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FOLLOWER DEVELOPMENT: PAUL'S CHARGE TO TIMOTHY

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The need for follower development is not well documented. This study sought to understand follower development as described in the sacred text of the New Testament narrative. The literature review explored the lack of research on followership and follower development. The qualitative research study was framed through the question: In what ways does Paul's charge to Timothy in 2 Timothy 3:10-17 inform development of followers? Data analysis utilized intertextual socio-rhetorical framework as described by Robbins (1996). The text in 2 Timothy 3:10-17 served as data and was examined through four intertextual categories: a) oral-scribal, b) cultural, c) social, and d) historical (Robbins, 1996b). Positive modeling was perceived as a primary method for follower development. Paul's charge to Timothy emerged with four follower development themes: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds. The conclusions of this exploratory study assist in making connections between the field of followership and Scripture.

I. INTRODUCTION

Research on followership is being addressed at an increased rate in an attempt to offer new insights on the topic (Uhl-Bien, Riggio, Lowe, & Carsten, 2014). While some of the current research studies on followership were conducted by Christian scholars (Huizing, 2012; Michael, 2014), much more scholarly research on followership is needed as evident in the Scripture. Some of the PhD dissertations on followership have been completed using the socio-rhetorical analysis for interpreting the text with specific emphasis on inner texture, intertexture, social and cultural texture, sacred texture, and ideological texture (Huizing, 2012; Michael, 2014; Ricketson, 2008). This current study utilized part of the letter of 2 Timothy to inform the field of followership.

The scope of this study focused on 2 Timothy 3:10-17. The remainder of the present study was discussed in the following order: a) statement of the problem and theoretical foundation, b) purpose of the study and research question, c) literature review, d) hermeneutical approach method, e) socio-rhetorical analysis, f) results, g) discussion, and h) conclusion and future research.

II. STATEMENT OF THE PROBLEM AND THEORETICAL FOUNDATION

With the continued efforts towards refinement of followership field of study, an opportunity exists to consider biblical standpoint. The current study utilized part of the letter of 2 Timothy as a text to examine development of followers from a biblical perspective. Timothy as follower received charge from Paul. While both 1 Timothy and 2 Timothy contain instructions to Timothy from Paul, the charge to Timothy is mostly concentrated in 2 Timothy 3:10-17. This analysis utilized 2 Timothy 3:10-17 to inform the field of followership. In this study “hermeneutics provides a theoretical framework” (Patton, 2015) or a theoretical foundation for the entire study based on followership theory.

III. PURPOSE OF THE STUDY AND RESEARCH QUESTION

The purpose of this study was to conduct a qualitative hermeneutical approach research study framed through the question: In what ways does Paul’s charge to Timothy in 2 Timothy 3:10-17 inform development of followers? This study assumes that 2 Timothy is relevant to the field of followership and that the biblical text is both leadership and followership text. Furthermore, this study explores possible applications to the field of followership with specific focus on follower development.

IV. LITERATURE REVIEW

A literature review provides an understanding of the topic, examines what has been researched, and informs what the key issues are (Hart, 2002). The following review of literature presents a need to advance research on followership. In this study specific emphasis is given to a) followership as a partner relationship, b) followership models, and c) followership behaviors.

Followership as a Partner Relationship

Malakyan (2014) argued followers and leaders engage in a relationship of mutual influence. According to Malakyan (2014), the leader-follower trade approach to leadership and followership encourages a non-static relationship. In a leader-follower trade approach, “leadership and followership functions and roles may be traded or exchanged by the positional leaders and followers in different situations or organizational settings toward mutual respect, empowerment, and effectiveness” (Malakyan, p. 6). Leaders and followers engage in mutually beneficial goals in the overall leader-follower relationship (Malakyan). Howell and Mendez (2008) postulated followers have an “active role that complements the leader’s role in achieving results (p. 26).

DeRue and Ashford (2010) studied followership as a social construction process in organizations where identities of followers and leaders shift among group members through a social process (p. 628). During the social construction process, individuals create relationships whereby some are perceived as followers and some as leaders (DeRue & Ashford, 2010). The most successful followership and leadership forms are those where the identities are internalized (DeRue & Ashford, 643). Similarly, Morris (2014) studied followership as a relational process by identifying followers' experiences. Morris (2014) viewed followers "as having a central and active role" (p. 56). For Morris, sense of equality and togetherness are aligned with the organizational hierarchy. In fact, the relationship is defined as a "shifting between following and leading processes" (p. 57). Both followers and leaders engage in shifting the roles between following and leading based on the perceived roles, expertise, and experience (Morris).

