

UNDERSTANDING YOUR LIMITS AND THE POWER OF PARTNERSHIPS, COLLABORATION, AND TEAMWORK

Those of us in ministry must accept and understand our limitations. Paul David Tripp reminds us of this truth in the following excerpt from his article “Good Leaders Embrace Their Limits.”

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“I hate limits. I want more time so I can do more than time allows. I want more strength so I can accomplish more. I want more wisdom so I don’t have to invest so much time researching and learning. I want to be infinite and almighty. There are still moments in my life when I want to be God.

I wish I could say I’m free of the frustration of the limits God has set for me, but I can’t.

In ministry, it’s tempting to try to do more than you can realistically and healthily do. It’s tempting to write job descriptions for others that ask more of them than they can responsibly handle. And it’s tempting to let a leader work way beyond his limits because his work seems essential to the success of the ministry enterprise.

### **Leaders with Limits**

The only limitless being in the cosmos is its Creator. Everyone and everything has been designed by God with limits, and it never works—never results in anything good—to attempt to live, minister, and lead outside the boundaries of the limits God has set. Identifying those limits—and what it means for the way a leadership community makes decisions and does its work—is a vital aspect of what that community must do to ensure its members remain spiritually, physically, emotionally, and physically healthy. Every leader is a package of God-given gifts and God-assigned limits. It’s dangerous to focus on the one without humbly remembering the other.

If you’re a leader, you aren’t just a package of strengths, gifts, and experiences; you’re also a collection of weaknesses and susceptibilities. Here, the gospel offers such sweet encouragement. We don’t have to fear our limits, because God doesn’t send us out on our own; where he sends us, he goes too. We don’t have to curse our weaknesses, because our weaknesses are a workroom for his grace. Our limits and weaknesses are not in the way of what God can do through us, but our denial of limits and delusions of independent strength are.

### **Living and Ministering with Limits**

Until we’re on the other side, we’ll live, minister, relate, and live with limits. Our limits aren’t in the way of what God intends to do through us, because they’re all the product of his wise and loving choice. What he calls us to is possible to do inside the limits he has made. So it’s part of our gospel calling to have those limits before our eyes and in our leadership-community conversations.

We must resist the temptation to live outside those limits or to make the assumption we're all dealing with our limits in ways that are humble and wise. God isn't afraid to call limited people into gospel leadership, so we shouldn't be afraid, with gospel humility and hope, to put those limits on the table—not just once, but again and again, knowing we'll need to retain this commitment until his work in us is complete.”<sup>1</sup>

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God-Ordained Limits

Human beings were created with limits. God didn't design you to be a superhero. You and I were created to live dependent lives, never surviving on the basis of our own strength, wisdom, and control. From the moment of our first breath, we were limited, weak, and fragile beings. It is absolutely essential for ministry leaders to recognize their God-ordained limits.

Here are seven of the God-ordained limits that we all have.

1. You have limited time

Time has been set for us by our Creator. We didn't have a vote and we have zero ability to change it. You will never get thirty hours in a day and you will never have nine days in a week. You will never have 28/7/365.

2. You have limited spatial presence

You are not omnipresent. You cannot be in more than one place at a time and you cannot be everywhere at once. This fact cannot be changed.

3. You have limited strength

You are not omnipotent. You have limited physical strength and energy and you are not self-sustaining nor self-rejuvenating. Your life consists of both physical (your body) and spiritual (your soul) and your physical body has genuine limits to its strength.

4. You have limited knowledge

You are not omniscient, knowing and understanding everything. Think of everything that you do not know. Consider all that you have not figured out and do not yet understand. Look back on all those moments when you thought you understood, only to be corrected. Your wisdom and understanding is frustratingly finite. Above all, you cannot fathom why God does what He does and why He chooses the means and circumstances He does to conform us more into the image of Christ.

5. You have limited ability

No ministry leader has been given all the gifts and abilities to do everything he or she does in ministry. Every one of us needs to rely on the contributions of others who are gifted and have abilities in ways we that we lack. Therefore, we need to honestly assess our own gifts and abilities, where we are gifted and where we are not gifted. We often over-exaggerate our own abilities / giftedness / importance and fall prey to a Messianic complex, believing

we are the heroes in what God is accomplishing around us in our ministry organization. This mindset is one blinded by pride.

