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The Christian Missionary: A Free Man Self-Enslaved to All for the Sake of the Gospel : An Exegetical Study of I Corinthians 9:19-23

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THE AMERICAN NEWSPAPER
A FREE MAN SELF-ENSLAVED FOR THE SAKE OF THE PEOPLE
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(Short Title)

A FREE MAN SELF-ENSLAVED

A Thesis Presented to the Faculty
of Loyola University, St. Louis,
Department of English Literature
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

By
GREGG A. BROWN
1957

Approved by: *Walter H. Freeman*
1957

W. J. [Signature]
1957

THE CHRISTIAN MISSIONARY:
A FREE MAN SELF-ENSLAVED TO ALL FOR THE SAKE OF THE GOSPEL.
AN EXEGETICAL STUDY OF 1 CORINTHIANS 9:19-23

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
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by
Graeme M. Rosenau
June 1959

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CHAPTER I

PRELIMINARY CONSIDERATIONS

In 1 Corinthians 9:19-23 Saint Paul concisely summarized the principles that guided his missionary approach to the unconverted. Since he was both an Apostle and an eminently successful missionary, this pericope is a precious piece of missionary literature. Yet, as one examines books dealing with the subject of missions, he finds but a few passing references to the passage. It is the purpose of this thesis to examine at greater length Paul's missionary tactics and the theology behind them as these are expressed in 1 Corinthians 9:19-23. It is primarily an exegetical undertaking, but a chapter is included to point out some of the implications for modern missionaries in this and foreign lands.

The first two chapters deal with the person of the missionary: he is a free man in Christ; but he is also in the law of Christ, and therefore loves his fellowmen with a self-giving love. The next chapter speaks of the goals God has given his missionaries: to gain as many as possible, to save at least some, to live in such a way as to gain a hearing for the Gospel and thus to become its partner in the work of saving people. Chapter five then speaks of the ways in which the missionary uses his freedom in love to achieve his God-given goals. After this comes the discussion of the implications of all of this for modern missions.

In presenting this study, the writer assumes Pauline authorship of the First Epistle to the Corinthians. He also assumes that what Paul says about himself as a missionary can be directly applied to the missionary of the Church today. For Paul says in 1 Corinthians 11:1, "Be imitators of me, as I am of Christ."

Materials utilized in this study are limited to the resources available in Fritzlaff Memorial Library.

CHAPTER II

THE MISSIONARY: FREE FROM ALL PEOPLE

In order to understand the statements of St. Paul in 1 Corinthians 9:19-23, one must understand what the Apostle means by freedom. The verses themselves help one to understand the term. However, a brief sketch of its wider use in the New Testament will enrich his understanding of its meaning here. This chapter first studies the concept on a broad, though not exhaustive, scale. Then it proceeds to examine Paul's claims in the pericope that he is free from those under the Law (Jews and Proselytes), those who are without the Law, the weak, and, indeed, all people.

Freedom

The adjective *ἐλεύθερος* occurs twenty-three times in the New Testament, once with the dative (Rom. 6:20), once with *ἐκ* (1 Cor. 9:19), and once with *ἀπό* (Rom. 7:3). It is quite frequently used as a noun or predicate adjective. The noun *ἐλευθερία* is used ten times, and the verb *ἐλευθερόω*, seven times.

Schlief, writing for Mittel's Woerterbuch, points out that in the New Testament *ἐλευθερία* is understood as freedom from sin (Rom. 6:18-23; John 8:31-36), from the Law (Rom. 7:3-4; 8:2; Gal. 2:4; 4:21-31; 5:1,13), and, finally, from

death.¹ Hans Wedell notes that Paul speaks of two other aspects of freedom: (1) "Personal inner freedom"; (2) "All who have put on Christ are free and equal."² This classification is useful, for Paul deals in this pericope with his "personal inner freedom" and how he used it.

Surely, Paul became acquainted with the Greek philosophies early in his life, and came to know them better as his travels brought him into extensive contact with Greek culture (cp. his use of philosophic terms in 1 Cor. 1:18-25; Col. 2: 8,20,21; Gal. 4:3,9; and Acts 17:17-34). "But assuredly there is no good reason for the assumption that the Apostle Paul is dependent on Stoic philosophy" for his idea of freedom.³

No, Paul's *ἐλευθερία* is a Christological and theological, not a philosophical, concept. First of all, the freedom of which he speaks is not self-attained; it is a gift of God. In 1 Corinthians 9:1, for instance, he says, "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?" Note that freedom is placed alongside Apostleship and the Vision of Christ, both of which are obviously charismata. As Jesus pointed out, such freedom, once received, is retained through

¹Heinrich Schlier, "ἐλεύθερος, ἐλευθερώω, ἐλευθερία, ἀπελευθερώω," Theologisches Wörterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 492.

²Hans Wedell, "The Idea of Freedom in the Teaching of the Apostle Paul," Anglican Theological Review, XXXII (1950), 207-209.

³Ibid., p. 206.

continuing in His Word: "If you continue in my Word, then you are truly my disciples, and you will know the Truth, and the Truth will set you free (ἐλευθερώσει ὑμᾶς)" (John 8:32).

Secondly, the freedom about which Paul writes is given by God through His Son, Jesus Christ: "For freedom Christ freed us" (Gal. 5:1).

The freedom of which Paul speaks is, furthermore, the beginning of an eternal freedom. The Apostle points out in Romans 8:21, "The creation itself will be set free (ἐλευθερωθήσεται) from its bondage to decay and obtain the glorious liberty (ἐλευθερίαν) of the children of God." The liberty Paul thinks of is not confined to this earth; it exists here, in fact, only because of the full sonship with God that is to be revealed eschatologically. It is the result of God's coming in the flesh to shatter men's bonds (Rom. 8:2-3), and it will be perfected when all creation is set free as the trumpet heralds the coming of King Jesus on His glorious throne. It is a freedom to be perfected when all creation is set free in the future; but the believers have it proleptically now. It is the earmark of the new aeon in which they live. It means, in turn, slavery to the God who set them free (Rom. 6:20-22).

How does man, who is totally corrupt in essence, attain this freedom? Basically, through the work of Christ, as was pointed out above. But this freedom comes to man and becomes

man's through the call of the Gospel, especially as that call is concretized at a point of time in the act of baptism.

This call and baptism are the urgings of the Spirit which bring man to freedom.⁴ For, as Paul says, "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17).

The liberty which God gives in Christ and to which man is called by the Gospel is, however, not something one can hold in a vacuum. The Christian man, including also the Apostle, gains his freedom fully, not in seclusion, but in community with others. For what consummates this freedom among Christians is love.⁵ It is love, as will be shown, that made Paul the self-enslaving missionary that he was. It is true that community normally limits one's freedom, for one must sacrifice his autonomy to the will of the group he joins. But that is just the point: Paul didn't join the communities to which he preached, but became like their members. His love drove him freely to accommodate himself to them, rather than vaunt his freedom from them, in order to gain them by the Gospel.

Free from the Jews

Paul was free, and he evinced his freedom in a social context. He speaks of three separate groups in 1 Corinthians

⁴Schlier, op. cit., pp. 495-96. Cp. Rom. 1:16; 8:7ff.; 6:1ff.

⁵Ibid., p. 497.

9:19-23. The first of these is the Jews and proselytes.

Paul says,

And I became for the Jews like a Jew, in order that I might gain Jews; to those under the Law like one under the Law, although I was not under the Law myself, in order that I might gain those under the Law.

As Godet points out, the latter expression, "Those under the Law," includes the former (Jews), but adds to them the "proselytes of Gentile origin."⁶

Paul's freedom from the Jews, according to his explanation of that phrase, consisted primarily in his freedom from the Mosaic Law. Just as a woman whose husband has died is free to marry another without becoming an adulteress, so Paul, like other Christians, had died to the Law through the body of Christ and now belonged to Him who had risen (Rom. 7: 1-4). The Law of the Jews once had a claim upon him, but it could rule him no more.

This liberty from the Law is one big burden of Paul's letter to the Galatians, as even a superficial reading will show.⁷ In that letter Paul utilized pictures other than that of marriage; several comparisons came to his mind as he contemplated the magnificent theme of Christian liberty.

⁶Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1889-90), II, 37.

⁷William F. Arndt, "Galatians--A Declaration of Christian Liberty," Concordia Theological Monthly, XXVII (Sept., 1956), 675.

The Law was to be binding only temporarily. It was a *παιδαγωγός*, a slave who brought a child to its teacher. The Law was to bring people to Christ. Having done so, its task is finished (3:24ff.). The Law was like the overseer of a minor heir; when Christ came, the youth came of age, and the overseer's function ended. In addition, there is the Old-Testament typological basis for Paul's interpretation of freedom (4:21-31).⁸ In this allegory, St. Paul points out that the child of the free woman existed *διὰ τῆς ἐπαγγελίας*, and is, therefore, to be connected with the grace of God. The slave child was born *κατὰ σάρκα*, according to the will and action of man--which are never free because man's very essence is corrupt.⁹ Those who believe in Christ are free children, and are not subject to the bondage of the Law of Sinai.

The Jews were subject to more than the Mosaic Law, however. They added their own laws, kept them, and thus gave themselves a veneer of piety that deceived and impressed many (Mark 7:1-23). But as Jesus freed his Disciples from those traditional observances (Matt. 15:1-20), so He freed also Paul. Such added claims of Judaic piety no longer affected him.

Nor was Paul a separatist like the Jews. They set

⁸Ibid., p. 682.

⁹Schlier, op. cit., p. 492.

themselves off from certain classes of people (cp. John 4:9). Paul, however, was free from such restrictions of Jewish prejudice. He could go to all men with his Message (1 Cor. 9: 22).

Paul's freedom from Jewish Law and custom was a dear thing to him. He would not compromise it. When Christian liberty was at stake, he refused to let Titus be circumcised; he submitted not a moment to those who were ψευδάδελφοί, men who came in to spy out the liberty which he and all Christians have in Christ Jesus. He told the harassed Galatians, "For freedom Christ freed us; stand, therefore, and do not again submit to a yoke of slavery."¹⁰

In summary, Paul was once a Jew through and through--by virtue of circumcision, genealogy, Pharisaism, zeal, and legal righteousness (Phil. 3:2-6). When he became a Christian, he was freed from all of that. What was once his dearest possession had become loss to him; he counted it refuse. He was free--utterly and completely free--for he was Christ's!