Maccoby (2008) argued "leadership is always a relationship between leaders and followers" (p. 210). According to Maccoby (2008), new trends in society create opportunities for the new interactive social character formed by the advancement in communication technology. Furthermore, Maccoby (2008) argued leaders need to express clear purpose and use persuasive communication skills in order to create collaboration between followers and leaders. Similarly, Fairhurst and Uhl-Bien (2012) examined followership as a "relational process co-created by leaders and followers in a context" (p. 1024). Followership is evident in the way followers engage, influence, and negotiate to produce results (Fairhurst & Uhl-Bien). Communication and interaction are key in both leadership and followership (Fairhurst & Uhl-Bien).

Courageous followers accept full responsibility for own and leader's behavior and carry out those responsibilities (Chaleff, 2008). The relationship is defined by follower's support of leader's success, responsibility for achieving common purpose, constructive challenge of behaviors, desire to improve relationships, and moral stand against ethical abuses (Chaleff, 2008). Furthermore, in Chaleff's (2008) courageous follower model of followership, followers support the leader and possess the courage to challenge the leader.

Alford (2008) claimed "the conscience collective is represented by the responsible follower who remembers that he or she is not just a member of the organization, but of the larger society in which we all share" (p. 254). According to Alford (2008), individuals' interaction and participation in the larger society is considered sacred. Banutu-Gomez (2003) postulated courageous followers learn how to follow well and listen well from their leaders. Followers tendencies to accept full responsibility for own and leader's behavior and therefore carry out those responsibilities leads to followers acting as partners in leadership (Chaleff, 2008).

Williams, Ammeter, Thomas, Hayek and Novicevic (2014) noted moral trustworthiness, wholeness, agreement between words and deeds, and being true to oneself create accountability in leader to follower relationships (p. 8). Furthermore, Russell (2001) argued characteristics or attitudes are developed within social context where behavior is influenced by values (p. 3). Avolio and Reichard (2008) defined authentic leadership as an interactive process between leaders, followers, and context. According to Avolio and Reichard (2008), relationship between followers and leaders is enhanced through a sense of ownership, trust, and transparency.

Followership Models

Ricketson (2008) conducted a followership literature review with specific emphasis on followership models and followership definitions. According to Ricketson (2008), the leadership styles are related to the Chaleff's (1995) dimensions of courageous followership. While Ricketson did not identify a relationship between the transformational leadership and the dimensions of courageous followership, Ricketson found support for a relationship between the leadership styles and courageous follower variables.

Bjugstad, Thach, Thompson, and Morris (2006) suggested a model for matching followership and leadership styles. According to Bjugstad et al. (2006), the effort of the leader is maximized by the support of the followers. The followership model as suggested by Bjugstad et al. integrated Hersey and Blanchard's situational leadership theory with Kelley's (1992) follower types. Similarly, Uhl-Bien, Riggio, Lowe, and Carsten (2014) reviewed research on followership through the lenses of role and social process which resulted in the design of followership theory. Uhl-Bien et al. presented followership theory as "the study of the nature and impact of followers and following in the leadership theory" (p. 84). The study of followership should examine issues related to control, power, motivational intentions, personal characteristics, intentions, and desired outcomes (Uhl-Bien et al., p. 96).

Manning and Robertson (2016) provided support for a three-factor model of followership. This three-factor model of followership suggests three categories: task, relations, and change (Manning & Robertson, 2016). Relations category includes active listening, providing support, working flexibly with others, giving praise and encouragement, and creating a sense of security (Manning & Robertson, 2016, p. 406). Task category focuses on implementing tasks, coordinating work activities, supplying information, accomplishing tasks, and utilizing knowledge and skills (Manning & Robertson, 2016, p. 406). According to Manning and Robertson, change behaviors explore commitment, critical thinking, creative thinking, persuasive influence, examining the wider environment, and showing enthusiasm (Manning & Robertson, 2016, pp. 406-407). This three-factor followership model provides both practical and social implications for the fields of leadership and followership.

Sy (2010) synthesized implicit followership theories as "individuals' personal assumptions about the traits and behaviors that characterize followers" (p. 73). The consequences of implicit followership theories reach into the interpersonal aspects of outcomes for both leaders and followers (Sy). Steffens, Haslam, Jetten, and Mols (2017) further explored the implicit followership theories. Steffens et al. (2017) explained how self-categorization theory influences people's perceptions of implicit followership theories. Hayes, Caldwell, Licon, and Meyer's (2015) model of followership focuses on stewardship, trust, commitment, and followership compliance. The model aids in categorizing and measuring follower buy-in (Hayes et al.). Understanding followership behaviors improves organizational effectiveness and stewardship (Hayes et al.). Braun, Stegmann, Hernandez Bark, Junker, and van Dick (2016) examined gender bias in implicit followership theories by evaluating the overlap of the female gender role and the follower role. Braun et al. argued explicit gender bias

exists in implicit followership theories where women are associated as an ideal follower more often than men.