6. You have limited maturity

Every leader is a person in the middle of his own sanctification. No matter how long we've been in ministry leadership, no matter how well trained, no matter how theologically mature, we're all still in need of future spiritual development. We all have blind spots. We're all susceptible to temptation. Each of us has character weaknesses. We're all still in need of the rescuing, convicting, transforming power of the gospel and at times need confronting.

7. You have limited team-mates

It is especially difficult to accept the fact that every person on your ministry team, and every person to whom you minister, shares all the same limitations as you do. Everything written above is true about you and everyone else: your spouse, your family, your co-workers, your friends, your ministry partners. We are all limited as human beings.

Growth and Development Despite Our Limitations and Struggles

Intentional strategies for ministry are good, but you must always keep in mind the above limitations. Also remember that ministry growth and development happen as the result of God's supernatural blessing AND His use of disruptions, interruptions, disappointments, trials, and surprises. Note the following examples from the book of Acts, as cited by Craig Van Gelder.²

- Growth and development from conflict (Acts 6:1-6)
- Growth and development from adverse circumstances, even persecution (Acts 8:1-25)
- Growth and development from people you don't expect (Acts 10-11)
- Growth and development from intentional strategy (Acts 13-19)
- Growth and development from doctrinal controversy (Acts 15)
- Growth and development from divine intervention (Acts 16:6-10)

In the above examples, the church encountered significant growth and development. But only in one instance was an intentional strategy in place that directly led to the growth of the church.

"First, it is important to have a planned strategy that can lead to growth and development, as illustrated in the work of Paul's mission team. But second, there is also the Spirit's leading of the church through conflict, disruption, interruption, and surprise into new and unanticipated directions that result in growth and development. It is essential to have a strategy, but it is also essential to be alert to the disruptions and interruptions of the Spirit."³

Partnerships, Collaboration, and Teamwork

Accomplishing ministry is never achieved alone. Ministry is about partnerships, collaboration, cooperation, networking, interdependence, sharing, and teamwork and working together.

Paul wrote to Timothy that ministry involves training other people, who will in turn train others to train even more people (2 Timothy 2:2). In Ephesians 4:11-16 we read that the gifted leaders in the local church are to equip the believers in the local church, and the equipped believers are to do the work of ministry (v. 12); accomplishing this work leads to the building up the body of Christ (v. 16). The work of ministry belongs to the church and every member is called to be an active part of the ministry of the church. Of course, this process by necessity must happen in a series of relationships.

One proof that ministry is never achieved in isolation is the New Testament word for fellowship: *koinōnia*. By its very definition, *koinōnia* involves commonality, community, togetherness. This points to the biblical precedent and need of cooperative effort.

Paul's Key Team Members

All of us admire solo achievement, but the truth is that no one alone can achieve anything of eternal value as a solitary individual. A study of the Apostle Paul and the people who worked with him in the New Testament gives ample proof that Paul emphasized collaborative efforts.

Barnabas was the one who introduced Saul (Paul) to the apostles (Acts 9:26-27) and later brought him from Tarsus to Antioch (Acts 11:25-26). Paul was first a team-mate to Barnabas. Barnabas was sent by the Jerusalem church to teach and preach to the new Greek-speaking Christians in Antioch (Acts 11:19-26). And then the Christians of Antioch sent Barnabas and Paul back to Jerusalem to deliver some donations for famine relief (Acts 11:27-30). When Barnabas and Paul were sent out on another mission (Acts 13:1-14:28), Barnabas was the leader and Paul was the assistant (Acts 14:12). Barnabas and Paul both attended the Council of Jerusalem to discuss the issue of circumcision with other Christian leaders (Acts 15:1-35). But this team would divide and separate over how to handle John Mark. After Barnabas and Paul separated, Barnabas continued preaching with Mark in Cyprus (Acts 15:39).

Paul's next team-mate after Barnabas became Silas. The same man named "Silas" in Acts is always called "Silvanus" in Paul's letters and in 1 Peter 5:12. Silvanus accompanied Paul and Timothy at the beginning of their missionary activity in Macedonia and Achaia (1 Thessalonians 1:1; 2 Thessalonians 1:1; 2 Corinthians 1:19; Acts 15:40-18:5).

