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Introduction:

Leadership is ubiquitous with influence; and one of the most influential leaders through recorded history remains the Paul, the Apostle of Jesus. The legacy of influence attributable to Paul maybe described with various modern leadership theories; however, no one theory of leadership describes the entirety of his life and the impact of teachings as well as the postmodern theory of chaos & complexity. This paper provides an overview of Paul's impact as a leader through the lens of chaos & complexity theory with an exegetic analysis of the text that is Paul's letter to Romans. The analysis relies primarily on frequencies in the text; and is a simple method that can be easily applied to each of Paul's letters. Frequency analysis of the Romans text renders evidence that denotes key behavioral attractors describing the character and nature of God; the character and nature of mankind; and how the two should exist in relation for the sake of attaining salvation and a life of purpose fulfilled.

Paul's Influence

The source of Paul's influence is the New Testament of the Christian bible, the majority of which is either an eye witness or first-hand biographical account of Paul's life and teachings. The legacy of influence entrusted to this one man has already endured thousands of years and impacted hundreds of millions globally, with consequences that are temporal and eternal; the prominence of Paul's influence has not waivered, nor has his zeal for the truth of God as it continues to influence millions of lives daily. As a mere mortal, Paul's legacy of influence is arguably as extensive as most proclaimed deities i.e. Muhammad, Buddha, or Jesus himself. Prior to being called Paul, Saul was immersed in a culture that influenced both his personality and worldview ideal for the legacy God foreordained.

Worldview is a set of coherent beliefs and practices that shape a person's approach to the most important issues in life; ultimately a worldview helps one establish priorities, justifications, and the nature of relationships God and others (Palmer, 1998). Saul's worldview was shaped by religious teachings according to Jewish law through Moses; and that which was foretold by the prophets. While dedicated to Jewish law and prophesy, Saul was also entrenched in the Greco-Roman Hellenistic culture; a culture that would intoxicate his personality with a driving appreciation for philosophy and refined his skill for argumentation. The educated worldview along with the intense zeal and emotional disposition for truth would prove ultimately an essential combination propelling Saul through his pharisaic movements and ultimate life as Paul, the Christian emissary and Apostle of Jesus.

Among the earliest known pharisaic missions, Saul traveled into Jerusalem to defend the law and protect the truth of God by eradicating the heresy that a crucified criminal was raised from the dead because he is divine. The second known instance of pharisaic mission had Saul traveling to Damascus; while en-route, Saul experiences a radical disturbance caused by divine revelation. The disturbance radically alters Paul's position and health; a disturbance that would ultimately becomes the reason his entire perspective pivots away from murdering heretics unto becoming the most influential voice that will ever justify the cross as the foreordained will of God. The divine revelation triggering the radical disturbance was Jesus revealing himself as God and the risen Lord. Before this disturbing transition is complete, and Saul fully transformed and empowered, there was another divine revelation necessary and requiring obedience.

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Upon arrival to Damascus, Saul received an unexpected visit from Ananias, an early disciple of Christ. Ananias was familiar with Saul's early legacy as a murderer of Christians; hence, the decision to visit Saul was presumably not an easy one to make and the revelation imaginably profound. Ananias' obedience to the divine revelation he received separately is not insignificant matter. Not only does Ananias confirm Saul's revelation that Jesus is the risen Lord; but he anoints this truth by baptizing him with the Holy Spirit. Ananias reinforced for Saul the revelation; and it was the work of the Holy Spirit that would empower him for the next stage of life. The next stage of Saul's life has him not only changing his name to Paul, but altering also his mission for God.

Divine Strategic Plan

Paul's influence is clearly part of a larger strategic plan ordained by the divine. Strategic planning usually begins when a vision is established or granted by divine revelation. Once communicated, the vision is pursued according to a mission, the means for achieving that vision. The mission is maintained as per individual and collective human values that guide ongoing behavior. Jesus established vision directly to disciples for temporal and eternal living; and explained that vision will be fulfilled as disciples go out and make more disciples, expanding the fellowships according to a mission of loving God and others. Vision can be shared among mortals, as it was among the disciples and Paul; but vision is also imparted from the divine. God imparted directly to Paul a vision for fellowship of believers justified by faith in Christ; and his vision was for that time a radical amendment to the vision of the early church because it included Jew and gentile. Just as Jesus established a vision and mission that was temporal and eternal, Paul also works tirelessly in letters such as that to the Roman church, to address temporal living in the context with eternal salvation. The vision of God, as described through history, is to establish an expanding body of believers unified by truth; and expanding that group by the practice of loving God and others. Individual and collective values that guide behavior towards love are therefore among the most critical components upon which Paul's influence can be identified. Transcendence and order are themes included within this expositional analysis because it is the means by which the strategic plan of God is communicated and then enacted.

Transcendence

Divine vision is imparted because there is order among the dimensions that when stacked or aligned, manifests as something physical and measurable. Stated in another way, something that occupies a higher dimensional reality, that which occupies more dimensions, will always transcend a lower dimensional reality. The concept of dimensionality is easily limited by a comprehension that occurs from the perspective of four-dimensional body; a body that exists with length, width, and height in a space for a duration of linear chronological time. While these four dimensions are an accurate vehicle for interpreting or measuring experience, it is not all that exists; there are realities that exist at a higher dimensional reality, 5 or 6 or perhaps 10 dimensions, which will readily transcend, indwell, or occupy that which is a lower dimensional reality. In order to understand the order of dimensions, remove a dimension from your reality to experience that which is of a lower dimensional reality. Imagine a glass of water; and while forgetting the 4th dimension of time and the 3rd dimension of the water's depth, place a finger into the water. Looking at the surface of the water, as a two dimensional plane, it becomes obvious that the finger, which occupies three dimensions, has transcended or occupied the space of the water on the surface. Another explanation

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was published in a novel (1884) by Edwin Abbott the Christian headmaster of the City of London School; the land he called it Flatland was a lower dimensional reality for the sake of demonstrating the transcendental effect of the higher dimensional realities referred to also as hyperspace, a phenomenon of changing space regardless of time or position along the chronological timeline.

