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THE APOSTLE PAUL AS A MODEL
FOR OUR PREACHING AND WRITING

A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by

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June 25, 1945

Approved by:

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¹ Rom. 8,7; 1 Cor. 10,31; 2 Cor. 4,15; 2 Cor. 8,18; Eph. 1,12; Phil. 2,11; 1 Th. 2,8; least directly still evidencing his motives: Rom. 1,23; 4,20; 5,2; 8,18; 9,23; 11,34; 12,27; 1 Cor. 10,40-41; 2 Cor. 1,20; 3,3; 3,18; 4,17; 5,23; Gal. 1,8; Eph. 1,6; 1,14; 1,17; 3,21; Phil. 1,11; 4,19; 4,20; Col. 1,27; 3,4; 2 Th. 2,14; 1 Tim. 1,17; 2 Tim. 4,18;

² "with" with the accusative. "of the ground or reason on account of which anything is or is not done; by reason of, because of (German 'aus Grund')". Thayer's Greek-English Lexicon of the New Testament, p.134.

³ 2 Cor. 4,3-4.

THE APOSTLE PAUL AS A MODEL FOR OUR PREACHING AND WRITING

The purpose of the apostle Paul's preaching and writing, as well as the method he pursued to accomplish his purpose, establishes him as a model worthy of our study and emulation.

The purpose of his preaching was threefold: the glory of God, the salvation, the sanctification of man.

Paul preached and wrote to the glory of God!¹

Writing to the Corinthians about the purpose of his preaching, Paul says:

We preach not ourselves; but Chr̄st Jesus Lord; but ourselves your servants because of² Jesus. Because God, who commanded light to shine from darkness, who shone in our hearts, for the illumination of the knowledge of the glory of God in (the) face of Jesus Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us.³

¹ Rom. 3,7: 1 Cor. 10,31: 2 Cor. 4,15: 2 Cor. 8,19: Eph.1,12: Phil. 2,11: 1 Th. 2,6: Less directly still evidencing his motives: Rom. 1,23: 4,20: 5,2: 8,18: 9,23: 11,36: 16,27: 1 Cor. 15+40-41: 2 Cor. 1,20: 3,9: 3,10: 3,18: 4,17: 8,23: Gal. 1,5: Eph. 1,6: 1,14: 1,17: 3,21: Phil. 1,11: 4,19: 4,20: Col. 1,27: 3,4: 2 Th. 2,14: 1 Tim. 1,17: 2 Tim. 4,18:

²"dia" with the accusative. "of the Ground or Reason on account of which anything is or is not done; by reason of, because of (German 'aus Grund')". Thayer's Greek-English Lexicon of the New Testament. p.134.

³ 2 Cor. 4,5-7.

When Paul says to the Romans, "For of him, and through him, and to him, are all things; to whom be glory forever,"⁴ he shows how keenly he appreciates the glory of God. In his comments upon this passage Charles Hodge indicates how thoroughly St. Paul exalted the glory of God:

The reason why man can lay God under no obligation, is, that God himself is all in all; the source, the means, and the end. By him all things are; through his power, wisdom, and goodness, all things are directed and governed; and to him, as their last end, all things tend. The prepositions 'ek, dia, eis', here used, indicate that God is the source, the constantly working cause, and end of all things. .. When Paul asks, Who hath first given to God? the answer is, No one, for of him, through him, and to him, are all things. It is for the display of his character every thing exists, and is directed, as the highest and noblest of all possible objects. Creatures are as nothing, less than vanity and nothing in comparison with God. Human knowledge, power, and virtue, are mere glimmering reflections from the brightness of the divine glory. That system of religion, therefore, is best in accordance with the character of God, the nature of man, and the end of the universe, in which all things are of, through, and to God; and which most effectually leads men to say, not unto us, but unto Thy name be all the glory.⁵

In his conclusion of the epistle to the Romans, Paul shows the unswerving purpose of his preaching and writing. "To the only wise God be glory through Jesus Christ for ever, Amen."⁶ Of this Charles Hodge says:

There is an ambiguity in the original which is not retained in our version. 'To the only wise God, through Jesus Christ, to whom be glory for ever.' The construction adopted by our translators is perhaps the one most generally approved. 'To him that is able to establish you, to the only wise God, through Jesus Christ, be glory.' In this

4 Rom. 11,36

5 Hodge on Romans p. 597 f.

6 Rom. 16,27.

case the relative 'W', to whom, in verse 27, is pleonastic. Others explain the passage thus, 'To the only wise God, made known through Jesus Christ, to whom (i.e., Christ) be glory for ever.' The simplest construction is, 'To the only wise God, through Jesus Christ, to him, I say, be glory for ever.' As Paul often calls the Gospel the 'wisdom of God,' in contrast with the wisdom of men, he here, when speaking of the plan of redemption as the product of the divine mind, and intended for all nations, addresses his praises to its author as the only wise God, as that Being whose wisdom is so wonderfully displayed in the gospel and in all his other works, that he alone can be considered truly wise.⁷

At Lystra Paul had the opportunity to take unto himself the glory due to God but he rejected that opportunity and converted it into an occasion to give glory to God. He said to the idolatrous priests: "Men, why do ye these things? We also are men of like feelings with you, announcing to you the glad tidings to turn from these vanities to the living God, who made the heaven and the earth and the sea and all things in them."⁸

In his first epistle to the Corinthians Paul shows his purpose of glorifying God when he says: "My word and my preaching (was) not in persuasive words of human wisdom, but in demonstration of (the) spirit and of power; that your faith might not be in wisdom of men, but in power of God."⁹

7. Op. Cit. p. 713

8. Acts 14,15

9. 1 Cor. 2, 4-5.

Charles Simeon has some pertinent remarks on this passage:

In the education of persons for the ministry, it is justly thought that all possible attention should be paid to the attainment of whatever may render them eminent in their profession, and useful in the Church of God. Yet it may well be doubted whether a proper distinction be made between the acquisition of knowledge and the use of it. A man cannot acquire too much; but he may use his knowledge unprofitably, and even injuriously, in the discharge of his holy calling. There is, in the truths which he has to deliver, a dignity, which would be obscured by the artificial ornaments of human oratory. Hence, St. Paul, even when at Corinth, where human eloquence was in high request, forbore to comply with the prevailing taste, lest, by yielding to it, "he should make the cross of Christ of none effect."¹⁰ Nor did he apologize for this departure from their established usages: on the contrary, he vindicates it, and assigns what they could not but acknowledge to be an abundantly sufficient reason for his conduct... It is evident that he here contrasts his own conduct with that of their most celebrated instructors, whom they were wont to admire. The philosophers, whom they followed, were fond of displaying the profoundness of their own wisdom, and the extent of their own researches: and they were admired in proportion as they were able to maintain their theories with logical subtlety and plausible argumentation. Their great orators, too, to whom they had been wont to listen with delight, had filled their discourses with all the flowers of rethoric, that, by pleasing the imagination of their hearers, they might suspend the severer exercises of judgment, and persuade beyond the just impulse of deliberate conviction. But to none of these artifices would the apostle condescend... He disdained to seek his own glory in the discharge of his sacred office: he therefore would have nothing to do with "the enticing words of man's wisdom."¹¹

¹⁰ 1 Cor. 1, 17.

¹¹ Simeon, The Complete Works of Charles Simeon, p.55f Vol. 16.

Paul preached and wrote for the salvation of man.

In writing to the Corinthians, Paul says: according as I also in all things please all; not seeking the profit of myself, but that of many, that they may be saved.¹²

To the same people Paul insisted that:

your faith should not stand in the wisdom of men but in the power of God.¹³

In speaking of this declaration Simeon says:

In this he had respect to the best interests of mankind- The very aim of the principal philosophers was to establish dogmas of their own, which were to be received by their followers as characteristic of the sect to which they belonged. But St. Paul would not have the faith of his hearers to stand on the dictates of human wisdom. The word was God's: the power that alone could make it effectual was God's: nor could it be of any real service to the souls of men, any further than it was applied with power from on high. However the people might accede to it as a truth, that they were corrupt and helpless creatures, they could not feel it aright, unless they were taught it by God himself. And, however they might be persuaded that Jesus Christ was the Saviour of the world, they could not believe in him to the salvation of their own souls, unless that faith should be wrought in them by the Holy Ghost.¹⁴

In his epistle to the Romans he says:

Brethren, the good pleasure of my own heart, and supplication to God on behalf of Israel is for¹⁵ (their) salvation.¹⁶

Hodge points to Paul's interest in the salvation of the Jews when he says in connection with this verse:

12 1 Cor. 10,33.

13 1 Cor. 2,5.

14 Op. Cit. p. 55

15 Hodge. op. cit. p. 524: literally to salvation, as expressing the end or object toward which his wishes and prayers tend.

16 Romans 10,1.

As the truth which Paul was to reiterate in the ears of the Jews was, of all others, to them the most offensive, he endeavours to allay their enmity, first, by assuring them of his affection, and secondly, by avoiding all exaggeration in the statement of their cause... Paul meant to assure his brethren according to the flesh, that all his feelings towards them were kind, and that he earnestly desired their salvation. He had no pleasure in contemplating the evils which impended over them, his earnest desire and prayer was... that they might be saved.¹⁷

Speaking on the same passage and about the same interest of Paul in the salvation of men, Simeon says:

He was not contented to obtain salvation for himself: he was anxious for the welfare of his fellow-creatures, and laid to heart their interests, as though they were his own - - - Nor did he rest satisfied with good wishes and desires: he laboured with incredible assiduity and self-denial, suffering all things cheerfully, not excepting imprisonments and death itself, for the advancement of their happiness¹⁸ - - - In secret also did he "labour fervently for them in prayer night and day."¹⁹ He knew the efficacy of intercession; and therefore besought God, with strong crying and tears, to take the veil from their hearts, and to enlighten them with the saving knowledge of his truth.²⁰

Paul came right out and told people about his great purpose to save their souls. He told the Corinthians:

Now I most gladly will spend and will be utterly spent for your souls.²¹

This he said after he had told them about some of the things he had experienced in the interests of their

17 Op. Cit., p. 524

18 2 Cor. 11, 23-29. 2 Tim. 2, 10.

19 No source stated directly. Implication being that he quotes someone who has combined the thought of this passage with Col. 4, 12.

20 Op. Cit., Vol. 15. p. 374.

21 2 Cor. 12, 15.

souls:

in labours more abundantly, in stripes above measure, in imprisonments more abundantly, in deaths often. From Jews five times forty (stripes) except one I received. Thrice was I beaten with rods, once I was stoned, three times I was shipwrecked, I have passed a night and a day in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from (my own) race, in perils from (the) nations, in perils in (the) city, in perils in (the) desert, in perils on (the) sea, in perils among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness... In Damascus the ethnarch of Aretas the king was guarding the city of the Damascenes wishing to take me. And through a window I was let down through the wall in a basket and escaped his hands.²²

Paul's purpose of saving souls by his preaching and writing is found by Hodge in the first chapter of the epistle to the Romans:

Having shown in what character, and by what right he addressed them, the apostle introduces the subject of his letter by expressing to them his respect and affection. He thanks God, not only that they believed, but that their faith was universally known and talked of, ver. 9. As evidence of his concern for them, he mentions, 1. That he prayed for them constantly, ver. 9. 2. That he longed to see them, vs. 10, 11. 3. That this wish to see them arose from a desire to do them good, and to reap some fruit of his ministry among them, as well as among other Gentiles, vs. 12,13. Because he was under obligation to preach to all men, wise and unwise, he was therefore ready to preach even at Rome, vs. 14,15. This readiness to preach arose from the high estimate he entertained of the Gospel. And his reverence for the gospel was founded not on its excellent system of morals merely,²³ but on its efficacy in saving all who believe, whether Jews or Gentiles, ver. 16.²⁴

22 2 Cor. 11, 23-27, 32-33.

23 Evidently Hodge is here confusing Law and Gospel.

24 Op. Cit., p. 18.

The purpose of Paul's preaching and writing was also the sanctification of man. We notice that in writing his comforting "then now no condemnation to those in Christ Jesus," he adds "who walk not according to (the) flesh but according to spirit." 25

Speaking of this Hodge says:

In this verse, (according to the common text,) the transforming power of this union with Christ is expressed by saying, that those who are in him, walk not after the flesh, but after the Spirit. To walk means to regulate the inward and outward life. It includes, therefore, the determination of the judgments, the feelings, the purposes, as well as the external conduct. The controlling principle in believers is not the flesh, i. e. the corrupt nature, but the Holy Spirit who dwells in them, as the source of knowledge, of holiness, of strength, of peace and love.²⁶

We look at Paul's stern rebuke to the congregation at Corinth because of lack of sanctification in one of its members:

Fornication is commonly reported among you, and such fornication which is not even named among the nations, so as one to have (his) father's wife. And you are puffed up, and did not rather mourn, that he who did this deed might be taken out of your midst!²⁷

To the same congregation he has this to say about sanctification:

Do you not know that you are God's temple, and the Spirit of God dwells in you? If anyone corrupt the temple of God, him God shall bring to corruption; for the temple of God is holy, which you are.²⁸

25 Romans 8,1.

26 Op. Cit. p.392.

27 I Cor. 5, 1-2.

28 1 Cor. 3, 16-17.

In his epistle to the Corinthians Paul says:

But of him you are in Christ Jesus, who was made to us wisdom from God and righteousness and sanctification.²⁸

To the same congregation he writes:

Having therefore these promises, beloved, we should cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.²⁹

To the Ephesians he says:

For you to have put off according to the former conduct the old man, which is corrupt according to the desires of deceit; and in the spirit of your mind to be renewed; and to have put on the new man, which according to God was created in righteousness and holiness of truth.³⁰

To the same people he says:

For you were once darkness, but now light in (the) Lord; walk as children of light.³¹

He also says to them:

For we are his workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them.³²

To the Colossians he writes:

And having put on the new that (is) being renewed into knowledge according to (the) image of him who created him.³³

To his young friend Timothy Paul has this to say about sanctification:

28 1 Cor. 1,30
29 2 Cor. 7,1
30 Eph. 4,22-24
31 Eph. 5,8.
32 Eph. 2,10.
33 Col. 3,10

If therefore oneshall have purged himself from these, he shall be a vessel to honor, having been sanctified, and serviceable to the master, for every good work having been prepared.³⁴

In the letter to the Galatians the apostle speaks of sanctification when he tells about:

Faith working by love.³⁵

Luther has some forceful remarks about this passage which definitely demonstrate that it was Paul's purpose to inculcate sanctification while carefully guarding the doctrine of justification from abuse. In refuting the false teachers, he writes:

But all this is purely useless and destructive talk, invented by unlearned and inexperienced people; there- we shall fight against it and condemn it. For who will permit it to be allowed as true that the faith which is God's gift and planted in the heart by the Holy Spirit should permit a mortal sin to exist beside it? If they would give out such foolish talk about fides acquisita, that is, the faith, which one pours from the historical acknowledgment, then it might possibly be allowed; but when they mean and teach that way about fides infusa, that is, about the infused faith, which is God's gift and the work of the Holy Ghost, then it is too much, and they as much as show thereby that they definitely do not have a right understanding of faith. Therefore they view this declaration of the apostle through a colored glass and do violence to it in order to interpret it around their dreamed, incorrect meaning. For Paul, indeed, does not say: Faith, which justifies by love; does not say either, Faith, which makes us agreeable to God by love. Such a text they invent for themselves, and want to force it into St. Paul's writing, for which he no doubt does not thank them.

34. 2 Tim. 2,21

35 Galatians 5,6.

But even less does he say that love of itself makes acceptable; but he does say: Faith which worketh by love, that is, he says that the deeds are done from faith by love, not that man is justified by love. But who is such a crude beginner that he does not understand that to become justified is and means something quite different from being active? For Paul's words are indeed clear enough: Faith, which worketh by love. Therefore it is a clear, unabashed theft when they steal away from St. Paul's words the right, natural meaning and instead of worketh understand justifieth, and thus make the works into justification, since they still must acknowledge that in *Philosophia moralis*, which teaches about civic duties, there the works are none the less not the activity which is called righteousness but the works come from the righteousness.³⁶

In speaking on this matter to the Thessalonians St. Paul says:

For this is God's will, your sanctification, (for) you to abstain from fornication.³⁷

In the same letter he writes:

Now may the God of peace himself sanctify you wholly; and may your entire spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ.³⁸

In writing to the Romans he says:

But now having been set free from sin, and having become bondmen to God, you have your fruit unto sanctification, and the end life eternal.³⁹

To them he also writes:

Therefore, brethren, I exhort you by the compassions of God, to present your bodies a living sacrifice, holy, well-pleasing to God, your intelligent service.⁴⁰

36 Translated from Dr. Martin Luther's Commentary of Paul's Epistle to the Galatians, p. 467.

37 1 Thess. 4,3.

38 1 Thess. 5,23

39 Rom. 6,22

40 Rom. 12,1

Having established the fact that the purpose of Paul's preaching and writing was to glorify God and to bring salvation and sanctification to man, we now proceed to an examination of

The Method Paul pursued to accomplish his purpose.

Paul scrupulously preached and wrote the truth.

When Festus accused Paul of being crazy⁴¹ Paul answered him by saying:

I am not mad, most noble Festus, but I utter words of truth and discreetness.⁴²

To the Romans he writes:

Truth I say in Christ, I lie not, my conscience bearing witness with me in (the) Holy Spirit.⁴³

The same affirmation is made by him to the Corinthians:

All things in truth we spoke.⁴⁴

For we have not any power against the truth, but for the truth.⁴⁵

We find this love of the truth faithfully working for the glory of God and salvation and sanctification of man even under the conditions prevailing at Athens.⁴⁶ To appreciate it we look at the sermon Paul preached to those people; He knew that falsehood and error bring condemnation.

