

THE DEVELOPMENT OF PAUL'S MISSIOLOGY AS SEEN IN LUKE'S ACTS OF THE APOSTLES

Introduction

This study for the sake of space will limit its scope to the book of Acts. We will look at Paul's missionary theology and practice as seen through Luke's writing in Acts.¹ Thus this paper will be a sort of biographical sketch of Paul's development of a biblical theology of mission. There are two questions I aim to answer in this paper. First, what impact do we see that Paul's Jewish background had on his missiology?² Second, and related to the first question, we will look at what Paul's mission and method to find out what they were. Through an overview of Luke's account of Paul and his mission we will see that Paul was sovereignly prepared and chosen to be a witness to the nations by preaching Jesus as the Christ and planting churches that would carry on the mission in their local context.³

¹Of course, this means that there will be a lot in the Lukan corpus that we will not have the privilege to look at. However, that in no way means that it is unrelated to our context. For instance David Wenham has said, "We may conclude that Luke intends us to see his Gospel as representing the sort of picture of Jesus that was preached by... Paul" ("From Jesus to Paul—via Luke" 83-98 in *The Gospel to the nations* [Downers Grove: Intervarsity Press, 2000], 90). In Acts we see Paul through "through the eyes of a friend and admirer" (F.F. Bruce, "Is the Paul of Acts the Real Paul?" 305 in *Bulletin of the John Rylands Library* 58 (1975-76): 282-305. See also Luke's parallels with Paul in Darrell L. Bock's *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations* in *Biblical Theology of the New Testament Series* (Grand Rapids: Zondervan, 2012), 441-43.

²Obviously, given the size of the paper the background here, historically and biblically, will have to be quite cursory.

³So for instance, "Paul's letter writing... demonstrates his concern for the on-going growth of the churches he planted. His goal was not merely to plant churches and let them loose, regardless of the consequences. Rather, Paul wisely maintained a healthy on-going relationship with his churches so that the work of the gospel continued to flourish" (Benjamin L. Merle, "The Need for Theological Education in Missions: Lessons Learned from the Church's Greatest Missionary," 55).

On the Potter's Wheel: A Zealous Pharisee⁴

It is vital that we spend some time looking at Phariseism because whatever is said about it will affect what we say about Paul.⁵ We can see from the NT witness as well as other texts that Pharisees held considerable influence.⁶ Inevitably, Paul was shaped greatly by his Pharisaic training.⁷

Before Paul's conversion he thought of Jesus in light of Deuteronomy 13:1-5. He thought that Jesus was a deceiver that was leading people astray (cf. Jn. 7:12, 32, 47; 9:22; 16:2). Jesus claimed to be something He was not thus He deserved to be killed. Paul thought that anyone that followed after Him likewise "shall be put to death" (v. 5). Jesus' followers were in Paul's mind saying, "Let us go after other gods" (v. 2). He took it upon himself to "purge the evil from [the] midst" (v. 5) of God's people. Paul was convinced that he "ought to do many things in opposing the name of Jesus of Nazareth" (Acts 26:9) even though it was against his teachers' advice (5:33ff).

He likely thought that Jesus was a false prophet or dreamer like Theudas (Acts 5:36), the Egyptian (*Ant.* 20.169-172; *J.W.* 2.261-263; Acts 21:38),⁸ or Judas the Galilean (Acts 5:37). When Paul saw Stephen preaching about Jesus "he realized that the new movement was

⁴In wording the section headings this way I have tried to point to the Lukan and Pauline theme of God's sovereignty.

⁵N. T. Wright, *The New Testament and the People of God* vol. 1 in *Christian Origins and the Question of God* (Minneapolis: Fortress Press, 1992), 181.

⁶Wright, *The New Testament and the People of God*, 181.

⁷cf. *Ibid.*, 182. Later Wright says that the Pharisee's "goals were the honour of Israel's god, the following of his covenant charter, and the pursuit of the full promised redemption of Israel" (*Ibid.*, 189). We see from the NT that this begins to come to fruition in Jesus' inauguration of the Kingdom of God yet there is a "not yet" aspect to the Kingdom.

⁸See Schreiner, *New Testament Theology*, 202.

dangerous as well as blasphemously ridiculous.”⁹ Paul, in persecuting “the Way,” saw himself as “offering service to God” (Jn. 16:2).

Surely a crucified man could not be the Messiah (Deut. 21:22-23 cf. Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24).¹⁰ Plus, the expectation was a king in the vein of David. A Yehoshu'a that defeats Israel's enemies not a Yehoshu'a that will be defeated by dying upon a tree. In Paul's day “Messianic expectation married social discontent. The result was the offspring of anticipation and action.”¹¹ Not surprisingly many lacked the interpretive key to understand that the Davidic King would also be the Suffering Servant. That key would not come until the Christ Himself revealed it on the Emmaus road (Luke 24). It was not until after Paul received this interpretive key that he knew that Jesus was the *true* and better Prophet than Moses (Deut. 18:15-22). Jesus had proved Himself by raising from the dead (v. 22). Paul knew that if he did not obey the LORD it would be required of him (v. 19).

Before Paul understood the Kingdom of God was at hand he sought to bring it in with his own hands. He hunted the Crucified One's followers like animals (Acts 8:1 note διωγμὸς; 22:4 says “to the death;” v. 19 says he even “beat” people), though he likely thought of them as

⁹F.F. Bruce, *The Spreading Flame* vol. 1 in *The Advance of Christianity Through the Centuries* F.F. Bruce gen. ed. (Grand Rapids: Wm. B Eerdmans Publishing Company, 1958), 83. See also Don N. Howell Jr., “Mission in Paul's Epistles: Genesis, Pattern, and Dynamics” 63-91 in *Mission in the New Testament: An Evangelical Approach* William J. Larkin, Joel F. Williams eds. (New York: Orbis Books, 1999), 68.