It is the goal of science is to understand observable phenomenon and describe it with theory, which is the law of why things happen as they do; whether physics or social influence, theory is intended to be applied for the sake of effecting reality. Theoretical physics describes numerous dimensions that exist beyond the four of time-space; and there are dimensions beyond these that are inferable only by mathematical means. Still, applying theoretical physics such as chaos theory, quantum or string theory, is useful for affecting the reality of social influence; however, remains a challenge because our human dimensional bounded limits that sustain systemic order. The science of chaos and complexity theory for understanding or affecting social reality is among the newer theories of social influence; it is therefore, neo-leadership theory.

Neo-Leadership Theory

Among the available references discussing the science of chaos and complexity, two key items are sourced as the primary supporting items; both have use a religious context to explain a social phenomenon. Ascough (2002) describes the Apostle Paul with complexity theory while Marion & Uhl Bien (2003) describes the Islamic terror group Al Qaeda with the same theory. Introducing the concept of complexity to organizational leadership, Marion & Uhl-Bien explain why the top-down hierarchical or traditional models of leadership fail to aptly describe organizational forms and functions such as Al Qaeda. Complexity organizations are described as a flexible, moderately coupled network of individuals unified by a common need; aligned by informal and leaders emerging from the bottom up. This differs from traditional models according to several key issues. A complexity theory for leadership differs because it ascribes leaders as products of the interactive dynamics of complex systems rather than its creators; and complexity leaders are not creating the system but created by it through iterative emergent processes. Complex adaptive systems are best influenced by indirect leadership not the bureaucratic practices that are top-down authoritative controls; therefore complex leadership is not a formal position within the organization, but rather an influence or meme that permeates the ontology of the complex adaptive system. Finally, leaders of complex systems affect the fitness of the system through distributed intelligence, or what was aforementioned as the meme or ontology of the complexity leader sustaining complex systems.

Offering another perspective, Ascough's explains chaos theory as a new science that helps to shatter 'old paradigms'. This perspective that chaos theory is somehow new is a digression and distraction from the accurate truth; and chaos theory is a mature theory from science and only the application to social organization is new. Chaos theory actually originates from the mature physical science called thermodynamics. Thermodynamics is the scientific theory describing the behavioral tendencies of heat energy in motion. As theory, thermodynamics stipulates several laws that dictate the behavior of all matter and energy within the universal realm. The first law describes this universality as the only closed loop system with a perfect continuity of heat energy; everything

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contained within this closed universal system is therefore an open loop system continually exchanging heat energy. This first law is appropriately referred to as the law of conservation of energy; and accordingly, heat energy within all open-loops occurs is exchanged according to the second law, which says all matter and energy is continually increasing in entropy or disorder and moving into a state of unified chaos. The order that exists for the sake of maintaining a system will eventually cease to exist unless work is done to maintain that system; otherwise, the order will surrender and the matter and energy move into a state of unified chaos if work is not done to preserve the order of a system. This is also referred to as the law of entropy, a word describing the increase of disorder or the erosion of order as per lack of work to maintain limits that establish that *order* and boundaries of a system. A system is anything that can be identified with physical or even logical boundaries; the distinction between the types of boundaries dictates the motion of degradation of order as per the law of entropy or chaos theory.

Sources of Order

Ascough attributes the emergence of chaos theory as a new science applied to the paradigm of leadership attributable to advances in our awareness of quantum or sub-atomic behavior. While an elementary understanding quantum theory is helpful, it is not a replacement for the laws of thermodynamics at the sub-atomic level; and is rather a qualification thereof. Quantum theory in its simplest rationalization stipulates a particle is both a particle and is a wave and there is no distinguishing the state between the two states except by dividing time into moments. When a measurable moment in time becomes infinitesimally small there is no longer a distinction between the state of being the particle and the state of being a wave. Quantum theory is true because the laws of thermodynamics are true at the subatomic level. The possibility of distinguishing a particle from a wave, according to some division of time, exists only because all open-loop systems within the universal whole are involved in a constant exchange of energy as per the laws of thermodynamics. Recognizing which system 'owns' that energy at any one moment is what quantum reality describes. String theory, which explains all energy is interwoven as long strings, is a sister or complimentary theory as it explains the constant state of energy and the constant condition of energy balancing, which is the exchange or re-balancing of electrons positioned as particles as strings continually folding.

The science of the subatomic exchange of electrons that manifests itself as living matter is organic chemistry. Organic chemistry is the study of how an atom of one element, carbon, exists in relation with atoms of the same or different elements. Carbon must borrow four electrons to balance the outmost shell of its physical space otherwise it will not exist to occupy physical space for any duration of time. Organic chemistry is a science dedicated to studying variations of carbon's bonds with other atoms for the sake of sustaining all organic or living matter. Borrowing four electrons to fill the outmost shell is not an option, and is the only way carbon will exist apart from the periodic table. All organic matter exists because carbon shares electrons. Quantum theory applied to organic chemistry indicates then, there is no distinction state between a carbon atom and another atom it shares electrons with. Similarly, quantum theory when applied to mechanics says there is no distinction state between the work of a particle or a wave in a mechanical structure (i.e. a bridge). So while quantum theory allows one to behold supernatural wonders with some predictability of science, it is still thermodynamics that describes the sub-atomic behavior of ordered chaos.

