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PAUL'S PROCESS OF PREACHING
THE GOSPEL TO THE GENTILES

A Thesis Presented to
The Faculty of Concordia Seminary
Department of Practical Theology

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

by
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PAUL'S PROCESS OF PREACHING THE GOSPEL TO THE GENTILES

Introduction

If we were to search the sacred Scripture for a shining example of how our Lord Jesus wanted His Gospel preached to all nations, we would have to settle on His Apostle to the "nations," Saul of Tarsus, later named Paul. We would have to select Paul as the shining example, because the Holy Spirit has selected him. Nowhere in the entire New Testament is there such a detailed account of how the Gospel was preached to those people outside the pale of Jewish nationality as in the writing describing Paul's work and in those writings which are commonly ascribed as his own. It seems that the Holy Spirit has inspired a special measure of the New Testament in order to show us in a special manner how His servant brought the Gospel to the Gentiles.

It is of special interest that we make a study of how the Gospel was brought to the "nations," because, in the first place, we are included in those "nations." And in the second place, it is our privilege to preach the Gospel to the "nations." Still it is more than a privilege. It is an obliga-

tion. That makes it all the more imperative that we go to the chosen Servant of the Gentiles, Paul, to learn how he did it.

From such a study of the Apostle Paul, we shall emerge with some basic fundamentals in the process of the preaching of the Gospel, which will be a reliable guide in the process of the present and the future. It is with this goal in mind that this study is undertaken.

Before we proceed any further, it might be well to define the terms, "process of the preaching of the Gospel." The process may be explained as the entire manner in which Paul preached the Gospel. It has a twofold content. The first part is described as the preparation which is needed for the actual acceptance of the Gospel. The preparation has human and divine elements. The human element is that which is at all humanly possible to bring other human beings into contact with the Gospel so that it may produce in them the desired effect. And that requires a man-to-man contact. Since such human contact lies, to a certain extent, in the realm of human psychology, it becomes necessary to use all human means, which are positive and Christian, to attract, persuade, and draw human beings under the influence of the Gospel. It also means that no human barriers of offense should be placed in the way so that they keep people from contacting the Gospel. This element includes such things as personal attitudes and the mechanics of man-to-man approach.

The divine element in the preparation is the Law of God itself. There are many human elements which play into the presentation of this Law, and are needed, or not needed, but it is the Law itself which is the actual preparation for the Gospel.

The second part of the process of the preaching of the Gospel consists in the actual preaching of the Gospel. This, again, is subdivided into the content of the Gospel, and how the Gospel is actually stated. The latter subdivision indicates the human elements which play into the presentation of the Gospel.

An examination of the New Testament concept of preaching will aid in understanding the scope of this study. Substantially, there are three words used in the New Testament for "preach," namely, *εὐαγγελίζομαι* (I Cor. 15: 1), *καταγγέλλω* (I Cor. 9: 14), and *κηρύσσω* (I Thess. 2: 9). All three of them are used in connection with Paul's preaching. Each one has a different shade of meaning. *Εὐαγγελίζομαι* denotes the bringing of good news, announcing glad tidings. But it also carries this meaning: to instruct (someone) concerning the things that pertain to Christian salvation.¹ So in the New Testament *εὐαγγελίζομαι* means to proclaim the good news of eternal salvation offered through Christ, i. e., the Gospel. *Καταγγέλλω* is used to mean the public proclama-

1. Joseph H. Thayer, Greek-English Lexicon of the New Testament, s. v.

tion of the Gospel, to declare, promulgate, or publish it.² Here the emphasis is on the public preaching of the Gospel such as in a public gathering or in a congregational service. *Κηρύσσω* is the proclamation of the Gospel after the manner of a herald, always with the suggestion of formality, gravity,³ and an authority which must be listened to and obeyed.

There two more words in the New Testament which are used to mean "preach." They are: *διαλέρομαι* (Acts 20: 7), and *λαλέω* (Acts 14: 25). *Διαλέρομαι* adds the special idea of discussion in preaching. It is the more informal, back and forth discourse.⁴ *Λαλέω* connotes emphasis on the uttering, speaking, or announcing of the doctrine of salvation.⁵

Every one of these terms convey the ideas of the spoken word. This thesis will be concerned with the spoken or preached Gospel in contrast to the other ways of presenting the Gospel.

In the New Testament and specifically in the writings of Paul, we find that "Gospel" has a very special and significant meaning. We find a hint to this meaning in the verb *εὐαγγελίζομαι*, which is the term used for preaching the Gospel. In fact, the noun and the verb are constructed alike.

2. Ibid., s. v.
 3. Ibid., s. v.
 4. Ibid., s. v.
 5. Ibid., s. v.

Εὐαγγέλιον is the term which is consistently used to mean Gospel. According to Thayer, εὐαγγέλιον is the glad tidings of salvation through Christ, the proclamation of the grace of God manifested and pledged in Christ.⁶

Paul, along with the entire New Testament, uses the word εὐαγγέλιον, and only that word, for "Gospel." There is no other term used for Gospel. But Paul will include the Gospel in wider terms such as "Word of God" (Acts 18: 11), "Word of the Lord Jesus" (Acts 19: 10), "Word of faith" (Rom. 10: 8), "counsel of God" (Acts 20: 27), "Testimony of God" (I Cor. 2: 1), "mysteries of God" (I Cor. 4: 1), "Preaching Jesus" (II Cor. 11: 4), and "mystery of Christ" (Col. 4: 3). Such terms are significantly relevant to this study of Paul's preaching of the Gospel.

The source materials for this thesis are the Acts of the Apostles and all the Epistles of Paul.

The Acts has two major functions in the composition of a study of the process of the preaching of the Gospel. First, it furnishes the primary source from which examples of Paul actually preaching the Gospel are drawn. However, there are certain limitations to this primary source. Luke does not record all the details of the process of Paul's preaching the Gospel to the Gentiles. He records only the essential details, summarizes, and shortens. At times, we wish that

6. Ibid., s. v.

the Holy Spirit had guided him to record these instances in more complete form. But there were other things to tell about, which took precedence over detail on Paul's process of preaching the Gospel. We have the assurance only of essential detail.

Secondly, the Acts supplies a key to the understanding of the background of the Epistles. Without the Acts it would be extremely difficult in some cases to determine the setting or the chain of events which led up to Paul's contacting certain people and his writing them later. In other words, we shall use Acts as the supplement to the Epistles, which it is.

Since preaching the Gospel implies the spoken word, the question might arise, what are the Epistles worth in a study such as this? They are of much value, because, in the first place, Paul himself relates much about his process of preaching the Gospel in them. In the second place, they are written examples of what Paul said and how he said the Gospel when he preached it. The examples of Paul's preaching which are recorded by Luke in the Acts seem to tally with the process recorded by Paul in his Epistles. We might term Paul's Epistles as his preaching to certain people for a certain purpose.

The congregations to whom Paul wrote some of his epistles were composed of both Jewish and Gentile extraction. This is accounted for in the fact that many congregations, like the one at Rome, started with a Jewish nucleus but soon

incorporated a Gentile majority. So when Paul addresses his epistles to the people at the various preaching stations where he had been, he is addressing a Gentile majority.

Some great difficulties appear on the scene when the attempt is made to make a study of this nature. For one thing, the subject is so vast. The implications which arise from one single instance of Paul's preaching the Gospel to the Gentiles are almost innumerable. It would be the same if the same type of study were made on the preachings of any preacher of the Gospel today. This thesis will not present a comprehensive and exhaustive examination of all the implications of the process of the preaching of the Gospel to the Gentiles, but only those points which are the most important and the most obvious. By the most important, we mean the basic fundamentals of the process, mentioned in the third paragraph of this introduction.

