

**The Ethics of St. Paul**  
**concerning**  
**Sexual Morality.**  
**A Thesis**  
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by  
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## P R E F A C E

"There may be moral revolutions", says Tacitus, Tac. Ann. 3,55, "just as there are changes of season", and certainly history bears out his statement.

When in the twentieth century, despite the gospel of social progress which is propounded from pulpits, in popular novels, learned works on psychology, and less learned treatises on sociology, we see such tangible evidences of social atavism -- to speak from the popular point of view -- the irrevocable truth of Scripture becomes all the more convincing that morality is founded, not on external progress, not on outward conformity to moral principles, not on a gradual wearing-off of rudimentary morality from the social organism, but on a complete inward transformation of the heart through the Gospel of redemption.

In order to understand the influence exerted by this transforming Power on an age that was the victim of suppurating moral ulcers, and to establish the true ethical standard of sexual morality, a study of the teaching of St. Paul concerning the Sixth Commandment will be helpful.

Accordingly, this thesis aims to picture the background of the age in which the Apostle was active, and to present his teaching of Christian purity both within and outside of the marriage relation.

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# THE ETHICS OF ST. PAUL CONCERNING SEXUAL MORALITY

## INTRODUCTION

Without a knowledge of the historical, social, and political background of the age in which the Apostle Paul was active, his ethical teaching must for a great part remain obscure. This holds true especially with his teaching concerning sexual morality.

Rome was at the height of her power in St. Paul's day. Before Rome, Greece had been the dominating world-power. The battle of Arbela, in 330 B.C., in which Alexander conquered the Persians and thereby became ruler of the Orient, marked the culminating point of Greece's power, and Alexander zealously strove to make himself sole potentate of the world. But Alexander died before reaching his goal, and the dream of Alexander was realized in Caesar Augustus. The Romans came in contact with the Greeks as early as 281 B.C. and downward. From that time on, Roman power gradually gained ascendancy, until under the Caesars it reached its pinnacles. At the battle of Cynoscephalae, in 197 B.C., the Kingdom of Macedonia surrendered to Roman valour; the capture of Corinth by Mummius, in 146 B.C., subdued Greece; while the war against Antiochus of Syria, from 192 to 189, and against the Galatians, in 189, brought the Roman Eagle into Asia. Carthage was destroyed in 146 and Africa reduced to subjection; between 149 and 133 the conquest of Spain was completed; and between 58 and 50 Caesar conquered Gaul. All in all, the consolidated power of Rome extended into Spain, into Gaul, even as far as Pannonia in Pontus, into Palestine, and into Egypt.

While Rome had thus reached the zenith of political power and outward splendour, it suffered in direct proportion from in-

ternal decrepitude. The conquest of the Orient infested Greece with all the vices of the East together with the oriental mystic cults, which reduced her from the lofty crags of fame, once held, to the depths of immoral infamy. Corinth was a hothouse of all forms of immoral practices. The temples with their thousands of hierodulae, women who sacrificed their virtue on the altars of immorality as public prostitutes, were the loadstones attracting wealthy mercenaries and idle travelers from all surrounding regions. To call a man a Corinthian was to brand him with the deepest infamy, and "to play the Corinthian" (*κορινθισμός*) came to be a proverbial taunt. When Rome conquered Greece it inherited its vices as well. The incorruptible Fabricius, the high-minded Regulus, and the frugal Cincinnatus of early republican days no longer were typical of Roman virtue under the Empire. On the other hand, there was a social interchange between the Greeks and Romans. While Greeks poured into Rome, there was equally as great an influx of Romans into the provinces. Though Rome had subjugated Greece externally, it inwardly became more and more imbued with the Greek mind of higher culture than its own. The Romans possessed no powerful imagination, they produced no great thinkers and philosophers, they added nothing to art and science. They slavishly followed the Greeks in their culture according to mechanical rules to the minutest detail. Thus they also mimicked the more elaborate Greek religious ceremonies, and thereby they adopted their concomittant immoralities as well. Whoever among the Greeks wished to have a claim to art or science recognized, came to the world's Capital; while whoever among the Romans wished to lay claim to



knowledge and a general education, had to visit the seats of ancient Greek culture. 'Most of you', Livy makes the Rhodian Embassy in 191 B.C. speak in the Senate, 'have seen the cities of Greece and Asia' (Friedl. p.340).

In consequence of this amalgamation, neither the Greek nor the Roman, but the Greco-Roman influence spread through the provinces. This influence, from its moral point of view, was utterly degrading. Both the Greeks and the Romans were in their last stages of degeneracy. Unnatural vices, the token of final corruption, had permeated all classes. Marriage had become a farce; divorce was practised without the slightest compunction of conscience; and adultery, both within and without marriage, was committed with impunity. Infanticide was committed to an amazing extent. A wave of crime and cruelty swept over Rome, and the greed for blood was encouraged by incessant bloody sports in which human beings were butchered wholesale to make a Roman holiday. Salvian's epigram says of the Empire 'ridet et moritur' (Brace, p.65) and Petronius compares Rome with 'a field outside a plague-stricken city, in which you can see nothing but carcasses and crows which feed upon them' (Inge, p.37).

In order to arrive at a clear picture of the social condition of the age of St. Paul and to fully appreciate the high value of his teaching concerning the Sixth Commandment, the historical background, where it pertains, will be furnished on the following pages.

## I. CHASTITY OUTSIDE OF MARRIAGE

We who maintain that revelation is an absolutely true and reliable source of knowledge besides experience and intuition, and even transcending both, believe that the primal parents of the human race came into being by a divine act -- miraculous, not then, though now, since it is quite contrary to the present divine order of the universe -- when the Omnipotent fashioned the form of man out of the earth's soil, changing its molecular arrangement into that of flesh, built the woman out of the man's rib, and breathed into their anatomical **Sex Instinct** structures the principle of life. Both were cre-  
**A Creation** ated with their distinct sexual organs -- Adam  
**of God** called his wife "she-man", "male and female created He them" --, they were empowered with the faculty of procreation, and the first injunction incumbent upon them was: "Be fruitful and multiply!" Man was created sexual, and one of his foremost earthly duties was to produce offspring. And if he had continued in his intended state of absolute sinlessness, paradise would have been populated with generations of saints.

It is quite natural, therefore, that the sex impulse is the strongest emotion surging in the human breast, so much so that it more or less masters the mind at different times and with varying circumstances. The youth whose sex in-  
**Strongest** stinct has never been roused, or who has never  
**Human** experienced the warm embrace of a lover's arms or the thrilling  
**Passion** touch of trembling lips, knows nothing of the almost super-human power required to guard its promptings in proper bounds. It can

be safely said, humanly speaking and correctly understood, that the affairs of mankind revolve around the sex problem, and the palimpsests of the world's changeful history are over-written by its complexities. All arts and aesthetics are said by some to have sprung from the sex instinct, and many a noble ambition has been fired by the desire to win the favor of a lady-love.

St. Paul does not despise the sex organs nor their functions. He upholds the truth that all members of the body are useful and necessary. In his simile by which he compares the Church with "the body of Christ" but "members in particular" **Necessary Members** (1 Cor. 12,27) he teaches that all members of the human body have their peculiar, but useful, function "that there be no division in the body." "The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you." Nor does he count among the useful members only the strong and comely ones. "Those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness", for "God hath tempered the body together." In fact, it makes for the well-being of the whole body if all members are given proper attention, for if "one member suffer, all the members suffer with it" (1 Cor. 12,12-26). Thus it follows that also the sexual members are necessary for the performance of their duties and cannot be disregarded.

As already indicated above, the organs of sex have a direct bearing upon human anatomy, and are intimately associated with the physical and mental well-being of the individual. As the

study of anatomy teaches us, the seminal vesicles in the male,

**Their Chief Purpose** which contain some of the most important fluids

for the building up of the body, are indispensable for a healthy physical development. The corresponding organs of the female in her more complex sexual system are equally as necessary for the welfare of her body. Aside from these functions, however, these organs have a very distinct purpose, which is exerted in the procreation of offspring. This sexual activity, when bounded by normal limits, also has its hygienic benefits. This is the chief function of these organs, when male and female unite in sexual cohabitation. This function God instituted at the creation of man, but He confined it strictly to the estate of matrimony between one male and one female.

Through the Fall, however, also this divine institution has been perverted. Man's nature, corrupted by sin, tends to transgress the bounds of marriage set by the Creator and to give vent to his sexual promptings even outside of the marriage relation. I believe it can be safely said that the moral law of conscience,

**Influence of Sin** though frightfully blunted and abraded by sin, which constitutes natural man's code of ethics, is universal also in its dictates as to the wrong committed by sexual cohabitation outside of the divinely ordained confines. Immorality is a product of the Fall. Man's conscience has been so blunted that his judgment of right and wrong has become very unsafe, and only the written Word of God henceforth can reconstruct it. Flagrant immoral practices, though frequently condoned, are recognized as an infraction upon moral rectitude, while, however, less blatant transgressions, though condemned equally severe by divine

Righteousness, are often connived at and sometimes entirely excused. It will be necessary in this theses, therefore, to distinguish between flagitious immorality and that of a more refined nature.

#### A. The Lower Plane of Immorality.

Free intercourse between sexes outside of matrimony is a transgression of the divine law of nature, and the perpetration of the crime is called adultery: "Do not commit adultery" (Rom. 1. Illicit Intercourse 2,22; 13,9). This ethical precept man was fully conscious of by virtue of his perfect knowledge in his state of unadulterated purity, but had to be reiterated on tables of stone when Sinai's thunder dinned out the giving of the Law. These two Hebrew words (עֲדָוָה אִשָּׁה) are the basis of and contain the entire code of sexual ethics, and they are so all-embracing that St. Paul does not attempt to improve upon them but can only restate them in translation. Certainly, in an age when the flood-gates of morality had been let down, sluicing vice through the streets of Rome, and society was holding close to the gutter, the time had come when the Apostle must again repeat the scathing words of the Decalogue.

