

STORYTELLING AND SPIRITUAL FORMATION ACCORDING TO THE APOSTLE PAUL¹



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Abstract. Storytelling is one of the favorite means the Apostle Paul frequently employs in his letters to enrich the spiritual formation of his converts. Philippians demonstrates this well. In this letter Paul presents not just stories of his own personal experiences—whether in the past or present (1:12–16; 3:5–16; 4:10–13). He also talks about Christ Jesus (2:6–11), about his coworkers (2:19–24; 2:25–30), about the Philippian brothers and sisters (1:3–5; 4:2–3; 4:14–16), and about the false teachers (3:1–2; 3:18–19). The story of Christ in particular provides a theological foundation for all kinds of formation experiences taking place in the individual, ecclesial, and societal contexts. In this paper, I attempt to demonstrate how Paul interweaves this metastory with other stories for the multilayered spiritual formation of Christ-believers in Philippi and suggest implications for pastoral ministry today.

I. INTRODUCTION

One of the remarkable developments in recent Pauline scholarship is rediscovery of Paul as a pastoral leader of Christ-believing communities. Much scholarly attention has been paid to his social relations,² to formation

¹ This article is a revision of a paper presented at the Society of Biblical Literature Annual Meeting (San Diego, California, on November 23, 2014).

² Patrick J. Hartin, *Apollos: Paul's Partner or Rival?* (Collegeville, MN: Liturgical Press, 2009); Stanley E. Porter and Christopher D. Land, eds., *Paul and His Social Relations*, *Pauline Studies* 7 (Leiden/Boston: Brill, 2013).

of his converts,³ and/or to his (pastoral) leadership.⁴ Efrain Agosto rightly calls the Pauline letters “windows into Pauline leadership” and “instruments for his leadership.”⁵ Although his letters were not intended as a textbook for (pastoral) leadership, they are full of evidence of what he did as a pastoral leader for those who became Christ-believers through his ministry.⁶ This is the case with Philippians. At the time of composition, Paul himself was not able to visit the church in Philippi because he was incarcerated in Rome (1:7, 13, 14, 17). He was hoping to be released sooner or later by God’s grace (1:19; 2:24). Yet, as he had a few important messages to communicate to the Philippians, particularly to their leadership (note *ἐπισκόποις καὶ διακόνους* in 1:1), he chose to send a letter to them by the hand of Epaphroditus, their messenger. It is not difficult to find Paul’s pastoral concern and care for Christ-believers in Philippi in the letter’s content and the manner he ad-

³ On Pauline spirituality/spiritual formation, see Thomas H. Tobin, *The Spirituality of Paul* (Wilmington, DE: Glazier, 1987); Michael J. Gorman, *Cruciformity: Paul’s Narrative Spirituality of the Cross* (Grand Rapids: Eerdmans, 2001); idem, *Becoming the Gospel: Paul, Participation and Mission* (Grand Rapids: Eerdmans, 2015); Rodney Reeves, *Spirituality according to Paul: Imitating the Apostle of Christ* (Downers Grove: InterVarsity Press, 2011); Leslie T. Hardin, “Is a Pauline Spirituality Still Viable?” *Journal of Spiritual Formation & Soul Care* 8, no. 2 (2015): 132–46; Kevin J. Vanhoozer, “Putting on Christ: Spiritual Formation and the Drama of Discipleship,” *Journal of Spiritual Formation & Soul Care*, no. 2 (2015): 147–71. On Pauline (social) identity formation, see William S. Campbell, *Paul and the Creation of Christian Identity* (London/New York: T & T Clark, 2008); V. Henry T. Nguyen, *Christian Identity in Corinth: a Comparative Study of 2 Corinthians, Epictetus, and Valerius Maximus*, WUNT 2/243 (Tübingen: Mohr-Siebeck, 2008); Kathy Ehrensperger and J. Brian Tucker, *Reading Paul in Context: Explorations in Identity Formation: Essays in Honor of William S. Campbell*, The Library of New Testament Studies 428 (London: T & T Clark, 2010); Sergio Rosell Nebreda, *Christ Identity: A Social-Scientific Reading of Philippians 2.5–11*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 240 (Göttingen: Vandenhoeck & Ruprecht, 2011); Jack Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*, Princeton Theological Monographs 168 (Eugene, OR: Pickwick, 2011); Jason T. Lamoreaux, *Ritual, Women, and Philippi* (Eugene, OR: Cascade Books, 2013).

⁴ Brian J. Dodd, *Empowered Church Leadership: Ministry in the Spirit according to Paul* (Downers Grove: InterVarsity Press, 2003); Richard S. Ascough and Charles A. Cotton, *Passionate Visionary: Leadership Lessons from the Apostle Paul* (Peabody, MA: Hendrickson, 2006); James W. Thompson, *Pastoral Ministry according to Paul: A Biblical Vision* (Grand Rapids: Baker Academic, 2006); Andrew D. Clarke, *A Pauline Theology of Church Leadership*, Library of New Testament Studies 362 (London: T & T Clark, 2008).

⁵ Efrain Agosto, *Servant Leadership: Jesus & Paul* (St. Louis: Chalice, 2005), 97–120.

⁶ Ascough and Cotton, *Passionate Visionary*, 14.

dresses that content. What is interesting about Philippians is that he presents a number of stories which appear to be either in perfect alignment with or at odds with one big story or “master story,” as Michael Gorman puts it,⁷ namely, the story of Christ (2:6–11). The present paper examines how Paul as a pastoral leader uses stories⁸ as a means to help the Philippians’ formation⁹ at various levels and to encourage them to live worthily of the gospel of Christ Jesus, and then it suggests implications for pastoral ministry today.

2. STORIES IN PHILIPPIANS

In Philippians we encounter various stories.¹⁰ Paul not only presents stories of his own personal experiences—whether in the past or present (1:12–16; 3:5–16; 4:10–13). He also tells stories of other Christian preachers around him (1:14–17), of Christ Jesus (2:6–11), of his coworkers (Timothy and Epaphroditus) (2:19–30), of the Philippian brothers and sisters (1:3–5; 4:2–3; 4:14–16), and of the false teachers (3:1–2, 18–19). Most remarkable is the story of Christ, as all other stories find their meaning(s) in its light, as shall be demonstrated below.