Free from the Lawless

Paul was not only free from those under the Law, Jews and proselytes, but also from the Lawless. To be without Law, or Lawless as the term is used here, in the sense of

¹⁰Gal. 5:1, τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν. στήκετε οὖν καὶ μὴ πάλιν βυγῶ δουλείας ἐνέχεσθε.

not being subject to the Mosaic Law, does not mean one is free from bondage. For those who are without the Law are still subject to a great master, their own flesh. To be without Law is to work the works of the flesh without even the outward curb that a legal code provides. To be without Law is to be openly immoral, impure, licentious, idolatrous, hostile, jealous, angry, selfish, contentious, envious, drunken, etc. (Gal. 5:19-21). To be merely without the Law does not mean being any closer to heaven; for those who do these works of the flesh will not enter the Kingdom of God (Gal. 5:21). God has given up such men to their corruptions to the extent that, "Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them" (Rom. 1:32).

With other Christians, Paul was free also from that bondage. As has been shown, he was not under the old Law, but under the grace of God. Yet, he was not free in the sense that he could do as he pleased, for he had been enslaved to God. Those who are free from the Law are still under the sway of flesh, and their works are sin. As a Christian, however, Paul was also free from the commands of the flesh, free from sin, enslaved to God, and walking a sanctified path toward life eternal (Rom. 6:15-23).

If it is true, as Wedell argues, that Paul is dealing in 1 Corinthians 6:12-20 with a group who had some type of gnostic ideas and whose slogan was, "All things are lawful unto

us,"¹¹ then we have in those verses another example of the principle of freedom from Lawlessness. For Paul pointed out that they were wrong in thinking that nothing they might do, even fornication, could affect their faith. He showed them that this is actually a new brand of slavery, a sin both against Christian freedom and against Christ.¹² "You were bought with a price," said Paul; "therefore, glorify God in your body" (1 Cor. 6:20).

Paul lived by his own injunction. He had been bought with that same great price. As a Christian man and missionary (Apostle) he was free from the legal code on the one hand and Lawlessness on the other. He was not a preacher of freedom who was himself enslaved to corruption; for, as Peter pointed out, being overcome by corruption would have made him a slave thereof (2 Pet. 2:19).

Free from the Weak

The majority of commentators say that the weak spoken of in 1 Corinthians 9:19-23 are the Christians who are barely confirmed in the faith and who, therefore, might be destroyed if forced to return to their old ways of life (cp. 1 Cor. 8:1ff.). Godet concurs.¹³ However, since Paul is speaking of

¹¹Wedell, op. cit., p. 208.

¹²Ibid., p. 209.

¹³Godet, op. cit., p. 39.

gaining and saving people, he cannot well be speaking of those who were already Christians. He refers, rather, to the superstitious and overscrupulous unbelievers. From these people, too, Paul was free. He could eat food of any kind, and it wouldn't bother him. Perhaps he would think at such times of Jesus' words, "There is nothing that goes into a man from outside that is able to make him unclean" (Mark 7:15). He was free in his own conscience, and no other man's conscience could bind him (1 Cor. 10:29). Whether he would flaunt that freedom by being sure to eat in front of the weak, foods they regarded as dangerous, is another question, however. More of that in a later chapter.

Free from All the Unbelievers' Bonds

Paul states in 1 Corinthians 9:19, the opening verse of the pericope being studied in this thesis, that he is free from all people (ἐλεύθερος . . . ἐκ πάντων). The ἐκ as here used denotes separation, and refers to a person or thing "with whom a connection is severed or is to remain severed."¹⁴ Godet's comments on the construction are instructive. He says that he disagrees with the majority of commentators, who take πάντων as masculine and read, "Free from all men." ἀπό, he says, would be expected rather than ἐκ if the word

¹⁴William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: University Press, c.1957), p. 233.

were masculine. He feels that Paul was thinking of "in general everything in religion and morals which belongs only to the external form." Paul personally felt subject to no restrictions; yet, the restrictions were matters of indifference. "He was infinitely less afraid of sacrificing his liberty than of his using it so as to compromise the salvation of one of his brethren." Thus, it is a certain conclusion, says Godet, that, while *πᾶσι* is masculine, *πάντων* is neuter.¹⁵ The argumentation is worth consideration. Yet, in this and succeeding verses Paul speaks of subjecting himself to people, as even Godet admits. He enslaves himself to them by going along with the external forms of their respective cultures and concepts--by acceding to their wishes, which were culturally and cultically formed. Ultimately, whether *πάντων* is masculine or neuter is a minor point; the sense is the same in either case. But it seems, in view of the immediate context and other texts like, "Do not become slaves of men" (1 Cor. 7:23), that Paul is thinking of being free from or enslaved to the people. The word is here best understood in the masculine sense.

Saint Paul was free from all people. He could be free because his life had been lifted to an extraordinary plane. He could, in Christ, see things from the point of view of God and eternity. He could look at the human situation

¹⁵Godet, op. cit., p. 35.

through God's revealed Truth. He could live in freedom from the claims of men because, as one claimed by God, he realized that all human claims are puny and passing.

He realized, first of all, that slavery and freedom as human categories are meaningless to the God who views men in Jesus Christ. Within the Church men are equal. "All are baptized into one body, whether Jews or Greeks, whether slaves or free, and all have drunk of one Spirit" (1 Cor. 12:13). In Christ, all are slaves of One, even Christ. They are interdependent, but they are free from each other's domination. There is no longer Jew or Greek, slave or free, male or female; these are all worldly and human categories. Rather, all are one in Christ (Gal. 3:28). And, as slaves of God, their service to their fellowmen will be rewarded by God, whether on earth they are slaves or free (Eph. 6:8). Within the Church, all men are slaves of God and will receive their rewards from Him. No human slavery is shameful or unbearable in this situation. The Christian slave is the Lord's free man, and the converted free man is the Lord's slave (1 Cor. 7:22). For Paul, the important thing is that the Lord now rules the Christian, and not man. By this principle he was guided in his own conduct as an Apostle.

Paul was free from all men. Just as human categories and claims had become insignificant for those within the Church, so they would become for all at the Last Judgment. Paul knew that the "form of this world is passing away" (1

Cor. 7:31). As his fellow-Apostle John pointed out, social strata will become meaningless whenever God chooses to begin His judgment of the world by letting loose the demonic forces. God's people are preserved throughout this time of trouble; but under the terrible reign of the demon beasts, no one is privileged, no one exempt from their control (Rev. 13:16). And when at last God comes on the Great Day to judge all men, human categories will utterly collapse! Kings and rulers and generals and rich and poor and slaves and free will all hide; they will all call for the mountains and rocks to fall on them to hide them from the face of Him who is seated on the throne and from the wrath of the Lamb, "Because the Great Day of His wrath has come, and who is able to stand?" (Rev. 6:15). When God judges, the birds will be invited to His supper to feast on the carcasses of kings, generals, mighty men, horses and their riders, free men and slaves and small and great (Rev. 19:18). Knowing, then, the transience of the world's categories and castes (1 Cor. 7:31)--and knowing his own security in the Christ who will judge the world but who had saved and would preserve him--Paul could confess boldly, "I am free from all people."

Summary

From this first vantage point, the Christian Missionary appears as one who has been set free through the work of Christ; this liberty has come to him in the Gospel call and baptism. It is an aspect of the new life into which he has

been called, a life which will culminate in the perfect freedom of the children of God when the Great Day comes. He is free from the Jews and their Laws, from the Gentiles and their Lawless slavery to the flesh, from the weak and their scruples, and, indeed, from all people and the bands that confine them and with which they seek to bind others. The Christian missionary stands free in Christ, equal in Him to all brothers, whether they be bond or free; he stands free in Christ, sustained by Him when all earthly categories lose their importance and all men suffer the reign of the demon beasts in an age that is swiftly reaching its conclusion; he will stand free in Christ on the Day when his Lord comes in glory and all men seek to hide from His wrath. But, as will be seen in succeeding chapters, in love he brings his free self into the service of others, inviting them to taste the freedom that he knows in Christ.

CHAPTER III

THE MISSIONARY: "IN THE LAW OF CHRIST"

Paul mentions two important things about the missionary's nature in 1 Corinthians 9:19-23. One, the point discussed in chapter two, is that he is free; the other is that he is "in the Law of Christ (*ἐν νόμῳ Χριστοῦ*)." This point will be dealt with here.

Man cannot be free in a vacuum. (cp. Matt. 12:43-45). Everyone is free from one person, government, etc., by virtue of subjection to another. Paul could be free from all men, their claims, and their bonds, only if he were subject to someone else. The Other in his case was Christ. He could be free from the law of sin and death, but only by being set free by the Law of the Spirit of Life in Christ Jesus (Rom. 8:2). Paul was free from Lawlessness as well, but that very fact signals the "salutary subordination of his will."¹ "He feels independent of all men, low and high, in word and deed. And yet he knows he has to serve: he is bound in Christ."²

According to Godet, regardless of one's conclusions about the textual problems in verse twenty-one, he must

¹Orello Cone, Paul: the Man, the Missionary, and the Teacher (New York: Macmillan Co., 1898), p. 38.

²Hans Wedell, "The Idea of Freedom in the Teaching of the Apostle Paul," Anglican Theological Review, XXXII (1950), 204-6.

recognize that Paul discusses "three moral states: a life without law, that of the Gentile; a life under the law, that of the Jew (Rom. vii.); and a life in the law, that of the believer (Rom. viii.)."³ In the first case, the human will is free to follow its natural tendencies; in the second, it is obedient to an external authority, but only by force; "In the third, the human will is identified by the Spirit of Christ with the Divine Law; (comp. Jer. xxxi. 33."⁴ The last statement is somewhat extreme if one takes identified in the sense of equated. It is perhaps an overstatement of the fact that the Spirit of Christ makes a person love, and, therefore, keep the whole Law (of which love is the fulfillment).

To Be In the Law of Christ--To Love as He Loved

Paul was "under law to Christ" and urged his followers to "fulfill the law of Christ."⁵ This reference is to Galatians 6:2, where Paul follows an exhortation to restore a sinning brother in meekness and watchfulness with the command, "Carry each other's burdens, and thus fulfill the Law of Christ." Elsewhere, he could urge the believers to do everything to God's glory, being careful to offend no one,

³Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians, translated from the French by A. Cusin (Edinburgh: T. & T. Clark, 1889-1890), II, 387.

⁴Ibid.

⁵Morton Scott Enslin, The Ethics of Paul (New York: Harper & Brothers, 1939), p. 87.

