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Luther W. Meinzen

Concordia Seminary, St. Louis, lr_meinzenl@csl.edu

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THE ATTITUDE OF ST. PAUL TOWARD GENTILES

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

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

**by
Luther W. Meinsen**

May, 1946

Approved by:

Alexander G. Guebert
Arthur C. Repp

THE ATTITUDE OF ST. PAUL TOWARD GENTILES

INTRODUCTION.....	1
I. BACKGROUND	
1. The Old Testament teaching concerning the Gentiles.....	3
2. The Judaic attitude toward Gentiles.....	8
3. Christ's attitude toward the evangelization of the Gentiles as portrayed in the four gospels.....	11
II. ATTITUDES DISPLAYED IN THE CHURCH BEFORE PAUL'S MINISTRY	
1. Pentecost - the impetus.....	19
2. Stephen - the forerunner and great influence.....	20
3. Philip - the example.....	22
4. Peter and John confirm the work of the Hellenists.....	24
III. PAUL'S BACKGROUND AND FACTORS INFLUENCING HIS LATER ATTITUDES	
1. The influence of his pagan environment	
Common paganism.....	27
The Stoic philosophy.....	29
The Mystery religions.....	31
2. The influence of his Pharisee and Rabbinic training.....	32
3. Paul's background contrasted with that of the Twelve.....	35
IV. PAUL'S ATTITUDE AS DISPLAYED BY HIS LATER MINISTRY	
1. Paul fit for the challenge facing him	
His personality suited to his calling.....	36
Leading ideas of his mission preaching.....	38
His ethics and world view.....	45
2. The first period of Paul's ministry - first journey.....	52
3. The Jerusalem consultation	
Views of the Jerusalem Christians.....	58
Views of the Apostles assembled.....	61
4. Peter and Paul at Antioch.....	63
5. The second period of Paul's ministry.....	64
V. PAUL'S ATTITUDE TOWARD GENTILES AS EXPRESSED IN HIS LETTERS	
1. His condemnation of the heathen.....	75
2. His recognition of the heathen.....	83
3. His attitude toward salvation of the Gentiles.....	90
4. His attitude toward his own ministry among Gentiles.....	100
CONCLUSION.....	106
Bibliography.....	108

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Introduction

Much has been written on the work, life, and letters of Paul, the Apostle to the Gentiles. The writings of scholars in this field are too numerous to mention and by far too complete to attempt an addition or improvement of any kind. The purpose of this thesis is rather to extract from the information at hand those elements of the Apostle's life and writings that portray most clearly his regard for the heathen. It is my conviction that a study of this sort is desirable and basic to a proper understanding of the essence and intent of the Gospel as the Savior Himself had envisioned it.

The purpose of this thesis is not to trace the history of the spread of Christianity among the early Gentiles through the instrumentality of Paul - although glimpses of this expansion may be given at intervals for the purpose of orientation and background; the object of this study is rather to sketch the attitude of St. Paul toward Gentiles as such and toward their inclusion in the Church - as far as can be determined from available information. As sources of

information for such a particularized study we have the words of the Apostle himself, as recorded by others; his own letters to the various churches; and the accounts of his methods of dealing with Gentiles. In attempting to show Paul's views on the question of Gentile inclusion in the Church, it is impossible to avoid mention of the methods he employed in dealing with those beyond the fold of Israel, for methods are manifestations of attitudes. Hence his methods must also be considered, but only insofar as they display his viewpoint on the matter in question.

Furthermore, this thesis is designed to bring out Paul's attitude toward Gentiles, and not that of the remaining Apostles. However, we cannot avoid mention of the others as they enter the picture, either to support Paul's standpoint or to refute it. In either case, the position of the other Apostles is necessary to delineate St. Paul's views. The picture would be incomplete without mention of the views of Paul's colleagues, however brief such comments may be.

It is my sincere hope that this study may be of some value to others in stimulating them to a more thorough study of the great missionary Apostle and of the attitudes that motivated him to deal with the Gentiles as he did - to the anger of the Pharisees, to the amazement of the Christians, and to the joy of the Gentiles. May this thesis serve also to give a clearer insight into the power behind the activity of Paul, for it was this here of the Church, who, more than any other, served to fulfill the prophecy of Simeon - to make Christ "A Light to lighten the Gentiles."

CHAPTER I

1. The Old Testament teaching concerning the Gentiles.

In order to gain a full and proper understanding of the will of God regarding the inclusion of the heathen in the Kingdom, one must not be led to believe that the invitation to heathen to enter the Kingdom was extended in the New Testament only. As the following testimony will indicate, early in the history of man, God made known his will to save not only the chosen race of Israel, but all men. The nations not included in the term "children of Israel" were ordinarily known as 'goim' (a quantitative idea). Oehler¹ compares the uniqueness of the distinction between the covenant people (Israel) and the heathen, to the uniqueness of Jehovah as the true God in contrast to the heathen gods as nothings. Thus, he says, the contrast between Israel and the 'goim' has a significance quite different from that between Greeks and barbarians. This sharp distinction has made Israel the object of the fiercest hatred from other nations. Yet, even strict Mosaism does not make this theocratic exclusiveness absolute. This fact is brought out in Exodus 12:38; Lev. 24:10; and Num. 11:1, indicating that Egyptians were included in the camp of Israel. Every heathen dwelling as a stranger in the land of the covenant people, could by circumcision become a member of the covenant people, and thus receive a share of all the gracious benefits enjoyed by Israel (Ex. 12:48). The Canaanitish tribes, who fell under the curse (Gen. 9:25-27), were excluded from this privilege, together with those of Moab and Ammon

1. Gustav Friedrich Oehler, Theology of the Old Testament, p. 180.

(Deut. 23:4ff.). Ruth, however, was an exception to this law, for we are told that she was admitted to the communion of Israel; and more than that, she was even chosen to be one of the progenitors of the Messiah. Egyptians and Edomites could become fully naturalized on equal footing with the Israelites, only after the third generation.² Heathen slaves, too, were to be incorporated into the family by circum-³cision. Nor was this extent of inclusion a mere toleration on the part of God.⁴ It was actually commanded.

According to the Old Testament, the idea of God's purpose in setting up a kingdom includes the following elements: 1) Jehovah, as Lord and Creator of the world, is in Himself the God of all nations; but 2) He is not yet God to all nations, and is only manifest as God to Israel, His chosen people; 3) by means of Israel, He is to be universally known and acknowledged; since He is not the King of His own people only, His Kingdom is to be set up among all nations of the world through them. The first two points mentioned above are contained in the Pentateuch - in Abraham's seed shall "all/the nations of the earth be blessed."⁵ This, however, falls into the background at the period of the foundation of the theocracy. In telling Pharaoh:

And in ~~very~~ deed for this cause have I raised thee up for to show in thee my power; and that my name may be declared throughout all the earth.⁶

2. Deut. 23:8ff. that is, that the great-grandchildren of Edomites and Egyptians who had lived in Israel as strangers were the first who might be incorporated with God's people through circumcision.

3. Exodus 12:44.

4. Compare Gen. 17:12 with 17:23.

5. Gen. 12:3; 18:18; 22:18; 26:4; 28:14.

6. Exodus 9:16.

the Lord implies the eventual glorification of the power and greatness of the living God before all the heathen, the future admission of the heathen into the Kingdom of God not yet being announced by these words, though it had been mentioned a few times previously (Cf. Gen. 9). The actual inclusion of the heathen is brought into fuller light by prophecy, not suddenly, but gradually. The horizon of the vision of the older prophets was limited, including at first only the neighboring nations. Yet even they depict God's guidance in the course of nations, for example, Assyria, Egypt, the Chaldeans, Nebuchadnezzar, the Medes, and Cyrus. The purpose of God's intervention in the heathen world is expressed in Isaiah 45:22:

Turn unto me, ... all the ends of the earth; for I am God, and the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee would bow, every tongue shall swear.⁷

Mentioned above was the progressive revelation of God to His prophets the truths concerning His will in dealing with the heathen. To illustrate the progress of enlightenment on this point, one might study a few outstanding texts taken from various writers. Early in Old Testament history, at the calling of Abraham, God promised that all the nations should be blessed in Him. Unto Shiloh "shall the gathering of the people be."⁸ A thousand years later David saw the design of God more clearly:⁹

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations.... A seed shall serve him: it shall be accounted to the Lord for a generation. They shall

7. Oehler, *op. cit.*, pp. 495.496.

8. Gen. 12:3.

9. Gen. 49:10.

come and shall declare his righteousness unto a people that shall be born, that he hath done this. (Ps. 22:27,28,30,31.)

Psalm 46 states in unmistakable language: "I will be exalted among the heathen, I will be exalted in the earth." (v.10.) Other psalms foretell the extent of the spread of God's name, to Egypt and Ethiopia, to the kings of Tarshish and the isles, of Sheba and Seba.

Perhaps no prophet of the Old Testament can be compared to Isaiah for clarity of vision, depth of insight, and directness of language in setting forth God's will and plan in extending His Kingdom among the heathen. The following quotations, chosen from the wealth of Isaiah's prophecies should serve to testify to this:

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it (2:2). Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (9:7). From the uttermost part of the earth have we heard songs, even glory to the righteous (24:16). The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it (40:5). I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (49:6). The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him (55:8). Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising (60:1).

These prophecies of Isaiah the seer are so clear in their meaning that they require no further explanation.

Similarly Jeremiah, Ezekiel, Daniel, Hosea, Joel, and Amos spoke of the time when Gentiles, too, should be gathered into the Kingdom.

10. Ps. 68:31.

11. Ps. 72:10.

The book of Jonah portrays an incident which was very unusual for those times. Jonah was doubtless a pious Jew, anxious to carry out all the demands made by the Mosaic law. But when confronted with the command of the Lord to go preach to the heathen enemies in Assyria, he objected strenuously. His action typifies the attitude of the Jews of that age toward the inclusion of any but direct descendants in the fold of the people of the covenant. This attitude was particularly strong with regard to peoples numbered among the enemies of Israel. The thought that these despised empire builders, cruel warriors, should be included among God's chosen people, was far removed from their minds. But God made known to Jonah His desire to save even Nineveh. "Arise, go unto Ninevah, that great city, and preach the preaching that I bid thee." (3,2) Likewise Micah and Haggai, Zechariah and Malachi, all lend support to the fact that God had of old planned to win Gentile nations to Himself. As a grand finale Malachi prophesies: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." (1,11)

Thus spoke the Lord of Hosts, and thus wrote His prophets. One can hardly understand how, with such clear announcements of God's design for His Kingdom, the Jews could take the contrary attitude - an attitude of selfish aloofness that made them notorious. Yet the truth stands; they did fail to grasp this wider concept of the Kingdom of God. The effect of their attitude, ingrained into their descendants, proved detrimental to the later Church of the New Testament.

2. The Judaic attitude toward Gentiles

Among the Jews themselves there was no definite unity of thought as to whether Gentiles should or should not be accepted within the camp of Israel. The more conservative, radically strict Jews would have nothing to do with the Gentiles. One meets them throughout the career of the apostles, especially in the journeys of Paul. This class of Jews may well be characterized by the signs that were commonly found above the gates to the inner court of the temple, "No stranger is to enter within the balustrade and embankment around the sacred place. Whoever is caught will be answerable for his death, which will ensue."¹² Perhaps more than any one factor, the cause for this strong feeling against the Gentiles on the part of some of the Jews - most of them- was the distinction between clean and unclean meats. Farrar says of this:

"In the society of a Gentile a Jew was liable at any moment to those ceremonial defilements which involved all kinds of seclusion and inconvenience; and not only so, but it was mainly by partaking of unclean food that the Gentiles became themselves so unclean in the eyes of the Jews. It is hardly possible to put into words the intensity of horror and revolt with which the Jew regarded swine. ... Yet this filthy and atrocious creature, which could hardly even be thought of without pollution, was not only the chief delicacy at Gentile banquets, but was, in one form or another, one of the commonest articles of Gentile consumption. How could a Jew touch or speak to a human being who of deliberate choice had banqueted on swine's flesh, and who might on that very day have partaken of the abomination? The cleansing of all articles of food involved far more immediately than has yet been noticed the acceptance of Gentiles on equal footing to equal privileges."¹³

The closest parallel to this sharp distinction which had so great an effect

12. An example of such a sign may be seen today in the museum at Istanbul. cf. Clarence Craig, The Beginning of Christianity, p.48.

13. Frederic W. Farrar, The Life and Work of St. Paul, pp. 155.156.

on the Jews, is the present day caste distinction in India, where the very shadow of an outcaste thoroughly pollutes a Brahmin.

This straightlaced attitude of the majority of the Jews can be better understood if one takes into consideration the influence of the Mosaic law in the lives of Jews. To them this law of God sanctioned the principle and enforced the practice of national isolation. And it would be naturally difficult for the Jew to change his way of thinking suddenly and believe that this law, supported by all the wonderful passages of the Old Testament, should now be nullified. We can thus more easily sympathize with them in their difficulty of accepting the notion of a union with the uncircumcized.¹⁴ The close interplay between late Judaism and early Christianity is so closely knit, that it is almost impossible to set any limits on the influence of the one on the other. Without a doubt, early Christianity inherited some of the strictness of its Jewish predecessors in their aversion to Gentile inclusion. Since this type of Jews will be encountered in later studies in the body of the thesis, the above treatment will suffice for the present. In further references, specific cases will be pointed out to illustrate the manner in which the Jews belonging to this classification thought.

14. Excursus: "The first Church was far from thinking of the conversion of the masses of the heathen, or of a regularly constituted mission to them. Though individual conversions of heathen might occur, they could not really affect the essentially Jewish character of the Messianic community, such conversions having been, in fact, anticipated by the prophets as taking place in the Messianic age." Otto Pfliegerer, The Influence of the Apostle Paul on the Development of Christianity, p.17.

A second class of Jews who left an imprint upon early Christianity were the so-called "Hellenistic Jews," those who through various circumstances had closer contact with the non-Jewish world.

The torrent of Greek immigration soon met the torrent of Jewish emigration. Like two rivers which poured their differently colored waves into the same basin without mixing with one another, these two peoples cast themselves on the young Macedonian cities, and there simultaneously established themselves without intermixture, continually separated by the irreconcilable diversity of their beliefs and customs, though continually flung into connexion by community of business and by the uniform legislation which protected their interest. ¹⁵

This trend had an even greater effect on the Jew than it did on the Greek. Judaism was thus Hellenized, and the greatest evidence of this phenomenon is the near complete loss by the Diaspora of their own mother tongue - Hebrew. The fault for the negligible influence these Jews had on the Gentiles lies mainly with the dispersed Israelites themselves. The unfortunate combination of an invincible prejudice, which was based on narrow self-esteem; animosity toward anything alien; rather questionable commercial practices; and very inconsiderate successes added much to make these Jews so bitterly hated. Hellenistic Judaism, however, had much of the missionary tinge in it. The testimony for this lies in the fact that in the religious unrest of that early period many Gentiles were attracted to Judaism, some to become full members and duly initiated converts, while others were satisfied merely to observe (with varying degrees) the worship of the Jewish God. And these more liberal Jews were tolerant of the pagan systems of religion and philosophy, and on account of this, were branded by the more conservative Jews in and

15. Farrar, op. cit., p. 67.

near Jerusalem as rebels against the Law of Moses.

In many ways Hellenistic Judaism both proved a distinct advantage to Christianity and exercised marked influence upon it. The early Christians used its translations of the Scriptures. Apparently it was Hellenistic Jews who first bore the Christian message to the Gentiles and who led the way in ridding Christianity of the features which tended to keep it a Jewish sect. So far as our records tell us, it was a Hellenistic Jew, Paul, who was the chief figure in universalizing the Christian faith and in making synagogues of the Dispersion where the early Christian missionaries often went to make the initial presentation of their message.... To Hellenistic Judaism, moreover, Gentile Christianity appears to have owed some of its concepts.¹⁷

3. Christ's attitude toward the evangelization of the Gentiles - as portrayed in the four gospels.

The preaching of the Christian Gospel to the Gentiles and the announcement of freedom from the Jewish ceremonies began so early that they cannot be ascribed to any one disciple of the Lord, nor even to Paul, but must be attributed to the life and message of Jesus Himself. Latourette says on this point, "Whatever the predisposing forces in Palestinian and Hellenistic Judaism, the main incentive to the Gentile mission seems to have come from Jesus."¹⁸ And to this all four of the gospels agree, namely, that to Jesus belongs¹⁹ the credit for the original impulse of preaching to the Gentiles.

16. An interesting sidelight is brought out by Farrar, Ibid., p.73, in which he mentions that not long before the fall of Jerusalem a memorable meeting took place in the school of R. Hananiah Ben Hiskiah Ben Garon. Eighteen ordinances were resolved upon, the exclusive purpose of which was to widen the gap between Jews and pagans.

17. Kenneth Scott Latourette, A History of the Expansion of Christianity, Vol. I, pp. 42.43.

18. Ibid., p.72.

19. Cf. Matt. 28:18-20; Mark 16:15, 16; Luke 24:47; John 12:20-32.

Before going into more detail concerning the passages in the gospels which deal with Christ's Gentile ministry, a few general remarks on the matter are in place. Some observers claim that the reason for the apparent indifference of the Jerusalem Christians toward work among the Gentiles was the fact that Christ Himself did not clearly set forth His plans for expanding the Kingdom to include the heathen. The gospels clearly disprove this, for though Jesus restricted His own labors almost entirely to the Jewish people, His method of teaching fully prepared the way for the universalizing of Christianity. An example of this is Christ's attitude toward rites and ceremonies in the Jewish religion and His constant stress and insistence on motives rather than outward acts only. This was the beginning of the break with the tradition of ceremonies which for centuries had burdened the Jews. And this break, once made, meant that the Gospel could hardly be confined any longer to one race or nation; nor could the kind of love for men which Jesus demonstrated be kept within the confines of that small group of chosen people. He Himself foreshadowed this on numerous occasions.

20

Jesus made several trips which took Him into largely Gentile territory; yet it seems clear that He had no intention of carrying on extensive work among them. Blind and unrelenting as His own people may

20. "His discourse at Nazareth in which he called attention to the care of Old Testament prophets for non-Israelites, (Luke 4:25-27) his interest in the centurion and the Syro-Phoenician woman, and the parable in which he immortalized a Samaritan as an instance of one who, rather than professional religious leaders of the Jews, had kept the commandment of love for his neighbor, indicate a vision larger than the horizons of one nation." Latourette makes an interesting observation in stating further that "It was not by accident that the impulse given by Jesus led to the creation of the only direct outgrowth of Judaism which has ever broken the bounds of the parent faith and race and become universal in its appeal and scope. op. cit., p.57."

have been, it was to them that He was sent, as He makes clear to the Syro-Phoenician woman. It is striking that in both instances recorded in the gospels in which Christ healed sickness from a distance, Gentiles were involved, and on both of these Gentiles Jesus pronounced commendations never uttered to any Jew. The one case was that of the Syro-Phoenician woman, and the other, that of the centurion at Capernaum. Yet not even these heartwarming responses led Jesus to turn
21. 22
exclusively to Gentile hearers.