2.1 *Story of Christ*

Philippians 2:6–11 is often called the “Christ Hymn” (*carmen Christi*).¹¹ The poetic structure, *hapax legomena* (e.g., ἀρπαγμός, ὑπερυψώω,

⁷ Gorman, *Becoming the Gospel*, 107–8, considers Philippians “an extended commentary” on the story of Christ in Phil. 2:6–11.

⁸ James D. G. Dunn points out: “Story implies storytelling. Storytelling implies performance” (“The Narrative Approach to Paul: Where Is Story?” in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker [Louisville: Westminster John Knox, 2002], 222).

⁹ According to James W. Thompson, the *morph-* word group in four of Paul’s undisputed letters (Phil. 3:21; Rom. 8:29, 12:2; Gal. 4:19; 2 Cor. 3:18) reveals the importance of (trans)formation in the theology of Paul (*The Church according to Paul: Rediscovering the Community Conformed to Christ* [Grand Rapids: Baker Academic, 2014], 103–4).

¹⁰ In this paper, we will not make a distinction between a story and a narrative. There are at least four elements of a story: setting, characters, theme or point of view, and plot. And we will find a story when two or more of those can be discerned. Cf. James L. Resseguie (*Narrative Criticism of the New Testament: An Introduction* [Grand Rapids: Baker Academic, 2005], 241–44), who also stresses a story’s rhetorical features and effect(s) on the reader in addition to the above-mentioned four elements.

¹¹ Ralph P. Martin, *Carmen Christi: Philippians 2:5–11 in Recent Interpretation and in the Setting of Early Christian Worship*, rev. ed. (Grand Rapids: Eerdmans, 1983), 19–23.

καταθρόνιος), and unusual usages of certain expressions (e.g., ἐπουρανίων και ἐπιγείων και καταθρόνιων) in this passage¹² may possibly indicate that Paul is simply quoting a preexisting hymn widely circulated among the early Christians. But theological thoughts expressed in it are very Pauline.¹³ The passage fits into the immediate context in Philippians (see also the linguistic and thematic links below). No argument against its Pauline authorship appears to be decisive. Accordingly, it is still possible to consider it simply “a poetic prose” that Paul himself composed earlier and now includes in the letter for his purposes.¹⁴ Paul tells or retells a story of Christ in a poetic or hymnic style and invites the Philippians, who will need to be *of one mind* (v. 2: τὸ αὐτὸ φρονήτε..., σύμψυχοι, τὸ ἐν φρονοῦντες) to consider what is presented about Christ in that story (Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ και ἐν Χριστῷ Ἰησοῦ) (v. 5).

The story of Christ begins and ends with a description of Jesus’ identity and places his death on the cross right at the center. (a) Jesus existed in the very image of God and accordingly could take for granted his being equal with God (v. 6). (b) But he “emptied himself” by “taking the form of a slave” (μορφὴν δούλου λαβών) and “was found [εὑρεθεῖς] as a human” (v. 7; cf. Rom. 8:3, 15:8).¹⁵ Not only that, he also “humbled himself” (ἐταπείνωσεν ἑαυτόν) by being “obedient” (ὑπήκοος) “to the point of death—even death on the cross” (μέχρι θανάτου, θανάτου δὲ σταυροῦ), the cruelest and most shameful death penalty imposed by Roman justice on rebellious slaves and noncitizens (v. 8; cf. Rom. 5:12–21; Heb. 5:8).¹⁶ (c) Then, at the climax of the story, God “exalted” him. (d) And God bestowed upon him the name above all names, “Lord” (κύριος), so that every knee might bow down to him at the name of “Jesus” and every tongue might worship him as “the Lord” (vv. 10–11; cf. Isa. 45:23). Joseph H. Hellerman rightly points out that Paul intentionally emphasizes Jesus’ exaltation in terms of the cultural

¹² Ibid., 44n.1.

¹³ Seyoon Kim notes a parallel between the thought of the hymn and Paul’s other letters, especially Rom. 14–15 (*The Origin of Paul’s Gospel* [Grand Rapids: Eerdmans, 1982], 147–49). Joseph H. Hellerman highlights a linguistic parallel between Phil. 2:5 and Rom. 15:5 (*Philippians*, EGGNT [Nashville: B & H, 2015], 108). And N. T. Wright finds Paul’s Adam Christology in the hymn (*The Climax of the Covenant* [Philadelphia: Fortress, 1993], 57–92).

¹⁴ Cf. also the poetic structure and parallelism in Rom. 4:25; 1 Cor. 1:30; 2 Cor. 4:4; Phil. 3:21; Col. 1:13, 15; 1 Tim. 2:4, 3:16, 4:10.

¹⁵ All Scripture taken from NRSV unless otherwise noted.

¹⁶ Robert L. Brawley points out: “Not only was crucifixion imposed on those marginalized, crucifixion itself was an attempt to declare them deviant and therefore to eliminate them from the social order permanently.” (“From Reflex to Reflection? Identity in Philippians 2.6–11 and Its Context,” in *Reading Paul in Context: Explorations in Identity Formation: Essays in Honor of William S. Campbell*, ed. Kathy Ehrensperger and J. Brian Tucker [London: T & T Clark, 2010], 141).

script of Roman Philippi (note Jesus' publicly acclaimed status and supreme honor given by God himself).¹⁷ God's glory is never diminished when Jesus is honored and worshiped as "the Lord and Christ." Instead, the worship of Jesus brings the glory to God the Father (v. 11).¹⁸

There are linguistic and thematic links between the story of Christ (2:6–11) and chapters 2 and 3. Many keywords in the story of Christ also recur in these chapters (ἡγέομαι [2:3, 6, 25; 3:7, 8]; σταυρός [2:8; 3:18]; θάνατος [2:8, 27, 30; 3:10; cf. 1:20]; εὐρίσκω [2:7; 3:9]; the μορφίζω word group [2:6, 7; 3:10, 21]; the ἐπουρανίων/ἐπιγείων contrast [2:10; 3:19, 20]). Of special importance is the recurrence of the σταυρός or θάνατος of Christ in them (2:8; 3:10, 18).¹⁹ It is also to be noted that the basic thematic pattern of the Christ hymn (progression from self-abasement/death to God's mercy/glory) is repeatedly employed in these chapters (2:8–9, 27, 29; 3:7–11, 21). These linguistic and thematic links suggest that other stories in chapters 2 and 3 (stories of Paul, of his coworkers, and of the false teachers) can and should be understood in light of the story of Christ.