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All definable systems are ordered chaos; chaos exists for the sake of order. The physical order of matter and energy defined by thermodynamics is structured by linear and nonlinear states. As previously described, the measurability of moment to moment for the sake of distinguishing between the states of matter, presumes the linearity of the chronological time dimension. Time is the only linear dimension for matter and energy to exist; and time exists only for the sake of sustaining a predetermined order for the state of matter. Ascough notes that chaos theory helps leaders comprehend the nonlinear character of order; and contrasts that with the linearity constraint of chronological time. The linear dimensionality that is time limits a leader to be able to look back while continually moving forward. Understanding the linearity of time is therefore an essential skill for leaders because they are required to strategize according to their focus alone along a timeline. Leaders balance their energy expenditure over time; and the work they exert to maintain order, relies on a combination of focused hindsight; short-sight; and strategic foresight. Leaders find clarity through hindsight; this is modified into short-term tactical decisions that work in accordance with the mission unto the vision established by strategic foresight. Strategic planning requires leaders to be aware of the linearity that is time; and with that, understand how work is applied (i.e. energy spent over time in a direction) for the sake of sustaining the order of a definable system. Just as time exists in a continuum with space for the sake of sustaining a system of physical manifested order; chaos exists in a continuum with order for the same purpose. That which attracts energy over time for the sake of sustaining a system of order is referred to as the attractor; chaos therefore exists in continuum with order according to *attractors* that draw energy towards itself.

Establishing Order

Attractors draw energy into order, and through repetition emerges into a complex system of behavior; sustaining all complex adaptive systems then are its attractors. In accordance with thermodynamics, the open-loop exchange occurs according to attractors that serve also as system limits. Systems are defined by some limiting factor be that logical, physical, or other ontology. Marion & Uhl-Bien referred to the needs of the system as something that attracts the energy of its associated member systems. Ascough develops the leadership paradigm describing the chaordic leader, such as Paul, as one with authority that is decentralized or non-existent. Stated differently, the chaordic leader has an influence on the accompanying open loop systems with which it is exchanging energy with. Similarly, Marion and Uhl-Bien explain the complexity leader as one that is not centralized in position but centralized by influence or adherence to the need of the system as it exists from the bottom up through iterative interactions with those moderately coupled around them. The influence of informal leaders existing at the bottom is their contextual presence; a concept like that of servant leaders who exist for the sake of providing for the needs of others, typically before their own. Ultimately, order for a system is established by its attractors that represent needs that draw energy towards it over time (i.e. work) and limiting factors for behavior. Certain behaviors are not tolerated by the system; and through emergence the system either adapts itself or purges that which does not belong. Applying a mature science of energy transfer into a new paradigm for social influence then requires an understanding of establishing order for behavior; and according to modern theory, human values are what guides our behavior as it establishes our attitudes about behavior and the intentions one is seeking to fulfill by a chosen behavior.

Human Behavior Theory

Theory of reasoned action (TRA) explains intentions are predictive of behavior; and intentions themselves are directly influenced by attitudes, which are values applied to circumstances or people (Ajzen, 1991; Krueger & Carsrud, 1993). Intention is the immediate antecedent of behavior and the best-known predictor of behavior—even more so than exogenous factors (Ajzen, 1991; Krueger & Carsrud, 1993). Attitudes are established when human values are applied specifically to a person or circumstance. Intention as a precursor of behavior is influenced by the attitude toward the behavior, attitudes about the subjective and social norms regarding the behavior influence the intention, and the perceived behavioral control or the ability to fulfill a behavior and accomplish the goal.

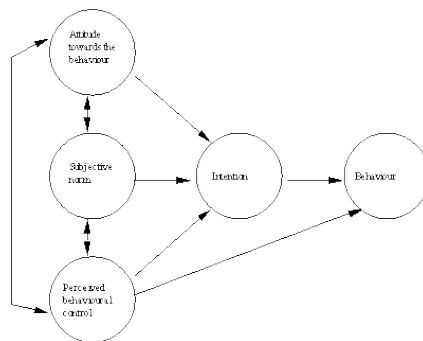


Figure 2 - Theory of planned behavior (Ajzen, 1988, p 133)

Attracting and Guiding Behavior

As discussed, complex adaptive systems represent ordered chaos exchanging energy with the ordered chaos of other discrete systems. This exchange occurs to sustain the needs of the system; and when interruptions occur, the ordered patterns emerge along a new or modified course. Applying this theoretical lens to human behavior then it becomes evident that human values provide the guidance that attracts the behavior into work that sustains a system through interruptive cycles; and it is the structure of human values that fuel the intention to for particular social behavior. Not all social behavior is deemed acceptable except for the sake of ordering according to the needs of the system. The mathematical principle describing the expulsion of those contributing behavior contrary to the needs of the system is the boundary element method; or a process of differentiating and integrating behavior according to values. Calculus is simply the mathematical representation of differentiating matter or energy and understanding then how it integrates; from calculus we see how functions of behavior have a particular outcome based on the limits placed on the variables. These limits are essentially the human values ascertained for the purpose of maintaining open-loop systems; and these same limits not only direct that which is tolerated, but direct the

When these sources of order are perturbed, what seems like simple disturbances (i.e. the insertion of new variable) can lead to radical changes in the state of the systems' performance as it emerges. The self organization occurs for the sake of maintaining order in the system; and will occur according to ordained rules of behavior. The challenge

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for leadership therein becomes what is the ordered behavior for the sake of accomplishing some maintained order of being, systemically speaking. The systemic relationship is the context; and again denotes anything described by physical, biological, or other forms of logical boundaries. Responding to this challenge has been addressed by Paul's tendency to ascribe ordained methods of being for various systems (e.g. individual; married; parent; child; pastor; business owner; laborer; etc.)