Gardner, Avolio, Luthans, May, and Walumbwa (2005) presented a model of authentic leader and follower development. According to Gardner et al. (2005) "positive modeling is viewed as a primary means whereby leaders develop authentic followers" (p. 343). In advancing the model of authentic leadership development Gardner et al., build the theory on self-awareness and self-regulation. Furthermore, personal history and trigger events are included in the follower development model (Gardner et al., 2005). Gardner et al. (2005) argued authentic followership development process produces followers' self-awareness and self-regulation leading to improved followership outcomes (p. 346).

Followership Behaviors

Bennis (2008) argued "the tools of great followership are not so different from those of leadership, including the ability to persuade" (p. xxvi). Lundin and Lancaster (1990) postulated that the characteristics of successful followers resemble those of good leaders. Successful followers possess a high level of organizational understanding, are enthusiastic, and feel a strong level of commitment to the organization and their work (Lundin & Lancaster, 1990). Danielsson (2013) examined the role of followers holding workmate role, colleague role, and co-worker role. Based on the research results, Danielsson suggested six characteristic traits: responsible, competent, core values, inspiring and engaged, considerate, and loyal.

Carsten, Uhl-Bien, West, Patera, and McGregor (2010) examined social construction of followership. In a qualitative study, Carsten et al. (2010) studied how contextual influences relate to individuals' social constructs through role differentiation. According to Carsten et al., follower-schemas are influenced by context. Two conceptions of followers exist: passive and active (Carsten et al.). Passive follower behaviors are being: disengaged, obedient, and unlikely to express opinions (Carsten et al.). Proactive follower behaviors are: being engaged, showing initiative, and possessing good communication skills (Carsten et al.). Carsten et al. identified differences between active and passive behaviors are contextual differences in perceptions (Carsten et al.). Furthermore, based on the analysis, Carsten et al. concluded effective followers are perceived as having high integrity, dependability, and good communication skills.

Tourish and Tourish's (2010) study on spirituality at work had implications for followership and leadership. According to Tourish and Tourish (2010), spirituality at work is related to the spiritual leadership. Vision, hope, faith, altruistic love, higher levels of employee well-being, organizational commitment, financial performance, and social responsibility were present in organizations where spiritual leadership was encouraged (Tourish & Tourish, p. 267). Similarly, Antelo, Prilipko, and Sheridan-Pereira (2010) synthesized followers' behaviors into: tolerance and acceptance, ability to connect with others, and proper communication and support. Followers valuing togetherness were rated as reliable as a group member, provided support of others, and contributed to the group (Prilipko et al.).

In a cross-sectional study, Shahzadi, John, Qadar, and Mehnaz (2017) synthesized followers' behaviors in relationship to leaders' trust. According to Shahzadi et al., proactive followers are perceived as more trustworthy and supportive. Based on the research, Shahzadi et al., suggested followers' political skills matter. Proactive followership advances the leadership outcome and encourages followers to have a positive relationship with leaders resulting in the overall organizational improvement (Shahzadi et al.).

V. HERMENEUTICAL APPROACH METHOD

The study method design was rooted in the qualitative hermeneutical approach. According to Osborne (2006), examination of the text precedes possible application. Patton (2015) suggested qualitative hermeneutical approach as a method for analysis and guide for interpretation of biblical texts. Robbins (1996b) postulated socio-rhetorical analysis provides opportunities for interpreting biblical text. Socio-rhetorical research method suggests five exegetical phases of research are: a) inner-textual, b) intertextual, c) social and cultural, d) ideological, and e) sacred (Robbins, 1996a, pp. 3-4). This study is an assessment of follower development through the use of inter-textual and sacred phases of socio-rhetorical criticism. The pericope was examined through four intertextual categories: a) oral-scribal texture, b) cultural texture, c) social texture; and d) historical texture (Robbins, 1996b).

The data for the study of followership was 2 Timothy 3:10-17. The material record or data in 2 Timothy 3:10-17 served as a vehicle to enter the world of Timothy as Paul's follower. The text in the pericope was used as presented in NASB. This study was an analysis of the text in the context with special attention to the original purpose to uncover information regarding follower development from the meaning and teaching of the text.