In the Roman world immorality was frightfully prevalent. Seneca (De Ira II,8, cited by Philippi Comm.), in picturing the depths of corruption of the age, introduces with the words: "Omnia sceleribus ac vitiis plena sunt". He stigmatizes women as "Animal imprudens, ferum, cupiditatum impatiens" (De Const. Sap.14, cited by Brace, p.331). Prostitution was so bad that the Senate in the year 19 A.D. was obliged to pass an act, that no woman whose grandfather or husband had been a Roman knight was

permitted to make her person venal ("..... ne quaestum cor-  
**Historical** pore facerit, aut maritus eques Romanus fuisset"

**Background** Tacit Annals 2,83, cited by Brace, p.330-331).

Especially in the mystery cults, notably in that of Eleusis and of Samothrace, flagrant immorality was common. "These mysterious rites were, at first, imparted to a few, but afterwards communicated to great numbers, both men and women." They increased in vice and cruelty, but "on account of the loud shouting, and the noise of drums and cymbals, none of the cries uttered by the persons suffering violence or murder could be heard abroad." The secrets of the Bacchanalian orgies, which came to Rome from Etruria, and which were carried on in the grove of Stimula, were finally divulged to the Senate by Hispala Feneca when her lover, Publius Aebutius, had been destined by his stepfather, who had wasted the property of the youth entrusted to him as ward, to be initiated into the Bacchanalian rites in order to "effect the ruin of the youth." Her account of the rites is painfully outspoken. "At first," so she says, "those rites were performed by women. No man used to be admitted. They had three stated days in the year on which persons were initiated among the Bacchanalians, in the day time. The matrons used to be appointed priestesses, in rotation. Paculla Minia, a Campanian, when priestess, made an alteration in every particular, as if by the direction of the gods. For she first introduced men, who were her own sons, Minucius and Herrenius, both surnamed Cerrinius; changed the time of celebration, from day to night; and, instead of three days in the year, appointed five days of initiation, in each month. From the time that the rites were thus made common, men

were intermixed with women, and the licentious freedom of the night was added, there was nothing wicked, nothing flagitious, that had not been practiced among them. There were more frequent pollution of men, with each other, than with women. If any were less patient in submitting to dishonour, or more averse to the commission of vice, they were sacrificed as victims. To think nothing unlawful, was the grand maxim of their religion. The men, as if bereft of reason, uttered predictions, with frantic contortions of their bodies; the women, in the habit of Bacchantes, with their hair dishevelled, and carrying blazing torches, ran down to the Tiber; where, dipping their torches in the water, they drew them up again with the flame unextinguished, being composed of native sulphur and charcoal. They said that those men were carried off by the gods, whom the machines laid hold of and dragged from their view into secret caves. These were such as refused to take the oath of the society, or to associate in their crimes, or to submit to defilement. This number was exceedingly great now, almost a second state in themselves, and among them were many men and women of noble families. During the last two years it had been a rule, that no person above the age of twenty should be initiated; for they sought for people of such age as made them more liable to suffer deception and personal abuse." (Livy XXXIX, 8-19, translated by Nina E. Weston in the "Library of Original Sources", Vol.III,p.65-77). Another account that reveals some of the shameful practices that were carried on in the temples of Rome, is that given by Josephus as having taken place in the temple of Isis in the year 19 A.D. One Decius

Mundus, was inflamed with a great passion for Paulina, a virtuous married woman, who frequented the temple of Isis. When he could not bribe her with money for immoral intercourse, he contrived a fraud, through the aid of the priests of the temple, in the perpetration of which he appeared to Paulina as the god Anubis and had intercourse with her during one whole night, while she felt greatly flattered, foolishly believing that the god had condescended to join himself with her. When the affair transpired to the ears of Tiberius, he ordered that the priests of the temple be crucified, the temple demolished, and the statue of Isis thrown into the tiber, while he only banished Mundus "because he supposed that what crime he had committed was done out of the passion of love" (Josephus "Antiq.", bk.18, chap.3). "In the temples, according to Minucius Felix and Tertulian, adulteries are arranged, prostitution practiced between the altars, and incense-laden cells are brothels" (Friedl. p.257). The public baths and mineral springs also were openly immoral. Seneca calls the mineral springs "diversorium vitiorum" (Inge, p.236). In the baths, in the latter half of the first century, all rules of decency which prohibited opposite sexes and the young and mature from bathing together were relaxed, and it was quite common for men and women to make appointments to meet each other in the bath, where no dress was worn by men and perhaps but little more by women. (Inge, p.235.)

How bad the evil of the day was, we see plainly from St. Paul's description in the Epistle to the Romans, when he says

**St. Paul's**            that the heathen are "filled with all unrighteousness, fornication, and wickedness (Rom.1,29).

**Reference**



They not only practiced such vices themselves, but even applauded them (συνευδοκῶσιν) that committed the sin (Rom. 1,32). Things were so filthy that he does not wish even to mention the vices in Ephesians, and says that it is a "shame even to speak of those things which are done of them in secret" (Eph.5,12). His words, "the days are evil days", speak volumes also of the moral degradation of his time. And he must constantly speak of "adultery, fornication, uncleanness, and lasciviousness" (1 Cor.6,9; Gal.5,19; Col.3,5).

Over against this horrifying situation, St. Paul sets forth his teaching with the cutting words: "The body is not for **St. Paul's** fornication" (1 Cor.6,13). Adultery is a sin **Teaching** against one's own body (1 Cor.6,18). And above all, "God hath not called us unto uncleanness, but unto holiness" (1 Thess.4,7).

A far worse vice than prostitution and illicit intercourse between opposite sexes is that of unnatural vices. When the normal limits of sexual indulgence have been reached, passion is **2. Unnatural** roused only by extreme and extraordinary means, **Vices** and the condition is termed sexual perversion. This condition breaks out in vices of Sadism, in which violence and cruelty are inflicted during sexual excitement; of Masochism, in which the person inflicted with the disease images himself to be maltreated; of Onanism, in which the sex organs are abused by self; and of Homosexuality, in which a person is attracted, excited by, and in love with a member of the same sex. This is the limit of moral degradation, and all four forms of sexual perversion were prevalent in Rome beyond the limits of our conception and

were consuming the life-blood of society.

Cicero calmly says that it was regarded as a disgrace among the Greeks to refrain from indulgence in unnatural vice ("Apud Graecos, opprobrium fuit adolescentibus, si amatores non haberent" -- De Rep. fragm. lib. iv, cited by Brace, p.39). The Romans fell even lower, if that is possible, Historical Seneca says: "Expletos suos ut ad longiorem Background patientiam impudicitiae idonei sint amputant" (Controv. 10,4; Ep. p.49, cited by Brace, p.40). Slavery increased unnatural vice frightfully, since implicit submission to abuse was demanded of them. Brace cites Wallon; a noted French author on this subject, as saying "that for public depravity to reach its utmost depths of licentiousness, there needed to be a being with the passions and attractions of a man, yet stripped by public opinion of all moral obligations of a human being; all whose wildest excesses were lawful, provided they were commanded by the master. Such a being was the Roman slave" (Brace, p.41). Of his moral character it was said: "Immodesty is a crime in a freeman, a necessity in a slave, a duty in a freedman" (Brace, p.50). Lucian says in his "Hetairikoi Dialogoi": "For it is said in Lesbos that such women, not wishing to endure it of men, unite themselves with women, just as men" (τοιαύτας γὰρ ἐν Λέσβῳ λέγουσι γυναῖκας, ὑπὸ ἀνδρῶν μὲν οὐκ ἐθελούσας αὐτὸ πύσχειν, γυναῖξί δὲ αὐτὰς πλησιαζούσας, ὥσπερ ἀνδρας Philippi Comm. on Romans) and "You have the desire for other women; the intellect and all the other things of man are mine" (Ἐγεννήθην μὲν ὁμοία ταῖς ἄλλαις ὑμῖν· ἡ γυνώμη δὲ καὶ ἡ ἐπιθυμία καὶ τὰ ἄλλα πάντα ἀνδρός ἐστὶ μοι -- Ibid). How corrupted the judgment of the Romans was as to these

vices, is seen from the fact that Severus regards pederasty as a lesser vice than masturbation, for "habuit in animo ut exoletos vetaret" but permitted the "scorta virilia" to remain because he feared Onanism would increase (Brace, p.40). To complete the horrible picture with the last strokes of a reluctant brush, it will be sufficient to cite the dark color-lending words of Suetonius who describes the almost incredible shamelessness with which Nero carried out this practice: "Nero even attempted to change the boy Sporus, having removed his testicles, into the nature of a woman, and, he having been led to him through the solemn rites of marriage with dowry and veil in a most solemn ceremony, Nero took him to wife" (Puerum Sporum, exsectis testibus, etiam in muliebrem naturam transfigurare conatus, cum dote et flammeo per solennia nuptiarum celeberrimo officio deductum ad se, pro uxore habuit". -- Ner.cc 28, 29, cited by Philippi). And again he says: "He exposed his shame even to such an extent that, when almost all his members had been contaminated, he invented a new kind of sport, as it were, in which, being clothed with the pelt of a wild beast, and coming out of the stall of the theater, he would attack the private parts of men and women who were condemned to the stake. And when he had raged to his satisfaction, he would be weakened by Doryphorus (i.e., the spearbearer), the freedman, to whom he married himself, just as Sporus (had been married to him), emitting the cry and wailing of virgins suffering force" (Suam quidem pudicitiam usque adeo prostituit, ut contaminatis paene omnibus membris novissime quasi genus lusum excogitaret: quo, ferae pelle contactus, emitteretur e cavea, virorumque ac feminarum, ad stipitem deligatorum, inguina invaderet: et cum affatim deavisset, conficeretur a Doryphoro liberto: cui

etiam, sicut ipsi Sporus, ita ipse dēnupsit, voces quoque et ejulatus vim patientium virginum imitatus" — Ibid.).

Another horrible spectacle, with which we will conclude, is that presented before our eyes by Tacitus as being performed by Nero: "Nero himself, to make it believed that he enjoyed himself nowhere so much as at Rome, caused banquets to be prepared in the public places, and used the whole city as his house. Remarkable above all others for the display of luxury and the noise it made in the world was the feast given by Tigellinus, which I will describe by way of specimen, that I may not have to repeat the instances of similar prodigality. For this purpose, he built, in the lake of Agrippa, a raft which supported the banquet, which was moved to and fro by other vessels, drawing it after them: the vessels were striped with gold and ivory, and rowed by bands of pathics, who were ranged according to their age, and accomplishments in the science of debauchery. He had procured fowl and venison from remote regions, with sea-fish even from the ocean: upon the margin of the lake were erected brothels, filled with ladies of distinction: over against them naked harlots were exposed to view: now, were beheld obscene gestures and motions; and as soon as darkness came on, all the neighboring groves and circumjacent dwellings resounded with music, and glared with lights. Nero wallowed in all sorts of defilements, lawful and unlawful, and seemed to leave no atrocity which could add to his pollution, till a few days afterward, he married, as a woman, one of this contaminated herd, named Pythagoras, with all the solemnities of wedlock; the Roman emperor put on the nuptial veil; the augurs,

the portions, the bridal bed, the nuptial torches, were all seen; in fine, everything exposed to view which, even in a female, is covered by the night" (Tacitus Annals, XV.37, translated in the "Library of Original Sources", vol.III,p.194).

