

THE PAULINE DOCTRINE OF LOVE

THE PAULINE DOCTRINE OF LOVE

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A Thesis  
Submitted to  
the Faculty of the  
Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Theology

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by  
Robert H. Culpepper  
February, 1950  
Louisville, Kentucky

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ORIGINAL

## PREFACE

## PREFACE

When I discovered that "The Pauline Doctrine of Love" had never been used as a thesis topic at this seminary, and that the subject would be an acceptable one for my doctor's dissertation, I was overjoyed. Realizing that I would have the opportunity to investigate what is perhaps the central doctrine of the New Testament, and to pursue my investigation within the writings of the greatest Christian thinker the Church has produced, I approached the study with enthusiasm -- and that enthusiasm has not waned. The task has been difficult, and at times tedious; but the pursuance of it has enriched my life spiritually as well as intellectually. It is my hope that the investigation may have made some contribution to the understanding of Paul. I know quite well that the spring from which I have been drinking is bottomless, and that the supply of spiritual drink which it yields is inexhaustible. Mindful that I have in no wise attained in my understanding of Paul, I plan to make the Pauline writings the field of a life of study.

It is with a sense of deep appreciation and immeasurable gratitude that I acknowledge my indebtedness to my major professor and to my minor professors in graduate study. Dr. Dale Moody has given me a new perspective of the Bible, and has inspired in me a deep love for the Scriptures. As my major professor

in Biblical theology, he has been accessible at all times. Dr. Clyde T. Francisco, my minor professor in Old Testament, has helped me to understand the Old Testament revelation as a providential preparation for the advent of Christ. Through Dr. Wayne E. Oates, my minor professor in psychology of religion, I have come to realize that for an effective Christian ministry one must not only understand the basic truths of the Gospel message, but one must understand people as well, and be able to relate those truths in a vital way to their lives.

I am grateful to Dr. Leo T. Crismon and the library staff for the efficient service which they have rendered in locating books, some of which have been secured from the library of Princeton University by interlibrary loan. I am greatly indebted to all who have read this thesis or parts of it in an effort to help make it an accurate piece of work. Especially am I grateful to my wife who has read the entire thesis several times, making many valuable suggestions.

All translations from German works have been made with the aid of Walter Jacobi or Albert Craighead. Unless otherwise designated, all quotations from the Old Testament are from the American Standard Version, while all quotations from the New Testament are from the Revised Standard Version.

Only the works actually consulted or used in the course of the investigation have been included in the bibliography.

Louisville, Kentucky

Robert H. Culpepper

February 10, 1950

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## CHAPTER I

### INTRODUCTION

#### 1. The Statement of Purpose and Plan of Approach.

The purpose of the present investigation is to discover and to set forth with accuracy and clarity, insofar as this is possible, the teachings of Paul concerning love, relating them to the whole of Pauline thought. Extensive use has been made of the interpretations which the scholars have placed upon the Pauline writings; but the attempt in the first instance has been to discover what Paul himself said, not what others have said concerning his teachings.

The thesis consists of an introduction, three parts, and a summary and conclusion. The "Introduction," which in the dissertation is Chapter I, indicates the purpose of the investigation and the plan of approach followed, the material upon which the investigation is based, the Greek words for love in the New Testament, particularly in the Pauline Epistles, and the teachings on love in the Old Testament and in the Synoptic Gospels. The Johannine doctrine of love is omitted, because, at least in its formulation by the Johannine writer, it is of later date than

the teachings of Paul, and so could hardly have exercised any influence on the Apostle's conceptions. Part One, "The Downward Reach of Love," is coextensive with Chapter II, "God's Love for Man." Likewise, Part Two, "The Upward Reach of Love," is coextensive with Chapter III, "Man's Love for God." Part Three on "The Outward Reach of Love" consists of the following chapters: Chapter IV, "The Bond of Perfectness"; Chapter V, "The More Excellent Way"; and Chapter VI, "Paul's Embodiment of His Ideal of Love." In Chapter VII, "Summary and Conclusion," the investigator gives a brief recapitulation of the basic findings of his study.