Noone will dispute the fact that Jesus regarded the whole Jewish
23
people as the prospective recipients of His Gospel of the Kingdom,

21. "Luke preserves a different tradition and one which reveals a special interest in Samaritans. He dropped completely Mark's idea of wandering journeys to the north of Galilee and substituted an extended trip to Jerusalem through the semi-heathen country of Samaria. He took a variant version (probably Q) of the mission of the disciples and presented it as a mission of 'seventy', clearly typifying the seventy nations who were to hear the Christian Gospel. But as one reads through Luke's account, it soon becomes clear that he had no real tradition of a deliberate mission of Jesus to either Samaritans or Gentiles. Casual contacts with them had not been avoided. A despised Samaritan might be used as an example of mercy or of gratitude. But Luke offers no real evidence that Jesus mission extended beyond the Jewish people." Craig, op. cit., p. 120. This is interesting if tenable.

22. "It would seem," says Foakes-Jackson, "that these miracles are recorded in order to show that a time would come when the Gentiles would insist on sharing in the privileges Christ offered first to Israel and would in the end take the Kingdom of heaven 'by force'. If so, they illustrate how Jesus was training His disciples, and especially Peter, for the work before them." F.J. Foakes-Jackson, Peter, Prince of Apostles, pp. 58.59.

23. "It has been suggested that such sayings as, "Go not into the way of the Gentiles" (Matt. 10:5,6) and "Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. 10:23) reflect the earliest attitude of the Apostles in Jerusalem. On the other hand, it must also be noted that at least some forms of the prevalent apocalyptic hope contemplated the extension of the Messianic Kingdom throughout the earth and the conversion of the Gentiles. This might well have prepared the way for the preaching to the Gentiles of Jesus as the Messiah and the winning of them to a righteousness which did not involve conformity to the Jewish ritual law or incorporation into the Jewish nation." Latourette, op. cit., p. 72.

and that He did His utmost to induce them to accept it. The horizon of His vision, however, extends far beyond the nearsightedness of His countrymen. Where their foresight extended in the east to Jordan and in the west to the Mediterranean, Jesus spoke of many nations coming from afar, "from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Three conditions that existed in the life of Jesus must be considered as having some effect on His universalistic design to include Gentiles in the blessings of the Kingdom of God. The first of these conditions is the universalism of the Old Testament. Christ was very familiar with the Old Testament and made frequent use of it in quotations, especially from the prophet Isaiah. Isaiah is perhaps the one prophet, who, more than most others, spoke of Gentile inclusion in the Kingdom. ²⁴ The second of these conditions, that might well have prompted Jesus to think of Gentiles as belonging to His realm, was the traditional belief of the Jews that God had promised ²⁵ to the Messiah of Israel world dominion. And this belief naturally involved the inclusion of the Gentiles also. The third condition was the all-inclusive principle on which Jesus claimed His teaching was based. For instance, in His injunction, "Thou shalt love thy neighbor as thyself" Jesus made it very plain that He did not limit this obligation to fellow Jews (Luke 6:27-36). Of course, it must not be assumed that just because Christ set down these principles involving universalism, that He carried out all the inferences implied. Fur-

24. Luke 3:6 and Isaiah 40:5; 49:6; 52:10.

25. Cf. Satan's temptation offering Jesus the realms of the earth. Luke 4:5-8.

thermore, these influential conditions are mentioned merely as the factors which influenced his views from the human standpoint. We dare not overlook the fact that as one of the Divine Tribunal, as true God Himself, He was totally cognizant of the purposes and plans of His heavenly Father. The importance of this, therefore, lies in the fact that He did set forth the principles and thus also provided the impulse for work among Gentiles.

Following the background of the above considerations, we can more fully understand the actions and words of the Lord as brought out on specific occasions. A few of the most outstanding passages taken from the gospels will be considered as support for the fact that Jesus did give the impulse to the spread of the Gospel among the Gentiles by His universalistic (almost revolutionary in the eyes of some) concepts of the Kingdom of God. When asked by the Pharisees for a sign, Jesus replied:

This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. ²⁶

Jonah, the only Old Testament prophet sent directly to the Gentiles with a warning and the message of salvation, is chosen by Jesus as the symbol of the all-inclusive nature of the Kingdom and of the universal appeal of the message of Jesus. The Queen of Sheba too is introduced to indicate to the stubborn, sign-seeking Pharisees,

26. Luke 11:29-32.

that even those from Sheba are to sit with Abraham in the Kingdom of heaven.

In rebuking the money-changers and traders in the temple Jesus quotes from Isaiah 56:7: "Is it not written, My house shall be called the house of prayer for all nations?" This is a strong indication that God considered His temple in Jerusalem for Gentiles as well as for Jews. In referring further to the widow of Sidon, to whom Elijah was sent, and Naaman, the Syrian leper, who had been cured by Elisha, Jesus points to the fact that He came to redeem also Gentiles; for hardly would He have alluded to these two if He had not meant that His work had a direct relation to Sidonians and Syrians as well.

The verdict of the Lord, "Oh woman, great is thy faith", pronounced on the Syro-Phoenician mother, and the fact that Jesus found no greater faith in all Israel than that of the Capernaum captain are evidences of Christ's full approval of Gentiles as believers, and heirs in the Kingdom. The "many" who are to come from the east and west are clearly Gentiles, for the Jews are already included in the term "sons of the kingdom" (Matt. 8:11). Another significant passage dealing with this concept of universalism is in Matt. 5:13-16. The believers are the light of the world, the Gentile world, that they may lead all these Gentiles into the fold also. Similarly believers are the salt of the earth, indicating Christ's anticipation for the Gentiles to have a share in the blessings of the Kingdom. In speaking of the final judgment Jesus speaks majestically, "And before him shall be gathered all nations," meaning that the Son of Man will

pick out the sheep and the goats from among all nations. Perhaps the best known of all passages in which Christ portrays his attitude toward inclusion of Gentiles into the Kingdom, are the texts in Matthew and Mark which contain the great mission command to the disciples. Mark records two especially striking sayings of Jesus that clearly demonstrate His universal outlook on the Kingdom. "And the Gospel must first be published among all nations" (Mark 13:10) and "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14:9.)

The synoptic gospels have numerous references to actions and words of Christ which verify His favorable attitude toward Gentiles. John provides much corroboration in his gospel. Perhaps the most clear references on the matter are John 3:16: "God so loved the world;" 4:35: "Lift up your eyes, and look on the fields; for they are white already to harvest;" 9:39: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind."²⁷ And in His Sacerdotal Prayer, "As thou hast sent me into the world, even so have I also sent them into the world." (17:18) Concerning the future, Christ prophesied (John 12:32): "And I, if I be lifted up from the earth, will draw all men unto me."

Certainly in the face of all this evidence there can be no doubt that Jesus intended Gentiles, too, to partake of the inheritance He was to win for all mankind, the blessings of eternal life. The attitude of the Lord can well be summarized in His own words: "And

27. Parallels to this may be found in John 4:21,40; 9:5.

that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." These words are a fitting summary in that they bring out the fact that Jesus was conscious of His primary purpose - to the Jews first "beginning at Jerusalem" - as well as for His final purpose - that the sins of all nations might be forgiven.

28

28. Klausner in his From Jesus to Paul, well portrays the theory of the opposition, and his argument, so far as I could determine, contains the essential views of those who disagree with the point of view contained in this thesis. "In spite of the opposition to this on the part of manifold scholars for various reasons, one must assert the view that Jesus saw himself sent, as Messiah, first of all and above all, "to the lost sheep of the house of Israel," and that he conceived of his relationship to the 'Gentiles' as did every Jew of those days: the relationship of a son of the Chosen People to an errant and inferior mankind. It is clear, then, that it did not even enter the mind of Jesus to form a new religion and proclaim it outside the Jewish nation. The Law and the Prophets - these were his faith and his religion; the people of Israel - this was the people to whom this religion had been given as an inheritance and who must establish it in its fulness - in its two parts: the ceremonial and the moral;" to Klausner the speedy, extensive spread of Christianity was due, not to any impetus Jesus might have given, but to (1) the dispersion of the Jews outside of Palestine; (2) the spiritual conditions among the Gentiles at that time; and (3) the Hellenistic Jewish culture of the non-Palestinian Jews in those days. So far Klausner, pp. 4-6.

CHAPTER II.

ATTITUDES DISPLAYED IN THE CHURCH BEFORE PAUL'S MINISTRY

1. Pentecost - the impetus.

Thus far the topics treated above, i.e. the Old Testament teaching, the Judaic attitude, and Christ's attitude toward inclusion of the Gentiles in the Kingdom of God, form a background for the proper understanding of the attitudes that prevailed in the Church after the Ascension. As mentioned previously,²⁹ the main incentive for extension of the Gospel ministry into Gentile territory came from Jesus Himself. But there was no real impetus to set the wheels of Gentile mission work rolling until Pentecost. This miraculous event, recorded in detail in Acts 2, had much to do with the speed with which the Gospel was spread in the years that followed. Pentecost is highly significant in that it marked the beginning of the new and final phase of God's dealings with the world.³⁰ Here in Jerusalem were thousands, Jews and Proselytes, from all parts of the then known world. They had all seen and heard the things that took place in those few minutes or hours of time. Certainly these happenings created an unforgettable impression on their minds. And particularly pertinent to the matter here treated, Peter eloquently declared:

Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38,39.)

29. Cf. p.11.

30. Farrar, *op. cit.* p.51.

These words announced to the representatives of all nations that the Gospel of Christ was for all, Jew and Gentile alike, and that all could enter the Kingdom. ³¹ The importance of this wonderful occasion is implied in the verdict of history (Acts 2:47): "And the Lord added to the church daily such as should be saved." The command and impetus had been given to Apostles and common Christians alike. The challenge of Christianizing the world remained for them and their followers to answer.

2. Stephen - the forerunner and great influence.

And first to answer this challenge, first to catch a glimpse of the meaning of Pentecost, and first to comprehend the all-inclusive scope of this challenge and command, was Stephen.

For a moment, but for a moment only, the first martyr steps into the full light of history. Our insight into his greatness is derived almost solely from the record of a single speech and a single day - the last speech he ever uttered - the last day of his mortal life. ³²

The fact that Stephen alone (as far as records go) of all the Apostles and deacons was charged with disloyalty to the tenets of Pharisaism is proof of the difference of his preaching from that of the Twelve; it proves also that he had much earlier arrived at the true apprecia-

31. Neander: "It is most probable that in Peter's mind, when he used this expression, there floated an indistinct allusion to believers from other nations, though it did not appear of sufficient importance for him to give it a greater prominence in his address, as it was his conviction, that the converts to Christianity from heathenism must first become Jews." Augustus Neander, History of the Planting and Training of the Christian Church by the Apostles, p. 27.

32. Farrar, op. cit., p. 76.

tion of the words of Jesus regarding the extent and nature of His
 33 Kingdom. Evidence of Stephen's farsightedness and his grasp of
 the true intent of Jesus, is the ministry of this pious deacon among
 synagogues attended by others than Jews - the Libertines and Cyrenians,
 34 the Alexandrians, Cilicians, and Asiatics. Furthermore, Stephen
 did not have to attain this mental freedom from the strict traditions
 of the Pharisees by any immediate miraculous operation of the Holy
 Spirit. Already by virtue of his early training in Hellenistic cul-
 ture, he was freed from these fetters of Jewish nationalism and tra-
 dition. Consequently it was far easier for him to perceive the
 35 spirit of Christ's message.

33. Farrar says on this point: "That which, in the mind of a Peter, was still but a grain of mustard seed, sown in the soil of Judaism, had already grown, in the soul of a Stephen, into a mighty tree.... For them (the Twelve) the new wine of the kingdom of heaven had not yet burst the old wine-skins....although they believed that their faith would soon be the faith of all the world, there is no trace that, up to this time, they ever dreamed of the abrogation of Mosaism, or the free admission of uncircumcized Gentiles into a full equality of spiritual privileges." *Ibid.* p.78.

34. The entire account of Stephen is recorded in Acts 6 and 7.

35. "Stephen was the forerunner of the great Paul, in his perception of Christian truth and the testimony he bore to it, as well as in his conflict for it with the carnal Jews, who obstinately adhered to the ancient standing-point. It is highly probable that he was first induced by his disputations with the Hellenists, to present the Gospel on the side of its opposition to the Mosaic law; to combat the belief in the necessity of that law for the justification and sanctification of men, and what was connected there with its perpetual obligation, and then to show that the new spirit of the gospel freed it altogether from the outward forms of Judaism; that the new spirit of religion required an entirely new form." Neander, *op. cit.*, pp. 42.43. It is for this reason, namely that Stephen was the forerunner of Paul, that this important man is taken into consideration at this point. Paul learned much from Stephen. In fact, Farrar conjectures that Saul might even have been one of those members of the synagogue who disputed with Stephen (Acts 6:9) and was overwhelmed and incensed with the eloquence of the deacon's convictions.

Stephen was martyred for his faith; and it would seem that with his death this new perception and wider application of Christian truth also died. His martyrdom, however, and that of the thousands that followed him, was the occasion of spreading the Gospel beyond the boundaries of Palestine - even to the Gentiles. The deliverance of the Gentiles and their free redemption by the blood of Christ were too glorious to be snuffed out with the life of Stephen. Almost, as it were, from the blood of this first martyr rose a man like him, a greater than Stephen - Paul.

3. Philip - the example.

The work begun by Stephen, though shortlived, was carried on by his colleague, Philip. Until the time of Stephen's death apparently no Apostle had acted as if he had received any commission to preach the Gospel beyond the confines of Jerusalem. From what we know of the Apostles, they all remained in the city, and at intervals were found at the temple. But persecution was the hand that led the early church into wider fields of operation. Following Stephen's death Philip stepped into prominence and went to Samaria, where he attracted many and led them to the Savior. It is interesting to note that Samaria is the land that Jesus pointed to as being "white unto the harvest." Neander makes the observation that Samaria was the first place outside of Judea in which the Gospel was preached after Pentecost. ³⁶ John informs us that the Jews had no dealings with the Samaritans ³⁷ and that they despised the worship which centered

36. *Ibid.*, p. 46.

37. John 4:9.

38

on Mount Gerazim. In the eyes of orthodox Jews, Samaritans could not belong to the faithful. But this restriction did not hinder Philip at all. It was probably because of this traditional view that the Jerusalem Church was astonished to hear of the conversions brought about by the ministry of Philip. Together with his Hellenistic co-laborers, Philip then carried the Gospel even deeper into Samaria and discipled the Gentiles, whereas the Jewish Christians carried on personal evangelism solely among the scattered Jews.³⁹ In his ministry Philip gave the Gentiles the Gospel without the Mosaic ceremonial; he converted them to Christianity without making them Jews first, thus carrying to completion the views and practices of Stephen. This procedure was later sanctioned by Paul.

Luke tells of another event, perhaps of more importance to the young Church than the former - the conversion of the eunuch of Ethiopia (Acts 8:26-29). This conversion was to prove even more decisively to the Jews "that the day was at hand when the rules of Judaism were to be regarded as obsolete."⁴⁰ This narrative illustrates the progress of the Christian faith. The eunuch, a proselyte, was actually (according to Deut. 23:1) not permitted to become a member of the congregation of Israel. Yet Philip, acting under direction of the Holy Spirit, did not hesitate in the least to baptize him, being convinced that the Ethiopian was a believer in God and that he was ready to accept the remission of sins offered by

Christ.

38. John 4:20.

39. Neander, *op. cit.*, p. 50.

40. Farrar, *op. cit.*, p. 146.

41

Christ. Thus Philip by sacrament of baptism admitted the church into the communion of believers in which there is neither Jew nor Greek, neither male nor female, neither bond nor free,⁴² and he showed his vision of the Christian Church as being infinitely wider and more spiritual than the Mosaic ritual would allow.

4. Peter and John confirm the work of the Hellenists.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost... Then laid they their hands on them, and they received the Holy Ghost."⁴³

The mother Church at Jerusalem apparently kept constant supervision over the development and expansion of the Church, for the Apostles at Jerusalem sent Peter and John to oversee the work done by Philip. This action of the Jerusalem Church indicated their desire to preserve the unity of all believers under the direction of the Apostles; and in this case, the laying on of hands was not so much a manifestation of the Spirit's power as an indication of the uniting into one body (of Christ) both Jewish and Samaritan Christians.⁴⁴

Leaving the matter of Peter's brief joint-labors with John in Samaria, for a study of the ministry of Peter, recorded in Acts 9 to 11, we cannot help but wonder at his apparent sudden change toward

41. Purves, in his Christianity in the Apostolic Age, adds: "His conversion was to Luke very properly representative of the widening destiny of the gospel.... The progress was not accidental, but divinely intended and guided." p. 64.

42. Gal. 3:28.

43. Acts 8:14,15,17.

44. Purves, op. cit., pp. 63.64.

a more liberal attitude in the matter of Gentile admission into the Kingdom. His stay with Simon the tanner was something unthought of among strict Jews; but he thereby indicated that he had since abandoned "Rabbinic scrupulosities". During his stay here Peter must have pondered seriously within himself two important problems that needed a solution of the proper kind if the Church was to progress at all: (1) the relation of the Church to the Gentiles and (2) the relation of Jew and Gentile Christians alike to the Levitical law of Moses. These problems were to receive their divine solution in the days that followed. Peter's subsequent dealings with Cornelius and the attitude he displayed in those transactions bear out more fully his stand on the inclusion of Gentiles in the Church. For the present, suffice it to say, Peter was advancing rapidly toward that wider vision of the boundaries of the citizenship in Christ's Kingdom. And as a seal upon the actions of the Apostle, the Holy Spirit descended upon those to whom Peter was ministering. The mother Church however, was displeased with the reports they had received concerning his method of dealing with these Gentiles. ⁴⁵ And only after ⁴⁶ Peter had boldly defended his action, ⁴⁷ did they finally concede ⁴⁸ "Then hath God also to the Gentiles granted repentance unto life."

45. Acts 11:1-3.

46. Acts 11:4-17.

47. Acts 11:18.

48. Neander, in a footnote on Peter's activity among the Gentiles, says: "That Peter made no scruple of incorporating Gentiles by baptism with the Christian church, might unquestionably be inferred, if he shunned not to eat and drink with them. Still we might with equal confidence infer, that a Jewish teacher, who had no scruple to administer baptism to Gentiles, might not come to the conclusion to consider them of equal rank in the Christian theocracy, and admit them to every kind

Footnote No.48, cont.

of intercourse. But though Peter afterwards reckoned the publication of the Gospel among the heathen as the special calling of Paul, and the publication of it among the Jews as his own, it is by no means contradictory that he, when a special demand was made upon him, should exercise his ministry among the Gentiles." *op. cit.*, p. 51.52.