VI. SOCIO-RHETORICAL DATA ANALYSIS

The analysis sought to reveal meaning of 2 Timothy 3:10-17 with special emphasis given to the context and the original purpose for Paul's charge to Timothy. The analysis first utilized socio-rhetorical criticism and then contextualization. Robbins (1996b) socio-rhetorical criticism has a goal to "promote analysis and interpretations through comparison and contrast among various sets of data and interpretations of those data" (Robbins, von Thaden, & Bruehler, 2016, p. 1). Gowler (2010) argued socio-rhetorical analysis is not a method, but rather an "interpretive analytic" used to understand texts (p. 196). Robbins (1996b) explained nature of texts through different textures: inner-texture, intertexture, social and cultural texture, ideological texture, and sacred texture. This study used intertexture to examine the text in 2 Timothy 3:10-17. Gowler (2010) described intertexture as a manner in which the text and the "world outside of the text" interact (p. 195).

Intertexture stage of the analysis instructs the researcher to look beyond the text and find "cultural, social, and historical reality" (Robbins, 1996a, p. 33). The goal of intertexture is to engage in "configuration and reconfiguration of the phenomena in the world outside the text" (p. 40). This understanding beyond the text as described by

Robbins (1996b) has four aspects: a) oral-scribal intertexture, b) cultural intertexture, c) social intertexture, and d) historical intertexture. Oral-scribal intertexture refers to the interactive relation of the text to the other texts (Robbins, 1996b). Cultural intertexture involves an interactive relation to cultural knowledge as it appears through the text in the form of a “reference or allusion and echo” (Robbins, 1996b, p. 58). Social intertexture concerns social knowledge “visible” through observable daily interactions (Robbins, 1996b, p. 62). Historical intertexture examines historical, social, and cultural events operative in the text (Robbins, 1996b, p. 63). In this research study, intertexture stage of the analysis presented an understanding of what Paul as the original author intended to communicate to Timothy. Furthermore, the intertexture suggested how Timothy understood Paul’s message and how that communication affected him. The final step in the analysis was contextualization. Osborne (2006) described contextualization as the ability to separate the underlying principles from the surface issues in the original situation (p. 167). Based on contextualization and Osborne’s (2006) charge to examine the text first before engaging in possible application, this study synthesized how the communication in 2 Timothy 3:10-17 affects contemporary listeners.

VII. RESULTS

This study analyzed how Paul’s charge to Timothy in 2 Timothy 3:10-17 informs development of followers. While the data is a part of the Pastoral Epistles, Paul’s letter to Timothy in Second Timothy is the most personal of the letters (Osborne, 2006). Paul prepares Timothy to follow Paul after “Paul’s impending death” (Osborne, 2006, p 733). While some argue about the authorship (Osborne, 2006), this study assumes Paul as the author of the letter to younger Timothy. According to Osborne (2006), Paul is writing Second Timothy from a Roman prison expecting to die.

Robbins’ (1996b) socio-rhetorical criticism, with specific emphasis on intertexture analysis, was used as the principal method for analysis. Intertexture analysis examined the “text’s representation of, reference to, and use of phenomena outside the text being interpreted” (Robbins, 1996b, p. 96). This study followed Robbins’ (1996b) suggestion for use of intertextual analysis: a) oral-scribal intertexture, b) cultural intertexture and social intertexture, and c) historical intertexture.

Oral-Scribal Intertexture

Robbins’ (1996b) argued oral-scribal intertexture is used to explore use of other text outside of pericope. Oral-scribal intertexture has five subtextures: a) recitation, b) recontextualization, c) reconfiguration, d) narrative amplification, and e) thematic elaboration (Robbins, 1996b). Braxton (2000) argued Paul, the author of 2 Timothy, used Septuagint as a “source of rhetorical tropes which could be adapted or transformed to fit and speak to new settings and circumstances” (p. 108). This study examined the presence of all five approaches in 2 Timothy 3:10-17 to analyze how Paul employed language preexistent in other texts or oral traditions. Table 1 shows oral-scribal intertexture of 2 Timothy 3:10-17.