Human Values

The term 'value' is used in all social sciences with different though not unrelated meanings. (Rokeach, 1973; and Hofstede, 2001); and regardless of a context, values have intensity and direction (valence) which establishes desirability. Values are defined consistently as desirable goals that vary in importance serving as guiding principles for the attitudes people hold, and behaviors that manifest (Rokeach, 1973; Kluckhohn, 1951; Schwartz & Sagiv, 1995). Schwartz and Bilsky (1987) define values with five features:

- concepts or beliefs
- about desirable end states or behaviors
- transcend specific situations (i.e. trans-situational goals)
- guide selection or evaluation of behavior and events
- ordered by relative importance (i.e. there is a structure)

Values are perhaps similar in concept with needs, attitudes, traits or goals; however, values motivate actions (Rohan, 2000; Seligman, Olson, & Zanna, 1996) and are therefore different. Values differ from specific goals (Emmons, 1989; King, 1995; Roberts & Robins, 2001; Winnel, 1987) because values are trans-situational. Values are singular beliefs while attitudes refer to an organization of several beliefs focused on a given object. Values transcend objects and situations and are standards, where as an attitude is objectively specific. A person has many but not unlimited values or learned beliefs about modes of conduct, attitudes could conceivably be unlimited. Social norms are prescripts or postscripts to behave in specific ways in specific situations; and are usually culturally specific. Values differ from needs because not all living creatures have values. Values and traits (i.e. personality) are universal to all; however, values tend to be more transient and more readily available to alteration. Values then become the attractors that order all social behavior.

Exegetical Analysis

Exegesis, the rules based analysis within the science of bible interpretation called hermeneutics, employs methods such as social science criticism and temporal textural analysis to extract the original meaning of the text intended by the author for its audience. Social science criticism requires the reader to be a traveler into a different time and culture; within this paradigm, the reader recognizes previous cultures viewed time differently. Extracting the original meaning of the text is for the purpose of exposition wherein the reader seeks to apply the wisdom into their worldview.

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There are different components or methods of exegesis including innertextual where one studies only that text for certain stimulus (e.g. repetition; progression; sections or scenes; sensory stimulants; argumentative or illogical effects). Intertextual analysis propels the user to compare that text with another scriptural text. Socio Cultural where the social and cultural norms of that time and place influence the interpretation of the text; these are typically rituals that have significance. Ideological analysis requires the reader to introduce themselves for the first time into their interpretation; but along with recognizing their intentions and reaction according to their worldview, they are challenged still to consider the worldview of that author and the intended recipient of the text. This is particularly important in the New Testament where most of the documents are of course letters or purposed historical accounts of events pertaining to one man and God. Sacred textual analysis seeks to explore the revelation of the divine; and the relationship of the Divine with creation. As individuals we have to recognize that we can only account for ourselves by looking outside of ourselves; we think that we find peace within, but that requires first peace with something outside of ourselves. People typically do not experience peace when the hierarchy of needs are not met or are threatened.

This analysis focuses primarily on the structure and text in Paul's letter to the Romans; not his first nor last letter. It has its primary position among all the letters for its doctrinal significance. Paul writes the letter to others who are professing to be disciples or believers in Christ; and as is discussed in the following sections, he is going into detail about what that means for living and eternity. He is writing this letter actually not from jail; he is on what was his 3rd of numerous missionary journeys and was actually writing from Corinth in Greece.

A Chaotic Life

As previously mentioned, the known events in Paul's ministerial life were consistently chaotic. There were many interruptions to what he intended his behavior to be; there were also interruptions to how he understood that which he held as his most sacred truth, the truth of God. The interruptions seemed to occur in circumstances that were physical, the result of weather for instance; however, the dimensionality of order reveals that events in the lower dimensions of weather are under the influence of higher dimensional, super-natural, or spiritual realities. Spiritual or supernatural phenomenon are those things that we can explain with our limited knowledge of reality, that which is bounded by dimensionality to our experience; however, with the consistency of science we have become better able to explain reality, even that which is only inferable by mathematical means. The things that are related to God are then considered supernatural or spiritual, inferring then, that the things related to God are of a higher dimensional reality; and beings that are a higher dimensional reality therefore can and do transcend the realities bounded to lower dimensions, such as a man.

The result of mankind over thousands of years seeking to be loyal to God has resulted in religion. Religion is a set of beliefs and resulting behaviors that allow social history to answer where they came from, where they go when they die, and why they are here in the meantime. With these questions in mind, it is not long before people start to seek for wisdom through knowledge beyond themselves because it is immediately obvious that the truth does not dwell innately within them because they are not responsible for getting here. Some religions teach there are many gods and

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others that there is one single infinite God. Paul's deepest intention and passion, to discover and share the truth of God, became his religion as it attracted all of his behaviors; and originally this truth was revealed by the law and foretold by the prophets. That truth would be fulfilled with the continued revelation of God's truth as revealed at the cross of Christ; along with his resurrection and ascension. The divine revelation or impartation of truth interrupted Paul's faith in God and was also empowered with God's own Holy Spirit; a transcendence imparting divine power and influence.

Disrupt & Establish Order

Another way of understanding an interruption is that it is a purposed disruption for the sake of establishing a new emergent order. The revelation of the resurrected Jesus was God's purposed transcendent disruption such that Paul's life would take on the path of a new understanding, a fulfilled understanding, of God's truth. Paul's intention to spend that life directing others how and why to live accordingly with what he knew to be true did not change; rather, the revelation of the resurrected Lord was the fulfillment of the promise of a Messiah as foretold by the prophets to the nation of Israel, the Jewish people. Originally Christianity was a sect of Jewish faith; and Paul disrupted that and becomes known also as Apostle to the Gentiles.

As Paul communicated the story of the risen Lord, he established groups of believers; and encouraged them to remain in close relation with one another, as did Jesus himself. Although Paul preferred to deal with these church communities' first-hand or by mediator, there were situations whereby letter writing was the only means available to communicate. Letters, such as that to the Romans, was written to be read in public and not by one individual, nor by every individual whom was intended to receive the message. Speeches are designed to evoke a soul reaction; and provoke a behavior. While his letters were typically intended to provide instruction and values by which to order individual and collective behavior, they sometimes created as many problems as they solved. Being the cause of disorder for the sake of establishing right order was Paul's obvious intention with anyone he would interact with directly of by the written word.