"Just as I also please everyone in everything, not seeking my own advantage (*σύνδρορον*), but that of others. Become followers (*μυμηταί*) of me, just as I also am of Christ" (1 Cor. 10:31 to 11:1). Such following of Christ is no easy task. For, as Stauffer says of Jesus, "He requires whole-hearted decision for God so uncompromisingly as to discourage his hearers."⁶

What is the keynote of following Christ? What is the fulfilling of His Law? It is love. Paul sums up well the relationship between freedom in Christ and subjection to the Law of Christ in Galatians 5:13: "You were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another."

What Kind of Love?

What sort of love is it that is involved in keeping the Law of Christ? In one place Paul says that the entire Law is summed up in one command: "You shall love your neighbor as yourself" (Gal. 5:14). It seems that Paul makes self-love the best description of the love that fulfills the Law of Christ. But this is an incomplete picture. In perhaps the most tender passage that he wrote about active love, Paul makes a yet higher comparison: "Husbands, love your wives

⁶Gottfried Quell and Ethelbert Stauffer, Love (London: Adam and Charles Black, 1949), p. 45.

just as Christ also loved the Church and gave Himself in her behalf" (Eph. 5:25). There it is: "As Christ loved the Church." A more universally-binding statement occurs in Ephesians 5:2, "Walk in love, as Christ loved us and gave himself up for us." Another statement by Paul, "Carry each other's burdens, and thus fulfill the Law of Christ" (Gal. 6:2), may well reflect Christ's bearing of our burdens in His own body on the tree. This act of Christ was the highest expression and example of love in human history. To lay one's life down for others (John 15:13)--this is what it means to be "in the Law of Christ." Here the Pauline and Johannine concepts of love are one.

The purpose of God's love is not merely or primarily that we should return love to Him (Paul rarely speaks of loving God), nor is it "that we should attain freedom for our own sakes." Rather, it is that the person who is called should in love and freedom serve his neighbor (Gal. 5:13f.).⁷ Paul says that man responds to God's love with faith; the experience of God's love also releases love within him that finds its object in other people. To this service of love Paul devoted himself. People may have been puzzled, Schlatter observes, as they saw Paul living now like a Jew, now like a heathen. But if this conduct seemed inconsistent, vacillating, and indecisive, it was not so. It all grew out of the

⁷Ibid., p. 57.

same soil, out of this: that Paul was in the Law of Christ and willed what Jesus willed. Through Christ he had been given the love that would let him be an enemy neither to the Jew nor to the heathen. It was a love that did not, on account of Jewish sins, make light of the gift of God bestowed upon Israel, nor did it, on account of Gentile sins, consider the calling of the heathen to be impossible. Rather, it showed to all the Christ in whom all that God gave them was complete, and in whom all that man had ruined was made whole. This is why Paul could do such different things: he was ready and able to do anything--except to break the Law of Christ.⁸

The Law of Christ in John

One is justified in comparing the Pauline and Johannine concepts of the Law of Christ. The thread of similarity not only runs through their commands and urgings to love, but appears also in their teachings about the Source of that love. When Paul says that the wonder of it all is that God loved us while we were still sinners (Rom. 5:8), and that our freedom and love come through the act of Christ, he does not differ from Saint John. For we read in 1 John 4:10-11,

In this is love, not that we have loved God, but that He loved us and sent His son as the propitiation

⁸Adolf Schlatter, Erläuterungen zum Neuen Testament (Stuttgart: Calwer Vereinsbuchhandlung, 1921), II, 82.

(ἰλασμόν) for our sins. Beloved, if God thus loved us, we also ought to love one another.

And again, in verses 19-21 of the same chapter,

We love because He first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother, whom he has seen, is not able to love God, Whom he has not seen. And this command we have from him, that the one who loves God must love also his brother.

In view of these basic similarities between Paul and John, it is an unjustified distinction that Stauffer makes in his Kittel article when he says that for Paul love was the principle of the Christian world being built up here and now amid the contemporary cosmic crisis.⁹ Both Paul and John thought of love as a force in the present world. For a fuller understanding of this Christ-given, Christ-formed love, a survey of John's teaching is in order; for it is he who recorded the institution by Christ of His new command to love, and his writings are permeated with that concept.

In chapter thirteen, verses thirty-four and thirty-five of the Gospel of John we read,

A new command I am giving to you, that you love each other--just as I loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves.

In chapter fifteen, verses twelve, thirteen, and seventeen, Jesus repeated,

This is my command, that you love each other just as I loved you. Greater love than this no one has, than

⁹Quell and Stauffer, op. cit., p. 61.

that someone lays down his life in behalf of his friends. . . . This I am commanding you, that you love each other.

This command was a vital force in the early Church. For that reason the elderly John could write in his first letter, "Beloved, I am not writing a new command to you, but an old command which you have had from the beginning; the old command is the word which you heard" (1 John 2:7). Yet, reflecting the very words of his Master, he could immediately add, "Again, I am writing a new command to you, which is true in Him and in you, because the darkness is departing and the true Light is already shining" (1 John 2:8). And what does it mean? How does one show that he is walking in the Light (which phrase one might call the Johannine equivalent of in Christ)? "The one who loves his brother remains in the Light . . . but the one who hates his brother is walking in the darkness" (1 John 2:10-11).

What is this Word which the Christians had heard from the beginning? It is, "That we should love each other" (1 John 3:11). Later, John says plainly what Paul also intimates in 1 Corinthians 9:21, that the command of God and the command of Christ are one: "And this is His [the Father's] command, that we believe the Name of His Son, Jesus Christ, and that we love each other" (1 John 3:23).

The Law of Christ in Paul

Reference has been made to some of the outworkings of

the Law of Christ in the theology of Saint Paul.¹⁰ But in speaking of the command of Christ to love, one can hardly leave out the famed thirteenth chapter of First Corinthians. Here Saint Paul points out, while urging the Corinthians to greater love in the use of their gifts, that great linguistic ability untempered by love is empty noise (v. 1). Spiritual insight and prophetic ability and mighty faith--none of them makes anything of a person who has no love (v. 2). And there is no profit in it if a person gives up all he has and even hands over his body to be burned, but does it all without love (v. 3).

The love of which Paul speaks seeks the good of the other person. It does not seek its own (v. 5; cp. 1 Cor. 10: 23, *μηδὲ τὸ ἑαυτοῦ ἠνεύτω, ἀλλὰ τὸ τοῦ ἑτέρου*). It exhibits the fullest patience, kindness, and joy at the welfare and prosperity of others; it is not jealous, boastful, insistent, irritable, or resentful (vv. 4-5). It rejoices in right; bears, believes, and endures all things (vv. 6-7). It is, in fact, the greatest lasting thing in a world of transience (vv. 8-13).

The opening verses of the second chapter of Philippians are also a powerful admonition to love. Verses three and four are especially worthy of note:

Do nothing from selfishness or conceit, but in humility

¹⁰Supra, pp. 19-21.

count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

How is this to be accomplished? Through a contemplation of the love Jesus showed when He "humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8). Here, too, the love that willingly sacrifices for others is based on and patterned after Christ's love for the Church.

In brief, Paul's grasp of the Law of Christ is like John's. Both men stand on the same foundation, that of Jesus Christ Himself. They both know the Law of Christ; the command to love each other as Christ has loved us.

Summary

Christianity was for Paul a religion of liberty, as the first chapter emphasized. Freedom can almost be thought of as "the central motive [sic] of Paul's message."¹¹ The Christian, Paul being no exception, is freed from all earthly fetters and stands or falls to his own Master. This was Paul's assurance.

From all human judgments he could appeal to that of Christ, and in this assurance he passed through the world with a splendid sense of immunity, [sic] He sat loose to all tradition and opinion and went fearlessly on his own way.¹²

¹¹Ernest F. Scott, "The Religion of Paul," The Varieties of New Testament Religion (n.p., c.1943), p. 112.

¹²Ibid., p. 113.

That way was marked by the Law of Christ, by the command to love others as Christ had loved him. Against the danger of living carelessly according to one's liberty Paul placed the needed check of love.¹³ This emphasis, which penetrated to the heart of the Christian Message, became his theme song.¹⁴ Standing in the Law of Christ involved the sacrifice of every freedom and right, if need be, for the benefit of other needy human beings. In this Paul followed the footsteps of his Lord, who, in the Parable of the Good Samaritan,

destroyed the old centripetal grading system, in which the centre was 'I', [sic] but retained the idea of the neighbor as organizing principle and founded a new system, in which the centre was 'Thou.'¹⁵

¹³Johannes Weiss, The History of Primitive Christianity, completed after the author's death by Rudolf Knopf, translated by four friends, and edited by Frederick C. Grant (New York: Wilson-Erickson, c.1937), II, 559.

¹⁴Edmond D. Soper, The Philosophy of the Christian World Mission (New York: Abingdon-Cokesbury Press, c.1943), pp. 71-72.

¹⁵Quell and Stauffer, op. cit., p. 47.

CHAPTER IV

THE MISSIONARY: MAN WITH A GOAL

The previous chapters have pointed out that the missionary is a man who is free in Christ from all people, but who loves all people because he is in the Law of Christ. God made him that kind of person. This chapter will deal especially with the goal God sets up for the man He has made. That goal was stated by Jesus when He said, "Go and make disciples of all nations" (Matt. 28:19). In 1 Corinthians 9:19-23, Paul restates the goal in his own way: to live in such a way as to gain a hearing for the Gospel, and thus to become its partner in the work of gaining, or saving, some.

To Gain the More

In verse nineteen of his first letter to the Corinthians Paul speaks of enslaving himself to all people in order that he might gain *τοὺς πλείονας*.¹ This phrase demands some explanation. Godet points out that the words have been variously interpreted. The opinions he indicates are,

Rueckert: as many as possible; Neander, Edwards: more than I should have gained without that; de Wette, Meyer, Holsten: the greater number of those to whom I preach; Heinrici: more than those whom I had gained by acting otherwise; Hofman, Alford: in greater number than those who have been converted by others.

¹Infra, p. 71, for text-critical note.

Godet himself feels that in order to take best account both of the article and of the comparative it should be rendered, "To gain them (these πάντες) in greater number than I should have done by acting otherwise."² The opinion recorded in the Arndt-Gingrich lexicon differs somewhat. The editors feel that though the phrase can possibly mean the majority, or most (cp. 1 Cor. 10:5; 15:6), the better sense is, "The others, the rest." In this context, it would refer to those other than Paul himself.³ With such widespread scholarly argument still raging over the question, one cannot hope to settle the problem here. Whatever the ultimate and exact sense, Paul is surely indicating that he, as an Apostle (as a missionary) desired to save just as many as he could possibly bring to faith through the Gospel.