Paul's most important team-mate was Timothy. Paul variously called Timothy "my beloved and faithful child in the Lord" or "son" (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2), "our brother" (1 Thessalonians 3:2; 2 Corinthians 1:1; Colossians 1:1; Philemon 1), "a servant of Christ Jesus" (Phil 1:1), and "our/my co-worker" (1 Thessalonians 3:2; Romans 16:21). He became John Mark's replacement in Acts 16:1-5.

It seems that perhaps Paul's second-most important team-mate was Titus. Paul called Titus a "son" in Titus 1:4. He told the Corinthians that Titus was "my brother" (2 Corinthians 2:13) and

“my partner and co-worker for you” (2 Corinthians 8:23). The word Paul used regarding Titus that is translated “partner” is *koinōnos*, also used by Paul regarding Philemon (Philemon 17).

Other Co-Workers

Paul used the term *sunergoi* (literally “co-workers”) mostly for his own missionary co-workers. Fifteen individuals were called *sunergoi* by Paul: Prisca and Aquila (Romans 16:3), Urbanus (Romans 16:9), Timothy (Romans 16:21; 1 Thessalonians 3:2), Titus (2 Corinthians 8:23), Epaphroditus (Philippians 2:25), Clement (Philippians 4:3), Aristarchus, Mark, and Justus (Colossians 4:10-11), Philemon (Philemon 1), Mark, Aristarchus, Demas, and Luke (Philemon 24). Interestingly, Paul also referred to himself and Apollos as “co-workers” (*sunergoi*) of God in 1 Corinthians 3:9 and 2 Corinthians 1:24.

Paul used several other Greek terms containing the prefix meaning “with” to designate his co-laborers, including “fellow soldier” or literally “soldier with” for Epaphroditus (Philippians 2:25) and Archippus (Philemon 2); “fellow prisoner” or literally “prisoner with” for Aristarchus (Colossians 4:10), Epaphras (Philemon 23), Andronicus and Junia (Romans 16:7); and “fellow slave” or literally “slave with” for Epaphras (Colossians 1:7) and Tychicus (Colossians 4:7).

We also note that Paul called some people “brothers,” even though they were not his blood-relatives, in order to stress their close mutual connection. This included Quartus (Romans 16:23), Sosthenes (1 Corinthians 1:1), Apollos (1 Corinthians 16:12), Timothy (2 Corinthians 1:1; Colossians 1:1; 1 Thessalonians 3:2; Philemon 1), Titus (2 Corinthians 2:13), two anonymous companions of Titus (2 Corinthians 8:18, 22; 12:18); Tychicus (Ephesians 6:21; Colossians 4:7), Epaphroditus (Philippians 2:25), Onesimus (Colossians 4:9; Philemon 16), and Philemon (Philemon 7, 20). Paul also called Phoebe “our sister” (Romans 16:1) and greeted “Apphia, the sister” (Philemon 2).

It’s most interesting to observe Paul’s ministry team when they conferred in Troas (Acts 20:4-6). There were seven other men listed, from five other provincial regions, who met with Paul for seven days. If the reference to “we” in Acts 20:5 includes Luke, then this ministry retreat involved eight other men plus Paul. Interesting that it occurred in Troas where Paul earlier received the Macedonian call (Acts 16:6-10). Did Paul return to Troas in Acts 20 for a second vision retreat? Whatever the case may be, Paul met for seven days with at least seven or eight other men and we can be sure they carefully considered their future ministry direction as a ministry team. This points to collaboration, teamwork, and working together.

Paul’s Team in Alphabetical Order

The passages above inspire us regarding the need for building ministry teams like Paul did. The list below amazes us when we compile all the co-workers of Paul that are mentioned in the New Testament. In alphabetical order, here they are:

1. Achaicus: accompanied Fortunatus to visit Paul (see Fortunatus below)
2. Agabus: a Christian prophet from Jerusalem who also visited the Christians in Antioch (Acts 11:28; where he predicted a severe famine) and Caesarea (21:10; while Paul and his companions were staying at the house of Philip the Evangelist).