The thesis contains four chapters, each including both examples and commentary. At times only one word in a passage is relevant to the subject. It will be the practice to underline only those words or phrases which would not be clear without further context. In this connection, there are some references quoted which require isagogical background. Any exegesis which is required to bring out the correct meaning will be included in parenthesis.

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I. THE ATTITUDES OF THE PREACHER

An attitude may be briefly defined as a pre-established readiness to act in given situations toward a predetermined goal.¹

The hearers do not merely listen to the words of the preacher of the Gospel. They look for other things in him. They look behind his words for his attitude, for his attitudes are extremely important to them. They want to know if his attitudes have been formed in harmony with what he is preaching. They want to be sure that he has no ulterior motive. And the hearers want to know all this because they want a reliable and exemplary guide. They want to have confidence in the preacher. Their interest in what he has to say corresponds a great deal to the confidence they put in him.

People are attracted by the nobler attitudes in a person, and it seems that they are repulsed by the baser ones. A man who displays a constant attitude of love and sincerity will certainly attract more people to himself than the man who is constantly hating and is untrustworthy. Of course, the true Christian possesses all of the nobler attitudes and begins to use these in his relations with his neighbor. The true Christian preacher will use these Christian attitudes of his to draw men to himself so that he can give them the message of the Gospel and gain them

1. Robert T. Oliver, The Psychology of Persuasive Speech, p. 21.

not for himself but for Christ. It is this role which Paul gives to attitudes in the process of preaching the Gospel when he says:

I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you (I Cor. 9: 22 b, 23).

Consciousness of Divine Authority

The first attitude of importance found in Paul's process of preaching the Gospel was that of a consciousness of divine authority. He was sent to the Gentiles by a special commission of God. Paul came to the Gentiles as the authoritative representative from God, bearing His message. Paul frequently related how he was called into this service, and defended his authority vehemently. Jesus did that also when He walked on earth (John 8). As Jesus referred to His being sent of the Father to point the Jews to the Father and Himself (the two being one), so also Paul referred to his being sent from Christ to point the Gentiles to Christ. Just as with Jesus, there was no intention on Paul's part to play the tyrant by reason of his authority. That would defeat his purpose. It would be selfish and unjust. The authority would only set up barriers and drive people away to others whom they considered of more importance. Rather, Paul wanted to stress the importance of his message. Since God had sent the Gentiles a special messenger, they should give ear to him for

their own good.

Called by God:

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God (Col. 1: 25).

And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry (I Tim. 1: 12).

But in all things approving ourselves as the ministers of God.....by the Holy Ghost..... (II Cor. 6: 4 a, 6 b).

Also: Acts 20: 24 b; I Cor. 1: 17; II Cor. 1: 21; 2: 17 b; Eph. 3: 2; I Thess. 2: 4 a; I Tim. 1: 11.

Paul had apostolic authority:

Paul began most of his epistles with a reference to his apostleship. Rom. 1: 1; I Cor. 1: 1; Gal. 1: 1, etc.

Paul's miracles were a sign of his apostleship:

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds (II Cor. 12: 12 and Acts 14: 3; 19: 11; Rom. 15: 19).

By whom (Jesus) we have received grace and apostleship (Rom. 1: 5 a).

Am I not an apostle? (I Cor. 9: 1 a).

For I suppose I was not a whit behind the very chiefest apostles (II Cor. 11: 5).

Paul called to preach the Gospel to the Gentiles:

But the Lord said unto him (Ananias), Go thy way, for he (Paul) is a chosen vessel unto Me, to bear My name before the Gentiles.....(Acts 19: 15).

Jesus to Paul in his vision:

Delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness unto light.(Acts 26: 17, 18 a).

For I speak to you Gentiles, as I am the apostle of the Gentiles (Rom. 11: 13).

(For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles, Gal. 2: 8).

Also Acts 13: 47; 22: 21 b; Gal. 1: 16 a; 2: 9; Eph. 3: 8; I Tim. 1: 11.

Paul refers to his authority in terms of minister, servant, laborer, steward, ambassador, preacher, teacher.

Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of Christ (I Cor. 4: 1).

Paul and Timotheus, the servants of Jesus Christ (Phil. 1: 1 a).

For we are laborers together with God (I Cor. 3: 9 a).

Now then we are ambassadors for Christ, as though God did beseech you by us (II Cor. 5: 20 a).

Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity (I Tim. 2: 7).

Also: I Cor. 9: 17 b; Eph. 3: 7; 6: 20 a.

How Paul looked upon the authority given him.

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed (II Cor. 10: 8).

For not he that commendeth himself is approved, but whom the Lord commendeth (II Cor. 10: 18).

Love

The love of the preacher of the Gospel is Christian love. It is a love which possesses a deep personal concern

for the other person regardless of his personal goodness, station, or worth. It is a love which bears all things, believes all things, and endures all things for the welfare of that person. It loves him as the preacher loves himself.

This love is the foundation upon which all other attitudes rest, if they are to be Christian. Love is not only the foundation, but it permeates every other attitude. It is this love behind every attitude which makes them effective in attracting others. Those attitudes which have a selfish foundation and are permeated with inconsiderateness and greed do not attract, but repulse.

For one thing, the attracting power of an attitude of love lies in the fact that it is so different from the common run of attitudes. Was there a man in Paul's time among the Gentiles who was not attracted, at least in some small measure, to a man who being stoned, sought not revenge, and who being reviled, blessed?

Another power of attraction in the attitude of love is the deep personal concern for another's welfare, whether it be in the field of temporal or spiritual welfare. And the person who categorizes the things of life according to their proper values will be all the more attracted by the person who is genuinely concerned over his spiritual welfare.

Paul did not fail to express his love to the Gentiles whom he contacted, of course, at the right time and place and in the correct manner. Often he told them outright how

much he loved them and was concerned over them. Also he told them of his sufferings and his sacrifices which he underwent for their spiritual welfare. He had a purpose behind all that. He wanted them to take further note of the Gospel. He wanted to make it clear that he was doing all that was humanly possible for their welfare, not to enjoy renown in their midst, but to point them to the Gospel.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established (Rom. 1: 11).

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction (I Cor. 7: 35).

Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ.....What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel (I Cor. 8: 12 b, 18).

My love be with you all in Christ Jesus (I Cor. 16: 24).

For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you (II Cor. 2: 4).

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God (II Cor. 4: 15).

I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you (II Cor. 7: 3).

For I am jealous over you with godly jealousy:.... Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?....Wherefore? because I love you not? God knoweth.....(II Cor. 11: 2 a, 7, 11).

Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying (II Cor. 12: 19).

Am I therefore become your enemy, because I tell you the truth?....My little children, of whom I travail in birth again until Christ be formed in you.....(Gal. 4: 16, 19).

Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ (Phil. 1: 7, 8).

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved (Phil. 4: 1).

Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church (Col. 1: 23 b, 24).

So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us (I Thess. 2: 8).

Greet all the brethren with an holy kiss (I Thess. 5: 16).

Also: II Cor. 6: 61; 8: 16; 11: 28, 29; Gal. 6: 11; Phil. 1: 24; I Thess. 3: 10, 17; I Tim. 6: 11.

Love Betokened by prayer

Paul told the Gentiles many times that he prayed for them in order to indicate his love toward them. He wanted them to know that he was so personally concerned about their welfare, that he took counsel with God for them. Night and day he was thinking of them in his prayers. He was giving

thanks and rejoicing over them in his prayers. This kind of an attitude on the part of the preacher of the Gospel can only make for the best of relations between him and his hearers.

For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers... (Rom. 1: 9).

I thank my God always on your behalf.....(I Cor. 1: 4 a).