## 2. The Approach to the Literature.

Knowledge of the doctrinal positions of the Apostle Paul is derived almost entirely from the extant, authentic letters of the Apostle, and from the speeches of Paul recorded in Acts. Thus, it is necessary to give a brief consideration to this material in order to suggest an approach to the literature.

Most New Testament critics accept Romans, I Corinthians, II Corinthians, Galatians, Philippians, Colossians, I Thessalonians, and Philemon as genuine Pauline writings. Some scholars have been hesitant to assign II Thessalonians to Paul, but the current of Biblical scholarship is now decidedly in favor of its genuineness. Graver suspicions

have been aroused against Ephesians and the Pastoral Epistles; therefore these epistles merit more careful investigation.

Some scholars regard Ephesians as the work of an ardent Paulinist. The best case for this position in modern times has been presented by Edgar J. Goodspeed.<sup>1</sup> This critic regards Ephesians as the work of an Asiatic disciple of the Apostle Paul (probably Onesimus, the converted runaway slave), who, after the appearance of Luke-Acts, collected the Pauline letters from the churches to which they were written, and wrote Ephesians as a general introduction for the collected letters.

Goodspeed's theory is ingenious, but it has not yet won general acceptance. Manson<sup>2</sup> thinks that no satisfactory solution to the problem of the authorship of Ephesians has been suggested yet, but he is inclined to accept this epistle as genuine. Scott, who accepts the epistle

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1 Goodspeed set forth his position in New Solutions of New Testament Problems (Chicago: The University of Chicago Press, 1927), pp. 1-20, defended it against the attack of Harnack in "The Place of Ephesians in the First Pauline Collection," The Anglican Theological Review, XII, (Jan., 1930), 189-212, and further substantiated it with new evidence in The Meaning of Ephesians (Chicago: The University of Chicago Press, 1933), pp. 1-165. Cf. An Introduction to the New Testament (Chicago: The University of Chicago Press, 1937), pp. 222, 223, 239.

2 T.W. Manson, "The New Testament and Other Christian Writings of the New Testament Period," A Companion to the Bible (T.W. Manson, editor; Edinburgh: T. & T. Clark, 1939), pp. 111-112.

as Paul's, says that "there is nothing in Ephesians which Paul could not have written."<sup>3</sup> Dodd concludes that "whether the Epistle is by Paul or not, certainly its thought is the crown of Paulinism."<sup>4</sup>

The Pastoral Epistles have long been the storm center of Pauline literary controversy.<sup>5</sup> These epistles cannot be fitted into the life of Paul as it is recorded in Acts.<sup>6</sup> From this admitted fact, some scholars have inferred that Paul was released from his imprisonment in Rome, where Acts leaves him, wrote I Timothy and Titus, and then was imprisoned in Rome a second time, after which he wrote II Timothy. Others have taken the opposite position, that the imprisonment in Rome recorded in the last chapter of Acts was terminated by the Missionary's death, and that the Pastoral Epistles are the work of a second century Paulinist.

Prior to 1921, the scales of scholarly opinion were

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3 E.F. Scott, The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians (New York: Harper and Brothers Publishers, 1930), p. 121.

4 C.H. Dodd, "Ephesians," The Abingdon Bible Commentary (New York: The Abingdon-Cokesbury Press, 1929), pp. 1224-25. Italics in the original.

5 Maurice Jones, The New Testament in the Twentieth Century (third edition; London: Macmillan and Co., Ltd., 1934), p. 263.