Following the example of Philip, when Peter answered Cornelius, he assured him that he didn't have to alter his belief at all, but that all that was necessary was to keep the faith that he already had. This again was an argument against Jewish nationalism.

CHAPTER III.

PAUL'S BACKGROUND AND FACTORS INFLUENCING HIS LATER ATTITUDE

As evidenced by the ministry of Stephen, Philip, and a few of the Apostles, the views toward Gentiles had already become considerably more tolerant than they had been in the minds of the Jews at the time Christ ascended. All this, however, was merely a prelude to the most prominent character in the drama of Gentile mission work - Paul the Apostle. Farrar says of him:

It was he alone who was God's appointed instrument to render possible the universal spread of Christianity, and to lay deep in the hearts of European churches the solid bases of Christendom. As the Apostle of the Gentiles he was pre-eminently and necessarily the Apostle of freedom, of culture, of the understanding;⁴⁹

It is to Paul that Christianity owes a debt of gratitude for his emancipation of religion from the intolerable yoke of legalism. His clear vision and understanding of the true spirit of the gospel of Christ was largely responsible for his fame as the greatest missionary that traveled the face of the earth. Hence the greater part of this thesis will deal with his attitude toward Gentiles, the attitude that was behind his tremendous zeal to win also the Gentile souls for Christ.

49. Farrar, *op. cit.*, p.2.

1. The influence of his pagan environment.

In calling Paul to the high office of Apostle to the Gentiles, the Holy Spirit did not choose blindly one who needed a complete transformation in mind, soul, and body, in order to be able to accomplish that which was placed before him. He chose one who was most ideally suited to the work, one whose background prepared him well for the great mission. In order, therefore, to understand Paul's attitude fully, it is necessary that we get an insight into his background, into the elements that helped mould the Tarsan youth into the missionary of the ages.

Born of Jewish parents, a Roman citizen in a Greek world, Paul was the heir of a vari-colored heritage. His education under the varied influences of Hellenism, Judaism, and Rome helped greatly in preparing him for his task. And through all this formative period in the life of the great missionary Apostle, Paul never ceased to be a learner. He made use of all these environmental factors, and consciously so, for he frankly admitted himself to be "debtor both to Greek and Barbarian". The first such influence to come under consideration is that of paganism.

Common paganism.

Paul had the breadth of outlook to understand paganism, to appreciate what was best in it, while he in turn was able to be understood by paganism, even when paganism did not accept his Gospel. "Without abandoning what he felt to be permanent, that is divine, in his inherited Judaism, and certainly remaining true to his understanding of the gospel of his Risen Lord, St. Paul, at the same time, owed a debt

that cannot be measured to Hellenism." In his later letters one can detect his sympathy towards all the patient gropings of the Gentile mind in search for the truth of life, though he may not have approved of the methods they employed. He recognized the working of God and the goodness (what little there might have been) in pagan faiths; and he used pagan words and ideas in presenting the Gospel of Jesus Christ

50. "St. Paul could not fail to be influenced by the vivifying thought of the great ones of the past, even when he had no direct knowledge of God and immortality was part of the sacred heritage which he had received from his own people and from the immediate influence, in Jesus Christ on his life. ... Still it could not be without influence, in moulding and in modifying his thought, to find ideas and beliefs of purely pagan origin which were, at least in some measure, cognate to those which he had inherited and derived from his Risen Lord and from Judaism. Thomas Wilson, St. Paul and Paganism, p. 38. Ibid., p. 7.

51. Wilson notes three formative elements in the fashioning of the Apostle intellectually, religiously, and morally - Jewish, Christian, and pagan. The first he speaks of as being the foundation, the second, the chief life and inspiration, and the third as the adornment and orientation. "When he became a Christian missionary, and had daily intercourse of the most direct nature with pagan beliefs and practices, his interest would be at once increased and deepened. While holding a tenacious grasp, alike of what he believed to be worthy in his ancestral faith, and of the gospel of Jesus Christ as he understood it, he recognised that the pagan religions were, in their own way, a seeking after God, that their search had not been altogether in vain, and that for this reason they had something to tell him which must be to his spiritual advantage, even though he was both a Jew and a Christian." Ibid. pp. 29. 30.

52. On one point Wilson goes too far and that is, that he claims that paganism modified Paul's Christian beliefs. "It may be that, in at least one case, a part of the church hitherto regarded as Jewish, was in reality Gentile. These Gentiles brought with them into the Christian Church a rich store of pagan lore and belief. When they became Christian, that, no doubt, meant that they recognised the superiority of the Christian faith to what they had hitherto believed. It meant also a break more or less, with their past beliefs and practices. But, inasmuch as all that paganism of the former days had not been altogether alien to the mind of God, and inasmuch as there must have been in any case a great deal of readjustment of views, St. Paul must continually have had to deal with doctrines and practices of paganism which could hardly fail to influence and even to modify his own religious outlook." Ibid. p. 47.

more clearly to them.

The Stoic philosophy

Scholars disagree as to whether the mystery religions and the Stoic philosophy were influences in Paul's life. Those who say that he was so influenced base their arguments partly on the vocabulary of Paul, which admittedly does contain words characteristic of the philosophic moralists of his day.⁵³ This, however, is by no means sufficient grounds for proof of such a theory. True, Stoicism did have many ideals common to the Christian and Jewish ideals, but must this necessarily force one to believe that therefore Stoicism influenced Christianity, and hence Paul also? On the other hand, it was common knowledge that the Stoic prided himself on being a citizen of the world, "charged with a spirit of brotherly love towards all men".⁵⁴ Mutual helpfulness, social service and self-sacrifice were to the Stoic, necessary duties, in view of the "common humanity". In comprehensive outlook and zeal in carrying out its principles, Stoicism is much in harmony with St. Paul's philosophy of life. He similarly broke through the shackles of Jewish tradition and legalism, and the restraints put on the Gospel by the young Christian Church at Jerusalem, by declaring that there is no difference between Jew or Greek, bond or free, male or female in Christ Jesus. Inasmuch as this attitude was thoroughly revolutionary in Jewish and Judaic

53. Riddle makes the claim that one is led to conclude that Paul had no sympathy whatever with pagan religion or philosophy, and that he made no use of them. "Any influence which they exerted was effected indirectly and altogether unconsciously." Donald W. Riddle, Paul Man of Conflict, p.38. p.40.

54. Wilson, op. cit., p. 23.

Christian circles, one can easily see that Stoicism did have a broadening influence on the thinking and later practice of Paul. Consequently, on the basis of the statements and numerous sources by authorities on the subject, one can conclude that inasfar as Paul's thought and practice had something in common with Stoicism and Judaism (or Christianity) alike he was not influenced by Stoicism; but inasfar as his thought and practice was very similar to that of the Stoics only, but not of Jews and other Christians, he was influenced by Stoicism. For where the former condition existed, it is no more than reasonable that we attribute the influence to that element which had a stronger part in his life, namely, Judaism (and Christianity).

Of course, in this treatment, we do not for a minute disregard the all-important factor in Paul's life - Christ. Paul had to meet and speak with Stoics throughout his missionary exploits, and his early experience with them helped him to meet them on their own ground later, for nearly everywhere he went, the effects of Stoicism were present. Stewart sums up the subject:

That the apostle, then, knew the main Stoic trends of thought, and that here and there he has availed himself of their ideas, seems to the present writer quite certain. The Stoic's "humanitas", his belief in a divine principle or logos, his practice of self-examination, his call for inward renewal, his stringent criticism of contemporary society, his advice as to the mutual exchange of spiritual experiences between kindred souls, his habit of prayer - these and other similar features predisposed the Christian preacher to see in Stoicism one of the lines along which paganism was unconsciously being prepared for Christ. At the same time, Paul's debt to Stoic ideas and terminology must not be overestimated. To say that his epistles show a knowledge of ideas which were in the air when he was writing does not at all imply dependence. It certainly does not imply that Paul had ever attended lectures in a Stoic school. It simply implies that the man was intellectually awake.

In any case, theories of dependence must fall to the ground before the fact that Stoicism itself, for all its nobility and earnestness, was in certain fundamental and essential aspects the direct antithesis of the Gospel which Paul was charged to preach.⁵⁵

The Mystery religions.

Turning now to the mystery religions to which St. Paul is said to have owed so much, one does find on the surface a few resemblances to the teaching of Paul. The Mysteries purported to have the answer to the common yearning of all men for salvation, liberty, and appeasement with God. They offered immortality by direct contact with the god, and this contact was to result in a change in the person. So much on the nature of the mystery religions, but what about its influence early in the life of St. Paul? Though these cults were no doubt operating in Tarsus, it is unsafe to give them credit for having much effect on the Apostle. In his later life, however, he definitely came into closer contact with them, and was perhaps more influenced. Stewart and other Pauline scholars brand as "unscientific" "unsound," and "unnecessary" any and all attempts to trace Paul's teachings to these Mysteries without first seeking the solution by tracing them to Old Testament origins.

55. James Stewart, A Man in Christ, pp. 59.60.

56. Beyond this one can hardly go, as far as the influence of the Mysteries on Paul's are concerned, for the sources dealing with this subject are so meager.

In summarizing the considerations of Paul's "debt" to paganism, it is enough to say that Paul could not help but breathe the Hellenistic, pagan atmosphere that surrounded him in his hometown of Tarsus; but one must be very cautious in giving these various cults any more credit than they deserved. In support of this Stewart (in turn reinforced by Wernle and other Pauline scholars) declares emphatically: "This was a man in whose personality a vital conversion experience had let loose creative powers." The more credit that is given paganism for Paul's thought, the less the Holy Spirit receives His due. ⁵⁷ Furthermore, if the fundamental fact that Christ lived in Paul had at all times (and to all men) received the prominence it deserves, the idea of Paul's tremendous debt to paganism would be minimized, if not utterly erased.

2. The influence of his Pharisee and Rabbinic training.

"A Hebrew of the Hebrews; as touching the law, a Pharisee;... touching the righteousness which is in the law, blameless" (Phil. 3: 5,6) is Paul's verdict of himself as a Jew. It is true, as Riddle says, that the greatest influence on Paul's later work and attitude was his Jewish home and educational background. ⁵⁸ Throughout his writings we can trace in Paul a deep regret that his own people, chosen and blessed by God, spurned the Gospel. ⁵⁹ And he himself made every

57. Stewart, *op. cit.*, p. 75.

58. Riddle, *op. cit.*, p. 29. It is to be understood that this thesis concerns itself with the Apostle's Jewish background as it may have affected his attitude toward the inclusion of Gentiles in the Church. Whatever other influences were exerted on his life are not pertinent to the subject and hence will not come into consideration.

59. E.g. Rom. 3:2; 9:3; etc.

effort to win over his kinsmen according to the flesh. And being the son of a staunch Jewish family, he was sent to Jerusalem at the age of thirteen to begin his studies at the school of the Rabbis. The Rabbinic school that he chose had somewhat to do with his outlook in later life, for it was to the school of Gamaliel that Paul's parents took him. Concerning this great teacher of Jewish law,

Farrar says:

A Pharisee in heartfelt zeal for the traditions of his fathers, he yet had none of the narrow exclusiveness which characterized Shammai, the rival of his grandfather, and the hard school which Shammai founded. His liberality of intellect showed itself in the permission of Pagan literature; his largeness of heart in the tolerance which breathes through his speech before the Sanhedrin. ⁶⁰

It is altogether likely that during his training under such a tolerant and broadminded instructor St. Paul breathed in some of this wisdom and sympathetic understanding. Yet even in the school of Gamaliel Paul was taught to observe the law strictly. ⁶¹ Although he must have labored at keeping every iota of the numerous burdensome ceremonial and moral laws of the Jews, it is easy to understand how he must have cringed under the strain, how this must have led to that conflict in his soul, the conflict that raged

60. Farrar, *op. cit.*, p. 25.

61. Farrar classifies Paul with the 'Tell-me-anything-more-to-do-and-I-will-do-it' Pharisees. *Ibid.*, p. 36.

within until Christ entered his life.⁶² We must admit that the early environment and training of Paul had much to do in shaping his later thought, his later attitudes in regard to Gentiles. Even so, it must have been a tremendous and radical change for him to accept wholeheartedly the religion of Christ, and that in such a short time.

The explanation is well expressed by Neander:

Certainly for those who gradually passed over to Christianity from Pharisaic Judaism, a considerable time might have elapsed before the spirit of Christianity could divest itself of the Pharisaic form. But it was otherwise with Paul.... who without any such gradual transition, had been seized at a critical moment by the power of the gospel, and from being its most violent enemy, had become its most zealous confessor; ... Thus from the beginning by illumination of the Spirit alone, and according to the guidance of Christ's words, he had been taught, in all its freedom and depth, the genius of the gospel in relation to Judaism, without having his views modified by the influence of Peter and those Christians of Hellenistic descent, who had already preached the gospel among the Gentiles. It was in consequence of this, that Paul excited so strongly the indignation of the Jews. On the other hand, the prospect opened for him of a wider sphere of action among heathen nations.⁶³

62. Stewart holds that Paul was not greatly influenced by these less desirable traits of Pharisaism. "We need not imagine for a moment that religion for him ever degenerated into the mixture of self-deception and wilful, rank hypocrisy which thrust itself forward so challengingly into the path of Christ, and brought down upon the very name of Pharisee such crushing words of warning and rebuke and doom. But the essential characteristics of Pharisaism - its dogmatic assurance that the traditions of the fathers contained the whole truth and that therefore no new revelation was to be looked for, its externalizing of a man's duty to God, its glorying in good works, its legal notions of the relation subsisting between the human and the divine, its inner hardness - these things Paul could no more escape than could any other convinced and thorough-going Pharisee. Slowly but surely their baleful influence asserted itself, with a grip that began to choke the very life of his soul; and in the end it took the strong hands of the risen Christ to wrench him clear." op. cit., p. 38.

63. Neander, op. cit., pp. 67.68.

3. Paul's background contrasted with that of the Twelve.

Thus the man, who, more than any other, was responsible for the rapid spread of Christianity in the early years of the New Testament, was led by the all-wise guidance of God through experiences of varied natures and types, that he might be moulded into that outstanding messenger, the zealous missionary that was Paul. His background covered a wide territory; not so his contemporaries, the Twelve. These humble fisherfolk were 'unlearned' and 'ignorant', possessing no outstanding intellectual or leadership qualities, and certainly no traits that would lead the casual observer to think of them as able leaders (though they did become that through the working of the Holy Spirit.) All the while Paul - then Saul - was sitting at the feet of the most learned of the day, imbibing the deepest theological learning the Jewish nation had to offer. The narrow experiences of the Twelve naturally led to a rather narrow world-view or Kingdom-view, whereas Paul, with his wide range of contacts and experiences, was equipped with a broad vision of Christ for all men, Jew and Gentile alike. Perhaps it was this thought that led Farrar to say of Paul:

The victorious enemy of heathen philosophy and heathen worship had passed his boyhood amid the heathen surroundings of a philosophic city. The deadliest antagonist of Judaic exclusiveness was by birth a Hebrew of the Hebrews. The dealer of the death-wound to the spirit of Pharisaism was a Pharisee, a son of Pharisees; had been brought up from his youth at Jerusalem at the feet of Gamaliel... 65

64. The intention is by no means to minimize the Twelve for their lack of experience; the purpose is merely to point to the difference in training between Paul and the Twelve as a partial explanation for later difference in attitudes toward inclusion of Gentiles in the Kingdom.

65. Farrar, op. cit., p. 3.

CHAPTER IV.

PAUL'S ATTITUDE AS DISPLAYED BY HIS LATER MINISTRY

1. Paul fit for the challenge facing him.

His personality suited to his calling.

The factors of Paul's early life, his training, environment, etc., that were influential in bringing about those attitudes in him which he later manifested in letters and ministry among the Gentiles have already been touched upon to some extent. It is on the basis of this understanding of the many and varying elements that God in His wisdom used to make Paul His instrument, that we proceed to Paul's ministry proper. As an overview, then, to a fuller appreciation of his decisions, procedures, aims, and attitudes, it is important to achieve a deeper insight into his personality traits - those which particularly pertained to his Gentile ministry; the leading ideas of his mission preaching; and his ethics and world view. Without a doubt, these factors will be developed more clearly as Paul's ministry and letters are treated in this thesis. For the present, however, a mere overview will suffice.

Not many men have had as deep an insight into the personality of Paul, his motives, and thinking as did the biographer Farrar:

It is to his (Paul's) undaunted determination, his clear vision, his moral loftiness, that we are indebted for the emancipation of religion from the intolerable yoke of legal observances.... It was he alone who was God's appointed instrument to render possible the universal spread of Christianity, and to lay deep in the hearts of Euro-

pean churches the solid bases of Christendom. As the Apostle of the Gentiles he was preeminently and necessarily the Apostle of freedom, of culture, of the understanding; yet he has, if possible a higher glory than all this, in the fact that he too, more than any other, is the Apostle who made clear to the religious consciousness of mankind the "justification by faith" which springs from the mystic union of the soul with Christ - the Apostle who has both brought home to numberless Christians in all ages the sense of their own blessedness and the universality of that redemption which their Savior wrought.

If we describe him as exempt from all human weakness - if we look at his actions as though it were irreverence to suppose that they ever fell short of his own ideal - ^{we} not only describe an impossible character, but we contradict his own reiterated testimonies. It is not a sinless example which we are now called upon to contemplate, but the life of one, who in deep sincerity, called himself "the chief of sinners;" it is the career of one whose ordinary life (βίος) was human, not divine - human in its impetuosity, human in its sensibilities, human, perhaps in some of its concessions and accommodations; but whose inner life (ζωή) was truly divine in so far as it manifested the workings of the Spirit, in so far as it was dead to the world, and hid with Christ in God. ⁶⁶

Thus the Acts of the Apostles presents him to us; thus also Paul himself portrays himself to us in his epistles. Klausner attributes to the Apostle a personality of "polarity" - a man possessed of two extremes. In bringing out one extreme, Klausner gives us a rather unpleasant picture of the man, whom so many love and admire. He concludes from the accounts of Paul's relations with Barnabas and John Mark that Paul was hard to work with.

He could not bear having around him persons with any authority of their own, and his opponents complained against him, not without justification, that he imposed

66. Farrar, op. cit., pp. 2-4.

his will upon them in a tyrannical fashion (2 Cor. 1: 24). He belongs among those "spiritual tyrants" to whom their own individuality and their work have become one and the same thing, and in the name of the work they permit themselves to do what egotism whispers to them without their knowing or recognizing it, namely that their personal satisfaction, and not the success of their work, demands acts of tyranny in relation to others... 67

Such an opinion is, however, based on a confusion of religious zeal and tyranny. Paul was truly tremendously zealous and nothing could hinder him in this zeal to make Christ known to all men.