3. Apphia: a woman addressed by Paul as “our sister;” probably a member of the household of Philemon (Philemon 2).
4. Apollos: an Alexandrian Jew who became a Christian missionary, described as eloquent and knowledgeable of Scripture; he preached and interacted with some of Paul’s associates in Ephesus (Acts 18:24-26), in Corinth (Acts 18:27-28; 19:1; 1 Corinthians 1:12; 3:4-6, 22; 4:6; 16:12), and possibly on Crete (Titus 3:13); Paul called him a “brother” (1 Corinthians 16:12) and referred to himself, Apollos, and Cephas/Peter collectively as “servants of Christ and stewards of God’s mysteries” (1 Corinthians 4:1).
5. Aquila & Prisca (Priscilla): a married couple, Jewish Christians, natives of Pontus, who were expelled from Rome in A.D. 49 due to the Edict of Claudius (Acts 18:1-3); close co-workers of Paul’s early mission in Corinth (1 Corinthians 16:19), then leaders of the church in Ephesus (Acts 18:18, 24-28; 2 Timothy 4:19), and later evidently back in Rome, where they were leaders of a “house-church” (Romans 16:3-5).
6. Archippus: a “fellow soldier” of Paul, somehow connected with Philemon (Philemon 1:2).
7. Aristarchus: a Christian from Thessalonica in Macedonia; a “traveling companion” (Acts 19:29, 20:4, 27:2) and “fellow prisoner” (Colossians 4:10) and “fellow worker” (Philemon 24) of Paul.
8. Artemas: Paul’s messenger to Titus (Titus 3:12).
9. Barnabas: an early apostle and senior partner of Paul, leading Paul’s first ministry team .
10. Barsabbas: see Joseph and Judas
11. Carpus: Paul left books and parchments with him at Troas, and asks Timothy to retrieve them (2 Timothy 4:13).
12. Cephas: an alternate name for the apostle Peter, with whom Paul occasionally interacted (1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 1:18-2:14); just like Petros in Greek, Cephas in Hebrew is simply a nickname.
13. Claudia: see Eubulus
14. Chloe’s people: Christians who brought Paul news about divisions in the church at Corinth (1 Corinthians 1:11).
15. Clement: a co-worker of Euodia, Syntyche, and others, of whom Paul says their “names are in the book of life” (Philippians 4:3).
16. Crescens: Paul merely reports that he has gone to Galatia (2 Timothy 4:10).
17. Crispus: a synagogue official in Corinth (Acts 18:8); one of the very few people that Paul personally baptized (1 Corinthians 1:14).
18. Damaris: a woman who was one of Paul’s few converts in Athens (Acts 17:33).
19. Demas: sent greetings to the Colossians (Colossians 4:14) and to Philemon (Philemon 24); later deserted Paul and went to Thessalonica (2 Timothy 4:9-10).
20. Dionysius the Areopagite: a man who was one of Paul’s few converts in Athens (Acts 17:34).
21. Epaphras: a native of Colosse and Paul’s “beloved fellow servant,” who probably founded the Christian community in his hometown (Colossians 1:7); Paul later conveyed Epaphras’ greetings back to the Colossians, calling him a “servant of Christ Jesus” who prayed on their behalf (Colossians 4:12); also Paul’s “fellow prisoner,” probably while in Ephesus (Philemon 23).
22. Epaphroditus: delivered gifts from the Philippian Christians to Paul, while he was imprisoned (probably in Ephesus); Epaphroditus became ill, but later recovered (Philippians 2:25-30; 4:15-18).