Sound hermeneutics allows the exegetic analysis of the letters to identify instances where they are intended to disrupt a known social or cultural paradigm thereby establishing a cognitive dissonance or tension between reality and perception; and because this state of dissonance or tension is intolerable for the human intelligence, people are challenged to find truth as its resolve. Even when introducing disruption, the letters championed for the virtues Paul celebrated most, which above all is freedom by faith in the resurrection of Jesus as Christ. Textual analysis of just one letter to the Roman believers reveals the nature of man; the nature of God; and God's intended temporal and eternal relationship therewith.

Letter to the Romans

The letter is a theological masterpiece because it subjugates justification by faith not by law. Like most of his letters, Paul was not writing with the expectation that hundreds of millions would someday read them over the course of the next several thousand years. Unlike the other letters written to churches he helped establish, this letter was written to

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those Paul never met; the intention for which was seeking financial support for future missionary journeys. Because Paul was less familiar with these believers, the letter contains less specific instruction for behavior and becomes his most systematic containing evidence for doctrine; ultimately, this letter would prove to be the most influential on the future course the western church. Martin Luther focused on chapters 1-8 for the doctrinal truth of justification by faith. Predestination was Calvin's main focus; therefore he focused on the later chapters because it contained teaching on predestination. This evaluation utilizes simple frequency analysis, counting how many times individual words repeat along with 3, 4, or 5 word phrases, to describe the nature of man; the nature of God; and God's plan for redeeming mankind with a transformational spiritual indwelling that endures temporal and eternal existence.

The Character of God & Man

God designed all of creation, including man, with a vision and a strategic plan to accomplish that vision. From the beginning, God's stated vision has been to remain in close fellowship with man, continually and above all else. The strategic plan to accomplish this vision presumes then, that God is aware of man's nature and prepared to impart the transformations necessary for that vision to be fulfilled. Method for analyzing the Romans text is the simple process of counting words and searching for trends occurring from individual words or short phrases (3-5 word phrases). Frequency analysis is done for the entire book and for each individual chapter; and uses color-coding to identify emergent themes that describe the nature of mankind; the nature of God; and the foreordained plan for relating the two back together. Table one presents the results of text frequency analysis contained in Appendix A. In that table, the color-coded italicized text represents the following behavioral patterns and interruptions for the sake of introducing new patterns aligning a unified body with a divine vision and strategic plan.

- **Pink** – Man is described as sinful; abandoned by God; eternally lost in judgment.
- **Green** – God reveals *truth* that He has fulfilled the law and brought the Messiah as foretold by the prophets. God has been faithful to make mankind righteous because mankind cannot justify themselves as righteous, not even by upholding the law. God's Divine Plan for righteousness is faith that Jesus took the punishment that mankind deserved because of their sin; and just as God was faithful to Abraham, has also been faithful to all creation by resurrecting himself into the eternal life of Jesus. Those who accept this *truth* by faith are made righteous in the sight of God.
 - Crucifixion was necessary because God chose to endure for himself the punishment that His justice requires for sin; the crucifixion was also necessary also for the sake of resurrection.
 - The resurrection was necessary because it was the most obvious demonstration of God's Divine power to raise mankind from the dead; and it was an event that people would discuss for centuries.
- **Purple** – The spirit *interrupts* for the sake of fulfilling God's divine plan; a plan that was eternally bound and established before time. The strategic plan establishes God's vision for eternal fellowship with creation with a mission of making disciples by baptism or impartation of the Holy Spirit.
 - The Spiritual (transcendental higher-order) power that raised Christ is bestowed upon the creation accepting by faith the foretold Messiah has been fulfilled; and God has made mankind righteous such as he did Abraham, by faith not by circumcision as a sign of the law.

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- Life in the spirit is temporally experienced for the sake of an eternal destiny; the temporal being is transformed behaviorally for the sake of being unified in the Spirit and bearing fruit for God (i.e. making disciples) that ultimately achieves the plan for an established vision.
- This spirit transforms each with gifts to fulfill their foreordained role within a unified body; a body unified by the Power of the Spirit for the sake of achieving God's vision.

