times in I Timothy, Paul explicitly referred to and enforced the importance of adhering to his teachings, instructing them to love one another. Paul continued to reinforce the importance of adhering to his teachings to love one another eight more times in II Timothy.

Paul made the following statements regarding adhering to his teachings to love and/or care for the needy in I Timothy: “The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith” (I Tim. 1:5); “The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus” (I Tim. 1:14); “But women will be saved through childbearing–if they continue in faith, love and holiness with propriety” (I Tim. 2:15);

"…not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money" (I Tim. 3:3); "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (I Tim. 4:12); "For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness" (I Tim. 6:10-11).

Paul never wavered in his conviction about love and caring for the needy. This is evidenced in his continued emphasis to Timothy and the church of Ephesus to adhere to his teachings to love one another and care for the needy in his second letter to Timothy and the church a few months later. Paul continued to make statements regarding adhering to his teachings to love one another and/or care for the needy in the following passages of II Timothy: "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" (II Tim. 1:7); "What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus" (II Tim. 1:13); "Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart" (II Tim. 2:2); "People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God" (II Tim. 3:2); "You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance…" (II Tim. 3:10); "For Demas, because he loved this world, has deserted

me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia" (II Tim. 4:10).

In addition, Paul gave careful and detailed instructions on how the Ephesian congregation should care for widows as an exhibition of their love and care for the needy. In I Timothy 5:3-16, Paul said:

> Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. Give the people these instructions, too, so that no one may be open to blame. If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever. No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds. As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. Thus they bring judgment on themselves, because they have broken their first pledge. Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies,

> saying things they ought not to. So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan.
>
> If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

In addition to teaching on the subject of love and care for the needy, Paul personally offered examples of those who had exemplified this teaching by caring and coming to the aid of Paul during his imprisonment and personal time of need. In II Timothy 1:16-18, he said:

> May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

In II Timothy 4:11, Paul wrote, “Only Luke is with me.” Paul also wrote, “But the Lord stood at my side and gave me strength” (II Tim. 4:17).

Paul even requested that Timothy, with the support of the Ephesian congregation, would act on this principle immediately and come to him to comfort him in his time of immediate need:

> Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with

> you, because he is helpful to me in my ministry…When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments. Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. . . . At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. (II Tim. 4:11-16)

In addition to teaching on the subject of love and care for the needy, Paul personally exemplified this teaching by expressing his love for Timothy and the congregation. He wrote, "To Timothy my true son in the faith" (I Tim. 1:2). He also wrote,

> To Timothy, my dear son, I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy. I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. (II Tim. 2:2-5)

Paul clearly established the necessary commitment level and mindset incumbent upon the church of Ephesus if they were to continue in these injunctions set forth by Paul in I and II Timothy.

There is evidence that the Ephesian congregation continued to follow the injunctions to love one another as exhibited by their care for the needy. There was, though, a season in which the Ephesian church became lax in the practice of loving one another as exhibited in its care for the needy. It was this seasonal struggle of the

Ephesian church that caused Rall (1914) to respond to the question, “Did Paul’s influence last?” with “In large measure, yes…yet the church did not keep the level of Paul’s highest thought” (p. 285).

During the late-Apostolic era, the apostle John, after giving a glowing word of commendation for their resolute commitment to sound doctrine, admonished the church of Ephesus for their lack of love in Revelation 2:4-5:

> Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

The word love has been debated as to its specific reference. There are three schools of thought as to its meaning: (a) love for God/Christ, (b) brotherly love, or (c) both love for God/Christ and brotherly love. Trench (1978) suggested that the first meaning is preferable (p. 79). This view has been cited oftentimes along with passages similar to Jeremiah 2:1-2,

> The word of the LORD came to me: Go and proclaim in the hearing of Jerusalem: I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown.