6 J.H. Bernard, The Pastoral Epistles (Cambridge: The University Press, 1906), p. xxvi.

balanced almost evenly with respect to upholding or rejecting the authenticity of the Pastoral Epistles.<sup>7</sup> The year 1921 is placed as the watershed, because it was in this year that P.N. Harrison's epoch-making book, The Problem of the Pastoral Epistles, appeared. Harrison's great contribution was a word study, comparing the words of the Pastoral Epistles with the words of the ten Paulines on the one hand and with those of the Apostolic Fathers and early Apologists on the other. Harrison's work, by general admission, has never been equalled for thoroughness, nor has it been answered sufficiently by those who oppose its point of view. Harrison concluded that the Pastoral Epistles are the work of a devout, sincere Paulinist, writing from Rome or Ephesus between 95 and 145 A.D. This Paulinist had access to the ten Pauline Epistles and to several brief notes addressed by Paul to Timothy and Titus.

Harrison's work rocked the world of New Testament criticism. Maurice Jones<sup>8</sup> and Walter Lock<sup>9</sup>, who had previously held to the authenticity of the Pastoral Epistles,

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7 For lists of those who hold to and those who reject the Pauline authorship of the Pastoral Epistles consult Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1900), Vol. 4, pp. 199-200, and W.J. Lowstuter, "The Pastoral Epistles," The Abingdon Bible Commentary, p. 1274.

<sup>8</sup> Op. cit., pp. xxxvii-xxxviii.

<sup>9</sup> A Critical and Exegetical Commentary on the Pastoral Epistles (New York: Charles Scribner's Sons, 1924), pp. xxii-xxxiii. Cf. Burton Scott Easton, The Pastoral Epistles (New York: Charles Scribner's Sons, 1947), p. 34.

betrayed misgivings about them. Lowstuter<sup>10</sup> attempted to defend the genuineness of these epistles, but was hardly successful in meeting Harrison's arguments. E.F. Scott<sup>11</sup> and Vincent Taylor<sup>12</sup> hold essentially to Harrison's position. Goodspeed<sup>13</sup> asserts that few present day New Testament scholars hold these epistles to be genuine Apostolic writings. Dodd says:

That they [The Pastorals] contain genuine Pauline elements seems highly probable, but to isolate these elements, still more to find a place for them in the known life of Paul, is a difficult and delicate problem. . . .<sup>14</sup>

Easton<sup>15</sup> would date II Timothy at 95 A.D., Titus at 100 A.D., and I Timothy at 105 A.D. He thinks that no definite decision can be made on the possibility of the existence of genuine Pauline materials in the Pastoral Epistles.

The question with regard to the speeches of Paul in Acts, succinctly stated, is this: To what extent do the speeches represent what Paul actually said? Percy Gardner<sup>16</sup> divides these speeches into two classes -- those

<sup>10</sup> Op. cit., pp. 1274-78.

<sup>11</sup> The Pastoral Epistles (London: Hodder and Stoughton, 1936), p. xxii.

<sup>12</sup> The Atonement in New Testament Teaching (second edition; London: The Epworth Press, 1946), p. 45.

<sup>13</sup> An Introduction to the New Testament, p. 229.

<sup>14</sup> "The Mind of Paul: Change and Development"; reprint from The Bulletin of John Ryland's Library, XVIII (Jan., 1934), 5.

<sup>15</sup> Op. cit., pp. 20-22.

<sup>16</sup> "The Speeches of St. Paul in Acts," H.B. Swete, editor, Essays on Some Biblical Questions of the Day (London: Macmillan and Co., Ltd., 1909), pp. 396, 401.



which are free compositions of Luke, and those which are largely affected by personal memories. Like most New Testament critics, he regards the speech on the Areopagus in Athens as least authentic and the speech to the elders at Miletus as having the best claim for being historic.

Henry J. Cadbury points to the custom prevalent in the pagan world of placing imaginary speeches on the lips of characters in historical works, and concludes: "Like Thucydides and the other best composers of speeches he [Luke] attempted to present what the speakers were likely to have said."<sup>17</sup>

That these speeches of Paul in Acts are essentially reliable is maintained by Maurice Jones<sup>18</sup> and A.T. Robertson.<sup>19</sup> Jones points out that Luke himself heard a number of the speeches and that in his associations with Paul he would have had ample opportunity to have secured from the Apostle himself an accurate account of the speeches which he did not hear. It is his contention that

while they [The speeches] betray considerable proofs of editing on St. Luke's part, in the way of summarizing and epitomizing, many expressions and

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<sup>17</sup> Henry J. Cadbury, "The Speeches in Acts," The Beginnings of Christianity (F.J. Foakes-Jackson and Kirsopp Lake, editors; London: Macmillan and Co., Ltd., 1933), Vol.V, pp. 426-27.

