

Fred Guyette

## *The Apostle Paul: A Transformed Heart, A Transformational Leader*

### **Abstract:**

When we first meet Paul in Acts 8, his zeal for the Law leads him to persecute Christians. After Paul's conversion, however, his great zeal is transformed by God's love. Motivated by agape-love, he founds many new churches in the Mediterranean world. Throughout his letters, Paul makes use of the "one another" commands (*allelon*) to help strengthen the solidarity of these communities, a message that the church in Corinth certainly needs to hear. The Letter to the Philippians describes Christ's "downward mobility," which runs counter to the shame/honor code that characterizes the Roman Empire. In a final section, I show how Paul is a transformative leader in three settings, micro, meso, and macro. (1) In his letter to Philemon, Paul seeks creative change at the level of face-to-face interaction. (2) When he works on the collection for the poor saints in Jerusalem, he is trying to transform relationships on a meso-level. (3) Paul's encounters with Greek philosophy (Acts 17) and Roman law (Acts 21-26) show how he seeks to transform discussion of public theology on a macro-level.

**Keywords:** Paul, zeal, transformational leadership, "one another" commands, small groups

**Fred Guyette** has served as Reference Librarian at Erskine College and Theological Seminary since 1995. His written work focuses mainly on the relationship between scripture and ethics, and on making connections between theology and the social sciences.

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## **Saul of Tarsus: Zealous Enemy of the Church**

When we first catch sight of Saul, he is not in any sense a friend of Christians, but rather their sworn enemy. Being zealous for the Law of Moses, he is holding the cloaks of the men who are throwing stones at Stephen, the first Christian martyr (Acts 8:1; Acts 22:20). Saul does not merely give his consent to Stephen's death. He thinks it is necessary and fitting, because Stephen is one of the key spokesmen for this new religious movement that threatens to undermine the teachings of Moses and the rituals of the Temple in Jerusalem. They claim that they have found the long-expected Messiah, that most of Israel missed the inauguration of his kingdom, and that the nation's leaders conspired with the Roman Empire to have him put to death. That is why Acts 8:3 says, "Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison."<sup>1</sup>

As Christians fled from the violence in Jerusalem, they were scattered throughout the region. Saul believed it was his duty to pursue them wherever they might be.<sup>2</sup>

Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. (Acts 9:1-2)

Many years later, he would review the qualifications that he had listed on that old resume: "Circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless."<sup>3</sup>

Saul of Tarsus was recognized as a leader, then, a zealous problem-solver. No doubt about that. But was he focused on trying to solve the *right* problem? Jesus did not think so.

## **Paul: From Zealot to Convert**

Saul set out on the road to Damascus, seeking to enlarge the scope of the persecution, and that is where his plans were interrupted.

As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground



and heard a voice say to him, “Saul, Saul, why do you persecute me?” “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. (Acts 9:3-4)

In retrospect, he would say, “It is fine to be zealous, provided the purpose is good...” (Gal. 4:18). But what counts as “a good purpose”? A good purpose is missing from Saul’s campaign against the Christian church. Indeed, a good purpose seems to be missing from Saul’s *character* before his conversion.<sup>4</sup>

John Wesley’s sermon, “On Zeal” can help us identify what is missing from Saul’s faith. Not everything that is called religious zeal is worthy of that name, says Wesley:

It is not properly religious or Christian zeal, if it be not joined with charity... the love of God and our neighbor. For it is a certain truth, (although little understood in the world) that Christian zeal is all love. It is nothing else. The love of God and man fills up its whole nature.<sup>5</sup>

With Wesley’s definition of true Christian zeal before us, then, let us return to Acts 9 and continue to follow the action. Up to this point, Saul has been a fierce defender of Jewish traditions, but now he feels utterly helpless and vulnerable, because he cannot see.<sup>6</sup> His companions, not knowing what they ought to do for him, lead him by the hand into Damascus. For three days, he can see nothing. He eats nothing. He drinks nothing.