23. Erastus: the “city treasurer” of Corinth (Romans 16:23; 2 Timothy 4:20), whom Paul later sent to Macedonia (Acts 19:22).
24. Eubulus: Paul conveyed greetings to Timothy from Eubulus, Pudens, Linus and Claudia (2 Timothy 4:21).
25. Eunice: the mother of Timothy who was also a Christian (2 Timothy 1:5).
26. Euodia and Syntyche: two women whom Paul urged “to be of the same mind in the Lord,” and of whom Paul said, “they have struggled beside me [Paul] in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life” (Philippians 4:2-3).
27. Fortunatus and Achaicus: Christians from Corinth who visited Paul in Ephesus; Paul commended them (along with Stephanas) to the community, saying they have “refreshed my spirit” (1 Corinthians 16:17-18).
28. Gaius: a Christian from Macedonia who became a traveling companion of Paul, was with him in Ephesus (Acts 19:29; 20:4), hosted Paul and the church in Corinth (Romans 16:23), and was one of the few people that Paul personally baptized (1 Corinthians 1:14); probably not the same Gaius who was a leader of a Johannine church plant (3 John 1).
29. Hermogenes: Christian associated with Phygelus from Asia Minor who later abandoned Paul (2 Timothy 1:15).
30. James: not the son of Zebedee (killed by Herod Agrippa in Acts 12:2), but a brother of Jesus (Mark 6:3), who later became a prominent leader of the Christian community in Jerusalem (Acts 12:17; 15:13; 21:18; 1 Corinthians 15:7; Galatians 1:19; 2:9; cf. James 1:1); Paul called him an apostle (Galatians 1:19), although there were some tensions between Paul and some “people from James” who insisted that non-Jewish Christians must be circumcised (Galatians 2:12).
31. Jason: a Jewish Christian who housed Paul and Silas in Thessalonica, and was arrested because of his association with them (Acts 17:5-9); possibly, but probably not the same as the Jason mentioned in Romans 16:21 (see Lucius below).
32. Judas also called Barsabbas: not Judas Iscariot, nor the same as Joseph Barsabbas (below); an early disciple sent as a representative of the community in Jerusalem to the Christians in Antioch after the “Council of Jerusalem,” he and Silas were “leaders among the brothers” (Acts 15:22) and messengers (15:27) and “prophets” (15:32).
33. Justus also called Jesus: one of only a few Jews (“ones of the circumcision”) among Paul’s co-workers; Paul conveys greetings from Justus to the Colossians; a comfort to him (Colossians 4:11).
34. Linus: Paul conveyed greetings to Timothy from Eubulus, Pudens, Linus and Claudia (2 Timothy 4:21).
35. Lois: the grandmother of Timothy who was also a Christian (2 Timothy 1:5; Eunice).
36. Lucius: Paul conveyed to the Romans the greetings of “Lucius and Jason and Sosipater, my relatives” (Romans 16:21); he is probably a different person from the following two.
37. Lucius of Cyrene: one of the “prophets and teachers” of the church in Antioch, named along with Barnabas, Simeon called Niger, Manaean (a Herodian), and Saul (Acts 13:1).
38. Luke: described as “the beloved physician,” sent greetings to the Colossians (Colossians 4:14) and Philemon (Philemon 24); with Paul again later according to 2 Timothy 4:11.
39. Lydia: a female merchant (“seller of purple cloth”) from Thyatira; a “worshiper of God” (Jewish proselyte?) who was Paul’s first convert in Philippi (Acts 16:11-15); Paul briefly stayed in her house after being released from prison (Acts 16:40).

40. Manaen: see Lucius of Cyrene
41. Mark / John Mark: a young Christian from Jerusalem at whose mother's house Peter stays (Acts 12:12); an early missionary associate of Paul and Barnabas (12:25; 13:5, 13; 15:37-39); called the "cousin" (nephew?) of Barnabas (Colossians 4:10); involved in preaching to the Christians in Colosse (Philemon 24); Paul later called him "useful in my ministry" (2 Timothy 4:11).
42. Mnason: a Christian from Cyprus, who gave Paul and companions hospitality on their journey to Jerusalem (Acts 21:16).
43. Nympha: a Christian who hosted the community of believers in Colosse; Paul greeted her and "the church in her house" (Colossians 4:15).
44. Onesimus: a slave belonging to Philemon, but converted to Christianity through Paul's ministry (who calls him "son" in Philemon 10); Paul asked Philemon to free Onesimus, so that he can become a "useful" brother (i.e. a missionary; Philemon 11-15); he later evidently did become a Christian leader (Colossians 4:9).
45. Onesiphorus: a faithful benefactor; Paul sent greetings to his household in Ephesus (2 Timothy 1:16; 4:19).
46. Philemon: a Colossian convert and co-worker of Paul; Paul pleaded for him to release his slave Onesimus (Philemon 1).
47. Phoebe: deaconess of the church at Cenchreae (a port of Corinth) and benefactor of Paul, whom Paul recommends and who probably delivered Paul's letter to the Romans church (Romans 16:1-2).
48. Phygelus and Hermogenes: Christians in Asia Minor who later abandoned Paul (2 Timothy 1:15).
49. Pudens: see Eubulus
50. Prisca: see Aquila
51. Quartus: Paul called him "our brother," and conveyed his greetings to the Christians in Rome (Romans 16:23).
52. Secundus: a Christian from Thessalonica who accompanied Paul on his final journey to Jerusalem (Acts 20:4).
53. Silvanus [Silas]: a Christian leader from Jerusalem who became Paul's key team-mate after Barnabas separated from Paul; he worked with Paul and Timothy during their initial preaching in Macedonia and Achaia.
54. Simeon Niger: see Lucius of Cyrene
55. Sopater, son of Pyrrhus: a Christian from Berea who accompanied Paul on his final journey to Jerusalem (Acts 20:4).
56. Sosipater: see Lucius
57. Sosthenes: an official of the Jewish synagogue at Corinth who became a Christian; Paul called him a "brother" (1 Corinthians 1:1; Acts 18:17).
58. Stephanas: a Christian from Corinth; Paul's first convert in Achaia (1 Corinthians 1:16, 16:15-18).
59. Syntyche: see Euodia
60. Tertius: Paul's secretary, who sent his own greetings to the Christians in Rome (Romans 16:22).
61. Timothy: Paul's closest missionary companion.
62. Titius Justus: a "worshiper of God" (Jewish proselyte) in whose house Paul stayed and preached in Corinth (Acts 18:7).

