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**PAUL AS THE PROTOTYPE FOR MISSION AND MOTIVES AS A MEANS OF
SPIRITUAL TRANSFORMATIONAL LEADERSHIP**

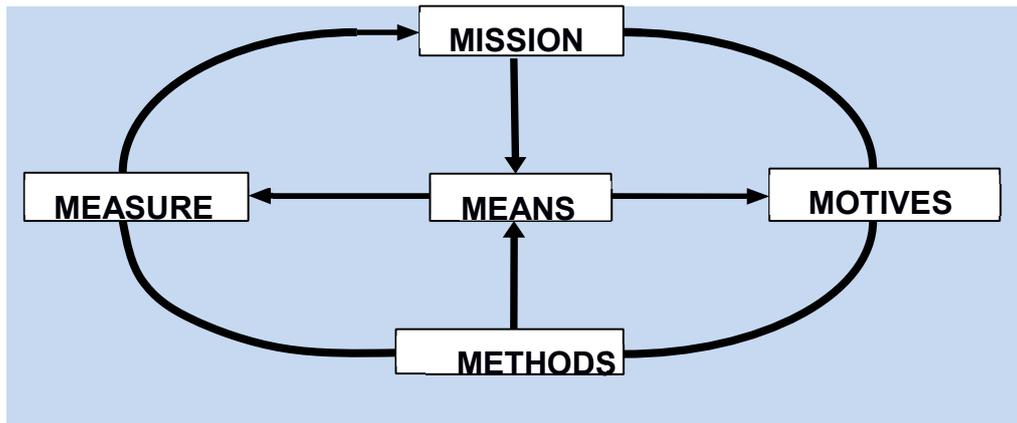
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1.0 INTRODUCTION

Transformational Spiritual leadership is leadership that respects the engaging nearness of the Holy Spirit.¹ Profound leaders are people who are being driven by the Spirit to play out a mission that has been consigned by the Spirit. This affectability to the Spirit shapes their points of view and prompts their strategies. The after effects of spiritual leadership reflect the “fruit of the Holy Spirit.” When the Spirit drives a leader, the leader’s and moreover his or her disciples’ states of mind and practices are described by affection, delight, peace, tolerance, generosity, goodness, delicacy, and discretion.

In this article, the writer starts with a true life portrayal of Paul and then examine his authority utilizing the integrative model delineated as a part of the diagram next page. As demonstrated by this model, the empowering closeness of the indwelling Holy Spirit gives the way to quantify Paul’s life and his part as a spiritual leader. As I represent, the Spirit taught Paul of his life mission. The Spirit furthermore drew in him and oversaw him as he finished this mission against extensive limitation. The Spirit was similarly required in shaping Paul’s heart and working up the unadulterated manners of thinking that portrayed his drive. The Spirit taught aims in this manner formed the procedures by which Paul spread the gospel and hoped to develop his followers.² Paul’s sufficiency was always measured against the mission: Did people come to know the Master Jesus Christ, and where are their lives being persistently changed into the image of Christ?



Driven by the Spirit, Leading by the Spirit: A Model of Spiritual Leadership

[¹] J. Lee Whittington, *Biblical Perspectives on Leadership and Organizations*, (New York: Palgrave Macmillan, 2015), Loc 627. [²] Ibid, loc 637.

2.0 THE APOSTLE PAUL: A BIOGRAPHICAL SKETCH

The missionary Paul exemplifies the quintessential profound pioneer, and numerous attempted to copy him. He was maybe the best Christian teacher and scholar who ever lived.³ To be sure, the birth, improvement, and development of Christianity cannot be seen separated from Paul, Christianity’s head teacher. No adherent of Christ took the colossal commission to “go therefore and make disciples of all the nations” (Matthew 28:19) more genuinely than Paul. He was both “a man of letters” and “a man of activity” who made his blemish on world history.⁴ He has a place with “those select organization that leaves their blemish on their time, which shapes their peers, and apply an impact which extends far into what’s to come.”⁵ Through his work, he before long shaped the character of the assemblage and the objectives for the Christian social order, in the primary century and additionally for a significantly long time to come. His instance of evangelism and his missions have always been stamped into the character of the gathering.

Paul is regularly alluded to as the “missionary to the Gentiles,” a name he grasped (Acts 13:46; 18:6; 26:16-18). He was tried and true than some other people for the spread of Christianity all through the Roman Realm.⁶ This was an unprecedented achievement for no less than two reasons. In the first place, Christianity was built up in the spot that is known for Israel; its creator and early on devotees were Jews. Nonetheless, in insignificant more than a period after the death of Jesus, Christianity was seen by the Roman forces as dominantly an advancement of the Gentiles. Likewise, Christianity ascended out of Southwest Asia, among people whose vital vernacular was Aramaic. However, the foundational reports have plummeted to the present in Greek. As indicated by Bruce “both of these marvels... are expected essentially to the vitality with which Paul, a Jew by birth and childhood, spread the good news of Christ in the Gentile world from Syria to Italy, if not in reality to Spain, amid the thirty years or so which took after his transformation.”⁷

Paul’s accomplishments as a missionary also are emphasised by Allen:

In little more than ten years St. Paul established the church in four provinces of the Empire: Galatia, Macedonia, Achaia, and Asia. Before A.D. 47 there were no churches in these provinces; in A.D. 57 St. Paul could speak as if his work were done.⁸