Some have suggested that the second meaning is most accurate and have related the reproof in Revelation 2:4 to a spirit of division consequent upon the division over false teachers in the church (Charles, 1915; Hort, 1908). Hemer (1986) summed this argument up by supporting the third option, stating, “But it is not clear that the two aspects can be separated” (p. 41). Ignatius supported this view when he stated, “‘The

tree is known by its fruits:' so they who profess to be of Christ shall be seen by their deeds. For the 'deed' is not in the present profession, but is shown by the power of faith, if a man continue to the end" (9.2) (see also James 1:22). The author of this study favors the third option for theological reasons but recognizes that the purpose of this section of the study is simply to reference any pertinent literature dealing with the Ephesian church and their love for one another. This option would allow Revelation 2:4-5 to enter into the pool of evidence that speaks to the level of love that the Ephesian church had for one another. It is obvious by the passage that the Ephesian church went through a season during which it became lax in the demonstration of their love for one another. Fortunately, this season did not continue.

During the post-Apostolic era, Ignatius of Antioch, in his letter to the Ephesians, commended the church of Ephesus for their example of love on more than one instance. For example, Ignatius wrote, "And Crocus also, who is worthy of God and of you, whom I received as an example of your love, has relieved me in every way" (2.1). Ignatius also wrote, "Therefore by your concord and harmonious love Jesus Christ is being sung" (4.1). There are only scant details of the specific acts of love that the church of Ephesus performed. Rall (1914) suggested that the moral life of the church as a whole during this time seemed to have made steady advance:

> The charity of the church was especially rich and beautiful. And yet there was wisdom in its exercise. The traveling brother was cared for two or three days. If he did not pass on then, he was to work; but the church was to help him find employment. (p. 294)

From this, Rall suggested that this type of charity not only helped the brethren but "helped to make [the church] an economic force in the empire" (p. 294). Roman critics of Christianity like Pliny even admitted to the moral excellence of the life of its followers (as cited in Rall). Even Lucian of Samosata (as cited in Grant, 2003), a critic of Christianity who depicted Christians as foes of a fraud magician, spoke of the care of the Christian community in terms of seeming astonishment when he wrote about the care and attention one individual, Peregrinus, received from the Christian community during his imprisonment:

> Later Peregrinus was arrested for this and cast into prison…When he was imprisoned, the Christians, viewing the event as a disaster, did everything they could to rescue him. Then, as this was impossible, they gave him every other form of attention, not casually but with zeal. Right at daybreak one could see aged widows and orphan children waiting by the prison, while their officers even slept inside it with him after bribing the guards. Then elaborate meals were brought in and their sacred discourses were read, and they called the most excellent Peregrinus…Indeed, people even came from the cities of Asia, sent by the Christians at their common expense, to help and defend and encourage the man. They exhibited incredible speed whenever such public action is taken, for they swiftly spend everything. So much money then came to Peregrinus because of his imprisonment, and he obtained no small income…Moreover their first legislator persuaded them that they are all brothers of one another, once they have transgressed by denying the Greek gods, by worshiping that crucified sophist himself, and by living according to

his laws. They therefore despise all things equally and consider them common property… (pp. 9-10)

Even though there is little that has spoken to the specific acts of love that the church of Ephesus performed, there is little doubt that the church of Ephesus continued to follow the injunctions agreed upon by Paul and Timothy as seen in I and II Timothy with regard to loving one another as exhibited by caring for those in need.

Profitability of the Ephesian Church as Seen in Adherence to Healthy Organization and Administration

There is clear evidence that the leadership team of Paul and Timothy established and exhorted the Ephesian congregation to adhere to healthy organization and administration during their leadership of the Ephesian congregation as seen in I and II Timothy. Paul referred to and enforced the importance of establishing and maintaining healthy organization and administration numerous times in I Timothy. Paul continued to reinforce the importance of establishing and maintaining healthy organization and administration in II Timothy.

There were numerous instructions that Timothy received from Paul found in I and II Timothy as to how the church should function: “As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer” (I Tim. 1:3); “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone, for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (I Tim. 2:1); “I want men everywhere to lift up holy hands in prayer…I also want women to dress modestly…A woman should learn in quietness and full

submission…”(I Tim. 2:8-15); “If you point these things out to the brothers, you will be a good minister of Christ Jesus” (I Tim. 4:6);

> Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you; (I Tim. 4:11-14)

“Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (I Tim. 4:16);

> The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.” Do not entertain an accusation against an elder unless it is brought by two or three witnesses. Those who sin are to be rebuked publicly, so that the others may take warning. I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism. Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure; (I Tim. 5:17-22)

“Timothy, guard what has been entrusted to your care” (I Tim. 6:20); “And of this gospel I was appointed a herald and an apostle and a teacher” (II Tim. 1:11); “The

things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (II Tim. 2:2);

> Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth; (II Tim. 2:14-15)

"And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful" (II Tim. 2:24); "But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry" (II Tim. 4:5).