¹⁰cf. Thomas R. Schreiner, *Paul, Apostle of God's in Christ: A Pauline Theology* (Downers Grove: IVP Academic, 2001), 75. Truly, “a crucified Messiah was a contradiction in terms for the Jews” (Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* [Grand Rapids: Baker Academic, 2008], 292). Paul himself was among the rulers that “did not recognize him,” the Messiah, nor what the prophets said regarding Him (Acts 13:27). Yet he later was enlightened to the fact that the Scriptures were fulfilled (v. 27b) when Jesus was condemned, i.e. “cursed,” on a tree (v. 29 see also vv. 30-39). Also, Loren T. Stuckenbruck after examining the relevant apocalyptic and early Judaism literature says, “messianic speculation varied from author to author and even within the documents themselves” (“Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism” 112 in *The Messiah in the Old and New Testament* (Grand Rapids: W. B. Eerdmans Publishing Co., 2007), 90-13.

¹¹David P Seemuth, “Mission in the Early Church” in *Mission in the New Testament*, 51.

lower than animals. He did all he could to bring havoc on the church (8:2) despite Gamaliel's advice against such action (Acts 5:34-39; cf. *Aboth* 4.11). In this Paul acted more in the Shammaites vein than that which he was reared under Gamaliel in the Hillel brand of Pharisaism.¹²

Pharisaism was very influenced by Nehemiah and the reforms that were sought in that book (cf. esp. chs. Neh. 8-13). For instance, Sabbath keeping was very important for Pharisees, and Nehemiah says that wrath was coming upon Israel because they were profaning the Sabbath (Neh. 13:18) and in general the Law that God had given His people. Thus "the Way's" (cf. Acts 9:2; 19:9, 23; 22:4; 24:14, 22 for "the Way") emphasis on "the Lord's Day" (Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10) as opposed to the Sabbath would have also been abhorrent to Pharisaism (Matt. 12:2; Lk. 14:3; Jn. 5:10 cf. Neh. 9:14; 10:31; 13:15-22). It appears that the Pharisees wanted to put into practice the principles laid out especially in Ezra-Nehemiah to bring about a lasting kingdom. The Pharisees like those in Ezra-Nehemiah realized that what had happened to them was a result of their evil deeds and great guilt (Ezra 9:13; Neh. 9:26-27 cf. Deut. 28:15-68; 29:16-28; 31:16-21, 27, 29), and so they covenanted and obligated themselves (cf. Ezra 10:3; Neh. 9:38; 10:29, 32, 35) so that they would stop repeating the cycle of entropy that they were so accustomed to (cf. Neh. 9).¹³ They needed the circumcision of the heart, the giving of the Holy

¹²See John B. Polhill, *Paul and His Letters* (Nashville: Broadman and Holman Publishers, 1999), 30.

¹³Moses knows that Israel is going to turn away from LORD (Deut. 28:15-68; 29:16-28; 31:16-21, 27, 29), and says that the ultimate curse will be exile however after exile will come covenant renewal and the perfect keeping of the Torah (30:1-10) (Wright, *The New Testament and the People of God*, 261). "Covenantal ideas were therefore fundamental to the different movements and currents of thought within second-temple Judaism" (Ibid.). "It was the covenant that drove some to 'zeal' for Torah, others to military action, others to monastic-style piety" (Ibid., 262).

Spirit, that only Jesus could bring, though they did not know it (cf. Is. 32:14-16; 44:3; Ezek. 36:26-27; 11:19-20; Jer. 31:33; Joel 2:28; Matt. 3:11; Acts 2:17; Gal. 3:14).

A crucified man from Nazareth did not at first fit Paul's description of the Messiah,¹⁴ let alone his understanding of monotheism. Paul would have related to Peter when he said, "Far be it from me Lord" that you should suffer (Matt. 16:22 cf. 2 Sam. 7:13, 16; 1 Chron. 17:14; 22:10; Ps. 89:4, 29, 36-37 110:4; Is. 9:7; Ezek. 37:25). Paul with Peter and many others were looking for the One that would deliverer them from oppression, not be delivered into oppression (see again the confusion of the time in John 12:32-34 cf. 3:14; 8:28). Even Simeon saw "the consolation of Israel" and it was revealed to him by the Spirit that Jesus was the Christ (Luke 2:25-26), yet he would not have thought that "salvation" (v. 30) and glory to Israel (v. 32) would have come through the Messiah being cut off.

Paul needed a sabbatical (cf. Acts 9:19b; Gal. 1:17; approx. AD 33-37) to search the Scriptures before he was willing to say anything like, "Though he was in the form of God...humbled himself" (Phil. 2; approx. AD 62).¹⁵ That was likely too radical of a concept for him. He needed to put what he had heard about Jesus together with his understanding of the sacred Writings.¹⁶ He would find in due course that, as Richard Bauckman has shown, there was

¹⁴Martin Hengel says, "A crucified messiah, son of God or God must have seemed a contradiction in terms to anyone, Jew, Greek, Roman or barbarian, asked to believe such a claim, and it will certainly have been thought offensive and foolish" (*Crucifixion* John Bowden trans. [Philadelphia: Fortress Press, 1977], 10) as Paul himself later would say (1 Cor. 1:18, 23). See also *Ibid.*, 61-62, and esp. 89. Justin Martyr *Apology* I ch. 13. Also *the Alexamenos graffito* shows how foolish many thought it was to worship one that had been crucified. The graffiti depicts a Christian worshipping an image of a man on a cross with a donkey head.

¹⁵I found Wright helpful here. See *The Resurrection of the Son of God*, 394-98.

¹⁶ Paul would have looked at Ps. 110:1, one of the most quoted Scriptures in the OT (Matt. 22:44; Mark 12:36; Luke 20:42-43; Acts 2:34-35; Eph.1:20; Col. 3:1; Hebrews 1:3, 13; 8:1; 10:12; 12:2), and seen that verse 5 says that Adonai (אֲדֹנָי), which was reserved for deity only in the OT, is the in fact the Messiah. We also see the importance of Paul's "already/not yet" theology here. Jesus, the Christ, is *already* at the LORD's "right hand" but His enemies are *not yet* His "footstool" (v. 1) that is, He has not yet executed judgment among the nations (v. 6). Thus as Paul's understanding of the Christ developed and his eyes were opened more and more, his eschatology

room for Jesus in the Divine identity.¹⁷ However, as Paul meditated on the hideousness of crucifixion that Jesus endured, Paul likely saw as Marten Hengel articulates, “This form of execution, more than any other, had associations with the idea of human sacrifice.”¹⁸ Surely he came to see parallels with the suffering servant of Isaiah 53. Truly Paul echoes Isaiah 53 (cf. esp. v. 11) in 1 Corinthians 5:21.¹⁹