Leading ideas of his mission preaching.

Throughout his entire career as "slave of Christ" Paul exhibited certain ideas, leading ideas, of mission preaching and expansion. These considerations appear and reappear frequently. Perhaps among the chief of these is a concept that the Apostle brings up again and again in his letters. Paul wanted to make clear that God had set him apart from birth, and his call to preach to the Gentiles had come directly from God and not through any human mediation. Neander, commenting

67. Klausner, *op. cit.*, p. 429.

68. Rom. 1:1; I Cor. 1:1; II Cor. 1:1; etc. Craig provides an interesting sidelight to the matter of Paul's missionary preaching: "No time had to be given to the buying of property or the subsidizing of native preachers. Paul did not come with the promise of improving men's economic lot, but to bring them news of salvation. Paul was in a hurry. About seven years lay between the beginning of this campaign and his arrest in Jerusalem. Morrison, the first protestant missionary in China, worked seven years to baptize one convert. Rarely would a modern missionary think of permitting baptism before six months work in a community. According to the data supplied by Luke, Paul stayed that long only in two centers. During these seven years he evangelized three provinces. He was not seeking the slow transformation of civilization by Christian ideals. His slogan was, 'The evangelization of the world in this generation,' for he expected the other generation in which it would be possible. *op. cit.*, p. 229.

on the question of whether Paul at his conversion already had in mind those principles of universalism and freedom from Mosaic ceremonialism which he practiced later, says:

When he first came to the knowledge of the gospel, did he recognize at the same time its independence of the Mosaic law? To do this, must have been most difficult for one who had so lately renounced the principles of Pharisaism; for we generally find that others of this sect who embraced Christianity, attempted to combine their former tenets with those of the gospel. Ananias, the first instructor of the apostle, was universally revered on account of his legal piety; such an individual therefore, must have been very far from wishing to effect a disruption of Christianity from the Mosaic ceremonial law. At the time of Paul's conversion, this was the tone of sentiment universally prevalent among the Christians; for as we have remarked, it was only after the martyrdom of Stephen, and owing to the results of that event, that new light on this subject from various quarters gradually broke in upon them. But we are not justified in assuming, that the same causes led Paul to the views he adopted. We cannot attribute much efficacy to influences from without, by the communications of doctrines and views, in the case of a man so distinguished for his great independent peculiarity of character. 69

In the Apostle's method of approach to the hearers at Antioch in Pisidia, he sets forth principles of preaching which he carried through consistently in his sermons everywhere.

True, he did vary his sermons to accommodate them to the conditions

70

but in general he followed one sequence of ideas. Using

69. Neander, *op. cit.*, p.65.

70. Farrar calls attention to the remarkable similarity between Paul's method of approach and that of Stephen in his speech to the Sanhedrin; "The impression which it (Stephen's speech) made on the heart of St. Paul is nowhere noticed by St. Luke, or by the Apostle himself; but the traces of that impression are a series of coincidences, which confirm the genuineness of the speech. In his earliest recorded speech at Antioch he adopts the same historic method so admirably suited to insinuate truth without shocking pre-

psychology highly similar to that of Stephen, Paul first set out to win the confidence of the hearers; this he did by reminding them how God had chosen their fathers to be His people - he outlined the events showing how God dealt with them down to the time of David; he stated positively that the Messiah had appeared in the person of Jesus of Nazareth, and that this Messiah had accomplished the salvation of all men (Acts 13:39). In showing his audience this essential fact, Paul made it clear that this announcement of salvation was for Jews and proselytes, since Jerusalem had rejected it. The Jews, however, could not retard God's purpose, but only helped it; by their rejection, Paul taught, the Gospel became known to the Gentiles. Ordinarily, then, Paul closed with a strong warning to the unbelievers. No matter what method of approach the Apostle used, never for a moment did he leave Christ out of the picture as the source of Christian faith and love; never did he overlook the fact that it was the power of the saving Gospel that alone could turn men to the Savior. To him Christ was all in all, the beginning and the end.

In all his contacts with his own countrymen, Paul was very tender - until they became incensed at his preaching - either

70. (continued from p.39.) judice; he quotes the same texts in the same striking phraseology and application (compare Acts 7:48,51 with Acts 17:24 and Rom. 2:29); alludes to the same tradition (Acts 7:53 and Gal. 3:19); uses the same style of address (Acts 7:2 and Acts 22:1); and gives the same marked significance to the faith of Abraham (Rom. 4:9; Gal. 3:7), and to God's dealings with him before the covenant of circumcision (Acts 7:5-8 and Rom. 4:10-19). Nor can we doubt that 2 Tim. 4:16 was an echo of the last prayer of Stephen, breathed partly on his own behalf. * Farrar, *op. cit.*, p.92.

71. Notice how closely Paul's outline follows that of Stephen.

at the content or at the fact that he preached to Gentiles and announced the same salvation to them also. When, however, these Jews exhibited themselves so, then Paul declared to them that since they didn't want to listen to the message of salvation, they had excluded themselves from it to their own damnation. He had carried out his obligations to them; now it was time for him to turn to the Gentiles who were receptive, for the Gospel was designed by God to be a fountain of light and salvation to nations in the uttermost parts of the earth. And with that, Paul concerned himself only with the Gentiles in the community, wherever that may have been.

Another concept that the Apostle carried through in his Gentile ministry was his teaching of physical death - rather revolutionary to the Jewish mind. He spoke of it as a stage through which the Christian must pass in order to become fully clothed with the spiritual body. ⁷² Wilson is of the opinion that:

What helped St. Paul most of all to form it (this conception of death) was, no doubt, his own reasoned consideration of the nature of the body of the Risen Lord; but it was a conception which would appeal much more readily to the Gentile than to the Jewish mind, because in the Gentile world, men had already been groping after some explanation of this kind. The belief in immortality was part of the spiritual atmosphere which the pagan contemporaries of St. Paul breathed. ⁷³

It is apparently this conditioning of the Gentiles that helped make them so willing in many cases to accept Paul's teaching.

72. I Cor. 15: 51-57; II Cor. 5: 1,4,8; Phil.1: 23; I Thess. 4:13.

73. Wilson, *op. cit.*, p. 25.

for Paul's doctrine was a solution to the quest of the ages. This made an opening in the hearts of his Gentile hearers for the chief doctrine he was to preach among them - justification by faith in the risen Redeemer of men. It is understandable too that Paul should be so eager to proclaim the risen and victorious Savior. Wilson adds a thought on this point:

At the same time, alike as regards the belief in personal immortality and the belief in communion with the departed, there was much in St. Paul's pagan environment which would commend itself to him, and make it easier for him to convince his pagan hearers that Christ lived, and that all who believed in Him forthwith became sharers in His death and in His resurrection life. ⁷⁴

Paul's comprehensive vision was certainly remarkable. In thinking of a Church that embraced all Christians - both Jews and Gentiles - he endeavored to promote the unity of that one Church and to heal its divisions, and to unite the communities which he had bound with Christ, with the mother Church at Jerusalem, though this meant his eventual imprisonment. ⁷⁵ Paul's was the urge of a pioneer, as Latourette calls it, and he had a burning desire to preach the Gospel, and especially so where ⁷⁶ no one else had been before. One historian has stated:

Although he was to have a profound effect upon Christian theology and literature, he was always primarily a missionary ^{and} only incidentally a theologian and author. ⁷⁷

74. Ibid., p. 27.

75. This conception of unity is pointed to in I Cor. 1:10-17; 12:12-14; Eph. 4:1-16; and Col. 1:18.

76. Eph. 4:13-15.

77. Latourette, op. cit., p. 78.

And the factor that enabled him to speak with such courage was a constant consciousness - inspired in him by God - of the "power of God unto salvation" contained in the Gospel. This, he was confident, would triumph over any and all opposition.

78

Paul did not believe in dependence on his converts, but took pride in supporting himself by his tent-making trade. And the communities that he visited with reasonably favorable results, the Apostle bore on his heart. Not only did he keep a continued interest in their growth - inwardly and outwardly - and increase in Christian virtues, but he also remembered their members by name, revisited them when the opportunity presented itself, and kept in close contact with them by letters. Information is not sufficient to determine for certain how much Paul concerned himself with organization of the places he visited and served.

Quoting McGiffert, Latourette believes the explanation can be found in the fact that Paul believed his converts to be guided by the Holy Spirit, and therefore looked upon organization, rites, and ceremonies as relatively unimportant.

79

So much of Paul's leading ideas, so much of his 'revolutionary' conceptions, are contained in his epistles that we must relegate any further treatment on the matter to a later section in which Paul's letters are taken into consideration. Furthermore, much of the material and thought that the Apostle brings out in his

78. Acts 18:3; 20:33,34; I Cor. 9: 1-10.

79. Latourette, *op. cit.*, p. 79.

preaching borders more closely on the ethical than on the homiletical, that much of that, too, must be left to a later section. One more item, however, in connection with Paul's leading ideas of preaching, must be considered here, and that is, his special emphasis in refuting error. While apologetics in the Church at large concerned itself chiefly with particular errors and heresies, Paul busied himself with the confutation of errors against the foundation of doctrine, from which most of these particular errors sprang, and opposed these fundamental errors to the spirit of the Gospel. Neander takes special note of this emphasis of the Apostle:

This method was rather positive than negative. Thus he repressed the boasting of a pretended superior wisdom and of a delusive acquaintance with spirit without setting himself to oppose each separate particular, by exhibiting a truth that marks the central point of Christianity; that by communion with Christ alone, we receive all the fulness of the divine life, by him alone we are introduced into the kingdom of God, and we belong to that same kingdom to which all the higher spirits belong, by union with him as the common head of the whole; in him we have all things which are needed for the development of the internal life, and hence we need no other Mediator. For the purpose of combatting a painful superstition, which represented this and the other object as polluting and offensive, and recommended various charms or amulets for warding off the influence of evil spirits, he appealed to the facts of Christian consciousness; that Christians were redeemed from the power of evil, and, in communion with Christ, were certain of their triumph over all the powers of darkness - that as the inner life was exalted above the reach of earthly things to which they were dead with Christ as it already belonged to heaven, with whom they were incorporated through Christ, so it ought to be altogether carried out of reach of a religion cleaving to the senses;... Everything which does not proceed from Him is delusion.⁸⁰

80. Neander, *op. cit.*, p. 187.

Whether in preaching or in refuting error, Paul was broad-minded and was willing to express the Gospel in any other terms which might prove to be more effective in the work of saving mankind. For instance, to few others did the wisdom of the world appear as so much foolishness as it did to St. Paul; yet he was very ready to use just that wisdom to glorify Jesus.

81

His ethics and world view

Scholars have written much on the ethics of St. Paul. Some, such as Wilson, attribute a good share of Paul's ethics to the influence of paganism on him. Without a doubt, Paul did see much in the non-Jewish world about him that conformed to the Christian ethics and morality which he preached. Yet that in itself does not warrant giving entire credit to paganism. The grounds upon which the Apostle based his Christian morality or ethics are highly important for our consideration and estimate of his work and attitude in founding the Gentile Christian Church. "Paul strove to plant principles, and to base practical duties on faith." - Weissaecker. In carrying out this aim, he proceeded in a simple manner.

81. So also Judaism was ready to use it to glorify the Torah, for to Paul the wisdom of the Greeks meant "a collection of fragments, ~~an~~ ^{an} part forgeries, from Greek writers, whose unconscious admission of the unity of God and the supremacy of the Torah provided missionary propaganda for the synagogues of the Dispersion. He had also a slight and superficial acquaintance with the conceptions of popular philosophy of the type which was commonly employed in expounding at the religions of the age to more or less educated circles; it is at least probable that Judaism had at its disposal a doxographic selection of the views of the chief schools of philosophy, which purported to show how all that was true in Greek thought was borrowed from Moses and the rest an aimless and incoherent statement of conflicting errors." Wilson, *op. cit.*, pp. 90-91.

He kept to the immediate wants and experiences, and combined Christian duties and virtues as he himself saw fit. Simply because this ethic and exhortation started from the certainty of a moral possession, from which these duties and virtues necessarily evolved themselves, there was no need of a systematic presentation, or of the setting up of definite central commandments. The freest treatment was possible in an ever-varying framework. At the same time the central rules of the ethic continually appear clearly enough. 83

In dealing with the people of Thessalonica, Paul started with the most direct and natural motives and attached his ethical instructions altogether to the facts that presented themselves most readily to him. He taught them that God's will was their sanctification; they were to refrain from evil and adhere to the good, avoid giving offense to others, be filled with love for the neighbor. On these principles Christians are to build their duties toward one another, living independently of the worldlings and yet gaining the respect of the same (I Thess. 4:1-12). In his letter to the Galatians (chapter 5:22 ff.) the Apostle enjoins a number of Christian virtues as the "fruit of the Spirit." Here he takes the pictures from life - from heathen life at that - and shows how every detail of moral living can be traced to the deepest foundations of the Christian faith. He admonishes the Philip-
pians (4: 4-9) to strive to attain the lofty ideal of godly living motivated by joy in the Lord, and the peace of heart and mind attained for them by the redemption of the Savior.

Perhaps the most comprehensive moral instruction (system of

83. Weissacker, *Apastolis* Agg. p. 359.

ethics) is contained in the twelfth chapter of his letter to the Romans, in which he enjoins upon the readers a complete surrender of their bodies as living sacrifices, holy and well-pleasing to God. Weizsaecker makes a significant observation regarding the fact that this admonition was addressed to Gentile Christians:

Yet it was reserved to Gentile Christianity to form an independent and distinctive Christian ethic. It was at least in this sphere that the new religion was at first able to reveal its power of moral construction. ... This preaching (of the law), however, had before it an unprepared field; it was necessarily carried through from the beginning in open war. The moral condition which it sought to create could only issue from a complete breach with the past which it found in possession.⁸³

With unquestioning love for all men as the basis for moral life, Paul helped solve the two vital questions under discussion at the time: the relation of the state and society, and the relation to others of different views among the believers themselves.⁸⁴ To stress this, Paul declares to the Corinthians that no knowledge, faith, works, or anything has value without love. This, then, St. Paul holds, is the theme to run through the entire life of the Christian - love.⁸⁵

83. Ibid., p. 352.

84. Ibid., p. 363.

85. "If we seek, therefore, to reduce Paul's conception of Christian duty as a whole to supreme commandments, the three points spontaneously present themselves of prayerfulness, sanctification of self, and love of our neighbor. The first includes, besides the use of prayer, submission, joy and hope, and constitutes the immediate cherishing of the blessing received. The second, sanctification, embraces, along with bodily chastity, separation from the world and renewal of mind. The third comprises brotherly duties within the Church, as well as those relative to all men." Ibid., pp. 363.364.

Not only did Paul advocate positively how people should live, but in no uncertain terms he denounced the pagan life that was at that time existing universally. Nor did he do this without a purpose, for he wanted thereby to prove that this world deserved punishment and the wrath of God, as a result of the demoralizing effect the pagan deification of nature had upon people. He even blames the Christians, who had at one time or another engaged in the vices (I Cor. 6:11). Paul therefore urged his converts to renounce the world completely, for unless they did that, sanctification in the fear of God was impossible. (II Cor. 6:14-8:1). Wisely the Apostle held forth on this point (Rom. 2:14 ff.) to show the Jews especially that not the mere possession of the law, but the doing of it was important.

It is rather interesting and remarkable to what lengths St. Paul goes in his recognition of the ethics of the heathen. This subject will be treated more in detail under the section dealing with Paul's attitude toward Gentiles as brought out by his letter to the Romans, chapter 1. Nevertheless, a general consideration of the matter is appropriate here in connection with Paul's ethics.

To begin with, the Apostle recognizes an original revelation of God among the heathen, without which even idolatry could not have arisen. ⁸⁶ Paul worked on the conscience of men in order

86. "When Paul speaks of the origin of idolatry in the first chapter of Romans... (he) speaks merely of the transference to earthly things of the homage due to God, and he deduces all the enormities he specifies only from the moral and intellectual course of development among men left to themselves." Neander, *op. cit.*, p. 284. An oversimplification in my opinion. Cf. Rom. 1: 18-32.

to lead them to recognize that disunion that existed in the inner man. If they could be brought to this recognition, they would feel the need for redemption. Without this approach Christianity could have no point of connection or entrance into men's minds; it is for that reason that Paul employs this "law of the conscience".⁸⁷

Paul did not put all who were living in heathenism on the same level. He could not put all pagans into one mass and say of one individual what he said of the general mass, namely, that they had all "given themselves over to lasciviousness, to work all uncleanness with greediness."⁸⁸

Hardly can we imagine Paul to be blind to the civil and domestic virtues of the heathen as reflecting "scattered rays of

the repressed knowledge of God."⁸⁹ Neander conceives of Paul's attitude in this way:

In this respect, he says, comparing the heathen with the Jews, that where the former fulfilled in some cases the commands of the law, following the law written in their hearts, they thereby passed sentence of condemnation on the Jews, to whom the positive law had been given, of which they boasted, but neglected to obey it. Not that we can suppose him to mean, that in any instance there was anything like a perfect fulfillment of the law. To suppose this would be in direct contradiction to what Paul affirms respecting the consciousness of guilt universally awakened by the law, that it could only call forth a sense of sin and deserved punishment;... Where the whole of the internal life was not animated by that which must be the principle of all true goodness, that principle could not perfectly operate even for a single moment. Still the repressed higher nature of man, the seat of the law of God, gave more or fewer signs of its existence.⁹⁰

87. *Ibid.*, p. 246.

88. Eph. 4:19, etc.

89. *Ibid.*, P. 246

90. *Ibid.*, p. 246.