St. Paul refers to these terrible vices that had permeated heathendom like a saturated sponge, by which men "dishonour their bodies between themselves", and he describes the practice **St. Paul's** as prevalent among both men and women. He mentions **Reference** Sodomy among women first, perhaps to indicate the depth of immorality, that even the champions of modesty had broken down the barriers of nature: "Even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly" and doing "those things which are not convenient" (Rom. 1,24.26.27.28). At other places he speaks of them as "effeminate" and "abusers of themselves with mankind" (1 Cor.6,9; 1 Tim.1,10). To show the abnormal strength of unnatural passion he employs the word ἐξεκαύθησαν (Rom.1,27) which is a stronger term than πυροδοῦναι. And the psychological reaction of those who, after having gloated upon vices to the utmost normal limits, turn against the course of nature, he gives with the phrase, "being past feeling" (Eph.4,19), when the voice of conscience has been gagged.

The terrible consequence and wages of these sins the Apostle does not shrink to disclose. "For these things cometh the wrath of **The Con-** God upon the children of disobedience" (Eph.5,6). **sequence** After carnal man wilfully brakes through the bounds with which the Creator holds him in check, God finally gives him

full reigns to welter in the morass of vice, punishing sin with sin, as the apostle writes to the Romans: "God gave them up to uncleanness through the lusts of their own hearts" (Rom. 1,24) and "to a reprobate mind" (v.28), and visits upon him the inevitable punishment both in time and, if he repent not, in eternity.

We are well aware of the awful consequences that follow sins of immorality. Especially with the sins against the Sixth Commandment are associated the most horrible diseases. St. Paul speaks of the inevitable connection between sin and its punishment, saying: "... receiving in themselves that recompense of their error" (Rom.1,27). His apothegm, expressing a rule quite as unbreakable as a law of nature, is: "Whatsoever a man soweth, that shall he also reap" (Gal.6,7), and, as applied to immorality, "he that soweth to his flesh, shall of the flesh reap corruption" (v.8). To the Colossians he imparts the same truth, saying: "He that doeth wrong shall receive for the wrong which he hath done" (Col.3,25). And the final punishment is death: "For if ye live after the flesh, ye shall die" (Rom.8,13) for, "they which commit such things are worthy of death" (Rom.1,32). It is also impossible for those who persist in those vices to belong to God's Kingdom of Grace ("... no whoremonger, nor unclean person ... hath any inheritance in the Kingdom of Christ and of God", Eph.5,5). But worse than all, the punishment is not limited to this life, but extends for the impenitent into the life beyond the grave. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor.5,10; Rom.14,10.12). All sins

will be revealed in the courtroom of the stern Judge, for "all things, when they are reprov'd, are made manifest by the light" (Eph.5,13 -- according to the rendition of the Expositor's Greek Testament), and He will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4,5). And the punishment in eternity will consist of non-admission into the Kingdom of Glory: "Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind ... shall inherit the kingdom of God" (1 Cor.6,9).

St. Paul does not only describe the deluge of vice of heathendom; he even says that the same condition prevailed in his own congregations at Corinth, at Ephesus, and at Colossae. At Corinth --

Immorality  
in the Con-  
gregations

"the Vanity Fair of the Roman empire", "the Paris  
of the first century after Christ" -- thousands of

temple-prostitutes were dedicated to the service of Aphrodite Pandemos, and the city became infamous as the great resort of sensual pleasures, attracting the scum of the East and the West, all the more so because it was so conveniently located between its two harbors, "bridging the sea", and woven into the gigantic network of the Roman roads. At Ephesus, the "highway into Asia from Rome", was situated the temple of Diana, one of the seven wonders of the world, in whose murky recesses the pestiferous mystic cults, raging as an immoral epidemic, were fostered, and annually an inquisitive populace poured in at the celebration of the festivals in honor of the goddess. At Colossae, where traffic in licentiousness was perhaps not as wholesale as at Corinth and Ephesus, due to the smaller size of the town, conditions were no better in proportion, and the frantic cult of Dionysus and Cybele spread its baneful influence.

With such conditions obtaining, it is quite likely that the great majority of converts who joined the newly-formed congregations came from just such infested surroundings. Hence the Apostle's pointed dart to the Corinthians: "Such were some of you" (1 Cor.6,11); to the Ephesians: "Wherefore remember, that ye, being in time past Gentiles in the flesh" (Eph.2,11), and: "You ... who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world ... Among whom also we all had our conversation in times past in the lusts of our own flesh, fulfilling the desires of the flesh and of the mind" (v.1-3), and again: "Ye were sometimes darkness" (ch.5,8); and to the Colossians: "In the which ye also walked sometime, when ye lived in them" (Col.3,7). The vice seems to have been so common that there was an occasional, if not frequent, recurrence of it even among the converts, so that Paul writes to the Corinthians: "It is reported commonly ('it has become notorious' -- Expositor) that there is no fornication among you, and such fornication as is not so much as named among the Gentiles (1 Cor.5,1).

However, through the rejuvenating power of the Gospel all the old vices had been sloughed off from the living tissue of the new body. St. Paul therefore exclaims with joyful exultation to the Corinthian disciples: "But ye are washed" (1 Cor. 6,11); and, to his congregation at Ephesus: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ" (Eph.2,13), and again he says: "But now are ye light" (ch.5,8); and to the church at Colossae: "But now ye also put off all these" (Col.3,8).



In the face of this hopeless decay and rottenness of the Roman world, Paul boldly proclaims his ethical teaching and again sets the moral standard for all time, for Christian and pagan. He teaches that these things are strictly to be avoided

The Moral Standard without any compromise. Thus he writes to the Romans: "Cast off the works of darkness" (Rom.13, 12) and "walk honestly as in the day" (ch.13,13); and to the Corinthians he says: "Let us not commit fornication" (1 Cor.10,8), and: "Let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor.7,1); and to the Ephesians he writes: "But fornication, and all uncleanness, ... let it not be once named among you as becometh saints" (Eph.5,3). The Christians should strictly sever their connection with their former evil companions and their practices: "Be ye not unequally yoked together with unbelievers ... (but) come out from among them, and be ye separate" (2 Cor.6,14-17).

After the apostle has thoroughly diagnosed the social disease, he prescribes the remedy, and the only remedy he knows is that of total abstinence. He knows of no compromise between chastity and **Abstinence** unchastity, or even the slightest submission to the promptings of sex. He demands complete abstinence from sexual indulgence outside of the marriage relation, and he sets forth his ethical mandates in plain unequivocal terms. "Make not provision for the flesh, to fulfil the lusts thereof!" (Rom.13,14) his words ring out into a vice-stricken world. A man should "purge himself from these" (2 Tim.2,21) and "abstain from fornication" (1 Thess. 4,3). He writes to the Colossians: "Mortify your members" (Col. 3,5) "not in any honour to the satisfying of the flesh" (ch.2,23).

He regards immorality as a dangerous evil from which every one should hasten away: "Flee fornication" (1 Cor.6,18), "Flee also youthful lusts" (2 Tim.2,22).

B. The Higher Plane of Immorality.

God makes no distinction between the sinfulness of gross transgressions of the Sixth Commandment and violations that are not as apparently felt. Among men the distinction is made, and frequently anything outside of sexual intercourse is treated lightly and even entirely excused. Among such sins are evil thoughts, promiscuous association, immodesty of dress, and foul language.

That evil thoughts and desires are sinful is a purely Christian tenet. Worldly-minded people outside the pale of Christian influence regard sexual desires that arise in the mind as perfectly natural and innocent. It is certain that the physical and mental sides of life are inextricably interdependent, and a life without sex would be out of keeping with God's plan. It cannot be denied, for example, that a female endowed with physical charms, all things being equal, is the cynosure of social gatherings and of the community, to the disregard of the less graceful. However, when sexual impulses are too readily followed in thought, they are no longer excusable. St. Paul, in recalling to the mind of the Ephesian congregation their former immoral life, mentions among it, the "lusts of our flesh" (Eph.2,3). To Timothy he writes: "Flee also youthful lusts" (2 Tim.2,22).

Since evil thoughts and desires are sinful, everything that fosters and stimulates them is also sinful. For that reason pro-

miscuous association between opposite sexes is to be avoided.

2. **Fromiscuous Association.** Physical contact is the most potent stimulus of sex passion. Such stimuli, when too frequently repeated and excessively prolonged, are harmful even bodily. On all occasions which give opportunity to sexual desires the words of the apostle apply: "Flee also youthful lusts."

Another stimulus to evil thought and cupidity is the immodest dress. Since the practice of immodest attire is not so frequent among men as among women, the dress of men need not be discussed.

3. **Immodest Attire** the sex element of man, either by a careless display or purposive accentuation of physical charms, or by over-adornment. Such display and adornment does not necessarily violate purity in association with the same sex, but decidedly does so in the presence of the opposite sex, since it arouses his passion and produces evil thoughts in him. It is not a sin against oneself but one's fellowman, but is, in turn, accounted to the evil deeds of both parties. St. Paul therefore commands: "Let every one of us please his neighbor for his good to edification" (Rom. 15,2). Every form ( εἶδος ) of evil is to be avoided (1 Thess.5,22).

The dress of women in St. Paul's time consisted of a tunic, like that of men, worn close to the body over which a long robe, the **Historical Background** outer tunic, was worn reaching down to the feet with a flounce at the bottom. Out of doors a large shawl, in appearance much resembling the toga of men, except for its variety of colors, was thrown about the shoulders, and a fold of it, known as the peplum, was laid over the head. The materials were chiefly wool and later also linen was introduced. In this period the ex-

travagance of wearing silk was introduced, which was brought from India, China, and other eastern countries. The chief extravagance in the dress of women consisted not so much in the materials used, except for the expensive silks, but rather in the vast expenditure made in dyeing the materials. A mantle dyed with the highly coveted Tyrian purple — though not that shade which was reserved for the emperor alone — cost approximately 10,000 sesterces, or over \$500 (according to Uhlhorn's computation of one sesterce equalling about 25 cents. See pages 24 and 94). Though the inferior grades of purple and other colors, such as green, light blue, cherry-color, and violet, were cheaper, the cost of dyeing seems always to have been considerable.—The hair was subject to numerous whims of fashion and individual taste, but one of the favorite fashions seems to have been to tower it up high so that the person looked very tall from the front. In the wearing of jewelry, in particular, the Roman matron displayed great luxury. Golden articles of jewelry, studded with pearls, emeralds, and diamonds — though rarely — were worn as earrings, finger rings, armlets, brooches, buckles on the shoulders, as necklaces, and scattered among the hair. Excessive attempts were made also in artificial improvement of the complexion. A mask of meal, worn during the night, was washed off in the morning with asses' milk. Rouges of various hues were applied to the face, to tinge the cheeks and temples, to redden the lips, and to darken the area under the eyes. Even artificial eyebrows were worn, as Petronius says, "the lady takes her eyebrows out of a little box" (Tucker, p.313), and false teeth were placed into the mouth and removed at night. Those who could not afford

to buy these luxuries for themselves had the opportunity to hire them for desired occasions, to the minutest detail of paraphernalia (see Friedl. p.245).