Meanwhile, God has been speaking to a man named Ananias, telling him that he needs to go and find this fellow Saul, a person he has never met, and teach him about what it means to follow Christ. We should not be surprised when Ananias expresses his doubts about the wisdom of this mission. “‘Lord,’ Ananias answered, ‘I have heard many reports about this man and all the harm he has done to your holy people in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name’” (Acts 9:14). Even though Ananias has serious fears and misgivings, he somehow summons the courage to do as God commands.<sup>7</sup>

Ananias went to the street called Straight and found the house where Saul was staying. He laid hands on him and said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit” (Acts 9:18). Immediately, something like scales fell from Paul’s eyes, and he regained his sight. Then Saul was baptized into the Christian faith.

### **Paul: Troublemaker, or Problem-Solver?**

Soon – was it *too* soon? -- Paul began to preach about the risen Christ in a number of synagogues (Acts 9:20-24). His message was soundly rejected, however, and before long threats were being made against his life. Paul escaped from Damascus and made his way to Jerusalem, only to find that some Greek-speaking Jews were plotting to kill him there, also. Formerly, Paul had been the hunter, but since his conversion he had become the prey. Paul's allies, being concerned for his safety, hastily arranged for him to return quietly to Tarsus, his hometown.

Before long, however, Paul felt compelled by the Holy Spirit to go out on the road again, accompanied by his friend Barnabas. They traveled to Antioch to speak in a synagogue there. After encountering opposition in Antioch, they were forced to leave (Acts 13:13-52). Iconium was next, where they narrowly escaped death by stoning (Acts 14:1-7). Next stop: Lystra. There Paul was stoned and left for dead (Acts 14:8-20). In Philippi, Paul and Silas cast a demon out of a slave girl, a popular fortune-teller who had made quite a lot of money for her owners.<sup>8</sup> Having been deprived of their income, they were so angry that they stirred up a mob to come after Paul and Silas. After yet another narrow escape, they were flogged and thrown into prison (Acts 16:16-24).

When they were free again, they set out for Thessalonica. This time Paul managed to stay out of trouble for almost three weeks before his preaching caused a riot. In court, a threefold accusation was made against Paul and Silas: (1) they turned the world upside down, (2) they acted against Caesar's decrees, and (3) they claimed allegiance to another king, Jesus.<sup>9</sup> One way of reading the evidence, then, is that Paul is a troublemaker, and not a problem-solver.<sup>10</sup>

And yet, another reading of the evidence is possible. If we look more carefully at the narrative of Acts, a pattern begins to emerge in which (1) Paul goes first to a synagogue, where he encounters opposition. (2) Then the scene shifts and we find Paul speaking to a mixed audience in which there are both Jews and Gentiles. (3) What comes next is a dispute over religious or political matters, involving an accusation against Paul that is discussed in the public square. (4) This is followed by Paul's arrest and further public discussion of the Christian message, after which (5) Paul leaves town and moves on to evangelize new territory.<sup>11</sup>

On this reading of the evidence, Paul is a heroic missionary called by God to preach to both Jews and Gentiles. If he is arrested, if

controversy erupts, so much the better. It gives him a wider public forum in which he can explain the gospel.<sup>12</sup> The message God entrusted to him was new and startling. Thanks to the cross of Christ, the Kingdom of God has begun, and Gentiles and Jews are *both* being gathered into it.

This conviction must have been particularly strong in Paul, the former zealot for the law, who had received this revolutionary insight in his Christ-encounter in Damascus, that now, with the beginning of the new era, only the crucified and risen Messiah Jesus of Nazareth, rather than the fulfillment of Torah's commandments, was the true path of salvation.<sup>13</sup>

So we see Paul moving forward on an uncharted path. He is zealous, but his zeal has been transformed and his actions are being guided by love for God and neighbor.<sup>14</sup>

### **Transformational Leadership: 1 Thessalonians and Turning from Idols**

In 1 Thessalonians there are good indications that Paul's zeal, having been transformed by agape-love, is beginning to bear good fruit. In this letter of friendship, he urges them to "live lives worthy of God, who calls you into his kingdom and glory."<sup>15</sup> Timothy had recently returned to Paul after a pastoral visit to their community, bringing news of their continued growth in faith, hope, and love (1 Thess. 5:16). Paul's aim is to encourage them: Keep on walking in the way of Christ.