When Paul believed and understood the resurrection, it had an enlivening effect on him. Of course, as a Pharisee Paul believed in the resurrection of the dead (Acts 23:8; 24:15; cf. 26:8)²⁰ but pre-conversion he did not believe in Jesus the Messiah’s resurrection from the dead. He likely did not even think that the Messiah would die but once again after examining the Scriptures this too was laid out beforehand (cf. Ps. 16:10; Is. 53; Jonah 1:17; the sacrificial system; Matt. 12:40; Luke 24; Acts 13:35-39). Once Paul understood, he proclaimed the enlivening truth (Acts 17:31) even if some ridiculed (v. 32).²¹

necessarily developed as well. The nations would be blessed, but *not yet*. “Rome’s” oppression would seize, but *not yet*. All nations would glorify the LORD, but *not yet*. First, there is a mission that must be accomplished.

¹⁷See esp. *Jesus and the God of Israel* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2008), 19. Bauckham gives a few passages where we can see this. Here is a sampling: Is. 57:15 see esp. 9:2-7: “a son... his name will be called... Mighty God” see also Dan. 7:13-14: “one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed” (cf. Davidic promises in 2 Sam. 7; 1 Chron. 17). He also gives Paul’s many LORD texts with Jesus as referent see pp. 186-90. Thus it is likely that Paul’s Christology grew as he reexamined the data in the OT. Later Paul’s preaching, as was Peter and Stephen’s, was marked by his exposition of Jesus being the fulfillment of the OT promises. Despite Paul’s high Christology, it is clear that he does not depart from Jewish monotheism (Schreiner, *New Testament Theology*, 144). Paul maintained “that there is more complexity in the identity of God than some may have thought” (Ibid., 338 see 323-38).

¹⁸Hengel, *Crucifixion*, 87.

¹⁹“There are ten quotations from or allusions to [Isaiah] chapter 53 in the NT... (see esp. Matt. 8:17; Luke 22:37; Acts 8:32-33; Heb. 9:28; 1 Pet. 2:22, 24-25). This chapter may have had a formative effect upon the early church’s understanding of the meaning of the cross” (*NDBT*, 223).

²⁰ For the Pharisees’ view of resurrection see N.T. Wright, *The Resurrection of the Son of God* vol. 3 in *Christian Origins and the Question of God* (Minneapolis: Fortress Press, 2003), 190-206.

²¹cf. Ibid., 456-57.

Many thought that the Kingdom would come through violence (cf. the Zealots) and others thought it would come through purity (cf. the *Halakhah*, Pharisees²²). However, the Kingdom grows through the Word (cf. Mark 4:26-28) and so Paul preached the good news of the Messiah come, and in doing so he was obeying his Lord's command (cf. Matt. 28:18-20; Acts 1:8).

The Potter Choses What to do Even with Obstinate Clay: Paul's Conversion and Call

After Paul's conversion and calling he would call himself the "very least of all the saints" (Eph. 3:8) and the "chief of sinners" for his action of initially rejecting the Messiah and persecuting His Church. Paul's "Torahcentric values were radically reversed and Jesus Christ became the new gravitational center of his life (Phil. 3:4-11)."²³ Truly as Kostenberger says Paul's encounter with the risen Christ led to a 'paradigm shift.'²⁴ This shift was so significant that Paul mentions it no less than five times (Gal. 1:13-16; 1 Cor. 15:8-10; 2 Cor. 4:4-6; Phil. 3:4-11; 1 Tim. 1:12-16) in the recorded letters that we have. Paul was quite literally given new eyes to see (Acts 9:18 cf. 28:26-27; Is. 6:9-10; 42:7; 61:1-2; Luke 4:18; Jn. 9:39; Acts 26:18). He saw a theophany; he saw that the Lord Jesus was indeed the LORD in flesh.²⁵ And reminiscent of

²² Schreiner, *Paul*, 75.

²³Don N. Howell Jr., "Mission in Paul's Epistles: Genesis, Pattern, and Dynamics" in *Mission in the New Testament*, 68.

²⁴A. T. Kostenberger, "Mission" in *New Dictionary of Biblical Theology* T. Desmond Alexander and Roger S. Rosner eds. (Downers Grove: InterVarsity Press, 2000), 666.

²⁵Acts 9:5; 22:8-11; 26:13, 19; 9:3 says "a light flashed around him" and 22:6 says he saw "a great light" cf. Ezek. 1:4, 26-28 see also Ex. 19:16-19; Rev. 8:5; 11:19; 16:18-21. Thus we see that Paul, after all, in the words of Gamaliel, was "found to be opposing God!" (Acts 5:39). Wright says that "Luke's underlying aim, and perhaps that of his original sources," in including this account "seems to have been to tell the story in such a way as to align Paul with the prophets and visionaries of Israel's history" (*Resurrection of the Son of God*, 393).

Isaiah (6:1ff), Paul essentially said the rest of his life, “Here am I! Send me” (cf. e.g. Is. 6:9 and Acts 26:18 cf. Acts 28:25-28).

It seems that after Paul’s encounter with Jesus (Acts 9:3-10) and help through the hands of Ananias (vv. 10-19a), he went to those he intended to drag off to prison and instead joined them and confessed that their Lord was indeed his Lord, “the Son of God” (v. 20). People were amazed at Paul’s conversion (v. 21). Those in Damascus “explained to him the way of God more accurately” (v. 19b cf. 18:26) and thus he “increased all the more in strength” and proved that Jesus was the Christ (Acts 9:22).²⁶

After Paul’s “increasing” and after “proving”²⁷ Jesus was the Christ, the Jews ironically try to kill him for the very same reason he himself was breathing murderous threats. Paul however escapes through the Lord’s orchestration (Acts 9:25; 2 Cor. 11:32-33). Paul then flees to Arabia (Gal. 1:17) where he shared the truth of Jesus there and improved his understanding of the Christ more and the eschatological implications based on the OT.²⁸ Then he

²⁶Likewise John B. Polhill: “Even though Paul was steeped in in the Old Testament and would have had some familiarity with Christian views from his experience of persecutor, he was still a new convert and needed further introduction to the teachings about Christ” (*Acts in The New American Commentary* vol. 26 ed. David S. Dockery (Nashville: Broadman Press, 1992), 238). Because Paul was already mighty in the Scriptures he was able to preach Jesus as the Son of God “immediately” (9:20). When Paul says in Galatians that he did “not immediately consult with anyone” (Gal. 1:16) it does not “rule out Paul’s interaction with the Damascene Christians or the Jewish synagogue. The ‘consulting’ to which Paul alluded was the idea that he received apostleship and his apostolic credentials from the apostles in Jerusalem” (Ibid., 239). Instead, Paul makes it clear, he received his gospel “through a revelation of Jesus Christ” (Gal. 1:12).