The apostle shears the Christian woman from all this ostentation of dress and tawdry frippery with the words: "(I will therefore) that women adorn themselves in modest apparel, **St. Paul's** with shamefacedness and sobriety; not with broider-  
**Teaching** ed hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works" (1 Tim. 2,9). Of course, the question of feminine apparel is somewhat relative, due to conventions of custom. However, the apostle's teaching applies to all times. A woman is not to be prohibited from making herself attractive to the opposite sex, and her individual taste is to be respected. Yet this is not to be done in an attempt to rouse a sexual response, but as "becometh women professing godliness", and a married woman should aim to "please her husband" with her apparel (1 Cor.7,34).

Among the violations of morality the apostle also names evil speech. Obscenity of speech was also a common evil of the day in  
**4. Evil** the Roman world, especially on the stage. The more  
**Speech** respectable cothurnus and sock had vanished and unblushing lewdness had taken their place. The subjects of the dramas were generally amatory, and the materials of myths and legends for erotic scenes were commonly elaborated to suit the  
**Historical** taste of the audience. The actors not only commu-  
**Background** nicated filth by means of speech, but this was particularly done through movements of body; and the pantomimes, who were skilled in the art of suggestive gesticulation, received the highest

favor of the populace. This shamelessness of speech, which was practiced with the greatest freedom in the theater, Martial praises as "Roman simplicitas" (Inge, p.224). It seems even to have roused the discontent of Tiberius, since he in 22 or 23 A.D. issued an edict expelling all players from Italy (Friedl.p.247).

St. Paul's teaching is as a healing ointment on a festering wound. He says: "Let no corrupt communication proceed out of your mouth" (Eph.4,29); "Let .. evil speaking be put away from you" (ch.4,31); "filthiness, nor foolish talking, nor Teaching jesting, which are not convenient (let it not be once named among you, as becometh saints)" (ch.5,4. Comp.Col.3,8). A Christian should speak "that which is good to the use of edifying" (ch.4,29). To Titus he commends "sound speech that cannot be condemned" (Titus 2,8), and he writes to the Ephesians that they should rather engage in the "giving of thanks" (Eph.5,4).

St. Paul not only sets forth the proper standard of morality, but he also teaches the means by which it is attained. The only way in which abstinence from gross and more refined immorality can **Moral Remedy:** be maintained is by self-control. In teaching the **Self-Control** duty of self-control, he employs many powerful similes. He compares it to a warrior who arms himself for battle (1 Thess. 5,8: "Let us .. be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation." Compare "weapons" of 2 Cor.10,4); to a boxing contest, in which each opponent tries to deal a decisive blow with every thrust of the fist, and has hardened his body by subjecting it to methodical and severe training months previous (1 Cor.9,26.27: So fight I, not as one that beateth the air. But I keep under my body" -- ἐπιωπιάζω, liter-

ally, "I smite my eyes black and blue" -- "and bring it into subjection"); to a race, in which each runner is so intently fixed on the victory that he is certain of winning and of being showered with ribbons and garlands and of receiving the prize-purse, filled with gold, and the highly desired palm branch (1 Cor.9,26: "I therefore run, not as uncertainly"); and to the amputation of diseased limbs (Col.3,5: "Mortify therefore your members").

St. Paul's ethics far exceed the ethical tenets propounded by the existing philosophical systems of his day, Stoicism and Epicureanism. Both systems, though differing in their conclusions, Contemporary are identical in principle. Both throw man back Philosophy into himself and make ethics entirely subjective. In both systems which are an outgrowth of despair, subjective happiness is the desired end. The Epicurean sought happiness through avoiding suffering of every kind and in seeking pleasure. Accordingly, if anything made for the pleasure of the individual, by engaging in sensual or other amusement and by avoiding suffering from excess, it was to be pursued. The Stoics sought happiness in virtue, and by virtue they meant stolid apathy. In order to maintain an equilibrium of happiness, all emotions of pleasure and of suffering were to be conquered, producing a philosophical calm. St. Paul's ethics are not the product of despair, but they radiate hope. Over against the Epicurians he commands total abstinence from all sexual indulgence in single life; and over against the Stoics he decries self-suppression and commands self-control.

### C. Celibacy

We next come to the much-discussed question of celibacy. The Essenes, the Therapeutae, and the Gnostics maintained that marriage is sinful and that absolute celibacy is a purer estate. St. Paul is not an ascetic. He maintains that all members of the body are necessary and not to be despised (1 Cor.12,12-27), and that each member has its particular office (Rom.12,4). The sex **Not Superior** members also are God's creation, and the apostle to **Marriage** teaches that "every creature of God is good, and nothing to be refused" (1 Tim.4,4). He maintains "if thou marry, thou hast not sinned" (1 Cor.7,28). He considers it commendable on the part of a father if he gives his daughter in marriage (1 Cor.7,38). He even claims for himself the right to marry and to take his wife with him on his missionary journeys (1 Cor.9,5) as the other apostles and Peter, whose mother-in-law is mentioned in Matt.8,14, and the brothers of Jesus (who may have been the sons of Joseph and Mary, according to the Helvidian theory, or the sons of Alphaeus and Mary, a sister of the Virgin, according to Jerome, or, possibly, the sons of Joseph by a previous marriage) did, but did not exercise this right "lest we should hinder the Gospel of Christ" (1 Cor.9,12). And, above all, he expressly calls it a doctrine of demons to forbid any one to marry (1 Tim.4,1-3).

Yet, if a person has the gift of chastity, it is not a sin for him to remain single (1 Cor.7,37). A person possessing the gift of **A Gift of God** chastity, or continency, may permanently abstain from sexual commerce without constantly combating with the yearnings of passion. The apostle Paul possessed this gift (1 Cor.7,7; 12,4). And it is a malicious guess of Renan (referred



to by Alexander, p.289) when he hints that Paul perhaps was married to Lydia of Philippi on the strength of "our true yoke-fellow" (Philip 4,3), for, she is not mentioned there, and σὺν ἑυχῶς does not necessarily mean wife. In relation to the whole question of celibacy, our Confessions say: "Meanwhile the teachers of the Gospel should do both; they should exhort incontinent men to marry, and should exhort others not to despise the gift of continence" (Apol. Art. XXIII, par.55).

However, the apostle does speak of circumstances under which it is more advantageous to remain unmarried. At the writing of the Epistle the ominous mutterings of the rapidly approaching storm of persecution was being more and more distinctly heard, and he therefore advised the Corinthians that it would be unwise, **Contemporary Situation** because of practical reasons, to enter into matrimony under those circumstances. The duties of family life would increase the burden of persecution unduly (1 Cor.7,28: "trouble in the flesh") when there was the inevitable possibility of homes being torn apart and the opportunity of expressing mutual love between spouses greatly reduced and perhaps entirely eliminated, as for example at the martyrdom of the one or the other (1 Cor.7,33.34). However, this is merely a kind pastoral advice (1 Cor.7,35) and not spoken as a command (1 Cor.7,6), and he limits his advice to those who have the gift of chastity. If a man had that gift, he said, perhaps in answer to their question, it was "good for a man not to touch a woman" (1 Cor.7,1) during that period of distress, and it was not a sin to remain unmarried (1 Cor.7,28). However, even in the case of distress, if any one was not able to remain chaste in leading a single life, he was at liberty to marry

(1 Cor.7,2), and the father of a virgin did well in giving his daughter in marriage (1 Cor.7,38). And again, if any of them were already married they should not seek to sever their relations, even in the face of persecution, and thus wilfully break the bonds of marriage (1 Cor.7,27). However, realizing through the Spirit the heart-rending scenes that would be staged in the arena of persecution, the apostle, who, as said above, had the gift of continence, expressed the wish that all his beloved followers were as he himself (1 Cor.7,7).

Concerning widows the apostle teaches that they are at liberty to remarry (1 Cor.7,39), and, if they cannot lead a chaste life by remaining single, he advises them to marry (1 Cor. 7,9). However, if a widow can contain, the apostle considers it more advisable if she continue unmarried (1 Cor.7,8. 40). From Acts 6 it seems that the congregations kept record of indigent widows and supported them. In the First Letter to Timothy St. Paul teaches which widows are to receive bodily support from the congregations. They are not to be younger than sixty years of age, since before that time they are able to support themselves. If they have children or other close relatives they are to be taken care of by them and should not apply for support from the congregations. They also must have the requisites of a chaste life, Christian humility, hospitality, and of having given their children a Christian education. However, the women younger than the specified age could earn their own sustenance, and their daily labour would keep them from falling into unchastity. If they should receive bodily support from the common fund, there would be the danger of becoming idlers gallivanting from house to house. And even if they

would yield to the sex impulse, prompted by the life of idleness, and marry, it would be a reproach upon them because their sexual cravings had been fostered by relying on the church's support. St. Paul therefore advises that the younger widows who cannot contain marry and bear children (1 Tim.5,3-15.)

## II. CHASTITY WITHIN MARRIAGE

### A. Marriage

Holy wedlock is a divine institution which dates back to the creation of man. In Ephesians 5,31 St. Paul quotes the general rule which Adam stated for the successive generations: "For this cause shall a man leave his father and mother and be joined unto his wife, and the two shall be one flesh" (Gen.2,24).

**Regulations** The affirmative law of marriage which is written in the hearts of all mankind is that an unmarried adult male may marry an unmarried adult female, on condition that both are of sound mind, both are willing to enter the contract, and that both are capable of fulfilling the purpose of its institution. St. Paul also teaches a monogamous marriage since he always uses the singular termination in speaking of husband and wife (Rom.7,2; 1 Cor. 7,2; 2 Cor.11,2), and he expressly commands that a bishop dare not practice polygamy (1 Tim.3,2; Titus 1,6). The prohibitive regulations of marriage exclude all persons who do not meet the above requirements and who are related to each other nearer than the third degree, either by blood relation or marriage. St. Paul seriously reproves incest as a vice which shocks the common instincts of humanity (1 Cor.5,1).

The primary purpose of marriage is the procreation of off-

spring (Gen.1,28), and St. Paul commands the younger women to bear children (1 Tim.5,14). God has endowed man with the sex instinct, or the urge of propagation, and in order to aid the **Purpose** preservation of human kind from extinction, sexual gratification is attended by the highest sensuous pleasure. Besides serving this end, sexual commerce also has a wholesome influence on its participants. The satisfaction of the sexual appetite, within rational limits, serves most naturally and most satisfactorily to develop full manhood and womanhood, and to maintain a mental equilibrium (Malchow, p.107-111). The smallest percentage of women are sexually barren, and still fewer men, and normal people have sexual hunger, varying with the individual and at different times and under different circumstances, which demands gratification.