Being defamed, we intreat.....(I Cor. 4: 13 a).

I.....cease not to give thanks for you, making mention of you in my prayers (Eph. 1: 16).

I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy (Phil. 1: 3, 4).

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus (Col. 1: 3, 4 a).

And I pray God your whole spirit and soul and body be preserved blameless.....(I Thess. 5: 23).

I have remembrance of thee in my prayers night and day (II Tim. 1: 3 b).

Also: I Thess. 1: 2; 3: 9 a; II Thess. 1: 3 a, 11; 2: 13 a; Phil. 4.

Kindness, Friendliness, Helpfulness, Gentleness

These four attitudes are basic for making acquaintance and establishing friendship. Paul made frequent use of these attitudes to win good will. Once he had the good will of the Gentiles, he also had their interest in what he was doing.

Only when they were interested would they give attention to his preaching of the Gospel.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me (Acts 20: 34).

Paul dwelt two whole years in his own hired house (at Rome), and received all that came in unto him (Acts 28: 30).

I am debtor both to the Greeks and the Barbarians (Rom. 1: 14 a).

I made myself servant unto all, that I might gain the more (I Cor. 9: 19).

Not for that we have dominion over your faith, but are helpers of your joy (II Cor. 1: 24).

But in all things approving ourselves as the ministers of God.....by kindness.....(II Cor. 6: 4 a, 6 a).

Brethren, I beseech you, be as I am, for I am as ye are: ye have not injured me at all (Gal. 4: 12).

The servant of the Lord must not strive; but be gentle unto all men.....(II Tim. 2: 24).

Gentle, showing meekness unto all men (Tit. 3: 2 b).

The various salutations and greetings in Paul's letters show his friendliness.

Patience

The preacher of the Gospel needs patience. For only with much patience on the part of the preacher does the hearer realize how intensely he desires the hearer to hear and accept what he is saying. The patience of the preacher also indicates to the hearer how important his message is to himself, and how important a thing it ought to be in the

hearer's life. The preacher does not become disturbed and impatient because of the obstacles, delays, and failures on the part of the hearer. He owes the hearer patience if he wishes to accomplish the above effects.

Furthermore, God Himself effects His purpose through the Gospel in His own time. Hence the preacher owes patience to God also.

Paul realized the importance of patience in the preaching of the Gospel, and he often reminded the Gentiles of his much patience toward them. He also emphasized the importance of patience to Timothy, the young preacher.

But in all things approving ourselves as the ministers of God in much patience.....(II Cor. 6: 4 a).

Truly the signs of an apostle were wrought among you in all patience (II Cor. 12: 12 a).

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness (I Tim. 6: 11).

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient... ..(II Tim. 2: 24).

Honesty and Uprightness

An honest and upright attitude of the preacher does much to build confidence in the hearer. Once they sense the least discrepancy in the honesty of the preacher of the Gospel, whether in thought, word, or deed, they will immediately lose confidence in him. And they will not only lose confidence in the preacher himself, but will lose confidence

in his message. This is especially so in religion where people are specifically seeking the truth upon which they can fully rely. In religion dishonesty becomes doubly offensive, and people will have nothing to do with the deceiver, the speaker of half truths, or the man who takes advantage of his position as a religious teacher.

Paul insisted that he was honest and upright in "all things" toward the Gentiles. He pleads for reception on the basis of his past record.

Paul to the Ephesian elders: And how I kept back nothing that was profitable unto you.....For I have not shunned to declare unto you all the counsel of God (Acts 20: 20 a, 27).

I say the truth in Christ, I lie not (Rom. 9: 1).

For I would not, brethren, that ye should be ignorant of this mystery (Rom. 11: 25).

For I have received of the Lord that which also I delivered unto you (I Cor. 11: 23 a).

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully (II Cor. 4: 2 a).

Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man (II Cor. 7: 2).

But as we spoke all things to you in truth (II Cor. 7: 14 b).

Avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men (II Cor. 8: 20, 21).

For our exhortation was not of deceit, nor of uncleanness, nor in guile.....For neither at any time used we flattering words, as ye know, nor a

cloak of covetousness. God is witness (I Thess. 2: 3, 5).

Sincerity

Sincerity is closely related to honesty in the matter of gaining the confidence of the hearer. The hearer loses confidence in the insincere preacher, because the preacher is not honest with himself nor the hearer. Lack of confidence flows into apathy, and apathy breaks the rapport between the preacher and the hearer. When the rapport has been disrupted, the hearer escapes from the influence of the Gospel.

Paul was truly sincere in all of his ministry to the Gentiles.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-ward (II Cor. 1: 12).

For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ (II Cor. 2: 17).

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds (Phil. 1: 16).

In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity (Tit. 2: 7).

Boldness

Paul's boldness stemmed from the reassuring promise of Christ that He would be with him always even unto the end of

the world, from the events which took place on the road to Damascus, and from a clear conscience through faith in the Gospel he preached. With the assurance and confidence gained from these sources, Paul could go out into unknown peoples and cities of the Gentiles and continue to look them in the eye even though they hurled stones at him. He could face the Roman governors and emperor fearlessly, and testify of the Gospel of Christ. He could stand before anyone uninhibited by fear and timidity and preach the Gospel. No doubt many a Gentile was attracted by such a courageous and unashamed foreigner who preached a strange message to them. And even later, after they had known him a while, they must have marvelled at the boldness of this man who could not be discouraged from his task.

And he (Paul) spoke boldly in the name of the Lord Jesus, and disputed against the Grecians (Acts 9: 29).

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21: 13).

Paul in his own house at Rome: Preaching the kingdom of God.....with all confidence (Acts 28: 31).

For I am not ashamed of the Gospel of Christ..... (Rom. 1: 16).

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 ambassador in bonds, that therein I may speak boldly, as I ought to speak (Eph. 6: 19, 20).

According to my earnest expectation and my hope, that in nothing I may be ashamed, but that with

all boldness, as always, so now also, Christ shall be magnified (Phil. 1: 20 a).

After we had suffered.....at Philippi.....we were bold in our God to speak unto you the Gospel of God with much contention (I Thess. 2: 2).

Humility

Another attitude which the preacher of the Gospel needs is humility. Christian humility has no false appreciation of one's self. The humble Christian recognizes that he is no better than anyone else in the sight of God. He does not exalt himself in the sight of men with pride and conceit. A humble person thinks more of the other person than he does of himself. The Christian's humility contains also the additional factor of giving credit to God for all things.

Paul was a humble preacher of the Gospel. He did not make a display of himself, exalting himself in his own wisdom, parading his authority. He called himself "the least of all the saints" and the "chief of sinners," indicating that he did not place himself above anyone else. He had no false opinion of himself. He gave credit to God for all things. Paul did this not only in conformity with his Christian principles, but because he realized the tremendous importance of humility in the process of preaching the Gospel. If he had exalted himself, his hearers would have left him in disgust for someone whom they considered of more renown. The hearers would have bitterly resented Paul's preaching to them had he been proud and conceited. They would have revolted at his message, and

Paul's whole purpose of preaching the Gospel to them would be lost.

Here is Paul's humility:

Paul to the Ephesian elders: Serving the Lord with all humility of mind (Acts 20: 19).

And I was with you in weakness, and in fear, and much trembling (I Cor. 2: 3).

I have planted, Apollos watered; but God gave the increase. So neither is he that planteth anything, neither he that watereth; but God that giveth the increase (I Cor. 3: 6, 7).

For I know nothing of myself.....that ye might learn in me not to think of men above that which is written (I Cor. 4: 4 a, 6 b).

Even as I please all men in all things, not seeking mine own profit; but the profit of many, that they may be saved (I Cor. 10: 33).