²⁷Simon J. Kistemaker says, “In the Greek, the verb *prove* actually means to bring together many parts from which a person is able to draw a conclusion” (*Acts in New Testament Commentary* (Grand Rapids: Baker Academic, 1991), 348).

²⁸“Paul’s hasty start to his missionary work, which lacked elaborate preparations, had two reasons” (Marten Hengel, “Paul in Arabia” *Bulletin for Biblical Research* 12.1 [2002], 60). First, Paul understood himself to be an Apostle of Jesus Christ. Second, he believed time was pressing. “In the beginning of the early church, after the completely surprising appearances of the risen Christ and the enthusiastic experience of the eschatological gift of the Holy Spirit, the expectation of the return of the Lord, who had been exalted at God’s right hand, was particularly intensive and possessed a character of apocalyptic realism” (Ibid.).

went back to Damascus and after “three years,”²⁹ he went to Jerusalem to visit Peter (Gal. 1:18). Fundamental to Paul’s gospel was Jesus rising on the third day (1 Cor. 15:3-4 cf. Rom. 1:4), which is something that Peter also was taught and preached (Luke 24; Acts 10:40), and we know that Peter influenced Paul (Gal. 1:18).

Thus, in a sense, Paul was taught by the disciples of Jesus what Jesus Himself had taught them on the road to Emmaus. The scales continued to fall from Paul’s eyes as the disciples (cf. Acts 9:26-31; Gal. 1:18-19) interpreted to him in all the Scriptures the things concerning Jesus the Christ (Luke 24:27).³⁰ Paul then, through the disciples, was more enlightened to the fact that “it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations” (Luke 24:46-47; later on Paul would articulate this same truth by saying that all God’s promises find there “yes” in Jesus the Christ, 2 Cor. 1:20). After this we see more intentional outreach to the nations.

Therefore we see that Paul’s carrier as a missionary did not begin in Acts 13 but in Damascus and Arabia some years before (though it is explicit in Acts 13:2 that Paul and Barnabas were sent by the Holy Spirit there).³¹ Surely his previous ministry experience sharpened both his pastoral sensitivity and his theological precision as time and conflict does (Apollos, for example, accurately taught the things concerning Jesus but still needed things to be

²⁹This could actually have been as little as a year and a half due to how years were calculated in that day (e.g. Hengel, “Paul in Arabia,” 52, 65).

³⁰ Of course, Luke, the human composer of this passage, would have enjoyed much dialogue with Paul about the theme of Jesus being the fulfillment of the OT. We see that Luke expands upon this through the lips of Stephen, Peter, and Paul. We see Paul expand upon this through both Luke’s dictation and his own pen in such places as the letter to the Romans.

³¹See Eckhard J. Schnabel, “Paul the Missionary” in *Paul’s Missionary Methods: In His Time and Ours*, 36. See also Martin Hengel “Paul in Arabia,” *Bulletin for Biblical Research* 12.1 (2002): 47-66.

explained to him “more accurately,” Acts 18:24-28). This means in effect that some of who Paul is and his development is clearly out of reach of our speculation. Though that is not to say that fundamental growth in Paul and his thought did not occur during this hidden time.³²

God thus raised up Paul someone that knew what it meant to be poured into by a teacher (remember Gamaliel’s influence) and disciplined in the faith (by Ananias) so that he too would be passionate about teaching and discipleship, that he too would teach others to carry on the faith and teach others likewise (cf. 2 Tim. 2:2). Paul was reached by someone that boldly reached out (Ananias) and so he was encouraged to boldly reach out as well.

The Purpose for Which the Clay was Shaped: God’s Glory Among the Nations

Just as God shaped all of time, raises up kingdoms and brings them down, so God shaped Paul for His sovereign purposes. Paul was called and especially equipped to be a light in the dark places of the earth (Acts 9:15; cf. 13:46; 18:6; 22:17-21; 26:17-18; 28:28). Even in the beginning God calls Paul His “chosen instrument” (Acts 9:15). Paul indeed was an instrument shaped by his Maker to carry His message to the nations. And Paul would be happy to spend and be spent for souls (2 Cor. 2:15).³³

We see that in the OT, God showed Himself to be a missionary God first by calling Abraham. Then God proceeded to say that *all* the nations shall be blessed (Gen. 12:3). Though

³²Hengel says, “*The few hints of Paul’s time in Arabia (or Nabatea) are much more important than is suggested by the scant attention they typically receive in NT scholarship*” (“Paul in Arabia,” 47. Italics original). Later he says that many look at Paul’s time in Arabia as insignificant but it was rather a decisive time in Paul’s life (Ibid., 51).

³³Hengel points out that many “God-fearers” had a concern for the gathering of God’s people in the name of the Messiah “in whom the prophet’s prophecies had been fulfilled. Part of this fulfillment was the nations’ conversion to the one true God. This conviction must have been particularly strong in Paul, the former zealot for the law, who had received this revolutionary insight in his Christ-encounter in Damascus, that now, with the beginning of the new era, only the crucified and risen Messiah Jesus of Nazareth, rather than the fulfillment of Torah’s commandments, was the true path of salvation” (“Paul in Arabia,” 56).

Israel has more of an attraction based task than the NT's commission to "go," there was still an eschatological expectation of a gathering of the nations to worship the LORD in the OT.³⁴ Israel was to be a literal shining city on the hill (Jerusalem) to attract the nations to the glory of the one true God, Yahweh. At times Israel had success by God's grace, but overall they failed. And instead Israel became a "proverb and byword among all people" (Deut. 28:37; 1 Kings 9:7; 2 Chron. 7:20; Jer. 24:9) in a reversal of their calling. Israel left their missionary calling of demonstrating the lordship of Yahweh so Yahweh left them to their own devices (2 Chron. 12:5; 24:20).