You turned to God from idols to serve the living and true God, and to wait for his Son from heaven. (1 Thess. 1:9-10)

And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. (1 Thess. 2:13)

May the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father. (1 Thess. 3:12-13)

Now concerning brotherly love, you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, for that indeed is what you are doing to all the brothers throughout

Macedonia. But we urge you, brothers, to do this more and more. (1 Thess. 4:9-10)

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.<sup>16</sup> (1 Thess. 5:23)

Paul had hoped to be a catalyst for change among them, and the Holy Spirit was blessing his efforts. The Thessalonians had begun their new life in Christ with a profound change of belief and religious loyalty. They turned away from idols. They showed signs of growing in faith, hope, and love – the marks of “the new birth.”<sup>17</sup>

Thessalonians shows us that Paul can be thought of as a transformational leader.<sup>18</sup> The key characteristics of transformational leaders are:

1. Transformational leaders inspire confidence and trust by providing a role model that followers seek to imitate. Confidence in the leader provides a foundation for accepting radical change.<sup>19</sup>
2. Transformational leaders help redefine the group’s mission and vision. They make clear an appealing view of the future, offer followers the opportunity to see meaning in their work, and challenge them to meet high standards.<sup>20</sup>
3. Transformational leaders are able to change followers’ awareness of problems and their capacity to solve those problems. They question old assumptions and beliefs and encourage followers to be innovative and creative, approaching old problems in new ways.<sup>21</sup>
4. Transformational leaders make a point of knowing followers as individuals and coaching to their specific needs. They have knowledge of what motivates followers, and they do not hesitate to praise their efforts.<sup>22</sup>

Paul does not “lord it over” the Thessalonians or try to impose his own will on them the way a despotic leader would. Paul adopts a countercultural stance, making sure the Thessalonians understand the difference between the idolatry of imperial Rome and the humble way of Christ. It is likely

that when they turned away from Roman emperor-worship, they began to face significant pressure from the world around them- economic sanctions, verbal abuse, broken relationships and even acts of violence.<sup>23</sup> Paul's words and actions help them envision a new social world, one shaped decisively by their trust in Christ and his kingdom.

### **Transformational Leadership: Building a Cohesive Group in Corinth**

One of the signs that Paul's zeal has been transformed by God's love is the way he uses the "one another" (*allelon*) imperatives in his letters.<sup>24</sup> These gentle commands help build up solidarity and a sense of mutual belonging in the churches he helped establish. These fledgling communities need to develop a deeper understanding of what it means to follow Christ and how important it is for the whole body to be "fitted and held together" in love (Ephesians 4:16). Examples include:

- Build one another up (Romans 4:19)
- Honor one another (Romans 12:10)
- Live in harmony with one another (Romans 12:16)
- Love one another (Romans 13:8)
- Accept one another (Romans 15:7)
- Agree with one another (1 Corinthians 1:10)
- Show concern for one another (1 Corinthians 12:25)
- Encourage one another (2 Corinthians 13:11)
- Serve one another (Galatians 5:13)
- Bear one another's burdens (Galatians 6:2)
- Show forbearance for one another (Colossians 3:13)
- Be kind to one another (Ephesians 4:32)
- Forgive one another (Ephesians 4:32)
- Comfort one another (1 Thessalonians 4:18)
- Be at peace with one another (1 Thessalonians 5:13)

Gerhard Lohfink refers to these *allelon* commands as part of "the praxis of togetherness" in Paul's ecclesiology.<sup>25</sup>

The church in Corinth desperately needs to hear Paul's message about the importance of unity, because their fellowship is in danger of breaking down completely.<sup>26</sup> They are divided into factions based on who baptized them: "I am of Paul, I am of Apollos, I am of Cephas..." (1 Cor. 1:12). At the root of these divisions is pride and self-centered boasting, a spirit that says "we are better than you." However, if we contemplate Christ's suffering on the cross, we know that such boasting is not acceptable. Every follower of Christ ought to know that there is just "One Lord, one faith, one baptism."<sup>27</sup>

Another scenario of conflict comes to the foreground in 1 Corinthians 6. Paul has heard that believers are suing one another in court, trying to solve their problems in the same way “the world” does. In the secular courts of Corinth, justice is for sale. Judges, lawyers, and juries go to the highest bidder.<sup>28</sup> If you are resorting to secular courts to resolve disputes among yourselves, Paul says, it must mean that you have forgotten what we taught you about peacemaking and seeking reconciliation with each other in the Body of Christ.