For all the promises of God in Him are yea and in Him amen, unto the glory of God by us (II Cor. 1: 20).

Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God; who hath made us able ministers of the New Testament (II Cor. 3: 5, 6 a).

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (II Cor. 4: 5).

For whether we be beside ourselves, it is to God; or whether we be sober (moderate estimate of one's self) it is for your cause (II Cor. 5: 13).

For not he that commendeth himself is approved, but whom the Lord commendeth (II Cor. 10: 18).

Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.....For in nothing am I behind the very chiefest apostles, though I be nothing (II Cor. 12: 5, 11 b).

Unto me, who am the least of all saints, is this grace given, that I should preach among the Gen-

titles the unsearchable riches of Christ (Eph. 3: 8).

Nor of men sought we glory, neither of you nor yet of others (I Thess. 2: 6).

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief (I Tim. 1: 15).

Not a novice, lest being filled up with pride he fall into the condemnation of the devil (I Tim. 3: 6).

Also: Acts 21: 19; 26: 22 a; I Cor. 2: 2; 15: 10; II Cor. 1: 12 b; 4: 1; 5: 18 a; 11: 30; Phil. 4: 20; II Thess. 1: 12 a.

II. THE APPROACH

We have been speaking of the human elements, especially attitudes, in Paul's process of preaching the Gospel which make people tend to gravitate toward his person so that he will have a chance to bring them the Gospel. Now we wish to discuss a few aspects of the man-to-man approach which we find Paul using in his total process of preaching the Gospel. We have seen the importance of correct attitudes, and now we shall endeavor to point out that the expressions of these attitudes must conform to fundamental standards of approach so as not to be repulsive. The attitudes may be correct and they may be well expressed, but they may convey the wrong impression to others if the "how" of expression is forgotten. The "how" of the approach is based upon an awareness of the situation and a knowledge of human nature.

The Opportunity

Frequently we speak of the opportunities for preaching the Gospel. By "opportunity" we mean the chance, the favorable juncture of circumstances which make for a suitable time to preach the Gospel. The opportunity may be occasioned by the favorable juncture of circumstances by an outside influence, or it may be brought about by the concerted efforts of the person himself, namely, the person of the preacher of the Gospel. We shall term the latter as the intentional op-

portunity, and the former as the incidental opportunity.

The incidental opportunity

Paul was one preacher of the Gospel who made use of the opportunities which came his way. Whether these opportunities came from God or from the machinations of other men, Paul was conscious of a suitable time to preach the Gospel. He seized upon his opportunity and made the best of it. But he seized upon it as the suitable time, which made the approach effective. By grasping the suitable time, Paul did not make it appear stilted or strained. Wherever he was, on board ship, in jail, or at work, Paul was quick to see and quick to grasp the incidental opportunity.

And a vision appeared to Paul in the night, and there stood a man of Macedonia, and prayed him, saying, Come over unto Macedonia, and help us (Acts 16: 9).

Paul at Philippi in jail:

And the keeper of the prison awaking out of his sleep, and seeing the doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16: 27-31).

And because he was of the same craft, he abode with them, and wrought. (Paul's living and working with Aquila and Priscilla led to their conversion, Acts 18: 3).

But I would that ye should understand, brethren, that the things that happened unto me have fallen out rather unto the furtherance of the Gospel: so

that my bonds in Christ are manifest in all the palace, and in all other places (Phil. 1: 13).

Paul's imprisonment at Rome or Ephesus led to the conversion of Onesimus, Philemon 10.

The intentional opportunity

Although Paul awaited the suitable time to preach the Gospel, such was not always the case. He also went out among the Gentiles creating some intentional opportunities. Still these intentional opportunities which he brought about were suitable times. At the right juncture of the events which he brought about, he would preach the Gospel.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do (Acts 15: 36).

And on the Sabbath we went out of the city (Philippi) by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted thither (Acts 16: 13).

Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him (Acts 17: 16, 17).

Yea so I have strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation (Rom. 15: 20).

An Understanding of People

In order for the preacher to make the correct approach to the hearer, he must, in the first place, know their nature. He must know that every hearer has a certain portion

of himself which is always inclined to be disinterested and not listen to the preaching of the Gospel. And he must know that in the Christian man there is a certain portion in him which greatly desires to hear the Gospel. In the second place, the preacher of the Gospel must know the general cultural background of his hearer. He must know the environment, the social status, the economic level, and the intellectual background of the hearer so that he may present the Gospel in the most effective way.

We enjoy Paul's insight into human nature and an understanding of the Gentile background in these passages:

Ye men of Athens I perceive that in all things ye are too superstitious.....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 (Acts 17: 22, 28).

Then Paul, after that the governor (Felix) had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself (Acts 24: 10).

Paul's lengthy description of the Roman heathen, Rom.

1: 21-32

For the Jews require a sign and the Greeks seek after wisdom (I Cor. 1: 22).

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it neither now are ye able (I Cor. 3: 1, 2).

Nevertheless, being crafty, I caught you with guile (II Cor. 12: 16 b).

But now, after that ye have known God, or rather

are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage (Gal. 4: 9).

One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore, rebuke them sharply, that they may be sound in the faith (Tit. 1: 12, 13).

Expediency

At times, the approach of Paul was different, depending on the situation. In one situation he would do one thing, and in another situation he would do the very opposite. Once he circumcised Timothy (Acts 16: 3) so as not to offend the Jews. And yet when the Judaizers demanded circumcision of the Galatians, Paul went so far as to say, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing," (Gal. 5: 2). Paul did the thing which was the most profitable in each situation. But he was expedient only in the field of adiaphora. Never did he once compromise the Gospel; he only shaped the approach. With regard to the things allowed by Christian liberty, Paul would compromise, refuse to insist on his right, give in, or sacrifice so as not to cause offense or become burdensome. His objective in doing this was to gain a hearing for the Gospel.

Paul to the Ephesian elders:

Yea, ye yourselves know, that these hands have ministered unto my necessities (Acts 20: 34).

All things are lawful unto me, but all things are not expedient (I Cor. 6: 12 a).

Wherefore if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (I Cor. 8: 13).

Nevertheless we have not used this power (temporal support); but suffer all things, lest we should hinder the Gospel of Christ.....What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more (I Cor. 9: 12 b, 18, 19).

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some (I Cor. 9: 22).

Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them to do you service.....And in all things I have kept myself from being burdensome unto you, and so will I keep myself.....But what I do, that I will do, that I may cut off occasion from them which desire occasion (II Cor. 11: 7, 8, 9 b, 12 a).

For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God (I Thess. 2: 9).

Commendation

Paul was never totally negative in his approach to the Gentiles. He gave credit where credit was due. He did not hold back from praising nor encouraging them for their progress or for some work of love which they performed. If he had been entirely negative, always criticizing, and never encouraging, they would have become discouraged. They would have severed their relations with Paul, and he could have no longer brought the Gospel to them.

Paul was sincere in his commendation. He did not praise just because he thought it was time to do a little praising. Nor did Paul ever use flattery. (I Thess. 2: 5) Because his words were fitly spoken, they were like apples of gold in baskets of silver.

To the weak and striving Corinthians, Paul has these words of commendation:

Unto the Church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints (I Cor. 1: 2).

I speak as to wise men, judge ye what I say (I Cor. 10: 15).

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them unto you (I Cor. 11: 2).

Great is my glorying of you (II Cor. 7: 4 a).

I rejoice therefore that I have confidence in you in all things (II Cor. 7: 16).

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also (II Cor. 8: 7).

To the foolish Galatians who were crucifiers of Christ:

And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.....Ye would have plucked out your own eyes and have given them to me (Gal. 4: 14, 15 b).

Ye did run well (Gal. 5: 7 a).