Luke says of him:

41 Acts 26,24

42 Acts 26,25

43 Rom. 9,1

44 2 Cor. 7,14

45 2 Cor. 13,8

But Paul waiting in Athens for them, his spirit in him was painfully excited seeing the city being full of idols. He reasoned indeed therefore in the synagogue with the Jews and those who worshipped, and in the market place every day with those who met with (him.)⁴⁶

Paul was greatly disturbed at what he found in Athens. Secular learning had been plentiful according to Harry Barnes:

The old military state training had become a literary University training... Supplemented by the great many adult students drawn from all quarters... Opposition... led to the suppression of the University by the Emperor Justinian, 529 A. D.⁴⁷

The fact that the University continued in operation until 529 shows that it had not been stopped in Paul's time, therefore, we observe that Paul found secular education not sufficient to replace idolatry with the truth. He had plenty of firsthand information on the necessity of preaching the truth also in the circles of the educated for his own cultural background was on a high level. Speaking of it, Charles Hodge says:

He was born, and probably educated in part, at Tarsus, the capital of Cilicia; a city almost on a level with Athens and Alexandria, for its literary zeal and advantages. In one respect, it is said by ancient writers to have been superior to either of them. In the other cities mentioned, the majority of the students were strangers but in Tarsus they were the inhabitants themselves.⁴⁸

46 Acts 17, 16-17

47 Monroe, Source Book of the History of Education for the Greek and Roman Period, p. 300 - 302.

48 Strabo, Lib. 14, chap. 5., as quoted in Op. Cit. p. 4.

However, in presenting the truth the Apostle lays a foundation for it by building from the things which were known to his hearers to the things which were not known. His private and public discussions with the Athenians had provoked enough curiosity to interest them in hearing more of Paul's teaching. St. Luke shows this when he says:

But some of the Epicureans and the Stoics, philosophers, encountered him, and some said, what may this chatterer desire to say? And some, he seems to be a proclaimer of foreign gods⁴⁹; because he announced to them the glad tidings (of) Jesus and the resurrection. And having taken hold of him, they brought him to the Mars' hill, saying, Are we able to know what this new teaching which is spoken by you (is)? For you bring certain strange things to our ears. We wish therefore to know what these things may mean.⁵⁰

While Paul was now ready to speak the truth to these people, he also considered the true facts relating to them and their background. He knew these people, knew them as Luke describes them when he says:

Now all the Athenians and the sojourning strangers spent their leisure in nothing else then to tell and to hear something newer.⁵¹

Paul's familiarity with their system of education is established by Hodge when he says:

The knowledge which the apostle manifests of the Greek authors, 1 Cor. 15, 33 and Titus 1, 12, would also lead us to suppose that he had received

49 Literally deamons

50 Acts 17, 18 - 20.

51 Acts 17, 21.

at least a part of his education in a Grecian city. Many of his characteristics, as a writer, lead to the same conclusions⁵²

Paul now sought to create an opening for the truth. The historian speaking of this says:

And Paul having stood in (the) midst of Mars' Hill said, Men Athenians, I behold you very religious⁵³ in all things; for, passing through and beholding your objects of veneration, I found also an altar on which had been inscribed, To an unknown God. Whom therefore not knowing you reverence, him I announce to you.⁵⁴

Paul here does not go by rumors but at the same time as he sharpens their curiosity he is very careful not to say anything which was not supported by the direct evidence of their situation, evidence available to all. This same regard for truth compelled Paul to present, at the very outset of his sermon, facts which are true to man's natural knowledge of God. He says to them:

The God who made the world and all things that (are) in it, he being Lord of heaven and earth, dwells not in hand-made temples, nor is served as needing anything from the hands of men, himself giving life and breath to all in every (respect); and he made of one blood every nation of men,⁵⁵

52 Op. Cit., p. 4.

53 lit. very reverent to deamons.

54 Acts 17, 22 - 23

55 Hastings, Encyclopaedia of Religion and Ethics, p. 186. s.v. Education (Greek): Education was restricted to free population possessing full civic rights. From this I reach the conclusion that Paul found it necessary in the interest of truth to make them conscious of the common ancestry of the entire human race.

To appreciate Paul's presentation of the truth in Athens, we like to get a little background on the city such as that which George Barton has compiled:

Athens, the chief city of Attica, one of the least productive parts of Greece, is the far-famed mistress of the world's culture and art. Emerging from obscurity in the seventh century before Christ, gaining a position of leadership in the Persian wars after 500 B. C., Athens established a considerable empire. In this period fell the age of Pericles, 460-429 B. C., when the artistic and literary genius of Athens reached a height never equaled in human history. Socrates was born here in 469 and lived till 399 B. C. Here Plato, who was born about 428, became a pupil of Socrates and afterward taught. Hither came Aristotle, after the year 367, to sit at Plato's feet. Here from the age of Pericles the acropolis was crowned with those architectural creations that are at once the admiration and the despair of the world. It stirs the imagination to think of Paul in such a city. In the time of Paul, Athens was a Roman city, though still one of the great artistic and philosophical centers of the world. At a little distance from the acropolis on its northern side, a forum of the Roman period was laid bare in 1891. Possibly this is the market-place in which Paul, during his stay there, reasoned every day with them that met him (Acts 17:17), though of this we cannot be certain, for, while this was the market-place in the Roman period, the older market of the Athenian people lay to the westward of it. To the west of the acropolis lies the old Areopagus, or Mars' Hill, from which it was long supposed that Paul made the address recorded in Acts 17:22 - 31. Ramsay, following Curtius, has made it probable that the address was delivered to the city-fathers of Athens, not because they were putting Paul to a judicial trial, but they wished to see whether he was to be allowed to teach Christianity, which they took for a new philosophy, in the university of Athens - for Athens itself was a kind of university. It seems probable that the meetings of the city-fathers, who were collectively called the Areopagus (Acts 17:22), were held not on the top of the rock, but in the market-place.⁵⁶

56 Barton, Archaeology and the Bible, p. 262f.

It was to the people of this highly cultured center of learning that Paul brought forth the plain truth:

And He made of one blood every nation of men, to dwell upon all the face of the earth, having determined fore-arranged times and the boundaries of their dwellings -- to seek the Lord; if perhaps they might feel after him and might find him, though indeed being not far from each one of us; for in him we live and move and have our being; as also some poets among you have said, for of him we are also offspring. Being therefore offspring of God, we ought not to think that which (is) divine to like to gold or to silver or to stone, a graven thing of art and imagination of man.⁵⁷

Here Paul had not only come to them with a direct statement regarding creation, a statement which he did not present as a theory but as the exclusive truth, but he pointed out their mistake of thinking of the divine in terms of the material. True, he reminds them that their own poets have spoken about man as being the offspring of God but he does not permit his case to rest with their poets. In the next breath he sets before them the full truth about God's jurisdiction over His creatures:

The times indeed therefore of ignorance God having overlooked, now charges men all (of them) everywhere to repent, because he set a day in which he is about to judge the habitable world in righteousness, by a man whom he appointed; having given proof to all (in) having raised him from the dead.⁵⁸

The truth was out. Paul had not withheld it. He knew what was in the heart of man. He himself wrote:

57 Acts 17, 26 - 29.

58 Acts 17, 30 - 31.

Because the mind of the flesh (is) enmity towards God; for it is not subject to the Law of God; for neither can (it) be; and they that are in the flesh cannot please God.⁵⁸

Paul knew the nature of man and has stated his knowledge in unmistakable terms:

But natural man receives not the things of the Spirit of God, for they are foolishness to him; and he cannot know (them), because they are discerned spiritually.⁵⁹

But Paul knew it was his business as a servant of God to preach and to write the truth and to leave the results to God. In speaking on this matter, he says:

I planted, Apollos watered; but God gave growth.⁶⁰

He looked upon himself as a caretaker of the mysteries of God and said:

So let a man reckon of us as attendants of Christ and caretakers of God's mysteries.⁶¹

As long as he preached and wrote the truth, he knew that he was being faithful to his commission and could put the results of his efforts into God's hands for he stated as the requirements of a steward,

But as to the rest, it is required in stewards that one be found faithful.⁶²

With that he could rest his efforts in the Lord and state:

He who examines me is (the) Lord.⁶³

58 Rom. 8,7.
59 1 Cor. 2,14.
60 1 Cor. 3,6.
61 1 Cor. 4,1.
62 1 Cor. 4,2.
63 1 Cor. 4,4.

Paul's preaching and writing of the truth was something which resulted from conviction.

In speaking of this matter to the Corinthians, the apostle says:

in every (way) oppressed, but not straitened; perplexed but not utterly at a loss; persecuted, but not forsaken; cast down, but not destroyed; always bearing about the dying of the Lord Jesus in the body, that also the life of Jesus may be manifested in our body; for always we who live to death are delivered on account of Jesus, that also the life of Jesus may be manifested in our mortal flesh; so that death works in us, and life in you. And having the same spirit of faith, according to what has been written, I believed, therefore I spoke; also we also believe, therefore also we speak.⁶⁴

When Paul was speaking before Agrippa he indicated in no uncertain terms that he was speaking from deep conviction, conviction so deep that he could wish that all who heard him were believers together with him. Speaking before Agrippa he says:

I would wish to God, both in a little and in much not only you but also all those hearing me this day should become such as I am, except these bonds.⁶⁵

This conviction of Paul is demonstrated in his sermon to the Jews and proselytes at Antioch in Pisidia.⁶⁶ He sets forth his convictions when he says to them:

Be it therefore known to you, men brethren, that remission of sins is announced to you through this one, and in him everyone that believes is justified from all things from which you could not be justified in the law of Moses.⁶⁷

64 2 Cor. 4,13

65 Acts 26,29

66 Acts 13,43 and 13,14

67 Acts 13,38 - 39

Paul's conviction was based on revelation.

When Paul preached to the Jews and proselytes at Antioch in Pisidia, to which sermon reference has just been made, he goes back to the Old Testament and from it brings out the truth of fulfillment. He says to them:

The God of this people Israel chose our fathers, and exalted the people in the sojourning in the land of Egypt, and with a high arm brought them out of it.⁶⁸

Here the apostle reminds them of Old Testament revelation:

the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.⁶⁹

Then in a more general way he proceeds to call to their minds the whole account of their deliverance from bondage in the land of Egypt.⁷⁰

From that point he continues to present God's revelation:

And about forty years time he bore their manners in the desert. And having destroyed seven nations in the land of Canaan, he gave their land to them by lot.⁷¹

Here the apostle is keeping their attention focused upon the history of their nation as it is recorded in the Scriptures.⁷² He stuck to his principle:

your faith should not stand in the wisdom of men but in the power of God.⁷³

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- | | |
|----|-------------|
| 68 | Acts 13, 17 |
| 69 | Deut. 7, 6 |
| 70 | Deut. 14ff. |
| 71 | Acts 13, 18 |
| 72 | Josh. 14, 1 |
| 73 | 1 Cor. 2, 5 |

However, Paul does not spend very much time on the general history of the Israelites. He begins very soon to weave into that history the promises of a Savior. He says:

He raised up to them David for king, to whom also having borne witness he said, I found David the (son) of Jesse, a man according to my heart, who will do all my will. Of the seed of this (man), God according to promise raised up to Israel a Savior Jesus, John having before proclaimed before (the) face of his entrance a baptism of repentance to all the people of Israel.⁷⁴

Here was a plain challenge to them to remember what the prophets had written, specifically such prophecies as;

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.⁷⁵

He wanted to escape the mistake of those who do not present the truth on the basis of revelation and thus give their hearers only the opinions of men on which to base their conclusions; In speaking of this matter Dr. Engelder says:

When you must make fallible men your authority, there is an end to Christian assurance.⁷⁶

But even more Paul knew that the revelation of God was necessary for the production of faith. In writing to the Romans on this matter he says:

So faith (is) by hearing (report) , but the report (hearing) through (the) word of God.⁷⁷

74 Acts 13, 22 - 24

75 Isaiah 11,1

76 Engelder, Scripture Cannot Be Broken, p. 328.

77 Romans 10,17

In speaking of this matter, Hodge says:

So then faith (cometh) by hearing, and hearing by the word of God. The passage in Isaiah speaks of an akoe, a message, something addressed to the ear. The design of that message was that man should believe. They were required to receive and rest upon it as true. Without it, there could be no ground of faith; nothing on which faith could rest. Therefore faith is by hearing. It is receiving the message as true. But this message is by the word or command of God. It is therefore a sure foundation of faith.⁷⁸

Much clearer, however, are our confessions, when they say:

faith is conceived from the word.⁷⁹

Or again when they state:

(I cannot believe in the name of Christ in any other way than when I hear His merit preached...)⁸⁰

A little farther on the confessions state:

As often, therefore, as mercy is spoken of, faith in the promise must be added; and this faith produces sure hope, because it relies upon the word and command of God.⁸¹

St. Paul makes a number of direct statements in the foregoing sermon declaring that he is basing his address upon the revelation of the Old Testament as it has been fulfilled in the New Testament:

And when they had finished all things that had been written concerning him, having taken him down from the tree.⁸²

A little later he says

78 Op. Cit. p. 547

79 Apology of the Augsburg Confession, as presented in Concordia Triglotta, p. 141,⁷³

80 Op. Cit. p. 149, 98

81 Op. Cit. p. 217, 225

82 Acts 13, 29

And we announce to you the glad tidings - the promise made to the fathers, that this God has fulfilled to us their children, having raised up Jesus; as also in the second Psalm it has been written.⁸³

Here Paul refers to a specific passage in the Old Testament and uses it as proof that Jesus is God's Son:

Thou art my Son, to-day I have begotten Thee.⁸⁴

St. Paul's use of written revelation becomes very forceful when we establish this as a Messianic Psalm so accepted by the people at Antioch to whom the sermon was originally preached.

Doctor Walter A. Maier in speaking about the Messianic character of this Psalm says:

The Messianic Interpretation of Psalm 2. This method asserts that David, under the inspiration of the Holy Spirit, wrote this Psalm as a direct prophecy of the eternal Sonship and world-wide dominion of the Messiah. The facts which make this method of interpretation imperative are the following:

1) The internal Testimony. An examination of the contents of this Psalm reveals that the description which is offered of the subject of the Psalm is that of a superhuman and divine Being. Such statements, pointing to the divine nature of the Messiah, are the following:

a) Divine names are attributed to the subject of this Psalm. He is called Jehovah's "Messiah", (v.2.) which is here used in a very special and individual sense of The Christ. In addition, he is also called "God's Son," (v.7.) and this not in the sense in which all believers are the children of God, but in a superhuman and ineffable manner.

b) Divine nature also is ascribed to this Messiah. He is begotten of the Father in eternity (v.7.) and is, therefore, both eternal and divine.

83 Acts 13,32 - 33

84 Psalm 2,7

- c) Divine dignity is accorded to this Son of God. The ends of the world are His inheritance (v.8) and He is made the object of trust for men (v.12)
- 20) The External Testimony. There are many parallels to the language and the Messianic thought of this Psalm, as well as a long series of quotations in the New Testament which offer overwhelming cumulative evidence for the Messianic interpretation. Among such passages, we note:
- a) The Old Testament parallels. A comparison with other demonstrably Messianic sections of the Old Testament reveals that Psalm 2 has much in common with such passages as:
 - aa) The picture of the Messiah as king is very frequent in the Old Testament. It is the theme in Psalm 45,72, and 110, as well as in Zech. 9,9 and the prophetic parallels.
 - bb) The eternity of the Messiah is a predominant thought in the Messianic passages of the Old Testament. Cf. Is. 9,6 and Psalm 72.
 - cc) The Messiah's victory over His enemies is likewise a frequent theme in the Messianic prophecies. It is found, for example, in Psalm 110 and parallels.
 - dd) The world-wide dominion of the Messiah is mentioned in many passages, for example, Gen. 49,10; Zech. 9,10; Is. 2,2; Mic. 4,1.⁸⁵

When the apostle Paul mentioned the second Psalm, he thereby insisted that the Psalm was Messianic and should be applied to Jesus as he does when he says:

Thou art my Son, I to-day have begotten Thee,⁸⁶

and then goes on to make the specific application:

And that He raised Him from (the)dead, no more to be about to return to corruption, thus he spoke: I will give to you the faithful mercies of David.⁸⁷

It follows, therefore, that Paul's basing of his preaching and teaching on revelation becomes a matter beyond

85 W. A. Maier, Mimeographed Notes on Lectures Delivered on the Psalms at Concordia Seminary. Ps. 2. #8

86 Acts 13, 33

87 Acts 13, 34

much possibility of controversy and that if the "Meshicho" in verse 2, can be established to mean "my anointed" in the sense of "My Messiah", then, Paul was really putting into operation the power of God for producing faith in those who read and hear. In speaking of the meaning of the verb "mashach" Dr. Maier has this to say:

According to its etymology "mashach" means "to anoint" "to smear with oil", usually on the head, or forehead. Among the Jews, as among other Oriental people, there was an ordinary anointing, or applying of oil, which was part of the toilet of that day. (See especially, 2 Sam. 12,20: "And David arose from the earth, and washed, and anointed himself.") In the New Testament the anointing of the head to which the Savior refers (Luke 7,46) was a similar act of customary courtesy. In a more specific sense, however, we find that there was an official anointing. This was applied to prophets (Elisha, 1 Kings 19,16); to high priests and to kings (Aaron and his successors, Ex. 28,41 and parallels) (David, 1 Sam. 16,1 and parallels); (even heathen kings, e/g. Hazael of Syria, 1 Kings 19,15). In such cases the anointing was a rite of inauguration into the prophetic, priestly, or royal office. In addition, there is a very specific and individualized use of the term in the spiritual sense, in which the anointing of Jesus is mentioned as having occurred, not with oil, but with the Holy Spirit. Such passages, for example, Is. 61,1: ...Psalm 45,7; ... speak of the inauguration of the Savior in his three-fold office of prophet, priest and king.⁸⁸

A little later on Dr. Maier speaks of the use of the derived term "Meshiach" and says:

After having classified the various uses of the term "mashach" and having seen its basic motive, it is possible to proceed to the consideration of the derived term "meshiach". This is employed in several ways which correspond to the meaning of the root.