κερδαίνω, too, is a word of great importance in 1 Corinthians 9:19-23. Its aorist subjunctive form occurs five times in the text in as many *ἵνα* clauses. These clauses are to be taken in their usual final sense; they point out the purpose of the other activities Paul describes in connection with them. His purpose, then, was to gain people. But to gain them in what sense?

²Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1889-90), II, 36.

³W. F. Arndt and E. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: University Press, c.1957), pp. 695-96.

In Matthew 25:16ff. the word *κερδαίνω* is used to describe profit making. (One faithful steward, for example, reported that he had gained five other talents with the five that his master had given him (v. 20, ἄλλα πέντε τάλαντα ἐκέρδησα). Jesus Himself moved the term into a spiritual context when He said, in Matthew 16:24-26,

If anyone wishes to come after me, let him deny himself, and let him take his cross, and let him follow me.
 . . . For what will it profit a man to gain (*κερδήσῃ*) the whole world and lose his life?

In Matthew 18:15, Jesus moved the concept into the human and personal sphere. Speaking of the outreach of love to the erring Christian, He spoke of gaining the brother. Dodd says that 1 Corinthians 9:19-23, the passage here discussed, best illustrates the sense of the latter Matthew passage.⁴

Godet revolts against the idea that *κερδαίνω* in such a missionary context as 1 Corinthians 9:19-23 is a technical term for outreach to the unbeliever--to gain someone for the faith or Gospel. He feels that the meaning is purely natural. Paul, he says, regarded someone's conversion as a personal gain. The reason, says Godet, is that Christ's possessions were Paul's; the latter's gains for Christ were part of his wages.⁵ One can, however, hardly get away from something of a technical sense, as even Godet indicates by using the term

⁴Charles H. Dodd, New Testament Studies (Manchester: Manchester University Press, 1953), p. 59.

⁵Godet, op. cit., p. 36.

to describe Paul's achievements (cp. the previous sentence). He does admit that Paul, in verse twenty-two, substitutes *σώζω* for *κερδαίνω*; he explains it by merely saying that Paul's riches consist in the salvation of others.⁶ Findlay says that Paul's use of the word in place of *σώζω* is an allusion to the charge of gain seeking that had been leveled against him by his enemies (cp. 2 Cor. 11:12; 12:17f.; 1 Thes. 2:5).⁷

In spite of Godet's objection, the fact remains that *κερδαίνω* is used as a technical term here; it speaks of gaining "someone for the Kingdom of God." Texts that support this contention are Matthew 18:15; 1 Corinthians 9:19-23; and 1 Peter 3:1.⁸

There is also non-biblical evidence that one can tender. David Daube has studied the rabbinic materials that possibly lie behind the use of "*κερδαίνω* as a missionary term." He feels that the use of the word as a technical term in the field of missions has its background in the rabbinic usage of kansa (kenas, kenash), to gather; gana (gene), to buy, acquire; and, above all, bakhar (niškar, hištaker), wages, profit, advantage. He was led to the rabbinic hypothesis by

⁶Ibid., p. 40.

⁷G. G. Findlay, "St. Paul's First Epistle to the Corinthians," The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), II, 853.

⁸Arndt-Gingrich, op. cit., p. 430.

the fact that the use of *κερδαίνω* as a missionary term is thoroughly un-Greek.⁹ After extensive study, Daube concluded that either Paul is reflecting rabbinic usage in this passage, or he "created an antithesis sufficiently Rabbinic in character to remind us of one created by the Rabbis, in an exegesis using hištakker."¹⁰

One final note: Paul speaks of gaining Jews. *Τουδαίους* is anarthrous. The word lays stress on Jews as a category, not on the individuals.¹¹

To Save Some

Paul summarizes his missionary practice in the words, "I have become all things for all people *ἵνα πάντως τινας σώσω*." This *ἵνα* clause is the second statement of his missionary goal: to save some.¹²

What is the meaning of *πάντως τινας*? Arndt and Gingrich note that a possible rendition of *πάντως* is, "By (any and) all means"; they prefer, however, the meaning, "At least."¹³ The sentence then reads, "I have become all things for all

⁹David Daube, "*κερδαίνω* as a Missionary Term," The Harvard Theological Review, XL (1947), 109.

¹⁰Daube, "*κερδαίνω* as a Missionary Term," ibid., XL (1947), 120.

¹¹Godet, op. cit., p. 37.

¹²Infra, p. 72, for text-critical note.

¹³Arndt-Gingrich, op. cit., p. 614.

people in order that I might save at least some." Godet summarized Paul's meaning rather well: "No observance appeared to him too irksome, no requirement too stupid, no prejudice too absurd, to prevent his dealing tenderly with it in the view of saving souls."¹⁴

σῶσω is the next word that needs some discussion. It is one of several words used in the Septuagint to render the Hebrew yasha. The form y'shuah nearly always refers in the Old Testament to salvation which God works, as opposed to misfortune, poverty, and oppression inflicted by enemies. It is used especially in the Messianic sense (e.g., Hab. 3:8; Ps. 118:15,21; Is. 12:2-3; 49:8; 52:7; Ps. 14:7, etc.). In profane Greek it is often contrasted with *ἀπολλύναι* and *ἀποθνήσκειν*.¹⁵

In the New Testament, *σῶσω* is used in the sense, "To rescue from danger or from death." Then, in contexts that speak of grace, it comes to mean, "To save, to be saved, from death, judgment, etc."¹⁶ Salvation from the penalty of death is indicated in James 5:20 (cp. 4:12; 2 Cor. 7:10). Romans 5:9 speaks of salvation from wrath; Philippians 1:9, from destruction; Matthew 1:21, Acts 5:31, etc., from sins. The

¹⁴Godet, op. cit., p. 40.

¹⁵Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German, second edition, with additional matter and corrections by the author, by Wm. Urwick (Edinburgh: T. & T. Clark, 1878), pp. 532-33.

¹⁶Ibid., p. 532.

word is also used alone, in an absolute sense, to mean salvation "from perdition, condemnation, judgment" (Lk. 13:23; Acts 2:47; 1 Cor. 1:18; 2 Cor. 2:15; Lk. 13:26).¹⁷

Paul, then, is speaking in 1 Corinthians 9:19-23 of the part he plays in the divine redemption of man from his sins and the destruction and damnation they entail. The idea of a human agent's being associated with the saving activity of God is not unique here. In other cases, too, people are referred to as helpers in salvation (not its actual accomplishers).¹⁸ They are the persons who mediate God's salvation, be they Apostles (Rom. 11:14; 1 Cor. 9:22; 1 Tim. 4:16b), believing partners in mixed marriages (1 Cor. 7:16), Christians in touch with erring brothers (Jas. 5:2, or believers caring for their own spiritual welfare (1 Tim. 4:16a; Mark 8:35b). In these passages salvation is taken in the sense of rescue from eternal death and everything that might serve to bring this judgment upon a person. In all cases, God is the Savior.¹⁹

Paul knew that this salvation of God was to be brought to all people. He himself was deeply concerned about the salvation of his fellow Jews. He wanted to make the most of his Apostleship to the Gentiles in order to make his kinsmen

¹⁷Ibid., pp. 533-34.

¹⁸Ibid., p. 534.

¹⁹Arndt-Gingrich, op. cit., p. 806.

jealous and save some of them. That act would be as miraculous as giving new life to a dead body (Rom. 11:14). But, as in 1 Corinthians 9:22, so also in 10:33 he made it clear that he was concerned not for the Jews alone, but also for all other people; he tried to please everyone in whatever he did so that all would listen to his Gospel and be saved.

One more rather minor point should be mentioned. G. C. Findlay makes the unsupported statement that verse twenty-two sums up what Paul has said, "The perfect *γέγονα* of abiding fact replacing the historical *ἐγένεθην*, and with the objective *σῶσω* for the subjective *κερδήσω*."²⁰ This is true except for the statement that *σῶσω* is objective and *κερδήσω* is subjective. The study as presented up to this point indicates that both terms are subjective in this context. Paul was the agent of God bringing divine salvation to those who needed it. His personal role is stressed as strongly in *σῶσω* as in *κερδήσω*.

All on Account of the Gospel

Paul summarizes his goals succinctly in verse twenty-three, which reads, "I do all things on account of the Gospel, in order that I might become its partner (*πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένημαι*)."²¹

²⁰ Findlay, *op. cit.*, p. 854.

²¹ *Infra*, p. 73, for text-critical note.

διὰ may be a small word, but it is a key term in verse twenty-three. Findlay says it points to the goal which is the basis for action (cp. 1 Cor. 4:17; 8:11; Rom. 4:25).²² This does not seem quite accurate. Arndt and Gingrich are more correct in saying that *διὰ* with the accusative indicates the reason for something, "The reason why something happens, results, exists."²³ Matthew 15:3 is an instructive parallel. We read in verses 1-3, "Then Pharisees and scribes came to Jesus from Jerusalem and said, 'Why do your disciples transgress the tradition of the elders?'" To this Jesus replied, "And why do you transgress the commandment of God because of your traditions (*διὰ τὴν παράδοσιν ὑμῶν*)?" They were breaking the commands of God because of all that was involved in their traditions; from the similar construction in 1 Corinthians 9:23, one concludes that Paul acted as he did because of all that was involved in the Gospel.

The Apostle's reasoning appears to be closely related to the words of his Lord. Jesus said, "Whoever desires to save his life will lose it; but whoever will lose his life for my sake and the Gospel's (*ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου*) will save it." In a very tangible sense, Paul was losing his life for the Gospel's sake and for Christ's sake (on account of the Gospel); for he enslaved himself to all, gave them his

²²Findlay, op. cit., p. 855.

²³Arndt-Gingrich, op. cit., p. 180.

life, that they might receive the life of God in Christ. The Gospel made Paul a Christian, a man with new life; it also made him a missionary, for he realized it could make Christians of other people, too. On account of the Gospel, because of what it meant for him and others, Paul did what he did.

He was himself first of all a Christian, then a missionary and theologian--if one can distinguish at all. After the Damascus Road, Jesus was Paul's personal Master. The Apostle delighted in confessing himself from then on to be Jesus' slave. From then on, he was Christocentric in all he taught and in his total conduct. He had been crucified with Christ, and it was no longer he who lived, but Christ who lived in him (Gal. 2:20).²⁴ He experienced the salutary power of the Gospel; he knew that same Gospel was meant for others. Therefore, on account of the Gospel, Paul became all things for all people.