Most notably, Paul's list of qualifications of various leadership positions in the church is the most explicit section within I and II Timothy speaking to Paul's desire to have healthy organization and administration within the church of Ephesus.

> Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not

> fall into disgrace and into the devil's trap. Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.
>
> Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. (I Tim. 1-15)

Paul clearly established the necessary commitment level and mindset incumbent upon the church of Ephesus if it was to continue in these injunctions to maintain healthy organization and administration set forth by Paul in I and II Timothy.

There is evidence that the Ephesian congregation continued to follow the injunctions to maintain healthy organization and administration of the local church. Eusebius (Hist. Eccl. 3.4.5) noted that Timothy was the first appointed bishop of the Ephesian church. In addition, during the late-Apostolic era, the apostle John recognized church leadership in Ephesus (and the six succeeding churches in Rev. 2 and 3) when he wrote, “To the angel of the church in Ephesus” (Rev. 2:1). R.H. Mounce (1977) presented the following interpretations for the word angel in this

verse: (a) a guardian angel, (b) a bishop or pastor of the church, (c) a spiritualized personification of the church, and (d) the prevailing spirit of the congregation. R.H. Mounce noted that the first option is not widely held and would seem to be incongruent with the following message that is geared specifically to human beings in the physical church in need of obeying the Lord's command. The fourth option, stating that the angel is simply a "personification of the prevailing spirit" of the congregation (R. H. Mounce, p. 68), is a unique view held by R. H. Mounce of which it is difficult to find parallel. After offering grammatical reasons on the basis of the participles "holds" and "walks," R. H. Mounce linked his explanation to Leviticus 26:12, "I will walk among you and be your God, and you will be my people." Even though the following six verses speak to the conduct of the congregation, the author of this study feels that this interpretation ignores an important detail, namely that the apostle John is emphasizing responsibility upon believers to obey God's truth. It seems that the angel being addressed here and in the six succeeding references to churches refers to something more than simply the spirit of the congregation. The second option seems the most plausible. Brownlee (1958) noted that while previously having interpreted the angel as a spiritualized personification of the church (the third interpretation); he has come to an understanding of the term as referring to the priestly role of the bishop. The author of this study agrees and, therefore, sees organizational and spiritual leadership that is recognized by God. This is leadership that is held or "controlled" (R. H. Mounce, p. 68) by God and leadership that God is present in and continuously aware of (R. H. Mounce). The church of Ephesus obviously continued in healthy administration during the late-Apostolic era, because

it was not the administration that was being condemned by God but specific conduct. In addition, the ability to test false apostles and to have an accepted and recognized position clearly understood by the congregation and onlookers like the apostle John (Rev. 2:2) is implicit evidence that supports a healthy organization and administration in the church. Healthy organization and administration also continued during the early post-Apostolic era.

During the early post-Apostolic era, the church of Ephesus maintained healthy organization and administration. Ignatius acknowledged and commended the Christian establishment in Ephesus when he wrote, “to the church, worthy of all felicitation [congratulation], which is at Ephesus in Asia” (1.1). Also during this era, non-Christians acknowledged a vast, strong, and influential organization of Christians. Commenting on Trajan’s response to Pliny in circa 113 A.D., Coleman-Norton (1966) said:

> While considering Christianity only as a “depraved and extravagant superstition” and while complaining at its prevalence in his province, yet the governor could not grasp the “underlying connexion between the two phenomena in Bithynia that caused Pliny the greatest concern – the decay of civic institutions and the spread of Christianity” in that “a vitality which was no longer finding a satisfactory outlet in secular civic life was flowing into the self-government of the local Christian communities in the municipal cells comprising the Roman body politic.” (pp. 1-2)

When the above writings are coupled with the many references in the writings of Ignatius to the maintaining of sound doctrine by the church at Ephesus through to the

time of the Council of Ephesus (431 A.D.) (Kurian, 2001), scholars commonly have assumed that the organization and administration of the church of Ephesus maintained a healthy existence for at least 100 years past the time of the writing of I and II Timothy.