I have confidence in you through the Lord (Gal. 5: 10 a).

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence.....(Phil. 2: 12).

Therefore, my brethren dearly beloved and longed for, my joy and crown.....(Phil. 4: 1).

Notwithstanding ye have well done, that ye did communicate with my afflictions (Phil. 4: 14).

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ (I Thess. 1: 3).

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly and the charity of everyone of you all toward each other aboundeth (II Thess. 1: 3).

For ye are our glory and joy (II Thess. 2: 20).

When I call to remembrance the unfeigned faith that is in thee.....(II Tim. 1: 5 a).

Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints. That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus (Philemon 5, 6).

Paul's Tact in Speech

Tact is a delicate perception of what is appropriate to do or say in dealing with others without giving offense. Tactful speech, then, would consist in saying what one means to say in a way so as not to create offense. Paul was a master in tactful speech. He had a masterful language in which to express himself. He spoke for the purpose of not offending those to whom he preached.

Frequently, the use of the pronoun becomes the point of offense in speech. For that reason, we shall examine Paul's tactful use of the pronoun. His writings are the only sources which we have, but it is safe to assume that Paul

preached in a similar manner.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.....(I Cor. 13: 1).

Paul the Jew speaking to the Gentile Galatians:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the Spirit through faith (Gal. 3: 14).

Let us not be desirous of vain glory, provoking one another, envying one another (Gal. 5: 26).

Among whom also we all had our conversation in times past in the lusts of our flesh (Eph. 2: 3 a).

In the example where Paul is speaking to the Corinthians about charity, he could have used the pronouns "you" or "we." If he had used "you," his censure would have appeared too harsh. It would have seemed that Paul would never have placed himself among those who would do such a thing as he describes. If he had used "we" it would have diluted the point he was trying to make. Paul used "I" in a most forceful and humble manner.

Paul includes himself among those whom he admonishes not to be "desirous of vain glory" in the fifth chapter of his Epistle to the Galatians when he uses the pronoun "us." He uses the same device in the Ephesians selection. In the latter we notice with what force Paul brings out that he, too, had at one time had his conversation in the lusts of his flesh. In both selections, Paul never displays an attitude of arrogance toward his fellow man.

A Good Reputation

A good reputation must be a necessary part of the ap-

proach of the preacher of the Gospel. A good reputation is the good report which goes around about the preacher's character. It is the character which people commonly impute to the preacher. If the report goes around that the preacher's character is "shady" and that "he does not practice what he preaches," the preacher is going to be in ill repute with the hearer from the very first contact. And most likely the preacher will not have another chance to contact that offended person. But if people associate a good, decent, Christian character to the preacher, they will be more ready to listen to what he has to say. Then, too, people like to be seen in company with those who are of good repute, and they shy away from those who are of ill repute.

For these reasons, Paul pointed to the blameless life he had led among the Gentiles, and advises other preachers to do the same.

Paul to the Ephesian elders:

I have coveted no man's silver, or gold, or apparel (Acts 20: 33).

Giving no offense in anything, that the ministry be not blamed (II Cor. 6: 3).

But in all things approving ourselves as the ministers of God.....by pureness.....(II Cor. 6: 4 a, 6 a).

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man (II Cor. 7: 2).

Ye are our witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe (I Thess. 2: 10).

For yourselves know how ye ought to follow us,
for we have behaved not ourselves disorderly
among you.....(II Thess. 3: 7).

A bishop then must be blameless.....of good be-
havior.....Moreover he must have a good report
(reputation) of them which are without (I Tim.
3: 2, 7).

Let no man despise thy youth; but be thou an ex-
ample of the believers in word, and in conversa-
tion, in charity, in spirit, in faith, and in
purity (I Tim. 4: 12).

For a bishop must be blameless, as the steward of
God (Tit. 1: 7 a).

III. PAUL'S PRESENTATION OF THE LAW

In the two previous chapters, we have presented the most prominent human elements which appear in Paul's preparation of his hearers for the actual preaching of the Gospel. In the present chapter we shall discuss the divine element in that preparation.

The divine element is God's moral Law as summed up in the Ten Commandments and interpreted spiritually by Christ. It is divine because it belongs to God, and because God works through it.

The presentation of the Law is making the facts of the Law clear. Then through the facts of the Law, God creates a sense of need in the hearer for the Gospel. In turn, the need is the actual preparation for the preaching of the Gospel. So through the facts of the Law, the actual preparation takes place.

In the following sections we shall endeavor to point out that Paul presented the facts of God's Law with the idea in mind of creating the sense of need for his Gospel preaching. Since Paul wishes to bring the total person, his intellect, will, and emotions, to a realization of need for the Gospel, he presents the Law in such a way so as to reach each of these aspects of the person.

Paul Presented the Law to Create a Sense of Need

A careful analysis of Paul will show that he was very

well acquainted with God's moral Law. Paul not only knew the facts of the Law, but he knew the nature of it. He knew that it was backed by the power of the almighty God to condemn, and punish all those who did not obey it. He knew that God's condemnation through the Law meant separation from God. Moreover, Paul knew that the person who was separated from God was in dire need of the Gospel.

So with this in mind, Paul presented the facts of the Law to awaken the need, namely, the need of returning to a harmonious union with God.

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.....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. At the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a Day, in which He will judge the world in righteousness by that Man whom He hath ordained.....(Acts 17: 23, 29-31).

For to be carnally minded is death.....Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God.....Now if any have not the Spirit of Christ, he is none of His (Rom. 8; 6 a, 7, 8, 9 b).

But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2: 14).

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of de-

vils. Do we provoke the Lord to jealousy? are we stronger than He? (I Cor. 10: 20-22).

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II Cor. 13: 5)

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them..... Wherefore then serveth the law? It was added because of transgressions.....Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith (Gal. 3: 10, 19 a, 24).

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.....(Eph. 2: 12).

For they that sleep sleep in the night (spiritual): and they that be drunken are drunken in the night (I Thess. 5: 7).

In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (II Thess. 1: 8, 9).

But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners.....(I Tim. 1: 8, 9 a).

Paul Presented the Law to the Whole Person

Since the Law is presented through persons to persons, some human elements enter in that presentation. The human elements, which are the media of contact in the presentation of persons to persons, are the intellect, will, and the emotions. In other words, the total person of the preacher presents the Law to the total person of the hearer. He does

not make the presentation of the Law a mere intellectual presentation, but he also presents the Law in a way so as to reach the will and emotions. The Law itself remains as the factor which creates the need, but it creates the need in the total person through the total person of the preacher.

We shall select a few examples from Paul's presentation of the Law to show that his total person conveyed it to the total person of the other man. It is very difficult to separate the three functions of the personality, but they will serve as an outline of study.

The intellect

The presentation to the intellect emphasizes the knowledge of the Law of God with the purpose of bringing the person to a knowledge that he is in harmony or out of harmony with that Law. The selections which emphasize Paul's teaching accord with his presentation.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24: 25).

Because the Law worketh wrath; for where no law is, there is no transgression (Rom. 4: 15).

For to be carnally minded is death.....Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God.....Now if any have not the Spirit of Christ, he is none of His (Rom. 8: 6 a, 7, 8, 9 b).

Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II Cor. 13: 5 b).

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them (Ga. 3: 10).

In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (II Thess. 1: 8, 9).

The Will

The will is the sum of all the impulses of a person used to make a choice and to arrange all the conflicting drives to that choice. Paul presented the Law with the purpose of having the person actively choose a course of conduct. He wanted him to take the knowledge he possessed and make a decision with it. First Paul wanted the person to actually need the Gospel, and then he wanted him to make a choice to leave the things which militate against the Gospel. Therefore, we find Paul using such terms as "repentance," which is a change of the mind. With his exhortation and persuasive presentation, Paul aims at the person doing something about it.