⁸⁸ Maier, Op. Cit., Psalm 2.2 - #1.

Thus the Hebrew "meshiach" is used of a high priest in Lev. 4,3; of a king in 1 Sam. 2,10; of the patriarchs, Ps. 105,15, of Cyrus, king of the Persians, Is. 45,1. In each of these instances, including also those passages in which the term is applied to a non-Jewish personage like Cyrus, the thought is, that these individuals have been inaugurated and anointed (literally in the case of the kings and priests, and figuratively in the other instances) with God's power to execute His purposes.

In addition, however, there is the individual and technical use of the term "messiah" according to which it refers to "The Messiah," the One who is anointed in a special degree and in a special manner, namely, Jesus the Christ. That the term is used in this way and that it is one of the Old Testament terms by which Jesus was known in prophecy, becomes evident from the following:

- A-- It designates Christ in this Psalm, because the statements of this Psalm can refer, as has been demonstrated, only to the eternal Son of God.
- B -- It is used of Christ in the second Old Testament passage, Dan. 9,25-26, where in a demonstrably Messianic passage the particulars concerning the coming of "Messiah, the Prince" are detailed.
- C -- It was the name by which the Jews designated Him who was to come. Not only do the Targums and the Talmud explain the term "Messiah" in this way, but there is also the corroboration of the following passages: (Not cited because from New Testament and therefore have no direct bearing upon this specific case)

... As "Meshiach" is derived from "mashach," so "Christos" is derived from "chrio" meaning to "anoint." "Christos" is, therefore, simply the Greek form for "meshiach." The New Testament explains it expressly in this way. Cf. John 1,41 ... "We have found the Messiah, which is, being interpreted, the Christ." 89

Not only in the sermon before us but as a regular thing the apostle referred to the written revelation. In speaking in his own defense in Jerusalem, he said:

I was not conscious that he is a high priest, brethren: for it has been written, a ruler of thy people thou shalt not speak evil of.⁹⁰

89 Op. Cit. Ps. 2.2. - #3
90 Acts 23,5

When Paul, was accused by Tertullus, he said this about the written revelation:

But I confess this to you, that in the way which they call sect, so I serve the ancestral God, believing all things which throughout the law and the prophets have been written.⁹¹

In his epistles the apostle employs this same consistent reference to the Old Testament. No less than seventeen times in the epistle to the Romans,⁹² no less than fifteen times in the two epistles to the Corinthians,⁹³ and five times in the epistle to the Galatians,⁹⁴ the apostle speaks of what has been written.

Twice in the epistle to the Romans, he refers back to the Old Testament with the expression "was said."⁹⁵

But Paul also wrote and spoke by direct revelation. We note, however, that his direct revelation is always in complete harmony with the written revelation of the Old Testament and with the other writers of the New Testament. This we shall demonstrate by a few comparisons:

In writing to the Galatians, he says:

But I make known to you, brethren, the glad tidings which was announced by me, that it is not according to man. For neither received I it from man, nor was I taught (it), but by the revelation of Jesus Christ.⁹⁶

91 Acts 24,11.

92 Romans 1,17; 2,24; 3,4; 3,10; 4,17; 4,23; 8,36; 9,13; 9,33; 10,15; 11,8; 11,26; 12,19; 14,11; 15,3; 15,9; 15,21.

93 1 Cor. 1,19; 1,31; 2,9; 3,19; 4,6; 9,9; 9,10; 10,7; 10,11; 14,21; 15,45; 15,54. 2 Cor. 4,13; 8,15; 9,9.

94 Galatians 3,10; 3,10; 3,13; 4,22; 4,27.

95 Romans 9,12; 9,26.

96 Galatians 1,11-12

In speaking of this passage in his commentary on the Epistle to the Galatians, Luther says:

But St. Paul received his Gospel while he was on the way and travelled to Damascus, when Christ revealed himself for him and spoke to him. Later He also spoke to him in the temple at Jerusalem; but it was on the way that he received his Gospel from Him, as St. Luke tells in the Book of Acts 9,6.: Stand up (Christ says to him) and go into the city, and it shall be told you what you must do. He does not command him to go into the city to learn the Gospel from Ananias; Ananias was only to baptize him, lay hands upon him, deliver to him the office of the ministry, present and recommend him for Christ's congregation; but the Gospel he was not to teach him, since he already (as he here prides himself) had received it on the road through the revelation of Jesus Christ. Which also Ananias himself confesses with these words, which he speaks V. 17.: Saul, Brother! Lord, Jesus, who was revealed for you on the way, to whom you came, has sent me, so that you should receive your sight again etc. Therefore, he has not received his teaching from Ananias, but already then when he on the road was called by Christ, enlightened and taught, then first was he sent to Ananias, only so that he would also have from humanity the witness that he was called and sent by God to preach the Gospel of Christ.⁹⁷

Scripture
The evidence that Paul received his Gospel by direct revelation is incontrovertible. So is the evidence that his Gospel was in complete harmony with the Old and the rest of the New Testament. This we prove as follows:

In writing to the Romans St. Paul summed up the entire content of his preaching and writing when he said:

But it was not written on account of him only, that it was reckoned to him, but also on account of us, to whom it is about to be reckoned, to those that believe on him who raised Jesus our Lord from from (the) dead, who was delivered for our offences, and raised for our justification.⁹⁸

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97 Op. Cit. 64
98 Romans 4, 23 - 25

When we compare this with what was prophesied of Christ in the Old Testament, we discover that the same identical method of salvation was therein contained. The prophet Isaiah in speaking about the plan of salvation says:

But he was tormented for our transgressions, bruised for our iniquities, the chastisement of our peace (was) upon him; and with his stripes we are healed.⁹⁹

The Psalmist writes to prophecy the resurrection of the Savior in these words:

Neither wilt thou suffer thine Holy One to see corruption.¹⁰⁰

In speaking about this passage Walter Maier says:

The rule for all human beings is "dust thou art and to dust shalt thou return." But David pictures to us in Psalm 16 God's Holy One who is excepted from this rule. His body shall not decay.¹⁰¹

Our Lord Jesus Himself confirms the pattern of St. Paul's Gospel when he says:

For God so loved the world that he gave his son the only begotten, that everyone who believes on him may not perish but may have eternal life.¹⁰²

The Apostle Peter shows the complete harmony between his gospel and that of Paul when he writes:

Knowing that you were redeemed not by corruptible things, by silver or by gold, from your vain manner of life handed down from (your) fathers, but by precious blood of Christ as of a lamb without blemish and without spot.¹⁰³

99 Isaiah 53,5
100 Psalm 16,10
101 Op. Cit. Psalm 16 #3
102 John 3,16
103 1 Peter 1,18-19

Paul's complete harmony with the rest of the Scriptures gives that solidity to his preaching and writing for which all Christian pastors must strive. On this matter William Wright says:

If an objectionable custom should prescribe to him, (the preacher) as the foundation of his religious instructions, a passage, which, if not altogether unsuited, is at least very unprofitable for that purpose; a predicament in which every clergyman finds himself, for instance, at the return of the Gospel for the New Year. If he will not confine the subject of his discourse altogether to the name Jesus, he will be forced to use his text only as a peg on which to hang his sermon. But as often as he attaches to a passage, ideas which it does not really contain, he should expressly state that it only furnishes an occasion for his observations; he should never advisedly substitute for it supposititious ideas, in order to found his positions upon such spurious grounds. This were an immoral delusion, which is less admissible, as for every religious truth in which Christianity instructs us, there are clear and positive evidences furnished by passages in the New Testament itself.¹⁰⁴

Revelation was used by Paul as documentary evidence for the teachings he presented, as we have previously demonstrated, and that meant he did not expect by a process of logic and reasoning to convince humanity of the truth.

When Paul said that he had been sent to announce the glad tidings; not in wisdom of word, that the cross of Christ be not made void,¹⁰⁵

And when he declared:

104 William Wright, Biblical Hermeneutics, p. 464
105 1 Cor. 1,17

And I having come to you, brethren, came not according to excellency of word or wisdom, announcing to you the testimony of God. For I decided not to know anything among you, except Jesus Christ, and him crucified. And I in weakness and in fear and in much trembling was with you; and my word and my preaching (was) not in persuasive words of human wisdom, but in demonstration of (the) Spirit and of power; that your faith might not be in wisdom of men, but in power of God.¹⁰⁶

With this statement of Paul, Wright is in harmony when he says:

Reason cannot arrogate to herself the liberty of passing judgment on super-sensuous objects, as has long been agreed upon by discreet philosophers. We can have no understanding nor comprehension of things external to our own minds, as Kant himself has proved, in a peculiarly ingenious manner, in his "Criticism of Pure Reason." ¹⁰⁷

Preaching the revealed truth of God, Paul went to Jew and Gentile,¹⁰⁸ regardless of their cultural level which was extremely varied as historians indicate. In speaking of the cultural level of Italy, Cubberley says:

By a wise policy of tolerance, patience, conciliation, and assimilation the Latins gradually became masters of all Italy. Unlike the Greek City-States, Rome seemed to possess a natural genius for the art of government. Upon the people she conquered she bestowed the great gift of Roman citizenship, and she attached them to her by granting local government to their towns and by interfering as little as possible with their local manners, speech, habits, and institutions. By founding colonies among them, she insured her rule, and by kindly and generous treatment she bound the Italian peoples ever closer and closer to the central government at Rome... In speech, customs, manners, and finally in blood she Romanized the different tribes and brought them under her leadership.¹⁰⁹

106 1 Cor. 2,1-5

107 Op. Cit. p. 459

108 Acts 13,14 and 13,42

109 Cubberley, The History of Education, p. 54.

A little later the same writer speaks of the Hellenic culture:

In the eastern Mediterranean, where the Hellenic tongue and the Hellenic civilization still dominated... Rome had the good sense not to try to impose her speech or her culture. Instead she absorbed the culture of the East, while the East accepted in return the government of Rome and the Roman law.¹¹⁰

Lest we become too hopeful of the educational level of those to whom Paul preached and wrote the revealed truth, we look at what Barnes says of this period in history:

At the middle of the first century B. C. there were about 300,000 living in three and four story tenements, in the low lying land between the hills of Rome.¹¹¹

The women were not given any education among the Athenians according to Hastings, who says:

There was no public education for Athenian girls. When Plato admitted women to his lectures this was considered audacious.¹¹²

In Paul's favor, however, was the fact which Hastings relates when he says:

Orators existed who could speak and audiences existed who could appreciate the spoken word.¹¹³

But the same author indicates that education was not so highly regarded because he states:

"He is dead, or he is teaching letters" was a byword.¹¹⁴

110 Op. Cit. p. 57

111 Barnes, The History of Western Civilization, p. 311.

112 Hastings, Encyclopedia of Religion and Ethics, s. v. education, Greeks, (9) girls. p. 190.

113. Op. Cit. id.

114 Op. Cit. id.

To these varied hearers and readers, Paul spoke and wrote what was revealed to him through his study of the Old Testament and through the direct revelation which God gave him. But the words and thoughts he used were given him by inspiration.

In writing to the Thessalonians, the apostle says:

Because of this also we give thanks to God unceasingly, that, having received word of report of God by us, you accepted not men's word, but even as it is truly, God's word, which also works in you who believe.¹¹⁵

And also in the letter to the Corinthians, he says:

which also we speak, not in words taught of human wisdom, but in (those) taught of (the) Holy Spirit, communicating spiritual things by spiritual (means)¹¹⁶

Because we are without such direct inspiration, and because the previous passage shows that Paul's words were a direct impression from the divine mind, we need to speak and write from the written revelation of Old and New Testament, if we are to be instruments for the production of the faith which cometh by hearing. This makes other sources of information only as useful as they serve to advance the truth of revelation. Such was Paul's regard for them as Machen says:

Paul does not mean, therefore, that he was indifferent to ordinary sources of information about Christ... he regarded those ordinary sources of information not as an end in themselves, but as a means to an end... The man who is in Christ...even when he uses ordinary means of information, is acquiring knowledge of spiritual relationships.¹¹⁷

115 Thess. 2,13

116 1 Cor. 2,13

117 Machen, The Origin of Paul's Religion, p. 143

As illustrations are commonly used among us great care must be exercised that they really conform to revelation, otherwise we violate the pattern of Paul. When we examine his illustration from the realm of athletics, we note this precise aptness of his inspired comparison:

Do you not know that all those who run in a race-course run all, but one receives the prize? Run so that you may obtain. But everyone who strives controls himself in all things: they indeed then that they may obtain a corruptible crown, but we an incorruptible. I therefore so run, as not uncertainly, I combat so as not beating air. But I buffet and bring my body into servitude, lest having preached to others, I might be rejected.¹¹⁸

While the Spirit of God gave Paul the words he was to use, the same Spirit employed the things with which Paul was familiar for illustrative material so that we have from him the city-bred man's illustrations just as we have from Jesus the rural illustrations, as Benjamin Robinson puts it when he writes:

It is true that Tarsus was very different from Nazareth, where Jesus spent his boyhood. Nazareth was rural, closer to nature. Tarsus was an industrial center, more cosmopolitan. Jesus had much to say about animals and natural scenery. Paul drew his illustrations largely from city life.¹¹⁹

Revelation was supreme to Paul and he withdrew his own personal accomplishments that men's religious convictions should rest on the secure foundation of God's truth,¹²⁰ so that the goal of his preaching like that of His Savior might be reached, as Robinson says:

118 1 Cor. 9,24-27
119 Robinson, The Life of Paul, p. 26
120 1 Cor. 2,5

Both Jesus and Paul lived very close to life. Both understood men. Yet in their leadership both looked above and beyond. They knew the lowest and the highest in life, the daily task and the distant goal.¹²¹

With the sure foundation of God's infallible truth as the source of his preaching and writing, Paul dispensed the truth with courage.

In writing to the Thessalonians, Paul says:

Having before suffered and having been insulted, even as you know, at Philippi, we were bold in our God to to speak to you the glad tidings of God in much conflict.¹²²

Of Paul's courage the historian Luke speaks when he relates:

Now when many days were fulfilled, the Jews consulted together to put him (Paul) to death. But their plot became known to Saul. And they were watching the gates both day and night, that they might put him to death; but the disciples taking him by night let (him) down through the wall, lowering him in a basket. And Saul having arrived at Jerusalem, he attempted to join himself to the disciples, and all were afraid of him, not believing that he is a disciple. But Barnabas having taken him, brought (him) to the apostles, and related to them how he saw the Lord in the way, and that he spoke to him, and how in Damascus he spoke boldly in the name of Jesus. And he was with them coming in and going out in Jerusalem, and speaking boldly in the name of the Lord Jesus. And he spoke and discussed with the Hellenists; but they took him in hand to put him to death. But having known (it) the brethren brought him to Caesarea, and sent him away to Tarsus. ¹²³

St. Luke speaks further of the courage of Paul when he describes the reception of Paul and his partner Barnabas at Iconium:

121 Op. Cit. p. 27f.
122 1 Thess. 2,2
123 Acts 9,23-30

And it came to pass in Iconium they entered together into the synagogue of the Jews, and spoke so that both of (the) Jews and Hellenists a great number believed. But the disobeying Jews stirred up and made evil-affected the souls of the Gentiles against the brethren. A long time therefore they stayed, speaking boldly, in the Lord, who bore witness to the word of his grace, and giving signs and wonders to be done through their hands. And the multitude of the city was divided, and some were with the Jews and some with the disciples. And when there was a rush both of the Gentiles and the Jews with their rulers, to insult and to stone them, they being aware fled to the cities of Lycaonia, Lystra, and Derbe, and the country around, and there were announcing the glad tidings.¹²⁴

His courage was so great that when it was foretold of him what lay in store upon his intended trip to Jerusalem his best friends were not able to dissuade him from undertaking the journey in the interests of the Lord Jesus. The historian was evidently present with those who tried to check Paul from facing the dangers at Jerusalem and he records what took place in detail:

And we remaining many days a certain one from Judea came down, a prophet, by name Agabus; and having come to us, and having taken the girdle of Paul, and having bound the hands and feet of himself said, Thus says the Holy Spirit, The man of whom is this girdle thus shall the Jews bind in Jerusalem, and deliver up into (the) hands of (the) nations. And when we heard these things, both we and those of (the) place besought him not to go up to Jerusalem. But Paul answered, What do you weeping and breaking my heart? for I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus. And he not being persuaded we were silent, saying, the will of the Lord be done.¹²⁵

124 Acts 14,1-7

125. Acts 21,10-14.

To account for the courage of the apostle is not difficult when we think back upon the purpose of his preaching and writing and then realize his complete absorption in his work. When he said:

For to me to live (is) Christ, and to die is gain,¹²⁶ he was revealing the secret of his great courage, because St. John explains that when a person's outlook on life is saturated with love to God and man his fears are removed, as he writes:

In this has been perfected love with us, that we may have boldness in the day of judgment, that even as he is, we also are in this world. In love there is not fear; because fear has torment, and he that fears has not been made perfect in love. We love him because he first loved us.¹²⁷

How far this all-out devotion to his Lord and his fellowmen dominated him is expressed in his letter to the Philippians where he says:

But I wish you to know, brethren, that the things concerning me have turned out rather to advancement of the glad tidings, so that my bonds have become manifest in Christ in all the praetorium and to all the rest; and the most of the brethren trusting in the Lord dare by my bonds more abundantly to speak the word fearlessly. Some indeed even from envy and strife, but some also from good-will are proclaiming Christ. Those indeed (who) are announcing the Christ out of contention, not purely, (are) supposing to add tribulation to my bonds, but these out of love, knowing that I am set for the defence of the glad tidings. What then? Nevertheless in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice: for I know that this shall turn out for salvation to me through your supplication, and supply of the Spirit of Jesus Christ: according to my earnest expectation and hope, that I shall be ashamed in nothing, but in all boldness, as always, also now Christ shall be magnified in my body whether by life or by death.¹²⁸