From the beginning of part one of Luke's writing, i.e. the Gospel of Luke,³⁵ to the end of part two, i.e. Acts, there is a theme of good news to the nations (Acts 28:31). Or to rephrase that, there is an emphasis on the fact that through an offspring (Gal. 3:16 cf. Gen. 12:3; 18:18; 22:18; 26:4) of Abraham all the nations of the earth would be blessed. Paul saw this connection and thus in his characteristic way was zealous to proclaim the One through whom all nations

³⁴cf. Gen. 12:3; 18:18; 22:18; 26:4; Ex. 7:5; 9:16; 12:38, 48; 14:4, 18; 15:14-16; 22:21; 1 Kings 10; 2 Chron. 6:32-33; 9:8; 20:29; Pss. 22:27; 47:1, 9; 67:1-7; 72:17; 96:1-3; Esther 8:17b; 9:1b-2ff; Is. 2:1-4; 19:16-25; 45:22-25; 49:6-7; 52:15; 55:3-5; 56:8; 66:18-19; Amos 9:11-12; Jonah 4:11; Zeph. 3:9-10. For an overview see Andreas J. Kösterberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove: InterVarsity Press, 2001), 25-71.

³⁵Luke 2:10, 31-32 cf. Is. 42:6; 49:6 see Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academics, 2013), 493. I. Howard Marshall rightly says, "Whatever else it is, the book of Acts is a book about mission" ("Luke's portrait of the Pauline mission" in *The Gospel to the Nation: Perspectives on Paul's Mission*, 99 cf. William J. Larkin Jr. "Missions in Acts" in *Mission in the New Testament*, 171), specifically, I would argue, Paul's mission since he is the main actor in the book. In I. Howard Marshall's commentary on Acts he says, "Acts is a book about mission. It is not unfair to take 1:8 as a summary of its contents" (*Acts in Tyndale New Testament Commentaries* (Downers Grove, IL: IVP Academic, 2008), 25). I would say then that Paul is Luke's "star witness." Paul is also the one that seeks to go "to the ends of the earth." Polhill points out that "The geographical scope of Acts 1:8 provides a rough outline of the entire book: Jerusalem (1-7), Judea and Samaria (8-12), the ends of the earth (13-28)" (*Acts*, 85-86).

would be blessed; namely, Jesus the Christ.³⁶ This, indeed, was “the heartbeat of Paul’s mission.”³⁷

If we are to grasp Paul’s mission adequately we must understand that “he believed that the promises given to Abraham came to fruition in Christ.”³⁸ So, I think Paul was zealous to go to the nations because Jesus’ command was related to him and because he realized that is how the nations would be blessed and the Kingdom of God would expand.³⁹ I think when Paul came into contact with the resurrected Jesus of Nazareth his theology was eclipsed, it underwent a massive shift, yet once he had been given the Luke 24 lens he could see very clearly.

“Jesus Christ’s resurrection,” for Paul, “represents the hinge of history.”⁴⁰ In Jewish thought resurrection is the precursor of the age to come. “Hence, Jesus’ resurrection signaled that the new age has come. God’s saving promises are being realized.”⁴¹ So we see that it is right to say that “Paul’s theology drove his mission.”⁴²

³⁶The Letter of Aristeas helps us to see the great change that Paul undertook in reaching out to Gentiles. “God for the knowledge of universal truths, surrounded us with unbroken palisades and iron walls to prevent our mixing with any of the other peoples in any matter, being thus kept pure in body and soul, preserved from false beliefs, and worshipping the only God omnipotent over all creation” (v. 139).

³⁷Schreiner, *New Testament Theology*, 307.

³⁸Schreiner, *Paul*, 73.

³⁹So I. Howard Marshal says in “Luke’s portrait of the Pauline mission” that “There is a case (based to some extent on a specific interpretation of 2 Thess. 2:6-8) that Paul saw himself as entrusted with at least part of the major task of proclaiming the gospel to all nations as the necessary condition for the parousia of the Lord Jesus” (*The Gospel to the Nations*, 104). I think it is also significant that the Spirit comes as promised (Is. 11:1–10; 32:14–18; 42:1–4; 44:1–5; Jer. 31:31–34; Ezek. 11:17–20; 36:24–27; 37:1–14; Joel 2:28–32) in Acts (ch. 2) and thus points to the ingathering of the nations.

⁴⁰ Schreiner, *New Testament Theology*, 292 see also 853.

⁴¹ Ibid. See also footnote 22 and 27.

⁴² Ibid., 724.

The Mission and Marrow of this Chosen Instrument: Six Elements of Paul's Mission

Paul had a long pedigree (Acts 26:5; Phil. 3:4-6). He was sovereignly prepared, primed, and picked for God's saving purposes. However, how were those saving purposes to be worked out; what was Paul to do to reach the nations?

There is a lot of focus on the need to take the message of Christ to the nations in the book of Acts (cf. Acts 10:1-11:18; 13:2-3; 14:27; 16:9-10) and Paul is one of the answers to that great need. What we will see below is just a few themes that were present in Paul's mission as given to us by Luke. There are, of course, more than six things that we could look at in Paul's theology of mission.⁴³ Yet, we must limit our scope to six elements for the sake of space constraints.

The lordship of God is seen throughout the book of Acts over and over again. God is clearly sovereign in the unfolding of events and the spread of the church. We saw this in Paul's conversion and we see this in many other things as well. Even the fact that Rome was the ruling power was orchestrated. John Polhill says that "In many... ways the Roman rule made Paul's missionary travels possible."⁴⁴ Whether Paul was in custody on a ship or walking thousands of miles on a road, Roman rule made it possible by God's foreordination.