<sup>18</sup> Saint Paul the Orator (London: Hodder and Stoughton, 1910), pp. 5-18.

<sup>19</sup> Luke the Historian in the Light of Historical Research (New York: Charles Scribner's Sons, 1920), pp. 225-30.

phrases being undoubtedly Lucan, the utterances are, in the main, those of the Apostle, and that through the major portion of their contents we are listening to the voice of St. Paul himself.<sup>20</sup>

Robertson is in agreement with Jones. He confidently avers: "The voice of Paul is heard in these addresses as the voice of Jesus comes to us in Luke's Gospel."<sup>21</sup>

On the basis of the foregoing investigation the writer makes the following conclusions. The ten Paulines are authentic. The problem with regard to Ephesians is recognized, but the balance of evidence seems to uphold its genuineness. Since the Pastoral Epistles are under such severe attack and most New Testament scholars regard them as the work of a second century Paulinist, it seems precarious to found any argument upon these epistles, though they may be used occasionally in cross references. The speeches of Paul in Acts are accepted as representing essentially what the Apostle said, though they are admitted to be condensations, many of the phrases being Lucan.

### 3. The Terminology of Love in the Pauline Epistles.

In the translation of Greek the English verb "to love" has to do duty for four Greek words: *στέργω* or *στοργέω*, *ἐράω*, *φιλέω* and *ἀγαπάω*.

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20 Jones, St. Paul the Orator, p. 17.

21 Robertson, op. cit., p. 228.

Each one of these words with its cognates calls for brief consideration, although major emphasis will be placed upon the last two words, since they are the only two of the four words listed which occur in the New Testament.

*Στέργω* is the original verb form. *Στοργέω* is formed from the noun *στοργή*, and *στοργή* from *ἔστοργα*, the perfect middle or the second perfect of *στέργω*.<sup>22</sup> There are no occurrences of *στέργω* or any of its cognates in the Old Testament or the New Testament, although the verb appears in Ecclesiasticus 27:17. According to Liddell and Scott,<sup>23</sup> *στέργω* means "to love," "feel affection," or "be fond of." It is used frequently in classical Greek to indicate the mutual love of parents and children, less frequently of the love of husband and wife, brothers and sisters, or friends, and seldom of sexual love.

*Ἐράω* is the verb form from which *ἔρος* or *ἔρως* is derived. Of the two nouns, *ἔρος* rather than *ἔρως* is the original one.<sup>24</sup> *Ἐράω*, in typical Greek usage, means "to love tenderly," or "passionately," or "to desire earnestly."<sup>25</sup> Thus it has sensuous associations. The

<sup>22</sup> James Donnegan, A New Greek and English Lexicon (Boston: Hillard, Gray & Co., 1841), p. 1153.

<sup>23</sup> H.G. Liddell and Robert Scott, A Greek-English Lexicon (a new edition; Oxford: The Clarendon Press, 1940), Vol. II, p. 1639.

<sup>24</sup> Donnegan, op. cit., p. 575.

<sup>25</sup> Ibid., p. 569.

English word "erotic," which is used with reference to that which relates to sexual love, is derived from the Greek word ἔρος . The voluptuous nature of ἔρος (or ἔρως ) is illustrated by the use which is made of the word in the Septuagint translation of Proverbs 7:18: "Come, and let us enjoy love [φιλίας ] until the morning; come, and let us embrace in love [ἔρωτι ]."<sup>26</sup> In Greek religion Eros was the god of love. Usually represented as the son of Aphrodite, he was the Greek equivalent of the Roman god Cupid.