Paul is also disappointed to hear that the Lord’s Supper is not being celebrated in the proper way (1 Cor. 11:18). Everyone is focused on his or her own needs, eating in private before the meeting where everyone assembles together. This means that they are not taking the needs of the poor into consideration (1 Cor. 11:21). But Christ teaches us to care for the poor.<sup>29</sup>

Others in the community at Corinth have been arguing with each other about whether meat sacrificed to pagan deities and sold in public markets can in good conscience be eaten by followers of Christ. One group, Paul identifies them as “the strong,” says this practice does no harm. Why? Because there is only one true God and the gods represented by pagan idols simply do not exist. Another group, identified as “the weak,” argues that Christians ought not to participate in idol worship in any way. Strictly speaking, the “strong” are right – the gods worshipped by the pagans are not real. However, the point the “weak” are trying to make is much more important in Paul’s estimation. The Eucharist is a sign of God’s kingdom, and Christians need to make it clear that in the marketplace of ideas, their sacred meal is different, very different from the worship of idols.<sup>30</sup>

There are also disagreements among the Corinthians about marriage and Christian sexual ethics. Under what conditions are followers of Christ allowed to engage in sex (1 Cor. 7:1–7)? Is it permitted for believers to divorce and then remarry (1 Cor. 7:10–11)? Would it be better for them not to get married in the first place (1 Cor. 7:25–38)? The spectrum of their attitudes on sexual matters is very wide, and Paul feels it is important to draw some distinct boundaries on these questions, or else the difference between the church and the anomie of the outside world might disappear altogether.<sup>31</sup>

Bruce Tuckman describes some typical stages in the life cycle of small groups.<sup>32</sup> First comes “forming” as a group. Then comes “storming”

(conflict). This is followed by “norming,” the stage in which moral and spiritual boundaries are set. Tuckman also speaks of groups as “performing” in an optimal way, after which we can expect that most groups will go through stages of “adjourning” and “mourning” when the group dissolves. Paul’s letter catches the Christian community in Corinthian at a poignant moment, in a liminal place between the stages of storming and norming. He prays that the community will accept his teaching and be strengthened by the Holy Spirit for performing their mission, before the stages of adjourning and mourning are set in motion. You have so many gifts from the Holy Spirit, says Paul, including those that truly abide: “faith, hope, and love” (1 Cor. 13:13). But the most desirable gift is one that has been given to everyone, and if you want your community to flourish, you will need to focus on it much more than you have in the past, and that is unselfish *love* for others.

### **Transformational Leadership: Philippians 2 and “Downward Mobility”**

The social world in which Paul’s communities found themselves was hierarchical, through and through. Roman society was stratified into groups that had different levels of power and status. If we list them in descending order of honor, the emperor was at the top, followed by the senatorial aristocracy, then the equestrian order, municipal bureaucrats, landowners, urban dwellers, freedmen and finally, slaves.<sup>33</sup> It would have been natural for anyone in that hierarchy to seek greater honor and advantage for themselves and their family members, even if it meant that others would have to suffer shame. If we recall how Jesus’ disciples argued among themselves about who was the greatest (Mark 9:33-34 and 10:35-45), it is clear that Christians were not exempt from the desire to gain an advantage over others.

However, Paul wants the Christians at Philippi to be animated by a different spirit, a spirit of servant leadership. The Christological hymn in Philippians 2:5-11 is a vivid description of a “downward mobility” that subverts the quest for honor in society. Christ, being equal with God the Father, easily could have refused to “put on flesh” and walk among human beings. But he did not count equality with God something to be grasped at:

Have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; Rather, he made himself nothing by taking the very nature of a servant—being made in human likeness. And being

found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11)

In this new scale of values, Christ is inexpressibly high, much higher than any human ruler. For our sake, however, he willingly became a δούλος (slave) and ἐκένωσεν (emptied himself), not counting *ισότητος* (equality) with God a thing to be ἀρπαγμὸν (grasped at).<sup>34</sup> So δόξα (glory) has been redefined in the Christian community. In this “upside-down” community, whoever wants to be a leader must become the servant of all.<sup>35</sup>