A final word must be said of Paul's views towards paganism, namely, concerning his feeling toward the philosophy of the day. Continually we read of his encounters with the philosophy of the pagans or with the philosophers themselves, e.g. at Athens. ⁹¹ St. Paul himself was a true philosopher in the good sense of the term. And so in such passages as Col. 2: 8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

and others, he does not oppose philosophy per se, nor does he hinder its progress merely because it is philosophy. Nor is he afraid of the truth - of real knowledge in any field. His objection is to godless philosophy, which he terms a complete failure; "empty deceit" portrays his view here, for "deceit" de-

90b. (continued from p. 49.) Richter presents the picture fairly concisely in his Die Briefe des Apostel Paulus als Missionsparische Sendschreiben, p. 32. "Paulus ist auch ueberzeugt, dass die Heiden den wahren, lebendigen Gott in dem Buche Natur haetten finden koennen, wenigstens sein unsichtbares Wesen, seine ewige Kraft und Gottesguete (Rom. 1:20) und dass sie ihn da nicht gesucht und gefunden haben, ist ihre Hauptsuende. Deshalb beurteilt Paulus die Entwichlung des Heidentums als einen fortlaufenden Degenerationsprozess, in welchem Gott sie von einer Entartung sur andern hingab: "Weil sie Gott wohl erkannt, aber ihn nicht als Gott gepriesen oder mit Dank erkannt haben, sind sie eitel geworden in ihren Gedanken, und ihr unverstaendiges Herz ist verfinstert worden. Zu Toren sind sie geworden, da sie gar weise taten; fuer die Herrlichkeit des unvergaenglichen Gottes haben sie eingetauscht das Nachbild der Gestalt vergaenglicher Menschen, Voegel, vierfuessiger und kriechender Tiere." (Rom. 1:21 ff.) Diesen Gedanken der religioesen und sittlichen Entartung infolge des selbstverschuldeten Mangels wahrer Gottesverehrung fuehrt der Apostel (bis zum Schluss des Kapitels) breit aus. Daran aendert es auch nichts Wesentliches, "Wenn die Heiden, die das (geoffenbarte) Gesetz nicht haben, von Natur tun, was das Gesetz sagt; denn sie sind sich selbst Gesetz; des Gesetzes Werk ist in ihren Herzen geschrieben, und ihr Gewissen gibt ihnen Zeugnis."⁹¹

91. Acts 17:18.

scribes something as opposed to the truth. ⁹² The reason the Apostle voiced his disapproval of the Montanist philosophy was that their teachings, though distantly connected with the Christian religion, was opposed to the very spirit and nature of Christianity, and that this contradictory spirit of theirs would not permit them to acknowledge Jesus as their head and Lord. Naturally, since they did not centralize their philosophy on Christ, it was bound to lead them astray. Wilson presents a rather broad interpretation of Paul's attitude toward philosophy; Knox is of the same opinion when he states:

But while Paul was prepared to borrow arguments from philosophy, and to present Christianity in terms of the cosmogony of the age in which he lived, he was entirely indifferent to philosophy as such. Love alone was eternal; for love was the fulfilling of the Torah (Rom. 13:8) and therefore could abide, when prophecies had ceased to have any meaning when speaking with tongues had ceased and when knowledge, whether in the form of rabbinical learning or the mystical knowledge of God, had been done away. ⁹³

It was fortunate for Paul that he could still think of the Roman empire with its various religions not as an enemy to the death of Christianity, but as a protector and a minister of God. It does not imply any betrayal of his Christian faith to think of him as studying sympathetically pagan beliefs, discovering certain points of contact with Christianity, and, in any case, utilizing the beliefs, formerly held by his Gentile converts, to bring out all the more clearly the truth as it is in Jesus. One thing, however, has always to be borne in mind, namely, that in none of those pagan religions, and not even in Judaism, is there any thing that is the equivalent of faith as understood by St. Paul - the faith which is the very foundation of his understanding of the gospel. ⁹⁴

92. A.F. Robertson, Word Pictures in the New Testament, IV, p. 226.

A.F. Robertson, Paul and the Intellectuals, p. 116.

93. Wilfred Knox, St. Paul and the Church of the Gentiles, p. 121.

94. Wilson, op.cit., pp. 14.15.

The Apostle's world outlook will come into consideration in the interpretation of pertinent passages from his letters as well as in the treatment of his Gentile ministry. Robertson says of Paul on this subject:

Paul always catches fire when he comes to think of the universal destination of the gospel, and of the honor put upon him as the man to whom was entrusted the task of transforming the Church from a Jewish sect to a world-wide society. ⁹⁵

This will serve to call our attention, as we consider his ministry and letters, to that all pervading theme of Paul's life and work - that to him was intrusted the mystery of God to be dispensed among all nations. The inclusion of all Gentile peoples of the whole world in the plan of God is so inspiring to the Apostle that he often finds himself at a loss for words to express his consciousness of his mission.

2. The first period of Paul's ministry - the first journey.

By the time Paul was to begin his first great missionary journey, Stephen had already made his influence known on the Christian Church at Jerusalem; Philip had done considerably much in evangelizing the Gentiles, particularly in Samaria; Peter had had his first contacts with the heathen; and Christianity had been well propagated among the Gentiles by Hellenist teachers in Antioch, the metropolis of Eastern Roman Asia. All this excited great interest in the Jerusalem Church, but through repeated reports

95. Robertson, Paul and the Intellectuals, p. 98.

of such Gentile conversions, the mother Church had been conditioned, and had more or less lost the sting of former prejudices. Still they retained a certain measure of mistrust against the Gentiles newly won for Christ who did not observe the Mosaic law, a condition which would be expected to disappear after repeated exhibitions of the power of the Gospel among the Gentiles. Hellenistic Christianity, on the other hand, with its center at Antioch, differed from the Jewish Christianity by not being a narrow sect. Latourette also voices this opinion:

In it (Hellenistic Christianity) Christianity quickly cast aside enough of its Jewish swaddling clothes to become a universal religion, not confined to Judaism. Its leader, ... Paul, had much to do with shaping it...⁹⁶

According to the record of Luke given in Acts 11:22-26, it was on account of this attitude of the Christians at Jerusalem that Barnabas, a teacher in good repute among all Christians (also a Hellenist and consequently better fitted to deal with the Christians of his own class) was commissioned to visit the new Gentile converts.

Then tidings of these things came into the ears of the church which was at Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

96. Latourette, *op. cit.*, p. 63.

The tremendous prospect which presented itself here for the spread of the Church, moved Barnabas to call Paul to become his fellow-laborer. An evidence of the importance Christianity had already acquired among the Gentiles is the name "Christian" given at Antioch.

This was Paul, of whom the Lord announced to Ananias:

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.⁹⁷

In a short time the Holy Spirit made known His desire to have Paul and Barnabas begin the work for which they had been called.⁹⁸

Until now Paul had been preparing himself for a full understanding of his mission to the Gentiles. On this first missionary journey the Apostle Paul followed certain methods and principles of bringing Christ to the Gentiles, which he maintained practically throughout his ministry. Therefore by learning what these were, we can

follow him as he carried out these essential principles in later travels.¹⁰⁰ He moved rapidly and preached only in the larger

cities, for there the synagogues were located where Jews and Gentiles who feared God attended services.¹⁰¹ Nash calls it a mis-

take to think that Paul from the first interpreted his mission

97. Acts 9:15.

98. Acts 13:2,3.

99. Acts 13:4-14:26.

100. Much has already been said on these principles of Paul's ministry. Cf. pp. 38-45. Consequently further study of these details at this point will not be necessary.

101. Acts 13:16,26,42,43. These synagogues formed the most convenient places for preaching the Gospel when Paul was not disposed to appear in the public market places as a preacher. Here he found proselytes, who formed a channel of communication with Gentiles. Neander, *op. cit.*, p. 72.

to the Gentiles as exclusive of the Jews.¹⁰² In nearly every place Barnabas and Paul visited, some accepted the new Gospel, both Jews and Gentiles. The Jews, in virtue of their relation to the promises entrusted to them, had the first claim to the announcement of the Messiah. Paul's love for his own people created in him the strong desire to do as much as he could possibly accomplish "if by any means I might save some" along with his calling as Apostle to the Gentiles. But it was only natural that he should later turn away from the mass of Jews, if he found only a few to receive the Gospel, and to turn to the Gentiles alone. Neander states:

Even after so many painful experiences, that gave him little hope for salvation among the Jews, still he could not give up the attempt to do something for his countrymen.¹⁰³

Though Paul made it a general rule to go to the synagogues and preach to the Jews first, in his later visit to Athens, he began immediately among Gentiles.¹⁰⁴

The Apostle's sermon in the synagogue at Antioch in Pisidia has already been studied for its importance,¹⁰⁵ but a few passages of the sermon deserve special attention. In addressing his

102. The New Schaff-Herzog Encyclopedia of Religious Knowledge.

103. Neander, op. cit., p. 72.

104. In the following examination of Paul's missionary journeys, not all incidents will come into consideration. Only those events, words, and viewpoints will be treated that have a direct bearing on, or that display Paul's attitude toward inclusion of Gentiles in the Christian church. However, the events to come under consideration will be taken in their chronological order.

105. Pp. 39ff.

audience Paul says:

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. (Acts 13:26.)

He extends the message of salvation to his Gentile hearers with no less eagerness than to the Jews. It is significant that already at this early date Paul had been led by the Spirit to comprehend those truths that he so magnificently defended and preached in his later years. In this sermon Paul showed that the purpose of this history (which he had just outlined) was not for the children of Abraham; it was the establishment of the Kingdom of God

106

for all. In the same tone of assurance for all, Paul continues:

And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (v.39).

Klausner attributes the success of this message of Paul in the hearts of the Gentiles to the fact that "

he found the ground already prepared for him by previous religious propaganda, or sometimes actual missionary effort, which the Jews had been carrying on among the pagans... Paul found in these places true proselytes and "God-fearers", particularly women, to whom the law of circumcision did not apply and for whom baptism alone was sufficient to make them proselytes. Thus Paul almost always built his new structure upon the foundations of the old structure of Judaism. 107

In Acts 13:46 Paul and Barnabas for the first time disowned the Jews and turned their sole attention to the Gentiles:

106. Joseph Holzner, Paul of Tarsus, p. 118.

107. Klausner, op. cit., p. 353.

But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

These missionaries were at all times aware of their calling, that it was a call to the Gentiles.

When put on the defensive by the Lystrans, who were eager to make gods of them, Paul appealed to them to turn from "these vanities unto the living God," for that is the very reason he and Barnabas had come - to turn men to Christ and the living God.

Knowing that these newly converted Gentiles would have many trials and attempts of Satan to remove faith from them, the Apostles on the return journey "confirmed the souls of the disciples, and exhorting them to continue in the faith" (v. 22). Then, returning to Antioch, "whence they had been recommended to the grace of God for the work which they fulfilled" (v. 26), they ended the first great missionary journey of the Christian Church. There Paul and Barnabas assured all that God had "opened the door of faith unto the Gentiles also." There was absolutely no doubt in their minds that the Lord had intended Gentiles too for the blessings of eternal life.

3. The Jerusalem consultation.

Views of the Jerusalem Christians.

Paul's return to his home base proved to be all but peaceful for him. For no sooner had he arrived at Antioch than a commission arrived from Jerusalem teaching that circumcision was a necessary prerequisite for entrance into the Kingdom of God. To settle this dispute which caused no little question in the minds of the Christians at Antioch - for the most part Gentiles - Paul and Barnabas went to Jerusalem to discuss it with the recognized authorities - the other Apostles. It would be an injustice to condemn outright the attitude of these Judaistic Christians. Farrar provides information that helps to understand the reason for the strict stand Jerusalem took:

And apart from that all but ineradicable dislike towards the heathen which must have existed in the minds of Jews and Jewish Christians, as a legacy of six centuries of intolerance - even supposing this dislike to be removed from within - yet the attempt to win over to the new faith the vast opposing forces of Judaism and heathenism without the fold might well have seemed fantastic and impossible...

To them (the Jews) Paul was even more hateful than a Flaccus, and Paul was all the more hateful because he had once been Saul. And that this audacious pervert should not only preach, but preach to the heathen; and preach to the heathen a doctrine which proposed to place him on a level with the Jew; and, worse still, to place him on this level without any acceptance on his part of the customs without which a Jew could hardly be regarded as a Jew at all - this thought filled them with a rage which year after year was all but fatal to the life of Paul as for long years together it was entirely fatal to his happiness and peace. 109

Confronted with this attitude of the Jews, it is no wonder that the Apostle seems to have lost a bit of his former mission hunger - for a brief time. However, Paul now was more convinced that his stand on circumcision, on the matter of inclusion of Gentiles, was right, for he had just returned from a series of experiences in which God had showed him clearly what His divine purpose and plan was, and that Paul's way of thinking was God's will. Perhaps he did go up to the Jerusalem consultation with some misgiving as to the practical decision that would result; that did not mean that his experiences were valueless. Paul went up to Jerusalem with the avowed purpose to unite with the Apostles on some fixed principles which all would follow. Briefly then, the stand of the Jews was this:

First of all, had not Jesus been a Jew? Had he not kept the law? Though he had been attacked for lack of complete conformity, had he not denied any intention of destroying the law? ¹¹⁰ Had he not said that not one jot or tittle of the law would pass away until all should be fulfilled? At least such was the tradition preserved by Matthew. What right then had missionaries like Paul to excuse Gentiles from any provisions of the Torah?

In the second place, did not the Old Testament affirm that the promises of God were for the children of Abraham? No Jew denied that Gentiles might share in these promises, least of all those Jews who believed in the Messiahship of Jesus. But if Gentiles

110. Matt. 5:18,19: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

were to share in the promises which God had given his people, they must become sons of Abraham by accepting the covenant of circumcision. To make any lesser condition was to deny the explicit word of Scripture; so the Christian Pharisees might insist. Salvation was not for individuals as such, but for those who belonged to the people of God.¹¹¹

The third point of their stand was that in their estimation Peter was to lead the disciples in deciding the conditions of entrance to the Church. James too had authority in the Church; but what right had Paul to proclaim such a revolutionary type of Gospel? He had the teachings of Jesus only at second hand, whereas the others had them directly from Jesus. ¹¹² The fact that Paul and Barnabas had met with such success with the pagans did not change the minds of the stubborn Pharisaical Jews.

Paul and his companion merely showed how the Holy Ghost had worked among the Gentiles. The argument from silence, in this case, proved to be stronger than words could utter. "If these things are so, is the Church at Jerusalem to take the responsibility of reversing this work, which manifestly has the Divine blessing?" ¹¹³ It placed upon everyone a deep sense of responsibility. This held the Pharisaic party silenced, if not entirely convinced. They were now prepared for James' message. Peter, on the other hand, had prepared the audience for the message of Paul and Barnabas by pointing to the accord of the position of the Apostles to the Gentiles with God's will on the matter.

111. These points of argument for the Jews are summed up by Craig, *op. cit.*, pp. 171.172.

112. *Ibid.*

113. James Iverach, *St. Paul. His Life and Times*, p.64.

Views of the Apostles assembled.

James, held in great reverence by the Jews for his strict observance of the law, was the only hope for defense of the Judaists. He now made use of this opportunity to bring the discussion to an end. He confirmed the opinion of Peter by the authority of the Old Testament ¹¹⁴ and then gave his own views - not quite as liberal as Peter's but one agreed upon by all. James was cautious, and in keeping with his character, he laid down some few restrictions on the liberty granted the Gentile churches and thus reconciled the Pharisaic party. In clear words he tells them, however, that the happenings among the Gentiles were the fulfilling of God's eternal counsel, and that none dare retard the progress or lay unnecessary burdens on converted Gentiles.

The most that can be said in regard to accomplishments of this meeting is that it reduced the opposition between the Gentile and Jewish Christians, although this result in itself is not to be minimized by any means. Neander's verdict is:

James, moved by the power of Christ, subjected his attachment to Judaism to the interests of Christianity. Paul, zealous for the independence of Christianity and of Gentile churches, had a zeal tempered by Christian wisdom, which yielded to a measure of accommodation determined by circumstances. ¹¹⁵

As far as Paul was concerned, this 'council' did not accomplish what he had hoped it would, or so his remarks seem to indicate. Farrar goes as far as to say that Paul's discovery that James and

114. Acts 15:13-29.

115. Neander, *op. cit.*, p. 82.

Peter had little to contribute to the solution of the problem made him determined to resist to the utmost the imposition of the yoke on Gentiles, and to continue the course of action which he had previously followed. ¹¹⁶ Undoubtedly the stubbornness of the Judaists contributed to fan the Apostle's strong indignation into contempt for Jews. At any rate, Paul gave vent to his reaction to the decision of the Church at Jerusalem by letter to the Galatians. ¹¹⁷ This entire section contains a note of bitterness toward those "who seemed to be pillars" - James, Peter, and John - for the restrictions they placed upon what to Paul's mind was the Lord's own conception of Christian liberty. Paul had taken Titus along on this trip to Jerusalem as a living testimony that Gentiles can be true Christians without necessarily submitting to circumcision and the other ceremonial rites. When, however, the Jews demanded that Titus be circumcised, Paul firmly refused "that the truth of the gospel might continue with you." ¹¹⁸

When all was completed, the "Pillars" of the Jerusalem Church extended the right hand of fellowship to Paul and Barnabas to signify reconciliation. Paul and his companion accepted and returned to Antioch, though perhaps not very satisfied with the outcome of the meeting.

116. Farrar, *op. cit.*, p. 223.

117. Gal. 2:1-10.

118. Gal. 2:5. Farrar is of the opinion that Paul may finally have consented to have Titus circumcised. "...the fact that circumcision was a matter in itself indifferent... may have induced him, under strong pressure (Acts 15:10) to concede that the rite should be performed.... It may be most useful to him in securing future admission to Jewish assemblies. To him, to us, it will be regarded as 'concision', not 'circumcision';...not by any means a solemn precedent or a significant rite." *op. cit.*, p. 235. The ambiguity of language in this section of Galatians forms part of Farrar's argument.

4. Peter and Paul at Antioch.

Closely related to the consultation at Jerusalem was Paul's rebuke of Peter's actions at Antioch, an event not recorded by Luke at all, but mentioned by Paul immediately following his description of the Jerusalem convocation. ¹¹⁹ For a time Peter had made use of his liberty in Christ and had mingled with Gentiles as one of them. But when attacked by the Judaizers, he shrank back; he failed to defend his convictions; he displayed weakness. For this inconsistency Paul "withstood him to his face." According to Holzner, the principles at stake were;

Did Christian liberty free only the pagan converts from the law, and were the Jews still bound to carry the whole burden? If so, there would again be two classes of Christians, those who were loyal to the law, the clean and the perfect, and on the other side those who were free of the law, the unclean, the imperfect.

Paul's greatest concern was with the dogmatic issue. Since ecclesiastical discipline grows out of the inner conviction of the Church, this dubious behavior would obscure the teachings of the faith in an essential point, and the hard won victory at Jerusalem was threatened with nullification.¹²⁰

Paul rose to the issue with determination and courage, and, as at other times, he acted without regard to flesh and blood when Christ's cause was in question, or when the spread of the Gospel was being hindered. The Point that the missionary Apostle made was that Peter was not walking the straight path of truth of the Gospel, and that while he appeared to yield to some, he was actually injuring others and endangering the faith. In other words, Paul

119. Gal. 2:11-21.

120. Holzner, *op. cit.*, pp. 154-155.

held that relinquishing one iota of Christian liberty was giving up the faith, so dear to him was Christ's abolition of the ceremonial law, so important to him was the abrogation of legalism through faith in Christ. Here, as in his stand at the meeting with the Apostles at Jerusalem, we can readily detect Paul's unquenchable, burning eagerness to do everything in his power to maintain the purity of the Gospel, in order that he might the more be able to win Gentiles for the Kingdom. Although Paul says nothing of the outcome of the meeting, we can safely assume (and historians almost unanimously agree) that the two parted on good terms, and that Peter agreed with Paul.