The meaning of ἔρος was altered by Plato, who elevated it above everything sensuous.<sup>27</sup> Nygrén,<sup>28</sup> in interpreting Plato, lists three distinctive characteristics of ἔρος : (1) it is the love of desire; (2) it is man's way to the Divine; and (3) it is egocentric love.<sup>29</sup> A further alteration in the meaning of ἔρος was effected by Aristotle, who freed it from everything experiential and gave to it a cosmic function as the power of attraction or the love which holds the universe together.<sup>30</sup>

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<sup>26</sup> The Septuagint Version of the Old Testament with an English Translation (London: S. Bagster and Sons, Ltd., [n.d.]), p. 794.

<sup>27</sup> Ethelbert Stauffer, "ἀγαπάω, ἀγάπη, ἀγαπητός," Theologisches Wörterbuch zum Neuen Testament, Gerhard Kittel, editor, I, 35.

<sup>28</sup> Anders Nygrén, Agape and Eros (London: S.P.C.K., 1932), Part I, pp. 133-39.

<sup>29</sup> The verb ἐράω is used in the sense of the Platonic ἔρος in Proverbs 4:6 (ἐράσθητι in the LXX).

<sup>30</sup> Stauffer, op. cit., p. 35.

Φιλέω means "to love," "regard with affection,"  
 "treat affectionately or kindly," and often "to kiss."<sup>31</sup>  
 It has to do with the love of emotion rather than that of  
 choice.<sup>32</sup> It is not usually of an erotic nature, though  
 it is used sometimes of love between the sexes and even of  
 sexual intercourse.<sup>33</sup> Hatch and Redpath<sup>34</sup> list thirty-three  
 occurrences in the Septuagint of *φιλέω* or verb forms made from  
*φιλέω*. In most of these references *φιλέω* translates  
 the qal of *אָהַב*, "to love," or the qal of *נָשַׁק*,  
 "to kiss." The verb *φιλέω* appears in the New Testament  
 twenty-four times, eight times in the Synoptic Gospels,  
 twelve times in the Fourth Gospel, once in the Pauline  
 Epistles,<sup>35</sup> once in the Pastoral Epistles,<sup>36</sup> and twice in  
 Revelation. All but four of the twenty-four uses of *φιλέω*  
 in the New Testament occur in the Gospels and concern the  
 life or the teaching of Jesus.<sup>37</sup> There is no noun formed  
 from *φιλέω* meaning "love." The nouns *φίλος*, *φίλη*,

31 Liddell and Scott, *op. cit.*, Vol. II, p. 1933.

32 J.H. Thayer, A Greek-English Lexicon of the New Testament (corrected edition; New York: American Book Company, 1889), p. 653.

33 Liddell and Scott, *loc. cit.*; e.g., Proverbs 7:18.

34 Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and Other Greek Versions of the Old Testament (Oxford: The Clarendon Press, 1897), Vol. II, p. 1430.

35 I Corinthians 16:22.

36 Titus 3:15.

37 As it appears in I Corinthians 16:22, *φιλέω* has reference to love for Christ, while in Revelation 3:19 it refers to Christ's love for His disciples.

and *φιλία*, made from the stem of the verb *φιλέω*, and meaning, respectively, "a male friend," "a female friend," and "friendship," do not occur in the Pauline Epistles, though they do appear in other parts of the New Testament. Twice<sup>38</sup> Paul uses *φιλαδέλφια*, the word signifying "brotherly love."<sup>39</sup>

In Biblical usage *ἀγαπάω* is by far the most important verb for love. The etymology of *ἀγαπάω* is regarded generally as unknown,<sup>40</sup> although some linguists have associated the verb in its derivation with *ἀγά (αθ)μι*, "to admire," "to be pleased," "prefer."<sup>41</sup> The verb *ἀγαπάω* is the general term for love in the Greek Old Testament, being employed in ninety-five per cent of the instances in which love is mentioned.<sup>42</sup> It translates many Hebrew verbs, but in a great majority of cases the verb is *אָהַב*. According to Sanday and Headlam, *ἀγαπάω* in the Septuagint "corresponds in all its characteristics to the English

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<sup>38</sup> E.g., *φίλος*, Luke 7:6, 11:5, John 11:11, Acts 27:3; *φίλη*, Luke 15:9; *φιλία*, James 4:4.