Keeping in mind the end goal to satisfy his life mission, Paul should have been completely familiar with Roman, Greek, and Jewish societies. The effect of these three social orders joined to set him up for his life mission. Paul was considered in Tarsus, capital of a Roman zone, around the same time as Christ (Acts 9:11). Preceding Paul’s introduction to the world, his dad had turned into a Roman national. Paul procured his citizenship from which he would take advantage for the term of his life (Acts 16:37; 22:25). His status as an occupant of Rome gave him an extraordinary genuine confirmation in his trials in Ephesus and Philippi. It also allowed him to draw in Caesar in the midst of his trials before Festus and Agrippa. This honest to goodness right, finally, provoked Paul’s opportunity to address the gospel in Rome, the capital of the world

(Acts 28). In this way, the advantage of Roman citizenship allowed Paul to fulfil his call to pass on the uplifting news of the gospel to “the Gentiles and their lords” (Acts 9:15). Encountering adolescence in Tarsus in like manner expected an indispensable part of Paul’s life mission. In the foremost century, Greek was the worldwide language of conversation.

[3] Ibid. loc 646.

[4] F. F Bruce, *Paul, Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 17. [5] Ibid., 462.

[6] John MacArthur, *the MacArthur Study Bible: NKJV : New King James Version* (Nashville: Thomas Nelson, 1997).

[7] Bruce, *Paul, Apostle of the Heart Set Free*, 17.

[8] Roland Allen, *Missionary Methods: St. Paul’s or ours?* (Grand Rapids, Mich: Wm B. Eerdmans Pub. Co., 1962), 18.

In Tarsus, critical business and enlightening centre, Paul made sense of how to talk, read, and type Greek. This readied him, later, to grant the Christian certainty to people in huge bits of the urban groups set up in the midst of the achievements of Alexander the Great.⁹

Paul’s most colossal social trim began from the Jewish legacy he got from his group of origin.¹⁰ Since his father was a Pharisee, Paul held the thorough viewpoint and political and religious presentation associated with Pharisaism. He spent his underlying years focusing on with the commended rabbi Gamaliel (Acts 22:3). Like his father, Paul transformed into a person from the strictest of Jewish requests, the Pharisees (Philippians 3:5). The inflexible nature and request of this youth incited affectedness and predisposition toward any person who did not share his viewpoints.¹¹ By his specific assessment, Paul was fanatically devoted to continuing everything about the Jewish law: “as to the Law, a Pharisee; concerning the commendable nature which is in the Law, found impeccable” (Philippians 3:5-6).

The Pharisees in the season of Jesus were characterised by two fixations.¹² In the first place, they had confidence in a strict recognition of the Sabbath, which gave a chance to exhibit dutifulness to Jewish Law freely. They added a few extra edicts to give a fence around the first Mosaic decree. Their other obsession included adapted cleanliness to keep themselves from coming into contact with any unclean thing or person, which would block them from salvation. This emphasis was removed to an astonishing by keeping from any association with non-Pharisees. The Pharisees suspected that it was revolting to eat with the “consistent people,” whom they apportioned as “barbarians.” No enormous amazement they were so sickened with Jesus, who was known as “partner of wrongdoers” (Matthew 11:19). A considerable measure of Jesus’ characteristic life unequivocally disavowed the things that Pharisees like Paul held dear. Despite taking up with delinquents and demonstrating a total indiscretion for outside perfection and formal cleanliness, Jesus harmed the Sabbath and went so far as to say that he was truly doing God’s work by doing all things considered (Matthew 12:1–13). He declined to judge people for their obvious sins yet called the Pharisees “blind helpers” (Matthew 15:14). Jesus blended messianic longings of a Messiah who may set up a characteristic kingdom, yet he declined to test Roman force. In this way, Jesus was seen as to an incredible degree dangerous person who crippled the Jewish trust in deliverance from the Roman force and the reclamation of the kingdom of Israel.¹³ This empowered the Jewish establishment’s limitation to Jesus and gave the set to Paul’s energetic misuse of the people who were taking after Jesus. These key segments of Pharisaism furthermore give a significant fundamental establishment to the appreciation of the radical change of Paul. The records of his life as a Pharisee practically rule out “blame emotions or absence of self-regard”¹⁴ Paul declined to put any trust in his human endeavours toward uprightness, even though he could have presented such a defence for himself: If anyone else has a mind to put confidence in the flesh, I far more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. (Philippians 3:4–6)

Going before his superb change making a course for Damascus, Paul was consistent in his tries to pummel the new group that was assaulting Jerusalem with its teachings and its

[9] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2000).

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] Ibid.

[14] Alan F Segal and Mazal Holocaust Collection, *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee*, 1990, 5.

Followers. Paul himself insinuates the vitality with which he bothered the gathering (Philippians 3:6). Luke records that Paul was “in liberal simultaneousness with” the stoning to death of Stephen (Acts 8:1). After Stephen’s death, Paul “began assaulting the congregation, entering house after house, and dragging off men and women, he would put them in prison” (Acts 8:3).