Marriage therefore also serves a second purpose -- the guarding against falling into deeds of unchastity. This purpose of marriage does not derogate from marriage purity, just as little as every coitus between husband and wife must be entered upon for the purpose of begetting children. It merely meets the demands of man's hygiene, on the one hand, and serves to curb the outcroppings of his sinful nature, on the other. St. Paul therefore teaches: "But if they cannot contain, let them marry; for it is better to marry than to burn" (1 Cor.7,9). And again he says: "To avoid fornication let every man have his own wife and let every woman have her own husband" (1 Cor.7,2).

In the Roman world marriage had fallen into almost universal disparagement. This was partly due to the extravagance and partly to the lewdness of the age. In the days of the Empire a woman's

marriage was synonymous with her emancipation. While in her  
Historical maidenhood she was never admitted to the dinner-  
Background table, in order to guard her ears against all "off-  
color" talk, after marriage she received free access. This custom,  
no doubt, must have resulted in making the imagination and curiosity  
of the female mind a dynamic factor in her yearning for the bridal  
veil. Also the old institution of paterfamilias, which empowered  
the husband with authority over life and property, no longer ex-  
isted. The woman had great authority in the home, having her own  
host of slaves in case she was rich, and wielded a commanding in-  
fluence in society. Whatever claims to admiration she might have,  
beauty, wit, talent, education ensured her success. This unbounded  
freedom and sudden release from subservience resulted in extreme  
indulgence in and abuse of the new liberty. The gap between virtue  
and vice, if they possessed any virtue before marriage, is easily  
bridged. Ladies were certain of secret and submissive lovers  
among their slaves, and rarely resisted the temptation. The hus-  
bands, on the other hand, equally helped themselves to the infamous  
liberty, and Plutarch, in advising a cultured newly-married couple,  
says the wife must not be offended if the husband have intercourse  
with a slave, but rather be grateful that he works off his passions  
on another woman. Slavery threw open the doors to unlimited fre-  
quency of illicit intercourse, as well as to the most appalling  
forms of unnatural vices, which we already have discussed on the  
previous pages. The Roman games and the theatres were another  
cause contributing to the violations of marriage-ties. Women of  
all classes flocked to them and gloated on the bloody sights.  
The strength of this morbid passion for blood, instilled by these

cruel and licentious sports, is seen from the incident related by St. Augustine (Lib.VI,8), that one Alypius, a convert of the Church-Father, when persuaded by his parents to attend such a spectacle, though carefully closing his eyes "to prevent the mind from ranging abroad after such evils", at the cry of the multitude in the midst of some bloody scene opened his eyes and again his bestial thirst for blood was aroused, and he was cast out of the church. Not only the games themselves, but also the gladiators and athletes aroused the favor of the women and many a woman of high rank, enflamed with passion for the actors, sought them for immoral practice. The theater, chiefly with its pantomimes, produced the same result, and greedy sodden eyes lusted to fulfil the machinations of a heart "evil from its youth". Under Augustus a married lady, wishing to be brought into contact with a desired actor, named Stephanio, even lowered her dignity to the extent of waiting on him in page's disguise (Friedl.p.247). Not only the games but also the many banquets encouraged vice, and this social function afforded even greater possibilities for gratifying carnal lust. In addition, there were the oriental idolatrous cults in the temples of Asculapius, Isis, Seraphis, and other dieties, with their shamelessness beyond mention in which women of all classes were free to indulge. In consequence of such unbounded liberty, women imitated men and followed male pursuits. They eagerly entered politics and directly and indirectly attempted to influence government. In the provinces the governors' wives mixed with the soldiers, so much so that even petitions were raised to stop the abuse (Friedl. p.251). Women were more domineering and less restrained than men, as Severus Gaecuna said in the Senate in

making the motion that the governors be prohibited from taking their wives along with them into the provinces (Ibid.); they became "absolute despots of home and law and armies." A few cases are on record in which women even descended into the arena, which license, however, soon after was prohibited by the Senate.

As a result of the prevailing condition, bachelorhood became to be more desirable than marriage. The changeful fancies of women, their prodigal expenditures, and their fastidies in dress made too great demands of their husbands' purses, and became to be too heavy a burden for the married man, who was equally selfish. In republican days Metellus had expressed the prevalent opinion when he said: "If, Romans, we could exist without a wife, we should all avoid the infliction, but since nature has ordained that we can neither be happy with a wife nor exist at all without one, let us sacrifice our own comfort to the good of our country" (Inge, p.183). In the days of the Empire men were less patriotic, but not in the slightest degree more disposed to married life. Juvenal exclaims: Uxorem quare locupletem ducere nolim, Quæritis? Uxori nubere nolo meae" (Inge, p.182). "Sooner", says Propertius, will the sea be dried up, and the stars reft from heaven than our women reformed. In the East women are loyal, and widows vie for the funeral pyre of their husbands. Here wives are faithless, and we have no Evadne or Penelope" (Friedl. p.241). "Pure", says Ovid, "are only those women who are unsolicited, and a man who is angry at his wife's amours is a mere rustic" (Ibid.). "All night", says Seneca, "a husband must listen to his wife's reproaches: 'she appears in public richly dressed, and is held in honor: at the con-

ventus I am a nobody'" (Ibid.239). A man who married was regarded as hardly in his senses, and he was asked with a derisive inflection: "Certe sanus eras? Uxorem, Postume, ducis?" (Inge, p.37). We can readily conclude how generally marriage was avoided when we consider that Augustus in the year 18 B.C. passed a law which placed a tax on every unmarried man and woman who were beyond the age of twenty-five in order to enforce marriage (Friedl. p.233.241). Yet marriage was considered so odious that bachelors preferred to pay the tax, or entered upon fictitious marriages, in order to escape the loathsome burden of matrimony (Inge, p.182).

What an evil influence such a condition must have had on society, can be readily seen, and it is no wonder that St. Paul said: "To avoid fornication let every man have his own wife" (1 Cor.7,2).

#### B. Violations of Marriage

The estate of holy wedlock is violated by four chief evils: 1) by divorce, 2) by adultery, 3) by criminal prevention of children, and 4) by excessive indulgence in sexual intercourse between husband and wife.

#### Divorce and Adultery

Marriage is a life-long institution. As long as the wife or the husband are living either spouse dare not separate from the other. St. Paul teaches: "The woman which hath an husband is bound by the law to her husband, so long as he liveth" (Rom.7,2), and concerning the man he says: "Let not the husband put away his wife" (1 Cor.7,11).

In the heathen surroundings in which the apostle lived, divorce



was frightfully common and resolved upon on the slightest pretext. Passion and avarice were the common motives. Separation could be caused by either party, by a desire to divorce expressed in writing (libelium repudii) (Brace, p.23). Seneca speaks of "quotidiana repudia", daily divorces (Brace, *ibid.*). Caesar put away Terentia apparently because he had a rich ward whose fortune he coveted. Many separated merely from the desire of making a change, without giving any reason, like Aemilius Paullus, who told his friends that "he knew best where his shoes pinched him" (Inge, p.182). Under Julius Caesar's dictatorship, a Praetorian married a woman, unsuspected of any adultery, but divorced two days before. Caesar separated them. Tiberius deposed a quaestor for divorcing a woman a day before the taking of lots, he having wedded her the day before in order to rank as a married man (Friedl.p.242). Woman made use of the libelium repudii even more than men. **Historical Background** says that illustrious and noble born women reckoned their years not by the number of consuls, but by that of their husbands (".... Non consulum numero sed maritorum, annos suos computant". -- De Ben., iii,15, cited by Brace, p.23). Cicero's daughter Tullia married three times, and Nero was the third husband of Poppaea, and the fifth of Statilia Messalina. Martial speaks of a woman who made six or seven attempts at marriage; of one who married eight husbands; and of another suspected of murdering seven (Friedl. p.243). Alongside of the legal marriage the connection of concubinage existed in Rome. Seneca says: "A woman content to have only two hangers-on is a paragon. Ladies' days are divided up between their various lovers, and are still not long enough. A relation with a single lover they call marriage; with none, old-

fashioned simplicity" (Ibid.242). The practice of women co-habiting with slaves was so bad that the emperor Vespasian, upon succeeding to the throne, proposed a law in the Senate making ladies who had relations with their slaves, themselves slaves (Ibid.).

St. Paul teaches that husband and wife are to remain united until death (Rom.7,2.3; 1 Cor.7,10.11.39), and if either party marry another during the life-time of his spouse he has committed adultery (Rom. 7,23; 1 Cor.7,11). At death, however, the living spouse is at liberty to marry again (1 Cor.7,39).

**Adultery** The only grounds for divorce which Christ gave is that of adultery (Matt.5,32). St. Paul does not mention this, perhaps because he took it for granted, or because it may be implied in his general teaching on the subject. He supplements the grounds for divorce by permitting the innocent party to marry in case of malicious desertion (1 Cor.7,15). The deserting party, on the other hand, may only be reconciled to the former spouse or must remain unmarried (1 Cor. 7,11).

Unbelief is no ground for divorce. St. Paul does not endorse marriages between believers and unbelievers (2 Cor.6,14). In case a mixed marriage has come about, he commands that it may not be dissolved (1 Cor.7,12.13). He also teaches that the members of

**Unbelief No Grounds for Divorce** such a union are not living in adultery or in an unclean estate, since the unbelieving party is sanctified by the believing (1 Cor.7,14). This sanctification, however, does not mean personal sanctification, which is effected only through the personal faith of the individual, but "political and external sanctification, by which those things are said to be

sanctified that are pure, permitted, and approved by God" (Baldwin, cited by the Luth. Comm.). In addition, if the believing party remains in union with his spouse, he may even by his influence save her for Christ (1 Cor.7,16).

#### Criminal Prevention of Children

The chief purpose of sexual intercourse is the procreation of children, and husband and wife should not come short of this duty (Titus 5,14; 1 Tim.5,11-15).