"I am doing everything for the sake of the Gospel," Paul said. The verb *ποιοῦ* is a present indicative form and indicates ongoing action. What Paul describes thereby is his way of life. The term Gospel has been well enough expounded in various common sources. Suffice it here to say that Gospel means Good News, the news of divine deliverance from sin, death, and hell through Jesus Christ.

²⁴Edmond D. Soper, The Philosophy of the Christian World Mission (New York: Abingdon-Cokesbury Press, c.1943), p. 70.

Paul says in the space of a few verses that he is in the Law of Christ and that he does everything for the sake of the Gospel. This suggests a connection between his status and his activity. The Gospel is the Good News about the activity of the Christ in whose Law Paul stood. Jesus Christ was the whole core and content of that Gospel (Rom. 1:9; 2 Cor. 2:12, τὸ εὐαγγέλιον τοῦ Χριστοῦ). That same Christ gave Paul his Gospel stewardship (Acts 9:1ff.). From then on, the Apostle's single aim was "to fulfill his Gospel stewardship."²⁵ He had to preach the Gospel (1 Cor. 9:16-17) and do it faithfully (1 Cor. 4:1-2). This work was more important than his own life (Acts 20:24). It meant more to him than the entire mass of his former piety and position or anything else he ever possessed; for the Gospel entrusted to his care meant righteousness from God and resurrection from the dead for himself and others (Phil. 3:7-14). That is why Paul did all things on account of the Gospel. He would let no right, even the right to physical sustenance stand in the way of making that Message appealing to the people with whom he dealt (1 Cor. 9:3-12).

Yet, as noted above (p. 33), it was not Paul who did the gaining or the saving. He begat spiritual children through the Gospel (διὰ τοῦ εὐαγγελίου, 1 Cor. 4:15). The Gospel is the power of God to save (Rom. 1:16). But by adapting his

²⁵Findlay, op. cit., p. 855.

way of life to that of the people with whom he was dealing, and thus enslaving himself to them, Paul was playing the part of a great Christian lover preparing the way for contact between the powerful Gospel seed and the fertile ova of human hearts. Paul was, in other words, a partner with the Gospel. That was, in fact, one of his aims--to become a partner (*συγκοινωνός*) with the Gospel. The verb *συγκοινωνέω* means to "participate in with someone, be connected . . . with something."²⁶ It may mean an actual participation, e.g., in the afflictions of another person (Phil. 4:14). The *συγκοινωνός* is a participant or partner. The word was used of business partners.

συγκοινωνός may be followed by the genitive "of the thing in which one shares." The Gentiles, for example, share in the richness of the spiritual olive tree into which they have been grafted (Rom. 11:17); the Philippians shared in Paul's joy (Phil. 1:7); and John was a partner in the tribulation and in the Kingdom with those whom he addressed (Rev. 1:9). These passages speak of a sharing of action and profit. Paul, then, desired to participate not only in the benefits of the Gospel, but also in its mighty, saving action. In order to do so, he adapted his life to the situation at hand. For, as Findlay notes, "The intensity with which this end is sought accounts for the variety of means; the most

²⁶Arndt-Gingrich, op. cit., p. 781.

resolute, in a complicated situation, becomes the most versatile of men."²⁷

Summary

The Christian missionary, of whom Paul is the example studied in this thesis, is free from all people and stands in the Law of Christ. That is his personal nature. But God comes to the man whom He has shaped and gives him also a goal: to gain as many as possible, to save some, to share in the saving work of the Gospel of Jesus Christ. The missionary's function is to gain a hearing for the Gospel; the saving power is totally in the Good News itself, not in the missionary. But by living in such a way as to gain a hearing for the Gospel, he subjects men to its regenerating power and becomes in a very real sense its partner.

²⁷Findlay, op. cit., p. 855.

CHAPTER V

THE MISSIONARY'S USE OF HIS FREEDOM

This study now turns to the way in which Paul conducted himself in order to become a partner of the Gospel, in order to gain all manner of people, in order to save some. The procedure will be to discuss some pertinent grammatical matters, and then to see how Paul enslaved himself in love for the benefit of all kinds of people.

Points of Grammar

Paul says often in the text, "I became like. . . ." The word he uses is *γίνωμαι*. In many instances, this word is used "as a substitute for the forms of *εἶμι*," and occurs frequently in these cases with the dative of advantage (cp. 1 Thes. 2:8; 1 Cor. 10:32).¹ In this context, however, the original force of become is retained. With *ὡς*, the word means to "become, show oneself like."² Paul became like the Jews, the Gentiles, the weak, and, indeed, all people for their benefit.

It is important to observe that he became like (*ὡς*) them. The word *ὡς* at times signifies action in accord with

¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: University Press, c.1957), p. 159.

²Ibid.

one's true essence (1 Cor. 13:11a, ἐλάλουν ὡς νήπιος; Eph. 5:8, ὡς τέκνα φωτὸς περιπατεῖτε). But in 1 Corinthians 9:19-23 Paul does not use it in this sense. He did not actually become a Jew or Gentile or weak man in essence, for he said he was free from all people and the bonds that held them fast (v. 19). Rather, the word ὡς is used in this text to indicate an adaptation (as opposed to identification); e.g., Matthew 26:55, ὡς ἐπὶ ληστὴν ἐξήλθατε συλλαβεῖν με). Although as a man in Christ Paul no longer fit into the usual human categories, he took on the forms of those categories in order to save the people who still lived in them. ὡς is used here as a predicate adjective with γίνεσθαι, a construction that exhibits semitic influence (cp. Matt. 18:3; 22:30; Lk. 15:19).³

The aorists in 1 Corinthians 9:19-23 also need examination. It is a frequent usage that occurs here, in which a series of past events is "viewed as a whole, without any reference to the progress of the action, or the existence of its result."⁴ Paul is merely recounting his missionary practice, not pointing out that it is a thing of the past or that its effectiveness has ceased.

The datives in 1 Corinthians 9:19-23 are also important. As indicated above, they are datives of advantage following

³ Ibid., p. 906.

⁴ H. P. V. Nunn, A Short Syntax of New Testament Greek (Cambridge: University Press, 1942), p. 68.

δίνεσθαι. One exception is πάντιν, which is dative because it is the complement of a verb of serving.⁵ The other datives point to those persons, Jews, Gentiles, etc., for whose advantage Paul acted on the basis of his missionary principles.⁶ Paul uses such datives of advantage or disadvantage in a particularly free way (cp. 2 Cor. 5:13; Rom. 6:10; 2:14; 13:2; 14:7-8; 7:4).⁷

The type of dative Paul uses may denote advantage or disadvantage in a rather extended and intellectualized sense; but, as in Romans 1:16 and also in 1 Corinthians 9:19-23 it occurs likewise with definite temporal or eternal, real, and personal benefit implied. The advantage force of the datives in 1 Corinthians 9:19-23 is heightened by the explication of Paul's purpose in the two ἵνα clauses, ἵνα . . . κερδήσω and ἵνα πάντως τιναὶ σώσω. Rather, therefore, than render the datives by the English word to, one should translate them with for: "For the Jews I became like a Jew," etc.

Self-Enslavement

Paul says that he enslaved himself for all people. He did this in spite of the fact that he was free from them all.

⁵Herbert W. Smyth, A Greek Grammar for Colleges (New York: American Book Co., c.1920), pp. 338-39.

⁶Ibid., p. 342.

⁷Friedrich Blass, Grammatik des neutestamentlichen Griechisch, bearbeitet von Dr. Albert Debrunner, (neunte Auflage; Goettingen: Vandenhoeck & Ruprecht, 1954), pp. 121-22.

He was carrying out his own dictum, articulated in Philipians 2:5ff.; like Christ, he was laying aside voluntarily what he was, taking on the form of what he was not by nature in Christ, and all for a salutary end. In this he showed himself to be a true Apostle of Jesus.³ For Jesus had said,

You know that the rulers of the Gentiles lord it over them, and the great ones exercise authority over them. It is not to be thus among you; but whoever wishes to become great among you, let him be your servant, and whoever wishes to be first among you, let him be your slave. Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matt. 20:25-28).

Paul knew the commands of Jesus well; he thought upon what was in Christ; and he could say in a summary way, "Let no one seek his own good, but that of others" (1 Cor. 10:24). As 1 Corinthians 9:19-23 shows, he carried out that principle in his self-effacing, self-renouncing missionary life.

Paul enslaved himself to others as a voluntary act. The participle *ᾧ* is used concessively in verse nineteen. His self-enslavement took place in spite of his essential freedom from all people in Christ. Jesus had given him a work to do, and this was the best way he could do it. Therefore, as a voluntary act of love, Paul became all things for all people that he might save at least some.

³K. Rengstorf, "δουλόω," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 283.

Adaptation Without Compromise

Just how far would Paul carry his principle of laying aside his freedom and taking up the bonds of the people he sought to win? Would he become a fawning, vacillating weakling, willing to sacrifice everything, if need be, in order to be accepted?

Paul's enemies accused him of such weakness, it is true. This very pericope, 1 Corinthians 9:19-23, may well have been written with the enemies' charge, that he was inconsistent, in mind. Chadwick suggests that Paul may even be quoting his enemies in these verses--a practice which, he says, appears to be common in the Corinthian letters.⁹ Paul shows in this passage that he is not inconsistent and deceitful, but rather that his life is ruled by love.¹⁰

Paul was no compromiser, in spite of what his enemies may have said. When it came to matters of morality which God had ruled upon in His Law, Paul took a firm stand. Here he did not adapt or enslave himself to the whims and fancies of men. Paul was ever willing to lay aside what he was free to do (1 Cor. 8:13; 9:19-23; 10:23-11:1), but he would not permit the laying aside of the moral demands of the holy God who

⁹Chadwick, "All Things to All Men," New Testament Studies, I (1954-55), 261.

¹⁰Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians, translated from the French by A. Cusin (Edinburgh: T. & T. Clark, 1889-90), II, 40.

was his Father in Jesus Christ (1 Cor. 5:1-13; 6:9-20). For example, he and Barnabas refused to permit the people of Lystra to worship them as gods; they made it immediately clear that they had come to call these people away from their idols to the living God (Acts 14:11-18). To have permitted such idolatry would not have been an act of loving adaptation, but of pride and corruption.