5. The second period of Paul's ministry.

Following the method of treatment of incidents in the first missionary journey of St. Paul, we shall, in this and succeeding episodes of Paul's ministry, concern ourselves only with those matters pertinent to the Apostle's position on the Gentile question. Only those cases will come into consideration in which he shows by word, thought, or action, what his attitude was towards receiving Gentiles into the Church, towards making the Gospel known to them. Shortly after the Jerusalem consultation and the rebuke that Paul gave Peter, the Holy Spirit fired the Apostle with that zeal for souls which prompted him to work untiringly in the period of the first missionary journey. This time, after a disagreement with his former missionary companion, Barnabas, Paul set out with Silas to revisit the churches he had previously established in

Galatia. Here Paul delivered the decree of the Church at Jerusalem, and thus set at peace the minds of those earnest and devout Christians who had been troubled concerning the binding force of Mosaic laws. Undoubtedly too, there was a need in these churches for reassurance in the faith. Perhaps the pagan environment had exerted a demoralizing influence on the churches, thus bringing about a need for strengthening of faith. This Paul and Silas did, by admonition and prayer.

The next important incident for our consideration was the conversion of the jailer at Philippi. Here again Paul did not demand of the despairing sinner that he submit to Judaistic ceremonies and rites, but that he merely believe on the Lord Jesus Christ. The Apostle displays his broadmindedness, his full understanding of the scope of Christ's Gospel as the Savior Himself had intended it. St. Paul was convinced that Israel should be "a light to lighten the Gentiles," and that "the mountain of the Lord's house shall be established... and all nations shall flow unto it." Being steeped in the writings of the Old Testament, he had in insight into the horizon of these prophecies as perhaps no other Apostle did. At the same time, however, he knew that Pharisaic Judaism could not accomplish this, with its yoke of legal ceremonial observances; and by no means could the religion of the Sadducees fulfill these prophecies, for they were the direct antithesis of the foundation of his teachings, based on the Risen Lord and Redeemer of men. To him, the only hope for the accomplishment of this design of God was a renewed emphasis of the true religion, which for centuries had been

hidden. And this religion, as Klausner writes, would have to be

a religion which, on the one hand, would bring to the Gentiles faith in a single God hidden from the eyes of all living; and on the other hand, would bring them faith in a "savior" redeeming mankind by his blood, the 'Soter' for whom the pagans of that period of transition were yearning so eagerly, yet whom paganism was failing to provide for the religious people of the Graeco-Roman world; and in the third place, would free those accepting it from circumcision and the rest of the ceremonial laws. Naturally, the great dream of Paul could not have been to bring under the wings of his new religion merely the Jews and Gentiles in the small and out-of-the-way provinces of Asia Minor. He dreamed of spreading the doctrine of Jesus ("preaching the gospel") in the great centers of culture, which were, at that time, above all, Greece and Rome. 121

In the conversion of the jailer and his family the Holy Spirit showed Paul that his views toward Gentiles were pleasing to God and were in keeping with the divine plan. And Paul too must have taken comfort when he saw that once faith had been awakened in the jailer and his family, they set about to prepare food for the Apostle and to minister to his comfort. Already the Spirit was active in the hearts of these early European converts and was moving them to good works. Certainly Paul must have taken courage at this seal of the Lord upon his work.

121. For this purpose, then, Paul (guided by God) went over into Macedonia. Some scholars, such as Farrar and Robertson, make something of the fact that the first approach that Paul made to present the Gospel, he made to women at the place of prayer, doing this because these women were not affected by the law of circumcision and by other rites, and consequently could be brought into the Church more easily, with less offense to other Jews, than Gentile men. But this view would belittle Paul's courage and consistency. At no other place did he shirk from carrying out his convictions, regardless of opposition. The fact that the first addressees were women is understandable. They have through the ages been considered more religious than their men. The quotation above is taken from Klausner, op. cit., p. 376.

Paul's next stop, after a comparatively short stay at Philippi, was Thessalonica. From there he traveled to the cultural center of the Greek world, Athens. Paul has often been accused for his lack of appreciation of the art and glory that was Greece. If this is so, it is very understandable. For here were idols, temples, altars, and statues everywhere surrounding him, symbols of paganism at its height (rather, at its depth of depravity). Could any zealous Christian drink in the beauty of art when he feels the wrath of God coming upon these pagans?

His spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he... in the market daily with them that met with him.¹²²

Historians claim that there were more statues in Athens than in all the rest of Greece combined, and that the number of idols far surpassed that of the population that worshipped them. Farrar, referring to it says:

...and their number would be all the more startling, and even shocking, to St. Paul, because, during the long youthful years of his study at Jerusalem, he had never seen so much as one representation of the human form, and had been trained to regard it as apostasy to give the faintest sanction to such violations of God's express command. His earlier Hellenistic training, his natural large-heartedness, his subsequent familiarity with Gentile life, above all, the entire change of his views respecting the universality and permanence of the Mosaic Law, had indeed indefinitely widened for him the shrunken horizon of Jewish intolerance.¹²³

Luke informs us that the sight of idols stirred the spirit in him. What the Apostle saw in Athens added support to his views, that the "loftiest heights of culture are compatible with the lowest

122. Acts 17: 16,17.

123. Farrar, *op. cit.*, p. 298.

abysses of depravity," that the wisdom of the world was by no means a guide to moral purity; but in Athens this wisdom and philosophy was under the spell of idolatry. With these convictions, Paul felt that he must preach Christ to these pagans, even though he had spoken in the synagogues to a few Gentiles. This speech of Paul is another of the many reflections of his attitude toward heathen, and in this case, heathen of the basest variety, for he was convinced that Christ had come for them also, that Christ had intended them also to turn and enter the Kingdom. Firmly, then, the Apostle rose to the occasion and held forth on Mars hill.

Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.¹²⁴

124. Acts 17:22-31.

In this speech Paul had to start on a common footing different from that which he used in his discourses with the Jews. Neander marvels that the Apostle did not lose his temper, being a pious Jew, glowing with zeal for the honor of his God, and being in the midst of such symptoms of paganism. But instead of beginning his speech with downright denunciation of all that was Greek, instead of representing the whole religious system of the Athenians as Satanic, he appealed to the truth that lay at its basis, "while he sought to awaken in his hearers the consciousness of God which was oppressed by the power of sin, and thus aimed at leading them to the kingdom^{of} that Savior whom he came to announce... here he appealed to the undeniable anxiety of natural religion after an unknown God." ¹²⁵ Paul knew that the preaching of the risen Savior must necessarily appear to the wise people of the world as foolishness, until they would be able to become fools, that is, until they could be convinced of the incapability of their wisdom to grasp things heavenly. Yet he was by no means ashamed to testify to the wise and the unwise, to Greeks and to barbarians, what to him was the power of God to salvation to all that believe.¹²⁶ Paul viewed the whole religion of the Athenians as the worship of a God unknown to themselves and presents himself as a person who is

125. Neander, *op. cit.*, p. 115.

126. I Cor. 1:23; 3:18. Robertson calls attention to the unique situation in which Paul found himself on this occasion. "He never has addressed an audience whose world outlook was so utterly different from his. Can he so put Christianity as to be loyal to Christ and at the same time win the attention of this assembly?" A.T. Robertson, Epochs in the Life of Paul, p. 160.

ready to lead them to a clear knowledge of their deep religious sentiment. This he did by explaining psychologically the origin of polytheism and of the deification of nature. Then with one clean sweep he voices his concept of God's plan for mankind, that this one God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed... that they should seek the Lord, if haply they might feel after him, and find him." In other words, to Paul, God is not the God of one nation or race, whether Jews or Greeks it matters not, but He is the God of all nations, and would have all men come unto Him. Thus far the Apostle held their attention, but when he proceeded from speaking of theism to the subject of the resurrection, his listeners laughed, ridiculed and questioned. Without even mentioning the name of Jesus, Paul was forced to hold his peace. This turned him even more against pagan philosophy and philosophers. Dejected on this account, he made up his mind to concentrate his work among the common heathen and not among the wise of the world, to preach Christ crucified and risen and not to dispute on the level of the philosophers. ¹²⁷ Certainly this event was a turning point in Paul's method of approach to the heathen. It helped clarify certain concepts in his mind. Firmer in his resolve, he went on to other fields.

127. This did not mean that Paul never again spoke to any of the intellectuals about Christ after this experience. The point is that he never again made a deliberate approach to the people of this class on their own level. Notable exceptions to the rule stated above may be found in Acts 19; Rom. 16:23; Acts 21:39; Phil. 4:22; and others.

At Corinth Paul again began his work, as he had done in so many other cities, in the synagogue, endeavoring to win first of all his own people. After repeated efforts of this sort, he experienced a bitter resentment on the part of the Jews that moved him in righteous indignation to turn from his own and to concentrate his efforts on Gentiles.

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.¹²⁸

This sudden decision of the Apostle did not mean that he would from then on refuse to have anything to do with the Jews, for in the next station on his route of travel - Ephesus - he went into the synagogue first, where he met with greater success. This blunt announcement of Paul was, however, the climax of his patience with his fellow Jews. Until now he had always followed a policy of Jews first, then Gentiles. Now he was leaving the responsibility of their blood upon their heads and resolved to reserve his chief efforts to those who had not yet heard of the true God.

Without a doubt, many things occurred in the ministry of Paul which reflected his attitude toward the peoples outside of Israel, but few of these are recorded in the book of Acts. Thus also, no such incident is recorded of him until the account of Paul's speech to Felix:

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.¹²⁹

128. Acts 18:6.

129. Acts 24:16.

Paul was continually conscious of this one thing, that he was debtor to both the Jew and to the barbarian, to all men alike. It was therefore his passion in life to tell all men of the risen Lord and Savior. This he did that he might have a clear conscience toward his God and toward his fellow men. In short, Paul worked to bring the individual to Christ, not to reform nations, not even to reform his own beloved Israel. In that respect he closely resembled the Savior. Another important point we notice in the study of his defense at the various trials, is that he frequently referred to his commission to preach the Gospel to the Gentiles. And this mention of it on his part seems to be made with an air of pride - pride that he, the least of the Apostles, should be the chosen vessel to bring the message of Christ to the rest of the world and thus become the chief among the Apostles. It is not, as might be imagined or expected, that St. Paul considered himself burdened with such a tremendous responsibility, but he was honored that he could bring this glorious news to others besides the Jews; he rejoiced that Gentiles too could enter the Kingdom through his ministry.

In reviewing the ministry of the Apostle Paul from the point of view of selecting those specific incidents which in a way reflect his outlook upon the Gentile world, upon inclusion of these heathen in the Kingdom of God, it is interesting to note that of the many cities that he visited, in almost every one he went first to the synagogues, where he was able to bring the message of the Messiah to those of his own race. At the same time too, he could

make contacts with the Gentile inhabitants of the community through the proselytes in the synagogue and thus prepare himself for the event of his refusal by the Jews, which in most instances ensued. Examples of this strategy were in Antioch in Pisidia (Acts 13:14), Iconium (14:1), Thessalonica (17:1), Berea (17:10), Athens (17:16), Corinth (18:4), Ephesus (18:19; 19:8), and Rome (28:7). In Rome he made his contact with the Jews by calling the chief Jews together while he spoke to them explaining all. In retrospect no better words could be chosen than those of Paul himself:

Ye know, from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. (Acts 20:18-21.)

CHAPTER V.

PAUL'S ATTITUDE TOWARD GENTILES AS EXPRESSED IN HIS LETTERS.

Paul's importance in the history of the Church as well as in the history of the world, lies in his accomplishment of winning liberty for Gentile Christianity from the confining restrictions of the Jewish law. As Craig points out, "He set free the universal implications in the message of Jesus, and made it possible to become the spiritual faith of all men."¹³⁰ The importance of this victory can hardly be overemphasized in its influence on the later development of Christianity. In short, St. Paul burst the bands of national exclusiveness for all time; repudiated legalistic interpretation of Christianity; and set a valuable precedent. He opened the way to a genuinely spiritual religion. It has been pointed out that Paul in his Gospel ministry among Gentiles gave indication of his general outlook upon heathendom, upon its morality, and upon its inclusion as part of the Kingdom of Christ. These attitudes of his are displayed more in detail in his own writings, his letters to the various churches and individuals. In order to discover and consider these sources of information pertinent to the subject, the remainder of this thesis will be devoted to a study of those particular passages excerpted from Paul's letters that shed light on these attitudes of his toward Gentiles. Thorough exegesis will be necessary only to clarify these

130. Craig, *op. cit.*, p. 177.

passages which are not sufficiently clear in the English versions of the Bible. Furthermore, the passages to be treated have been chosen from the letters in their proper chronology, in order that any development in the thinking of the Apostle may come to light in a comparison of his later letters with earlier ones.

131

1. His condemnation of the heathen.

In urging the Christians at Thessalonica to go on living godly lives, Paul warns them against some of the evils of paganism, I Thess. 4:5: "Not in the lust of concupiscence, even as the Gentiles which know not God." Here we find a contrast between Paul's and the pagan ideals of marriage. Paul divulges his contempt for the heathen morality, by condemning their ignorance of God's requirements for decent marriage.

132

Robertson says on this passage:

One of the reasons for the revival of paganism in modern life is professedly this very thing that men wish to get rid of the inhibitions against licentiousness by God.

Since similar thoughts occur in his letter to the Ephesians (5:3-17), it is well to consider it here also. Among other gross sins, the Apostle singles out a few characteristic sins that mark the heathen as a depraved people. The Πορνεία (v.3) is mentioned as being a sin of little account among the Gentiles. And again idolatry, a charac-

133

131. The chronology maintained in this thesis may be questioned by some; however, basing it upon the tables given by conservative New Testament scholars, I have listed the letters in the following order: I and II Thessalonians, I and II Corinthians, Galatians, Romans, and the captivity letters; Philemon, Colossians, Ephesians, Philippians, I Timothy, Titus, and II Timothy.

132. Robertson, Word Pictures, Vol. IV, p. 29.

133. In the International Critical Commentary.

teristic transgression of Gentiles, particularly arouses Paul's ire and, singling it out, he opposes it with extra severity. In warning Christians against "vain" words (v.6), he refers to heathen philosophers and Judaizers in addition to the common heathen. He does not carry a grudge against any particular person or class of people, but is opposed to the evil itself, in this case, wisdom, falsely so-called.

In verses 11 and 12:

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

the writer implies that the sins of the heathen are so gross that they do not even dare be mentioned, lest one commit a sin by even thinking about them.

The formula found in I Cor. 1:19-21, according to Lange-Schaff, is found only in those letters which Paul addressed to the churches that had a large percentage of Jews, but not to such churches as the Thessalonians, Ephesians, Colossians, and Philippians, where Gentiles predominated. The conclusion, then, is that this warning:

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

is directed against the Jews. However, Mayer, objects to this and includes the pagan wisdom also. The "wisdom", then, "through" (διὰ) which the world knew not God, denotes that intelligence by means of which the knowledge of God ought to have been attained, but was not. And since the pagans had that tool by which they could have achieved

the knowledge of God, their ignorance of Him is the more despicable. Hodge, agreeing with Meyer, terms this formula a challenge to the wise of every class and nation. He says that the argument of verse 21 ff. is this:

experience having shown the insufficiency of human wisdom, God set it aside, and declared it to be worthless, by adopting the foolishness of preaching as the means of salvation.

And Robertson terms verse 21 a solemn "dirge of doom on both Greek philosophy and Jewish theology that failed to know God." In other words, Paul views paganism and radical Judaism as being on the same level with respect to Christianity.

In the Second Epistle to the Corinthians (6:15-18) Paul distinguishes sharply between Christ and Belial, between unbelievers and believers, between God's temple and idols. People cannot "serve God and mammon" because the two are diametrically opposed, and since Belial, the unbelievers, the idols are rebelling against God, they are the victims of Paul's vicious denunciation. Chapter ten, verse five is again an attack against paganism.

Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

In this and all other attacks against the stronghold of heathenism, Paul never makes his assaults personal. He attacks the principles in order to win over those who hold them. This passage is not meant to express disapproval of all human reasoning, but only that reasoning which corrupts truth and, in short, any device opposed to obedience.

The Apostle uses military terminology here in expressing his aims to "pull down the topmost perch of audacity in their reasonings against the knowledge of God."

135

Perhaps the most detailed account of Paul's condemnation of heathenism and all it stands for is recorded in Rom. 1:18-32. His pronouncement against the Gentiles portrays in detail his opinion of their degradation.

136

135. Robertson, Word Pictures.

136. Sanday and Headlam translate this significant passage thus: "This message of mine is the one ray of hope for a doomed world. The only other revelation, which we can see all around us, is a revelation not of the Righteousness, but of the Wrath of God breaking forth - or on the point of breaking forth - from heaven like the lightning from a thundercloud, upon all the countless offences at once against morals and religion of which mankind are guilty. They stifle and suppress the Truth within them while they go on still in their wrong-doing (ἐκ ἀδικίας). It is not merely ignorance. All that may be known of God He has revealed in their hearts and consciences. For since the world has been created His attributes, though invisible in themselves, are traced upon the fabric of the visible creation. I mean His Power to which there is no beginning and those other attributes which we sum up under the common name of Divinity. So plain is all this as to make it impossible to escape the responsibility of ignoring it. The guilt of men lay not in their ignorance; for they had a knowledge of God. But in spite of that knowledge, they did not pay the homage due to Him as God; they gave Him no thanks; but they gave the rein to futile speculations; they lost all intelligence of truth, and their moral sense was obscured. While they boasted of their wisdom they were turned to folly. In place of the majesty of the Eternal God, they worshipped some fictitious representation of weak and perishable man, of bird, of quadruped or reptile. Such were the beginnings of idolatry. And as a punishment for it God gave them up to moral corruption leaving them to follow their own depraved desires wherever they might lead, even to the polluting of their bodies by shameful intercourse. Reprobates, who could abandon the living and true God for the sham divinity, and render divine honours and ritual observance to the creature, neglecting the Greater (blessed be His name forever). Because of this idolatry, I repeat, God gave them up to the vilest passions. Women behaved like monsters who had forgotten their sex. And men, forsaking the natural use, wrought shame with their own kind, and received in their physical degradation, a punishment such as they deserved. They refused to make God their study; and as they rejected Him so they rejected. Then, ~~refusing~~ giving them over to that abandoned mind which led them into acts disgraceful to them as men: replete as they were with

The mere quotation of this sentence of Paul upon the heathen is clear enough to leave no doubt as to his attitude. But a few comments taken from Pauline scholars are pertinent. In this passage from his letter to the Romans St. Paul expresses his opinion that the whole world stands guilty before God; the condition of the world shows that it is ripe for judgment. Robertson mentions that:

They knew more than they did. This is the reason for the condemnation of the heathen (2:12-17), the failure to do what they know.