In the heathen world infanticide and the crime of destroying life in its germ was practiced almost beyond our conception. Pliny who laments this degeneracy says: "Since senators and judges came to be chosen by their income, and magistrates and generals came to regard money as their chief title to **Historical** distinction; since childlessness came to exercise **Background** greatest authority and power, and legacy-hunting to be the most lucrative profession, all the noble pursuits of life and liberal arts have fallen to the ground, and servitude alone is profitable. In various ways all men care for money, and for money alone; even distinguished men prefer to cultivate the faults of others rather than their own virtues" (Plin. N.H. XIV,5, cited by Inge, p.36-37). Quintilian chides those who practiced the crime with the maxim "to kill a man is often held to be a crime, but to kill one's own child is sometimes considered a beautiful action among the Romans" (Dec. 306, vi, cited by Brace, p.73). Seneca calmly says: "Monstrous offspring we destroy; children too, if weak and unnaturally formed from birth, we drown. It is not anger, but reason, thus to separate the useless from the sound." (Portentos foetus extinguimus; liberos quoque si debiles, monstrosique editi sunt, mergimus. Non

ira, sed ratio est, a sanis, inutilia secenerere". De Ira, I. 15, cited by Brace, p.73). Also the exposure of children was a common practice in Rome. Suetonius says that on the day that Germanicus died parents exposed their new born babes ("Quo defunctus est die, lapidata sunt templa, subversae Deum arae, Lares a quibusdam familiares in publicum abiecti, partus coniugum expositi", Calig., cap.V). This was usually done at night near the Lactarian column and in the Valebrum which was near Mount Aventine. The unfortunate babes thus abandoned were gathered either by witches, who dissected their bodies and used them for incantation, or, more frequently, by slave dealers, who sold them as slaves or prostitutes. In the dialogue by Terence the father (Chremes) who reproaches the mother for killing the child says: "What did you purpose to do? What did you desire? Consider, you would have abandoned your daughter to that old witch! That is clear enough. To make her, by your help, a slave or prostitute!" ("Quam bene viro abste prospectum est? quid voluisti? cogita! Nempe anni illi prodita abste filia est planissime; Per te veluti quaestum faceret, velubi veniret palam". Cited by Brace, p.74). Quintilian asks his readers to picture the horrifying fate of the little ones abandoned to birds and wild beasts ("Vos ponite ante oculos puerum statim neglectum; cui mori domi expediret, inde nudum corpus, sub coelo, inter feras et volucres." Dec.306, cited by Brace, p.75). Pliny calmly speaks of those who gathered the brain of infants, perhaps for medical or superstitious purposes ("Alii medullas crurum quaerunt, et cerebrorum infantum." Plin. N.H., lib. 28,c.2, cited by Brace, p.73). Another horrible practice common in Rome was that of maiming the body of the infant, exposing

it, and leaving it to the mercy of passersby. In denouncing this practice, Seneca says: "I should like to know that workshop of human misfortune -- those shambles of infants!" ("Volo nosse illam calamitatum humanarum officinam -- illud infantum spoliarium!", cited by Brace, p.74). Together with this crime that of destroying life in its germ was commonly committed, and perhaps more so than the exposure of born children. Julius Paulus (a stoical jurist, 222-225 A.D.), who denounced the vicious practice, pronounced the mother guilty of that crime equally guilty of murder with her who exposed the child ("Necare videtur non tantum is qui partum perfocat, sed is qui abiecit, et qui alimonia deneget, et is qui publicis locis, misericordiae causa, exponit, quam ipse non habet." Cited by Brace, p.75).

We may draw the curtain on this horrible scene. Though Christianity has almost entirely submerged infanticide, yet criminal prevention of children is still practiced to an amazing degree, even by people who call themselves Christians. **St. Paul's Teaching** We need not enter into details concerning the prevention of child-birth. Suffice it to say that St. Paul commands women to bear children (1 Tim.5,14; Titus 2,4), And the only way by which maternity may be avoided, which under circumstances becomes necessary, is by total abstinence from intercourse through mutual self-control (1 Cor.7,5). It may be noted, however, that even abstinence, when prolonged, may prove detrimental to the personal purity of spouses (1 Cor.7,5: " .. for a time .. and come together again, that Satan tempt you not for your incontinency.").

#### Sexual Excess

While sexual intercourse is the privilege of matrimony, it

dare not be indulged in to excess even in the marriage relation. Also married persons can sin against the Sixth Commandment (1 Thess. 4,3), if they indulge to such an extent that it harms their bodies. God has created man a rational creature, and He wishes also his sex relations to be governed by reason. St. Paul commands his congregation in Rome to "make not provision for the flesh to fulfil the lusts thereof" (Rom.13,14), and he writes to the Thessalonians that they should "abstain from fornication; that every one of them should know how to possess his vessel (i.e., his wife, according to Dr. Kretzmam's interpretation in the Popular Commentary) in sanctification and honour; not in lust of concupiscence" (1 Thess.4,4.5). Of course, no absolute rule can be laid down as to the frequency of cohabitation, since that depends upon the disposition and health of individuals. However, Luther's alleged rule of twice a week (Forel, p.233) may be considered general.

### C. The Duties of Husband and Wife

#### Mutual Duties

The motive which should prompt husband and wife mutually to fulfil their duties to each other is love. St. Paul says: "....  
**The Motive** let every one of you in particular so love his wife even as himself; and the wife see that she reverence the husband (Eph.5,33).

The desire to unite in marriage with a member of the opposite sex draws male and female together and is called love. In order to constitute a normal and harmonious love, mental affinity as well as physical attraction should be taken into account by both parties. Purely physical attraction, when merely the body of the person is the object of desire and sensual pleasure is the sole aim, is not

conducive to tranquillity of mind, and leads to unbalance and can only be called lust. On the other hand, purely mental affinity, which does not take physical attraction or sensation into consideration -- commonly, but incorrectly, termed Platonic love -- does not include all the feelings which the members of one sex have for those of the opposite, and therefore does not express what constitutes love in its entirety, and hence can also not be called love. Genuine love consists of a healthy and proper balance between both forms of attraction, which, fortunately, varies with individuals. After marriage, however, love must become more sterling and more firmly rooted so that it can meet all the vicissitudes of this vale of tears.

Husband and wife should be bound to each other by mutual affection and love must permeate the whole life. St. Paul teaches St. Paul's that love must consist of reciprocal affection when Teaching he says: "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband" (1 Cor.7,3).

The conception of bride with its hallowed associations was unknown to Greece and Rome. Woman was simply man's toy and slave and, at best, a mere adjunct to his establishment. Friedlaender Historical points out that "there is no Latin corresponding to Background the words 'woo' and 'court'." Maidenhood was extremely short. As soon as puberty was reached, marriage usually followed. Women were usually married between the age of 12 and 16. The marriageable age of men was from adolescence to the twenty-ninth year. The girl had little or no choice in the matter of selecting a husband, and also the mother's consent was not required; the

father's will was decisive, except in cases in which he chose a notoriously ugly fop as bridegroom, in which cases the girl was at liberty to refuse. Sometimes at a very early age the parents sought the eventual bridegroom. The man, on the other hand, was scarcely any better off in this respect than the woman, since his choice was also dependent upon the will of his parents. As a result, many of the most unhappy marriages of history ensued. Seneca satirically remarks that "any animal or slave or every article of clothes or dish is tested before purchase, but never the bride by her groom. Any vices she may have of passion, stupidity, misshapedness or evil breath are learnt only after marriage." In the marriage ceremony the bride gave the groom an iron, and later a gold, ring as a pledge of faithfulness but received none in return. There were even so-called marriage-brokers in Rome, and Friedlander says they seem to have had a regular business and their own office (Friedl. p.234).

St. Paul teaches an entirely different state of affairs. He says: "So ought men to love their wives as their own bodies. He **St. Paul's** that loveth his wife loveth himself. For no man **Teaching** ever yet hated his own flesh; but nourisheth and cherisheth it" (Eph.5,28). The wife, on the other hand, should also render due benevolence to her husband (1 Cor. 7,3).

With this condition of love obtaining which the apostle sets forth, there will also be the proper status in the sex relation of husband and wife. Neither party should seek to gratify the **Mutual Agree-** demands of his desires, regardless of the responsive- **ment in** **Sex** ness of the other, but mutual agreement must always be the fundamental requisite before and during sex relations. This



applies especially to the husband since he by nature is the aggressive party, and disrespect of this principle on his part can only be called brutality. The proper married state is that in which both the husband and the wife desire the same thing at the same time, and each possesses the ability to satisfy and does satisfy the want of the other. Since there is a great difference among women and among men (though comparatively not as great among men) in their sexual adaptation, much domestic disharmony would be avoided if prayerful care in the proper mating of sexes would be taken in selecting a life's companion. According to the approximate estimate of Malchow (pages 219-227), five per cent. of all married women respond both physically and mentally to the caresses of the husband at all times; fifty per cent. of them are able to adjust themselves to ordinary conditions; thirty per cent. find it difficult to properly participate in commerce in order to derive satisfaction from it; and fifteen per cent. of them derive no benefit from copulation and cannot conceive how the act can be pleasurable for any one. It is to be noted, however, that this great variance is considerably lessened by proper married relations and by helpful instruction in the matter. However, no matter what conditions obtain, self-control in married life must make the proper adjustment at all times and under all circumstances.

The correct sexual relation between husband and wife in order to maintain a proper equilibrium, St. Paul sums up in one sentence:

**St. Paul's Teaching**      "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife" (1 Cor. 7,4). Neither party has a prerogative in matters of sex, and each is indispensable for

the well-being of the other and for the propagation of human kind, as the apostle says: "Neither is the man without the woman, neither is the woman without the man, in the Lord, For as the woman is of the man, even so is the man also by the woman" (1 Cor. 11, 11, 12). And the proper abstinence which is necessary at the required times, he teaches by saying: "Defraud ye not one the other, except it be with consent for a time .. and come together again" (1 Cor. 7, 5).

But the greatest duty to each other which is incumbent upon spouses is to seek to bring about, as far as this is humanly possible, the soul's salvation of the other. As each Christian is entrusted with the soul's salvation of his fellow-man, this holds true especially with Christian married people. Even if the one party is not a believing Christian, the believing one owes it to him to try all within human power to bring him to the fold of Christ. Says St. Paul: "For what knowest thou, O wife, whether thou shalt save thy husband: or how knowest thou, O man, whether thou shalt save thy wife?" (1 Cor. 7, 16).

#### Duties Peculiar to the Husband

God has designed male and female for a homogeneous and organic co-operation. The leading position, however, must necessarily fall to either the members of the male or of the female persuasion.

**Man the Head** The man has been chosen by the Creator for social pre-eminence and has been called by Him to fill the position of leader. On the other hand, as the necessary result, social subordination has been assigned to the woman, and as soon as she enters into union with man in wedlock she thereby submits herself to the authoritative pre-eminence of her husband. However,

her social subordination does not injure her personal independence nor her religious liberty, yet in temporal matters the final decision rests with the husband. It is understood, of course, that genuine love for the wife will prevent him from making arbitrary decisions and unfounded demands. To deduce from this the inferiority of woman or her degradation to a "second-rate human being" is just as false a conclusion as to regard a citizen as an inferior being because he is governed by the officials of the state.