126 Philippians 1, 21

127 1 John 4, 17-19

128 Philippians 1, 22-20

Paul spoke and wrote in love. Viewing himself as a sinner he could appreciate what salvation meant to a human soul. He explains his attitude when he writes to his friend Timothy:

I thank him, Christ Jesus our Lord, who strengthened me, that he esteemed me faithful, appointing (me) to service, being previously a blasphemer, and persecutor and insolent; but I was shown mercy because I did it being ignorant in unbelief. But the grace of our Lord superabounded with faith and love which (is) in Christ Jesus. Faithful (is) the word, and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am first. But for this reason I was shown mercy, that in me, first, Jesus Christ might show forth the whole longsuffering, for a delineation of those being about to believe on him to life eternal.¹²⁹

He knew that whatever he had achieved in the realm of his own spiritual advancement was truly through God's grace and through none of his own merits. This he was not hesitant to state but declared openly:

By grace of God I am what I am.¹³⁰

He knew what the joys of salvation were by such an intimate acquaintance that after reviewing his conflicts he could exclaim:

O wretched man I (am)! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.¹³¹

In speaking of this Hodge says:

The burden of indwelling sin was a load which the apostle could neither cast off nor bear. He could only groan under its pressure, and long for deliverance by a power greater than his... Who shall deliver

129 1 Tim. 1,12-14

130 1 Cor. 15,10

131 Rom. 7,24-25

me? this is the expression, not of despair, but of earnest desire of help from without and above himself...The conflict which the believer sustains is not to result in the victory of sin, but in the triumph of grace. In view of this certain and glorious result, Paul exclaims, I thank God through Jesus Christ our Lord. This is evidently the expression of a strong and sudden emotion of gratitude.¹³²

Paul's preaching and writing was so filled with his love that he was willing to expose his own innermost feelings and struggles and shortcomings for the purpose of illustrating his teaching and giving others a chance to profit from his own troubles and conclusions. He does this emphatically when he writes:

I had not been conscious of lust unless the law had said, thou shalt not lust; but sin having taken occasion by the commandment worked out in me every lust; for apart from law sin (was) dead. But I was alive apart from law once; but the commandment having come, sin revived, but I died. And the commandment which (was) to life this was found (to be) to death: for sin having taken an occasion by the commandment, deceived me, and by it killed (me). So that the Law (is) indeed holy, and the commandment holy and just and good. That which then (is) good, has become death to me? May it not be! But sin, that it might appear sin, by that which (is) good to me working out death; that sin might become excessively sinful by the commandment. For we know that the law is spiritual; but I am fleshly, having been sold under sin. For what I work out I do not own: for not what I will, this I do; but what I hate, this I practice. But if what I do not will, this I practice, I consent to the law that (it is) right. Now then I am no longer working it out; but the sin dwelling in me. For I know that there dwells not in me, that is in my flesh, good: for to will is present with me, but to work out the right I find not.

132 Op. Cit. p. 373f.

For not what good I will do I practice; but what evil I do not will, this I do. But if what I do not will, this I practice, (it is) no longer I (who) work it out, but the sin dwelling in me. I find then the law to me who will to practice the right, that evil is present with me. For I delight in the law of God according to the inward man: but I see another law in my members warring against the law of my mind, and leading me captive to the law of sin which is in my members.¹³³

Here Paul in love reveals his own struggles and appreciation of the problems with which his hearers and readers must struggle. This is readily apparent when we read what Hodge says in part when speaking on this passage:

There is no necessity for denying that Paul here speaks of himself, and describes the exercises of a renewed man. There is not an expression, from beginning to the end of this section, which the holiest man may not and must not adopt. The strongest declarations, as, for example, "I am carnal, and sold under sin," admit, indeed, by themselves, of an interpretation inconsistent with even ordinary morality; but, as explained by the apostle, and limited by the context, they express nothing more than any believer experiences. What Christian does not feel that he is carnal? Alas, how different is he from the spirits made perfect! How cheerfully does he recognize his obligation to love God with all the heart, and yet how constantly does the tendency to self and the world, the law in his members, war against the purer and better law of his mind, and bring him into subjection to sin! If, indeed, it were true, as has been asserted, that the person here described "succumbs to sin in every instance of contest,"¹³⁴ the description would be inapplicable not to the Christian only, but to any other than the most immoral of men. It is rare indeed, even in the natural conflict between reason and passion, or conscience and corrupt inclination, that the better principle does not succeed, not once merely, but often.

133 Romans 7,7-23

134 Op. Cit. footnote reading: Professor Stuart, p. 558.

There is, however, nothing even approaching to the implication of such a sentiment in the whole passage. Paul merely asserts that the believer is, and ever remains in this life, imperfectly sanctified; that sin continues to dwell with him; that he never comes up to the full requisitions of the law, however anxiously he may desire it. Often as he subdues one spiritual foe, another rises in a different form; so that he cannot do the things that he would; that is, cannot be perfectly conformed in heart and life to the image of God.¹³⁵

Because the apostle was capable of such keen self-analysis, he could maintain a sympathetic love toward his hearers and readers and this reflected itself in what he spoke and wrote. Solomon describes this relationship of thought to character when he says:

For as he thinketh in his heart so is he.¹³⁶

And our Lord makes a similar observation when He says:

For out of the abundance of the heart the mouth speaks.¹³⁷

Paul's sympathetic and tender love was put into operation in order that he might accomplish the purpose of his preaching and writing, which as we have stated, was to promote the glory of God and the salvation and sanctification of man. This he indicates in no uncertain terms when he says:

Am not I an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in (the) Lord? If I am not an apostle to others, yet at any rate I am to you; for you are the seal of my apostleship in the Lord. My defence to those who examine me is this: Have we not authority to eat and to drink?

135 Op. Cit. p. 379.

136 Proverbs 23,7.

137 Matt. 12,34

Have not we authority to take about a wife, a sister, as also the other apostles, and the brethren of the Lord, and Cephas? Or have only Barnabas and I not authority not to work? Who serves as a soldier at his own charges any time? Who plants a vineyard and does not eat of the fruits of it? Or who shepherds a flock, and does not eat of the milk of the flock? Do I speak these things according to a man, says not also the law these things? For in the law of Moses it has been written, Thou shalt not muzzle an ox treading out corn. Is there care for the oxen with God? Or says he (it) altogether because of us? For it was written because of us, that he that ploughs ought to plough in hope, and he that treads out (the) corn, in hope to partake of his hope. If we did sow spiritual things to you, (is it) a great thing if we shall reap your fleshly things? If others partake of the authority over you, (should) not rather we? But we did not use this authority; but we bear all things, that we should not give any hindrance to the glad tidings of the Christ. Do you not know that those labouring (at) sacred things, eat (the food) of the temple; those attending at the altar, partake with the altar? So also the Lord did order to those announcing the glad tidings, to live of the glad tidings. But I used none of these things. Now I did not write these things that it should be thus with me; for (it were) good for me rather to die, than that anyone should make void my boasting. For if I announce the glad tidings there is not boasting to me; for necessity is laid upon me; but it is woe to me if I should not announce the glad tidings. For if I do this willingly; I have a reward; but if unwillingly I am entrusted with an administration. What then is my reward? That in announcing the glad tidings of the Christ I should make the glad tidings without expense, so as not using as my own my authority in the glad tidings. For being free from all, I myself became bondman to all, that the more I might gain. And I became to the Jews as a Jew, that I might gain the Jews: to those under the law as under the law, that I might gain those under the law: to those without law as without law, (not being without law to God, but within law to Christ,) that I might gain those without law. I became to the weak as weak,

that I might gain the weak. To all these I became all things, that by all means I might save some. And this I do on account of the glad tidings, that I might be a fellow-partaker with it.¹³⁸

When Paul here points to the things he is not taking time to enjoy in temporal conveniences so as to devote himself to an unfettered spreading of the Gospel of Christ, he also shows his complete understanding of the way in which the minds of his readers were apt to turn. The "sister, wife," "he that ploughs in hope", "a soldier at his own charges", "the Gospel without expense", are expressions which indicate that Paul's love was in actual operation to the extent that he had really acquired "the common touch", had made it his business to ascertain what was going on in the minds of those he wanted to reach. Paul's love made full use of the things he had learned about people by actually brushing shoulders with them as when he sat with Aquila and Priscilla at Corinth and made tents together with them.¹³⁹ He could, as it were, exchange places with people and lovingly preach and write so as to come into the region of their powers of reception to words and word pictures. This is evident in cases such as that which occurs when he describes the relation of the law to faith and says:

So that the law has been our tutor (schoolmaster) to Christ, that we might be justified by faith.¹⁴⁰

138 1 Cor. 9,1-23
139 Acts 18,1-3
140 Galatians 3,24

While it is entirely true, as Machen says,

It must always be remembered that the epistles do not contain the missionary preaching of Paul: they are addressed to Christians, in whose case much of the primary instruction had already been given,¹⁴¹

still that does not alter the fact that even to such comparatively indoctrinated congregations Paul's love would not permit him to use language and comparisons which would not register upon their minds. When he spoke to the Galatians about the "schoolmaster", they knew what he meant. So common was that expression that a letter from that period has been found in which its obviousness is proven. George Milligan tells us about this letter:

A mother writes to her son, whose teacher had just left him. "I took care to send and ask about your health and learn what you are reading; he said that it was the sixth book (of Homer) and testified at length regarding your pedagogue. So my son, I urge both you and your pedagogue to take care that you go to a suitable teacher..." The reference to the pedagogue is specially interesting, as showing that it was his duty not merely to take the boy to school, but to act towards him as a general tutor or guardian until he shall have reached maturity, in the same sense in which in the familiar Galatian passage Ch. 3, 24 St. Paul represents the law acting as a "pedagogue" to bring men to their full growth and freedom in Christ.¹⁴²

To make it perfectly clear to the Galatians what the difference between the law and the Gospel is, Paul made use of a comparison as free from technical terms as possible, much as if he were writing to a dearly loved relative whom he did not care to impress with his erudition but whom

141 Op. Cit. p. 151

142 Milligan, Here and There among the Papyri. p. 97

he wanted to bring to a clear knowledge of the truth. Those who read this epistle in Paul's time being familiar with the educational system of their day, must have received much the same impression from this statement as that which Luther states when he writes:

Although a schoolmaster is definitely needed, and his office is very useful for the instruction and nurture of children, still I would like to see a student or child, who holds his schoolmaster in high affection... Therefore it is not possible that a pupil or student will love his schoolmaster who is strict with him; for how can he dearly love the one who holds him in as in a jail, that is, who compells him to do that for which he has no desire, and prevents him from doing that which he really wants to do, and when he does something which is forbidden immediately is ready to whip him for it and still makes him kiss the whip to boot? And it is a fine and willing obedience and piety on the part of the pupil that he must obey his schoolmaster who proceeds with him so strictly and with such unfriendliness, and still must kiss the whip. But, dear, does he do this with desire and joy? What does he do in all probability when the schoolmaster is not present? Does he not take the whip and break it into small pieces or throw it in the fire? And if he had the power over his schoolmaster he would not submit to being whipped by him; no, then he would no doubt not only have the schoolmaster whipped with whips but even thouroughly beaten with rods. And still a child cannot afford to be without a schoolmaster, but needs one, so that he can scourge, instruct and develope it for the best; otherwise, if a child was without such correction nothing good would come of it but it would be destroyed... Is the schoolmaster's ridgid correction and compulsion and the child's lack of freedom and slavery¹⁴³ last forever?... It is definitely not the father's intention and design that his child shall always be under a schoolmaster and receive correction from him but he does want...that it should be better qualified later when it grows up to manage its inheritance.¹⁴³

143 Op. Cit., p. 336f.

The apostle Paul's love was so strong that it bent all his training and learning into the service of his grand purpose. When he says:

But to Abraham were spoken the promises, and to his seed; he does not say, And to seeds, as of many; but, as of one, And to thy seed; which is Christ,¹⁴⁴

he is presenting an excellent bit of exegesis but submerging all into the central drive of his letter, that of projecting Christ's salvation into the consciousness of his readers. While it is true, no doubt, as Robinson states:

There are many traces in Paul's Christian writings of his Jewish Pharisaic training. The argument of Galatians 3:16 based upon the difference between the singular and the plural of the word 'seed' shows the kind of exegetical method which Paul learned,¹⁴⁵

still, it is even more true that anything Paul had and was became an overpowered slave of his heart's loving desire to bring out Christ, and Christ alone as the only ground on which a man could safely build his hopes of heaven. This definite and intense purpose Luther appreciates when he says:

Above all things we must know what the matter is of which St. Paul treats in this epistle. It is this that he wishes to demonstrate and inculcate, that he has thoroughly and correctly taught the Galatians, how one through faith in Christ must receive God's grace, the forgiveness of sins and righteousness, so that we in truth and right actually can acknowledge and know what the righteousness of faith is and what difference there is between it and all other kinds of righteousness.¹⁴⁶

¹⁴⁴ Galatians 3,16.
¹⁴⁵ Op. Cit. p. 34
¹⁴⁶ Op. Cit. p. 9.

Paul's method was not simply a theory with him but Paul followed his method with consistency. When we examine his sermons and writings we come to that definite conclusion as we shall demonstrate: In preaching to the¹⁴⁷ elders at Ephesus Paul said:

You know, from the first day on which I arrived in Asia, how I was with you all the time, serving the Lord with all humility and many tears and temptations, which happened to me through the plots of the Jews; how I kept back nothing of what is profitable so as not to announce (it) to you, and to teach you publicly and from house to house, earnestly testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ. And now, lo, I go to Jerusalem, bound in the spirit, not knowing the things which shall happen to me in it; except that the Holy Spirit testifies fully in every city, saying that bonds and tribulations await me. But I make account of nothing, nor hold I my life dear to myself, so as to finish my course with joy, and the ministry which I received from the Lord Jesus, to testify fully the glad tidings of the grace of God. And now, lo, I know that all you will see my face no more, among whom I have gone about proclaiming the grace of God. Wherefore I testify to you in this day that I (am) pure from the blood of all, for I kept not back from announcing to you all the counsel of God.

Take heed therefore to yourselves and to all the flock, wherein the Spirit the Holy (one) did set you (as) overseers, to shepherd the assembly of God, which he purchased with the blood of his own, (freely: his own blood). For I know this, that after my departure grievous wolves will come in among you, not sparing the flock; and from among your own selves men will rise up speaking perverted things, to draw away the disciples after themselves. Wherefore watch, remembering that three years night and day I ceased not admonishing each one with tears.

And now, brethren, I commit you to God and to the word of his grace, which is able to build up and to give you an inheritance among all the sanctified. Silver or gold or clothing I desired of no one. But yourselves knew that these hands did minister to my needs and to those who were with me. I showed you all things that thus laboring it behoves (us) to aid those being weak, and to remember the words of the Lord Jesus that himself said, it is more blessed to give than to receive.¹⁴⁸

Here Paul states that he "kept back nothing of what is profitable,"¹⁴⁹ "testifying fully...the grace of God,"¹⁵⁰ "kept not back from announcing...all the counsel of God."¹⁵¹ Thus he demonstrates his preaching of the truth with courage on the basis of revelation. His regard for revelation goes so far that he refuses to conjecture on what was in store for him beyond what had been revealed. Speaking of this matter he says:

I go to Jerusalem, bound in the spirit, not knowing the things which shall happen to me in it; except that the Holy Spirit testifies fully in every city, saying that bonds and tribulations await me.¹⁵²

His love becomes apparent through his diligent attention to his calling. He says that he "went "from house to house"¹⁵³ and "that three years night and day I ceased not admonishing each one with tears."¹⁵⁴ Pretty hard to question the love of a man who would follow up his public preaching with such painstaking private preaching.

Speaking about this farewell address, Conybeare and Howson find much evidence of Paul's love as they write:

148 Acts 20, 18-35
149 Acts 20, 20
150 Acts 20, 24
151 Acts 20, 27
152 Acts 20, 21-22
153 Acts 20, 20
154 Acts 20, 31

The narrative of St. Paul's sojourn at Ephesus concludes with the notice of a deliberate and affectionate farewell... With gratitude to that heavenly master, who had watched over his life and works, and with a recognition of that love of his fellow-Christians and that favor of the "Chief of Asia," which had been the instruments of his safety, he gathered together the disciples (Acts 20,1) and in one last affectionate meeting - most probably in the school of Tyrannus - he gave them his farewell salutations, and commended them to the grace of God, and parted from them with tears.¹⁵⁵

In the first section of this address, v20-27, St. Paul has made it very evident that his own love for these people at Ephesus was both deep and sincere. Likewise, in that same section of his address he had made it evident that his devotion to God was beyond all question of doubt, therefore, he can come with such good grace from the abundance of his love with his admonition;

"Take heed therefore to yourselves and to all the flock,"¹⁵⁶ and can carry the admonition to such lengths as to indicate that even from among their own ranks some would "rise up speaking perverted things."¹⁵⁷

His comparison of sheep and wolves with Christians and false teachers is not only common to the Scriptures but also indicative of a loving presentation of the truth in such simple terminology that no one could miss the meaning of his admonition. The expression "shepherd the assembly of God"¹⁵⁸ possesses a warmth on the part of the speaker for his audience and generates a warm response.

155 Conybeare and Howson, The Life and Epistles of St. Paul, second volume, p. 88.

156 Acts 20,28

157 Acts 20,30

158 Acts 20,28

Another example demonstrating the consistency of Paul in the application of his method is his sermon delivered before royalty.¹⁵⁹ Before Agrippa and Bernice Paul said:

I think myself happy, King Agrippa, that I shall defend myself to-day, before thee, against all the charges of my Jewish accusers; especially because thou art expert in all Jewish customs and questions. Wherefore I pray thee to hear me patiently. My life and conduct from my youth, as it was at first among my own nation at Jerusalem, is known to all the Jews. They know me of old (I say) from the beginning, and can testify (if they would) that following the strictest sect of our religion, I lived a Pharisee. And now I stand here to be judged, for the hope of the promise made by God unto our fathers. Which promise is the end whereto, in all their zealous worship, night and day, our twelve tribes hope to come. Yet this hope, O King Agrippa, is charged against me as a crime, and that by the Jews. What! is it judged among you a thing incredible that God should raise the dead?