While up till now breathing perils and manslaughter against the supporters of the Lord (Acts 9:1), Paul was confronted on the road to Damascus by the risen Christ (Acts 9:3–5). In this experience, Jesus raised that Paul’s abuse of the Christians truly repudiated God’s work. Paul has almost certainly been terrified that he was inside seeing God and squashed at the prospect that rather than serving God, he was shedding the blood of God’s people. Following this powerful

intercession, Paul used his ordinary energy to serve the Lord he had in advance rejected, to report the gospel he had so enduringly confined, and to develop the assembly that he effectively attempted to destroy.¹⁵ According to Luke, Paul was separated by the Lord for exceptional support of the Gentiles (Acts 9:15; 13:46; 18:6; 20:6; 26:15–17). Paul gives an individual record of these events in his letter to the Galatians:

For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. However, when He who had set me apart, even from my mother's womb, and called me through His grace, was pleased to reveal His Son in me that I might preach Him among the Gentiles. (1:13–16)

This experience with the risen Christ fundamentally reoriented each circle of Paul's life.¹⁶ Paul's transformation to Christianity was a "twisting and conclusive change."¹⁷ It was an aggregate change that included will, insightfulness, and feeling.¹⁸ As opposed to oppressing the congregation, Paul was currently constrained to live for Christ (Philippians 1:21). His experience with Christ "managed the standing reason and course for the equalization of his life."¹⁹ The most energetic shield of Judaism turned into the most enthusiastic evangelist for Christianity. Paul changed over from being an energetic persecutor of the congregation to an aggrieved advocate for the congregation.²⁰ The emotional way of Paul's transformation is clear in the way that he now considered as waste the greater part of the status he had gotten through his headway through the thorough principle keeping of Pharisaic Judaism:

However, whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. (Philippians 3:7–11)

2.1 A Model of Spiritual Leadership

In the rest of this article, I utilise Paul as a model of spiritual leadership given the integrative model exhibited on page 4. As per this model, the engaging proximity of the Holy

[15] Whittington, *Biblical Perspectives on Leadership and Organizations*, loc 673.

[16] Victor A Copan, *Saint Paul as Spiritual Director: An Analysis of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction* (Eugene, or. Wipf & Stock, 2008).

[17] Segal and Mazal Holocaust Collection, *Paul the Convert*, 6.

[18] Bruce, *Paul, Apostle of the Heart Set Free*.

[19] *Ibid.* 183.

[20] Segal and Mazal Holocaust Collection, *Paul the Convert*.

Spirit gives way to leading. The indwelling Spirit coordinates the mission of the leader's life. The Spirit additionally shapes the thought processes of the leader and aides the decision of strategies the leader uses to achieve the heavenly mission of praising God and creating full grown Christ followers. The measure of the leader's adequacy is attached back to this mission.

3.0 THE MEANS OF SPIRITUAL LEADERSHIP: LED BY THE SPIRIT

Immediately following Damascus experience, Paul starts to encounter the leading of the Holy Spirit that would come to reveal his service. To be sure, close experiences with the Lord proceeded all through the rest of his life.²¹ The experience with the risen Lord Jesus Christ left Paul incidentally visually impaired, and his associates led him to Damascus where he was three days without sight, and neither ate nor drank (Acts 9:9). While he was in Damascus, the Lord appeared to a supporter named Ananias and advised Ananias to go to a road named Straight Street, and ask at the home of Judas for a man from Tarsus named Saul (Paul), forsee he is asking, and he has found in a dream a man named Ananias come and lay hands on him that he may recover his sight (Acts 9:11–12). Not out of the blue, Ananias was hesitant to comply with this order since he had got notification from numerous people about the man, the amount of mischief he did to your holy people in Jerusalem; and here he has power from the central ministers to tie all who approach your name (Acts 9:13–14). The Lord rapidly rebukes Ananias and lets him know that Paul is "my chosen instrument to proclaim my name to the Gentiles and their kings and the people of Israel" (Acts 9:15). Ananias now reacts loyally and goes to discover Paul. He welcomes him by saying, "Brother Saul (Paul), the Lord Jesus - who appeared to you on the road as you were coming here - has sent me so that you may see again and be filled with the Holy Spirit"(Acts 9:17). As per Luke's record, "immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was baptised; and he took food and was strengthened "(Acts 9:18–19). The filling of the Spirit is a noteworthy piece of Paul's change. According to MacArthur,²² "the Spirit changed Paul in two essential ways." First, the Spirit refined Paul's current qualities. He was skilled as a profoundly energetic, solid willed leader with a profound insightfulness. He was a striking man of solid feelings who was a well-spoken and influential speaker. These endowments were currently coordinated toward Paul's God-given mission. Not just did the Spirit improve and repurpose Paul's current blessings, he additionally cleansed "the undesirable qualities in Paul's character and supplanted them with attractive ones. He supplanted Paul's merciless disdain with affection; his eager, forceful soul with peace; his harsh, tough treatment of individuals with gentleness; and supplanted his pride with humility."²³

After this, it appears that Paul left Damascus and put in three years in isolation and silence in Arabia. Amid this time, Paul invested impressive energy getting individual direction from the risen Lord Jesus himself. He gives a record of this time in Galatians 1:15–17:

However, when God, who had set me apart even from my mother’s womb and called me through His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

This three-year time frame was a “fundamental isolation”²⁴ amid which Paul manufactured his philosophy. Amid this period, Paul got an individual compressed lesson in the sound convention that would be the premise for a lifetime service of church planting,

[21] McNeal, *a Work of Heart*.

[22] MacArthur, *the MacArthur Study Bible*, 1997, 274.

[23] Ibid.

[24] Richard J Foster, *Celebration of Discipline*. (Hodder & Stoughton, 1989).

