
The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON LXXXVI : UNITY AND DIVERSITY WITHIN THE CONGREGATION OF BELIEVERS (4:1-16)

Ephesians 4:11 —

And the very same made some Apostles some prophetes some Evangelistes some Sheperdes some Teachers: (Tyndale's New Testament, 1524)

Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers, (Geneva Bible, 1599)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (King James Version, 1769)

and He gave some as apostles, and some as prophets, and some as proclaimers of good news, and some as shepherds and teachers, (Young's Literal Translation, 1898)

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (Revised Version, 1885)

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (American Standard Version, 1901)

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, (Revised Standard Version, 1952)

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, (New King James Version, 1982)

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, (New American Standard Version, 1995)

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, (New International Version, 2011)

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, (English Standard Version, 2011)

καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους τοὺς δὲ προφήτας τοὺς δὲ εὐαγγελιστάς τοὺς δὲ ποιμένας καὶ διδασκάλους (Stephanus Greek NT, 1550)

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (NA28 Greek New Testament)

EVANGELISTS

some evangelists, — τοὺς δὲ εὐαγγελιστάς, [tous de euangelistas,] — based on the root εὐαγγελιον [evangelion] meaning 'the good news, the gospel,' the most basic definition of the word is 'one who brings or announces the good news' [Friberg's Lexicon, Louw-Nida Lexicon, Thayer's Lexicon] Paul here distinguishes this ministry from the work of the apostles and prophets; note he does not mention the evangelist in 1 Cor 12:28.

DIFFICULT TO DEFINE PRECISELY; PROBABLY AN EVOLVING DEFINITION — This word is rare in Greek literature and may have been a Christian coinage. It does not refer to the author of the Gospels, although it did obtain this sense later; the first evidence is found in Hipolytus of Rome (170-235 AD) and Tertullian (155-240 AD). At least originally (see below) this did not refer to missionaries taking the gospel to fresh areas, although it is used in this sense by Eusebius (263-339 AD). [Best, 390] "Though the term εὐαγγελιστής [evangelistēs] indicates only an individual who 'announces the gospel,' early usage would suggest that this was often a person who went from place to place announcing the good news." [Louw-Nida Lexicon] "Except in church writings, this is a rare word.... The evangelist does not proclaim oracles, as among the Greeks, but the good news (Rom. 10:15). The term denotes a function which apostles also exercised, though not all evangelists would be apostles, and the function is a lower one than that of the apostles in all three references. Congregational as well as missionary proclamation is denoted (cf. 2 Tim. 4:5). In the early church evangelists continue the apostles' work. The word also comes to be used for the author of a Gospel." [Kittel-Bromiley Theological Dictionary of the NT]

ONLY USED THREE TIMES IN THE NEW TESTAMENT — This word is rare, being used only in our present verse and two other times:

'On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the

evangelist, who was one of the seven, and stayed with him.’ (Acts 21:8 NKJV)

Philip was one of the original deacons as elected in Acts 6:1-7. He apparently worked as what we would today call a traveling missionary in Acts 8:4ff, but here in Acts 21:8 he is not a traveler but has established a home with a family living with him.

‘But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.’ (2 Tim 4:5 NKJV)

NOT JUST A MINISTRY FOR THE UNBELIEVERS — While our modern emphasis is upon reaching out to the unbelieving multitudes, it is important to recognize the original emphasis upon believers. In 2 Tim 4:5, rather than a title to an office, Paul is speaking of Timothy fulfilling Timothy’s ministry by doing the work of an evangelist. This involved remaining at Ephesus (1 Tim 1:3) with Paul summing up Timothy’s work in 2 Tim 4:2:

‘Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.’ (2 Tim 4:2 NKJV)