### **Transformational Leadership on Three Levels: Micro, Meso, and Macro**

Paul can be seen as a transformational leader on three different levels: micro, meso, and macro. Paul’s Letter to Philemon provides an example of transformational leadership at the micro-level, where there is face-to-face interaction. The traditional interpretation of Paul’s letter to Philemon assumes that Onesimus was in the wrong, because he was a slave who had run away from his owner. But Lewis Brogdon asks us to begin with a different assumption.<sup>36</sup> Suppose we regard Onesimus instead as a man who was willing to stand up to Philemon and challenge *his* hypocrisy?

Philemon was a leader in the Christian community, someone who was supposed to practice agape-love, but he consistently refused to share the cup of fellowship with Onesimus and others, because they were socially inferior to him. When Onesimus met Paul, however, Paul welcomed him as a true brother, an equal according to the spirit of Galatians 3:28. “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” If this is the rhetorical strategy of the letter, then it is Philemon, a leader in the Christian community who needs to repent and seek God’s help so he can mend his ways. Paul’s letter is intended to enlarge Philemon’s conception of fellowship (*κοινωνία*) so that people like Onesimus are not excluded from full participation in the Christian community.

What does transformational leadership look like at the meso-level? While Paul is remembered today primarily as a theologian, a missionary, and a pastor, he was also involved in an important fund-raising project

that involved communicating with a network of churches. Once when he was at a conference in Jerusalem, he had accepted a charge “to remember the poor” (Gal. 2:10). Paul took this responsibility seriously, and labored diligently to persuade the Gentile Christian churches to contribute to a collection for the poor among the Jewish Christians in Jerusalem.<sup>37</sup>

Paul asked the church at Corinth to set aside a certain amount each week to give to the church in Jerusalem (1 Cor. 16:1-4). Then he devoted two full chapters of his next letter (2 Cor. 8 & 9) to this project, reminding them how Jesus became poor for their sake.<sup>38</sup> He also noted how generously the Macedonians had contributed to this fund, in spite of their poverty. When Paul wrote to the church at Rome, he tried to help them understand how they owed a symbolic debt to the saints in Jerusalem: “For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord’s people in Jerusalem, and indeed they owe it to them. For if the Gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings” (Romans 15:26-27). And if he could also persuade the *Jewish* Christians of Jerusalem to accept this kind of gift from *Gentile* donors, it would imply that they also accepted the Gentiles as full participants in the kingdom of God. So for Paul, the collection would help feed the poor, and it would also build up a spirit of unity and mutual recognition in a way that benefitted both Jewish and Gentile Christians.

When we consider Paul’s pioneering efforts to proclaim the gospel in the public sphere, in places such as Mars Hill in Athens (Acts 17) and the court of King Agrippa (Acts 26), then we can say that he is a transformational leader at the macro-level, as well.<sup>39</sup> It would be difficult for us to count all the conflicting interpretations of Paul’s Areopagus discourse in Acts 17:16-34.<sup>40</sup> Is it a radical critique of pagan polytheism? If we read it that way, it means Paul’s basic insight was that there were so many gods in the Graeco-Roman pantheon, and so many stories in which their gods flippantly entered into war and other forms of competition with each other, that they would never be capable of providing a coherent account of human existence. In that case, the altar dedicated “To an Unknown God” would have suggested to Paul the moral emptiness and the epistemological bankruptcy of Greek and Roman religion.

Or, is it the case that Paul’s speech on Mars Hill provides the first model for a friendly dialogue between Christian values and Greek philosophical thought?<sup>41</sup> If we read his words that way, it means that

Christians will find encouragement in Acts 17 for probing the strengths and weaknesses of Plato's account of truth, beauty and goodness, along with Aristotle's reflection on the ethics of virtue and his argument for the existence of an Unmoved Mover. Whichever approach we find more compelling, there is no denying that in Acts 17, Paul was seeking to bring the discussion of "public theology" to a new level.