2.2 Stories of Paul

In Philippians Paul talks a lot about himself. According to BibleWorks 9, Paul uses various forms of first-person singular personal pronouns and/or many different verbs in the first-person singular form in almost 59 percent of the verses in the letter (cf. 68 percent in Philem.; 34 percent in 2 Cor.). His self-references are frequently intertwined with the story of Christ and/or with the stories of others (e.g., 1:12–18; 2:19–24; 3:2–16; 4:10–19). Accordingly, much of what Paul says about himself may also need to be discussed in connection with those other stories.

Here we will draw our attention to 3:4–16 in particular, for in it Paul presents his own story in detail in order to demonstrate how he has actually embodied and keeps trying to embody the core message of the story of Christ (2:5–11) in his own life and ministry. When he became a Christ-believer, Paul laid down what he as a Pharisaic Jew had taken for granted (e.g., his credentials) and had enjoyably taken pride in (esp.

¹⁷ Joseph H. Hellerman, *Reconstructing Honor in Roman Philippi: Carmen Christi as Cursus Pudorum*, SNTSMS 132 (Cambridge: Cambridge University Press, 2005), 150–56.

¹⁸ Cf. Wright, *Climax of the Covenant*, 57–95, who also finds an implied story of Adam and of Israel in Phil. 2:5–11 (cf. Rom. 5:12–21; Ps. 8; Isa. 40–55; Dan. 7:13).

¹⁹ For a detailed comparison, see Jin Hwang, *Mimesis and Apostolic Parousia: An Apologetic-Mimetic Interpretation of 1 Corinthians 4 and 5* (New York: Mellen Press, 2010), 247–48.

his righteousness based on the Law) (3:6, 9). He now counts (ἡγοῦμαι) the knowledge of “Christ Jesus my Lord” (Χριστοῦ Ἰησοῦ τοῦ κυρίου μου) more important than anything else in order to know “the power of his resurrection” and “the sharing of his sufferings by becoming like him in his death” (καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ) (3:8–10; cf. 2 Cor. 1:7; Col. 1:24). Although he does not use the term σταυρός here, it seems likely that both “his sufferings” and “his death” point back to *Christ’s death on the cross* placed at the center of the story of Christ (2:8). Paul also aligns himself with Christ when he expresses his desire to “press on toward the goal for the prize of the heavenly call of God in Christ Jesus” (εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ) (3:14, emphasis added; cf. 1 Cor. 9:24). This prize may point back to the honor and status given to Christ at the climax of the story of Christ (2:11).

Paul’s story in 3:4–16 also provides an example of what he means by “living a life in a manner worthy of the gospel of Christ” (ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε) (1:27). Paul earlier called the Philippians to live such a life *collectively* by “standing firm in one spirit” and “contending side by side with one mind for the faith of the gospel” (μαῖ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου) (1:27; cf. 4:3). He made it clear that both “believing in Christ” and “suffering for Christ” in the midst of opposition/hostility and struggles are the necessary elements of the kind of Christian life the Christ-believers in Philippi should also live (1:29–30; cf. 2 Thess. 1:5). Later in 3:4–16, Paul presents himself as a concrete example of such a life.

2.3 Stories of Paul’s Coworkers

In the self-referential sections in chapter 2, Paul also talks about two of his coworkers, Timothy and Epaphroditus. Paul hopes to send Timothy to the Philippians so that he may bring some news about them (v. 19). Timothy is the best person who is available for this task because he has the same spirit (ἰσόψυχον) *with Paul* and genuinely cares about the Philippians (v. 20), unlike many others who seek their own interests but not those of Jesus Christ (v. 21). Timothy “served” (ἐδούλευσεν) *with Paul* “in the work of the gospel,” and even the Philippians know that he is a tested and proven person (v. 22). Earlier in 1:1, Paul identified both Timothy and himself as “servants of Christ Jesus” (δοῦλοι Χριστοῦ Ἰησοῦ). Timothy’s genuine love and caring heart for the Philippians and his faithful commitment to the service for the gospel point back to Jesus’ emptying himself and taking the form of a slave (μορφὴν δούλου λαβών) in 2:7. And Timothy becomes a good model of *being of one mind with others*, particularly *with Paul*.

Epaphroditus was originally a member of the Philippian church. The Philippians sent him to Paul so that he might deliver their gifts to him and

provide him with any needed support. Epaphroditus was faithful in carrying out his assigned duties even when he was stricken with severe sickness (v. 27) and “came close to death [μέχρι θανάτου], risking his life” (v. 30). God “showed mercy on him” and healed him (v. 27). His life-risking faithfulness in his ministry and God’s miraculous mercy bestowed on him point back to the pattern of progression from self-abasement/death to God’s mercy/glory in the story of Christ (2:8 [μέχρι θανάτου], 9).²⁰ Paul honors him by calling him “the brother” (τὸν ἀδελφόν) and “my coworker and fellow soldier” (συνεργὸν καὶ συστρατιώτην μου) and recognizes him as the “messenger and minister” (ἀπόστολον καὶ λειτουργόν) sent by the Philippians (v. 25; cf. also vv. 17, 30).²¹ And Paul even strongly encourages the Philippians to “welcome him in the Lord with all joy” and “honor people like him” (v. 29).