Summary

There are three sources of literature that contribute to the examination of the Ephesian church during this time: (a) biblical literature, (b) Christian sources, and (c) pagan/non-Christian sources. These sources have demonstrated that Paul not only entreated but insisted that the church of Ephesus continue to follow the injunctions that were set forth in I and II Timothy. This study has demonstrated that the church of Ephesus did indeed continue to follow the injunctions relating to adhering to sound doctrine, loving one another as expressed in caring for the needy, and maintaining healthy organization and administration after Paul's last writing and his subsequent death. This study has demonstrated that the church of Ephesus did indeed continue to follow these injunctions into the late-Apostolic and post-Apostolic era amid staunch opposition. Even though the church did have some struggles with some of these injunctions, the church remained faithful to Paul's teaching in I and II Timothy.

Chapter 5

Summary

This chapter summarizes the content of this study, lists the benefits of this study, and makes suggestions for future research. The question that launched this study was whether Paul and Timothy as a heterogeneous leadership team were profitable in the turbulent environment described in I and II Timothy. Proposition 21 of the UET, as written by Hambrick and Mason (1984), states that "in turbulent environments, team heterogeneity will be positively associated with profitability" (p. 203), leading to this question in the context of Paul and Timothy's ministry.

After developing the three key concepts (heterogeneity, turbulent environment, and profitability), this study provided support for each of the three. Paul and Timothy were a heterogeneous leadership team functioning in a turbulent environment during the time of the writing of I and II Timothy. A sketch of Paul and Timothy's differing personal background (birthplace, family, education, conversion experience, age) and differing leadership experiences demonstrated the team heterogeneity of their leadership. The heresies with which Paul and Timothy contended demonstrate the turbulence of their environment. A study of the history of the Ephesian church in the years following Paul and Timothy's ministry verified the profitability of that ministry. More detailed evidence of heterogeneity, turbulent environment, and profitability follow.

After establishing that Paul and Timothy comprised a heterogeneous leadership team that functioned in a turbulent environment during the time of the writing of I and II Timothy, this study supports the proposition that Paul and Timothy

were indeed profitable. In order to support this proposition, this study examined two areas: (a) the injunctions that were set forth in the writings of I and II Timothy and (b) the conduct of the Ephesian church in Asia Minor from the time of the writing of I and II Timothy (late-Apostolic era) to the early 2nd century (early post-Apostolic era, circa 70-120 A.D.). This strain of research was necessary to pursue for this study because it seemed logical that true profitability could not be derived simply by documents (in this case, I and II Timothy) that reflect one leader corroborating with another leader as to what should be done. What was needed in order to conclude that the leadership team was profitable was evidence that the followers continued to follow the injunctions set forth by the leadership. This study demonstrated that Paul not only entreated but insisted that the church of Ephesus continue to follow the injunctions that were set forth in I and II Timothy.

Injunctions that instructed the Ephesian congregation to adhere only to sound doctrine, to love one another as expressed through caring for the needy, and to maintain healthy organization and administration were examined in this study. This study limited its research to these three types of injunctions because of the unique challenge in researching the Ephesian church in the late-Apostolic to the post-Apostolic era (circa 70-120 A.D.); there is not much written about the Ephesian church during this time. This study made conclusions only in these three areas since they were relatively clear and represented in the literature. Both biblical and extrabiblical sources contributed enough to provide a sketch of the life and spiritual development of the church of Ephesus in order to make some limited yet adequate conclusions for this study. This study demonstrated that the church of Ephesus did

indeed continue to follow these injunctions into the late-Apostolic and post-Apostolic eras amid staunch opposition. Even though this study recognized that the church of Ephesus had some struggles with some of these injunctions, the church remained faithful to Paul's teachings in I and II Timothy.

Significance of the Study

This study provides benefits for the researcher and/or church leader interested in church administration, hiring future leadership, and leadership theories. This study encourages the church to consider current research in the area of leadership and management as a tool that would complement church administration tools. By comparing the UET (Hambrick & Mason, 1984) to the ministerial context of Paul and Timothy as seen in I and II Timothy, this study encourages churches that base their organizational ethics and/or policies on the tenets of the Bible, at the very least, to consider secular leadership theories.