If Paul could not relax God's moral demands, neither would he compromise His Message. At Athens the Apostle adapted his words to the situation; but he called the Athenians to repentance (Acts 17:30), and he preached the resurrection even when it dispersed most of his audience (Acts 17:16ff.). Paul adapted to people and enslaved himself to them in order to win them, but he made no ingratiating concession either to the miracle-seeking Jews or to the intellectual Gentiles. He preached Christ crucified in spite of the fact that this Jesus was a stumblingblock to the Jews and foolishness to the philosophers. This Message was God's means of saving people --and that was the only end Paul would serve by whatever he did to enslave himself to others. Paul would remove only the unnecessary obstacles; he would never seek to remove the Stumblingblock (1 Cor. 1:21-25). As Schlier points out, Paul adapted, but he did not adapt the Kerygma to the religious opinions of the heathen. To alter the revealed Gospel to conform to a heathen Weltanschauung would not have been freedom for Paul; it would have been the most severe slavery to

men.¹¹ For Paul the end justified the means, to be sure--but only in the limited sense described above. The Apostle was no "accomodating" Jesuit.

For the Jews, Like a Jew¹²

Paul says that he enslaved himself to the Jews; he became like them in order to gain them. Why did he need to adapt himself? As Schlatter points out, if he had stood in conflict with the Law, no Jew would have trusted him; rather, the Jews would have thrown him out as an apostate and a scorner of the Law. But Paul came to them as a Jew, confessed the divine origin of the Law and its inviolable sanctity, praised Israel's election as believingly as they, relied on the call that was given them, and went wholly along with the Jewish customs, even the ones that were insignificant and transitory. Thus he could help those who submitted totally to the Law of their Lord, and yet were unfit because they accompanied their service to the Law with revolt against it. To those who thus stood in secret fear before God and searched constantly for an imaginary righteousness, Paul could offer assistance. He

¹¹Heinrich Schlier, "ἐλεύθερος, ἐλευθερώω, ἐλευθερίκ, ἀπελεύθερος," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 496.

¹²Infra, p. 74, for text-critical note.

helped them place themselves wholly under the Law, renounce all excuses, believe in Christ, and receive justification.¹³

How did Paul become like a Jew for the sake of the Jews? For one thing, he attended their synagogue worship. It was customary for him to enter the synagogues and argue with the people on the basis of the very Scriptures they held sacred (Acts 17:2; cp. 13:14; 14:1; 17:10; et al.). In his speech, too, he would adapt himself, speaking of our fathers when referring to the Patriarchs, and calling the Jews his brothers (Acts 13:17,26,33). In Jerusalem, on trial for his very life, Paul began his defense by pointing to his Jewish background; even in this difficult and critical situation Paul was a missionary, becoming a Jew for the Jews in hopes of winning them over through the Gospel. Here, as always, he highlighted the facts that furthered his immediate cause.

Paul was free from the ceremonial bondage of the Jews. Yet, he was fully willing to go through the rituals necessary to help release some Jewish Christians from a vow (Acts 21:20ff.). He even went the whole way, when no sacrifice of principle was involved, and had Timothy circumcized in order not to offend the Jews (Acts 16:1-3). For the Jews, Paul became like a Jew; but he did it without compromising the Moral Law or the Gospel of Christ.

¹³Adolf Schlatter, Erlaeuterungen zum Neuen Testament (Stuttgart: Calwer Vereinsbuchhandlung, 1921), II, 81-2.

For the Gentiles, Like a Gentile

If it was necessary for Paul to adapt to the Jews in order to gain a hearing for the Gospel, it was also necessary in dealing with the Gentiles. For, as Schlatter says, if Paul had stood under the Law, no heathen would have trusted him, but would have seen in him a hard preacher of repentance who wanted to take away what they had without giving them anything in return.¹⁴

Paul, however, did adapt; he made himself a slave of the Gentiles in order to gain them. He came to the heathen as one like them; he didn't merely condemn their godlessness and sins, but covered them with forgiveness. He lived with them according to their customs without laying burdens on them or subjecting them to a law. Thus he helped those who lived without Law, separated from God and in darkness, to become God's people, to subject themselves to His will, and to conduct their lives for Him.¹⁵

In Acts 17:16ff. Luke records Paul's dealings with the Athenians. These verses describe a masterpiece of adaptation. Paul joined the intellectual groups in the Agora of Athens, arguing with them daily; he came to them as if he were one of them, and he discussed his Message with them. When they took

¹⁴Ibid., p. 82.

¹⁵Ibid.

him to the Areopagus, he again adapted his approach to their situation. He used their idolstry as a point of both contact and attack. He started with the situation in which he found them and tried to lead them to Christ. He alluded to their temples and idols, which stood in majesty below them in the market place and above on the Acropolis. He adapted to their situation and habits in order that they might better attend to his words, believe, and be saved.

Chadwick makes some interesting observations with regard to 1 Corinthians 9:22. He feels that various sections of First Corinthians illustrate the principle set down in these verses. This is not strictly correct, for in this pericope Paul speaks of his communication with the unconverted, whereas the letter is written to those who are already Christians. Yet, Chadwick's notations are highly suggestive, and they illustrate how Paul might have worked also with unbelievers. Speaking of chapter seven, Chadwick says,

Written against a rigidly ascetic movement, the chapter is wholly intelligible as a rearguard action, in which the apostle manages to combine an ability to retreat so far as to seem to surrender almost everything in principle to the opposition with an ability to make practical recommendations not easily reconciled with the theory he virtually accepts.¹⁶

Chadwick also comments on chapters twelve through fourteen of the letter, in which Paul deals with the question of speaking in tongues. The Corinthian enthusiasts were exaggerating the

¹⁶Chadwick, "All Things to All Men," *op. cit.*, I (1954-55), 261.

value of this charisma. Paul could not deny the charismatic nature of the phenomenon without driving a wedge between them and himself. But he aligned himself with them, said he thanked God that he had the gift more than others--and then pointed out that it was the least of the charismata.¹⁷

Since Paul had been acquainted with Gentiles since childhood, he knew their mind and way of life. For the sake of the Gospel he adapted himself to them and thus became their slave. It was a tactical measure designed to gain a hearing for that Message which is God's own power to save.

For the Weak, Like One Who Was Weak

Paul enslaved himself to the weak as well as to the Jews and the Lawless.¹⁸ Godet, claiming agreement with most commentators, states that the weak referred to are Christians who are barely confirmed in their faith and who, therefore, might be destroyed if forced to return to their old ways of life, be they Gentile or Jewish modes.¹⁹ (The Gentiles, e.g., could not eat meat offered to idols without offense to their consciences; cp. Rom. 14:1ff. and, especially, 1 Cor. 8:7-13; 10:23ff.) One must note, however, that Paul is speaking in

¹⁷Chadwick, "All Things to All Men," ibid., I (1954-55), 268-69.

¹⁸Infra, p. 75, for text-critical note.

¹⁹Godet, op. cit., II, 39.

1 Corinthians 9:19-23 of his dealings with the unconverted, not with Christians. It is true that he would apply his words regarding weak Christians also to the question at hand: "We who are strong ought to bear with the failings of the weak, and not to please ourselves" (1 Cor. 13:1; cp. Rom. 14:1ff.). But Paul is speaking here of gaining, of saving, the weak. He refers to those unconverted persons whose consciences were bound by various scruples and superstitions and who might, therefore, be harmed by the missionary's display of his freedom. Wedell says correctly,

His idea was not that the strong should generally forego their conviction, but only that they should limit their action as they came in touch with the weak. . . . Freedom is limited by love.²⁰

Two Special Notes

There are two matters that deserve brief mention, though they do not readily fit under the other headings of this chapter. First, according to Soper, Paul's self-enslavement showed itself also in the fact that he changed his Hebrew name, Saul, to its Greek equivalent, Paul, from the time of his encounter with Sergius Paulus onward (Acts 13:9). This name change was important, for, "It related him more closely to that wider world represented by the Greek language and

²⁰Hans Wedell, "Ideas of Freedom in the Teaching of the Apostle Paul," Anglican Theological Review, XXXII (1950), 204-16.

culture, which were known to the bounds of the empire."²¹ If Soper is correct (it may be that Paul had long used the Greek name), the act suggests that it might be well for the modern missionary to choose a new name from the vocabulary of the people among whom he is to work.

The second point is that Paul used his Roman citizenship at various times in order to protect his rights in the ministry of the Gospel (cp. Acts 16:35-39; 22:25ff.; 25:11-12). This citizenship, too, helped him identify with some of the people whom he contacted.

Summary

Paul confronted many differences in culture and mores in his work, the deepest and most difficult to overcome being that between Jew and Gentile. There love needed eagle's wings as Paul sought to win the confidence of Jew and Gentile simultaneously. The weak are the third group he lists. To win them all, Paul had to be in a relationship to God in which he belonged to none of the groups he sought to win. He had such freedom in Christ. And just because he was free from everyone, he could accomodate himself to all of them and go along with them. He built a fellowship between himself and them, showed that he understood them, and offered Jesus' Word to them in an understandable way. Thus he made love the

²¹Edmond D. Soper, The Philosophy of the Christian World Mission (New York: Abingdon-Cokesbury Press, c.1943), p. 65.

means by which he drew them to Jesus' Word, and there is nothing that is more effective in winning men than that.²² For such love seeks the welfare of others, not of self (1 Cor. 13:5).

Paul, of course, expected the converts to grow up in Christ. But at first he treated them with greatest care as they were born anew into the world of Christ. He began where they were and helped them progress from there. To be of greatest service, he enslaved himself to them in every way that did not involve compromise of moral principle of mighty Gospel.

²²Schlatter, op. cit., pp. 80-81.

CHAPTER VI

THE MODERN MISSIONARY IN THE LIGHT OF PAUL'S PRINCIPLES

The Modern Missionary

It is a grave error to think of the missionary today only in terms of one who goes into far lands to bring the Gospel of Jesus Christ to foreigners who have never heard it. The missionary is not only a world traveller for Christ, but also the one who seeks to gain people right in his own country. Missionary work is world-wide, and it always begins right where the Christian Church exists presently (Acts 1:8-9). This chapter deals, then, with the missionary and his work both at home and in foreign lands.

The modern missionary, at home or abroad, has the same goal Paul had: to gain as many as possible for Christ, to save some, to be a partner with the Gospel. And his method is to be the one that Paul used: self-enslavement to all sorts of men in order to gain a hearing for the Gospel.