2.4 *Story of the False Teachers*

The story of false teachers appears in chapter 3. In 3:2, Paul calls the Philippians’ attention to Judaizing Christians: “Beware of the dogs [βλέπετε ...], beware of the evil workers [βλέπετε...], beware of those who mutilate the flesh [βλέπετε...]!” Although he does not give the details of what they claimed or did, it seems certain from what follows in chapter 3 that Paul considers them a negative example of taking pride in the flesh (particularly about circumcision and Jewish credentials) but not boasting in Christ Jesus, represented by the story of Christ (2:6–11). In contrast, as observed earlier, Paul presents his life and ministry aligned with the Christ crucified as an example to be followed (3:3–16). Not only that, in 3:17, Paul also explicitly asks the Philippians to follow his example (“Become co-imitators of me” [Συμμιμηταί μου γίνεσθε]) and “put a mark on” those who are actually following the example of him and his coworkers. Then, he warns the Philippians about the many people who are living as “the enemies of the cross of Christ” (τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ). These people have their belly as their god, find “glory” in what is shameful, and fill their hearts with the “earthly” things (οἱ τὰ ἐπίγεια φρονούντες) (v. 19). The references to the cross, vainglory, and earthly things point back to the story of Christ (2:8, 10). There is virtually no scholarly consensus on the

²⁰ Frank Thielman (*Theology of the New Testament*, 2nd ed. [Grand Rapids: Zondervan, 2005], 309–11) similarly pays attention to the examples represented by Paul’s coworkers in Philippians and points out that they are examples of “finding joy in the progress of the gospel in the midst of sufferings and hardship.”

²¹ H. H. Drake Williams, “Honouring Epaphroditus: A Suffering and Faithful Servant Worthy of Admiration,” in *Paul and His Social Relations*, ed. Stanley E. Porter and Christopher D. Land (Leiden/Boston: Brill, 2013), 335–39.

identity of the “enemies of the cross of Christ.”²² Some identify them with the same false teachers in 3:2—whether from outside or from within²³—while others, with a different group of false teachers, whether outside or within.²⁴ Whatever the case, the teachings and life of these “enemies of the cross of Christ” are at odds with the example of Christ presented in the story of Christ, and accordingly, the Philippians are not to follow their example.

2.5 *Story of the Competing Christian Preachers*

While speaking of matters about himself, Paul also tells a story of other competing Christian preachers around him (1:12–18). They were bold enough to preach the word (the gospel) or Christ as its very summary (v. 14). Some of them were favorable to Paul in chains and preached the word more boldly out of their love for him and with a strong conviction of his apostolic ministry (vv. 15–16). But others preached the word out of envy and rivalry and with an impure motive to increase Paul’s afflictions while imprisoned in Rome (vv. 15, 17). In such a situation Paul did not respond to the latter in the same way they had treated him (out of envy and rivalry). Instead, he chose to rejoice because it was Christ that was proclaimed whatever their motives (v. 18). Then, he continued to talk about the centrality of Christ the crucified in his own life and ministry. Paul’s only interest was and always is the exaltation of Christ in his body, whether by life or by death (v. 20). This corresponds exactly to the core message he would unpack in the story of Christ in chapter 2 and to his own example portrayed in another story of his in chapter 3.

²² Demetrius K. Williams surveys many different identifications of the opponents in Phil. 3 and argues for the impossibility of finding a consensus. Williams, *Enemies of the Cross of Christ: The Terminology of the Cross and Conflict in Philippians*, JSNTSupp 223 (Sheffield: Sheffield Academic Press, 2002), 54–60.

²³ Walter Schmithals, *Paul and the Gnostics* (Nashville: Abingdon, 1972), 65–122 (the Jewish Gnostics); Carolyn Osiek, *Philippians, Philemon*, Abingdon New Testament Commentaries (Nashville: Abingdon, 2000), 102–3 (Judaizers); Helmut Koester, “The Purpose of the Polemic of a Pauline Fragment,” *NTS* 8 (1961–62): 331 (Christian missionaries of Jewish origin and background who preach a perfectionist doctrine of the Law).

²⁴ Robert Jewett, “Conflicting Movements in the Early Church as Reflected in Philippians,” *NovT* 12 (1970): 382 (disciplined ex-members of the Philippian church); Mark Keown, “The Christ-Pattern for Social Relationships,” in *Paul and His Social Relations*, ed. Stanley E. Porter and Christopher D. Land (Leiden/Boston: Brill, 2013), 316–17 (pagan libertines).

2.6 Stories of the Philippians

In several places Paul also talks about the recipients of the letter, namely, the Christ-believers in Philippi. In his prayer of thanksgiving, he mentions their faithful “participation in the work of the gospel” (*κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον*) since they first heard the gospel (1:2–11; esp. v. 5; cf. 2:22). Their zeal for the work of the gospel has never diminished. They also shared the grace (probably financial support [cf. 2 Cor. 1:15]) *with Paul* (*συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας*), when he was detained to defend the gospel (v. 7). This is why Paul gives thanks to God for them (vv. 3, 7) and has great longing for *all* of them with the compassion of Christ Jesus (v. 8). Paul prays that they will be prepared perfect, pure, and blameless until the day of Christ so that God may be glorified (*εἰς δόξαν καὶ ἔπαινον θεοῦ*) (vv. 6, 9–11). Paul’s emphasis on the glory of God corresponds to what we find at the conclusion of the story of Christ (2:11).

In 4:2–3, Paul mentions two women leaders of the Philippian church, Euodia and Syntyche, who “struggled with [Paul] in the work of the gospel [*ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι*] together with Clement and the rest of [his] coworkers,” and he encourages them to “be of one mind in the Lord” (*τὸ αὐτὸ φρονεῖν ἐν κυρίῳ*). And he asks his unnamed “loyal companion” to help them become single-minded in the Lord.

Finally, in 4:10–20, Paul talks about the gifts the Philippians recently sent him through Epaphroditus. Paul praises them because, in so doing, they indeed *shared together* in his afflictions for the gospel (*συγκοινωνήσαντές μου τῆ θλίψει*) (v. 14; cf. 2 Cor. 8:1–5). This was actually not the first time they have done so. When Paul had to hurriedly escape from Macedonia no other church (*ekklesia*) shared in the matter of giving and receiving. But the Philippians did become Paul’s partners (v. 15). They sent a gift to him a couple of times when he was in Thessalonica (v. 16). Paul considers the gift Epaphroditus has brought to him as “a sacrifice acceptable and pleasing to God” (v. 18; cf. 2:17, 25; Rom. 12:1). Then he expresses his hope and prayer for the Philippians: “God will fully satisfy every need of yours according to his riches in glory in Christ Jesus” (v. 19). Finally, he concludes the section with a doxology, invoking *glory to God our father* (v. 20). Paul’s references to glory (*δόξα*) point back to the glory of God at the conclusion of the story of Christ (2:11).