This study is significant because it provides guiding principles for churches that wish to make educated decisions in hiring future leadership. This study has supported a leadership principle set forth in the UET (Hambrick & Mason, 1984); namely that if an organization is functioning within a turbulent environment, it should hire individuals who are heterogeneous to the current leadership team. Therefore, if a church, prior to hiring personnel, recognizes that it will soon enter a turbulent environment or that the nature of the organization is one that functions commonly in a turbulent environment, it should take into account the findings of this study.

This study also brings to the attention of both secular and Christian leadership theorists that even though the ministry context has unique dynamics, leadership

theory still applies. Even though evidence of the validity of Proposition 21 of the UET (Hambrick & Mason, 1984) exists in the ministry context of Paul and Timothy, this study found it necessary to translate the key terms of the primarily industrial UET due to its uniqueness. This study provides ministerial leaders with a theoretical base by which to help their leaders identify uniqueness within their organization. At the very least, this study assists the ministerial leader in articulating these unique dynamics to the parishioners and fellow leaders. This study also provides a foundation for the researcher who may wish to form a ministerial UET.

In addition, this study followed through with the stated desire of Hambrick and Mason (1984) to “stimulate empirical inquiry into upper echelons” (p. 198). More recently, Hambrick (personal communication, June 20, 2003) personally expressed specific interest in a study demonstrating the validity of UET (Hambrick & Mason, 1984) in a ministerial context. Admittedly, a ministry context was not initially in mind during the formation of the primarily industrial UET. Nevertheless, to attempt to translate its tenets into other contexts, including ministry contexts, would provide points of continuity/discontinuity that may serve as building blocks to future theories.

This study is significant because it encourages the church to consider current secular research in the areas of leadership and management to complement the tools used in church administration and hiring. It provides guiding principles for churches wishing to make well-informed future leadership hiring decisions. It brings the unique dynamics within the context of ministry to the attention of leadership. It provides a starting point for the researcher who may wish to form a ministerial UET.

Suggestions for Future Research

As demonstrated throughout this study, evidence has supported the validity of Proposition 21 of the UET (Hambrick & Mason, 1984) in the ministry context of Paul and Timothy. Additional study into the other propositions of the UET would provide possible continuities/discontinuities between this theory and the ministry context. This may assist the leadership theorist and/or theologian by providing empirical boundary lines between congruent and incongruent elements of leadership theories in a ministry context. This knowledge would be of benefit in managing a ministerial/religious organization and of practical value in knowing which theories should be adopted in practice.

In addition, it would assist the theologian who relies heavily on the biblical text to compare theories formulated with secular leadership theories, such as the UET (Hambrick & Mason, 1984), to identify congruities/incongruities. This would produce for the theologian empirical data that would either support or challenge his or her unique leadership theories based primarily on biblical texts. The findings from this research would provide additional support or provoke thoughtful revision of current ministerial leadership principles.

References

Barclay, W. (1959). *Train up a child: Educational ideals in the ancient world.* Philadelphia: Westminster Press.

Barker, V. L., & Mueller, G. C. (2002). CEO characteristics and R & D spending. *Management Science, 48*(6), 782-802.

Barrett, C. K. (1963). *The pastoral epistles.* Oxford, UK: Clarendon Press.

Beasley-Murry, P. (1993). Paul as Pastor. In R. P. Martin & D. G. Reid (Eds.), *Dictionary of Paul and his letters* (pp. 654-658). Downers Grove, IL: IVP.

Bourgeois, L. J., III, & Eisenhardt, K. M. (1988). Strategic decision processes in high velocity environments: Four cases in the microcomputer industry. *Management Science, 34*(7), 816-836.

Brownlee, J. (1958). The priestly character of the church in the apocalypse. *NTS, 5,* 224-225.

Bruce, F. F. (1986). Paul the Apostle. In G.W. Bromiley (Ed.), *The international standard Bible encyclopedia* (pp. 696-720). Grand Rapids, MI: Eerdmans.

Bruce, F. F. (1995). *In the steps of the apostle Paul.* Grand Rapids, MI: Kregel.

Carson, D. A., Moo, J., & Morris, L. (1992). *An introduction to the New Testament.* Grand Rapids, MI: Zondervan.

Charles, R. H. (1915). *Studies in the apocalypse being lectures delivered before the University of London* (2nd ed.). Edinburgh, Scotland: T & T Clark.