Table 1

Oral-Scribal Intertexture of 2 Timothy 3:10-17

New Testament	Identifying statement	Approach	Comparison
2 Tim. 3:10	Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,	recitation	Generalized summary of Paul's life
2 Tim. 3:11	persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!	recitation	Psalm 34:19—Many are the afflictions of the righteous, but the Lord delivers him out of them all.
2 Tim. 3:12	Indeed, all who desire to live godly in Christ Jesus will be persecuted.	reconfiguration	Precept that godly living equals to suffering
2 Tim. 3:13	But evil men and impostors will proceed from bad to worse, deceiving and being deceived.	reconfiguration	Generalized summary of things Timothy learned
2 Tim. 3:14	You, however, continue in the things you learned and become convinced of, knowing from whom you have learned them,	recitation	Psalm 119:98—Your commandments make me wiser than my enemies for they are ever mine.
2 Tim. 3:15	and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.	reconfiguration recontextualization	Psalm 119:99—I have more insight than all my teachers, for your testimonies are my meditation. Deuteronomy 4:6—So keep and do them, for that is your wisdom and your

New Testament	Identifying statement	Approach	Comparison
2 Tim. 3:16	All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;	reconfiguration	understanding in the sight of the peoples. Deuteronomy 29:29—The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever that we may observe all the words of this law.
2 Tim. 3:17	so that the man of God may be adequate, equipped for every good work.		

In oral-scribal intertexture recitation occurs as a transmission of words or narrative in either exact or different words (Robbins, 1996b). In the pericope recitation is evident when Paul reflects on his own life and Timothy's upbringing (2 Timothy 3:10-11, 2 Timothy 3:14-15). This recitation presents a "summary of span of text that includes various episodes" (Robbins, 1996b, p. 106). Robbins (1996b) suggested "it is informative to see what the recitation adds and what it leaves out of the biblical account" (p. 106). Paul's recitation leaves out specific references and is only a general summary of things Paul lived through and Timothy would have known about. Through his discourse, Paul skillfully abbreviates his life by reminding Timothy of Paul's "teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings" (2 Timothy 3:10). The kind of recitation that is evident in this pericope reveals important information about the kind of relationship Paul had with Timothy. Paul used the word "my" (2 Timothy 3:10) to attribute speech to himself as a reminder to Timothy of Paul's character. Timothy has already received the words from Paul about Paul's character and his life of persecution and rescue, therefore, now Paul only used specific words about his character and names of places to remind Timothy. Paul did not need to go through lengthy recitation of word by word reminders of the details in his own life and details in Timothy's life. Instead, since Timothy knew Paul as well as Timothy knew himself, Paul focused only on a general summary.

Recontextualization and reconfiguration intertextures are evident in how Paul's wisdom teaching in 2 Timothy 3:10-17 is related to the Hebrew Bible. Paul draws on his knowledge of the Hebrew Scripture and imparts enhanced understanding. In the pericope Paul evokes the precepts found in the Hebrew Scripture. While Paul wishes people to uphold the teaching found in the Scripture, Paul's teaching encourages to view the Law differently in light of Jesus. Paul has given the idea of studying the Scripture a new meaning. According to Paul, the focus is no longer on obeying the Law to gain wisdom, but rather on gaining wisdom that leads to salvation in Jesus Christ (2 Timothy 3:15). The meaning behind the concept of studying scripture has been

expanded to include the gospel. Paul is reconfiguring Israelite understanding of source of wisdom by introducing the gospel as the source of wisdom.

Timothy and the Jews surrounding him were a part of the Scripture-guided society (Robbins, 1996b). They already internalized the notion that obeying the Law will produce wisdom (Psalm 119:99, Psalm 119:98, Deuteronomy 4:6), yet as illustrated in 2 Timothy 3:15, Paul expands the definition to refer to the gospel and Jesus. Paul takes the knowledge Timothy and others have about wisdom gained from studying and obeying Scripture to encompass “salvation through faith which is in Christ Jesus” (2 Timothy 3:15). Paul is taking a core belief about attaining wisdom and reconfiguring it into a departure from the older convictions into a new wisdom capable of salvation.

Furthermore, the intertexture in regard to the Scripture is taken further by Paul, and reconfigured. Paul says that obeying the Scripture is not the only path to take, but that it is “profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16). Paul has taken a Hebrew Bible idea of gaining wisdom and obeying the Scriptures, turned it around, and offered a new rationale by introducing salvation through Jesus. The ideas born of the Hebrew Scriptures that have governed the society are modified in Paul’s instructions to Timothy.

Cultural Intertexture and Social Intertexture

Cultural intertexture appears in a text in the interaction between words and culture through analysis of reference and echo (Robbins, 1996b). Reference occurs when a word refers to a person or a tradition known to people belonging to a culture (Robbins, 1996b). Echo is the occurrence of a word that refers to evoking or potential evoking of a cultural tradition (Robbins, 1996b). Social intertexture is evident in the text in the evidence of observable social knowledge through behavior. The study of 2 Timothy 3:10-17 includes Jewish and Greco-Roman cultural intertexture and social intertexture. Table 2 shows cultural and social intertexture in 2 Timothy 3:10-17.