2.7 Indicators of the Purpose and/or Function(s) of a Story

So far, we have observed the various stories identifiable in Philippians. It is now clear that Christ’s story functions as an overarching story or what we may call one big story or metastory. Each of the other stories in the letter points either forward or backward to it and has a meaning in light of it. In most stories emerges an example to be followed or avoided. Whether a

story presents a good example or a bad example may be determined by its conformity to the core message of the story of Christ.

Furthermore, the purpose or function(s) of a story can be inferred from the words of (descriptive) affirmation, of exhortation, and/or of petition in its immediate context (see Table 1 below). Philippians 1:12–26 may be taken as an illustration of how these indicators can help us understand the purpose or function(s) of a story. In the immediate context, Paul affirms three things. First of all, in v. 12 he expresses his strong conviction about the advance of the gospel no matter what. This explains how Paul could rejoice in the face of other competing preachers who preached Christ with wrong motives (vv. 14–18). Then, in verse 25, he assures them of his commitment to work for their “progress and joy in the faith.” This explains why he, against his desire to be with Christ, chooses to live and stay with them (vv. 20–24). Then, in verse 29, he affirms that both their faith in Christ and suffering for him are privileges.²⁵ This is why Paul explicitly calls them to “live your life in a manner worthy of the gospel of Christ” and to remain “standing firm in one spirit, striving side by side with one mind for the faith of the gospel” in the midst of sufferings and struggles, just as he does (v. 27; cf. vv. 29–30). Paul interweaves his story and that of the competing preachers in 1:12–26 so that they may contribute to the formation of the Philippians, particularly to their lives advancing the gospel or to their “becoming the story of Christ,” as Gorman has recently put it.²⁶

3. STORYTELLING AND SPIRITUAL FORMATION IN AN *EKKLESIA*

3.1 *Ekklesia in a Roman Colony*

Paul founded an *ekklesia* of the saints in Philippi, a Roman colony (Acts 16:12; cf. Phil. 1:1, “All the saints in Christ Jesus who are in Philippi”; 3:6; 4:15). Philippi had been “a resting place for retired soldiers” since 42 BC (Appian, *Hist.rom.* 4.105–16; Suetonius, *Tib.* 14.3).²⁷ But this may not mean that the majority of this city’s population and its countryside were those veterans with Roman citizenship. Peter Oakes claims that the majority of the population of Philippi were “probably not Romans and not citizens” but the Greeks whose primary language was Greek.²⁸ He also

²⁵ Gorman, *Becoming the Gospel*, 112, notes that the privilege (*echaristhē*) is related to the divine grace (*charis*).

²⁶ Gorman, *Becoming the Gospel*, 106–41.

²⁷ Lamoreaux, *Ritual, Women, and Philippi*, 34.

²⁸ Peter Oakes, *Philippians: From People to Letter* (Cambridge: Cambridge University Press, 2001), 54. According to him, Roman colonists (elite and farming) were no more than 23 percent of the city population (52).

TABLE 1. Purpose and/or Function(s) of a Story in Philippians

Indicators of Function(s)	Stories	Purpose/Function(s)
*Affirmation (1:1, 5, 7) *Petition (1:9–11)	Story of the Philippians (1:2–11)	To remind the Philippians of their identity as “the saints in Christ Jesus” and encourage them to remain in partnership with Paul, a “slave of Christ Jesus,” in the work of the gospel and to continue their journey toward the goal of their spiritual formation (“perfection and blamelessness”; “fruit of righteousness through Christ”)
*Affirmation (1:12, 25, 29) *Exhortation (1:27)	Story of Paul and the competing preachers around him (1:12–26)	To encourage the Philippians to live a life that advances the gospel of Christ with one mind in whatever situation and that embodies the gospel by believing in and suffering for Christ
*Affirmation (2:6–11) *Exhortation (2:1–5, 12, 14–15, 18)	Story of Christ (2:6–11)	To encourage the Philippians to embody with joy the core message of the story of Christ (self-emptying, humbling, and obeying to death on the cross) in their relationships in the church community and the world
*Affirmation (2:20, 22, 25–27, 30) *Exhortation (2:29)	Story of Paul’s coworkers (2:19–30)	To encourage the Philippians to observe the good models of Paul’s two coworkers, Timothy and Epaphroditus, and treat such people in the Lord with joy and honor
*Affirmation (3:7–11, 12–14, 18–19, 20–21) *Exhortation (3:2, 17)	Story of Paul and the false teachers (3:2–21)	To remind the Philippians of their identity as heavenly citizens and encourage them to stay away from the example of the false teachers who take pride in their own fleshly credentials—but not in Christ—and seek earthly things, and instead to follow the example of Paul and his coworkers at the communal level
*Affirmation (4:3) *Exhortation (4:2, 3)	Story of the Philippians: Euodia and Syntyche (4:2–3)	To encourage the leadership of the Philippian church to have one mind in the Lord and work together for reconciliation and unity among themselves
*Affirmation (4:7, 9, 10, 11–13, 14–18) *Exhortation (4:4–6, 8–9, 14, 19) *Petition (4:19–20)	Story of Paul and the Philippians (4:10–20)	To encourage the Philippians to always rejoice in the Lord, think what they ought to think, and put into practice what they have learned from Paul’s life and ministry embodying the story of Christ Jesus, to the glory of God our father

points out that the composition of the *ekklesia* in Philippi could not have been much different from the city.²⁹ The *ekklesia* could have been perceived as one of the religious *collegiae* or associations in the city.³⁰ Based on the inscriptional evidence from Philippi, Hellerman cogently suggests that not just the elite of the colony but also the non-elite religious associations in Roman Philippi were preoccupied with their longings for social status and honors in their religious settings, and accordingly, the Christ-believers in the *ekklesia* in Philippi “would hardly have been immune to” this predominant culture.³¹ For Paul, as the founding pastor of the Philippian church, the spiritual formation of her members at various levels was an important task that continued throughout his ministry. Given the social and cultural landscape of Roman Philippi, this task was countercultural in nature, and storytelling appears to be one of the effective tools for it.

3.2 Identity Formation

Above all, Paul uses stories to form Christian identity among Christ-believers in Philippi, a Roman colony. This may be indicated by the languages of identity formation Paul uses in some of the stories and/or in their immediate contexts.