Child, J. (1972). Organization, structure, environment, and performance: The role of strategic choice. *Sociology, 6,* 1-22.

Coleman-Norton, P. R. (1966). *Roman state and Christian church.* London: S.P.C.K.

Cyert, R. M., & March, J. G. (1963). *A behavioral theory of the firm*. Englewood, NJ: Prentice Hall.

Datta, D., & Rajagopalan, N. (1998). Industry structure and CEO characteristics: An empirical study of succession events. *Strategic Management Journal, 19*(9), 833-853.

Dibelius, M., & Conzelmann, H. (1972). *Pastoral epistles.* Philadelphia: Fortress Press.

Dutton, J. E., & Duncan, R. B. (1987). Creation of momentum for change through the process of strategic issue diagnosis. *Strategic Management Journal, 8*, 279-295.

Earle, R. (1978). First & Second Timothy. In F. E. Gaebelein (Ed.), *The expositor's Bible commentary* (pp. 339-418). Grand Rapids, MI: Zondervan.

Easton, B. S. (1948). *The pastoral epistles.* New York: C. Scribner's Sons.

Ellis, E. E. (1993). Paul and his coworkers. In R. P. Martin & D. G. Reid (Ed.), *Dictionary of Paul and his letters* (pp. 183-189). Downers Grove, IL: IVP.

Epstein, I. (1959). *Judaism: A historical presentation.* Baltimore: Penguin Books.

Eusebius (1965). *Historia Ecclesiastical* (K. Lake, Trans.). Cambridge, MA: Harvard University Press.

Fee, G. D. (1988). *1 & 2 Timothy, Titus.* Peabody, MA: Hendrickson.

Filley, A. C., House, R. J., & Kerr, S. (1976). *Managerial process and organizational behavior.* Glenview, IL: Scott Foresman.

Finkelstein, S. E., & Hambrick, D. C. (1990). Top-management-team tenure and organizational outcomes: The moderating role of managerial discretion. *Administrative Science Quarterly, 35,* 484-503.

Finzel, H. (2000). *The top 10 mistakes leaders make*. Colorado Springs, CO: Cook Publications.

Ford, J. M. (1971). A note on proto-montanism in the pastoral epistles. *New Testament Studies, 17,* 338-346.

Fowl, S. E. (1993). Imitation. In R. P. Martin & D. G. Reid (Ed.), *Dictionary of Paul and his letters* (pp. 428-431). Downers Grove, IL: IVP.

Gealy, M. P. (1955). I and II Timothy, Titus. In G. Buttrick (Ed.), *The interpreters Bible* (p. 345). New York: Abingdon.

Gobvindarajan, V. (1989). Implementing competitive strategies at the business unit level: Implications of matching managers to strategies. *Strategic Management Journal, 10,* 251-269.

Grant, R. M. (2003). *Second-century Christianity: A collection of fragments.* Louisville, KY: John Knox.

Guthrie, D. (1990). *The pastoral epistles.* Grand Rapids, MI: Eerdmans.

Guthrie, J. P., & Datta, D. K. (1997). Contextual influences on executive selection: Firm characteristics and CEO experience. *Journal of Management Studies, 34*(4), 537-561.

Hambrick, D. (1994). Top management groups: A conceptual integration and reconsideration of the “team” label. In S. M. Staw & L. L. Cummings (Eds.), *Research in organizational behavior* (pp. 171-214). Greenwich, CT: JAI Press.

Hambrick, D., & Mason, P. (1984). Upper echelons: The organization as reflection of its top managers. *Academy of Management Review, 9,* 193-206.

Hanson, A. T. (1982). *The pastoral epistles.* Grand Rapids, MI: Eerdmans.

Hawthorne, G. F. (1983). *Philippians.* Waco, TX: Word.

Hedrick, C. W., & Hodgson, R., Jr. (1986). *Nag hammadi, gnosticism, and early Christianity*. Peabody, MA: Hendrickson.

Hemer, C. J. (1986). *The letters to the seven churches of Asia in their local setting.* Sheffield, England: JSOT Press.

Herrmann, P., & Datta, D. K. (2002). CEO successor characteristics and the choice of foreign market entry mode: An empirical study. *Journal of International Business Studies, 33*(3), 551-570.