In 1 Corinthians 9:19-23, Paul said, "I enslaved myself to all. . . . I became . . . all things for all people." It is important to observe that Paul speaks of a personal activity, a loving subjection of his own person and interests for the good of others. In this light it becomes incorrect to speak of what "my church" does in home or foreign missions; it is proper for the missionary to speak only of what "I" do

for missions in my own situation in life. One can speak of his church's activity in the field of missions only because that church is made of personally-committed missionaries standing in the Law of Christ and enslaving themselves to all in their areas of individual mission endeavor. To follow Paul is to recognize the claim that Jesus makes upon "me" and to act the part of the missionary in "my peculiar situation."

The missionary at home or in the foreign fields is a man commissioned to communicate the Gospel to people. That implies that he knows the Gospel message--intellectually, to be sure, but especially by way of personal faith and commitment to that Word of Power. As Hendrik Kraemer notes, Billy Graham has a definite appeal to people; he may well be out-classed in sermonic style by many a parish person, but he makes up for it by a committed directness which is so easily lost in the stateliness, dress, and decor of formal worship.¹ The missionary at home is perhaps plagued by this problem more than is the man in a new and distant field. But there is an answer to the difficulty. It lies in personal calls on the unconverted, in home visits during which the Gospel of Christ can be taught directly and energetically and naturally to the people who need it.²

¹Hendrik Kraemer, The Communication of the Christian Faith (Philadelphia: The Westminster Press, c.1956), p. 122.

²Arthur H. Hauke, "Teaching 'From House to House,'" Home Mission Helps (St. Louis: Board for Home Missions, Lutheran Church--Missouri Synod, n.d.), pp. 43-45.

The previous chapters of this thesis have shown that Paul thought it necessary to become like one of those to whom he was seeking to communicate the Gospel. He spoke to many different audiences, but each time he came to them as one who was like them. Hendrik Kraemer points out a change in terminology which has taken place in recent years, a change that indicates a recognition of the principle that guided Paul. Christians used to speak of their approach to the unbelievers; now, says Kraemer, it is more common to speak of communication with them. The former term "expresses the attitude of the outsider," but the latter indicates that the missionary is taking his stand "in the world and as part of the world of the other, not over against that world."³ Referring to the book Language and Reality, by Prof. Urban, he notes, "Communication . . . does not create 'community'; it presupposes community."⁴ If one wishes to communicate the Gospel, and that is the task of any missionary in the Church of Christ, he must stand on common ground with his hearers. This implies the operation of love, the standing in the Law of Christ spoken of in chapter three of this thesis. The missionary who wishes to win people dare not ride roughshod over their feelings and their ways of life and thought, but must understand them and sacrifice himself for them in the manner of the

³Kraemer, op. cit., pp. 60-61.

⁴Ibid., p. 83.

Lord. That applies to the person who moves with the Gospel into an unfamiliar area of his own country as well as to the foreign missionary.

The Modern Missionary at Home

In addition to the things pointed out in the first section of this chapter, there are a few other points that are especially pertinent to the missionary whose field is America.

First of all, one notices that Paul says, "For the Jews I became like a Jew in order that I might gain the Jews" (1 Cor. 9:20). He was concerned in a special way for the salvation of his blood brothers (Rom. 9-11). That emphasis on the Jews (they are the first group Paul lists) is a helpful corrective in a day when all too often the Jews become a spurned race also to people within the Church. The Jewish people, too, are to be the objects of missionary activity; nowhere does the New Testament abrogate the principle that the Apostles followed: it is necessary to preach the Gospel to the Jews first (Acts 13:46). In a land where so many Jews dwell, the American missionary can not be true to his commission while neglecting this race.

Like Paul, however, the American missionary is to communicate the Gospel also to those who stand outside the Mosaic Law. If he is called to an unfamiliar cultural environment, to a community of colored people, to the backward, or

to any other group of people who differ from him, he ought to remember the way Paul worked in his missionary endeavors. The missionary is free from these people; yet, as a man in the Law of Christ, he is to love them with the conscious self-enslavement and self-sacrifice that characterized the labors of the Apostle Paul.

Perhaps the missionary in the United States will come into contact with the weak. They may be moralistic temperance-movement pushers; perhaps smoking will be a mortal sin in their eyes. Other examples might be adduced. In any case, the missionary who seeks to follow the wise and loving methods of Paul will adapt himself also to those weaknesses, giving up any dear pleasure rather than prevent one stumbling sinner from coming to Christ. He will endure anything rather than put an obstacle in the way of the Gospel (1 Cor. 9:12). The only thing he will not do, as noted in chapter five, is compromise the Gospel of Christ or the moral demands of God.

The Modern Missionary in Foreign Lands

The challenge for a missionary in some foreign country to enslave himself to his people and to become like them is more clear-cut and spectacular than in America. The foreign missionary often, too, enters a situation resulting from the historical failure of former missionaries to recognize Paul's principles as laid down in 1 Corinthians 9:23. He often faces the task of bringing the Gospel of Christ to people who

have been under missionaries who identified the Gospel with western culture. This poses definite problems. Harold Lindsell describes the situation well:

Missionaries of the past (known or unknown; openly or by implication) united a passion to take the gospel to the "heathen" with a passion for western ways and western superiority. They built satrapies and dependencies.⁵

These missionaries put up compounds, schools, hospitals, and other buildings, but, "The architecture was western, the money was western, the direction was western."⁶ The responsible people, of course, thought it was all for the benefit of those to whom they came; they became paternalistic and spoke of, "Our Christians, our Chinese, our Japanese." Pride was common. In all these ways they taught something far different from the Gospel:

They generated in the minds of the people the idea that they were lords of the domain instead of under-shepherds of the sheep and temporary workers who ought soon to be replaced by national leadership.⁷

An attitude of superiority at times showed through in small ways that alienated the nationals: wearing the second-best suit for a dinner invitation, failing to show proper respect for older nationals or nationals of status and rank, speaking

⁵Harold Lindsell, Missionary Principles and Practice (n.p., c.1955), p. 296.

⁶Ibid.

⁷Ibid.

to each other in foreign tongues in the presence of the nationals, etc.⁸

The errors involved in the approach discussed above are being recognized more and more. Some missionaries have made notable progress in the other direction, following Paul's principles more closely. The Roman Catholic Church has taken note of the situation, too; during the past half century the popes, in at least four encyclical letters, have sought to remedy it. Some of these papal statements will be considered in the course of this chapter. Also worthy of note is the example set by Missionary Hans Schaerer, who worked from 1932 until 1939 in an isolated station of Southern Borneo among the Dyak people. Before he came, others worked for sixteen years without success; during his seven years, five hundred people were brought into the church. Though the preliminary work of his predecessors ought not to be underemphasized, the statistics call for close attention to Schaerer's work.⁹ Such examination will indicate that Schaerer did follow Paul's missionary principles to a large extent.

Like Paul, Missionary Schaerer first analyzed the people to whom he was coming with the Gospel. He respected the fact that the Dyak's system of thought was sacred and right to

⁸Ibid., p. 297.

⁹Stephen C. Neill, "The Problem of Communication," Scottish Journal of Theology, I (June, 1948), 85-96. The article is a review of the book by Hans Schaerer, Die Missionarische Verkuendigung auf dem Missionsfeld (Basel: n.p., 1946).

him, and that he, the western missionary, could easily be regarded as a destroyer. What necessity for loving care existed among a people who suspected the missionary of being, like the government, "an emissary of dislocation and disorder."¹⁰

In the face of that situation, Schaerer made pertinent observations which Neill summarizes in these words:

The missionary must repudiate completely any idea of coming as the representative of a higher civilization to those who are waiting in darkness for him to put them right and lead them to a better way. He must set the highest value on the human material entrusted to his spiritual care, and treat with respect and sympathetic understanding the whole of their philosophy of life and complex customs, even when these most need to be changed by the Gospel. . . . The missionary can enter into the confidence of the people only as he shows himself willing to treat them and their whole system of thought with respect.¹¹

This kind of thinking about the missionary approach in a foreign land closely parallels that of Paul. The Apostle, however, makes the point even more strongly when he says, "I enslaved myself" (1 Cor. 9:19).

Matteo Ricci, the Roman Catholic missionary who opened that communion's mission work in China, also stands as a powerful example of the practical application of Paul's principles to Christian mission work in foreign lands. He and his companions (all Jesuits) became like the Chinese in order to gain the Chinese. They adopted the dress of the Chinese

¹⁰Stephen C. Neill, "The Problem of Communication," ibid., I (June, 1948), 86.

¹¹Stephen C. Neill, "The Problem of Communication," ibid., I (June, 1948), 86-87.

literate, as well as the entire body of Chinese manners and customs. Ricci himself took the Chinese name Li Ma Teu.¹²

In 1919 Pope Benedict XV, in his encyclical letter Maximum Illud, summarized well the principle that guided Ricci and the other Jesuit missionaries to China. In an extension of Paul's principles that now binds Roman Catholic missionaries, he said that the missionary must carefully avoid seeking the benefit of his earthly nation rather than the expansion of the heavenly Kingdom. Referring to Psalm 44:11 (45:10), he enjoined, "Forget your people and your father's house."¹³ The exegesis is questionable, but the point is well taken.

If Missionary Hans Schaerer was like Paul in adapting to his hearers, he also followed the Apostle in refusing to compromise his Gospel message in the interests of a cozy fellowship. The Dyak system of thought was a complex, integrated whole. The task of the missionary, in Schaerer's view, was "the confrontation of the total Dyak world-picture with the total Christian world-picture."¹⁴ This he did in long hours of evening conversation with the Dyaks. When in the discussion of their respective viewpoints the Dyaks would say, "We

¹²Sir Henry Yule, et al., "Ricci, Matteo," Encyclopedia Britannica (Chicago: William Benton, c.1958), XIX, 282-83.

¹³The Popes and the Missions (London: Sword of the Spirit, n.d.), pp. 8-9.

¹⁴Neill, "The Problem of Communication," op. cit., I (June, 1948), 87.

have the same in our religion," Schaerer would have to point out the radical difference between the Dyak and Christian views.¹⁵ He could not compromise with them, though he did think it imperative to know and respect their thought. To Schaerer, "Man's religion is always a projection on to the sky of his own thoughts, hopes, conflicts, and desires." Opposed to it is the revelation of God in Christ, which "is God's decisive No to every imagination of man, and the introduction from without of something wholly different from human thought and purpose."¹⁶ Schaerer seems here to make a Barthian denial of general revelation, which in the light of passages like Romans 1:18ff. ought not to be done. But man's religion does corrupt also the general revelation of God; Schaerer's last statement, therefore, has definite validity.