(a) The story of the Philippians in chapter 1 reveals the Philippians’ identity as “the saints in Christ Jesus” (v. 1). Paul once again calls the Philippians “all saints in Christ Jesus” in his final greetings (4:21). But they are not the only group of people thus identified because Christ-believers in Rome, particularly those belonging to Caesar’s household, are also called the saints (4:22; cf. Rom. 1:7). In this respect, “the saints in Christ Jesus” (1:1) points to the common identity shared by Christ-believers in two different cities, Rome and Philippi, a Roman colony in Macedonia. As a matter of fact, Paul also consistently applies this term to other Christ-believers regardless of their ethnic backgrounds and/or places of residence (Rom. 15:25–26; 16:2; 1 Cor. 1:2; 6:1, 2; 14:33; 16:1, 15; 2 Cor. 1:1, 8:4; Eph. 1:15, 2:19, 3:8; Col. 1:2; 1 Thess. 3:13; 2 Thess. 1:10; Philem. 5, 7). In

²⁹ Ibid., 62–63 (25–40 percent Roman citizens and 60–75 percent Greeks).

³⁰ Chaido Koukouli-Chrysantaki, “Colonia Iulia Augusta Philippensis,” in *Philippi at the Time of Paul and after His Death*, ed. Charalmbos Bakirtzis and Helmut Koester (Harrisburg, VA: Trinity Press International, 1998), 23. See also Wendy J. Cotter, “Our Politeuma is in Heaven: The Meaning of Philippians 3:17–21,” in *Origins and Methods: Towards a New Understanding of Judaism and Christianity*, ed. Bradley H. McLean, JSNTSupp 86 (Sheffield: JSOT Press, 1993), 92–104; Richard Ascough, *Paul’s Macedonian Associations: The Social Context of Philippians and 1 Thessalonians*, WUNT 2/161 (Tübingen: Mohr-Siebeck, 2003).

³¹ Hellerman, *Reconstructing Honor in Roman Philippi*, 88–109, 160–61.

his prayer for the Philippians, “(an *ekklesia* of) the saints in Christ Jesus,” Paul praises them for their participating together with Paul, “the slave of Christ Jesus,” in the work of the gospel of Christ and in the grace (probably financial support for Paul) from the very beginning (1:5, 7). But he also expresses his hope that they will be found “pure and blameless” in the eschatological Day of Christ (1:6, 10–11; cf. 2:18; 3:20).³² This is indeed the ultimate goal of their spiritual formation (including identity formation) that Paul is trying to help them attain by telling their stories in his prayer for them.³³

(b) The story of Christ in chapter 2 invites the Philippians to be aligned with Jesus Christ who emptied himself, became a human by taking the form of a slave, and humbled himself by obeying God even to death on the cross (vv. 6–8). The story also reminds them of the fact that the very same Jesus is the one whom they confess as *their Lord and Christ* and worship (v. 11). The implication of Jesus’ identification with the Lord is that Christ-believers in Philippi and all other places are called to be *servants of Jesus Christ*. Timothy’s story reminds them of this very identity as Christ’s servants for the work of the gospel just as Timothy has been (2:22; cf. 1:1).

(c) The story of Paul and the false teachers in chapter 3 calls the Philippians to see themselves along with Paul and his coworkers as heavenly citizens who are awaiting the Lord Jesus Christ their Savior from heaven (v. 20). Here τὸ πολίτευμα (citizenship or commonwealth) may be understood against the backdrop of what Roman citizenship entails.³⁴ It is beyond our knowledge how many of the Christ-believers in Philippi were actually Roman citizens. They may not have been the majority in the Philippian church, as Oakes has suggested. But Roman citizenship and lifestyle (that seeks status and privileges) must have been highly valued in Philippi, a Roman colony. Paul already laid down the privileges and credentials he had enjoyed

³² The connection between “the saints” and the eschatological day of Christ/the Lord (for salvation/judgment) is also attested elsewhere in his letters (e.g., 1 Thess. 3:13; 2 Thess. 1:10; cf. 1 Cor. 6:2; Eph. 1:4, 5:27; Col. 1:12, 22).

³³ In his study on the prayers in Ephesians, Mikael Tellbe demonstrates well how prayers have been used to affirm and form the social identity of the community of Christ-believers. Mikael Tellbe, “Prayer and Social Identity Formation in the Letter to the Ephesians,” in *Early Christian Prayer and Identity Formation*, ed. Reidar Hvalvik and Karl Olav Sandnes, WUNT 336 (Tübingen: Mohr-Siebeck, 2014), 125–32.

³⁴ Osiek (*Philippians Philemon*, 103–4) defines *politeuma* as “a self-governing group with specific rights and voting procedures within a city, or other kinds of groups constructed along these lines, for example, professional or burial clubs, festal associations of women, associations of soldiers originating from the same place, or a group of a city living together in another place” (following Gerd Lüderitz, “What Is the Politeuma?” in *Studies in Early Jewish Epigraphy*, ed. J. W. Van Heuten et al., AGJU [Leiden: E. J. Brill, 1994]: 183–225).

as a Pharisaic Jew³⁵ in order to know the power of *Christ's* resurrection and participation in *his* suffering and death (vv. 3–10).³⁶ Paul is also determined to lay down even the honor and privileges of Roman citizenship when it makes him seek vainglory, seek earthly things, and/or walk like an enemy of the cross of Christ (vv. 18–19).³⁷ For citizens of heaven, Paul believes, it is imperative to “live a life [πολιτεύεσθε] in a manner worthy of the gospel of Christ,”³⁸ the one who was crucified (1:27; 2:8). The way of heavenly citizens entails standing firm in the faith and suffering for Christ in the midst of hostile opposition and struggles (1:25, 28–30; 3:21; cf. 1 Thess. 2:2).

3.3 Relational Formation

Paul uses the stories for the Philippians' relational formation. According to Kenneth Boa,³⁹ relational spirituality includes three kinds of love: “loving God completely,” “loving ourselves correctly,” and “loving others compassionately.” Among these, the love for others in the church community was at stake in Philippi. By telling the story of Christ in chapter 2, therefore, Paul encourages the Philippians to envision and embody the *cruciform* pattern of Christ Jesus in their relationships with each other in the church.⁴⁰ Hellerman highlights the Christ Hymn's contribution to relational formation when he states: “Rather, Paul draws upon the attitude

³⁵ Hellerman, *Reconstructing Honor in Roman Philippi*, 162, suggests that Paul intentionally formulates an account of his Jewish past “in a distinctively Roman framework.”