Table 2

Cultural and Social Intertexture of 2 Timothy 3:10-17

Verse	Identifying statement	Source	Meaning
2 Timothy 3:10	You followed my teaching	teacher	Learn from Paul
2 Timothy 3:14	Continue in the things you have learned	teacher, Scripture, mother, grandmother	Practice what was learned
2 Timothy 3:14	Knowing from whom you have learned them	teacher, mother, grandmother, household	Learn from those with sound doctrine
2 Timothy 3:15	And that from childhood you have known	mother, grandmother	Study sound doctrine
2 Timothy 3:16		Scripture	Be wise

Verse	Identifying statement	Source	Meaning
	Sacred writings which are able to give you the wisdom		

Braxton (2000) argued in Paul's writings readers would find themselves "simultaneously in the Greco-Roman and Jewish cultural worlds" (p. 109). In 2 Timothy 3:10-17, Paul presents his teaching in contrast to false teachers and therefore references Jewish or "Greco-Roman discussions concerning paideia – instruction or education" (Robbins, 1996b, p. 113). Reference and echo occur in 2 Timothy 3 in verse 10, twice in verse 14, verse 15, and verse 16. In verse 10, Paul urges Timothy to follow Paul's teaching. Paul urges Timothy to practice what Timothy learned (v. 14) and continue to learn from those with sound doctrine (v. 14). Furthermore, Paul urges the study of sound doctrine (v. 15) to gain wisdom (v. 16). While these instructions seem very personal, instructions on how to learn and become wise were part of the culture.

This treatment of teaching as important in both Jewish and Greco-Roman cultures seems wise considering Timothy's familiarity with both cultures. Timothy's mother was Jewish, and Timothy's father was Greek, yet Timothy identified himself as a follower of Christ. From a socio-rhetorical perspective, reference to teaching evoked a range of cultural effects. Paul's emphasis on teaching served as a means to contributing to group identity. Timothy is urged by Paul to learn and practice what he learned.

Antonacopoulou and Pesqueux (2010) argued social interaction is at the center of how societies function, remain sustainable, and impact the larger society (p.10). Robbins (1996b) postulated social knowledge is commonly "visible" and "held" by those living in a region (p. 62). This knowledge of social role, social institution, social code, or social relationship is recognizable through interactions (Robbins, 1996b).

In 2 Timothy 3:10-17, Paul refers to the sacred writings and Scripture. The text in 2 Timothy 3:15 points to Scripture: "and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus." Similarly, in 2 Timothy 3:16 Paul reminds Timothy: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." According to Robbins (1996b), this is an occurrence of social intertexture, "since it was widespread knowledge that Jews submitted themselves in special ways to the laws of their founder Moses" (p. 128). All those living in the region, no matter whether Jew or Roman, could observe the behavior of the Jews regarding the Scripture.

Paul reconfigured the language of Jews regarding the Scripture that conceptualized knowing the Scripture to include grace, gospel, and salvation in Jesus Christ. When Paul refers to the Scripture, it can be classified as "an intertextual phenomenon that dialogues with Jesus culture" (Robbins, 1996b, p. 138). Submission to the Law is identified as a social practice, since it has a social manifestation. Jewish believers regularly engaged in practicing the Law. Unlike the historical intertexture,

social intertexture provides data concerning a social practice without the information on a specific event during a specific period of time (Robbins, 1996b). Social intertexture makes the text in 2 Timothy 3:15-16 highlight Paul's encouraging of Timothy to be wise and set apart in behavior.

Historical Intertexture

Historical intertexture is recognizable in the evidence of reference to prior events. The pericope does not disclose details of the event, and instead "the reader must go to evidence available outside this chapter to explore that intertexture" (Robbins, 1996b, p. 124). The first instance of historical intertexture occurs in 2 Timothy 3:10: "Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance." This verse refers to Timothy as Paul's "most prominent, trusted, and longstanding" follower (Osborne, 2006, p. 733). While Paul met Timothy after Timothy became a believer, Timothy has accompanied Paul in many settings and in many tasks (Osborne, 2006). Timothy was convinced Paul lived a virtuous life since Timothy witnessed Paul's "teaching, conduct, purpose, faith, patience, love, perseverance" (v. 10) due to personal acquaintance with Paul.