“This is in line with the use of the word in Eph 4.11, for 4.12 shows that the ministry of those listed in 4.11 is directed towards believers.... There is some confirmatory evidence that for a while the word continued to be applied to ‘ministers’ working within the church; ‘readers’ who did much more than read scripture aloud in services of worship were sometimes termed ‘evangelists’. The noun εὐαγγελιον [evangelion] from which our word is derived throws further light on its meaning. While it regularly denotes the content of what is proclaimed to unbelievers, it is also used in relation to what goes on within the believing community (Rom 1.15; 1 Cor 9.14; 2 Cor 11.7; Gal 2.14; Phil 1.27); Mark uses the word to describe what he wrote (1.1) and he was addressing believers; he uses it also in his appeal for more dedicated lives from believers (8.35, 10.29). Indeed as if to mock our careful differentiation between ministers, Paul’s evangelising of Sergius Paulus is described as teaching (Acts 13.12). *The gospel in fact speaks as much to believers as to unbelievers; they continually need to be brought back to what in the first place led them to become Christians. There is no point in their lives at which they can move beyond the fundamentals of the gospel; [Paul] indeed brings his readers back to the gospel in 5.2 in setting before them God’s claims on their lives.* This conclusion that part of the ministry of evangelists concerns life inside the community as well as, possibly, recruitment to it accords with what follows in v. 12 where the ministry of all five named officials is directed towards the community. Of course it would also be wrong to exclude evangelists from work directed towards unbelievers; as preachers they go both to the unconverted and the converted. Paul the apostle exercised that same dual role and in that sense evangelists might be regarded as successors to the apostles.” [Best, 390f] “Although it may be true that Timothy is not instructed in so many words ‘to seek the conversion of unbelievers’, his ministry of preaching and teaching the word is directed to Christian and non-Christian alike even when exercised within the congregation. The gospel addresses both believers and unbelievers.” [O’Brien, 299]

COULD BE CONSIDERED SUCCESSORS OF THE APOSTLES — “These evangelists were inferior to the Apostles, assisting them or delegated by them, but without their authority. They had the gift of the Spirit, as in the case of Timothy (I Tim. iv. 14; 2 Tim. i. 6) ; but, if we may judge by Philip’s case (Acts viii. 5-18), they could not impart the Holy Ghost. Nor do they seem to have had the special revelations which were given to the prophets.” [Salmond, 330; see also Abbott, 118] *“The apostles, as an order of ministry in the church, were not perpetuated beyond the apostolic age, but the various functions which they discharged did not lapse with their departure, but continued to be performed by others — notably by the evangelists and the pastors and teachers listed here.”* [Bruce, 346f]

COMPARABLE TO OUR MODERN MISSIONARIES? — Some equate the early evangelists’ ministry with our modern missionaries. “Chrysostom proposes that the evangelists’ duty was specifically to preach the gospel and that this did not necessarily compel them to travel widely for this purpose. Theodoret probably more correctly states that they went everywhere preaching the gospel. In all likelihood they worked both inside and outside of the church. *Whereas the prophets spoke as the occasion required revelation, the evangelists continually spoke of the message of Christ’s salvation.... [T]heir function resembles modern missionaries who bring the message to new territories. For example, Philip brought the message to the area between Jerusalem and Gaza where he met the Ethiopian eunuch and explained the message of Jesus to him. When the eunuch believed, he baptized him. After this, Philip continued to preach the message in various places from Azotus to Caesarea (Acts 8:26-40). In the early church it was thought that the evangelists were those who preached the gospel and were the successors to the apostles in that they laid the foundations of the faith in new areas, appointed shepherds, and then moved to other lands and people.*” [Hoehner, 542f] “Since the term ‘pastors’ covers church leadership in Eph 4, it is likely that here ‘evangelists’ are to be seen as those engaged in mission and the founding of churches and, therefore, as having responsibilities beyond the local congregation. A further reason for their mention here could be that the churches in Asia Minor, which are being addressed, were not founded directly by Paul but by just such people, co-workers and followers of Paul who continued his type of missionary activity. It is in this sense that the term is used much later by Eusebius, *Hist. Eccl.* 3.37.2 3; 5.10.2.” [Lincoln, 250] “It seems, like our word ‘missionary,’ to indicate not a defined ecclesiastical order but rather a special kind of personal function in the ministry; the work of one called and devoted to direct proclamation of the Gospel message. It was thus an elastic word, like ‘missionary,’ sometimes and oftenest denoting a minister’s special function, sometimes one only of his functions. ‘This passage,’ our present passage, ‘would lead us to think of the evangelists as standing between the two groups,’ (apostles and prophets, pastors and teachers,) ‘sent forth, as missionary preachers of the Gospel, by the first, and as such preparing the way for the labours of the second’ (Smith’s Dict. of the Bible, under the word Evangelist).” [Moule, 109f] “Like the prophets the evangelists were generally itinerant preachers or missionaries, though sometimes they had a stated place of abode or ministry.” [Salmond, 330] “Evangelists = itinerant preachers, usually sent on a special mission.” [Alford, 117] “These gifted men are uniquely designed

and given to the church to reach the lost with the saving gospel, and every church should consider this ministry as high priority. It is my conviction that each local assembly should raise up evangelists, to send some out in mission enterprises and to have others remain permanently in the church fellowship – to teach, mobilize, and lead others out to fulfill the commission of winning the lost to Christ. Every church should be led by a combination of evangelists and teaching shepherds – men gifted to bring the lost in and men gifted for feeding believers and leading them in the Word to build them up.” [MacArthur, 143]