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ (Acts 20: 21).

And as he reasoned of righteousness, temperance,

and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24: 25).

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance (Acts 26: 20).

What then? are we better than they? No in now wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God.....Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin (Rom. 3: 9-11, 19, 20).

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6: 14).

Be not deceived; God is not mocked.....(Gal. 6: 7).

That he (the minister) may be able by sound doctrine both to exhort and convince the gainsayers (Tit. 1: 9 b).

The emotions

Emotion may be defined objectively as a state of bodily tension accompanied by an intellectual concept of what the tension means. ¹ The feelings are predominant in emotion, and they have a visible effect on the body. The intellect then interprets the state in which the body is.

1. Oliver, op. cit., p. 165.

When Paul presented the Law, he was visibly affected in his body. His presentation was emotional. Although we have not seen the bodily response to Paul's emotional response, we have evidence that he was visibly affected. His wording and punctuation are evidence, and at one time he tells us that he wept while he wrote. (Phil. 3: 18).

His emotions were in keeping with the nature of the need which the Law produced. Judging from his writings, he must have personally felt displeasure over the condition which the Law pointed out. He must have felt an anxiety over the extremity of his need.

Paul's emotions were "catching" to his hearer. The hearer's attention was focused by the extended emotions or mood in which Paul was. Soon his mood was that of Paul's. The emotional atmosphere of displeasure and anxiety energized his will so that he found his whole being doing something about what Paul said.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen (Rom. 1: 24, 25).

What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? Shall I praise you in this? I praise you not (I Cor. 11: 22).

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha (I Cor. 16: 22).

Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction (II Cor. 13: 10).

As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed (Gal. 1: 9).

O foolish Galatians, who hath bewitched you; that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? (Gal. 3: 1).

For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things (Phil. 3: 18, 19).

Them that sin rebuke before all, that others also may fear (I Tim. 5: 20).

That he (the minister) may be able by sound doctrine both to exhort and convince the gainsayers (Tit. 1: 9 b).

IV. PAUL'S PREACHING OF THE GOSPEL

Every point, human or divine, previously set forth in this thesis ultimately leads to the one thing of prime importance in Paul's preaching---his preaching the Gospel. His understanding of his commission from Jesus Christ to preach the Gospel is indicated in what he says to the Corinthians:

Woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me (I Cor. 9: 16 b, 17).

In this chapter we want to find out what the essential details were of the Gospel which Paul preached. We also want to inquire into the most important methods he employed in his preaching of the Gospel.

The Essential Content of Paul's Gospel

As it was previously defined, the Gospel in Paul's writings is the glad tidings of salvation through Christ by the grace of God.¹ That includes the whole counsel of God of His grace and favor to man through His Son, Jesus. Paul preached the whole counsel of God's salvation in Christ as it was given him. His content was the whole counsel of God.

We shall limit the discussion to the essential content, namely, the doctrines which are indispensable for bringing out the meaning of the Gospel.

The indispensable facts of the Gospel are: 1. the suf-

1. As in the introduction, pp. 3 ff.

fering and death of Christ; 2. His resurrection; 3. the reconciliation He established with God; and, 4. the forgiveness of sins we have through faith in His reconciliation.

The following selections from Paul are arranged in the same numerical order which is given above. They have also been arranged so as to indicate that Paul used all four points either on the same occasion or in the same epistle.

1. And though they found no cause of death in Him, yet desired they Pilate that He should be slain (Acts 13: 28).
 2. But God raised Him from the dead (Acts 13: 30).
 3. By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13: 39).
 4. Be it known unto you therefore, men and brethren, that though this man is preached unto you the forgiveness of sins (Acts 13: 38).
-
1. Whom God hath set forth to be a propitiation through faith in His blood.....(Rom. 3: 25 a).
 2. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead (Rom. 1: 4).
 3. Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation..... (Rom. 3: 24, 25 a).
 4. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past(Rom. 3: 25).
-
1. For I delivered unto you first of all that

which I also received, how that Christ died for our sins according to the Scriptures (I Cor. 15: 3).

2. And that He was buried, and that He rose again the third day according to the Scriptures (I Cor. 15: 4).

3. And if Christ be not raised, your faith is vain: ye are yet in your sins (I Cor. 15: 17).

4. And if Christ be not raised, your faith is vain: ye are yet in your sins (I Cor. 15: 17).

1. And that He died for all.....(II Cor. 5: 15).

2. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again (II Cor. 5: 15).

3. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them(II Cor. 5: 19).

4. For we walk by faith, not by sight (II Cor. 5: 7).

1. In whom we have redemption through His blood(Col. 1: 14).

2. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Col. 3: 1).

3. In whom we have redemption through His blood, even the forgiveness of sins (Col. 1: 14).

4. If ye continue in the faith grounded and settled.....(Col. 1: 23).

1. Acts 26: 23; Rom. 5: 6, 10, 21; 6: 3; 8: 34; 14: 19; I Cor. 1: 18, 23; 2: 2; 5: 7; II Cor. 1: 5; 13: 4; Gal. 2: 20, 21; 3: 13; 6: 14; Eph. 5: 2; Phil. 2: 8; 3: 10; Col. 1: 20, 22; 2: 24; I Thess. 4: 14; Tit. 2: 14.

2. Acts 17: 18; 26: 23; Rom. 6: 5, 9; 7: 4; 8: 34; 14: 9; I Cor. 15: 14, 20, 21; II Cor. 4: 14; Eph. 1: 20; 2: 5; Phil. 3: 10; I Thess. 4: 14; II Tim. 2: 8; Tit. 2: 13.

3. Acts 20: 28; Rom. 5: 1, 10, 11; 8: 6, 23; 10: 15; 15: 13; I Cor. 1: 30; Gal. 3: 13; 4: 5; Eph. 1: 7, 14; 2: 13, 14, 16, 17; Phil. 3: 9; Col. 1: 21, 22; 2: 14; 3: 15; I Tim. 2: 6; II Tim. 1: 9, 10; Tit. 2: 14.

4. Acts 26: 18; Gal. 3: 13; Eph. 1: 7; 4: 32; Phil. 3: 9; Col. 2: 13; 3: 13; II Thess. 2: 1; I Tim. 1: 10; Tit. 2: 14.

Paul Preached the Gospel to Meet Need

We have seen how Paul presented the Law for the express purpose of creating a sense of need in the hearer. But he did not wish to stop with the creation of this sense of need, and then leave the hearer to himself to find the solution. Paul knew that the hearer could not find the solution except in the Gospel. He preached the Gospel as the solution, as the only thing which could meet the need of the hearer.

The element which creates the sense of need is divine. Its requirements are divine, and are of such a nature that only the Divine can fulfill them. The Gospel tells us that the Divine has fulfilled all of the requirements of the Law. Thus God has met the need which is sensed by the hearer through the Law. Man himself has not met that need, but he is able to meet it through the Gospel.

Paul's preaching the Gospel was in accord with the principle set forth above. He preached the Gospel as the

only food for those who hungered spiritually, as the only way to come back into a harmonious union with God, as the only escape from God's judgment, and the only means through which the burden of sins is unloaded. Nevertheless, the human element is present in Paul's preaching. He must bring the Gospel to bear on the need of the hearer through the medium of words and in a manner corresponding to the problem through which the need is made evident. The setting in which Paul preached the Gospel and the corresponding words through which he tries to exclude everything but the Gospel itself will be the content of this particular section.

The skillful way in which Paul approaches the Athenian heathen on Mar's hill is carried over into his preaching the Gospel to them. Notice the words he uses for Christ, and the appropriate manner in which he preaches the Gospel, coming to grips with their need via their special problem.