Being unable to put together in their minds the manifest evidences about God, darkness settled down on their hearts. Verse 23 is particularly strong. These people had already wilfully deserted God who merely left them to their own self-determination and self-destruction, part of the price of man's moral freedom. Paul refers to this in Acts 17:30. Without a doubt, heathenism leaves its stamp on the bodies of men and women today as well as in his day. In verse 26 Paul notes degradation of sex as one result of heathenism (the loss of God in the life of man.) ¹³⁷ A fact that makes their wickedness the greater is that these heathen knew that God condemned such evil

136. (continued from p.78.) every species of wrong-doing; with active wickedness, with selfish greed, with thorough inward depravity; their hearts brimming over with envy, murderous thoughts, quarrelsomeness, treacherousness, treacherous deceit, rank ill-nature; backbiters, slanderers, in open defiance of God, insolent in act, arrogant in thought, braggarts in word towards man, skilfull plotters of evil, bad sons, dull of moral apprehension, untrue to their word, void of natural duty and of humanity; reprobates, who, knowing full well the righteous sentence by which God denounces death upon all who act thus, are not content with doing the things which He condemns themselves, but abet and applaud those who practise them." International Critical Commentary.

137. Robertson, Word Pictures.

practises and still they indulged in them wilfully and joyfully. Farrar calls attention to the fact that since Paul had already taught the universality of the Gospel, he had to show that it applied to pagans as well as Jews, "that the universality of free grace was necessitated by the universality of wilful sin." To the Ephesians Paul writes, chapter 2:11,12:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

The concept of being "without Christ" corresponds with Being ἔν Χριστῷ, verse 13, and thus gives the reason for the alienation of Gentiles from the commonwealth of Israel. Bengel claims that the idea of being without Christ implies the former unity with Christ before the fall of Adam. This, however, cannot be established. Perhaps the most serious evil of these heathen, in Paul's mind, is contained in the term ἀθεοί, which Meyer calls "the deepest stage of heathen misery." In the International Critical Commentary, T.K. Abbot comments:

They were truly "without God," as not knowing Him. Notwithstanding their many gods, they had no conception of a creator and Governor to be loved and trusted. So far as their consciousness was concerned, they had no God. But God had not left Himself without a witness amongst them. The description is general, of the class to which the readers belonged. This was not the occasion for referring to the noble exceptions to the moral degradation of heathenism. It was, indeed, in Asia Minor that this degradation was lowest, so that the Romans traced to it the corruption which spread to the whole empire.¹³⁸

138. Farrar, op. cit., p. 466.

139. These comments were made in the interpretation of Eph. 2:11,12.

Hodge thinks of the terrible condition of the Gentiles as consisting in their destitution of redemption and of access to God; they are without hope.

In every point, therefore, their condition as heathen afforded a melancholy contrast to that of the true people of God, and to that into which they had been introduced by the Gospel.¹⁴⁰

According to Paul, alienation from the Church involved alienation from God and from His covenant. This concept of being without God ἄθεοι, involves more than absence from God, more than atheism. It includes also hostility against God from failure to worship Him.¹⁴¹

The final text to be treated under the heading of Paul's condemnation of the heathen is Ephesians 4:17-18:

... walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Here Paul contrasts the conduct of the Christian Gentiles with that of the unbelieving heathen, whose understanding is darkened ἐν ἁμαρτίᾳ τῆς τοῦ νοῦς ἀπαιρίας. This need not necessarily be made to refer to philosophers specifically, but is meant to "include the whole moral and intellectual character of heathenism."¹⁴² The Apostle is careful here to include not only the intellectual lack of understanding, but also the practical use thereof. The term ἄλογοι denotes the intellectual, while ἄπληροστοιχοί is used to denote the practical.

140. Hodge, Ephesians.

141. Robertson, Word Pictures.

142. The International Critical Commentary on Ephesians 4:18.

Darkness here is not to be understood as the effect of the alienation from the life of God; but the cause of this alienation from Divine life, as Abbot points out, is the ignorance, and this in turn is brought on by the hardness of heart. Consequently, ~~ἀφροσύνη~~ is in reality the effect of darkness. This ignorance "so far as it was due to the hardness of their hearts, was culpable." The term πῶσις, verse 18, is incorrectly translated "blindness", and should rather be rendered "hardness". Concerning verse 19 the same commentator says:

It is alleged (by some)... that covetousness and impurity are named together as the two leading sins of the Gentile world; that they even proceed from the same source; that covetousness especially is idolatry, as being the worship of Mammon.

But covetousness was not a sin peculiar to the Gentiles (Cf. Christ's condemnation of the Pharisees). And from the form of the warning Paul shows that he does not put covetousness and impurity on the same level in respect to grossness. Regardless of how gross these sins may have appeared to Paul's way of thinking, as far as grossness and severity before God were concerned, we cannot help but see clearly and pointedly how vehement the Apostle charges the Gentiles for their utter failure before God. Of course, he denounced the Jews in equally strong terms if not with greater force, but the judgment and attitude toward the Gentiles is our concern.

143. Ibid.

144. Mayer shows in what way the sins of the Gentiles are so great. "...die Heiden wandeln in der Eitelkeit ihres Sinnes. Das heisst: ihre Wünsche und Ziele sind auf eitle, vergänglichliche Dinge gerichtet; ihr Denken und Wollen geht ganz im Irdischen auf. Sie sind nicht fähig, die unsichtbaren und ewigen Guster zu erkennen und nach ihnen zu trachten; sie suchen des Augenblicks froh zu werden, ohne sich Sorgen zu machen um die Zukunft.... Die ganze Verehrung der Götter ist doch im tiefsten Grund Eigenmuth; Augenlust, Fleischeslust und hoffaertiges Leben macht ihr Leben Aus. Gottlob Mayer, Die Missionstexte des Neuen Testaments p. 290.

Paul's criticism of paganism is sharp. Again and again he brings to the fore his principle that human wisdom does not avail for salvation. Farrar has an excellent summary on the matter:

Thus did Paul brand the insolent brow of Pagan life. It is well for the world - it is above all well for the world in these ages of transition and decay, when there is ever an undercurrent or tendency towards Pagan ideals.- to know what Paganism was, and ever tended to. It is well for the world that it should have been made to see, once for all, what features lurked under the smiling mask, what a heart of agony, rank with hatred, charred with self-indulgence, lay throbbing under the purple robe. And in St. Paul's description not one accusation is too terrible, not one color is too dark. He does but make known to us what heathen writers unblushingly reveal in those passages in which, like waves of a troubled sea, they foam out their own mire and dirt.¹⁴⁵ *insert: become.

2. His recognition of the heathen.

Not many passages in Paul's letters give evidence of his recognition of the value of heathen morality. As has been pointed out previously, he did give the pagans credit for their wisdom, their natural knowledge (Cf. Paul's address on Mars Hill), but very seldom did he give any indication of recognizing a high system of morality or ethics among these Gentiles. The chief passage that does take this into consideration cannot establish a very high system at all, but merely establishes the fact that the heathen do have some standard. The passage is I Corinthians 5:1:

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

The point of the argument is not that no such cases of incest ever

145. Farrar, *op. cit.*, p. 466.

existed among the Gentiles, as Lange-Schaff comments, but that this sin, indulged in by a member of the Christian Church, is so horrible that even the Gentiles who do not know the true God, look upon it as a horrible thing. Hodge quotes Cicero as condemning this sin as an incredible crime and unheard of. Though this is in a sense a concession to the Gentiles, it does not give them much credit. Perhaps it was that Paul felt it so necessary to point to the universal depravity of man, of the Gentile world, that to quote instances of Gentile morality would be to provide a refuge for many to be carnally secure. Whatever his reasons may be, no other passage in the whole of his writings can be pointed to with certainty as an evidence of his recognition of any system of heathen morality whatsoever.

146. In spite of the fact that not much can be said from Paul's writings, it is interesting to note his recognition of some of the Gentile values as Neander ably brings them out. Neander derives his information from Paul's methods of dealing with Gentiles under varied circumstances. "He presents us with a twofold idea of divine revelation distinguished by two names. The universal revelation of God in the creation, and through that in the reason and conscience, in which three factors are combined - the self-revelation of God in creation acting from without - the adaptation to the knowledge of God in the spirit of man, (reason and conscience) - and the undeniable connexion of created spirits, with the original Spirit whose offspring they are, in whom they live and move and have their being, the foundation from which proceed all the movements of the higher life; this universal revelation the apostle distinguishes by the name ΠΑΡΑΦΩΤΙΣ. Revelation in a more restricted sense (which proceeds not from an operation of the Divine Spirit through the medium of creation like the former,) by means of which man apprehends in a divine light the truths relating to salvation, the knowledge of which he could not attain by his own reason, - Paul terms ΕΠΟΚΛΑΨΙΣ." This universal revelation, Neander says, could not be clearly witnessed or seen because of the corruption of man. As a result the deification of nature was in vogue, designed to oppose the element of natural revelation as taught by Judaism. Paul's Christian universalism, "and his unfettered views of the process of human development among heathen nations, led him to recognise everywhere a law of undeniable authority in the hearts of men, and to consider the law, under the special Mosaic form; as the representatives of the universal law in

The principle of inclusion of Gentiles in the Kingdom of God pervades Paul's whole thinking as his letters witness. The passages that indicate this are too numerous to treat in detail on this occasion. For the sake of testimony, however, characteristic excerpts will be made from Paul's epistles and will be treated to show how they are indicative of Paul's whole thinking in that direction. The Apostle to the Gentiles was rightly called by that name, and well did he carry out his mission of bringing the Gospel to the non-Jewish world. Contrary to the accusations of the Judaizers who so vehemently attacked and persecuted him, Paul based his attitude toward Gentiles largely upon the writings of the prophets and other Old Testament writers. For proof we find such quotations as Romans 9:24-26:

...Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

and Romans 10:20:

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

146. (continued from p. 84.) force for all mankind; this is evident from Rom. 2. Hence, we cannot allow that Paul, wherever he speaks of νόμος, had only in his thoughts the Mosaic law; but on the contrary we must maintain that when he represents the law as one that condemns man, reveals his guilt, it appears to him as the representative of the divine law as it reveals itself, and is applicable to all mankind though less clearly...." Paul had to recognize this in the heathen in order to have a point of connection between the Christian religion and paganism from which he could proceed in his sermons. Although he does see this law working in the hearts of the heathen, he does not forget that it is God who put that law in the heart of man. Neander, op. cit., pp. 245.246.

It would seem from the frequent use Paul makes of Isaiah, that the Apostle considered him his ideal. And in a way, Isaiah was a prototype of Paul. Isaiah was far ahead of his time and had a far broader horizon of understanding of the will and design of God than did his contemporaries. So did Paul. Furthermore, it took courage to prophesy as did Esaias of old. Paul, we imagine, admired this courage of the prophet and probably also took comfort in that and regained assurance for his own principles. The text just quoted is no exception. A third example of Paul's reliance on the text of the Old Testament canon is his reference to it in Romans 15:8-12:

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name (Psalm 18:49). And again he saith, Rejoice, ye Gentiles, with his people (Deut. 32:43). And again, Praise the Lord all ye Gentiles; and laud him, all ye people (Psalm 117:1). And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (Isaiah 11:1,10).

One concept in Paul's reasoning that comes to the fore upon numerous occasions and in a number of passages in his letters, is the character of the first covenant that God had made with Abraham - the institution of the rite of circumcision. The essence of circumcision was altogether mistaken in Judaistic thinking, and for that reason, Paul, in keeping with his policy of hitting the foot of every error, set about to clarify the thinking of the people on the matter of the essence, the true character of God's covenant with Abraham. In connection with his treatment of this matter, Paul found it necessary to set forth time and again the essentials of true

membership in the spiritual Israel. But first, the chief passages dealing with the former is Romans 4:9-17; here the writer says that the declaration made to Abraham did not depend on circumcision, for it was made before he was circumcized. Circumcision came in only after the fact of the covenant had already been established and had been instituted to ratify a verdict already given. According to Sanday and Headlam, ¹⁴⁷ the reason for this procedure on the part of God was that He wanted to show that Abraham was to have for his spiritual descendants the uncircumcized as well as the circumcized believers. Circumcision had nothing to do with the covenant relation to God, but it was merely a seal applied later. Abraham's faith ¹⁴⁸ could not be due to circumcision or conditioned by it. In his very language Paul indicates his comprehension of God's purpose, for he uses the phraseology ἐπί τῷ ἔθνει in verse 11, indicating that already at the establishing of the covenant with Abraham, God intended the Gentiles to be partakers. In this way Paul has the opportunity to show that circumcision, the stronghold of the Judaizers, was wholly subject to faith and that the promises in which the Jews prided themselves, were actually connected with faith. Following the same method of reasoning Paul states in verse 13:

For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Here is another proof that the Gentiles were contemplated by God.

Sanday and Headlam excellently paraphrase it by saying that if world-

147. In the International Critical Commentary.

148. So Sanday and Headlam.

wide inheritance were limited to the law and to those under such a system of legalism, there would be no place left for faith, because law, working wrath, is opposed to the promise, which is the gift to the faithful. In verses 13-17 Paul introduces the key words of his preaching: "faith," "promise," and "grace".

To support his position on circumcision (support was certainly necessary for this teaching of Paul which hit the very core of Jewish pride and nationalism) Paul set forth what, according to the Scriptures were the true essentials of membership in the Kingdom, since circumcision was not. This he sets forth in Romans 2:29:

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

and also in Philippians 3:3:

For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

and further in Colossians 2:11:

In whom also ye are circumcized with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

In each of these passages Paul uses the term "circumcision", but refers it to the spiritual sense and includes the Gentiles who can also become partakers of the inheritance of Abraham through faith in Christ. In contrasting this to the fleshly and carnal interpretation which the Jews put on circumcision Paul says in Galatians 5:1-4:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcized, Christ shall profit you nothing. For I testify again

to every man that is circumcized, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

and in the same letter, chapter 6:15:

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Here he voices the negative point of view, declaring in no uncertain terms that circumcision of itself, in its fleshly manifestation avails nothing before God or for the benefit of man. By teaching this principle Paul paved the way for Gentile inclusion in the Church.

Referring to the negative aspect of Paul's argument, Neander says:

What he here says, is by no means inconsistent with his allowing Timothy to be circumcized, and accomodating himself in outward usages to the Jewish Christians. For he means not outward circumcision considered in itself, but in its connexion with the religious principle involved in it, as far as the Gentile who submitted to circumcision did so in the conviction that by it, and therefore by the law (to whose observance a man was bound by circumcision) justification was obtained. And this conviction stood in direct opposition to that disposition which felt indebted to the Savior alone for salvation.¹⁴⁹

The Apostle thus assures the Galatians that by seeking to be justified by the law they renounce their connection with Christ and would fall from the possession of His grace.

Thus, as it has been briefly pointed out, Paul shows that already in Abraham, the pride and patriarch of the Jewish nation, the element prevailing in the covenant between God and man was not legal,

150

but one of grace. This, then, as Stewart points out, is Paul's last word, and the decision to which he adheres consistently in all his preaching and writing. Faith, not legalism, is the essence of

149. Neander, op. cit., p. 134.

150. Stewart, op. cit., p. 113.

the religion of Jesus Christ, and Paul does his utmost to maintain this righteousness by faith alone. ¹⁵¹ Finally, it is this teaching of salvation by faith alone that enabled him to take such a tolerant view toward the Gentiles, and it was this truth that motivated him to bring Gentiles as well as Jews into the fold of Christ.

3. His attitude toward salvation of the Gentiles.

But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace... Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. ¹⁵²

These words of the Apostle in his letter to the Ephesians serve well as a summary of his teaching concerning the Gentile hope of salvation. Having explained in detail their alienation from the commonwealth of Israel, Paul now proceeds to explain how the heathen are brought in to peaceful relationship with God and their fellow-men. In this text Paul sets forth two points: 1) the reconciliation of Gentiles to God and 2) the admission of the Gentiles to the ΠΟΛΙΤΕΙΑ of Israel - the Christian Church. Hodge explains the "making nigh" as the reconciliation of the heathen and their introduction into the Church. Paul indicates the hatred between the Jews and Gentiles and adds the solution, how this distinction was removed. Therefore, this is the

151. Other passages pertinent to the question are Rom. 9:8; Rom. 2:24-26; and I Cor. 7:18-20.

152. Ephesians 2:13-15,19.

truth, that Christ by His death has freed us from the law, Jew and Gentile alike. Hodge maintains:

The idea probably is that the law in all its compass, and in all its forms, so far as it was a covenant prescribing the conditions of salvation is abolished.

It is this law that binds the hearts of the heathen, and with the abolition of this law, the distinction between Jew and Gentile is also abolished.

The end effected was reconciliation with God; - the subjects of this reconciliation are the Church, the one body into which Jews and Gentiles are merged; the means of this reconciliation is the cross, because the crucifixion of our Lord removes the enmity which prevented the reconciliation here spoken of.¹⁵³

The consequence of this reconciliation is, as the writer brings out, that Gentiles too are now fellow citizens of the family of God.

Olshausen finds in Paul's words that the shedding of Christ's blood and the atonement earned thereby ended the separation among mankind, which God had ordained till the completion of Christ's work, and enabled the Gentiles to unite themselves to the community of Christ just as immediately as was allowed to the Jews. Verse 16

154

153. Hodge, Ephesians, p. 138.

154. The word εχθρα causes some confusion. Chrysostom claims that it refers to the enmity of the Jews and the Gentiles together against God, which arises through the operation of the law, in that the law makes sin abound. However, Olshausen claims that this interpretation is out of place in this discussion, which deals solely with the Jew-Gentile relationship. But the real meaning, says Olshausen, is that Christ the reconciler also has abolished the distinction between Jews and Gentiles. This is supported by the fact that the bitter enmity between the two was caused by the law - "the separating hedge". "As therefore, the latter was through Christ and the completion of his work taken away, so was the reciprocal enmity of the Jews and Gentiles taken away, objectively immediately, subjectively so far as they receive Christ in faith."

gives indication of Paul's understanding of the design of God in destroying this enmity between man and his fellow. "Humanity is in Christ a living unity, filled and borne by one Spirit." A close parallel to the Ephesian text is Colossians 1:21,22:

155

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight.

In proceeding to evaluate Paul's attitudes and views as portrayed in his letters it is well to distinguish between four characteristic concepts contained in the Apostle's writings, concepts that well cover his range of thought concerning the heathen. Practically all the clear texts that deal with Paul's concern for the salvation of the heathen fall logically into one or more of these four categories: a) the concept of the abolition of all distinction between Jew and Gentile; b) the concept of the transition of the Gospel ministry from Jew to Gentile; c) the concept of universal sin and universal grace; and finally, d) the concept of the proof of universal grace by the working of the Holy Spirit in the converted heathen.

a) To the Galatians first Paul announces the abolition of nationalistic distinctions, Galatians 3:26-29:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The word of emphasis is πάντες, meaning "all without distinction".