PASTORS AND TEACHERS

and some pastors and teachers, — τὸς δὲ ποιμένας καὶ διδασκάλους, [tous de poimenas kai didaskalous.] — **PASTORS DEFINED** — This word is used 18x in the NT and is always translated ‘shepherd, shepherds’ with this single exception of Eph 4:11 (used in the literal sense in Matt 9:36; 25:32; Mk 6:34; Lk 2:8,15,18,20). **But while the term is used of congregational leaders only here, the concept is elsewhere:**

‘Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.’ (1 Pet 5:2-4 NKJV)

‘Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.’ (Acts 20:28 NKJV)

‘So when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of Jonah, do you love Me more than these? He said to Him, Yes, Lord; You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of Jonah, do you love Me? He said to Him, Yes, Lord; You know that I love You. He said to him, Tend My sheep. He said to him the third time, Simon, son of Jonah, do you love Me? Peter was grieved because He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.’ (John 21:15-17 NKJV)

It is also used as a metaphor for Christ and His ministry (also see above, 1 Pet 5:4):

‘Then Jesus said to them, All of you will be made to stumble because of Me this night, for it is written: I will strike the Shepherd, And the sheep of the flock will be scattered.’ (Matt 26:31 || Mk 14:27 NKJV)

‘But he who enters by the door is the shepherd of the sheep.... I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.... I am the good shepherd; and I know My sheep, and am known by My own.... And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.’ (John 10:2,11 (2x), 12,14,16 NKJV)

‘Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant’ (Heb 13:20 NKJV)

‘For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.’ (1 Pet 2:25 NKJV)

To get a better understanding of what is being said here, allow me to re-write John 10, substituting some of the words:

‘But he who enters by the door is the Pastor of the sheep.... I am the good Pastor. The good Pastor gives His life for the sheep. But a hireling, he who is not the Pastor, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.... I am the good Pastor; and I know My sheep, and am known by My own.... And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one Pastor.’ (John 10:2,11 (2x), 12,14,16 NKJV)

Fulfilling the metaphor, the Shepherd (Pastor) of a congregation is to assume leadership over a group of believers, care for the congregation, seek the lost, and combat error. [Gingrich’s Lexicon; Kittel-Bromiley’s Theological Dictionary of NT; Friberg’s Lexicon; Louw-Nida Lexicon] “The shepherd image probably entered Jewish thought from its use in the Near East of rulers who led their people, and then was adopted by Christians. It was an obvious metaphor easily understood by [Paul’s] Gentile readers. In the OT it was applied to God (Gen 49:24; Ps 23:1; 80:1; Isa 40:11) denoting his care and protection of his people (cf 1 Sam 17:34ff) and in the NT transferred to Christ (1 Pet 2:25; Heb 13:20; Jn 10:1-10; Mk 6:34; 14:27; Mt 25:32). It was applied in the OT to the leaders of Israel (2 Sam 5:2; Ps 78:71; Jer 2:8; 3:15; Ezek 34:2), and in the NT to the leaders of the church (Jn 21:16; Acts 20:28; 1 Pet 5:2), with the church itself being described as a flock of sheep (Jn 10:2ff; 21:16; Acts 20:28; 1 Pet 5:2; cf Jer 23:2f; 50:6, 17). **Eph 4:11 is the only NT passage where the noun is used of leaders. The image is vague: its OT and pre-OT usage would suggest that primary emphasis would lie on shepherds as those who led (the shepherd in the East did not drive his flock but led it), provided for and protected those in their care.”** [Best, 392] “Pastors, whose functions are similar to those of overseers (cf. Phil. 1:1) and elders (cf. Acts 20:17, with 28; also 14:23; 1 Tim. 4:14; 5:17, 19, etc.), exercise leadership through nurture and care of the congregation. They manage the church (1 Thess. 5:12; Rom. 12:8), and are to be regarded in love ‘because of their work’. The imagery of the shepherd, which was applied to God (Gen. 49:24; Ps. 23:1; 80:1; 40:11) to denote the way he cared for and protected his people, as well as to leaders (both good and bad) in Israel (2 Sam. 5:2; Ps. 78:71; Jer. 23:2; Ezek. 34:11), comes to be applied to church leaders as those who carry on Jesus’ pastoral ministry. He is the Good Shepherd, who cares

for God's flock (John 10:11-18; Matt. 18:12-14; Luke 15:3-7; Heb. 13:20; 1 Pet. 2:25; 5:4). Leaders in the church are exhorted to be 'shepherds of God's flock' (1 Pet. 5:2; Acts 20:28) who pattern their pastoral ministry after Christ's example." [O'Brien, 299f]