Building followers, pastoring, educating, lecturing, and writing.²⁵ He alludes to this period as the time when he got the gospel message “neither from man nor was I taught it. However, I got it through the direct disclosure of Jesus Christ” (Galatians 1:11–12). It was amid this time the self-expanded pride of his past religious achievements was supplanted with another viewpoint taking into account the “surpassing benefit of knowing Christ Jesus my Lord, for whom I have endured the loss for goodness’ sake, and include them yet refuse to arrange that I may pick up Christ” (Philippians 3:7–8).

Following this formative time of isolation, Paul came back to Damascus and “immediately he began to proclaim Jesus in the synagogues, saying, ‘He is the Son of God.’ And those hearing him continued to be amazed, and were saying, ‘Is this not the one that in Jerusalem destroyed those who called on this name, and who had come here for bringing them bound before the chief priests?’ However, Saul (Paul) kept increasing in strength and confounding the Jews who lived in Damascus by proving that this is the Christ” (Acts 9:20–22). Following a few days of these declarations, the Jews “plotted to get rid of him” and “they were watching the gates day and night with the goal that they may execute him” (Acts 9:23–24). With the assistance of his disciples, Paul got away and went to Jerusalem.

In Jerusalem, Paul experienced resistance like Ananias’ underlying reaction. “He was attempting to connect with the followers, and they were all apprehensive of him, not trusting that he was a disciple” (Acts 9:26). This resistance was addressed when “Barnabas grabbed hold of him and conveyed him to the witnesses and portrayed to them how he had seen the Lord out and about, and that He had conversed with him, and how at Damascus he had stood up intensely for the sake of Jesus” (Acts 9:27). For a brief period, “Paul was moving uninhibitedly in Jerusalem, standing up intensely for the sake of the Lord. What’s more, he was talking and contending with the Hellenistic Jews; yet they were endeavouring to kill him” (Acts 9:28–29). As had happened in Damascus, the disciples learned of the plot and helped him get away to Tarsus. Regardless of the restriction to Paul actually, Luke records that “the congregation throughout all Judea and Galilee and Samaria delighted in peace, being developed; and going ahead in the apprehension of the Lord and the solace of the Holy Spirit, it kept on expanding” (Acts 9:31).

“Power encounters” with the Holy Spirit were incessant events in Paul’s ministry.²⁶ At the very beginning of work, there is incessant notice of the superintending part of the Holy Spirit. In Acts 13, the Holy Spirit advises the followers to “set apart for me Barnabas and Saul *for the work which I have called them*” (Acts 13:2; emphasis added). The disciples petitioned God for them and sent them out the door. “So, *being sent by the Holy Spirit*, they went down to Seleucia, and from there they sailed to Cyprus” (Acts 13:4; emphasis added). They continued to Salamis spreading the expression of God in the synagogues of the Jews (Acts 13:5). From that point, they continued to Paphos where they experienced a performer named Elymas, who attempted to meddle with Paul and Barnabas as they reacted to the solicitation of a keen proconsul who “looked to hear the expression of God” (Acts 13:7). Perceiving that Elymas the performer was “trying to dismiss the proconsul from the confidence,” Luke records that “Saul, who was otherwise called Paul, filled with the Holy Spirit, altered his look upon” Elymas, and extremely reproached him as a “child of the enemy” and an “adversary off all exemplary nature” why should you look to “make screwy the straight methods for the Lord.” This showdown finished up with Paul expressing that the hand of the Lord was on Elymas and that he would be briefly blinded (Acts 13:9–11). In doing this Paul may have been reviewing his own particular interim visual impairment and trusted that “by obscuring the eyes, the mind’s darkness may be

[25] Charles R Swindoll, *Paul: A Man of Grace and Grit : Profiles in Character* (Nashville, Tenn.: W Pub. Group, 2002).

[26] Foster, *Celebration of Discipline*. 112. reestablished to light.”²⁷

Through a procedure of time and encounters, for example, Paul discovered that when he spoke, God talked. He knew how to perceive the developments of the Spirit, and he knew how to work in collaboration with those developments. That knowledge produced a Spiritempowered life.²⁸ Proof of this is given all through Luke’s record of Paul’s ministry. In Acts 14, Luke records that Paul and Barnabas invested along energy in Iconium, “talking strikingly with dependence upon the Lord, who was giving testimony regarding the word by His beauty, allowing that signs and wonders be done” by Paul and Barnabas (Acts 14:3).

3.1 Mission

Through his heavenly experience with the risen Lord Jesus Christ, Paul got the calling that would rule whatever is left of his life. This calling brought about a two-dimensional mission. The main prong of his central goal was to take the gospel to the Gentiles. The second was to lead his proselytes to end up completely committed believers of Christ, who were developing in Christ-resemblance and being fit in with the image of Christ (Romans 8:29; Colossians 3:10).

Paul's experience with the risen Christ brought about a radical reorientation of his life and gave an unmistakable feeling of reason and bearing from which he never faltered.²⁹ Paul comprehended that his life reason for existing was to take the uplifting news of the gospel to the Gentiles. He understood that this design was resolved for him even before he was conceived (Galatians 1:15–16). God likewise uncovered his motivation for Paul to Ananias, expressing that Paul “is a chosen instrument of mine, to bear my name before the Gentiles, and kings and sons of Israel” (Acts 9:15). The Spirit additionally attested Paul's calling when he advised the followers in Antioch to “Set apart for Me Barnabas and Saul for the work which I have called them” (Acts 13:2).