Otto Schmoller (Lange-Schaff Commentary) claims that Paul meant to

emphasize strongly the power of faith; whoever has this faith, becomes a son of God and is freed from the law (distinctions), and all this takes place in Christ. All who are in Christ Jesus are in the same degree "sons of God". And this is Paul's first and main concern - to make all people aware of the abrogation of the law in such a way that they regard it always as having vital implications for them. The Apostle makes the ΠΑΥΤΕΣ more vivid by illustrating it with further antitheses: slaves and freedmen, male and female, all are now alike sons of God in Christ Jesus. Burkit: "...being sincere believers, we are all equally accepted of God in Christ."¹⁵⁶

Very similar to his words to the Galatians is Paul's question to the Romans, 3:29,30:

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.

The argument here is that the Apostle is sure of the justification by faith, because he has experienced the effects of the Gospel upon the Gentiles among whom he has worked, people who were not saved by the law but by faith. "He will justify the uncircumcision (that which through faith has become circumcision) through faith." - Lange.

Hodge pictures Paul's emphasis in this way, that God pursues the same plan for both Jews and Gentiles and offers salvation to both on the same terms - faith. Here is the foundation of the universal religion to be preached to all nations, and the method of salvation is uni-

156. To guard against misapplication of this text, Olshausen states: "It is only in the kingdom of God that all will become one in Christ in every relation."

versally applicable. Paul declares God to be a universal, not a nationalistic God. (The future tense is used to denote permanent purpose or design of God.) Meyer in his commentary on Romans says:

But Paul speaks in the certain assurance, which had been already given by the prophetic announcement of Messianic bliss for the Gentiles, but which he himself had received by revelation (Gal. 1:16) and which the Roman church, a Pauline church (??), itself regarded as being beyond doubt.¹⁵⁷

Paul's use of the idea of the unity of God also has some bearing on the universality of God's design of salvation. Stoeckhardt comments on this point:

If God is only one, one God for all men, for Jews and Gentiles, it follows that He justifies all men, Jews and Gentiles, in one way, namely by faith. When a sinner accepts Christ in faith, God regards him just, because he in and with Christ has accepted the righteousness which avails before God.¹⁵⁸

Again in Romans 10:12,13 the idea of the unity of God appears as related to the concept of universal salvation:

... for the same Lord over all is rich unto all that call upon Him.

According to Lange, "the calling upon Him is the specific proof of faith, by which they accept Him as their Lord and Savior." By faith, Paul says, all men have one means of access to the same Lord.

ΠΛΟΥΤΕΙΑ refers to the riches of the grace and mercy of God, from which none is excluded. Certainly the language of Paul is unmistakably clear in voicing his attitude, even his passion for winning all souls for the Kingdom. Thus it is that he makes use of every opportunity to let his readers know that every one of them is

157. *Georg Stoeckhardt, Romans, vol. 1, p. 48.

158. Meyer, Romans, p. 184. (Reverse order of 157 & 158.)

included in the Gospel promise. The parallel found in Colossians 3:11 is important in so far that it extends the limits of the grace of God, not only to the cultured people of the world, but to the rudest of the barbarians, the Scythians. Olshausen observes that to Paul, a man in Christ is concerned only about the meaning of Christ to him; nationalistic distinctions and religious differences have no significance to him at all, and this is so because such conditions exist apart from Christ.

b) Twice in his Epistle to the Romans St. Paul makes mention of the transfer of the Gospel ministry from Jewish to Gentile hands.

Romans 9:30,33:

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

The key to the mystery of why the Jews, (who had for ages followed the outer observance of the law) were not saved, while the Gentiles, (who did not follow the law) were redeemed, lies in the nature of this saving faith. Hodge proposes that the inference that Paul makes is that what to all human probability was most unlikely, that actually took place. The Gentiles, sunk in carelessness and sin, have attained the favor of God, while the Jews, to whom religion was a business, had utterly failed. The character of faith is that it lays hold upon the righteousness of Christ offered to man and thereby attains that goal of holiness for which the Jews have all their lifetime strived, but in vain. In connection with the parallel, Romans 11:11,22, Olshausen remarks:

Salvation has come to the Gentiles, through the fall of the Israelites, in order thereby to incite these to the recovery of their prerogative.

Paul wants to show how God's wisdom can turn the fall of Israel for the good of others - the Gentiles - and then eventually to turn it for the welfare and salvation of Israel again. And Hodge notes that the fall of the Jews was the occasion for hastening the progress of the Gospel among the Gentiles. Paul, by his zealous ministry, showed his awareness of the design of God, for time and again Luke goes on record as saying that Paul turned from the unbelieving Jews to the welcome midst of the Gentiles.

c) A third principle that dominates Paul's thinking is what may be called the paradox of universal death and universal grace. This concept he carries through in detail, supporting it with analogies and proof from the Old Testament. Two passages in his letters, however, stand to summarize this principle of the Apostle's writing and thinking. I Corinthians 15:22:

For as in Adam all die, even so in Christ shall all be made alive.

The point here is not that salvation is universal in an absolute sense - that all men will be saved, just as all men have died in Adam; rather the point of emphasis is that all men can be saved only in Christ.

PAUL here holds out to all (who are in Christ Jesus) eternal life - all, Jews and Gentiles, in and through faith in Christ Jesus. Hodge explains the passage by saying that our union with Adam was the cause of death in that we derived our total depravity from him. On the other hand, our union with Christ by faith is the cause of life, because we receive the Holy Ghost. This in reality is the foundation

of Paul's universalistic attitude toward the salvation of Gentiles. He taught that the salvation won for man by Christ was meant for all men, as he states in his Epistle to the Galatians, Chapter 3:6,14,22:

And the scripture,, foreseeing that God would justify the heathen through faith,preached before the gospel unto Abraham, saying In thee shall all nations be blessed.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Fuerbringer comments: "... and in this is contained the blessing for all the heathen; this is a necessary conclusion. As you are justified through faith, so all the heathen, through faith are justified." And concerning verse 14 he says:

This verse states the divine purpose for Jesus to ransom us from the curse of the Law. The heathen should share the blessings of Abraham to whom most of the Galatians belonged... This blessing should come to the heathen in Christ.¹⁵⁹

Schwoller makes the notation that Paul assumes that the justification of the Gentiles through faith was predetermined by God. We can see in these verses that the inclusion of the Gentiles was part of the eternal design of God. And this is the strong point that Paul tries to put across to his readers.

The prophecy (Gen. 12:3; 18:18) God announced beforehand is His gracious decree in the foresight (and fore-resolve) that through faith in Christ the Gentiles also should be justified.¹⁶⁰

The train of thought that the Apostle carries through these letters is that although all men were spiritually dead, yet Christ died for

159. L. Fuerbringer, Galatians (Mimeograph), pp. 31,35.

160. Olshausen, op. cit., Vol. 5, p. 541.

all, that all who believe on Him might live.¹⁶¹

d) Paul had more to base his teachings of salvation for Gentiles than the Old Testament scriptures and his divine commission, although these int themselves would have been sufficient. And he made use of this additional proof by illustrating to his readers how the Holy Spirit had so frequently put His seal upon the Apostle's work among Gentiles, thus sanctioning all that he had done as God-pleasing. This, then is the fourth principle developed in his epistles.

I Thessalonians 1:4,5:

Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

In this letter to the Church at Thessalonica, of which a large number were Gentiles, Paul gives the evidence that the everlasting purpose of God's love was directed toward them. Auberlein brings this out in his comments on ἐκλογή, namely, that it is the selection, the election of grace, the acting of Divine love, whereby God has from eternity freely devised in Christ the plan of salvation, according to which all men should be called in succession to the kingdom of heaven, and whereby He has likewise received into the same these ordained persons. The Apostle announces the two grounds for his assurance that his work among them was in keeping with the will and design of God. First, the call had come to these people in power; and second, that they had received it in faith. By this he proves that where the Holy Ghost works powerfully, as he did among those to whom Paul wrote and preached, there must be the elect; therefore Paul

161. Parallels are in Rom. 5:18,19; Eph. 2:13-22; 5:8,14.

is so positive that he is right in his attitude and teaching.

For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 162

This parallel shows Paul's progress from ancient nationalism to a recognized fact that the Holy Ghost does operate in the hearts of Gentiles too. Romans 8:14-16 is another striking proof from the experience of Paul's ministry that God would have Gentiles in His Kingdom:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

The Apostle is not satisfied with the witness of the Spirit as the "Schwaermer" conceive of it. He saw the outward and inward manifestations of the faith that existed in the heart. Olshausen remarks on verse 16:

Upon the foundation of this immediate testimony of the Holy Spirit, all the regenerate man's convictions of Christ and his work finally rest.

It is clear from the passages treated above that the Apostle to the Gentiles uses every means of expression, every analogy that might be suitable to emphasize the universality of the grace and design of God. This has been pointed out also from the point of view of the four essential principles contained in his letters relating to

162. I Thessalonians 2:13.

Gentile salvation. Robertson quotes Cross-Alexander:

The conception of the inclusion of all the Gentile peoples of the whole world in the hitherto undisclosed plan of God is so inspiring to Paul that he has to strain language to its utmost to express his sense of it.¹⁶³

4. His attitude toward his own ministry among Gentiles.

Thus far this thesis has concerned itself with Paul's attitude toward others, the Gentiles in particular. It is fitting, however, to include at this point, a brief treatment of his attitude toward his own ministry among the Gentiles. It is notable that in the texts of his epistles that treat of this subject, Paul views his own mission from two points of view. In the first place, he expresses himself again and again as obliged to preach the Gospel among the Gentile nations; and secondly, he glories in this calling for which the Lord chose him. And in the background of these two concepts of his apostleship we can catch a glimpse of the boldness it took to carry out his commission to which he felt obligated and in which he also gloried.

The first mention of note that deals with the obligation-consciousness in the thinking of the Apostle is Romans 1:14,15:

I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Hodge points out that the mention of Greeks and Barbarians is not parallel to the "wise and the unwise"; the former means all nations -

¹⁶³. For further reference on these points consult Gal. 2:2-5; 4:5-7; Rom. 1:5; 15:27; Col. 1: 17-20, 27, 28; Titus 2:11; Eph. 3: 6-19; 4:13,30,32; and I Tim. 3:16.

the entire heathen world (so Olshausen), whereas the latter refers to all classes of People culturally. Olshausen calls attention to the fact that Paul regards his relation to the Gentile world as involving a debt to be discharged. In the Gospel a tremendous debt had been committed to him, for which he considered himself bound to impart it to all Gentiles, without exception. Furthermore, since the Gospel is equally adapted to all differences of national and personal characteristics, Paul regards himself as a debtor to the whole vast world of Gentiles. It is from this spiritual relation that the Apostle deduces his readiness to serve the Romans also, because the greater percentage of them were Gentiles. And not only was Paul willing, but he was determined to do so. "His inclination corresponds to his indebtedness."

164

165

166

From the passage in I Corinthians 9:19-23, verses 19 to 21 are particularly pertinent:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law.

Commenting on these words of the Apostle, Olshausen says:

In perfect disinterested love he claims for reward the permission only to live in the hardest self-denial as a servant. He adapts himself to the peculiarity of each, in order to win them to their salvation.¹⁶⁷

164. Olshausen also states that Paul did not feel indebted to the Jews, but his words in I Cor. 9:19,20 seem to contradict such a position.

165. Cf. I Cor. 2:1-5.

166. Lange-Schaff.

167. Olshausen, Commentary on I Corinthians.

The motive for Paul's self-denying accommodation to circumstances and people was his undying passion, "that I might gain the more." Here again as so often before, he shows his acknowledgement of the debt he owed to all people. Likewise in II Corinthians 5:18-21 Paul goes into the matter more deeply, stating that the reason for the obligation is that God has reconciled us to Himself, and that God has placed the ministry, the stewardship of this reconciliation, into the hands of the Apostle, and since this reconciliation is universal ("reconciling the world unto himself"), Paul feels it his duty to proclaim the message of reconciliation to those who have been reconciled, namely, all men.

The tone of chapter twelve of the same letter (verses 14-16) is highly interesting. In this passage the obligation is compared to that of a parent toward its children. He would rather feel obliged to care for them than to have them be indebted to him for his physical needs:

For I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will gladly spend and be spent for you.

St. Paul's Epistle to the Romans provides an excellent transition from the study of his sense of obligation to Gentiles to his sense of the glory of his ministry among them, (Rom. 10:14,15):

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

In the first part of this section, Paul stresses the absolute neces-

sity of the preaching of the Gospel for the salvation of the Gentiles. If someone does not bring that message of peace to them, they are utterly lost. After making a graphic, strong appeal for the necessary messengers, the Apostle shows the glory of such an office of ambassador or steward of the many mysteries of Christ, by quoting from Isaiah 52:7. With these words he glorifies the task of the messengers of "the gospel of peace." By telling the Romans further, "Inasmuch as I am the apostle of the gentiles, I magnify mine office," the Apostle confirms his pride in his ministry of the Gospel among the Gentiles. He strove to glorify his office by its faithful discharge. Hodge paraphrases these words (Romans 11:13):

I endeavor to render my office glorious by bringing as many Gentiles as possible into the Redeemer's kingdom.

And Calvin holds that Paul tried to make the conversion of the Gentiles an eventual means of good to the Jews, and it is undeniable that this was in the back of his mind.

All this boasting and glorifying or "magnifying" of his office as ambassador to the Gentiles is through and in Christ Jesus. The thought of boasting because of himself is farthest from his mind. Romans 15:15-19 and Ephesians 3:1-9 are close parallels in displaying the grounds for Paul's glorying. Such things as the signs and wonders, and the sanctifying power of the Holy Spirit operative in the hearts of those whom Paul won to the faith from paganism, give him all the more reason for his boasting. It was, so says the Apostle, the grace of God that called him into the glorious task of the ministry of reconciliation. He represents himself as a servant of the

Gospel, according to the grace bestowed on him, to preach the Message to the Gentiles. Notwithstanding the grandeur of his call, Paul frequently designates himself, in his humility, as the least of all the saints and Apostles. Lest any of his readers get the mistaken impression of the basis for his boasting and glorying.

168

Paul tells the Galatians, chapter 6:14:

But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Both the sense of obligation and the boasting in his mission required tremendous courage on the part of the Apostle. He was aware of this, as he indicated in his letters to the Ephesians and to the Philippians.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak. (Eph. 6:19,20.)

But the other (teachers use the motive) of love, knowing that I am set for the defence of the gospel. (Phil. 1:17.)

In these two passages we have an insight into the real boldness that made Paul the messenger of the Good Tidings that he was. Furthermore, the fact that he declares in his letter to the Philippians is also indicative of the courage that he needed, for he was looked upon by all, and rightly so, as the defender of the Gospel. But Paul did have this courage, as he wrote to the Philippians: "I can do all things through Christ which strengtheneth me." It was this conviction that enabled him to accomplish what he did in evangelizing the then-known world of the Gentiles; this conviction of the strength through

168. I Tim. 1:12-17. This attitude motivated by recollections of his persecutions of the Church of Jesus Christ.

Christ gave him the motive force for his entire ministry among
 169
 the Gentiles.

Paul's life and letters have proved to be rich sources of spiritual truth for all ages. It is sure that they have served to provide for the successors of the Apostle - missionaries and pastors, as well as laymen - a source of obtaining a deep insight into the character, methods, and driving force of this great man of God. This thesis has merely "scratched the surface" and does not purport to convey a perfect understanding of the attitudes of the Apostle under consideration. I have merely presented some of the most pertinent portions of Scripture that best explain Paul's attitude toward Gentiles and toward their inclusion in the Kingdom of Christ; and those excerpts from the Bible, particularly from the Acts and Paul's Epistles, I have attempted to interpret in the light of the divine design of the Gospel ministry, which I contend was Paul's intent and purpose to fulfill.

In attempting to characterize Paul's attitudes in their proper perspective, I found it necessary to refer to the Old Testament teaching concerning inclusion of Gentiles in the Church. Here I

169. Many other passages might well be considered under the topic of Paul's attitude toward his own ministry among the pagans. But the following parallels will suffice: Rom. 1:5b; II Cor. 2:5,6; 4:5-7; 11:5-7; Gal. 1:8-24; 2:2; 2:8,9; Phil. 1:7; Col. 1:23,28; I Thess. 2:7-12,20; and II Tim. 1:11.

... was a very strong nationalistic and selfish attitude on the part of the Jews. They failed to grasp the wider scope and purpose of the Kingdom. They saw Christ, the Jewish Messiah, and

CONCLUSION

Paul's life and letters have proved to be rich sources of spiritual truth for all ages. But more than that, they have served to provide for the successors of the Apostle - missionaries and pastors, as well as laymen - a means of obtaining a deep insight into the character, attitudes, and driving force of this great man of God. This thesis has merely "scratched the surface" and does not purport to convey a perfect understanding of the attitudes of the Apostle under consideration. I have merely presented some of the most pointed portions of Scripture that best explain Paul's attitude toward Gentiles and toward their inclusion in the Kingdom of Christ; and these excerpts from the Bible, particularly from the Acts and Paul's Epistles, I have attempted to interpret in the light of the divine design of the Gospel ministry, which I contend was Paul's intent and purpose to fulfill.

In attempting to characterize Paul's attitudes in their proper perspective, I found it necessary to refer to the Old Testament teaching concerning inclusion of Gentiles in the Church. Here I found that the prophets all spoke of the scope of the Kingdom as including all nations, Gentiles and Jews. This concept, however, was lost to later Jews, who under the influence of the legalistic Pharisees were duped into a very stringent nationalistic and selfish attitude on the matter. They failed to grasp the wider concept and purpose of the Kingdom. Then came Christ, the Messiah Himself, and

His method of teaching fully prepared the way for the universalizing of Christianity. Not until the impetus was given by the Holy Spirit on Pentecost, not until the pace had been set by Hellenistic evangelists, such as Stephen and Philip, did the Apostles themselves awake to the challenge of the Gospel ministry. Paul, on the other hand, received his instruction immediately from Christ and thus obtained first-hand the meaning and scope of the Gospel of the Risen Savior. It is true that the environment of his youth, his training and later circumstances, contributed to a great extent to the broadening of his horizon of the Gospel ministry. However, the most important motivating drive in the Apostle was the strength of the Risen Christ in him.

Proceeding from such a background, I traced his attitude toward Gentiles and their salvation as displayed by his ministry and by letters to the Christians located everywhere. On the basis of the information available, I have come to the conclusion that few men, if any, in the entire history of Christianity have perceived and understood more clearly the full implications of the Old and New Testament concepts of "all nations," "all people", and "the uttermost ends of the earth," than did Paul, the Apostle to the Gentiles. Perhaps none has put such convictions to practice with so great an influence on the world as did Paul. And certainly none has done more, by word or deed, to give people the proper perspective of the scope and intent of the Gospel than did St. Paul. He restored to the world the true concept of the extent of the Kingdom of God. He salvaged from the narrow Judaistic influence the divine purpose of the Gospel, to bring all men to the knowledge of the truth as it is in Christ Jesus.

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