³⁶ Wright (*Climax of the Covenant*, 88) tries to interpret Phil. 3 against the backdrop of the story of Israel when he asserts: “[H]e did not give up his membership [of Israel]; he understood it in a new way, avoiding all possibility of taking advantage of it for self-aggrandisement. . . . Belonging to God's people did not, he now realized, mean a privileged status, outward symbols of superiority, an elevated moral stature in the world. It meant dying and rising with the Messiah.”

³⁷ Lynn H. Cohick disputes the imperialistic interpretation of Philippians. Cohick, “Philippians and Empire: Paul's Engagement with Imperialism and the Imperial Cult,” in *Jesus Is Lord, Caesar Is Not: Evaluating Empire in New Testament Studies*, ed. Scot McKnight and Joseph B. Modica (Downers Grove: InterVarsity Press, 2013), 166–82. Cohick rather takes *politeuma* as a Jewish self-identification terminology that the circumcision party used to denote “the people of God living in community in a Diaspora setting,” but Paul redefines it “to have an eschatological focus” (180–81; cf. Philo, *De Gigantibus* 61; *De Confusione Linguarum* 78).

³⁸ Gorman, *Becoming the Gospel*, 112, renders this phrase as “live out your citizenship as God's colony. . . .”

³⁹ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001), 27–53.

⁴⁰ See also *ibid.*, 45–46.

and activities of Jesus in order to construct a new *ethos* for interpersonal relations, *among* community members.”⁴¹ The story of Christ is counter-cultural in that it is intended to “subvert Roman social values and to encourage an alternative way of living together for members of the Christian community in Philippi.”⁴² If they truly understand this story of Christ, they will be of one mind in humbling themselves and seeking others’ interests, not their own (vv. 1–4). This story can be acted out in various relationships within the church. By telling the stories of his coworkers, Paul presents the kind of relational formation he hopes to see in the Philippian community. Their relational formation will need to be characterized by the *cruciform* pattern of Christ Jesus. Timothy was not only of one mind *with Paul*, but he also truly cared for the Philippians (2:20–21). Epaphroditus has not only been faithful as Paul’s coworker, but he also truly cared for the Philippian brothers and sisters (2:25–28). The story of Euodia and Syntyche shows what the leaders can do together for the relational formation of the church community, which will likely entail forgiveness and reconciliation (4:2–3). Finally, their relational formation may also be considered in a wider societal context.⁴³ Paul encourages the Philippians to “do all things without murmuring or arguing” (2:14) as a way of embodying the core message of the story of Christ in their social life. And the desired outcome of this embodiment is that the Philippians would “be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which [they] shine like stars in the world” (2:15; cf. 2:3).

3.4 Community Formation

It should be noted that the models Paul presents through the various stories in Philippians have a *communal* aspect. Having shared with the Philippians a story of his own experiences in the past and present and his strong determination to know the power of Christ’s resurrection and to participate in his suffering and death (3:4–16), Paul asks them to “*collectively* follow [his] example” (Συμμιμηταί μου γίνεσθε) (3:17a; emphasis added).⁴⁴ The *locus of imitatio Pauli* is the community of Christ-believers, just as the theme of *imitatio Christi* is to be placed in a communal context (2:5: φρονεῖτε ἐν ὑμῖν [you in plural]). Then in 3:17b, Paul encourages the Philippians to put a mark on the people who walk just as they see in the cruciform examples he

⁴¹ Hellerman, *Reconstructing Honor in Roman Philippi*, 154.

⁴² *Ibid.*, 156.

⁴³ Cf. Boa, *Conformed to His Image*, 223, 239–42.

⁴⁴ Cf. Osiek, *Philippians Philemon*, 100, who translates Paul’s call to imitation in 3:17: “Be co-imitators of me or with me.”

and his coworkers offer. The stories of Paul and his coworkers (chapters 2 and 3) appear to contribute *not only to the communal process of imitation within the Philippian church but also to her community formation.*

Diane J. Chandler aptly states, regarding the local church's role in spiritual formation, "If spiritual formation is the process of being conformed into the image of Jesus through relationship with him, then the local church is foundational in this process from not only a biblical and theological perspective but also a developmental, relational, and missional one."⁴⁵ The spiritual formation in the church is community formation because, as James Thompson puts it, "the church is not a collection of individuals who devote themselves to spiritual formation but a community that shares the destiny of Christ together."⁴⁶ And pastoral leaders have a significant role to play in the process of community formation. Jackson Carroll cogently suggests that the community formation is one of three primary tasks of pastoral leaders that will be in service of preserving Christian identity.⁴⁷

Paul gives us a good example of how a pastoral leader can effectively serve people in their community formation process. As a pastoral leader, he himself first lived out the story of Christ. Then he used various stories reflecting the story of Christ to help the Philippians build a community where everyone tells and enacts the story of Christ in his/her own life and ministry and can become a representation of Christ-likeness to each other in one way or another (3:17, 20–21).

3.5 Leadership Formation

Paul already indicated in 1:1 that much of what he says in the letter may be targeted to the leadership of the Philippian church (σὺν ἐπισκόποις καὶ διακόνοις). The "overseers" and "ministers" are titles for the leaders of the Philippian church.⁴⁸ Euodia, Syntyche, and Clement are most likely

⁴⁵ Ruth Haley Barton et al., "Spiritual Formation in the Church," *Journal of Spiritual Formation & Soul Care* 7, no. 2 (2014): 294 (see also 295).

⁴⁶ Thompson, *The Church according to Paul*, 125.

⁴⁷ Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry*, 2nd ed. (Eugene, OR: Cascade Books, 2011), 99–104. Meaning interpretation and empowering public ministry are two other primary tasks of pastoral leaders. For Carroll, meaning interpretation and community formation are "means that contribute to a third primary pastoral task: *empowering congregational members individually and collectively to live as the people of God in the world*" (104).