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 (Acts 17: 31).

It seems that the congregation at Rome was composed of Jews and Gentiles with the Gentiles in the majority. Both parties, it seems, "had not formed a harmonious whole, the Jews believing that they were destined to enjoy special privileges in the kingdom of God, and the Gentiles exhibiting a tendency to look down upon the Jewish brethren. The exposition of Paul in this letter was intended to unify the

two parties." ²

What advantage then hath the Jew? or what profit is there in circumcision?....What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles that they are under sin.....Therefore by the deeds of the law there shall no flesh be justified in His sight..... but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus.....(Rom. 3: 1, 9, 20 a, 21-24).

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.....For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Boast not against the branches.....Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness.....For as ye in times past have not believed God, yet have now obtained mercy through their unbelief (Rom. 11: 11, 15, 18 a, 22, 30).

Paul's two epistles to the Corinthians are the most elaborate portrayal of his preaching the Gospel to need through the problems reported to him or the problems about which they wrote.

To the Corinthians conceited over their own wisdom:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified.....(I Cor. 2: 1, 2).

In regard to fornication:

Now the body is not for fornication, but for the

Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise us up by His own power. Know ye not that your bodies are the members of Christ?....What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and your spirit which are God's (I Cor. 6: 13 b-15 a, 19, 20).

In regard to apostolic authority:

For we commend not ourselves again to you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of God constraineth us: because we thus judge, that if One died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.....Now then we are ambassadors for Christ, as though God did beseech you by us.....(II Cor. 5: 12-15, 20 a).

To the Galatians who were bewitched by the Judaizers to return to the observance of the ceremonial law:

Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.....Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith (Gal. 4: 3-5; 5: 4, 5).

The Colossians were also bewitched by the Judaizers into thinking that the Gospel which was preached by Paul was incomplete and insufficient. The Judaizers offered them a higher wisdom in the place of Christianity.

3. Ibid., s. v.

Who hath delivered us from the power of darkness, hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature.....For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.....(Col. 1: 13-15, 19, 20).

Paul Preached the Gospel as a Testimony

Another method used by Paul in preaching the Gospel was as a testimony to what the Gospel did to him personally and what it did for others.

Paul's purpose in preaching the Gospel this way always was to affirm that what the Gospel could do and has done in others, is able to do the same in the hearer. Whether or not Paul said it, his testimony to the Gospel was always meant for the benefit of the hearer.

Paul's personal testimony to the Gospel

Paul had seen the Lord Jesus. He had heard His voice. He had experienced a miraculous conversion from a child of the devil to a son of God, from the pricks of conscience to a peace of conscience, and from a persecutor to a promulgator of the Gospel. With the rest of the Apostles, he could not help but speak the things which he had experienced. And he did speak of them. He could not speak of them in a professional or perfunctory manner, because they had done something to him. He had experienced power, and he wanted it

understood that that power could perform the same in the life of the hearer.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the Gospel of the grace of God (Acts 20: 21, 24).

Ananias speaking to Paul:

For thou shalt be His witness unto all men of what thou hast seen and heard (Acts 22: 15).

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds (Acts 26: 29).

For I am not ashamed of the Gospel of Christ (Rom. 1: 16 a).

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin (Rom. 7: 24, 25).

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1: 18).

Be ye followers of me, even as I also am of Christ (I Cor. 11: 1).

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.....(II Cor. 4: 10, 11).

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 (Gal. 6: 14).

So now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain (Phil. 1: 20b, 21).

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you (Phil. 4: 9).

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting (I Tim. 1: 16).

Let no man despise thy youth; but be thou and example of the believers, in word, and in conversation, in charity, in spirit, in faith, and in purity (I Tim. 4: 12).

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them also that love His appearing (II Tim. 4: 7, 8).

Paul points to the experience of others as testimony

In order to show his hearers further evidence of what the Gospel is able to do for them, Paul points to the experience of others. Frequently he adduces the testimony from the experience of his hearers, as in the case of the Corinthians.

For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness (Rom. 4: 2, 3).

Even as the testimony of Christ was confirmed in you.....(I Cor. 1: 6).

For the seal of mine apostleship are ye in the Lord (I Cor. 9: 2 b).

Therefore whether it were I or they, so we preach, and so ye believed (I Cor. 15: 11).

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry

of the saints), That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth (I Cor. 16: 15, 16).

Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart (II Cor. 3: 2, 3).

And we have sent with him the brother, whose praises is in the Gospel throughout all the churches.....(II Cor. 8: 18).

And you hath He quickened, who were dead in trespasses and sins (Eph. 2: 1).

Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis (Col. 4: 12, 13).

From from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God (I Thess. 1: 8, 9).

Paul Preached the Gospel to the Whole Person

We can surmise from Paul's intense desire to preach the Gospel that if he made an effort to reach the whole man with the Law so as to create a sense of need, he surely must have done all in his power to reach the whole man to give him the only solution for his need.

We are in the realm of the human elements when we speak of Paul preaching the Gospel to the whole person. We are

speaking of the total person Paul with his intellect, will, and emotions reaching out to beings with the same make up and preaching the Gospel to them. We know that Paul did not consider these things of his person as divine elements which actually effected the solution to need. But we shall see that he considered them of great value in his process of preaching the Gospel. He considered them of such importance that he constantly used them in his preaching the Gospel to the Gentiles.

The intellect

Paul knew that if a man's mind is closed or is wandering to other subjects on account of not being able to understand the language in which the Gospel is couched, he is not getting the Gospel. Paul wants the hearer to receive the Gospel facts, for the facts are the power of God unto salvation. In order that he does, he has to be thinking along with the preacher and understanding his language. The facts have to be registering in the hearer through his mind.

Paul used the language of the common people when he proclaimed the Gospel. He was emphatic when it came to using understandable language. He used his principles.

Paul's teaching the Gospel also implies a necessity of clarity in language.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28: 31).

Disputing (διαλέσασθαι, converse, discuss) daily

in the school of one Tyrannus. And this continued by the space of two years: so that all they that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks (Acts 19: 9 b, 10).

But God commendeth His love toward us, in that while we were yet sinners, Christ died for us (Rom. 5: 8).

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.... Yet in the church I had speak five words with understanding, that by my wice I might teach others also than ten thousand words in an unknown tongue (I Cor. 14: 9, 19).

For I delivered (*παράδειγμα* , to perpetuate the knowledge of events by narrating them) unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures (I Cor. 15: 3, 4).

Seeing then that we have such hope, we use great plainness of speech (II Cor. 3: 12).

But though I be rude (*ἄδύτῃς* , unskilled in eloquence) in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things (II Cor. 11: 6).

But when the fullness of time was come, God sent forth His Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons (Gal. 4: 4, 5).

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Col. 1: 28).

A bishop then must be.....apt to teach (I Tim. 3: 2).

Also: Acts 18: 11; 20: 20; Gal. 1: 4 a; 3: 13 a; I Tim. 3: 16; II Tim. 1: 10; 2: 24 b; 3: 15; Tit. 2: 11, 14 a.

The will

Paul addressed the will of the hearer in order to have him take a definite stand toward the Gospel. Although the

hearer cannot of himself make the decision in favor of the Gospel, it is a choice made through his will. It is a willing which is conscious of doing the choosing. For that reason Paul uses imperatives and strong statements as appeals to that conscious willing in the hearer.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16: 31).

And some of them believed (πείθω, to be induced or persuaded to believe), and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few (Acts 17: 4).

And Paul said, I would to God, that not only thou, but also all that hear me this day were almost, and altogether such as I am, except these bonds (Acts 26: 29).

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel (I Cor. 4: 15).