Paul comprehended this calling and frequently alluded to it in his letters. He frequently opened his letters to the holy places by setting up the way that he was a “missionary, set apart for the good news of God” (Romans 1:1), by the “will of God” (1 Corinthians 1:1; 2 Corinthians 2:1; Ephesians 1:1; Colossians 1:1). He considered himself to be having been “delegated as an evangelist and a missionary and an educator” for the gospel (2 Timothy 1:11).

Paul's feeling of calling was clear and enduring. He frequently talked about his calling regarding a commitment or an impulse. He told the believers in Rome that he was “under obligation both to Greeks and to barbarians, both to the wise and to the foolish” and that he was eager to preach the gospel in Rome because he was “not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and then to the Greek” (Romans 1:14–16). In his first letter to the Corinthians he said, “For if I preach the gospel, I have nothing to boast of, for I am under *compulsion*; for woe is me if I do not preach the gospel” (1 Corinthians 9:16; emphasis added).

He saw the calling as a stewardship that had been depended on to him (1 Corinthians 9:17). In his letter to the Ephesians, he conveyed this thought considerably encourage by expressing that he was “the detainee of Christ Jesus for you Gentiles—if for sure you have known about the stewardship of God's effortlessness which was given to me for you” (Ephesians 3:1–2). Paul's attention to this stewardship is additionally reflected in his feeling of having been called as a “representative of Christ” who had been given “the service of compromise” in the organisation with God. He kept in touch with the Corinthians that, “God was in Christ accommodating the world to Himself, not including their trespasses against them,

[27] Bruce, *Paul, Apostle of the Heart Set Free*, 249.

[28] Foster, *Celebration of Discipline*, 109.

[29] Whittington, *Biblical Perspectives on Leadership and Organizations*, Loc 854.

And He has focused on us the expression of compromise. Like this we are ministers of Christ as if God were begging through us; we beseech you in the interest of Christ, be accommodated to God” (2 Corinthians 5:18–20).

Despite the fact that Paul unmistakably comprehended that his essential mission was to take the gospel to the Gentiles, his typical practice was to go to the Jewish synagogues when he initially entered a city (Acts 9:20; 13:5; 13:14; 14:1; 17:2; 17:10; 18:4; 18:19; 19:8). Paul's intention in doing this was most likely his adoration for his Jewish compatriots. He had a smouldering craving for them to bring their energy for God into an understanding with the learning of the uprightness found through confidence in the beauty of Jesus Christ (Romans 10:1–3). Paul's synagogue-first technique was likewise down to earth.³⁰ on the off chance that he went to the Gentiles instantly when he entered a city, he may have been denied ensuing access to the synagogue. Notwithstanding, it was standard to give visiting rabbis the privilege to address the synagogue, and he in this way acquired a group of individuals inclined to listen to the religious truth. Besides, because he shared the view of the Old Testament with the individuals from the synagogues, he utilised that mutual information as for his purpose of takeoff for introducing the Gospel (e.g., Acts 13:16–41).

Paul's comprehension of his calling did not stop with evangelism. He completely grasped the Great Commission of Jesus to “Go therefore and make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matthew 28:19–20). He was persuaded that followers were “predestined to become conformed to the image of His son” (Romans 8:29). He had an extraordinary worry that the character of Christ, which he called the “product of the Spirit,” ought to be replicated in the lives of each believer.³¹

Paul was not substance to make believers, and he saw the improvement of his proselytes as a similarly vital measurement of his calling. To be sure, he toiled with his supporters to have Christ framed in them (Galatians 4:19). The word deciphered as framed (*morphoo*) conveys the feeling of a key structure, not just an outward shape.³² accordingly, in this connection, Paul is alluding to the shaping of Christ-like character. He perceived that all believers were being “Transformed into the same image from glory to glory, just as from the Lord, the Spirit” (2 Corinthians 3:18).

3.2 Motives

Paul saw his life and service basically as serving the Lord, and he every now and again depicted himself as a bond-worker of Jesus Christ (Romans 1:1; Galatians 1:10; Colossians 1:7; 4:7; Titus 1:1). He tried to live and lead in a way that was satisfying to God. In all that he did, his attention was on satisfying God, not men. Paul trusted that alone the Lord's assessment mattered. He told the Galatians that on the off chance that “he was all the while attempting to please men, I would not be a bond-worker of Christ” (Galatians 1:10). He pronounced that he had “been endorsed by God to be endowed with the gospel” (1 Thessalonians 4:2). Like this, he talked, “not as satisfying men but rather God who looks at

our spirits” (1 Thessalonians 4:2). For Paul, serving God characterised his purpose in making the wisest decision in God’s sight in each situation. In reality, he urged his followers to “walk in a way deserving of the Lord, to satisfy Him in all regards, proving to be fruitful in each great work and expanding in the knowledge of God” (Colossians 1:10). Paul saw himself as a bond-worker, as well as a steward who had depended on with the riddles of God, specifically the gospel message of salvation by beauty through confidence in Jesus Christ (Ephesians 2:8–9). This self-discernment educated

[30] Ibid. Loc 868.

[31] Bruce, *Paul, Apostle of the Heart Set Free*.

[32] John MacArthur, *Galatians* (Chicago: Moody Press, 1987).