In Paul's encounters with Lysias, Felix, Festus, and King Agrippa (Acts 21-26), we have another resource that shows Christian leaders the importance of defending their faith in various political and legal settings. This is a social drama in which there are overlapping domains of law and power. Lysias, the commander of a thousand Roman soldiers, arrested Paul after a tumult broke out near the Temple. Paul had been accused of bringing a Gentile into an area where they were forbidden to enter. In a very short time, the charges against Paul escalated into an accusation that he was teaching "against the people, the Temple, and the Law." On the following day, Lysias sent Paul to the Sanhedrin to sort out the charges. But when Paul came before them, he spoke of his belief in the resurrection. This caused an uproar between the Sadducees and the Pharisees, which meant that the case could not be decided there. So Lysias sent Paul to be judged by Felix, but Felix, like most Roman officials had very little emotional investment in what he perceived as a religious argument between one Jew and another. Felix hoped to receive a bribe from Paul's friends for his release, but the bribe never came. Paul had been in prison for two years when Festus replaced Felix, and then Festus was replaced by King Agrippa II. In his appearances before these judges, Paul continued to speak of the prophets, the Messiah, and his faith in Christ.

As a Roman citizen, Paul could appeal to have his case heard in Rome, and eventually he was sent there as a prisoner. In all these episodes, the flaws and fissures and power plays that characterize human governments are on display. Paul, however, shines throughout as an ambassador of the Kingdom of God.<sup>42</sup> What is becoming more evident in each scene is that the issues are much too big for *any* court to handle. At first, Paul says "I stand here today on trial..." But step by step he transforms the field of play so that by the end he can say, "I stand here today as a witness..."<sup>43</sup> And indeed he is a witness to what God has been doing in Jerusalem, Judea, and throughout the whole earth.

## End Notes

<sup>1</sup> Arland J. Hultgren, "Paul's Pre-Christian Persecutions of the Church: Their Purpose, Locale, and Nature," *Journal of Biblical Literature* 95, no. 1 (1976): 97-111.

<sup>2</sup> Brian J. Tabb, "Salvation, Spreading, and Suffering: God's Unfolding Plan in Luke-Acts," *Journal of the Evangelical Theological Society* 58, no. 1 (2015):43-61.

<sup>3</sup> Philippians 3:5-6.

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<sup>5</sup> John Wesley. "Sermon 92: On Zeal." <https://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-92-On-Zeal>

<sup>6</sup> Brittany E. Wilson, "The Blinding of Paul and the Power of God: Masculinity, Sight, and Self-Control in Acts 9," *Journal of Biblical Literature* 133, no. 2 (2014):367-387.

<sup>7</sup> J. L. Barber, "The Paradoxical Courage of Ananias," *Review for Religious* 56, no. 6 (1997): 571-577.

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<sup>10</sup> Marie-Eloise Rosenblatt, *Paul the Accused: His Portrait in the Acts of the Apostles*. (Collegeville, MN: Liturgical Press, 1995), 30.

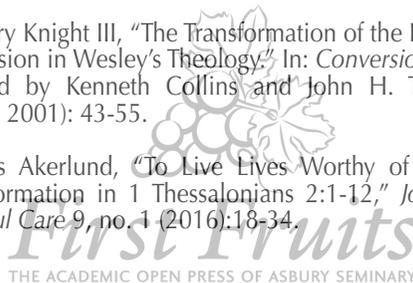
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<sup>15</sup> Truls Akerlund, "To Live Lives Worthy of God: Leadership and Spiritual Formation in 1 Thessalonians 2:1-12," *Journal of Spiritual Formation & Soul Care* 9, no. 1 (2016):18-34.



<sup>16</sup> George Lyons, "Modeling the Holiness Ethos: A Study Based on First Thessalonians." *Wesleyan Theological Journal* 30, no. 1 (1995): 187–211.

<sup>17</sup> John Wesley, "Sermon 18: The Marks of the New Birth." <https://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-18-The-Marks-of-the-New-Birth> Natalya Cherry, "Wesley's Doctrinal Distinctions in Developing the Faith That Marks the New Birth," *Wesleyan Theological Journal* 52, no. 1 (2017): 100–112.

<sup>18</sup> Deirdre McCrea, "Paul, a Transformational Leader," *Irish Biblical Studies* 29, no. 4 (2011):170-197.

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