TEACHERS DEFINED — 'Teachers' are listed after apostles and prophets in 1 Cor 12:

'And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.' (1 Cor 12:28 NKJV)

They are listed amongst the gifts in Rom 12:

'Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching' (Rom 12:6,7 NKJV)

That 'teachers' was a particular role in the churches is confirmed by both Paul and James:

'Let him who is taught the word share in all good things with him who teaches.' (Gal 6:6 NKJV)

'My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.' (James 3:1 NKJV)

Teaching is set forth as an important part of the work of Timothy and Titus:

'If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.... These things command and teach.... Till I come, give attention to reading, to exhortation, to doctrine.... Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.' (1 Tim 4:6,11,13,16 NKJV)

'And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.' (2 Tim 2:2 NKJV)

'But as for you, speak the things which are proper for sound doctrine in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility' (Titus 2:1,7 NKJV)

"Teachers will have both transmitted and interpreted tradition from the OT and earlier Christians (cf Rom 6.17; 1 Cor 4.17; Col 2.7; 2 Th 2.15) and drawn new lessons from it for fresh situations. Their task however will have gone beyond the imparting of information and the opening up of new ways of thought and have included exhortation to live by what they taught. In that sense they will have been leaders in their congregations. Interestingly none of those listed in v. 11 is specifically described as a leader, though in other letters words are used describing leadership (1 Th 5.12; 1 Cor 12.28; Rom 12.8)."

[Best, 391] "Teaching is often an exposition or application of Scripture (Acts 15:35; 18:11, 25; Rom. 2:20, 21; Col. 3:16; Heb. 5:12), or an explanation and reiteration of apostolic injunctions (1 Cor. 4:17; Rom. 16:17; 2 Thess. 2:15; 2 Tim. 2:2; 3:10). In the Pastoral Epistles, teaching appears to be an authoritative function concerned with the faithful transmission of apostolic doctrine or tradition and committed to men specially chosen (e.g., 2 Tim. 1:13-14; 2:1-2; 1 Tim. 3:2; 5:17; Tit. 1:9). Timothy is urged not only to pursue a teaching ministry himself but also to entrust what he has learned to faithful men who will be able to teach others also (1 Tim. 4:13, 16; 2 Tim. 2:2). Teachers did not simply impart information or open up new ways of thought. They also urged their hearers to live by what they taught (Eph. 4:20-21). So important is this ministry for building the body of Christ that provision is made for its continuity for succeeding generations." [O'Brien, 300f]



"The teachers, with whom the pastors are so closely associated, already had a special role in Paul's time (cf. 1 Cor 12:28, 29; 14:26; Rom 12:7) and are mentioned specifically elsewhere in early Christian writings (cf. Heb 5:12; Jas 3:1; Acts 13:1; 1 Tim 3:2; 4:11, 13, 16; 5:17; 2 Tim 2:2, 24; 3:16; 4:2, 3; Titus 1:9; 2:1, 7; *Did.* 13.2; 15.1, 2). Their function appears to have been preserving, transmitting, expounding, interpreting, and applying the apostolic gospel and tradition along with the Jewish Scripture. They were specialists in the inculcation of Christian norms and values and the conduct appropriate to them, and in this way became particularly associated with the qualities of wisdom and knowledge. Wisdom and knowledge are qualities which [Paul] has desired for his readers in the intercessory prayer-reports (cf. 1:17, 18; 3:18, 19), and knowledge of the Son of God forms part of the goal of the Church's existence here in 4:13. Teachers, then, are instrumental in the Church's growth in these qualities. That teachers instructed in practical Christian living is also clear from the immediate context in Eph 4:20, 21.... Now in Ephesians also, [Paul] stresses the vital significance of such ministers in building up the body of Christ, a significance that is underlined in relation to the false teaching which he mentions in v 14. In this passage [Paul's] major concern is with the unity and maturity of the Church. So, of the ministers listed whom Christ has given to the Church, it is particularly the pastors and teachers active in his own day whose worth he wishes to assert.... **He genuinely believes that the preservation of the apostolic tradition is essential for**

such well-being and that pastors and teachers are the Christ-given means for accomplishing it.” [Lincoln, 251f]

