
St. Paul: God's Change Agent

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As a rule, a change agent is an authorized person who influences innovation-decisions in a direction deemed desirable by a change agency. In the case of Paul,

Change Agency = God

Change Agent = Paul

Clients = those who need the change.

Change agents invariably have the following seven tasks, occurring in no fixed order apart from the first and last steps.

Step 1: Need for Change

Step 2: Information Exchange

Step 3: Problem Diagnosis

Step. 4: Create Intent to Change

Step 5: Translate Intent into Action

Step. 6: Stability and Prevention of Discontinuance

Step 7: Achieve a Terminal Relationship

Summary:

These seven features mark Paul's "apostolate to [Israelites living among] the Gentiles." Homophilous and heterophilous communication seems to confirm that he had little interest and activity among non-Israelites.

How the Innovation was Received.

Both from the statistics cited and from the literature itself, that is, Paul's letters and Acts, it is evident that those who accepted the innovation that Paul preached were perhaps far fewer than those who rejected it.

Paul: Model for the 21st Century

Private revelations notwithstanding, the God of Israel has not commissioned a new change agent nor communicated a fresh innovation.

Perhaps, like Paul, contemporary followers of Jesus Messiah, "Abraham's seed according to the promise," ought to discern how faithfully and accurately the innovation that Paul preached has been accepted and is being implemented. Pope Benedict XVI has led the way with such clarifications.

Already in the 1949, Fr. Edward Siegman, an eminent American biblical scholar noted that many scripture passages were correctly interpreted and applied to support dogma, but he identified three problems that characterized texts which were wrongly used. These problems are still worth addressing today. The first is mistranslation. The second error is tearing a verse from its context in the Bible. The third error is reading into a text something which the author could never have intended (eisegesis).

Conclusion

In his book, *Jesus of Nazareth* (2007), Pope Benedict XVI wrote: “It goes without saying that this book is in no way an exercise of the Magisterium, but is solely an expression of my personal search for the face of the Lord’ (Cf. Ps 27:8). Everyone is free, then, to contradict me. I would only ask my readers for that initial goodwill without which there can be no understanding” (Ratzinger xxiii-xxiv). I can think of no better way to conclude my reflections on Paul the change agent: model for the 21st century.

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