That man owes his authoritative position and social pre-eminence to his Maker, is taught in the words of the apostle: "The man .. is the image and glory of God; but the woman is the **St. Paul's** glory of the man" (1 Cor. 11,7). **Teaching** St. Paul, in referring to the creation of the first human pair, presupposes the image of God in the woman. The man is called God's image, in this passage, in so far as this likeness manifests itself in man's supremacy over creation (Gen.1,26) and in so far as he exercises his supremacy as the born leader of the family. The superior authority of the husband the apostle expresses also in many other parts of his Epistles (1 Cor.11,3.8.9; Eph. 5,22.23; Col. 3,18; Titus 2,5). From this truth St. Paul also infers that the woman is not permitted to teach religion publicly to men (1 Tim. 2,11-14) nor to have a voice in congregational meetings (1 Cor. 14,34). This inference of the apostle, however, is not an erroneous conclusion, nor does he set forth a truth which pertained only to the circumstances of his time; he, as the inspired writer of God's infallible Word, pronounces an irrevocable dictum that applies until the end of time.

With this state of affairs obtaining, it naturally follows that it is the special duty of the husband to supply the bodily **Temporal** needs of his wife. Though both shall co-operate **Duty** in matters of economy and the like, it nevertheless is the particular duty of the husband to provide his family. He who shirks this duty the apostle condemns as "worse than an infidel" (1 Tim. 5,8). The Christian husband will also be patient and sympathetic in times of sickness and trouble, and render his wholehearted and willing assistance in all things. "He will avoid all bitterness ( Col. 3,19) and be greatly concerned about pleasing his wife" (1 Cor. 7,33).

#### Duties Peculiar to the Wife

The chief duty of the wife is to render due obedience to her husband. St. Paul admonishes wives to submit themselves unto **Obedience** their husbands (Eph. 5,22.23; Col. 3,18) and to be obedient to them (Titus 2,5). This obedience, however, is not slavish subservience but glad and wilful conformity to the will of the husband prompted by love (Titus 2,4). The apostle's teaching throws a halo about woman which had not been visible in the pagan world. St. Paul, in issuing the injunction to obedience, adds the clauses of modality, "as unto the Lord" (Eph. 5,22) and "as it is fit in the Lord" (Col. 3,18). Nor may the husband make capricious or tyrannical requisitions, for, though "the head of every woman is the man", he is amenable in all things to Christ (1 Cor. 11,3).

In teaching women subjection to their husbands, the apostle makes a command concerning a custom peculiar to the age in which he lived. According to the custom of the time, the women were

a veil (or naplum — see page 26) over their heads which symbolized their subjection. To abandon it would have been tantamount to renouncing their subjection and declaring their independence. St. Paul therefore commanded the women to appear not uncovered in the public meeting (1 Cor. 11, 7, 13) and offend not the angels with their irreverence (1 Cor. 11,10). The veil was the symbol, not of her degradation, but of her honor. It was the badge, not of weakness, but of power. The apostle's statement: "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered" (1 Cor. 11,6) is not given as the other alternative, but is a striking reductio ad absurdum.

Woman's chief sphere of activity is the home, and to make home as near heaven as is within her power is her special mission. Her frontier is the threshold, the crossing of which may mean risking her position. And truly in this capacity her responsibility and task is a great one. When the fire on the hearth-stone is quenched the power of the nation and the Church's vigor dies. Never does woman fulfil her allotted duty so faithfully as when she employs her womanly gifts according to her sphere of function for the development and nourishment of manhood. The strength of church and state lies in the character of its manhood, and manhood rests on the sanctity of the home. And woman is the greatest contributing factor to the welfare of the home. St. Paul, in picturing the ignoble housewives, describes them as "idle, wandering about from house to house: and not only idle, but tattlers also, and busybodies, speaking things which they

ought not" (1 Tim. 5,13). In his idyllic description of the true devoted spouse, he says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5,14). A true housewife will also respond to her husband with joyful and untiring assistance, lend her deepest sympathy in time of oppression, and patiently bear with him in all trials and tribulations that beset married life round about.

### III. The Ethical Ultimate of Sexual Morality

#### The Meaning of the Terms "Flesh" and "Spirit"

In order to understand St. Paul's teaching as to the ideal relation between the sexes, an acquaintance with the concepts he so frequently employs in presenting his teaching will be fundamental.

**Primary**            The knowledge of concepts necessary especially for  
**Con-**  
**sideration**        this study is the understanding of his uses of the terms "flesh" and "spirit", since they have a direct bearing upon his sexual ethics.

In Pauline writings man is represented as bipartite, consisting of body and soul, or of "flesh" and "spirit". These are interchangeable ways of saying that man is a duality. This is not to be taken as dualistic parallelism to express a radical antithesis between "matter" and "spirit" as between material and immaterial, or as between what is dead (pure matter) and what is living (pure spirit). In Pauline usage "flesh" and "spirit" are not separate and independent entities, but "flesh" is spoken of as living matter and "spirit" means the embodied life.

Sometimes "flesh" is used in the same sense as "body", and "heart", "mind", "soul", and "spirit" have their meanings in common. "Body" is the general term for the whole human organism which serves as the organ of the soul or spirit. "Flesh" sometimes has the same meaning, and the particular uses of the term will be pointed out below. "Heart" is used to denote generally the organ of emotion and intelligence. "Mind" is the reflective faculty which consciously acts (1 Cor. 14,14). "Soul" is the individual life or personal ego which feels, thinks, and wills (Col. 3,23). "Spirit" is the principle of self-consciousness which feels, thinks, and wills, and the various usages of this term will also be given later. These terms do not represent separate compartments of man's rational consciousness with faculties and functions peculiarly their own, but they are interdependent and their faculties and functions apply to one as well as to the rest, and sometimes one term expresses only a different aspect of the other. It will be in our interest, therefore, to center our study on the more embracing terms of "flesh" and "spirit", which, more than the rest, occur in the passages pertaining to that phase of Pauline ethics which we are treating.

#### The Flesh

The word "flesh" is used first to denote the material tissue of the body, composed of skin, bones, and blood. St. Paul speaks of the various kinds of flesh of animals as distinct from that of man (1 Cor. 15,39); he says that circumcision is administered to the flesh of man's body (Rom. 2,28); and he teaches that the anatomical structure of the body must undergo a change before it can be admitted to the realms of eternal bliss (1 Cor. 15,50).

Secondly "flesh" is used by synecdoche as a part of the whole body. Since the flesh of the living creature first presents itself to view, covering the bones and vital organs, it naturally came to be used as the part for the whole. In this usage the term is synonymous with "body". Thus St. Paul says to the Corinthians that he was absent from them "in the body" (1 Cor. 5,3) and to the Colossians he conveys the same meaning by saying that he was "absent in the flesh" (Col. 2,5). And this is the meaning of the word in: "So ought men to love their wives as their own bodies ... For no man ever yet hated his own flesh" (Eph. 5,28,29), and again in the words: "the two shall be one flesh" (Eph. 5,31; 1 Cor. 6,16).

Similarly, "flesh" is used by synecdoche as a part for the whole human being according to body and soul. Thus St. Paul says that when he received the call to the apostleship he did not consult with his friends (Gal. 1,16), and that he and his companions had no rest at arriving at Macedonia (2 Cor. 7,5), using the phrase "our flesh had no rest", while in 2 Cor. 2,13 he attributes the same unrest to his spirit. Likewise, he speaks of those who had not seen him personally as not having seen his "face in the flesh" (Col. 2,1).

A fourth use of the word is to denote human existence on earth. Thus St. Paul speaks of "living in the flesh" (Gal. 2,20; Phil. 1,22) and decides that it is more beneficial for the Philippians if he abide here on earth though he longed to be with Christ in heaven (Phil. 1,24). He predicts to the Corinthians that their life would be troublesome in the approaching persecution (1 Cor. 7,28).



Besides the more general use of the term to express human existence on earth, "flesh" is also used in a more particular sense to express relationship through descent. Thus the apostle **Genealogical Connection** employs the word in teaching the human descent of Jesus (Rom. 1,3), that of his kinsmen (Rom. 9,3), and to express the natural relationship of the Jews to Abraham (Rom. 4,1). He teaches that the union of God with man through the Virgin Birth was a manifestation of God "in the flesh" (1 Tim.3,16).

In this specific sense it is used to express social relation. He speaks of the owners of slaves as the slaves' "masters according to the flesh" (Eph. 6,5; Col. 3,22), and he **Social Relation** calls Onesimus a brother of Philemon in the flesh (Phil. 16).

The fifth use of the word is to denote all mankind. Thus he says that "by the works of the law shall no flesh be justified" (Rom. 3,20), that "no flesh should glory before God" **All Mankind** (1 Cor. 1,29). Believers, he says, wrestle "not against flesh and blood" (Eph. 6,12). This use always has the connotation of human frailty and corruptibility.

Finally, the sixth meaning of "flesh" is the sinful nature of man. In this sense it is used in two related but distinct meanings. The first is to denote the whole sinful nature of unregenerate man. Thus St. Paul commands the Corinthians to deliver **Sinful Nature** the man guilty of incest "unto Satan for the destruction of the flesh" (1 Cor. 5,5). He calls a life of sin a walking "after the flesh" (Rom. 8,4.5.9.12.13); he teaches that "they that are in the flesh cannot please God" (Rom. 8,8); and he speaks of the "carnal mind" which is enmity against God (Rom.8,6.7).

He writes to the Ephesians that before their conversion they were "fulfilling the desires of the flesh" (Eph. 2,3) and he tells the Colossians that their regeneration was the "putting off the body of the flesh" (which is redundant)(Col. 2,11). According to the second use, the term denotes that constituent of the nature of the regenerate man which is still tainted with sin and tends toward sin. Accordingly, St. Paul says: "the flesh lusteth against the spirit and the spirit against the flesh" (Gal. 5,17); that he himself with his "flesh serves the law of sin" (Rom. 7,25); that in his "flesh dwelleth no good thing" (Rom. 7,18); and that he is "carnal sold under sin" (Rom. 7,14). He exhorts the Corinthians to cleanse themselves "from all filthiness of the flesh and spirit" (2 Cor. 7,1), and he describes the unmarried woman who has consecrated herself to the service of the Lord and who leads a chaste life as striving to be "holy both in body and in spirit" (1 Cor. 7,34). Thus he also speaks of the "infirmity of the flesh" (Rom. 6,19) and of being "weak through the flesh" (Rom. 8,3).

The above compilation of passages does not include all the reference in Pauline writings in which the term "flesh" is used, yet it is representative of the comprehensive use of the term. The ethical significance of these passages has been pointed out, especially under the analysis of the fifth and sixth uses.

#### The Spirit

The fundamental difference between "soul" and "spirit", terms which are sometimes used almost identical in meaning, is that "soul" is embodied life, and "spirit" is the principle of life. In relation of these concepts to the human being, the body

is the manifestation of the soul (as life) in its physical acts, the mind the manifestation of the soul (as life) in its **Fundamental** emotional, intellectual, and volitional states **Difference** of consciousness; while the spirit is the animating principle of the soul's manifestations in physical and mental functions. There is no essential difference between the two concepts, but one is merely a different aspect of the other. The soul is that which lives in man, and the spirit is spoken of as the power or principle by which he lives. When God created man, man became a "living soul" (Gen. 2,7).