Table 1: Romans Text Frequency Analysis by Chapter

Chapter	Nature of Man	Nature of God	Relationship Between God & Man
1	Although mankind knew God, in their pride they chose to dishonor God and make for themselves idols; thereby filling <i>selfish</i> desires them with injustice, jealousy, and greed leading to evil behavior such as perverse sexual <i>sin</i> , gossip and slander. Those <i>abandoned</i> remain disloyal and without affection or mercy; while those	God plainly <i>reveals</i> himself according to His <i>power</i> and <i>divine</i> nature; and revealed to Paul and others the good news that His Son, the Messiah as <i>foretold</i> by the prophets, has come. God continues to <i>reveal truth</i> to those who follow, while <i>abandoning</i> those who remain defiant to revealed truth; and with that, God's <i>wrath</i> also revealed.	Paul <i>introduces</i> himself to an audience he has never met by reminding them they share a common <i>faith</i> that God resurrected Jesus as the Messiah descended from David; and does this with the impetus to raise funds to support a ministry to the Greeks thereby imparting the truth that God calls either Jew or gentile to become His people. Those whom God has chosen receive the <i>grace</i> of <i>truth</i> and become <i>children</i> of God, behaving like brothers and sisters encouraging one another as appointed <i>apostles</i> .
2	None are exempt from God's <i>judgment</i> ; and anyone who judges without cause <i>condemns</i> also themselves. The <i>law</i> differentiates Jew from Gentile; separates mankind from God. Those who brag about being under the <i>law</i> violate the <i>law</i> and are therefore <i>not justified</i> by it.	Just, generous, tolerant patient, <i>all</i> loving not choosing favorites; <i>faithful</i> to all to repay everyone based on their <i>works</i> regardless of Jew or gentile.	God does not have favorites and does <i>not differentiate</i> His love for those who accept by faith Jesus' <i>resurrection</i> ; all by <i>faith</i> receive <i>glory, honor, and peace</i> . Those continuing to follow the <i>law</i> , and <i>sin</i> in accordance therewith, will be <i>judged</i> accordingly; whereas those who accept Christ's <i>resurrection</i> by <i>faith</i> are made <i>righteous</i> before God despite the <i>law</i> . God's love is a <i>unifying</i> love because of the <i>covenant</i> with <i>Abraham</i> , as later stated.
3	The <i>law</i> requires man to measure up in his works, therefore promotes <i>selfish</i> pride and bragging about being under the <i>law</i> ; according to the law all are <i>unrighteous</i> before God and <i>judged</i> accordingly.	God has historically given <i>revelation</i> of His <i>truth</i> to <i>Jews</i> ; and they trusted God to be <i>true</i> , when then should God not be revered as <i>true</i> as He gives the <i>revelation</i> of the resurrected Messiah? God is <i>faithful</i> to <i>all</i> mankind, not only Jews who received <i>revelation</i> of the <i>law</i> and <i>prophecy</i> of a Messiah; and through <i>patience, tolerance, and mercy</i> , God <i>reveals righteousness</i> apart from the <i>law</i> .	Despite the <i>law</i> , all <i>sin</i> and fall short of God's glory; because <i>inequity</i> abounds, apart from faith in Jesus no one is <i>righteous</i> before God. Man is lost [temporally and eternally] in sin apart from God's redeeming grace. <i>Sin</i> is a <i>separation</i> from God and His <i>vision</i> and <i>mission</i> for <i>creation</i> and its individual members is to <i>unify</i> them collectively by <i>His spirit</i> for both temporal and eternal scales.
4	<i>Abraham</i> was faithful to God, and God established <i>covenant</i> to make Abraham and his offspring <i>righteous</i> . Abraham was made	God was <i>faithful</i> to Abraham to fulfill his promise to bless him with many offspring; still, God is full of <i>grace</i> because <i>righteousness</i> cannot be earned.	God makes the ungodly <i>righteous</i> not the ungodly making themselves <i>righteous</i> . Being made <i>righteous</i> , Abraham maintained <i>faith</i> that God would do what he <i>promised</i> [<i>covenant</i>]. Just as

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	<i>righteous</i> by his faith in God before he was <i>circumcised</i> ; the circumcision was only a seal to <i>reveal outwardly the righteousness</i> of God and circumcision does not impart <i>righteousness</i> .		the law did not justify Abraham as <i>righteous</i> , so it does not for others; rather, it is the same faith in God that Abraham showed, before he was circumcised and before the <i>law</i> , that makes anyone <i>righteous</i>
5	Mankind failed because Adam introduced <i>sin</i> ; and still despite the <i>law</i> , mankind remained <i>separate</i> from God because they can't keep the <i>law</i> and therefore are never made right [<i>unrighteous</i>] before God at the time of <i>judgment</i> .	God is <i>just</i> and full of <i>grace</i> ; where <i>sin</i> increased alongside the <i>law</i> , <i>grace</i> multiplied even more.	As mankind is made <i>righteous</i> through <i>faith</i> in Christ, peace between God and man is established; likewise, God <i>empowers</i> man with his <i>Holy Spirit</i> to make him able to endure <i>faithfully</i> and remain expectant for their own godly character to become their <i>destiny</i> [temporal & eternal].
6	The <i>old</i> nature was slave to <i>sin</i> is buried and replaced with a <i>new</i> spirit man through <i>baptism</i> . Once set free from <i>sin</i> , mankind becomes slaves of <i>righteousness</i> ; and if sin continues there is an expectation that <i>grace is multiplied</i> .	The same <i>spirit</i> of God that raised Christ from the dead and <i>dwells</i> in mankind gives them <i>power</i> and <i>dominion</i> over sin.	Through the <i>redeeming</i> blood of Christ mankind has been made dead to <i>sin</i> and <i>unified</i> as <i>alive</i> for God. Mankind is <i>destined</i> to take on the <i>nature</i> of God.
7	The law is temporal and not a plan for <i>eternal redemption</i> ; nor does it relinquish the power of <i>sin</i> in the <i>body</i> . There is therefore a <i>war</i> within man whereby the body's desire to do <i>sin</i> and the <i>Spirit</i> desires to do the <i>will</i> of <i>God</i> .	God's Holy <i>Spirit unites</i> mankind together by faith to bear good <i>fruit</i> ; and sets <i>free</i> those enslaved by the <i>bondage</i> of <i>sin</i> .	God is <i>unified</i> with mankind by His Holy <i>spirit</i> , the spirit that also <i>unifies</i> mankind together. Still mankind exists through a <i>war</i> between their <i>flesh</i> and the Spirit of God. Erring on the side of <i>sin</i> continues to <i>separate</i> mankind from each other and from God.
8	The <i>law</i> manifests in people a <i>selfish</i> attitude; <i>hostile</i> to God; and leading to death. The creation is <i>subjected</i> to <i>frustration</i> , <i>slavery</i> , and <i>decay</i> , not by their choice.	God <i>condemns sin</i> and is not pleased by <i>selfish attitudes</i> . God is a <i>father</i> present through trouble; sparing no good thing; <i>defending</i> and <i>acquitting</i> children who <i>repent</i> from wrong doing.	There is no <i>condemnation</i> for those in Christ Jesus; and those in the <i>Spirit</i> of God are not selfish. God imparts His <i>Spirit</i> that raised Jesus from the dead bringing <i>life</i> into the body and setting creation <i>free</i> from the law of sin and death; preparing them with the expectant <i>glory</i> of <i>eternal</i> freedom. The <i>spirit</i> of God also <i>unifies</i> the creation together as sons and daughters of God, <i>heirs</i> along with Christ. Just as Christ suffered, we can expect also to suffer; still any present suffering shall not compare with the coming [eternal] glory. The <i>spirit strengthens</i> through weakness and <i>directs</i> prayer according with <i>God's will</i> .
9	Mankind accepts <i>truth</i> , they do not impart it; and mankind speaks <i>truth</i> when they speak of <i>Christ</i> . Those following the <i>Law</i> instead of Christ are <i>cut off</i> from God temporally and	<i>Christ</i> is the <i>truth</i> of God as <i>merciful</i> ; the law does not demonstrate God's <i>mercy</i> , which he shows to anyone in the earth. God's word has <i>not failed</i> ; and in fact Christ descended from the Jewish	Who are people to speak their dictates to God; it is God who decides to deliver wrath or show <i>mercy</i> for eternal <i>glory</i> . So it remains mankind is the <i>clay</i> and God, the <i>potter</i> .