Hitt, W. D. (1993). The model leader: A fully functioning person. Columbus, OH: Battelle Press.

Hort, F. J. A. (1908). *The apocalypse of St. John 1-111*. London: Macmillian & Co.

Jackson, S. E. (1991). Team composition in organizational settings: Issues in managing a diverse work force. In S. Worchel, W. Wood, & J. Simpson (Eds.), *Group process and productivity* (p. 202-221). Beverly Hills, CA: Sage.

Janis, I. L. (1972). *Groupthink: Psychological studies of policy fiascoes* (2nd ed.). Boston: Houghton-Mifflin.

Johnson, D. C. (1997). A design and implementation of a leadership development strategy for a growing independent community church (Doctoral dissertation, Trinity Evangelical Divinity School, 1997).

Keener, C. (1993). *The IVP Bible background commentary of the New Testament.* Downers Grove, IL: IVP.

Kesner, I. F., & Sebora, T. C. (1994). Executive succession: Past, present, and future. *Journal of Management, 20*(2), 327-346.

Knight, G. W., III. (1968). *The faithful sayings in the pastoral epistles.* Nutley, NJ: Presbyterian and Reformed.

Koester, H. (1982). *Introduction to the New Testament.* Philadelphia: Fortress Press.

Kouzes, J. M., & Posner, B. Z. (1996). *The leadership challenge.* San Francisco: Jossey-Bass.

Kruse, C. G. (1993). Ministry. In R. P. Martin & D. G. Reid (Eds.), *Dictionary of Paul and his letters* (pp. 602-608). Downers Grove, IL: IVP.

Kurian, J. T. (Ed.) (2001). *Nelson's new Christian dictionary.* Nashville, TN: Thomas Nelson.

Lake, K. (1912). *The apostolic fathers* (Vol. 1). Cambridge, MA: Harvard University Press.

Lea, T. D., & Griffin, H. P., Jr. (1992). *The new American commentary 1, 2 Timothy, Titus*. Nashville, TN: Broadman Press.

Lemaire, A. (1972). Pastoral epistles: Redaction and theology. *Biblical Theology Bulletin, 2*, 25-42.

Lightfoot, J. B. (1894). *St. Paul's epistle to the Philippians*. London: Macmillan.

Lock, W. (1924). *A critical and exegetical commentary on the pastoral epistles.* Edinburgh, Scotland: T & T Clark.

MacArthur, J. (1986). *Ephesians.* Chicago: Moody Press.

Mappes, D. (1995). Expositional problems related to the eldership in I Timothy 5:17-25 (Doctoral dissertation, Dallas Theological Seminary, 1995).

Marshall, L. A., Sr. (2003). Developing and training leaders for the 21st century, Corinthian Baptist Church, Cincinnati, Ohio (Doctoral dissertation, Southern Baptist Theological Seminary, 2003).

Maxwell, J. C. (2001). *The 17 indisputable laws of teamwork.* Nashville, TN: Thomas Nelson.

McGill, A. B. (2002). Developing and implementing a church marketing plan to impact the community's perception of Cave City Baptist Church, Cave City, Kentucky (Doctoral dissertation, Southern Baptist Theological Seminary, 2002).

McNeil, K., & Thompson, J. D. (1971). The regeneration of social organizations. *American Sociological Review, 36,* 624-637.

McRay, J. (2003). *Paul: His life and teaching.* Grand Rapids, MI: Baker.

Mexcur, D. E. (1997). Nurturing the leadership potential of the board of deacons for effective ministry with and through the congregation (Doctoral dissertation, Hartford Seminary, 1997).

Michael, J. G., & Hambrick, D. C. (1992). Diversification posture and top management team characteristics. *Academy of Management Journal, 2,* 9-37.

Miller, M. F., Kets De Vries, R., & Toulouse, J. M. (1982). Top executive locus of control and its relationship to strategy-making, structure, and environment. *Academy of Management Journal, 25*, 237-253.

Morris, D. L., Sr. (1996). Building a healthy foundation for long-term church growth at Centerville Baptist Church, Chesapeake, Virginia (Doctoral dissertation, Southern Baptist Theological Seminary, 1996).

Mounce, R. H. (1977). *The book of Revelation.* Grand Rapids, MI: Eerdmans.