WHILE THERE IS AN ‘OFFICIAL ROLE OF TEACHING’, ALL BELIEVERS ARE TO BE TEACHING — Apart from designated teachers, all believers are also expected to be active in teaching others:

‘For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.’ (Heb 5:12 NKJV)

‘Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.’ (Col 3:16 NKJV)

IS THIS TWO GROUPS OF PEOPLE FULFILLING SEPARATE AND DISTINCT ROLES, OR ONE GROUP OF PEOPLE EXERCISING TWO ROLES? — As early as Jerome (347-420) some have argued these are not two groups, ‘pastors and teachers’ but rather one group, ‘pastor / teachers.’ Grammatically, there may be reason to lean towards Paul speaking of them as one group; not because there is only one article that governs both the teachers and shepherds, for the same is true of the apostle and prophets in Eph 2:20 and they form two groups. But while Paul uses a common Greek manner to list items with the words ‘men ... de ... de ... de,’ he does not repeat the ‘de’ before the word ‘teachers’:

τοὺς μὲν ἀποστόλους,	tous <u>men</u> apostolous,
τοὺς δὲ προφήτας,	tous <u>de</u> prophētas,
τοὺς δὲ εὐαγγελιστάς,	tous <u>de</u> euangelistas,
τοὺς δὲ ποιμένας καὶ διδασκάλους,	tous <u>de</u> poimēnas kai didaskalous,

“On the other hand, the circumstance that τοὺς δὲ [tous de] is not repeated before διδασκάλους [didaskalous, ‘teachers’] is in favour of the view that the words express two aspects of the same office.... This much is clear, that ‘pastors and teachers’ differ from the preceding classes in being attached to particular Churches.... The ποιμὲν [poimēn, ‘shepherd, pastor’] of a Christian Church would, of course, be a teacher as well as a governor; it was his business to guide the sheep of the flock; cf. I Tim. iii. 2, also Tit i. 9.” [Abbott, 118; see also Alford, 117; Moule, 110; Salmond, 330; Muddiman, 199; Snodgrass, 203]

WHILE ALL PASTORS SHOULD BE TEACHERS, NOT ALL TEACHERS ARE PASTORS — *“Although it has often been held that the two groups are identical (i.e., ‘pastors who teach’), it is more likely that the terms describe overlapping functions (cf. 1 Cor. 12:28-29 and Gal. 6:6, where ‘teachers’ are a distinct group). All pastors teach (since teaching is an essential part of pastoral ministry), but not all teachers are also pastors. The latter exercise their leadership role by feeding God’s flock with his word.” [O’Brien, 300; see also Hoehner, 543f] “What significance should be attached to this? Some have claimed that it indicates that the two groups are in fact identical.... It is more likely that they were overlapping functions, but that while almost all pastors were also teachers, not all teachers were also pastors. Whether the two functions were performed by a single individual within a particular local situation may well have depended on what gifted persons were present in that situation. The one definite article is therefore best taken as suggesting this close association of functions between two types of ministers who both operate within the local congregation.” [Lincoln, 250] “Yet if we accept the existence of two groups we should not think of a rigid separation between them.... Yet to carry out these duties would not shepherds in the church have had to preach and teach, i.e. to act similarly to evangelists and teachers? If it is necessary to differentiate between these groups, it is probably right to stress in the case of shepherds either their leadership or general oversight (Acts 20:28; 1 Pet 5.2; yet Jn 21.16 hardly relates to leadership or oversight). But it may be wrong to attempt to draw rigid distinctions between evangelists, shepherds and teachers; in the modern church every priest or minister exercises all three roles. Rather we should see evangelising, shepherding and teaching as three essential ministerial functions. Some distinction exists between evangelising on the one hand and shepherding and teaching on the other in that the latter two functions are exercised entirely within the community, but the other both inside and outside it.... Shepherding and teaching are different functions yet could be exercised from time to time by the same people. Leadership involves truthful teaching for leaders have to say what is the correct direction to go, and teaching involves leadership for the teacher must be seen to be going the way he or she advocates.” [Best, 392f]*