⁴³Such as Paul's dependence on the Holy Spirit (cf. Acts 13:2-4; 15:8, 28; 16:6-7). Or Paul's dependence on prayer. "There are forty-five explicit passages on prayer in the Pauline corpus" (Howell Jr., "Mission in Paul's Epistles," 88n50). See also Peter T. O'Brien, *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis* [Grand Rapids: Baker Books, 1995], 3). We could also look at Paul's intentional church planting. It does not seem like it is sheer coincidence that Paul visited major cities and villages. Rather he saw strategic importance in establishing churches in major provincial centres (see Marshall "Luke's portrait of the Pauline mission," 103). Another big theme is God's sovereignty (see Schreiner, *New Testament Theology*, 138-143). A sampling of passages would be Acts 1:2; 2:23, 38, 47; 3:18; 4:27-28; 5:31; 10:1-8; 11:18; 13:48; 16:14; 18:27; 20:22; 26:32; 27:24. Though not pointed out explicitly, God's sovereignty is also seen in Paul being a tentmaker and thus capable of supporting himself in travel. In contrast to some of the disciples that were constrained by being fishermen. It is also significant that Paul had no wife and was able to give his undivided devotion to the Lord (cf. 1 Cor. 7).

⁴⁴Polhill, *Paul and His Letters*, 21.

Proclamation and Proving

In the book of Acts we see Paul proving that Jesus is the Christ.⁴⁵ Paul preached Jesus as the Christ from the OT Scriptures, but he was not the only one that saw this as integral to the mission task. This is really a theme throughout the book of Acts and not just by Paul (cf. Peter in chs. 2, 3, 4, 5, 10; Stephen in ch. 7; Philip in 8:35; Priscilla and Aquila 18:26; Apollos 18:28). Paul, as we have said, went about preaching and proving from Scripture that Jesus was indeed the Christ. This theme is rooted in Luke's Gospel (cf. 18:31-34; 20:41-44; 22:37; 24:25-27, 45ff). Actually, even in the beginning of Luke we see that he has done his research and is now presenting an "orderly account" to Theophilus (Luke 1:1-4) to essentially prove that Jesus is the Promised One. Luke wrote *so that* Theophilus would have certainty concerning the things he had been taught" (v.4). Luke's "orderly account" clearly shows that Jesus is the Promised One, from the beginning (e.g. Luke 1:32-33), to the end (Acts 28:31).

Paul's, as all missionary's, primary call is to tell the world about God's saving work in Christ (notice the emphasis on the Church growing in proportion to the Word in Acts 6:7; 9:31; 12:24; 13:49; 16:5; 17:11-12; 19:20). This includes declaring that Jesus is the Christ (2:32; 3:15; 4:2, 33; 5:32, 42; 10:41; 13:34), the Kingdom of God (8:12; 20:25; 28:31), and forgiveness of sins (10:43; 13:38; 28:31).⁴⁶ However, this is not to say that Paul's evangelistic presentation was wooden or fixed to some sort of formula that included a measured mixture of these three. Instead

⁴⁵Acts 9:22; 13:16ff; 16:13; 17:3, 17; 18:4-5, 19; 19:8ff; 24:25; 26:6, 22-26; 28:23, 31 cf. 18:28; from the beginning of the church preaching and teaching was integral 2:42. Hengel rightly says Paul considered the "Jewish-Messianic message and its concomitant scriptural evidence... quite important from the very beginning" (Marten Hengel, "Paul in Arabia" *Bulletin for Biblical Research* 12.1 [2002], 59). Also, in Luke's "orderly account" that he wrote to Theophilus so that he may have "certainty" (Luke 1:3), he said that Jesus "presented himself alive to them after his suffering by many *proofs*" (Acts 1:3). I. Howard Marshall sees the spread of the message of Jesus the Christ as the main story-line that the book of Acts is concerned with (*Acts*, 26).

⁴⁶William J. Larkin, "Mission in Acts" in *Mission in the New Testament*, 178. "The central emphasis of Paul's preaching was the proclamation of Jesus as the Messiah" and Lord (Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* [Downers Grove: IVP, 2008], 183).

Paul's message was dynamic in its pastoral sensitivity yet unchanging in its commitment to the truth of the gospel. Paul had a genuine love for the lost and so he set out to reach them where they were.⁴⁷ Not surprisingly, because of the tumultuous context and content of the message we see a theme of bold preaching in the book of Acts.⁴⁸

Key Evangelistic Encounters

All over Acts we see that the Church grows at God's prerogative; not Paul's, not Peter's. Paul is almost literally swept off of his feet and carried away to where the Lord would have him go (Acts 16:6-10; and in Acts 23 we see that Paul was literally carried away on horseback to preach the gospel elsewhere, which he did 24:22-25). God takes him to all sorts of strategic evangelistic encounters; from rulers (e.g. Felix in Acts 24; the Sanhedrin in Acts 23) to rabble (Act 17:22ff), from Jews (cf. Acts 13:13ff) to far out Gentiles (Paul at Malta in Acts 28). All along the way God established intentional people that would be open to the gospel (the Philippian Jailer and Lydia in Acts 16, for instance) and continue his task of sharing the gospel.

Appointed to Suffer for His Savior

Suffering is a very large theme in Paul and indeed in the book of Acts.⁴⁹ In Paul's call

⁴⁷cf. Acts 14:8-20; 17:16-31; 19:23-40 cf. 1 Cor. 9:19-22. D. A. Carson rightly points out that "Paul's evangelistic addresses could change, depending on whether he was addressing biblically literate Jews and proselytes (Acts 13) or completely biblically illiterate pagans (Acts 17) ("Pastoral Pensees: Motivations to Appeal to in Our Hearers When We Preach for Conversion" in *Themelios* 35.2 (2010): 258-64, 263). Though it is important to point out, as Schnabel says, Paul's response to pagan beliefs "was, ultimately, not accommodation but confrontation" (*Paul the Missionary*, 182).

⁴⁸For instance Peter says "you killed the author of life" in 3:15 cf. 4:10-13, 29, 31; 5:29-30; 7:51; 9:27, 28; 13:10, 46; 14:2; 28:31 cf. 2 Cor. 3:12; 10:1; Phil. 1:14; 1 Thess. 2:2.