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	eternally.	ancestors as <i>foretold</i> .	
10	Israel has a heart for God; however do not yet understand <i>Christ</i> as God's fulfillment of the Law and call to <i>righteousness</i> .	God, who has the <i>power</i> to <i>raise</i> a crucified Jesus from the dead, already <i>revealed</i> himself to Moses and the prophets; and for centuries has continued to <i>reach for</i> the disobedient and contrary creation.	All who call upon the name of the Lord Jesus shall be <i>saved</i> and receive eternal <i>life</i> in the <i>Spirit</i> ; <i>no distinction</i> between Jew and Greek.
11	Some are given a dull spirit, their eyes have been <i>darkened</i> ; and therefore are unable to hear or see [the <i>truth of God's grace</i>].	God has not rejected his people, even those who have <i>rejected</i> him; instead He has shown mercy and grafts those that belong to Him them back into himself in order to sustain them. Still, while God <i>reveals</i> some <i>truth</i> , He remains <i>mysterious</i> , with riches, <i>knowledge</i> , and <i>wisdom</i> that run deep.	Those with <i>faith</i> in Christ, Jew or gentile, do not think too highly of themselves because each has received mercy and been grafted into God [<i>unified</i> together as one].
12	Mankind has each been bestowed with a measure of <i>faith</i> and their own personal gifts and gifts in the <i>Spirit of God</i> .	Because of God's mercies and grace, mankind can be <i>transformed</i> towards the <i>will of God</i> ; which includes trusting vengeance to God who is also just.	God's grace keeps people humble, not thinking more highly than one another; they remain enthusiastic, even cheerful while showing mercy. Anticipate <i>persecution</i> such as Christ was persecuted; the <i>Spirit</i> will <i>strengthen</i> and <i>direct</i> you while committed to <i>praying</i> blessing for those who do harm, leaving vengeance to God.
13	The authorities represent what God has established; and those <i>frightened</i> by the authorities are doing <i>wrong</i> .	God is a being of <i>light</i> and <i>love</i> , not darkness.	Obey the <i>laws</i> of the land; do not be in debt to anyone; behave appropriately; putting on the <i>light</i> and <i>love</i> of Christ that is life in the Spirit, so as to not indulge <i>selfish</i> desires.
14	Each person has their own <i>convictions</i> ; and each will give <i>account</i> to God.	God is <i>pleased</i> with those who <i>serve</i> Christ; and receives human approval.	Do not cause <i>one another</i> to stumble; rather strive for <i>peace</i> while <i>building-up</i> one another. Do not live for ourselves, rather <i>live for God</i> ; whether dead or alive, Christ is Lord.
15	Those with the <i>power</i> of God need to practice <i>patience</i> with those who are weaker and lacking the power of God.	Christ did not please himself; rather the God of <i>peace endures</i> and <i>encourages</i> , carrying out <i>His will</i> .	Filled with <i>joy</i> and <i>peace</i> ; <i>overflowing</i> with <i>hope</i> by the <i>power</i> of the Holy <i>Spirit</i> people are equipped with <i>goodness</i> and <i>knowledge</i> , able to <i>teach</i> each other and be <i>unified</i> with the <i>attitude of Jesus</i> , this is <i>love</i> for each other as <i>family</i> .
16	<i>People</i> are servants with individual measures of <i>accountability</i> and needs that need to be met.	The <i>secret</i> of God's glory as <i>revealed</i> through the <i>prophets</i> has been <i>fulfilled</i> as <i>promised</i> . The God of peace <i>crushes Satan</i> under your feet and bestows grace.	<i>Brothers</i> and <i>sisters</i> risk their own necks for one another's provision and protection; remain <i>unified</i> and <i>cautiously</i> aware for those who cause <i>division</i> .

Implications - Romans

Through this analysis of the Romans text specifically, mankind can conclude the eternal truth of God is experienced after an interruption from a higher dimensional reality transcends the physical realm; the intended consequence of

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which is both temporal and eternal. While this interruption is to be lived out in the temporal realm, its purpose is eternal. Frequency analysis reveals the nature of man and how that contrasts with the holiness of God; and ultimately what happens when life is interrupted with the transcendence of the Holy Spirit. The attractors that dictate behavior begin with the sin nature that attracts behavior; that is interrupted and replaced with God's divine nature characterized by gifts uniquely ordained for each. Continuing this method of analysis to Paul's other letters presents further opportunity to identify the attractors that derive behavior expected from those justified by faith.

Continuation - Galatians

The exegetic method applied to the Romans epistle can be applied to Paul's other epistles. Using the simple method of frequency analysis, Paul's writing style becomes demonstrably obvious and consistently reveals specific human values that are either disrupted or being prescribed for the purpose of life redeemed by the living God.

The epistle to the Romans explains that those justified before God live by faith. This divine doctrine and strategic plan is complimented by the letters to the Galatians and Hebrews. Galatians is undisputedly authored by Paul; and is the continued effort to refute the errors of legalism and examines the proper place of grace in the Christian's life. Hebrews explains faith and gives examples of those living accordingly. The entirety of Galatians displays Paul's unique influence to disrupt the thinking of the day and reinforce the new emergent patterns according to the truth of God. While Hebrews is not necessarily associated with Paul as its author; this style of exegetic analysis in fact demonstrates the writing style is characteristically Paul's writing style. As discussed previously, he was uniquely gifted for argumentation and reasoning.