Now I myself determined, in my own mind, that I ought exceedingly to oppose the name of Jesus the Nazarene. And this I did in Jerusalem, and many of the holy people I myself shut up in prison, having received from the chief priests authority so to do; and when they were condemned to death, I gave my vote against them. And in every synagogue I continually punished them, and endeavored to compel them to blaspheme; and being exceedingly mad against them, I went even to foreign cities to persecute them.

With this purpose I was on my road to Damascus bearing authority and commission from the chief priests, when I saw in the way, O KING, at midday a light from heaven, above the brightness of the sun, shining round about me and those who journeyed with me. And when we all were fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for ~~at~~ this end I have appeared unto thee, to ordain thee a minister and witness both of those things which thou hast seen, and of those things wherein I shall appear unto thee. And thee

159 Acts 25, 23-24.

Have I chosen from the house of Israel, and from among the Gentiles; unto whom now I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that by faith in me, they may receive forgiveness of sins, and an inheritance among the sanctified.

Whereupon, O King Agrippa, I was not disobedient to the heavenly vision. But first to those at Damascus and Jerusalem, and throughout all the land of Judaea, and also to the Gentiles, I proclaimed the tidings that they should repent and turn to God, and do works worthy of their repentance.

For these causes the Jews, when they caught me in the temple, endeavoured to kill me.

Therefore, through the succour which I have received from God, I stand firm unto this day, and bear my testimony both to small and great; but I declare nothing else than what the Prophets and Moses foretold, That the Messiah should suffer, and that He should be the first to rise from the dead, and should be the messenger of light to the house of Israel, and also to the Gentiles.¹⁶⁰

In all this part of the address of Paul we find a complete consistency in his application of his method. He adheres faithfully to written revelation when he says:

I declare nothing else than what the Prophets and Moses foretold, That the Messiah should suffer, and that he should be the first to rise from the dead, and should be the messenger of light to the house of Israel, and also to the Gentiles.¹⁶¹

He adheres faithfully to the direct revelation accorded him when he describes the vision granted him and the information which Jesus gave him directly.¹⁶²

The entire address rings with conviction and demonstrates Paul's courage at the same time as it shows his love for souls to be so strong that he cannot escape using this opportunity to make a personal appeal to Agrippa

160 Acts 26,2- 23 according to the translation of Conybaer and Howson in Op. Cit. 294ff. Vol. 2.

161 Acts 26,22-23.

162 Acts 26, 13-18.

to believe the doctrine of the resurrection¹⁶³ even before he has begun to tell about his vision and call.

At the point where Paul was explaining the assignment God had given him, Festus interrupted. Of this interruption Conybear and Howson say:

Here Festus broke out into a loud exclamation, expressive of ridicule and surprise. To the cold man of the world, as to the inquisitive Athenians, the doctrine of the resurrection was foolishness: and he said, "Paul, thou art mad: thy incessant study is turning thee to madness." The Apostle had alluded in his speech to writings which had a mysterious sound, the the Prophets and to Moses (vv.22,23): and it is reasonable to believe that in his imprisonment, such "books and parchments," as he afterwards wrote for in his second letter to Timotheus, were brought to him by his friends. Thus Festus adopted the conclusion that he had before him a mad enthusiast, whose head had been turned by poring over strange learning. The Apostle's reply was courteous and self-possessed, but intensely earnest.¹⁶⁴

In his reply the apostle says:

I am not mad, most noble Festus, but speak forth the words of truth and soberness: For the king has knowledge of these matters; and moreover I speak to him with boldness; because I am persuaded that none of these things is unknown to him, - - for this has not been done in a corner.¹⁶⁵

Paul's courageous and loving method of speaking is not disturbed by this nasty remark of Festus but he is able to come back with a discrete reply which embraces Festus with the strong arms of truth at the same time as it reaches out to touch the king with the acknowledgement that he already knew the history of what had happened to the Christ. Paul's calm presentation of the truth in love becomes even more impressive when we think of the kind of Man Agrippa was. Conybear and Howson describe him as "the Jewish voluptuary."¹⁶⁶

163 Acts 26,8

164 Op. Cit. p. 297

165 Acts 26, 25-26, as translated by Conybaere and Howson, Op. Cit. p. 297f. 166. Op. Cit. p. 298.

Now Paul asks:

King Agrippa, believest thou the prophets?
I know that thou believest.¹⁶⁷

It is Paul's brimmingheart which overflows with its love for souls into the easiest possible contrivance by which the king's pride may be by-passed for the moment to give him an opportunity to confess that at least he holds the prophets in some esteem.

The king's reply was:

Thou wilt soon persuade me to be a Christian.¹⁶⁸

Of this reply Conybaere and Howson say:

The words were doubtless spoken ironically and in contempt; but Paul took them as though they had been spoken in earnest, and made that noble answer, which expresses, as no other words ever expressed them, that union of enthusiastic zeal with genuine courtesy which is the true characteristic of a Christian."¹⁶⁹

I would to God, that whether soon or late, not only thou, but also all who hear me to-day, were such as I am, excepting these chains.¹⁷⁰

Paul's controlled and loving reply may be taken in two different ways and still it would in either way show his love in operation in his speaking:

When he says:

I would to God, that whether soon or late,¹⁷¹ not only thou, but also all who hear me this day, were such as I am, excepting these chains.¹⁷²

we may suppose, first, that Paul felt the sting of irony in

¹⁶⁷ Acts 26,27

¹⁶⁸ Acts 26,28, as translated by Conybaere and Howson, Op. Cit. p. 298 Vol. 2.

¹⁶⁹ Op. Cit. p.298. Vol. 2.

¹⁷⁰ Acts 26,29, as Translated by Conybaere and Howson, Op. Cit. p. 298. Vol. 2.

¹⁷¹ The best MSS have megalo, not pollo.

¹⁷² Acts 26,29.

Agrippa's remark but refused to let anything but love for the man's soul express itself in his reply, or, we may take it as if Paul was so ready to suppose others to possess a courteous disposition that he did not consider the remark as ironic.

Of the concluding remarks of Paul on this occasion, F. H. Shackelford has this to say:

What a sublime and measureless extent of wish, reaching up to the highest beatitude of Heaven, and limitless as eternity, and in this mortal life conferring the happiness of an unswerving faith under persecution, and which, in the presence of death, can shout victory over death and the grave.¹⁷³

Paul's "all who hear me to-day"¹⁷⁴ shows that he was so filled with a holy desire to bring salvation to all that even the lowliest servants present were included in his simple and eloquent plea. His emotions must have been evident to everyone who did hear him.

It is quite evident that the apostle was so filled up with real enthusiasm for the message of salvation that he was able to lose himself as his conviction of the truth based upon faith in the revelation of God flowed from his heart across his lips in earnest desire to win his hearers and thus self-consciousness and ostentation did not exist in him.

¹⁷³, Shackelford, The Great Jew and the Great German, p.46
¹⁷⁴. Acts 26,29.

St. Paul could hold to his method of presentation also in dealing with teachings which lie in the more complex category. To demonstrate this we examine his presentation of the doctrine of election. In speaking to the Romans on this matter he says:

But we know that all things work together for good to them that love God, to those who are called¹⁷⁵ according to purpose. Because whom he foreknew¹⁷⁶ he also predestinated¹⁷⁷ conformed to the image of his son, for him to be firstborn among many brethren. But whom he predestinated, these also he called; and whom he called, these also he justified;¹⁷⁸ but whom he justified; these also he glorified.¹⁷⁹

Here Paul's love of souls presents in love the comfort of the election to the believers. In simple and kindly words he reaches up to the almighty God to bring down from on high assurance of eternal life in Christ.

175 "called" kletois from kalew means according to Liddell and Scott, called, invited: welcome: called out, chosen. Thayer says: "Invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom of God through Christ."

176 pro-gignwskw and 177 pro-oridzw, know beforehand and mark out beforehand, were not complicated expressions to the Romans since they knew the simple composition of those words.

178 diakaiow is a much simpler word than our justify. According to Thayer, it simply means to make a person right, or what he ought to be. Even the least educated person hearing such expression of simple fact regarding God's dealing with the sinner who is brought to believe in Jesus realizes there can be nothing to exclude the possessor of Christ's merits from the kingdom of heaven.

179 Romans 8,28-30

Paul's words are chosen for their plainness, his stages of development are employed for the sake of clarity, his definiteness is the product of personal conviction. This combination has the tendency to generate confidence in the writer in the mind of the reader. True this statement of election which we are examining comes from an epistle and therefore may be regarded as a more carefully worded exposition than if it had been prepared and delivered in a sermon. But when we examine the nature of Paul's epistles, we come to the conclusion that the distinctions between them and his sermons are not to be regarded as being very great. In speaking on this matter, Robinson says:

An epistle of Horace or an epistle of Jeremiah was meant for publication and for general information, or edification. The letters of Paul expressed gratitude for particular gifts or acts, affection for certain people, warnings based upon experiences with local influences or evils. An epistle is a piece of art; a letter is a piece of life. The difference is as great as the difference between a dialogue of Plato and a conversation which you and I hold on the street corner. One is like the carefully finished photograph which 'does you justice'; the other is like a snapshot which shows you as you are. The letters of Paul are genuine letters. As such, they are perhaps more precious than more formal epistles would be. In them we see not only Paul's thoughts and opinions, but we see Paul himself in all his greatness and intensity, not dead but alive; a man whose spirit is so eternal that he can be all things to all men.¹⁸⁰

Paul was not a servant of his education but he made his education a servant of God and man by his genuine devotion

180 Op. Cit. p. 223.

to the truth as it is in Christ Jesus.

By a careful scrutiny of the word "did foreknow" as Paul uses it in his letter to the Romans¹⁸¹, we get a measure of the warmth of his love and come to the conclusion that when the Roman Christians read or heard this letter, they approached the doctrine of election something like this:

But we know that all things work together for good to them that love God, to those who are called according to purpose. Because whom he did lovingly take to His heart, appropriate, or claim for himself...¹⁸²

¹⁸¹ Romans 8, 29

¹⁸² "foreknow" is to be taken upon the background of the Old Testament which was Paul's background. Gen. 18,19, according to the Hebrew, I know, have known him, in order that he may, or should, command, etc. Lemaan denotes purpose; Gesenius, Koenig, Fuerst agree on this. God chose Abraham for this purpose; He not simply knew that he would do it. Luther's Genesis p. 1185-1191, sees in this passage the will of God, Par. 191. 205.

In Amos 3,2, you only have I known of all the families of the earth, known is used in the sense of: lovingly taken to my heart, considered in grace, appropriated, known with "affect and effect", chosen. Keil renders this, according to my translation, known him in advance with a love which would go before him. p. 177. Genesis.

On know and foreknow we must make a comparison of such passages as: Gen. 18:19; Amos 3:2; John 10:14; Acts 2:23; 15:18; Rom. 11:2; Gal.4:8-9; 1 Pet. 1:2.20; Ps.1:6; Prov. 29:7; Jer. 1:5; Rom. 7:15; 2 Cor.5,21. When we do this and then follow on with Paul's conclusion to his presentation of election to the Romans v. 31: If God (is) for us, who (is) against us? v. 33: Who shall bring an accusation against (the) elect of God? When we do so, we certainly cannot fail to see Paul's loving heart presenting the truth in love for the comfort of the believers in Christ.

Paul's method of presentation becomes a suitable vehicle for carrying instruction to all classes, pleasing the uneducated with a full measure of information, while charming the educated by the beauty of simplicity without detracting a particle of efficiency. Paul is an educated man humbled by God's grace in Christ and filled with the divine gift of common sense. He speaks and writes on all subjects without losing sight of his goal, the glory of God and the salvation and sanctification of man. When St. Peter says of Paul's epistles,

among which are some things which are hard to be understood,¹⁸³

he immediately qualifies that statement by saying,

which the untaught and unestablished wrest, as also the other scriptures, to their destruction.¹⁸⁴

The reaction which Paul's simple and loving words made upon the Roman Christians must have been something like this:

We have been invited by the almighty God to enter into His kingdom through Jesus so we need not be troubled by the troubles of this present life. God has known about us long before we were even born and has embraced us with His love in Jesus. He has set a pattern of life before us in Jesus who certainly suffered a great deal but was supported through our mutual Father in heaven. Our life lies secure in the hands of God who has adopted us in Jesus and we need not be afraid nor disturbed no matter what happens.¹⁸⁵

183 2 Peter 3,16

184 2 Peter 3,16

185 Romans 8, 18-39

Due to the apostle's love of the truth and complete subjection to revelation, he was able to present the doctrine of election so that his hearers and readers were not confronted by a number of difficulties. When he presents this teaching to the Thessalonians he begins with a simple mention of God's having chosen them. He says:

But we ought to give thanks to God always concerning you, brethren beloved of (the) Lord, that God chose you from (the) beginning to salvation in sanctification of (the) Spirit and belief of (the) truth;¹⁸⁶

Here the presentation is such that Paul's words convey the truth in such plain terms that everyone who takes the words as Paul wrote them can gather that God's choosing was done *en agiasmw pneumatos kai pistai aletheias* and that God's election has not taken place nudely.

But the apostle continues with his explanation of election by showing that God placed His choosing hand in the Gospel and through the Gospel as His ordained instrument, the Holy Spirit comes to the hearers and works in them faith in the Gospel. He says:

Whereto he called you by (or through) our glad tidings, to (the) obtaining of (the) glory of our Lord Jesus Christ.¹⁸⁷

Hence if anyone among the Thessalonians was wondering whether or not he was among the chosen of God, the only question he would have to settle in his mind was whether or not he believed the Gospel of salvation through Christ.¹⁸⁸

186 2 Thess. 2,13.

187 2 Thess. 2,14.

188 Adapted from Dr. Franz Pieper's class lectures.

No doubt a careful following of Paul's method would go along way in solving present day problems in presenting this comforting doctrine of election. In speaking about this passage from Thessalonians in his class at the seminary, Dr. Franz Pieper said:

If a questioner raises the objection: "If I belong to the elect then I shall and must be saved: if I do not belong to the elect then I shall and must be condemned, regardless of whether I believe or do not believe." Then the answer is, "that there is no such nude election, without faith in the Gospel." In the Formula of Concord, this point is so important that fifteen paragraphs treat of it. #9 to #24. The only correct consideration of the eternal election, drives us continually to the "deus revelatus," that is, to the God who has revealed Himself to us in the means of grace. In this way the carnal security, as well as the doubting, or despair, is continually avoided.¹⁸⁹

After his assurance has been presented that the Thessalonian Christians were going to obtain the glory of the Lord, the apostle exhorts them to stand firm¹⁹⁰ and then shows them how all things necessary for their salvation are from the Lord. He says to them:

But our Lord Jesus Christ himself, and our God and Father, who loved us, and gave eternal encouragement and good hope by grace, may he encourage your hearts, and may he establish you in every good word and work.¹⁹¹

The apostle Paul wraps up the whole doctrine of election in the love of God through Christ and hands it to his hearers and readers with the means of grace.

189 Adapted from Dr. Pieper's class notes.

190 2 Thess. 2,15

191 2 Thess. 2,16-17

Since Paul's entire thinking was dominated by his conception of Christ as a Redeemer, there came from his pen words which drive man to Christ alone for salvation and erase as untenable any election "in view of faith," or on any synergistic or Calvinistic basis. Speaking of Paul's regard for Jesus Machen says:

The religion of Paul...is a religion of redemption...Jesus, according to Paul, therefore, was not a teacher, but a Redeemer.¹⁹³

By holding fast to revelation, as Paul did, we escape the inevitable pitfall of man made deductions in the realm of the spiritual. Max Müller has given a good evaluation of man made religious concepts when he said:

In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note, the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists, - - the one refrain through all - - salvation by works. They all say that salvation must be purchased, must be bought with a price, and the sole price, the sole purchase-money, must be our works and deservings. Our own holy Bible our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are

only the outcome of a grateful heart - they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians - that Christ Jesus came into the world to save sinners.¹⁹⁴

We get Paul's presentation of election by grace on a very emphatic basis when we consider what he wrote to Timothy who certainly had a lot to commend him in the eyes of men. Paul wrote to this fine young man:

Therefore thou shouldest not be ashamed of the testimony of our Lord, nor me his prisoner; but suffer evils along with the glad tidings according to God's power; who saved us and called (us) with a holy calling, not according to our works, but according to his own purpose and grace, which (was) given us in Christ Jesus before the ages of time, but made manifest now by the appearing of our Savior Jesus Christ, who annulled death, and brought to light life and incorruptibility by the glad tidings.¹⁹⁵

We get an idea of the love which he could impart in the presentation of that doctrine when we examine what he wrote about election to the Ephesians:

Blessed (be) the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies with Christ; according as he chose us in him before (the) foundation of (the)

¹⁹⁴ Max Müller, as quoted by F. Pieper in his, Christliche Dogmatik, Band I, p. 16.