⁴⁹There is actually an expectation of suffering. Here is a list that is not exhaustive. For Acts see: 5:41; 7:58; 8:3; 9:1, 15-16; 13:50; 14:22; 16:19-24; 20:23-24. In the Pauline corpus see: Rom. 12:1-2; 1 Cor. 6:7; 24:9; 13; 2 Cor. 1:3-7; 2 Cor. 4:7-12; 16-18; 2 Tim. 1:8; 3:12; 4:5; 1 Thess. 3:3-4 ("we are destined for this"); Phil. 1:29; 3:7-21 (note esp. v. 17). For the NT see: Matt. 5:10-12; 7:13-14; 10:22; 24-25; 37-39; 16:24-26; Mark 8:34-37; 13:13; Luke 6:22-23; 40; 9:23-24; 14:27; 21:16-19; John 15:18-21; 16:33; 1 Peter 2:18-25 (note esp. v. 21); 3:13-18; 4:12 ("do not be surprised... as though something strange were happening to you"); 5:10-11; Heb. 13:12-14; Rev. 2:10. Paul even speaks of suffering for Christ as a privilege. He says suffering has been graciously granted to us. The word for "granted" in Philippians 1:29 is the Greek word *εχαρισθη* which is from the same root as the noun for

was a call to suffer. Paul had an eschatologically informed theology of suffering that met heads on a practice of suffering.⁵⁰

It was certainly true that Paul expanded God's kingdom through surrender and sacrifice. As a dandelion matures it sheds its bright yellow peddles and in exchange receives seed in their place. As the plant continues to mature until death, it loses more and more of itself. But it is by the dandelions death that many other dandelions are brought to life. As with a dandelion, the more we die and give ourselves away the more life will come. (cf. Jn. 12:24; Gal. 6:8). "For we who live are always given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in [others]" (2 Cor. 4:11-12).

Paul said, "I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col. 1:24). What does Paul mean by "filling up what is lacking in Christ's afflictions?" Paul is referring to afflictions that he received as Christ's messenger. He is not saying that Christ's work on the cross did not fully succeed at bringing redemption to whosoever will believe but that him taking the message and receiving the afflictions demonstrates to a new audience God's sacrificial love.

grace (*χαρις*) and it could be translated as "give graciously." Paul is saying that God has been gracious in allowing us the *privilege* to suffer for *His* sake. It is also interesting to note that "witness" is the Greek word *μαρτυρ* where we get our word "martyr" (for the theme of "witness" see Acts 1:8; 5:32; 7:1; 8:5-8; 10:39, 41; 22:20 cf. Is. 43:10; 44:8).

⁵⁰This is an example of an area where Paul must have grown quite a bit in his theology as far suffering and the coming of the Messiah are concerned. As we have seen, at first he did not have a lens to see that the Messiah would need to suffer. Thus he did not have a lens to see that those in His Kingdom would have to suffer. Yet as Paul came too understood the "already/not yet" of the Kingdom he was willing to be persecuted instead of persecute. For example, "Alexander the Coppersmith" did Paul "great harm." Though we do not know the nature of that harm, we do know that Paul says, "The Lord will repay him according to his deeds" (2 Tim. 4:14). Paul, in contrast to Alexander, will be rescued from every evil deed and brought into God's heavenly kingdom (v. 18). We can be reminded here that God says, "Vengeance is mine, I will repay" (Rom. 12:19; Deut. 32:35). And as Paul said gravely, "God considers it just to repay with affliction those who afflict [us]... They will suffer the punishment of eternal destruction, away from the presence of the Lord" (2 Thess. 1:5, 9 cf. Ps. 73; Is. 34 in contrast to 35; Acts 23:2-3).

Thomas R. Schreiner in his insightful book, *Paul Apostle of God's Glory in Christ*, helps us on this point:

What was lacking in Christ's afflictions is that the benefit of those afflictions had not yet been proclaimed among the Gentiles... And like Christ, Paul heralds a message advanced in and through his suffering... Paul's sufferings mirror and reflect what Christ has done, so that the messenger in this sense replicates the life of the one proclaimed.⁵¹

This is not surprising when you remember that Jesus, Himself, called His disciples to renounce all they had, take up their cross, and follow Him.⁵² Similarly, Polhill says, "Paul did not mean in any sense Christ's atoning work is incomplete. What was lacking was the proclamation of the good news of that atoning work to all people."⁵³

Paul suffered not only for the proclamation of the gospel but also the demonstration of the gospel. For instance, in 2 Corinthians 4, Paul says under the inspiration of the Holy Spirit "We are afflicted in every way... always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (v. 8; 10). In fact, Paul bore on his body the marks of Christ (Gal. 6:17). This we see all over the book of Acts.

Paul said that he and his colleagues "endure anything rather than put an obstacle in the way of the gospel" (1 Cor. 9:12). He became a servant and all things to all people that they may get saved (v. 19, 22-23; 10:33). He said that he does not count his life of any value but his sole purpose was to fulfill the ministry that God had called him to, that is; "to testify to the gospel of the grace of God" (Acts 20:24). He even willingly underwent extra stress and fatigue for the sake

⁵¹Schreiner, *Paul Apostle of God's Glory in Christ*, 102.

⁵²"The means by which Paul 'fulfills' the word of God by bringing the gospel to the Gentiles is suffering. The 'filling up' of Christ's afflictions is the pathway by which the gospel is 'fulfilled' in the lives of Gentiles. When Paul speaks of what is lacking in Christ's afflictions, he is not suggesting that Christ's death was insufficient inherently. Paul through his sufferings, however, extends the message of Christ's all-sufficient death to the Gentiles, for such a message was concealed to the gentiles during the life of Jesus of Nazareth" (Ibid.).

⁵³Polhill, *Paul and His Letters*, 342.

of the Thessalonian Christians. He worked night and day so that when he preached to them the gospel he would not be a burden to them (1 Thess. 2 cf. Acts 17:1-9; approx. AD 49). Paul said to the Corinthians, “I will most gladly spend and be spent for your souls” (2 Cor. 12:15) and he was not being hyperbolic when he made that statement. He was true to his word.

Paul suffered greatly as he told of the gospel of God. He was stoned and left for dead at Lystra for preaching salvation in Jesus the Christ. However, that did not stop him. He went back into the city and the next day he departed for Derbe, a trip of 58 miles (after being stoned), to preach the gospel and make disciples there. (Acts 14:19-23). After doing so, he returned to Lystra, where he had previously been stoned, to strengthen the disciples and encourage them to continue in the faith. Paul clearly *taught* and *demonstrated* that “through many tribulations we must enter the kingdom of God” (v. 22).