In Pauline Psychology we do not find the word "spirit" used to express the principle of human life. However, we find four other distinct and separate uses of the word.

The first use of the term denotes the faculty of man's rational consciousness. Thus St. Paul speaks of man's intellectual consciousness when he says that man knows nothing "save the spirit **Rational** of man which is in him" (1 Cor. 2,11). He speaks **Faculty** of his and Titus's emotional consciousness when he says that Stephanus and Fortunatus and Achaicus had refreshed his spirit (1 Cor. 16,18) and that "Titus's" spirit was refreshed by all" (2 Cor. 7,13), just as he refers to the same exertion of his emotional faculty when he says that he had no rest in his spirit when he found not Titus in Troas (2 Cor. 2,13).

According to the second use of the term, the inner life is contrasted with the outer. Thus St. Paul writes to the Corinthians **Inner** and to the Colossians that, though he is "absent in **Life** the body" (1 Cor. 5,3; Col. 2,5), yet he is "present

in the spirit" (1 Cor. 5,3,4; Col. 2,5). He exhorts his Corinthians brethren to cleanse their physical and mental life from sin (2 Cor. 7,1) and to glorify God by their outward conduct and in their thoughts (1 Cor. 6,20). He admonishes the Romans to be "fervent in spirit serving the Lord" (Rom. 12,11). A virgin who has consecrated herself to the service of the Lord and leads a chaste life strives to be "holy both in body and in spirit" (1 Cor. 7,34).

Thirdly, the third Person of the God-head is called Spirit. The word "Spirit" is sometimes given various modifications to express certain doctrinal truths. It will not be necessary for our **Holy Spirit** study to emmerate all the passages in which "spirit" signifies the "Holy Spirit"; a few of them will suffice. Thus the Holy Spirit is called the "Spirit of Christ" (Rom. 8,9), the "Spirit of Him that raised up Jesus from the dead" (Rom. 8,11), the "Spirit of Life" (Rom. 8,2), the "Spirit of God" (Rom. 8,14; 15,19; 1 Cor. 2,11), the "Spirit of holiness" (Rom. 1,4), and the "Spirit of power" (1 Cor. 2,4). Frequently He is referred to only by the word "Spirit" (Rom. 8,16.26.27; 15,30).

At the beginning of New Life, the Holy Spirit becomes indwelling in regenerate man and continues to be the power and principle **Holy Spirit and Man** of that life. This indwelling of the divine Spirit is effected through the redemption of Christ and through man's acceptance of Him as Redeemer, the power of acceptance being imparted by the Holy Spirit. St. Paul teaches that the "natural man receiveth not the things of the Spirit of God" (1 Cor. 2,14), but that he is "washed, sanctified, justified ... by the Spirit of our God" (1 Cor. 6,11), and that through Him regenerate

man comes into communion with God (Eph. 2,18; 1 Cor. 6,17). That the Holy Spirit dwells in regenerate man, the apostle Paul teaches in many sections of his epistles. Thus he says to the Corinthians: "Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?" (1 Cor. 3,16); to the Romans: "the Spirit of God dwell in you" (Rom. 8,9.11); to the Galatians: "God hath sent forth the Spirit of His Son into your heart" (Gal. 4,6); and to the Ephesians he says that they are "strengthened with might by His (the Sp. of the "Fath. of our Lord Jesus Christ") Spirit in the inner man" (Eph. 3,16), and that the whole body of believers is "builded together for an habitation of God through the Spirit" (ch. 2,22). The Holy Spirit, therefore, by His indwelling in regenerate man, is the God-given principle of his regenerate physical and mental life, and this transformed life of regenerate man's whole being is called the spiritual life, in sacred theology. The Holy Spirit becomes the animating principle of Christian self-consciousness, as St. Paul says: "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8,16). He is the animating principle of Christian intellectual activities, as the apostle says: "Now we have received ... the Spirit which is of God; that we might know the things that are freely given to us from God" (1 Cor. 2,12). And He is the animating and guiding principle of Christian conduct. Thus St. Paul teaches that those who have been renewed by the Spirit "walk not after the flesh, but after the Spirit" (Rom. 8,1.4.5); that "they that are after the Spirit (do mind) the things of the Spirit" (Rom. 8,5); that "through the Spirit (ye) do mortify the deeds of the body" (Rom. 8,13); and

that the "Spirit ... helpeth our infirmities" (Rom. 8,26). He admonishes the Galatians to "walk in the Spirit" and they "shall not fulfil the lust of the flesh" (Gal. 5,16). Again he says: "Let us also walk in the Spirit" (ch. 5,25), and to the Romans he writes that they who are "led by the Spirit of God, they are the sons of God" (Rom. 8,14).

Fourthly, the faculties of regenerate man, which are transformed and renewed by the Holy Spirit, are referred to by the word "spirit". This is not a separate mental faculty, differing from those of natural man, for, with the words, **Regenerate** **Faculties** "So then with the mind I serve the law of God" (Rom. 7,25) and "For God is my witness, whom I myself serve with my spirit in the gospel of His Son" (Rom. 1,9), St. Paul shows that, in its essence, it is the same human faculty which serves the law of God which every man possesses; but the mental faculties of regenerate man are transformed and renewed to be capable of performing "spiritual" functions (Rom. 7,6: "that we should serve in newness of spirit"). Thus St. Paul teaches that "the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8,10). He speaks of "circumcision (figurative) .. in the spirit" (Rom. 2,29). He says to the Romans that they are no longer "in the flesh, but in the spirit" (Rom. 8,9), that the Holy Spirit "beareth witness with our spirit" (Rom. 8,16), and that they should "serve in newness of spirit" (Rom. 7,6). He writes to the Ephesians that they should be renewed in the spirit of their mind (which is redundant) (Eph. 4,23). He teaches that there is a struggle between man's evil nature and his regenerate nature, when he says: "For the flesh lusteth against the spirit, and the spirit

against the flesh" (Gal. 5,17). He commands the Corinthian congregation to excommunicate the man guilty of incest in order that his "spirit might be saved" (1 Cor. 5,5). And St. Paul closes some of his letters with the words: "The grace of our Lord Jesus Christ be with your spirit" (Gal. 6,18; Phil. 25; see also 2 Tim. 4,22).

The indwelling of the Holy Ghost produces "fruits of the spirit" which are "love, joy, peace" (Gal. 5,22) and "all goodness, and righteousness, and truth" (Eph. 5,9). Man's intellectual and physical organs are consecrated to the service of God, as St.

**Fruits of the Spirit** Paul says: "For God is my witness, whom I serve with my spirit" (Rom. 1,9); and he admonishes the Romans to be "fervent in spirit, serving the Lord" (Rom. 12,11) and to "serve in newness of spirit" (Rom. 7,6); and they express themselves in prayer, as the apostle says: "I will pray with the spirit" (1 Cor. 14,15).

St. Paul also uses the word "spirit" in the sense of "characteristic" or "attitude" (1 Cor. 4,21; Gal. 6,1), and in many places

**Other Uses** he uses the term in a more or less loose manner, as for example in Phil. 1,27 or Rom. 8,15: "spirit of bondage", etc. which cannot be brought into harmony with the above classification. It will not be in the interest of our study, however, to go into the details of this use of the term.

Having thus established the use of the term "flesh" and "spirit", we can now proceed to present St. Paul's ethical teaching concerning the ideal relation between the sexes, the greater part of which, however, has already been stated together with the above analysis, and need not be repeated.

Ideal Sexuality

As already stated above, St. Paul teaches that our flesh is sinful (Rom. 7,18), that the "carnal mind is enmity against God" (Rom. 8, 6.7), and that "they that are in the flesh cannot please God" (Rom. 8,8). However, he also teaches that the Holy Spirit is sent by God into the heart of man (Gal. 4,6), thus transforming his whole being into a temple of the Spirit of God (1 Cor. 3,16) and being the animating principle and power of Christian conduct (Rom. 8,13). Though man's nature is still tainted with sin, there is a constant struggle for perfection; for, though "the flesh lusteth against the spirit", nevertheless, "the spirit (lusteth) against the flesh" (Gal. 5,17), and the "Spirit (Holy Spirit) helpeth ... our infirmities" (Rom. 8,26). St. Paul therefore constantly exhorts his readers to "walk in the spirit" and they "shall not fulfil the lust of the flesh" (Gal. 5,16).

In expressing the ideal condition also of sexual purity, St. Paul says: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12,1.2). According to this principle, all violations of morality in thought, word, and deed is excluded from a Christian's conduct. Thus he admonishes Timothy to regard the elder woman as mothers, and the younger women as sisters with all purity (1 Tim. 5,2). He admonishes old men with the words: "that the aged men be sober, grave,



temperate, sound in faith, in charity, in patience" (Titus 2,2), and the aged women he exhorts to "be in behavior as becometh holiness" (Titus 2,3-6). The whole Christian conduct should be a giving of thanks (1 Thess. 5,18), a doing of "whatsoever things are pure" (Philip 4,8.9), and an avoiding of even the appearance of evil (1 Thess. 5,22).

The ideal relation between husband and wife St. Paul pictures by comparing it with the mystical union of Christ with the Church (Eph. 5,21-33). He describes the wife in this ideal relation as subject to her husband in everything just as the Church is subject to Christ (v.22-24) and the husband as loving his wife as his own body just as Christ loved the Church which is His body (v.25-30). "Christ did not merely pity the Church, or merely desire her good, but loved her; her image is stamped on His heart and her name is graven on His hands" (Pulp. Comm.). Accordingly, absolute sexual purity will exist between spouses, and true genuine love will eliminate all traces of antagonism, brutality, and tyranny, and will generate sympathy in trouble, patience in distress, and joyful assistance in all things. Finally, St. Paul teaches that all earthly institutions, marriage among them, must take a secondary position over against the matters of the kingdom of God. According to St. Paul's prophetic vision, the time is short till all earthly things will be abolished, all bonds dissolved, and a new and perfect life begun at the coming of Christ, for which he and his fellow-believers were, and still are, anxiously waiting (1 Thess. 5,23). Therefore he says: "It remaineth, that both they that have wives be as though they had none" (1 Cor. 7,29), for, in the kingdom of God, it matters

not whether one is married or unmarried, "there is neither male nor female: for .. all (are) one in Christ Jesus" (Gal. 3,28), but it is all-important that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5,23).

Thus "problems however dark, details however intricate, become under St. Paul's treatment lucid and orderly in the light of eternal destinies" (pulp. Comm. page v).

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