¹⁹⁵ 2 Tim. 1, 8-10.

world, for us to be holy and blameless before him in love; having predestinated us for adoption through Jesus Christ to himself, according to the good pleasure of his will, to (the) praise of (the) glory of his grace, wherein he made us objects of grace in the Beloved: in whom we have redemption through his blood, the remission of offences, according to the riches of his grace; which he caused to abound toward us in all wisdom and intelligence, having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself for (the) administration of the fulness of times; to head up all things in Christ, both the things in the heavens and the things upon the earth; in him, in whom also we obtained an inheritance, being predestinated according to (the) purpose of him who works all things according to the counsel of his will, for us to be to (the) praise of his glory; who have fore-trusted in the Christ: in whom also you, having heard the word of truth, the glad tidings of your salvation - in whom also, having believed, you were sealed with the Spirit of promise the Holy (one), who is (the) earnest of our inheritance, to (the) redemption of the acquired possession, to praise of his glory.¹⁹⁶

To recapture for ourselves Paul's method of presentation with its lively and timely expressions, we must dare to use expressive terms of our day in presenting the doctrine of election just as the writers of the Formula of concord did when they used the term "jugglery" in describing the call of God. They say:

And this call of God, which is made through the preaching of the Word, we should not regard as jugglery.¹⁹⁷

It would seem, for example, that the Ephesians reading the epistle of Paul to them, would get a far more colorful picture of election than we do with our rather frigid translation of his words. Evidently they gathered about

196 Ephesians 1, 3-14

197 Op. Cit. Form. Con. p. 1073, 29.

the following impression from the passage we have translated in the foregoing along the mechanical lines of literal translation:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing existing with Christ in heaven;¹⁹⁸ just as he selected¹⁹⁹ us in Jesus before the world was laid down²⁰⁰ to be holy and blameless before him in love; having previously appointed us for adoption to himself through Jesus in accordance with the good pleasure of his will, as a tribute of praise to the glory of his grace, by which he made us to be the objects upon which his grace should fall through Jesus who is the beloved one in whose blood we have the ransom payment by which we were freed,²⁰¹ the release deed from our lapses into sin,²⁰² in harmony with the wealth of his grace.

This abundance of his grace God has generously urged upon us in full harmony with wisdom and intelligence because he has made known to us the mystery of his design to place Christ at the head²⁰³ of everything to manage the things in the heavens and those upon earth to his own satisfaction when time is completed.

In this great Christ we have gotten an inheritance because God, who runs all things the way he wants to, has picked us, who trusted in Christ before you did, to be monuments to his glory.

You also are to enjoy this inheritance because after you heard the message of truth, you believed the good news of salvation and the Holy Spirit sealed the promise of salvation to you. Not only that, but the Holy Spirit became the guarantor that your inheritance would be turned over to you, just as ours shall be turned over to us, for full possession by you and by us to the praise of his glory.

198 Thayer, Op. Cit. p. 247, allows this use.

199 Thayer, Op. Cit. p. 247, allows this use.

200 Thayer " " 221

201 Thayer " " 65

202 Thayer " " 485

203 Thayer " " 38. Sum up, condense into a summary. Liddell and Scott: to comprehend into a summary. Therefore, I deduce there is nothing amiss in "place at head."

The apostle Paul could weave the truth into such excellent illustrations that even in dealing with the doctrine of election his love for souls produced a comprehensive presentation. In speaking of the hardness of heart which had come over the Jews, he said:

Now if the first-fruit is holy, then the batch of dough from which it is taken must be holy; and if the root of a tree is holy then the branches of that tree must also be holy. Now then if some of the branches were broken off from this holy tree and you off-shoots from a wild olive tree were grafted in among the holy branches and became partakers of the sap from the root of the domestic olive tree together with the natural branches, then you have no reason to boast of your superiority to the natural branches; if you boast of your superiority over them then you are not being very intelligent because it is obvious that the root carries the branches and not the branches the root.²⁰³

After he has finished a comprehensive comparison between the Jews and the Gentiles in an interesting way, he comes to the doctrine of election for his explanation:

As far as the Gospel is concerned, (these people) are enemies on your account; but as far as the election is concerned, (they are) beloved on account of the fathers.²⁰⁴

As we view this section of the epistle to the Romans, we come to the conclusion that Paul uses the kind of colorful material which popular mental discipline requires and seeks. This section would, no doubt, meet with the approval of such present day critics of preachers as Dr. George W. Crane²⁰⁵ who writes in his column:

203 Romans 11, 16-18 amplified on the basis of Thayer; and Hodge, Op. Cit. p. 576ff.

204 Romans 11, 28

205 While there is nothing scholarly, perhaps, in what men like Crane may say, our preaching and writing is usually directed to people such as those indicated by his remarks. Seldom do we deal exclusively with doctors of divinity, if ever.

Best Formula in Oratory is Simple, Narrative Style.

Dr. Charles, aged about 50, is a virile pastor and one of the best orators in America. "You employ the narrative or anecdotal formula so ably in the pulpit," I told him as we were having dinner together one Sunday, "why don't you instruct your students at the seminary to follow that sure-fire formula?"

"I have," he replied with a shrug of his shoulders.

"I have pointed out the greater advantage of the narrative sermon over the dry, essay type of address. But most of them don't comprehend it.

They seem almost to want to make things difficult for themselves as well as the audience."

The worst speaker in the pulpit should at least be a "good" orator for that ought to be the base line for measuring clerical skill.

Clerical oratory should range from "good" to "better" and "best." For when it is a man's job year after year to earn his living by public speaking, he certainly ought to learn how to do a good job of it, or else quit and find another vocation wherein he can become proficient.

It would be a wholesome improvement, moreover, if all our college professors and all clergymen were forced to spend an apprenticeship as salesmen.

They would then soon learn that they couldn't earn any commission by using language the customers couldn't understand or by being so inhibited and monotonous that the customers fell asleep before they reached the "dotted line" stage.

Enthusiasm is one of the first requisites of a good salesman, for a customer, as well as an audience, must get charged with the speaker's vigor and enthusiasm.

Select your theme or text. Then choose a few relevant stories about current persons and things, or historical characters and events, but these must illustrate your text and further advance the theme.

Add stories from your personal experience, or bring in illustrative episodes about people in the audience or the community.

Your town is more interesting than a neighboring town, and your children are more emotion-provoking than a stranger's offspring, so draw your examples, anecdotes and narratives from near by.

If you wish to end your address on a high emotional level, conclude in verse. quote a stanza that contains the thought that caps your climax. 206

Of all the fields in which the preacher must speak and write, no doubt, that field in which he meets with the greatest criticism is that of polemics. Therefore, we ask: Did Paul hold to his method of speaking the truth with courage and conviction and love also in the field of polemics? That question we shall let Paul answer from his own material.

In writing to the Colossians in this field, the apostle begins with pointing to the sincere interest he had in their wellbeing:

I really want you to know that I get into awful agony of mind thinking about you, and the folks at Laodicea, and all those who do not know me personally; because I want to encourage them, so that all of us may be knit together in love and may possess the rich and full assurance which comes to us by understanding and having knowledge of the mystery of the true God, the Father and the Christ; in whom all the treasures of knowledge and wisdom are hid.²⁰⁷

After this warm assurance of the genuine interest he has in being instrumental in helping them to enjoy the blessings of a solid Christianity, he comes forth with his polemics:

I'm telling you these things, lest anyone beguile you by persuasive talk.²⁰⁸

In speaking about this passage, Wilfred Knox, says:

Since all the hidden mysteries of God were to be found in Jesus as the Christ, the Colossians must not allow themselves to be led astray by strange

²⁰⁷ Colossians 2,1-3. Thayer and Liddell and Scott would allow this translation by the definitions they give to the words involved.

²⁰⁸ Colossians 2,4.

teachers, however persuasive they might be; although Paul was unable to be present with them in the flesh, he was with them in the spirit, contemplating the steadfastness of their faith.²⁰⁹

When Paul had to warn against those who were seeking to bind the Colossians to the law²¹⁰

Take heed lest there shall be anyone who makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ,²¹¹

he concluded his warning with the affectionate encouragement:

If therefore you were raised with Christ, seek the things above, where the Christ is sitting at (the) right hand of God; mind the things above, not the things on the earth; for you died, and your life has been hid with Christ in God.²¹²

Of this passage Knox says:

Access to the heavens was only to be obtained by union with Christ, who, as head of the Church and the Cosmos, provided to everything in it that life which enabled it to grow with a divine increase. The Colossians having already died with Christ to the material world had no need to observe ordinances as if they still lived in the world.²¹³

To get at the example of Paul in polemics we may attempt to cover all his writings in this field and thus go beyond the necessary volume of material for our present purpose, therefore, with the exception of the passages

209 Knox, St. Paul and the Church of the Gentiles, p.168
210 Col. 2,11.16
211 Col. 2,8
212 Col. 3,1-3
213 Op. Cit. p. 171

quoted above from the epistle to the Colossians, we shall limit ourselves to the epistle to the Philippians. This method of limitation has the merit of more intensive observation to recommend it and the epistle to the Philippians has a comparatively large portion of polemical material as we shall show.

A very brief survey of Paul's arrangement of this epistle helps us to estimate the amount of polemics it contains.

In the first chapter, v1 and 2, contain the apostolic greeting from Paul and Timothy. V. 3 to 15 are taken up with acknowledging God's grace in the spiritual growth and development of the Christians at Philippi. In this same section he shows his interest in them, he turns to a small presentation of polemics in V. 15 through 18. Then in V. 19 through 30 he gives them a little description of his sufferings for their encouragement. This he intersperses with the polemics contained in V. 28 and 29.

In the second chapter the apostle exhorts the Philippians to live in love, V. 1 through 4, and then sets before them the example of Jesus, v. 5 through 11. Now he commends them for their obedience and urges them to further progress in their sanctification, v. 12 through 14. In verse 15 he injects a mild piece of polemics. V.16 through 19 gives them a reminder of his work and interest and intention of sending Timothy to them. V. 20 and 21 may again be placed into the category of polemics. V.22 through 30 are primarily employed

in commending Timothy and Epaphroditus to them.

The third chapter we view in its entirety as an example of excellent polemics.

The fourth, and concluding chapter, contains personal messages to specific people, V. 1 through 3. An exhortation to prayer, V. 4 through 7, coupled with a general encouragement to progress in holiness. V. 8 through 9 contain a plea for sanctification with an other appeal to his own example. V. 10 through 19 contain mainly instruction on Christian stewardship with illustrations from his own experiences. V. 20 is a doxology. V. 21 and 22 contains salutations. V. 23 is a benediction. V. 24 tells from which place, to which people and by whom the letter was written, or sent.

In this short epistle of only 104 verses, in spite of its intimate tone, there are at least 30 verses which are to some degree involved with polemics. More than one fourth of the epistle goes into this field.

Polemics marches us out upon the battle field, the bloody sector in which the Christian Church, by the grace and under the direction of God, fights for the truth and the glory of God according to the measure of faith which God bestows upon His warriors. This we say because polemics is defined:

The art or practice of disputation or controversy, esp. of religious controversy.²¹⁴

Paul says to the Philippians:

Some, indeed, preach Christ even through envy and contention, but some also through good will. Those (who preach Christ) indeed from love, (do so) knowing I am set by God's intent²¹⁵ to the defence of the Gospel. But those who preach Christ from partisanship,²¹⁶ not with sincerity, think to add oppression²¹⁷ to my bonds. What of it? Only (this) that in every way, whether in pretense or in truth, Christ is preached, and in this I will rejoice.²¹⁸

Perhaps we might get a little better basis for comparison with our own polemical writings if we placed Paul's words translated above into a trifle more smoothly flowing American:

Some, indeed, preach Christ from envy and contention, but some also through good will. Those who preach Christ from love, do so because they know that God has appointed me for the defence of the Gospel. But those who preach Christ from partisanship and not sincerely, think that they are going to add oppression to my bonds. But what of that? The fact remains that in every way, whether in pretense or in truth, Christ is preached and that makes me happy.

²¹⁵ Keimai means, in the first instance, to lie. But it is also used metaphorically in a variety of ways which have their basic concept centered about the idea of lying and yet relinquish entirely the notion of supineness which accompanies that verb. In this instance we have a man placed into the most active position possible. We, therefore, subscribe to Thayer's rendition: to be (by God's intent) set, i.e. destined, appointed: foll. by eis with the acc. indicating the purpose, Lk. 2,34; Phil. 1,17 (16); 1 Thess. 3,3. Thayer, Op. Cit., p.343.

²¹⁶ eritheia

²¹⁷ thlipsis oppression is a good translation here with the idea behind it that Paul's enemies wanted more ill to come upon him. This permissible by both Thayer and also Liddell and Scott.

²¹⁸ Phil. 1,15-18.

The love which Paul packs into this piece of polemics is so characteristic of him that in conjecturing about the reaction of the soldiers who guarded him, Conybeare and Howson have this to say:

They must have been at least astonished to see a man, under such circumstances, so utterly careless of selfish interests, and devoting himself with an energy so unaccountable to the teaching of others. Strange indeed to their ears, fresh from the brutality of a Roman barrack, must have been the sound of Christian exhortation, of prayers, and of hymns; stranger still, perhaps, the tender love which bound the converts to their teacher and to one another, and showed itself in every look and tone.²¹⁹

The people to whom Paul wrote must be compared with people of a real busy city of our times, since John Sterret writes of it:

As a Roman colony, Philippi began to outstrip Amphipolis and to lay claim to the dignity and title of 'first' city (Ac 16:12) when visited by Paul about 50 A. D. ²²⁰

From the fact that Paul mentions "those of the household of Caesar's household"²²¹ we take it that Paul was a prisoner at Rome when he wrote this epistle. Still there is no evidence of bitterness coloring his polemics. He can argue the case of ~~the case of~~ the hypocritical preachers without rancor, although certainly not condoning their sin, and then rejoice in the spread of the Gospel no matter who does the spreading.²²² Nothing selfish about his preaching and writing.

²¹⁹ Op. Cit., p. 433 vol. 2.

²²⁰ John R. S. Sterret, in New Standard Bible Dictionary, V.S. Philippi, p. 707.

²²¹ Phil. 4,22.

²²² Phil..1,18.

In his disputations against the partisan preachers, however, Paul left no doubts as to the serious consequences of such conspiring to "add affliction to his bonds"²²³ That becomes evident when he says:

Only conduct yourselves worthily of the glad tidings of the Christ, that whether having come and having seen you, or being absent I might hear the things concerning you, that you stand fast in one spirit, with one soul striving together with the faith of the Gospel; and being frightened by nothing by those who oppose; which to them is a demonstration of destruction, but to you of salvation, and this from God; because to you it was granted concerning Christ, not only to believe on him, but also to suffer concerning him, having the same conflict such as you saw in me, and now hear of in me.²²⁴

When Paul here says, "which to them is a demonstration of destruction," he is using strong language.

The Weimar Bible says:

welches (Verfolgen der Widersacher) ist ein Anzeigen, ihnen der Verdammnis. (dass sie ewig werden verloren sein, wo sie nicht ablassen und Busse thun) ²²⁵

While encouraging his people to be firm and steadfast. Paul had no hesitancy about using pointed language in describing the generation in which they were living.

He says:

Do all things without murmurings and doubtings,²²⁶
that you may be faultless and free from guile,²²⁷

223 Phil. 1,16

224 Phil. 1,23-30

225 Phil. 1,28. Ibidem 1,28: Weimariſche Bibel-Werk.

226 Thayer, Op. Cit. p. 139: dia-logismos ... 2. a deliberating, questioning, about what is true: ... when in reference to what ought to be done, hesitation, doubting: ... Phil. 2,14.

227 Thayer, Op. Cit. p. 22: akeraios ... b. of the mind, without admixture of evil, free from guile, innocent, simple: ... Phil. 2,15.

unblamable children of God in the midst of a crooked and perverted generation; among whom you appear as luminaries in (the) world, holding forth (the) word of life.²²⁸

He calls their generation "crooked and perverted" but evidently is not thinking as much about the general immorality of their day as about the general lack of regard for the word of God because when he calls upon them to be "luminaries in the world," he expressly tells them "holding forth the word of life," and what follows about the sending of Timothy to them,²²⁹ which we shall discuss presently, seems to indicate that the real evil at which Paul was driving was a lack of faithful adherence to the entire word of God.

Paul said that he would like to send Timothy to them:

But I hope in (the) Lord Jesus to send Timotheus to you soon, that I also may be of good courage, having known the things concerning you. For I have no one like-minded, who will genuinely care for the things concerning you. For all are seeking the things of themselves, not the things of Christ Jesus. But the proof of him you know, that, as a child to a father, he served with me for the glad tidings.²³⁰

When Paul here says that those who might be possible selections to send to Philippi were seeking their own selfish interests and not those of Christ, and then points to Timothy's faithful service for the Gospel, the evidence is strong that Paul was after faithful adherence to the Word.

228 Phil. 2,14-16
229 Phil. 2,19.
230 Phil. 2,19-22.

Strictly speaking, it is the third chapter of this epistle which permits us to carefully follow Paul's method of handling polemics. Here we can trace his art of disputation and evaluate its excellence. He begins by saying:

For the rest, my brethren, rejoice in (the) Lord:
the same things to write to you (is) not irksome to
men and safe for you.²³¹

Here, evidently, Paul wants to make it clear that he has the best interests of the Philippians at heart before he begins his warning against false teachers. To use the translation given by Conybeare and Howson seems to bring out in a better way Paul's introduction to his argumentation; They render this verse:

Finally, my brethren, rejoice in the Lord.
To repeat the same²³² warnings is not wearisome
to me, and it is safe for you.²³³⁻²³⁴

231 Phil. 3,1.

232 Here Op. Cit., p.429, vol. 2, has this note: Literally, to write the same to you. St. Paul must here refer either to some previous Epistle to the Philippians (now lost), or to his former conversations with them.

This explanation seems preferable on account of what follows and on account of what Thayer has to say, Op. Cit., p. 382, about loipos to the explanation in the Weimarische Bibel-Werk, p. 353:(dass ich dasjenige, was ich euch von Christo mündlich gepredigt habe, jetzt auch schriftlich wiederhole, und auf dasselbe, was ihr gelernet und empfangen und gehört und gesehen habt an mir, c. 4,9., abermals weise)

233 Op. Cit., p. 429.

234 Here the translation of the Weimarische Bibel-Werk: macht euch desto gewisser (in solche Lehre) seems preferable because Thayer says, Op. Cit., p. 82, asphaltes ... b. suited to confirm: tini, Phil.3,1 (so Joseph. antt.3,2,1).