Paul was relentless in his preaching of the gospel. A great crowd had seized Paul and “were seeking to kill him” (Acts 21:31). Yet even this did not scare him to silence. He was arrested and actually carried away by soldiers but he asked them to permit him to speak to the people. He was permitted to speak for a time but it did not take long for the people to cry out “Away with such a fellow from the earth!” (Acts 22:22). From first to last, and with great cost to himself, Paul expounded and testified to the kingdom of God and tried to convince people from Scripture that Jesus was the Lord Messiah.

Co-leadership

It is interesting that there is a theme in Paul of co-leadership. Perhaps this was established by Jesus Himself (cf. Mark 6:7). Whatever the case, Paul was almost always with a co-laborer⁵⁴ and always desired to be with them. When Paul was separated from his co-laborers he

said come “as soon as possible” (Acts 17:15 cf. 2 Tim. 4:10-12; Titus 3:12-13) and he waited for them (v. 16). So from his first church sponsored “mission trip” (11:30 cf. Gal. 2:1) to his last trip (notice “we” in ch. 28) he sought to be with a fellow laborer. We also see that he “appointed elders [pl.] for them in each church” (Acts 14:23; cf. 11:30; 15:2; 20:17-18; 21:18; Titus 1:5), which also establishes the importance that Paul placed on co-leadership.

Discipleship

From the time of his conversion Paul realized the importance of discipleship since he was taught by Gamaliel (Acts 22:3), Ananias (Acts 9:17), Peter (Gal. 1:17), and heard from Peter about Jesus’ own emphasis on discipleship. Paul said, “Be imitators of me, as I am of Christ” (1 Cor. 11:1 cf. Acts 20:18ff; Phil. 3:17; 1 Tim. 4:12; Titus 2:7-8; Heb. 13:7; 1 Pet. 5:2-3).⁵⁵ Thus Paul wanted to teach men, like Timothy, that they would be able to carry on and teach others also (2 Tim. 2:2). Paul’s desire was not to merely preach but make “many disciples;” that was his consuming toil and struggle (Acts 14:21 cf. Col. 1:28-29). He sought the strength of his disciples and not merely their salvation (Acts 14:22; 15:32-41; 16:5; 18:23).

Paul made many disciples and yet he never got to Spain to share the gospel and make disciples as he had planned (Rom. 15:28). He died in Rome before he could go.⁵⁶ However, Paul

⁵⁴ See 11:30; 12:25; 13:2, 13, 42-43, 46; 14:1 [“they”]; 15:2, 25-27; after a disagreement Silas goes with Paul v. 40; 16:3, 25; when he went to Corinth he connected with Aquila and Priscilla 18:1-3; when he went to Antioch he took them with him v. 18; in ch. 19 he found other believers; 20:4-5.

⁵⁵ Robert L. Plummer, “Imitation of Paul and the Church’s Missionary Role in 1 Corinthians” in *JETS* 44/2 (June 2001) 219-35. In this article it is demonstrated that individuals within churches are called to imitate Paul in his witness for the gospel. However, Paul did not expect “bland uniformity” (235) because people are entrusted with different stewardships.

⁵⁶ There is debate over whether or not Paul actually made it to Spain or was beheaded in Rome. Clement of Rome who wrote around AD 95 said in first Clement 5:6 that Paul “taught righteousness to the whole world, and come to the extreme limit of the west” (i.e. Spain) and the Muratorian Canon says, “he journeyed to Spain.” However, even if he did make it to Spain his influence still reached far beyond there, in part, because he made disciples.

did get there through his spiritual descendants, his sons and daughters in Christ. Thus we see through Acts and in Paul's letters that he practiced discipleship as his Lord and Savior did before him.

Letters and logistics

We see that Paul in Acts gave instruction to churches and interacted with churches.⁵⁷ Of course we also know that he wrote many letters (we know that he wrote *at least* fifteen yet he probably wrote many more). Paul did not just plant his churches and have no concern for them. Rather, he had an unceasing burden for them (Rom. 9:2; 2 Cor. 11:28). He wrote letters to both individuals (e.g. Philemon) and congregations (e.g. Corinthians) to instruct them. Thus we see that Paul had a concern for both people and polity. He was not aloof from his fellow brothers and sisters, even when he was separated from them by many miles or the four walls of a prison cell.

We see in Acts 20:17-38 a powerful description of Paul's pastoral ministry. He reminded the Ephesian elders of his humble service to them (vv. 17-19). He taught not only publicly but also house to house (v. 20). He was a model for them of what it means to be a faithful elder of the church even through great hardship. He admonished everyone with tears, night and day. Truly, Paul worked hard (v. 19, 35). Paul's purpose in ministry was to "testify to the gospel of the grace of God" (v. 24) by declaring the whole counsel of God (v. 27), the things concerning Jesus the Christ (v. 21). Because Paul was faithful to declare Christ even through great difficulties he saw himself as "innocent of the blood" of the Ephesians (v. 26 cf. 18:6; Ezek. 3:18; 33:4). Thus we see that though Paul instructed churches about logistics, in person and through letters (e.g. church discipline, church leadership), he deeply cared about people.⁵⁸

⁵⁷Paul had a "concern for the theological and practical development of the churches he planted" (Merle, "The Need for Theological Education in Missions," 51).

Conclusion

When Paul collided with the risen Christ, he, as well as his theology, were shaken to their core; yet when he and his theology were laying in shambles they were able to be reconstructed on Jesus the cornerstone. After Paul's eyes were opened to Jesus, the crucified and risen Christ, he was willing to spend and be spent to spread the gospel and the glory of God among the nations. Paul, through God's sovereign orchestration, went to the nations and proclaimed that Jesus was the Christ. And through great suffering, God used His chosen instrument to grow His Church by planting churches and ensuring solid leadership through teaching in word and deed. To sum up Paul's mission and method, Paul saw that Jesus was the Lord, high and lifted up, and so he wanted to know Him, to be Him to people, and to proclaim Him to people; and that is what he did.

⁵⁸“Paul was a pastor as well as a pioneer missionary. He ministered through letters and coworkers but in person as often as he could” (Polhill, *Paul and His Letter*, 221).