The second instance refers to 2 Timothy 3:11 in Paul's words to Timothy: "persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!" The names of these places evoke specific events in the "world outside the inner texture of the text being interpreted" (Robbins, 1996a, p. 41). References are to places in Asia Minor visited by Paul and Barnabas. Lystra was the home of Timothy. This verse establishes intertextual reference to Acts 13, Acts 14, 2 Corinthians 11:23-27, and Romans 15:31. Verses in Acts 13:14-52, and Acts 21 reference Pisidian Antioch. Iconium is referenced in Acts 14:1-5 and Acts 14:21. Lystra is referenced in Acts 14:6-20 and Acts 21. These passages mention Paul's persecutions and deliverance. This statement evokes the images of multiple events in Paul's life. Whether Timothy witnessed them or heard about them, Paul believed just mentioning the words would be enough for Timothy to remember Paul's life and persecution. Paul urged Timothy to model his life after Paul's in fortitude.

The third instance of historical intertexture occurs in 2 Timothy 3:14-15 in Paul's words to Timothy: "continue in the things you learned and become convinced of, knowing from whom you have learned them." While only part of the verse contains historical intertexture, the other half of the verse provides instructions how Timothy should live. Here the historical intertexture is oriented toward the past, present, and the future (Robbins, 1996b). This verse refers to past, present, and future: a) in the past Timothy was taught by his grandmother, mother, and Paul; b) in the present request to pursue the same knowledge in the Scripture and gospel; and c) in the future to continue to follow Paul and Christ even when Paul is gone. Paul understood the importance of past, present, and future orientation towards the gospel and sound teaching. In his final letter to Timothy, Paul instructs Timothy to live a life oriented towards sound teaching.

VIII. DISCUSSION

This study examined the extent to which oral-scribal intertexture, cultural intertexture, social intertexture, and historical intertexture are in the pericope. Intertexture analysis presented the appropriate context for 2 Timothy 3:10-17. Oral-scribal intertexture provided an exploration of the sources for the text by engaging other texts with original sources. Through the analysis of 2 Timothy 3:10-17 taking note of the similarities and differences which occur illuminated Paul's charge to Timothy to the point of higher understanding. Pauline discourse reconfigured the conceptualization of obeying the Law by introducing grace and therefore salvation through Jesus Christ. Paul reworded, reconfigured, and reconceptualized the language Timothy was familiar with. Through the reconfiguration of the language and concepts, Paul, through positive modeling created a distinctive charge for Timothy to follow.

Social intertexture in 2 Timothy 3:10-17 was discovered by interacting with cultural traditions or by pointing to tradition through reference or allusion (Robbins, 1996b, p. 59). Cultural intertexture provided knowledge about the importance of the salvation in Jesus. Historical intertexture detected the language that "is evoking an image of the history that leads up to this moment of writing the letter" (Robbins, 1996b, p. 126). Robbins (1996b) described this as the "nature" of the historical intertexture (p. 126). Both social and cultural intertexture findings implied that the follower development is supported by a partnership relationship of positive modeling.

Paul's conviction to follow Jesus was evident in the way he lived, suffered, taught, and developed followers. The themes in the context of follower development are shown in Table 3. Intertexture analysis of 2 Timothy 3:10-17 yielded four themes applicable to the field of follower development: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds.

Table 3

Research Findings and Themes in Context of Follower Development

Verse	Reference	Theme
2 Tim. 3:10	Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance,	Paul is reliable. Timothy can accept Paul's teaching and way of life. (serve through benevolent deeds, show virtuous living)
2 Tim. 3:11	persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured, and out of them all the Lord rescued me!	Paul has endured sufferings. Timothy should follow Paul's fortitude. (model fortitude)
2 Tim. 3:12	Indeed, all who desire to live godly in Christ Jesus will be persecuted.	Enduring of hardships is part of followership (model fortitude)
2 Tim. 3:13		

Verse	Reference	Theme
2 Tim. 3:14	But evil men and impostors will proceed from bad to worse, deceiving and being deceived.	Paul and Timothy are different from the false teachers. (show virtuous living)
2 Tim. 3:15	You, however, continue in the things you learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.	Paul reminds Timothy to remember to stand by the truths Timothy has learned. (show virtuous living, practice sound teaching)
2 Tim. 3:16	All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;	Wisdom leads to salvation. (show virtuous living, practice sound teaching)
2 Tim. 3:17	so that the man of God may be adequate, equipped for every good work.	Paul emphasized the role of Scripture in combating the false teachers. (show virtuous living, practice sound teaching)
		Those following Christ are efficient in completing useful tasks. (serve through benevolent deeds, show virtuous living)

A particular emphasis of Paul's ministry was development of those who followed him. This research suggested that even in the face of death Paul continued to think about follower development. Paul's charge to Timothy as found in 2 Timothy 3:10-17 created differentiation between followers of Christ and those who follow false teachers. Paul followed Christ and was a living example of virtue in his "teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings" (2 Timothy 3:10-11). As such, Paul urged Timothy to follow his example and show virtuous living to all.