Paul’s intentions, and his life and service rotated only around the gospel.³³ In 1 Corinthians 4, he ties the role of worker and steward together and joins these parts to the commitment to be deserving of what had been depended to him: “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one is found trustworthy” (1 Corinthians 4:1–2). In 1 Corinthians 9 he states he “persevered through all things with the goal that we will bring about no impediment to the good news of Christ” (9:12) and that he did “all things for the gospel, so I may turn into a fellow partaker of it” (9:23). Virtue of thought process (motives) was a top-of-brain sympathy toward Paul keeping in mind he trusted that God was a definitive judge of his character and respectability, he regularly welcomed others to assess him in light of what they had “learned and received and heard and seen in me” (Philippians 4:9). His motives were noble. He told the Corinthians that he had analysed himself and had a reasonable inner voice, however, that he was “not by that acquitted; but the one who examines me is the Lord” (1 Corinthians 4:4). Regardless of this centre, Paul frequently ended up protecting his motives against critics who tried to crash his main goal. In responding to these critics, Paul not just summoned the Lord’s examination; he welcomed the investigation of others.³⁴ Paul frequently reminded individuals that they knew to direct the sort of individual he was and helped them to remember the reality they had watched the way he had lived among them. In his discourse at Miletus, he reminds the senior citizens that they had seen from the first day he had set foot there that he served the Lord with “all humility and with tears and with trials which came upon me through the plots of the Jews” (Acts 20:19). Regardless of these attempting circumstances, Paul “did not shrivel from pronouncing to you anything that was beneficial” (Acts 20:20). He kept on teaching publicly and from house to house, “seriously vouching for both Jews and Greeks of atonement toward God and confidence in our Lord Jesus Christ” (Acts 20:20–21).

Paul experienced especially extreme resistance from critics in Corinth. He wrote his second letter to the Corinthians to safeguard himself against false apostles (2 Corinthians 11:13) who were looking for ways to undermine and dishonour him. These critics assaulted his respectability and blamed him for deceptive nature and untrustworthiness in his dealings with the Corinthians. They depicted him as a manipulator who was conspiring to cheat them and develop his very own plan.³⁵ given the seriousness of these cases, Paul spends a considerable part of the letter responding to the charges.

He tells the Corinthians that he had a reasonable still, small voice before them when he assessed how he had carried on among them. His unmistakable inner voice gave him peace, solace, and bliss. He was certain about the Lord that he had maintained “holiness and sincerity” among them (2 Corinthians 1:12). The word holiness alludes to good immaculateness and pure motives. Sincerity alludes to practice in old days of holding stoneware up to the light to uncover any splits or blemishes. Paul’s holiness spilt out of the virtue of his life and his desire to be holy. However the holiness and sincerity he asserted were not his very own result exertion, rather they were a consequence of God’s effortlessness at work in his life (2 Corinthians 1:12).

The subject of sincerity is gotten again when Paul expresses that he “dislike numerous, hawking the expression of God.” Instead he was serving from “earnestness, however, as from God, we speak Christ in seeing God” (2 Corinthians 2:17). Moreover, Paul “revoked the things of disgrace, not strolling in trickiness or tainting the expression of God, yet by the sign of truth complimenting ourselves to each man’s still, small voice in seeing God” (2 Corinthians 4:2). This emphasis on holy and sincere conduct was propelled by Paul’s powerful urge to give “no reason for an offence in anything so that the service will not be ruined, yet in everything lauding ourselves as hirelings of God” (2 Corinthians 6:3–4).

[33] Copan, *Saint Paul as Spiritual Director*.

[34] Ibid.

[35] John MacArthur, *2 Corinthians* (Chicago: Moody Publishers, 2003).

Paul’s validness and sincerity were clear not just in the chaste way he carried on with his life, additionally on the effect he had on the Corinthians themselves. Paul alluded to them as a “living letter” that gave evidence that the Corinthians had been spared and were being changed through the message he had taught them. This proof was “known and read by all men” (2 Corinthians 3:2–3).

One of the hostile allegations levelled against Paul was that he lectured the gospel with egotistical intentions. The individuals who assaulted him guaranteed that he was looking for self-worship and individual force, eminence, and conspicuousness.³⁶ Paul reacted to this case by saying that, “we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus sake” (2 Corinthians 4:5). Later in the same letter, he says that he would “most readily spend and be used for your souls” (2 Corinthians 12:15).

Negating the allegation that he was a selfish minister is a repeating topic in Paul’s letters. In his past letter to the Corinthians, he unequivocally expressed that he was “not looking for his benefit, but rather the benefit of the many, that they might be spared” (1 Corinthians 10:33). In his letter to the Philippians he stands out himself from the individuals who were preaching the gospel for individual proliferation:

Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out of love, knowing that I am appointed for the defence of the gospel; the former proclaim Christ out of *selfish ambition rather than from pure motives*, thinking to cause me distress in my imprisonment. What then? Only that in every way, whether in pretence or truth, Christ is proclaimed; and in this, I rejoice. Yes, and I will rejoice. (Philippians 1:15–18; emphasis added)

Curiously, Paul was still ready to see an advantage from the individuals who were working on selfish motives and could cheer that even though their motives were not unadulterated in any event the good news of Christ was being announced. Paul's sympathy toward his followers' welfare and the rationale of others is likewise demonstrated by his longing to send Timothy to the Philippians since he had nobody else with him "of kindred spirit who *will genuinely be concerned for your welfare. For they all seek after their interests, not those of Christ Jesus*" (Philippians 2:20–21; emphasis added).