Be ye followers of me, even as I also am of Christ (I Cor. 11: 1).

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (II Cor. 5: 20).

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5: 1).

Fight the good fight of faith, lay hold on eternal life.....(I Tim. 6: 12).

The emotions

The emotions have been previously defined as the state of bodily tension accompanied by an intellectual concept

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of what the tension means.

Paul's emotions are evident in his preaching of the Gospel. We can feel them through his writings. For instance, Paul uses certain words of exclamation and places his words in certain positions in order to indicate his emotions. We can almost see Paul's expression, his posture, and the tensions register on his body when he concluded the eighth chapter of Romans and the fifteenth chapter of first Corinthians. The intellectual concept tells us that it was emotion of pleasure. It was joy or elation.

It was a joy which Paul personally felt, which was produced by the very nature of the Gospel. He was in an elated mood when he preached the Glad Tidings. This mood enhanced his hearer's attention. It put him in the same mood as Paul. He found Himself rejoicing over his victory over death. He also found his will energized to act in accord with his victory.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord (Rom. 7: 24, 25 a).

For I am persuaded, that neither death nor lifeshall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8: 38, 39 b).

O death, where is thy sting? O grave, where is thy victory?....But thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15: 55, 57).

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the

4. Cf. "The emotions" under Paul's presentation of the Law, pp. 40 ff.

savour of His knowledge by us in every place (II Cor. 2: 14).

We pray you in Christ's stead, be ye reconciled to God (II Cor. 5: 20 b).

We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain (II Cor. 6: 1).

Thanks be to God for His unspeakable gift (II Cor. 9: 15).

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 (Gal. 6: 14).

Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Eph. 3: 21).

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ..... (Phil. 3: 8).

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief (I Tim. 1: 15).

Also: Eph. 1; Phil. 2: 6-11; I Tim. 6: 15, 16; II Tim. 1: 10; Tit. 3: 4-7.

CONCLUSION

The preceding study has pointed out the most important factors in Paul's process of preaching the Gospel to the Gentiles. It has endeavored to draw these factors from the primary sources of Paul's own writings and Luke's record.

The source material is not ordinary. It is the Scripture inspired by the Holy Spirit. For that reason the source material is true. Presuming that the preceding factors have been correctly drawn from the source material, they may be considered a reliable guide for all Gospel preaching.

Furthermore, the use of these factors in Gospel preaching is warranted by the fact that they are effective in converting men to Christ. Paul put them to extensive use in his ministry to the Gentiles. Comparatively speaking, the results were astounding. For example, we read where almost the entire city of Antioch in Pisidia gathered to hear Paul preach the Word of God after he had spoken in the synagogue. (Acts 13: 44) A great multitude of the Jews and the Greeks believed at Iconium. (Acts 14: 1) Demetrius, the silver-smith, bore witness to Paul's effectiveness when he says,

But almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands (Acts 19: 26).

The various congregations at Rome, Corinth, Ephesus, Philippi, and Thessalonica are testimonies to the effectiveness of Paul's preaching the Gospel.

Paul's effectiveness in preaching the Gospel was due to

two things. The first is the power of the Holy Spirit, and the second is not hindering the work of the Holy Spirit by conforming to the workings of the human mind and human nature.

The Holy Spirit alone is the ultimate Effector of results in the preaching of the Gospel. Paul knew that very well. He told the Corinthians:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.....And that no man can say that Jesus is the Lord, but by the Holy Ghost (I Cor. 2: 14; 12: 3 b).

The factors through which the Holy Spirit reaches His goals are the Law and the Gospel. These are the divine elements. Through the presentation of the Law of God, the Holy Spirit effects in the hearer a sense of need for the Gospel. In the facts of the Law He shows the person that he has offended a holy God. The offense, in turn, causes a great gulf between God and him. He is separate from God. Paul intends to point out that separation when he writes thus to the Romans:

For to be carnally minded is death.....Because the carnal mind is enmity against God.....Now if any have not the Spirit of Christ, he is none of His (Rom. 8: 6 a, 9 b).

But the Holy Spirit also works in the person a realization that God is a just God. His justice will punish any infraction of His Law. This concept of the Law Paul expresses thus:

In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord..... (II Thess. 1: 8, 9).

So then the sense of need for the Gospel rises out of the realization of being separate from God and from receiving just punishment. The goal itself is to become harmoniously united with God and receive the blessings which result from such a union.

The most important work of the Holy Spirit is to meet that need through the preaching of the Gospel. He is not effective through the word "Gospel," but through the facts of the Gospel. The facts of the Gospel are the suffering, death, and resurrection of Jesus Christ for the purpose of establishing the needed unity with God, and for the forgiveness of the deserved punishment. Through these facts the Holy Spirit creates faith in the person. Faith is the link through which unity is established. Only when the person has become the adopted child of God through this faith (Gal. 4: 3-5) and the Holy Spirit has shed abroad the love of God in his heart in the new life (Rom. 5: 1-5), has the person's need been met successfully.

The second thing upon which effective Gospel preaching is dependent is its following the laws of human nature and the human mind. These are the human elements. If these are transgressed in any way, blocks are placed in the way of the Holy Spirit, and He becomes ineffective. God has so ordained that the Holy Spirit work through means. Because of that fact, any distortion or omission of the facts of the Law or Gospel will keep the Holy Spirit from effecting His goals.

Negatively speaking, the human elements are effective in as far as they remove any distortion or omission of the facts of the Law or Gospel. Positively speaking, they are effective in as far as they make clear these facts.

Paul employed attitudes to keep from placing blocks in the path of the Holy Spirit. His reference to his divine authority (I Tim. 2: 7) was an effort to remove the block of mistrust. His love (I Thess. 2: 8) was to attract people to the facts he preached. Prayer for his hearers (Rom. 1: 9) made for good relations. Kindness, friendliness, helpfulness, and gentleness led to contact with the facts of the Law and Gospel. (I Cor. 9: 19 b) Patience (II Cor. 6: 4 a) did away with the block of indifference toward the importance of the facts. Honesty (II Cor. 7:2) and sincerity (II Cor. 2: 17) established confidence. Boldness (Eph. 6: 19, 20) cleared away the block of distraction on account of the timidity of the preacher. Humility (I Cor. 10: 33) removed the offense taken at pride.

Paul's approach was in accord with the laws of human nature for the purpose of gaining the first contact and keeping that contact. His use of the opportune moment (Acts 16: 27-31) gained a contact with the jailer at Philippi so as to bring the Gospel to him. His understanding of the background of his hearer (Acts 17: 22) lessened the chance of creating serious offense. His common sense in choosing the expedient action of the moment in things allowed by Christian liberty

(II Cor. 11: 7, 8, 9 b) kept him from becoming unbearably offensive. A negative approach would have made Paul repulsive, so his approach was as positive as possible. (Philemon 6) Paul was tactful in speech (Gal. 5: 26), and maintained a good reputation, because transgression of these would have made him repulsive.

The facts of the Law and Gospel must register in the mind of the person. The avenue of communication in preaching is language. If the language is foreign or unclear, it becomes a block to the Holy Spirit. Paul realized that, and he strove for language that was understandable (I Cor. 14: 9, 19).

Paul's effectiveness in his preaching was due also to his appeal to the will and emotions of the hearer. He appealed to the will (II Cor. 5: 20) in order to have the person make a willing choice. Preaching is not effective if it does not persuade the will. Paul used emotions (I Cor. 15: 57) to guide the emotions of the hearer. If his hearer's emotions are contrary to the ones which should accompany the facts, they will militate against his thinking and fail to energize the will.

Since Paul's preaching of the Gospel is reliable and effective, it should serve as an example for Gospel preaching of all times.

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