Mounce, W. D. (2000). *Pastoral epistles.* Nashville, TN: Thomas Nelson.

Myers, K. D. (1994). Leading a congregation in designing and implementing a business ethics ministry for its community (Doctoral dissertation, Pittsburgh Theological Seminary, 1994).

Nouwen, H. J. M. (1993). *In the name of Jesus: Reflections on Christian leadership.* New York: Crossroad Publishing.

Oster, R. E., Jr. (1992). Christianity in Asia Minor. In D. N. Freedman (Ed.), *Anchor Bible dictionary* (pp. 938-954). New York: DoubleDay.

Oswald, R. M. (1989). *New beginnings: The pastoral start up workbook.* Bethesda, MD: Alban Institute.

Oswald, R. M., & Kroeger, O. (1988). *Personality types and religious worship.* Bethesda, MD: Alban Institute.

Petersen, W. J. (1980). *The discipling of Timothy.* Wheaton, IL: Victor Books.

Pfeffer, J. (1981). Some consequences of organizational demography: Potential impacts of an aging work force on formal organizations. In S. B. Kiesler, J. N. Morgan, & V. K. Oppenheimer (Eds.), *Aging: Social change* (pp. 291-329). New York: Academic Press.

Pfeiffer, C. F. (1961). *Baker Bible atlas.* Grand Rapids, MI: Baker Book House.

Rall, H. F. (1914) *New Testament history.* New York: Abingdon Press.

Ramsey, W. A. (1910). Historical commentary on the first epistle to Timothy. *The Expositor, 7,* 167-185.

Robertson, A. T. (1930). *Word pictures in the New Testament* (Vol. IV). Nashville, TN: Broadman Press.

Sambharya, R. B. (1996). The combined effect of international diversification and product diversification strategies on the performance of U.S.-based multinational corporations. *Management International Review, 35*(3), 197-219.

Scott, E. F. (1936). The pastoral epistles. In *Moffat's New Testament commentary* (pp. 372-378). New York: Harper and Brothers.

Shope, F. W., Jr. (2002). Equipping church staff from Central Baptist Association to implement situational leadership concepts within the local church (Doctoral dissertation, Golden Gate Baptist Theological Seminary, 2002).

Smith, M., & White, M. C. (1987). Strategy, CEO specialization, and succession. *Administrative Science Quarterly, 32,* 263-280.

Snodgrass, A. J. (2003). Leadership behaviors and personal transitions that occur in the lives of pastors who have led churches through significant growth (Doctoral dissertation, Asbury Theological Seminary, 2003).

Song, J. H. (1982). Diversification strategies and the experience of top executives of large firms. *Strategic Management Journal, 3*, 377-380.

Sorenson, S., Sorenson, A., & Stauch, A. (1995). *Biblical eldership: An urgent call to restore biblical church leadership.* New York: Lewis & Roth.

Towner, P. H. (1989). *The goal of our instruction: The structure of theology and ethics in the pastoral epistles.* Sheffield, England: Sheffield Academic Press.

Trench, R. C. (1978). *Commentary on the epistles to the seven churches in Asia.* Minneapolis, MN: Klock & Klock.

Twelftree, G. H. (2000). Scribes. In C. A. Evans & S. E. Porter (Eds.), *Dictionary of New Testament background* (pp. 1086-1089). Downers Grove, IL: InterVarsity Press.

Wagner, W. G., Pfeffer, J., & O'Reilly, C. A. (1984). Organizational demography and turnover in top-management groups. *Administrative Science Quarterly, 29*, 74-92.

Wallace, G. L. (1997). Testing the personal influence model of communication in the First Church of God, Mount Sterling, Kentucky (Doctoral dissertation, Anderson University School of Theology, 1997).

Wiersema, M., & Bantel, K. (1992). Top management team demography and corporate strategic change. *Academy of Management Review, 15*, 421-458.

Williams, D. J. (1999). *Paul's metaphors: Their context and character*. Peabody, MA: Hendrickson.

Woolfe, L. (2002). *Bible on leadership: From Moses to Matthew: Management lessons for contemporary leaders.* Washington, DC: Amacom.

Young, R. A. (1994). *Intermediate New Testament Greek.* Nashville, TN: Broadman & Holman.