Paul experienced a comparable restriction to his work in Thessalonica, and he spends significant push to negate his faultfinders, emphasising that his motives be fixated on spreading the Gospel and craving to please God. While there are a few entries all through his letters dedicated to safeguarding his motives, in 1 Thessalonians 2:3–6 Paul gives the most exhaustive barrier of his motives.

For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts. For we never came with flattering speech, as you know, nor with a pretext for greed—God is a witness—nor did we seek glory from men, either from you or others, even though as apostles of Christ we might have asserted our authority.

In this entry, he goes to extraordinary length to guard himself against the allegations that were being circulated by adversaries of the gospel and false educators. In that area of the letter, he addresses three charges: error, impurity, and deceit. To begin with, he addresses the case that his message was false by expressing that his message did not originate from "mistake." As the Thessalonians were very much aware, Paul met with sick treatment when he initially spoke to them. However, he endured with his message notwithstanding these hardships. This showed his sympathy toward reality, not private addition.³⁷

[36] Ibid.

[37] Leon Morris, *The First and Second Epistles to the Thessalonians: The English Text with*

The second charge was more genuine. "Impurity" means sexual contamination, which was a typical component of numerous religions amid this period. Custom prostitution was performed in numerous sanctuaries with the possibility that if a man was physically joined with a dispatcher of one of the divine beings, they were likewise joined with the god.³⁸ Some of Paul's spoilers had made a comparative allegation. Paul determinedly rejects this charge.

The third allegation needs to do with the strategies utilised by the missionary. The expression "by way of deceit" alludes to guile. Initially, it alluded to utilising lure to catch fish. The use advanced to mean any bit of tricky. This word was enlightening of the meandering Sophists and performers who depended on different traps to draw in individuals and take their cash.³⁹

Paul draws a solid difference amongst himself and his accusers. He disproves these allegations in verse 4. He expresses that his message could not have originated from blunder since God endowed him with the gospel message. He was not debased because he had been chosen, tried, and affirmed by God.

At last, he was not a cheat since he tried to please God, not men. Paul is guaranteeing that the purity of his motives is not a shallow exertion at impression administration since he calls attention to that God looks at the heart, not simply outer appearances (1 Samuel 16:7). He offered a comparative barrier in his first letter to the Corinthians when he expressed that a steward must be observed to be dependable and that God would judge the motives of his heart (1 Corinthians 4:1–5):

Let a man regard us in this manner, as servants of Christ and stewards of the Mysteries of God. In this case, moreover, it is required of stewards that one is found trustworthy. However, to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. For I am conscious of nothing against myself, yet I am not by this acquitted, but the one who examines me is the Lord. Therefore do not go on passing judgment before the time, *but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts*, and then each man's praise will come to him from God. (1 Corinthians 4:1–5; emphasis added)

Paul continues to defend his motive in 1 Thessalonians 2:5–6. Here he invites their scrutiny by reminding the Thessalonians that they had observed his behaviour ("as you know"). He issues three disclaimers to demonstrate the purity of his motive. First, in stating that he

"Never came with flattering speech," he denied that he was a smooth-talking preacher.⁴⁰ In the Greek, flattery has the idea of using remarks as a means of obtaining some personal gain. It is a use of insincerity to persuade another to do one's will.⁴¹ Thus, Paul asserts that he was not trying to make a favourable impression to obtain some personal advantage.

Paul's second disclaimer is gone for the allegation that he had come "with a guise for insatiability." This is another assault on his sincerity. Morris alludes to a cover that disguises the genuine motive. The word alludes to advancing something that is conceivable, that may in truth be valid in it, however, is not the genuine explanation behind playing out a demonstration.⁴² So here, Paul denies that his ministry is just a cover for an underlying motive of greed.

Introduction, Exposition, and Notes (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1959).

[38] Ibid.

[39] Ibid.

[40] John MacArthur, *the MacArthur Study Bible: NKJV : New King James Version* (Nashville: Thomas Nelson, 1997).

[41] Morris, *the First and Second Epistles to the Thessalonians*.

[42] Ibid.

The third disclaimer issued by Paul addresses he had looked for the endorsement and regard of individuals. This emphasises the announcement of verse 4. In verse 4, he says he and his close messengers did not seek after objectives that would meet with the endorsement of individuals. In verse 6, he asserts that he did not look for recognition for himself. Even though he and alternate witnesses may have merited and gotten acclaim that was not their rationale.

Paul provided additional insight into his motives in verses 7 and 8:

However, we proved to be gentle among you, as a nursing mother tenderly cares for her children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because of you had become very dear to us. (1 Thessalonians 2:7–8)

These verses exhibit the fondness and feeling that portrayed Paul's association with the Thessalonians. He reminds the Thessalonians that he "turned out to be delicate among you, as a nursing mother gently administers to her particular kids. Having so affectionate warmth for you...you had turned out to be of high repute to us." Paul utilised comparable symbolism as a part of his second letter to the Corinthians (2 Corinthians 11:11) and in his letter to the (Galatians 4:19). His motivation is to balance himself with the different nomad ministers who looked to abuse the Thessalonians for their very own increase. Interestingly, Paul lived among them, having a spot of uniformity, as opposed to separating himself taking into account his position. Rather than attempting to accomplish some individual or monetary profit from them, he got to be one of them and lavished friendly care upon them.⁴³

Tenderness is the focal thought in this verse. To be tender is to be thoughtful, yet the significance stretches out to different ideas too. It incorporates acknowledgement, sympathy, the resilience of defects, and persistence.⁴⁴ The expression "delicately minds" when interpreted of actually alludes to "warm body warm." A cherishing mother would take her infant in her arms and warm the kid with her body heat. This analogy demonstrates the sort of individual consideration Paul looked to give the Thessalonians. This same image was utilised by Moses as a part of his association with the Israelites in Numbers 11:12. Similarly, as with Moses, Paul's friendship for those he drove resembled that of a mother why should willing penance her life for her kid. This conciliatory adoration parallels that of Christ why should willing surrender his own particular life for the individuals who might be conceived again into the group of God (Mark 10:45).