Hence, we may properly give this passage as follows:

Finally, my brethren, rejoice in the Lord.
It is not tiresome for me to repeat the same
warnings, and this repetition is suited to
confirm you in sound doctrine.

He now issues his warning:

Take heed to dogs, take heed to evil workers,
Take heed to the concision.²³⁵

This could be rendered:

Look out ²³⁶ for doglike false teachers, ^{237a & b.}
Look out for wicked workmen among teachers of
religion, ²³⁸ Lock out for the concision. ²³⁹

²³⁵ Phil. 3,2.

²³⁶ Blepete: Thayer, Op. Cit. p. 103, take heed:
Mk. 23,33; with an acc. of the thing or person., 1 Co.
1,26; 10,18; " Co. 10,7; Phil.3,2. Since the connection
of this word with kunas places it into such a common
usage of an expression of warning, we may take it for
granted that the Greeks used the expression just as the
Romans did with their cave canem. cf. Charlton T. Lewis,
Elementary Latin Dictionary, p. 116.

^{237a} Conybeare and Howson, Op. Cit. p. 429: The Jud-
aizers are here described by three epithets: "the dogs"
because of their uncleanness (of which that animal was
the type: compare 2 Pet. 2,22); "the evil workmen" (not
equivalent to "evil workers") for the same reason that
they are called "deceitful workmen" in 2 Cor. 11,13;
and "the concision" to distinguish them from the true
circumcision, the spiritual Israel.

^{237b} Weimarishe Bibel-Werk, p. 353, Hunde (auf die
falschen Apostel, welche sind beissig, unverschämt und
geizig, daneben auch die göttliche Wahrheit anbellern,
und die Bekenner derselben anfallen) ...bösen Arbeiter
(welche nicht auf den rechten Grund bauen, und daher
mit ihrer Lehre mehr einreißen als bauen)...Zerschneidung
(wie sie euch die Beschneidung aufdringen wollen, und
dadurch die Kirche zerrütten. Luth.: "Er nennet die
falschen Prediger die Zerschneidung, darum, dass sie

die Beschneidung als nthig zur Seligkeit lehrten, damit die Herzen von dem Glauben abgeschnitten werden. There is a footnote about Hunde which is worth noting in this connection: Ohne Zweifel siehet Paulus auf Jes. 56,10f. vergl. 2 Pet. 2,22.

238 Thayer, Op. Cit. p.248, has this explanation about ergates: those who as teachers labor to propagate and promote Christianity among men: 2 Cor. 11,13; Phil.3,2.

239 Thayer, Op. Cit. p. 338, has this to say about kata-tome: (to cut up, mutilate), mutilation (Lat. concisio): Phil. 3,2, where Paul sarcastically alludes to the word peritome which follows in verse three; as though he would say, Keep your eye on that boasted circumcision, or call it by its true name 'concision' or 'mutilation!'

Evidently Paul was thoroughly aroused by the activities of these false teachers and warned against them with all the vigor with which one would warn against a mad dog. The barking is a danger signal, the biting creates pain, but above all, if they are infected by the "rabies" of false teaching the victims of their bite are definitely subject to the "hydrophobia" of error in religion. It is doubtful that we could recommend for our use such strong language as Paul here employs except in the most unusual cases, cases in which the most careful investigations of all facts involved had been made, the most persistent efforts exerted to reclaim the errorist, and the most pressing demand of the Christ's honor insisting upon such severe and drastic measures to expose the false teacher in all the horrors of his sin.

A remark about the use of sarcasm is definitely in place at this point. As previously indicated, Thayer agrees with the reaction of the average reader of this paragraph that Paul here makes use of sarcasm. However, it is questionable that we of to-day have a sufficient measure of Paul's wisdom in religious matters and insight into the hearts of men to be able to use sarcasm without the most rigid safeguards. Sarcasm is a dangerous weapon and may inflict more harm upon the cause of Christ than

upon the enemies of his cause.

For us Paul has given his recommendation when he said:

speaking the truth in love.²⁴⁰

There he harmonizes with Solomon's:

A soft answer turneth away wrath: but grievous words stir up anger.²⁴¹

And also with the same writer's:

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.²⁴²

Likewise he is in agreement with his own contemporary apostle James who says:

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the wheel of nature; and it is set on fire of hell.²⁴³

Paul spoke by inspiration. We do not. Paul spoke infallibly. We do not. God gave Paul an understanding of what lay in the minds of his enemies. We are seldom permitted to know with absolute certainty exactly what the real motives are within the minds of those against whom we would employ sarcasm. The effect of sarcasm is seldom that of opening the mind of an opponent to a friendly consideration of facts, rather sarcasm erects

240 Eph. 4,15
241 Prov. 15,1
242 Prov. 25,15
243 James 3,5-6.

a barrier against calm reflection and blocks the mind of him whom we are attempting to convince. Sarcasm arouses animosity in the heart of its victim and calls into play his entire defensive mechanism. Hence, it is of questionable value whenever it is used against a person whom we are sincerely attempting to win for the truth of the Scriptures and wish to bring to a fuller knowledge of the Gospel of God's great love in Christ.

In his polemics, Paul does not only point out the folly of error but he likes to place in contrast to the false teachings and practices those which are true and in harmony with faith in Christ. In this epistle that is done, as we shall demonstrate.

Paul says, in the words of Conybaere and Howson's translation:²⁴⁴

For we are the Circumcision, who worship God with the spirit, whose boasting is in Christ Jesus, and whose confidence is not in the flesh. Although I might have confidence in the flesh also, If any other man thinks that he has ground of confidence in the flesh, I have more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews: As to the Law, a Pharisee; as to zeal, a persecutor of the Church; as to the righteousness of the Law, unblameable. But what once was gain to me, that I have counted loss for Christ. Yea, doubtless and I count all things but loss, because all are nothing-worth in comparison with the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, and be found in him; not having

244 Op. Cit. p.429f.

my own righteousness of the Law, but the righteousness of faith in Christ, the righteousness which God bestows on Faith; that I may know him, and the power of His resurrection, and the fellowship of His sufferings, sharing the likeness of His death; if by any means I might attain to the resurrection from the dead.²⁴⁵

Here the apostle brings into contrast with the religion of works, the truth regarding salvation in Christ and makes it definite that he applies to himself this religion of revelation which he expounds to others. He demonstrates the difference between an external religion and that which is the genuine product of God's grace, when he says:

For we are the circumcision, who worship God with, (or in) the spirit, whose boasting is in Christ Jesus, and whose confidence (or trust) is not in the flesh.²⁴⁶

Of this passage Conybeare and Howson say:

The true Christians are here described by contrast with the Judaizers, whose worship was the carnal worship of the temple, whose boasting was in the law, and whose confidence was in the circumcision of their flesh.²⁴⁷

Speaking about these Judaizers, James Vernon Bartlet writes:

Mosaism must be made a matter of life and death to each Gentile believer. There had been something strained and unnatural in the earlier position that one class of Christians should not associate with another. To take the bolder

245 Phil. 3, 3-11.

246 Phil. 3,3.

247 Op. Cit., p. 429

line, and challenge the right of the inferior type to the status of Christianity at all (unless it came under the Jewish Law by formal incorporation into Judaism), was at the same time to occupy more tenable ground. For had God made another door to Himself outside the Law of Moses? And if so, was not the Law made void? Paul had already discerned this issue lurking under the more harmless-looking requirement; and his keen logic had then and there dragged it to the light of day.²⁴⁸

It seems that the most bothersome of these enemies of the truth were people who did not want to rule out everything about the historical Christ but wanted to mix the works of the Law into the Christian religion and make salvation dependent upon the Law, at least to some degree, since Paul makes such a sweeping statement:

But what things were gain to me, these I have evaluated as loss on account of Christ. Nay rather but I am considering also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord.²⁴⁹

The fact that he uses the "all things" indicates that he wants none of his works mixed up in his grounds of salvation, as he states later:

and be found in him, not having my righteousness which (is) of law, but that which (is) through faith in Christ.²⁵⁰

Besides this Paul had told them about the men who were "preaching Christ from partisan motives"²⁵¹

248 Bartlet, The Apostolic Age, p. 83.
249 Phil. 3, 7-8
250 Phil. 3, 9
251 Phil. 1, 15

so it is quite evident that Paul wants it known to these Philippians that no matter how attractively the Law may be woven into the plan of salvation, even by those who, in a sense, preach Christ, still the Law cannot be made a basis of righteousness if one wishes to be saved. To substantiate this position, we wish to take over a rather extensive section from Conybeare and Howson, including their footnotes:

And thus, in every Christian church established by St. Paul, there sprang up, as we shall see, a schismatic party, opposed to his teaching and hostile to his person. This great Judaizing party was of course subdivided into various sections, united in their main object, but distinguished by minor shades of difference. Thus we find at Corinth, that it comprehended two factions, the one apparently distinguished from the other by a greater degree of violence. The more moderate called themselves the followers of Peter, or rather of Cephas, for they preferred to use his Hebrew name.²⁵² These dwelt much upon our Lord's special promises to Peter, and the necessary inferiority of St. Paul to him who was divinely ordained to be the rock whereon the Church should be built.²⁵³ They insinuated that St. Paul felt doubts about his own apostolic authority, and did not dare to claim the right of maintenance,²⁵⁴ which Christ had expressly given to His true Apostles. They also deprecated him as a maintainer of celibacy, and contrasted him in this respect with the great Pillars of the Church, "the brethren of the Lord and Cephas," who were married.²⁵⁵ And no doubt they declaimed against the audacity of a converted persecutor, "born into the Church out of due time," in "withstanding to the face"

252 The MS reading is Cephas, not Peter, in those passages where the language of the Judaizers is referred to.

253 My observation: This statement is questionable.

254 1 Cor. 9,4,6. 2 Cor. 11,10.

255 1 Cor. 9,5.

the chief of the Apostles. A still more violent section called themselves, by a strange misnomer, the party of Christ.²⁵⁶ These appear to have laid great stress upon the fact, that Paul had never seen or known Our Lord while on earth; and they claimed for themselves a peculiar connection with Christ, as having been either among the number of His disciples, or at least as being in close connexion with the "brethren of the Lord," and especially with James, the head of the Church at Jerusalem. To this subdivision probably belonged the emissaries who professed to come "from James,"²⁵⁷ and who created a schism in the Church of Antioch.

Connected to a certain extent with the Judaizing party, but yet to be carefully distinguished from it, were those Christians who are known in the New Testament as the "weak brethren."²⁵⁸ These were not a gacious or schismatic party; nay, they were not, properly speaking, a party at all. They were individual converts of Jewish extraction, whose minds were not as yet sufficiently enlightened to comprehend the fulness of "the liberty with which Christ had made them free." Their conscience was sensitive and filled with scruples, resulting from early habit and old prejudices; but they did not join in the violence of the Judaizing bigots, and there ~~was~~ was even danger lest they should be led, by the example of their more enlightened brethren, to wound their own conscience, by joining in acts which they, in their secret hearts, thought wrong. Nothing is more beautiful than the tenderness and sympathy which St. Paul shows towards these weak Christians; while he plainly sets before them their mistake, and shows that their prejudices result from ignorance, yet he has no sterner rebuke for them than to express his confidence in their further enlightenment: "if in anything ye be otherwise minded, God shall reveal even this unto you."²⁵⁹ So great is his anxiety lest the liberty which they witnessed in others should tempt them to blunt the delicacy of their moral feeling, that he warns his more enlightened converts to abstain from lawful indulgences, lest they cause the weak to stumble.²⁶⁰

256 Such appears the most natural explanation of the Xristou party (1 Cor. 1,12) ...

257 Gal. 2,12

258 Rom. 14,1,2. Rom. 15,1. 1 Cor. 8,7. 9,22.

259 Phil. 3,15

260 Op. Cit. p. 443ff.

Now, the apostle encourages his readers by a further reference to his own Christianity. It appears as if the apostle had been a bit timid about having given the readers too high a mark to shoot at when he made the first reference to his own Christianity and now he wants to show them that also for him there is a continual room for advancement.

He says to them:

Not that I have already gained possession ²⁶¹ (of the prize)²⁶², or already am made perfect;²⁶³ but I am pursuing with fury,²⁶⁴ to obtain, if I may, (that) for which also I was laid hold upon by the Christ Jesus so as to be made His own.²⁶⁵ Brethren, I do not consider myself as having gained possession (of the prize); But one (thing is definite with me), forgetting the past, and extending myself to the things which lie ahead,²⁶⁶ I chase on for the prize of ~~the~~ God's heavenly calling in Christ Jesus. ²⁶⁷

261 elabon: Thayer, Op. Cit. V.S. 3. d. p. 370: to take for oneself, lay hold upon, take possession of.

262 Brabeion: supplied from v.14, because that is evidently the thing which Paul is seeking by his striving.

263 teteleiwmai: Thayer, Op. Cit. p. 618: S. V. 2: I am already made perfect, Phil. 3,12.

264 diwkw: Thayer, Op. Cit. p. 153. S.V. 2: to press on: fig. of one who runs swiftly in a race to reach the goal, Phil. 3,12.

265 katelephthen: Thayer, Op. Cit. p. 332. S. V. 1. to lay hold of so as to make one's own, to obtain, attain to; w. the acc. of the thing; the prize of victory, 1 Cor. 9,24; Phil. 3,12 sq.

266 the things which lie behind in this context may be designated, no doubt, as the past. pressing on under the figure of running a race, may be construed as extending oneself for the things ahead.

267 Phil. 3, 12-14.

It appears from the foregoing that the apostle in his polemics is dominated by such a love for his readers that he wants them to know he does not consider himself as being raised upon some kind of a perfectionist pedestal above them, but that he, like they, is still running in that big race of faith in Christ to receive the kingdom of glory as a prize of God's grace. This placing himself on the same level with them comes out perhaps even more strongly in the next paragraph in which he says:

As many, therefore, as are mature in knowledge²⁶⁸, should be of this mind, (namely, the one before described): and if you are differently minded in anything, God will also reveal this to you. Nevertheless, to that (degree of knowledge) to which we have come,²⁶⁹ by the same standard let us direct our lives.^{270 & 271}

Conybeare and Howson translate this:

Let us all, then, who are ripe in understanding, be thus minded: and if in anything you are otherwise minded, that also shall be revealed to you by God (in due time). Nevertheless, let us walk according to that which we have attained.²⁷²

268 teleioi: Thayer, Op. Cit., p. 618: gives mature as one meaning and a little later indicates "perfect" to be applicable to this passage with the understanding "the more intelligent, ready to apprehend divine things." The context seems to me to call for a combination of his meanings with the indication "knowledge" supplied.

269 ephthasamen: Thayer, Op. Cit., p. 652. S.V. 2.

270 Phil. 3, 15-16. (Some manuscripts have an addition to v.16: to auto phronein: Apparently it is a gratuitous clarification and is better rejected. Thus Conybeare and Howson, Op. Cit., p. 430, also treat it showing that these words are omitted from the best MSS.)

271 stoixein: Thayer, Op. Cit., p. 589. . to direct one's life, to live...

272 Op. Cit. p.430

It would seem that if Paul was writing this paragraph for one of our publications, he would render it in our medium of communication something like this:

As many of us as have been perfected in our knowledge of the Gospel to the degree that we realize Christ has fulfilled the Law for us and has released us from the bondage of circumcision, we should be of a heaven bent mind driving together powerfully and with complete team-work toward our goal.

And, if there remains some incompleteness in your knowledge, especially, concerning freedom from the Old Testament regulations, such as circumcision which is emphasized so much by our opponents, God will make this matter also more clear to you through the channels of the means of grace, particularly through the preaching of those who have been under the direct tutelage of the other apostles and myself, and also through my letters.

Now, let's govern our faith and life by that degree of knowledge to which we have come. Let's make it our mutual rule or standard.

When we thus picture this paragraph in modern style, it seems that we are compelled to acknowledge that Paul did not forget his method of glorifying God and promoting man's salvation and sanctification through his presentation of the truth even when he marched out upon the field of polemics.

The next paragraph seems at first glance to temper this statement, but a more careful investigation demonstrates that Paul has not departed from his method: He says:

Brethren, be imitators together of me, and consider those walking thus as you have us for a pattern.