63. Titus: a missionary who worked very closely with Paul.
64. Trophimus: a Christian from Ephesus in Asia who traveled with Paul for a while (Acts 20:4; 21:29); Paul left him ill in Miletus (2 Timothy 4:20).
65. Tychicus: another traveling companion of Paul from Asia (Acts 20:4); Paul's messenger to the Ephesians, Colossians and Titus, delivering news and encouragement (Ephesians 6:21-22; Colossians 4:7-9; 2 Timothy 4:12; Titus 3:12).
66. Zenas: a lawyer whom Paul told Titus to send along with Apollos, seeing "that they lack nothing" (Titus 3:13).

The following people are only mentioned in the list of people to whom Paul sends greetings in Romans 16:3-16.

67. Ampliatus: Paul greets him as "my beloved in the Lord" (Romans 16:8)
68. Andronicus and Junia: a husband/wife team, or possibly a brother/sister pair of missionaries, whom Paul calls "my relatives" and "prominent among the apostles;" they were in prison with him at some point, and were Christians even before Paul was (Romans 16:7).
69. Apelles: Paul greets him as "approved in Christ" (Romans 16:10)
70. Aristobulus: Paul greets the members of his family (Romans 16:10)
71. Asyncritus: Paul greets "Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them;" but we know nothing else about any of these early Christians (Romans 16:14)
72. Epaenetus: Paul greets him as "my beloved" and "the first fruits (i.e. first convert) in Asia" (Romans 16:5)
73. Hermas: see Asyncritus
74. Hermes: see Asyncritus
75. Herodion: Paul greets him as "my relative" (Romans 16:11)
76. Julia: see Philologus
77. Junia: see Andronicus
78. Mary: Paul greets her, telling the Christians in Rome "she has worked very hard among you" (Romans 16:6)
79. Narcissus: Paul greets the members of his family who are "in the Lord" (Romans 16:11)
80. Nereus and his sister: see Philologus
81. Olympas: see Philologus
82. Patrobas: see Asyncritus
83. Persis: Paul greets him as "the beloved," saying "he has worked hard in the Lord" (Romans 16:12)
84. Philologus: Paul greets "Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them;" they are probably members of a house-church in Rome, but we know nothing else about them (Romans 16:15)
85. Phlegon: see Asyncritus
86. Rufus and his mother: Paul greets them, calling Rufus "chosen in the Lord," and describing his mother as "a mother to me also" (Romans 16:13)
87. Stachys: Paul greets him as "my beloved" (Romans 16:9)
88. Tryphaena: Paul greets them as "workers in the Lord" (Romans 16:12)
89. Tryphosa: Paul greets them as "workers in the Lord" (Romans 16:12)
90. Urbanus: Paul greets him as a "co-worker in Christ" (Romans 16:9)

That is an amazing list of co-workers and team-mates! And no doubt there were many, many more people who were members of Paul's extended ministry team who aren't even listed in the New Testament. That's a staggering thought.

¹ Paul David Tripp "Good Leaders Embrace Their Limits" posted by the Gospel Coalition on September 15, 2020 at <https://www.thegospelcoalition.org/article/leader-limits/>. This article was posted shortly after Tripp's book was released *Lead: 12 Gospel Principles for Leadership in the Church* (Wheaton: Crossway, 2020), which included a chapter on limitations.

² Craig Van Gelder, *The Ministry of the Missional Church* (Grand Rapids: Baker Books, 2007), 158-159.

³ Van Gelder, *The Ministry of the Missional Church*, 159.