In offering his life to those he tended to, Paul was willing to be powerless and straightforward. He expresses that he was "very much satisfied to grant to you the good news of God as well as our own particular lives too" (1 Thessalonians 2:8). The development of this expression in the Greek demonstrates this was not a passing impulse but rather a frequent style.⁴⁵ Paul and his partners never dismissed the call to share the gospel, in this manner the sharing of the gospel is specified first. This was their main goal. Be that as it may, to impart the gospel to honesty requires sharing the message as well as themselves too. "Lives" alludes to the entire identity and alludes to the deepest being. Truly, Paul and his partners were sharing their "own particular souls" with the Thessalonians.⁴⁶

Paul reminds the Thessalonians "you are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers" (1 Thessalonians 2:10–12). As indicated by the law of the Old Testament, two or more witnesses were required to check truth (Numbers 35:30; Deuteronomy 19:15). Predictable with this law, Paul called both the

[43] Ibid.

[44] John MacArthur, *1 & 2 Thessalonians* (Chicago: Moody Press, 2002).

[45] Morris, *the First and Second Epistles to the Thessalonians*.

[46] John F Walvoord, Roy B Zuck, and Dallas Theological Seminary, *the Bible Knowledge Commentary. An Exposition of the Scriptures* (Wheaton, Ill.: Victor Books, 1983).

Thessalonians and God as observers to assert his sacred behaviour.⁴⁷ this welcomed investigation addresses the authenticity and truthfulness of Paul's service. Prior, in 1 Thessalonians 2:5, he had approached the Thessalonians as individuals who knew the realities and summoned God as an observer of the reality of his message.⁴⁸ Here he does the same and even more emphatically.

Paul utilised three verb modifiers to demonstrate the realness and genuineness of his behaviour and motives—devoutly, uprightly, and blamelessly. His inward feelings prompted sacred and passionate conduct. Concerning God's exclusive requirements, his, Silvanus (Silas), and Timothy's conduct was upright and equitable. They measured up to God's desires and necessities. Their behaviour was exemplary and blameless, ready to stand the examination of critics.⁴⁹

In this segment, I have inspected the foundational intention that guided Paul's life and service: "to walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work" (Colossians 1:10). After his heavenly experience with the risen Christ, Paul trusted that for him "to live be Christ" (Philippians 1:21a). By his particular record and with the welcome examination of others, Paul's motives were given to the spreading of the Gospel first to the Jews and afterwards to the Gentiles. There was no yearning on his part to please men. Alternatively, maybe, he tried to please God in all parts of his life. This too was connected to his craving to do nothing that would thwart his group of onlookers from hearing and tolerating the good news of Jesus Christ. Dissimilar to others, for Paul, there was no indication of sweet talk or ravenousness, and he never "peddled" (2 Corinthians 2:17) or "contaminated" (2 Corinthians 4:2) the Word of

God. These motives mirror the reasonable mission to which Paul had been called. There is additionally a solid association between these motives and his strategies as a leader.

4.0 CONCLUSION: MEASURING AGAINST THE MISSION

The model of spiritual leadership introduced in this article concentrates on the Apostle Paul. Similarly, as with other scriptural leaders, Paul was drastically subject to the Spirit of the Lord to lead him and direct the techniques of his mission. The enabling nearness of the Holy Spirit gives the methods by which Paul did his assignment. By his confirmation, he was not satisfactory for the work. Through the Holy Spirit, the Lord had made him satisfactory, as well as enabled him with intensity bravery and perseverance as he experienced substantial physical and spiritual opposition.

Paul's unassuming reliance on the Spirit of God to take the gospel message to the Gentile world additionally educated the realness and honesty with which he carried on with his life. Without a doubt, he lived for Christ and was aware of living blamelessly so that nothing he did would upset individuals' gathering of the gospel message he preached. The harmoniousness between his upheld qualities and his life furnished him with validity and good power. He every now and again welcomed the investigation of both God and individuals. He could offer his own particular life as a model deserving of impersonation since he was copying Christ. His ethos was an essential instrument in his initiative collection. The virtue of his motives drove Paul to look to be seriously deliberate in his endeavours to impact and convince individuals to acknowledge the gospel and afterwards live in a way deserving of their calling. Although the power depended on to him as an apostle, he put this power aside and every now and again engaged others in light of affection and genuine sympathy toward their profound welfare. He was not tentative in utilising solid talk and enthusiastically

[47] MacArthur, *the MacArthur Study Bible*, 1997.

[48] Morris, *the First and Second Epistles to the Thessalonians*.

[49] John F Walvoord, Roy B Zuck, and Dallas Theological Seminary, *the Bible Knowledge Commentary. An Exposition of the Scriptures* (Wheaton, Ill.: Victor Books, 1983).

Speaks to realise the life transform he looked for in his follower. Life change was the main measure of his adequacy as a leader that was deserving of the mission to which he had been called.

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