For many, of whom I told you often but now tell you also weeping, are walking (as) the enemies of the cross of Christ. Whose end (is) destruction, whose God (is) the belly and the glory in their shame, who mind earthly things: 273

Conybaere and Howson translate here:

Brethren, be imitators of me with one consent, and mark those who walk according to my example. For many walk, of whom I told you often in times past, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; whose mind is set on earthly things: 274

About those #who walk according to my example"275 the Weimarische Bibel-Werk has this to say:

Wie wir Apostel und andere treue Lehrer, als Epaphroditus, Timotheus, Clemens und der gleichen, euch zur Nachfolge vorgehen.²⁷⁶

We note here that first the apostle encourages his readers to follow good examples and then he turns to a description of those against whom he wishes to warn, but before he brings out the description he shows his deep sorrow over their sin by saying that he made known the facts "weeping". They can know that Paul's motive is deeply sacred. He has no pleasure in observing the downfall of the enemies of the truth. After that assurance of his own emotions, he says:

They are the enemies of the cross of Christ.²⁷⁷

Conybaere and Howson say about these people:

The persons meant were men who led licentious lives (like the Corinthian free-thinkers), and they are called "enemies of the cross" because the cross was the symbol of mortification.²⁷⁸

The opinion of Conybaere and Howson, however, does not seem to harmonize with the context. Paul seems

274 Op. Cit. p. 430
275 Phil. 3,17
276 Ibid. 3,7.
277 Phil. 3,18
278 Op. Cit. p.430

more logically to be speaking about those to whom he has made repeated reference in the rest of the epistle, those to whom we have referred earlier in this treatise. It is not natural to suppose that now, abruptly, the apostle brings into his letter some entirely new people. Rather, we find ourselves in agreement with the Weimarische Bibelwerk when it says:

die Feinde des Kreuzes (des gekreuzigten) Christi (dieweil sie nicht allein in dem Gehorsam und Leiden Christi die Gerechtigkeit, die vor Gott gilt, suchen, sondern auch in den Werken des Gesetzes, und den Juden durch solche ihre Lehre sich gefällig machen, dass sie nicht mit dem Kreuz Christi verfolgt werden, Gal. 6,12)²⁷⁹

The natural assumption regarding this passage, especially when we add the next thought, "whose end is destruction, whose God is their belly," is to suppose that it harmonizes with what the same apostle wrote to the Romans:

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.²⁸⁰

Of this passage from Romans Hodge says:

These men are to be avoided because they are wicked and injurious. The description here given is applicable, in a great degree, to errorists in all ages. They are not actuated by zeal for the Lord

279 Op. Cit., p. 354

280 Romans 16,18

Jesus; they are selfish, if not sensual; and they are plausible and deceitful. Comp. Phil. 3,18.19, 2 Tim. 3,5,6. 281

These people "whose mind is set on earthly things" do not need to become exceedingly coarse to fit into the description the apostle here gives. They may be concerned about "the wisdom of this world" and thus serve men rather than Jesus. They may be such men as Engelder describes when he says:

They are slaves, slaves of men, and they are proud of their slavery. In the expressive phrase of W. Moeller, modern theology is happy to act as flunky and trainbearer of science. "Die heutige Theologie verbeugt sich vor jeder Wissenschaft oder auch oft Pseudowissenschaft und Naturphilosophie, die den Mund etwas voll nimmt, und erklart sich bereit, Schleppentraegerdienste zu tun." 282

Paul is concerned about impressing upon people the facts of salvation and therefore he makes these plain statements about the fate and the actual motivation of those who would tamper with justification by faith in Christ as he tells the Galatians:

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 283

Though such plain speech may not be popular, Paul employs it because his love of souls makes it imperative.

281 Op. Cit. p. 709
282 Op. Cit. p. 395
283 Gal. 5,4.

Paul places in contrast to the ambitions of the preceding "earthly-minded" people, the aspirations of the real Christians:

For us the commonwealth exists in (the) heavens, from which also we are awaiting (as) Saviour (our) Lord Jesus Christ, who will transform our body of humiliation, for it to become conformed to ~~his~~ his body of glory, according to the working of his power even to subdue all things to himself.²⁸⁴

In all modesty, we dare to say that, by the grace of God, our Lutheran Church has, in its confessions, followed St. Paul as a model. Of this evidence may be obtained practically throughout the Concordia Triglotta. Even Paul's,

and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God,²⁸⁵

has its counterpart in our confessions, where we hear Luther's,

Wherever there are godly preachers and Christians, they must bear the sentence before the world that they are called heretics, apostates, yea, seditious and desparately wicked miscreants. Besides, the Word of God must suffer in the most shameful and malicious manner, being persecuted, blasphemed, contradicted, perverted, and falsely cited and interpreted. But let this pass; for it is the way of the blind world that she condemns and persecutes the truth and the children of God, and yet esteems it no sin.²⁸⁶

While our Lutheran Church of to-day would be rather reluctant to claim the perfection of Paul, or even

284 Phil. 3, 20-21.

285 Phil. 1, 28.

286 Luther, The Large Catechism, as presented in Concordia Triglotta, p. 655; 262.

the vigor of the days of the Church under Paul's care, still in all humility it may be said of us that it is our aim to try to follow Paul's example and preach and write also in the field of polemics, with a minimum of malice and a maximum of love for human souls and the truth by which we are saved as we, to use Paul's own words:

stand fast in one spirit, with one mind striving with²⁸⁷ the faith of the Gospel.²⁸⁸

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287 The Authorized version translates for the faith of the Gospel as if the Christians were here called upon to strive together in order to defend the Gospel. The Weimar Bible has a footnote in which it has a better translation than the Authorized, namely, "durch". Hence striving together through the faith of the Gospel. But the marginal notation of the Revised Version is the best and the correct translation. Here we are given the preposition with. This is correct because *te pistei* is dative. Dr. A. Kaegi in his A Short Grammar of Classical Greek, p. 123, paragraph 161, says: The dative is used with verbs one of whose component parts is a preposition that requires the dative. "Sun" is such a preposition. Therefore when *sunathlew* is used here with the dative, we assume that we must translate: striving together with the faith. This translation also fits in excellently with Paul's customary manner of speaking about faith. When he wrote to the Ephesians, he told them in the sixteenth verse of the sixth chapter to take the shield of faith. Also at this point in this epistle to the Philippians Paul is calling the Christians to arms. What could be more natural then, than that he should present to the Philippians the same mental picture as the one used for the Ephesians? It appears quite evident that the apostle wants the Philippians to say within and among themselves, "We must stand fast in the battle of truth against error and we need have no fears because God has equipped us for battle with the trusty shield of faith."
288 Phil. 1, 27.

The field which we will examine in conclusion of our demonstration that Paul followed his method with consistency, is that of Christian Giving.

We shall observe Paul's conviction of the truth, his dependence upon God's revelation, his courage and his love as he uses the power of the Gospel to open the hearts of the believers to generosity in thought and word and deed.

His approach to the matter of Christian giving is evidently clearly stated in his own words:

I do not seek the things of you, but you.²⁸⁹

In other words, he is not primarily concerned about getting money out of people but rather his goal appears to be that of developing them into rounded out Christian characters with such a charitable state of mind that Christian giving becomes a matter of course. He states his design:

Consider not each the things of themselves, but each also the things of others. For let this mind be in you which also (was) in Christ Jesus; who subsisting in (the) form of God, esteemed it not rapine to be equal with God; but emptied himself, having taken a bondman's form.²⁹⁰

He uses comparisons:

And if I give away in food all my goods, ... but have not love, I am profited nothing.²⁹¹ ... And now abides faith, hope, love; these three things; but the greater of these (is) love.²⁹²

289 2 Cor. 12,14

290 Phil. 2, 4-7

291 1 Cor. 13, 3

292 1 Cor. 13,13

From these passages it becomes apparent that Paul seeks to make a God-like character appeal to his hearers and readers. That Paul has succeeded even in making such a character appeal to the modern man becomes evident from modern writers. In speaking about charity, T. L. Haines and L. W. Yaggy make this joint statement:

Charity is the golden chain which reaches from heaven to earth. It is another name for disinterested, lofty, unadulterated love. It is the substratum of philanthropy, the brightest star in the Christian's diadem. It spurns the scrofula of jealousy, the canker of tormenting envy, the torture of burning malice, the typhoid of foaming revenge. It is an impartial mirror, set in the frame of love, resting on equity and justice. It is the foundation and capstone of the climax of all the Christian graces; without it, our religion is like a body without a soul; our friendships, shadows of a shadow; our alms, the offsprings of pride, or, what is more detestable, the offsprings of hypocrisy; our humanity, a mere iceberg on the ocean of time - we are unfit to discharge the duties of life, and derange the design of our creation. Were this heaven-born, soul-cheering principle the mainspring of human action, the all-prevailing motivepower that impelled mankind in their onward course to eternity, the polar star to guide them through this world of sin and wo, the ills that flesh is heir to would be softened in its melting sunbeams, a new and blissful era would dawn auspiciously upon our race, and Satan would become a bankrupt for want of business.²⁹³

Paul meant to fill the hearts and minds of people with such a deep sense of gratitude to God for His bountiful goodness toward mankind, both in the rich provision He has made for the needs of this present life,

293 Haines and Yaggy, The Royal Path of Life, p. 403f.

and also for His marvelous provision for the life that is to come, that they would hold back nothing in their desire to show their thankfulness to God for His great goodness.

Speaking to this purpose, Paul says:

But we make known to you, brethren, the grace of God which has been given ~~in~~ the assemblies of Macedonia; that in much proof of tribulation the abundance of their joy and their deep poverty abounded to the riches of their liberality. For according to (their) power, I bear witness, and beyond (their) power (they were) willing of themselves, with much entreaty beseeching us, for us to receive the grace and the fellowship of the service which (was) for the saints. And not (simply) as we hoped, but first they gave themselves to the Lord, and to us by (the) will of God. So that we exhorted Titus, that as he before began, so also he might complete also this grace with you. Therefore, even as you abound in every (thing), in faith, and word, and knowledge, and all diligence, and in the love from you to us, that you should abound also in this grace. ~~But~~ I do not speak according to a command, but through the diligence of others and the proving of (the) genuineness of your love. For you know the grace of our Lord Jesus Christ, that being rich he became poor for the sake of you, that you might be enriched by his poverty.²⁹⁴

Here the apostle not only shows the Corinthians God's goodness in Christ but also tells them what others are doing in the realm of Christian giving. In his love for their sanctification he follows somewhat the same method he did when he wrote to the Romans:

Moses says, I will provoke you to jealousy through (those) not a nation.²⁹⁵

294 2 Cor. 8,1-9

295 Romans 10,19

A little farther on, he says also to the Romans:

Did they stumble that they might fall?
May it not be! but by their offence salvation
(is come) to the nations, for to provoke them
to jealousy.²⁹⁶

Yet a little farther on he says also to the Romans:

If by any means I shall provoke my flesh to
jealousy, and shall save some from among them.²⁹⁷

Paul made a practice of pointing to good things in
some people in order that their example might help to
stimulate virtues among others. Hodge, speaking on this
matter, says:

For to provoke them to jealousy... To provoke to
jealousy, paradselwsai, to excite emulation; i.e.,
to stimulate to follow. The word is not to be
taken in a bad sense, notwithstanding the para.²⁹⁸

Obviously, in his remarks to the Corinthians, the
apostle wants them to emulate the Macedonians and, therefore,
relates the story of those poverty stricken folks over there
in Macedonia who were filled with such a great love for God
through Christ that they consecrated both themselves and
their possessions to the Lord. As further inducement to
Christian giving, he displays that grace as being so des-
irable for the adornment of the Christians that Titus, who
possessed a special aptitude for developing this ornament,
would be sent to them to work upon them for the purpose of
polishing their grace of Christian giving to a degree of
brilliance befitting a devoted and sincere Christian.

296 Romans 11, 11
297 Romans 11, 14
298 Op. Cit. p. 569f.

Paul was not satisfied with a mediocre performance. He let those Corinthians know that he wanted that they "should abound in this grace." As a climax, he tells them about their Savior:

being rich he became poor for the sake of you,
that you might be enriched by his poverty.²⁹⁹

Paul's love prompted him to approach the subject of Christian giving with an appreciation of the mental and financial level of the people to whom he was speaking and writing. This appreciation Charles Simeon evaluates when he says:

The texture of the human mind is extremely delicate: and every one, who would produce any beneficial effect upon others, must approach them with tenderness and care. We may, by an unseasonable urgency, cause a person to revolt from a measure, to which by a more gentle address he might easily have been persuaded. The mind of man naturally affects liberty; and will be more powerfully moved, when its decisions appear to be the consequence of volition, than when they are called forth by the compulsory influence of persuasion. This the Apostle Paul well understood, and bore, as it were, in constant remembrance. Not that he on any occasion acted with artifice: no; his caution was the result of his own exquisite delicacy and holy refinement; and his success in affecting the minds of others bore ample testimony to the wisdom of his measures. He was anxious to obtain from among the Gentile Churches relief for the distressed and persecuted saints at Jerusalem. In writing therefore to the Church at Corinth who were more opulent, he endeavored to interest them in behalf of their suffering brethren in Judaea. But he did not proceed, as we might have expected, to expatiate upon the wants of the sufferers, or on the obligations of the Church at Corinth to relieve them; but simply communicated, as an article of pleasing intelligence, the liberality that had been displayed towards them by the poorer Churches of Macedonia; and then stirred them up to imitate so laudable an example.³⁰⁰

299 2 Cor. 8,9

300 Simeon, The Complete Works of Charles Simeon,
Vol. 16, p. 569f.

The apostle has a mild way of presenting Christian giving. When he spoke on this matter to the Romans, he very simply mentioned Christian giving as a selfevident virtue of Christianity. He says:

he that imparts - with simplicity.³⁰¹ and ³⁰²

When we hear him saying:

Now concerning the collection which (is) for the saints, as I directed the assemblies of Galatia, so also do you. Every first (day) of the week let each of you put by him, treasuring up whatever he may be prospered in, that there should not be collections then when I come,³⁰³

then it seems as if we see Paul, in spirit, visualizing the congregation at Corinth while he was writing to the people in it, so that he, as it were, gets into a personal touch with the intimate details of their lives individually and collectively. Those who read and heard this letter must have felt: "Paul knows us. He's not a distant stranger but our close and personal friend."

301 Romans 12,8

302 Hodge, Op. Cit., p. 618, says of the word simplicity: with purity of motive, free from all improper designs. This same word is rendered singleness of heart, in Eph. 6,5, Col. 3,22, and occurs in the same sense, in the phrase, "simplicity and godly sincerity," 2 Cor. 1,12. Considered in reference to private Christians, this clause may be rendered, he that giveth, with liberality; see 2 Cor. 8,2, 9, 11, 13.

303 1 Cor. 16,1-2.

We note in the very systematic outline of procedure which Paul gives, "every first (day) of the week let each of you put by him," that Paul does not limit the grace of giving to the wealthy but gives opportunity also to the poor to enjoy its blessings. One supposes that Paul was thinking of some of the poorer people, possibly some of the more fortunate among the slaves, and wanted them to enjoy knowing that they, too, had been along in helping the saints at Jerusalem. This supposition is based upon such statements as one made by George Milligan:

The lot at least of the superior class of slaves was by no means so hard as it is sometimes represented - and was often accompanied by the kindest dispositions on both sides.³⁰⁴

His love and knowledge of the truth prompted Paul to demonstrate not only in his own conduct but also by direct statements that worldly goods were not a treasure to be hoarded:

Godliness with contentment is great gain. For we brought nothing into the world, (and it is) manifest that neither are we able to carry out anything. But having sustenance and coverings, with these we shall be satisfied.³⁰⁵

He set before them an ideal about which all their ambitions and aspirations should be centered. He said:

If therefore you were raised with Christ, seek the things above, where the Christ is sitting at (the) right hand of God: mind the things above, not the things on the earth.³⁰⁶

304 Op. Cit. p. 97f.

305 1 Tim. 6,6-8

306 Col. 3,1-2.

The need of an ideal to offset the love of money is recognized even by secular writers. We read in the words of Thomas Carlyle a very pointed example:

For all human things do require to have an ideal in them; to have some Soul in them, as we said, were it only to keep the Body unputrified. And wonderful it is to see how the Ideal of Soul, place it in what ugliest Body you may, will irradiate said Body with its own nobleness; will gradually, incessantly, mold, modify, new-form or reform said ugliest Body, and make it at last beautiful, and to a certain degree divine! -- Oh, if you could dethrone that Brute-god Mammon, and put a Spirit-god in his place! One way or other, he must and will have to be dethroned.³⁰⁷

Paul likes to think well of his readers and hearers. He sees them in the most favorable light possible. He finds, where he possibly can, something he can honestly praise in them. For example, in speaking to the Philippians about their Christian giving, he says:

And you also know, O Philippians, that in the beginning of the glad tidings, when I came out from Macedonia, not any assembly had fellowship with me with regard to an account of giving and receiving, except you alone; because also in Thessalonica both once and twice you sent for my need. Not that I seek after a gift, but I seek after fruit that abounds to your account.³⁰⁸

The unaffected sincerity of Paul's love must have gone a long ways in reaching the hearts of people with his presentation of Christian giving. The people who knew Paul

³⁰⁷ Thomas Carlyle, Past and Present, as quoted in Cunliffe, Pyre, Young, Century Readings in English Literature, p. 715.

³⁰⁸ Phil. 4.10-12

realized that he was speaking the truth when he said:

Lo, a third time I am ready to come to you, and I will not lazily burden you; for I do not seek the things of you, but you; for the children ought not to treasure up for the parents, but the parents for the children. Now I most gladly will spend and will be utterly spent for your souls, even if loving you more abundantly, I am less loved. But be it so, I did not burden you; but being crafty I took you with guile.³⁰⁹

When Paul here speaks of his "being crafty" and "took you with guile", we are not imagining him as boasting of a process of trickery through which he had cleverly extracted money from the pocket-books of those people. Rather we imagine him speaking as a loving parent would speak who had fully presented the love of God in Christ and had experienced the joy of observing beautiful response from his children. It seems as if when Paul wrote ^{about} "being crafty" and taking them "with guile" to the Corinthians, there was a loving twinkle playing around his eyes which those who knew him would visualize while reading his letter. This close approach to humor points to the kindness which made Paul so efficient in presenting the matter of Christian giving.

The type of genuine kindness which characterizes Paul's preaching and writing on Christian giving, as we have previously observed, is one of the qualities such

preaching and writing must possess to reach its highest potential of efficiency. This is beautifully indicated by the following observation of Haines and Yaggy:

Kindness is like a calm and peaceful stream that reflects every object in its just proportion. The violent spirit, like the troubled waters, renders back the images of things distorted and broken, and communicates to them that disordered motion which arises from its own agitation. Kindness makes sunshine wherever it goes; it finds its way into hidden chambers of the heart and brings forth golden treasures; harshness, on the contrary, seals them up forever. Kindness makes the mother's lullaby sweeter than the song of the lark, the care-laden brow of the father and man of business less severe in their expression. Kindness is the real law of life, the link that connects earth with heaven, the true philosopher's stone, for all it touches it turns to virgin gold; the true gold where-with we purchase contentment, peace, and love. Write your name by kindness, love and mercy on the hearts of the people you come in contact with year by year, and you will never be forgotten.³¹⁰

Our conclusion from our study of St. Paul as a model for our preaching and writing is that he deserves to be studied and emulated by us if we sincerely desire to speak and write as "ambassadors of Christ."

310 Op. Cit. p.405f.

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