⁴⁸ In contrast, in Philippians, Paul does not use the title "apostle" for himself but rather calls himself a "servant" (1:1). Hellerman, *Reconstructing Honor in Roman Philippi*, suggests that Paul intentionally calls the church leaders by their formal titles ("bishops and deacons") while ascribing the word "servant" to himself and Timothy (1:1), as well as to Christ (2:7), in order to deliver a message for his status-sensitive readers (117–21, 142, 162).

among them. While telling a story of Euodia and Syntyche, Paul encourages these two women leaders to be of one mind in the Lord, and he asks his unnamed "loyal companion" to work together with them probably for their reconciliation and unity (4:2-3). The story of Paul and the competing preachers reveals a possibility of two opposite ideas and practices of power (to secure honor and status) in a ministry setting (1:12-17). One group of preachers considered power in "a zero-sum model" and preached the gospel to prove that they are more powerful than Paul the prisoner. But Paul presents himself as an example of overcoming this mistaken understanding and practice of power by focusing on Christ Jesus (1:18-21). The story of Christ also points to an alternative understanding of power as well as of status and honor (2:6-11). As mentioned earlier, Jesus did not claim his divine privileges. Rather, he chose to empty and humble himself. Then God exalted him and gave him the name above all names and made every tongue confess him as the Lord and worship him. Yet the worship of Jesus does not diminish the glory of God. Paul also tries to carry out team ministry based on this alternative understanding of power. He not only empowers his coworkers so that they can serve together with him in the work of the gospel of Christ but also renders a greater honor to them for their ministry in the Lord (2:25, 29; 4:3).

4. IMPLICATIONS FOR PASTORAL MINISTRY TODAY

So far we have surveyed the stories related in the letter of Paul to the Philippians and examined how Paul is using those stories for the multilayered spiritual formation of Christ-believers in Philippi. What are the implications of Paul's storytelling in Philippians for our understanding of the church and of pastoral ministry today?

Stanley Hauerwas points this out:

As Christians, we are . . . called . . . to be faithful to the story that we claim is truthful to the very character of reality, which is that we are creatures of a gracious God who asks nothing less of us than faithful service to God's Kingdom. . . . Through [Jesus Christ's] story, we discover our true selves and thus are made part of God's very life. We become part of God's story by finding our lives within that story.⁴⁹

⁴⁹ Stanley Hauerwas, "The Gestures of a Truthful Story," in *Theological Perspectives on Christian Education: A Reader on Theology and Christian Education*, ed. Jeff Astley and Colin Crowder (Grand Rapids: Eerdmans, 1996), 98.

He also stresses the importance of the church's role in enacting the story of God:

[T]he church is but God's gesture on behalf of the world to create a space and time in which we might have a foretaste of the Kingdom. It is through gestures that we learn the nature of the story that is the very content and constitution of that Kingdom. The way we learn a story, after all, is not just by hearing it. Important and significant stories must be acted out.⁵⁰

This is actually what Paul is trying to do with the stories in Philippians. As a pastoral leader, Paul tells and retells the story of Christ and tries hard himself to demonstrate a life embodying the example of Christ expressed in it faithfully. His coworkers also join him in living out the gospel of Christ faithfully. He also invites Christ-believers in Philippi to join them. This way, the church of the saints in Christ Jesus in Philippi, a Roman colony, can become a community where the story of Christ is told again and again, is enacted and experienced by all members, and generates many other stories reflecting or embodying the example of Christ presented in it—a countercultural community where every member is properly formed for a *cruciform* life and ministry in the midst of hostility and struggles.

Pastoral leaders today are also called to be storytellers just like Paul. The story of Christ is the most important story pastoral leaders should tell and retell in Christ-believing communities. Storytelling can take place in many different settings and in many different forms, including a form of narrative preaching, a form of prayer, a poetic or hymnic style, and even a form of dramatized ritual like sacrament. Corporate worship is one of the most important settings in which the story of Christ can be told and acted out in many different forms⁵¹ in order to bring proper glory and honor to God and Christ and to serve many different people in the church—whether young or old. As Kevin J. Vanhoozer points out, “[C]orporate worship displays in living color, not only when the church is at table [of the Lord's supper] but whenever two or three are gathered in Christ's name, acting out the new humanity that is ours in Christ—performing interactive parables of the kingdom.”⁵²

Stories can still be an effective means for pastoral leaders to form the church of the saints in Christ Jesus at various levels. James Wright cogently

⁵⁰ Ibid., 102.

⁵¹ Hardin (“Is a Pauline Spirituality Still Viable?” 140) highlights Paul's “regular practice of corporate worship with the community of faith as a part of his spiritual regimen” and lists various elements of worship documented in Acts and the Pauline letters.

⁵² Vanhoozer, “Putting on Christ,” 170.

highlights a pastor's role in the formation process of the congregation as he states:

No longer a therapeutic specialist with managerial skills to run a service organization, the pastor must help a congregation "live as a colony of resident aliens within a hostile environment, which, in the most subtle but deadly ways, corrupts and coopts us as Christians." The pastor's job is to keep the church unified in its faithful witness in the world. When the pastor seeks to form a congregation within the biblical narrative, "the pastor is called to help us gather the resources we need to be the colony of God's righteousness."⁵³

Pastors indeed have a very significant role to play for the multilayered spiritual formation of the saints in Christ Jesus in their local churches. But this task cannot be accomplished by pastors alone. Pastors will definitely need many other storytellers who are of one mind with them and embody the same story of Christ Jesus in their own life and ministry. This way, the whole community of the saints in Christ Jesus will be able to "simultaneously embody the divine mission and be a credible commentary—and thus an *apologia*—on the story that narrates that mission."⁵⁴ And it will be found pure and blameless in the day of the Lord Jesus, become a joy and crown to each other before him, and bring glory to God the father.

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⁵³ John W. Wright, *Telling God's Story: Narrative Preaching for Christian Formation* (Downers Grove: InterVarsity Press, 2007), 138–39. The quotes within the quotation come from Stanley Hauerwas and William H. Willimon, *Resident Aliens: Life in the Christian Colony* (Nashville: Abingdon, 1989), 139–40. Cf. also Gorman, *Becoming the Gospel*, 112.

⁵⁴ Gorman, *Becoming the Gospel*, 139.

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