Timothy was to follow what he learned and observed in Paul. Paul's commitment to Christ was independent of persecution and suffering. In fact, Paul predicted persecution for those "who desire to live godly in Christ Jesus" (2 Timothy 3:12). Paul modeled fortitude in the face of persecution and expected Timothy to do the same. When faced with challenges, Timothy was to remember the wisdom and be on guard. Furthermore, Paul warned Timothy to safeguard the faith, encouraged Timothy to focus on God's word, and urged Timothy to follow the teachings of the gospel. Paul made clear that there is a necessity to practice sound teaching (2 Timothy 3:14-16).

As this research indicated, Paul lived following Christ and expected Timothy to do the same. Paul extended an invitation to find opportunities to serve (2 Timothy 3:17) to Timothy. In fact, Paul developed Timothy to repeat what Paul did to those who saw Timothy as a leader. It was and is critical for the Christian movement to have members

who serve others, live a life of virtue, have fortitude in suffering, and practice sound teaching. This follower development is presented in a circular motion where Paul follows Jesus, Timothy follows Paul and Christ, and all believers follow Christ and lead others at the same time.

This current study explored 2 Timothy 3:10-17 text in the world outside of the text by placing emphasis on the text, the context, and the interpretation. Paul was concerned with teaching Timothy a way of life by maintaining a degree of continuity with the past. By implementing Paul's strategies to show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds, leaders could enrich the process of follower development.

Current analysis of 2 Timothy 3:10-17 intertwined theology, followership, and the interaction between leaders and followers with specific focus on follower development. Gardner et al. (2005) argued "leaders influence the development of followers through the modeling of positive values, psychological states, behaviors, and self-development, which they oftentimes learn vicariously through observations of other leaders" (p. 358). By following Paul's positive model, Timothy was held to attain the highest virtuous ideals.

The results of the current socio-rhetorical analysis discovered one of the mechanisms whereby Paul influenced development of Timothy was through positive modeling. Positive modeling represented basic means whereby Jesus served as a positive model for Paul, and Paul served as a positive model for Timothy. In his charge to Timothy, Paul urged Timothy to serve as a positive model. Thus, the nature and modeling of virtuous life further developed Timothy. Findings were consistent with existing literature concerning followership as a partner relationship (Chaleff, 2008; DeRue & Ashford, 2010; Fairhurst & Uhl-Bien, 2012; Maccoby, 2008; Malakyan, 2014; Morris, 2014), followership models (Manning & Robertson, 2016; Uhl-Bien et al., 2014), and followership behaviors (Antelo et al., 2010; Bennis, 2008; Lundin & Lancaster, 1990). The findings further inform Gardner's et al. (2005) claim that the development of followers is shaped by positive modeling. Follower development model as proposed by Gardner et al. (2005) that emphasizes positive modeling is further informed by Paul's ability to show Timothy virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds.

IX. CONCLUSION AND FUTURE RESEARCH

This study took steps towards describing the development of followers in the New Testament. While the scope of this study was beyond the ability to examine the entire New Testament text, relationship between Paul as a leader and Timothy as a follower is a fair representation of the mentor and mentee relationships in the New Testament. Paul's charge to Timothy in 2 Timothy 3:10-17 was examined to answer the research question. This qualitative hermeneutical approach research study informed the field of followership by focusing on follower development and the way Biblical worldview suggests followers should live.

The exploration of the intertexture of 2 Timothy 3:10-17 made it possible to place this pericope in a social, cultural, and historical context, aiding in understanding the intention from Paul in developing Timothy as a follower. The intertexture analysis

suggested a number of themes that contribute to an understanding of follower development as found in 2 Timothy 3:10-17. Paul's letter includes a charge for Timothy: show virtuous living, model fortitude, practice sound teaching, and serve through benevolent deeds. While Paul's ability to develop Timothy and Timothy's ability to follow the charge comes from following God and the Scripture, the results of the study are applicable to many contexts. A key factor contributing to the development of followers is personal modeling (Gardner et al., 2005). As shown in this study, leaders willing to serve as positive role models set the stage for the follower development. The scope of the future studies should be focused on follower development as evident in lives of Paul's other followers. Robbins' (1996b) socio-rhetorical analysis should be utilized to examine data in Pauline discourse in order to further inform the field of follower development.

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