In the first chapter, Paul immediately and consistently defends the integrity of the gospel of grace that is the resurrected Christ; and impugns anything that contests this revelation of God's divine truth. This letter is among Paul's most influential because it affirms that not even gentiles are not expected to uphold the law; and was critical in the thinking of Augustine and Luther. As the letter begins, we recognize Paul's use of repetition to reinforce a message. Immediately this letter is a sound warning that those spreading a message that pleases men will be subject to the curse of God; and as revealed in Romans, the power of God's resurrection spirit raised Christ from the dead is the strategically planned means to free mankind from sin that enslaves unto death. Anyone suggesting that mankind is capable of overcoming his nature that is sin, apart from the resurrection power of God's Spirit, should expect to be cursed by God because as revealed in Romans, they have been abandoned to sin temporally and eternally.

Paul's zeal makes the entire first chapter an emphatic defense that the source of truth is not of human origin; and this revelation of truth comes from a transcendental impartation of the divine spirit. He explains this revelation cannot come by man; and validates this explaining he did not travel to Jerusalem to ask the men who dwelled with Jesus on the earth. He repeats several times that God's spirit brings divine revelation of God's truth and it is disruptive to the thinking of man, including his own. Ultimately the first chapter alerts people that apart from God's spirit that reveals divine truth, mankind can expect to be cursed because they have been abandoned to their sin nature for temporal and eternal existence.

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As the second chapter ensues, Paul continues to justify the revelation of God as being his source of influence as a leader who was empowered and given the responsibility by God to influence other leaders. He notices that the local leaders are still subject to patterns of old thinking that man expects that any part of the law can justify in any way; he interrupts it immediately so that it does not continue nor propagate into a larger heresy. These believers should not consult the law for any means because by doing so, they are indicating Christ died for no reason and they can afford to ignore this grace of God. Into the third chapter Paul continues to confront these old patterns and pseudo-ignorant condition suggesting someone has put a spell over them. He continues to confront them to recognize divine truth comes only by revelation from the transcendental impartation of God's spirit; and just as Abraham, before the law, could do nothing apart from God to justify himself as righteous, nor can we now since Christ. He does not undermine the significance of the law as it was given by God; but it was only a temporary mediator and not the full effect of the divine plan for fellowship with a righteous creation. Paul continues to explain that God fulfilled his promise to Abraham and the truth foretold by the prophets when he sent Christ to complete what the law itself could not.

Paul's refined skill for argumentation allows him to distinguish between the thought tendencies that result from a culture; learning from his leadership style is therefore useful when extrapolated into present modern culture. The truth of the culture then, remains the truth of this present modern culture; and mankind is enslaved to their sin nature and only the impartation of God's spirit that raised Jesus from the dead has the power to free mankind from that emergent pattern that leads to temporal death and eternal judgment. Paul began in the first chapter, and continues into the fourth, explaining that turning one's back on that which was revealed to them as truth is dangerous and perhaps indication they are cursed. Just as the son of the slave woman was cursed in the day of Abraham, so is mankind who chooses to remain slaves to sin because they are conceived under a law that cannot make them righteous. The contrary to that is the man who is conceived or resurrected by the spirit of truth in accordance with God's covenant of Grace; the same covenant that Abraham took faith in before the law was given. Just as God promised Abraham's offspring with great blessing, so are we as heirs in Christ ordained unto great blessing.

The fifth chapter is dedicated to explaining the different patterns of behavior associated to a man enslaved in sin and a man set free in the divine revelation of truth. These two distinct ontological realities at times war against each other because we are spirit indwelling a body. Once we recognize our true existence is the Spirit of God, and it is only for this time that the enemy tempts our flesh, we can overcome and ultimately fulfill the commandment to God and others rather than loving self and satisfying its desires. The exponential affects that is represented by the needs of others quickly and immediately supersedes the desires of self; and therefore life in the spirit is a unifying affect of a body seeking to preserve itself for the sake of expanding to include others. The letter concludes with its final chapter, chapter six, a plea to rely on the truth of the Spirit of God to overcome the temptation for sin; and to guide others towards that truth if they are to fall away. The entirety of Galatians displays Paul's unique influence to disrupt the thinking of the day, which seems natural to men; and reinforce the new emergent patterns of the truth of God.

Appendix A

Text Analysis using <http://textalyser.net/>

Chapter 1					
		Word	Occurrences	Frequency	Rank
Total word count :	415				
Number of different words :	261	god	19	4.6%	1
Complexity factor (Lexical Density)	62.9%	you	13	3.1%	2
Readability (Gunning-Fog Index) :	7.8 (6-easy 20-hard)	god's	12	2.9%	3
		Faithfulness or faith	7	1.6%	4
		them	6	1.4%	5
		son	5	1.2%	6
		Christ	5	1.2%	6
		through	5	1.2%	6
		Jesus	5	1.2%	6
		news	4	1%	7

God('s)

You; people

Law

Faithfulness or faith

Christ, Jesus, Son

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3 word phrases frequency :				Chapter 1
Expression	Expression count	Frequency	Prominence	
abandoned them to	3	0.4%	20.7	God('s) you; people Law Sin; Sexual; Abandoned Faithfulness or faith Christ, Jesus, Son
god abandoned them	3	0.4%	20.9	
natural sexual relations	2	0.3%	19.6	
traded natural sexual	2	0.3%	19.8	
their own bodies	2	0.3%	20.2	
that's why	2	0.3%	38.7	
plain to them	2	0.3%	41	
is being revealed	2	0.3%	47.3	
you who are	2	0.3%	70.2	
good news about	2	0.3%	86.4	
called to be	2	0.3%	91.2	
4 word phrases frequency :				
Expression	Expression count	Frequency	Prominence	
god abandoned them to	3	0.4%	20.8	
traded natural sexual relations	2	0.3%	19.7	