Once the missionary has become like those he hopes to save and has communicated the Gospel, the Lord's elect begin to gather around the Word and Sacraments as the Holy Spirit moves them to believe. The Church is formed in the place. Then comes the difficult and exacting task of organizing the new church and providing for its continuing growth and edification. That phase of missionary activity will, however, not be further discussed in this thesis because Paul speaks in

¹⁵Neill, "The Problem of Communication," ibid., I (June, 1948), 88.

¹⁶Neill, "The Problem of Communication," ibid., I (June, 1948), 89.

1 Corinthians 9:19-23 of his way of seeking to bring people into the Church, not of organizing and training them after they have been converted. Suffice it to say that as the new church produces pastors of its own, they, too, should be trained to reach out into the world as missionaries who employ the Pauline methods which have been discussed in these chapters.

CHAPTER VII

SUMMARY

In 1 Corinthians 9:19-23 Saint Paul concisely stated the principles that governed his missionary approach to the unconverted. This thesis has presented an exegetical study of that passage and a concluding chapter that points out some of its implications for modern missions at home and in foreign field. A basic assumption of the presentation has been that the missionary principles that applied to Paul are equally valid for the missionary of this age.

The second chapter pointed out that the missionary is a free man in Christ. He owes allegiance to no more man or any human system, for as a slave of Christ he is free from their dominion. He is free from the Jews and their legal codes, from the Gentiles and their Lawless service to the flesh, from the weak and their scruples, and, indeed, from all men and the bonds that hold them fast. This freedom in Christ comes through the Gospel call and baptism; it is kept by continuing in Christ's Word. It is a freedom that will last through the destruction of the last times, when all human categories and claims will pass away.

Chapter three indicated that the missionary can be free from all men only by being subject to Jesus Christ. The missionary does stand in the Law of Christ, which means that he is enjoined to love others just as Christ loved him and gave

Himself for him. This Christ-like love keeps the Christian missionary from using his freedom rashly and selfishly. It makes the other person rather than the self the center of existence and activity.

Chapter four spoke of the missionary as a man with a goal. His chief desire is to gain as many people as possible for Christ. He wants above all else to save at least some. His life's ambition is to live in such a way as to gain a hearing for the Gospel and thus to become its partner in the work of saving people.

Chapter five dealt with the way in which the missionary is to use his freedom. He is a free man in Christ, but he is bound to love. And since he is free, bound to no one, he can in love willingly submit to all in order to gain them. For if he did not adapt to their respective ways, he would make himself an outsider and would block communication of the Gospel.

Chapter six pointed out that Paul's principles as laid down in 1 Corinthians 9:19-23 apply both to the home missionary and to the foreign. Each is commissioned to communicate the Gospel to people, a task he can accomplish only by standing with his hearers. The missionary in America ought to be stimulated by Paul's own zeal to work more fervently for the salvation of the Jews. Missionaries in foreign fields must be especially on guard not to become apostles of western culture rather than ambassadors of Christ. They need to respect

and understand the thought-life of their hearers in order to deal with them most helpfully. But they dare never compromise the Gospel.

The Egyptian manuscripts, however, do not show the words, and their vowels should be adapted. The Greek text is usually inferior when it coincides with other copies of manuscripts. Not only textual, but also internal evidence supports the inclusion of the phrase. It is a matter of great importance to find that which is not in the text under the law, but was not in the text. It is fundamental to the message that believers are free from the law (Rom. 6:14). "It was necessary, therefore, that his agreement with the Jewish law should be expressed as a matter of voluntary obedience." The Greek text probably omitted the phrase because of an error of the scribe, apparently the scribe who copied from the second to the third and fourth, as in the original. Or perhaps the phrase was considered unnecessary and was, therefore, deleted.

Richard Peck, editor, *Journal of Theological Studies*, (London: British Society for Biblical Studies, 1971), p. 111.
The Greek text of the New Testament, ed. by the American Bible Society, (New York: American Bible Society, 1971), p. 111.
James H. Davenport, *The Bible in the English Language* (New York: A. S. Barnes & Co., 1907), p. 111.
Frederick G. D. *Journal of Theological Studies*, (London: British Society for Biblical Studies, 1971), p. 111.

APPENDIX A

In 1 Corinthians 9:20 the phrase *μὴ ὡς αὐτὸς ὑπὸ νόμον* is omitted by the Byzantine family of texts and a majority of other manuscripts.¹ The Egyptian manuscripts, however, include the words, and their witness should be adopted. The Byzantine reading is normally inferior when it conflicts with earlier families of manuscripts.² Not only textual, but also internal evidence supports the inclusion of the phrase; for it was a matter of great importance to Paul that though he could become as if he were under the Law, he was not in fact so. It was fundamental to his message "that believers are freed from the law" (Rom. 6:14). "It was necessary, therefore, that his compliance with the Jewish Law should be recognized as a matter of voluntary concession."³ The Byzantine manuscripts probably omitted the phrase because of an error of the eye; apparently the responsible scribe slipped from the second to the third *ὑπὸ νόμον* as he was copying.⁴ Or perhaps the phrase was considered antinomian and was, therefore, deleted.

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuerth. Bibelanstalt, 1957), p. 441.

²Sir Frederic Kenyon, Our Bible and the Ancient Manuscripts (London: Eyre and Spottiswoode, 1958), p. 246.

³Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: A. C. Armstrong & Son, 1891), p. 165.

⁴Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1890), II, 37-8.

APPENDIX B

In 1 Corinthians 9:21 the Byzantine family of manuscripts replace $\chi\rho\iota\sigma\tau\acute{o}\upsilon$ and $\theta\epsilon\omicron\upsilon$ with $\theta\epsilon\acute{\omega}$ and $\chi\rho\iota\sigma\tau\acute{\omega}$.¹ This would make easier reading,² but the manuscript evidence does not support it sufficiently. Godet says one can explain it by conjecturing a third reading with $\theta\epsilon\omicron\upsilon$ in the first instance and $\chi\rho\iota\sigma\tau\acute{\omega}$ in the second.³ There is absolutely no evidence to support this suggestion, however; it must be rejected.

Robertson in his grammar argues more plausibly. He points to Giles' observation that it is natural for adjectives to govern genitives because many of the adjectives are developed from substantives in apposition.⁴ In $\acute{\epsilon}\nu\nu\omicron\mu\omicron\varsigma$ $\chi\rho\iota\sigma\tau\acute{o}\upsilon$ the genitive is used boldly, but its use stems from the substantive nature ($\nu\acute{o}\mu\omicron\varsigma$) of the adjective.⁵ $\acute{\alpha}\nu\omicron\mu\omicron\varsigma$ $\theta\epsilon\omicron\upsilon$ is an example of the ablatival use of the genitive with

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuerth. Bibelanstalt, 1957), p. 441.

²Frederick Godet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1889-90), II, 38.

³Ibid.

⁴P. Giles, A Short Manual of Comparative Philology, cited in A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (New York: George H. Doran Co., c.1923), p. 503.

⁵F. Blass, Grammar of New Testament Greek, p. 106, cited in Robertson, loc. cit.

an adjective beginning with an α -privative, a phenomenon which Moulton says occurs plentifully in the papyri.⁶ Godet says that if the genitives are correct, they "cannot well apply to anything except to the Law itself." He paraphrases the section thus: "Not without feeling myself bound by a law of God, seeing that, on the contrary, as Christ's possession, I carry that Law in me."⁷ This does not seem quite right, in the light of the above comments. Rather, one might paraphrase it, "I am not without Law as far as God is concerned, but am obedient to the Law of Christ," taking the *ἀνομος* in an ablative (separative) sense, as Blass suggests.

⁶Robertson, op. cit., p. 516.

⁷Godet, op. cit., II, 38.

APPENDIX C

In 1 Corinthians 9:21 the Byzantine family of texts and a majority of others, Papyrus 46, and Codex Claromontanus replace *κερδάνω* with *κερδήσω*. The Egyptian family, as well as Codex Boernerianus, Minuscule 69, and some others, read *κερδάνω*. Hort favors the latter reading.¹ The manuscript witness would lead to the adoption of *κερδάνω*. The form in either case is aorist subjunctive, *κερδάνω* being the Attic form and *κερδήσω*, the non-Attic.²

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1957), p. 441.

²G. G. Findlay, "St. Paul's First Epistle to the Corinthians," The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), II, 854.

APPENDIX D

In 1 Corinthians 9:22 certain manuscripts read πάντας (Claromontanus, Boernerianus, the Latin witnesses, and Minuscule 33).¹ Again, the majority of the Egyptian manuscripts read πάντως τινάς; it is also the more difficult reading. Therefore, it should be adopted.

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuertht. Bibelanstalt, 1957), p. 441.

APPENDIX E

The Byzantine family of texts and some others, plus the Syriac witnesses, read τοῦτο instead of πάντα in 1 Corinthians 9:23.¹ This makes easier reading, but the manuscript evidence is inferior. πάντα is the reading that should be adopted. As Hodge says, everything, and not merely what Paul was speaking of at the time, was regulated by his desire to promote the Gospel.²

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1957), p. 441.

²Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: A. C. Armstrong & Son, 1891), p. 166.

APPENDIX F

In 1 Corinthians 9:20 $\acute{\omega}\varsigma$ is omitted before Ἰουδαίος by the Codex Bezaerianus (prima manu), Marcion, Origen, and Tertullian.¹ This evidence is weak. One is driven to accept the reading of the Nestle text, which follows the Egyptian family of manuscripts and other important witnesses (e.g., Papyrus 46) at this point.

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1957), p. 441.

APPENDIX G

In 1 Corinthians 9:22 $\omega\varsigma$ is inserted before $\alpha\theta\epsilon\nu\acute{\eta}\varsigma$ by the fifth-century Codex Ephraemi, the Byzantine family, the sixth-century Cleromantanus, the ninth-century Codex Boernerianus, most other witnesses, and all (or at least the most important) Syriac witnesses; von Soden placed the $\omega\varsigma$ into his first apparatus. The text as Nestle prints it, without the $\omega\varsigma$, is supported by Papyrus 46, Codices Vaticanus, Sinaiticus (prima manu), Alexandrinus, a few others, a Latin manuscript, and the Vulgate.¹ The better witnesses, as well as the fact that it is the more difficult reading, support the omission of $\omega\varsigma$. Codet suggests, "The apostle may well say that he became weak when he adopted a line of conduct resting on scruples which he did not share."² It is also possible, however, that in the press of emotion Paul committed this elision; it does point out well the degree to which he enslaved himself to a group in order to gain them for Christ.

¹Eberhard Nestle, editor, Novum Testamentum Graece (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1957), p. 441.

²Frederick Codet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1889-90), II, 39.

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