<sup>39</sup> Romans 12:10; I Thessalonians 4:9.

<sup>40</sup> Stauffer, *op. cit.*, p. 36.

<sup>41</sup> Cf. Johannes Weiss, The History of Primitive Christianity (New York: Wilson-Ericson, Inc., 1937), Vol. II, p. 569, footnote 39.

<sup>42</sup> B.B. Warfield, "The Terminology of Love in the New Testament," The Princeton Theological Review, XVI (April, 1918), 157.

'love.'"<sup>43</sup> Ἀγαπάω is used extensively in the New Testament -- Acts, Philippians, I Timothy, and Titus being the only books in which the verb does not appear. With regard to the distinction between ἀγαπάω and φιλέω, Burton observes that

while in the biblical writers, at least, the two terms have a common area of usage in which they may be used almost interchangeably, yet in general φιλέω emphasizes the natural spontaneous affection of one person for another, while ἀγαπάω refers rather to love into which there enters an element of choice, and hence of moral character.<sup>44</sup>

In illustrating this distinction, which seems to be a valid one, Burton<sup>45</sup> notes that ἀγαπάω never means "to kiss," as φιλέω sometimes does, nor is φιλέω ever used in the command to men to love God or men, as is sometimes the case with ἀγαπάω.

Ἀγάπη is a back-formation from the verb ἀγαπάω.<sup>46</sup>

It is generally conceded that it scarcely occurs in pre-Biblical

43 W. Sanday and A.C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (second edition; New York: Charles Scribner's Sons, 1896), p. 375.

44 Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. & T. Clark, 1921), p. 520.

45 Loc. cit.

46 J.H. Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder and Stoughton, Ltd., 1929), p. 2.

Greek.<sup>47</sup> Trench designates it as "a word born within the bosom of revealed religion . . . ." <sup>48</sup> It seems to appear first in the Septuagint, which employs it nineteen times. In every instance it is a translation of  $\Pi \rho \omega \varsigma$ , the Hebrew word for "Election-Love," as Snaith<sup>49</sup> designates it. It is to be noted also that eleven of the nineteen occurrences of  $\alpha \rho \alpha \gamma \alpha \tau \iota \varsigma$  in the Septuagint are in the Song of Solomon. The use of  $\alpha \rho \alpha \gamma \alpha \tau \iota \varsigma$  instead of  $\epsilon \rho \omega \varsigma$  in this book is not difficult to understand. As C.A. Anderson Scott explains,

The Song owed its place in the Hebrew Canon to the belief that the love which is there depicted and celebrated is not carnal but spiritual. To have used the word  $\epsilon \rho \omega \varsigma$  would have been fatal to this interpretation.<sup>50</sup>

A consideration of the distribution of the noun  $\alpha \rho \alpha \gamma \alpha \tau \iota \varsigma$  in the books of the New Testament is instructive. The word appears in every New Testament book except

47 C.H. Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics, (E.H. Sneath, editor; New Haven: Yale University Press, 1927), p. 310. Stauffer, op. cit., p. 37, examines a few extra-Biblical references to  $\alpha \rho \alpha \gamma \alpha \tau \iota \varsigma$ . He concludes that they are few in number, often doubtful, and hard to date.

48 R.C. Trench, Synonyms of the New Testament (ninth edition, improved; London: Macmillan and Co., 1880), p. 43.

49 Norman Snaith, The Distinctive Ideas of the Old Testament (Philadelphia: The Westminster Press, 1946), p. 171.

50 C.A. Anderson Scott, Christianity According to St. Paul (Cambridge: The University Press, 1927), p. 203.



Mark, Acts, and James. It is found sixty-three or sixty-four times<sup>51</sup> in the Pauline Epistles, twenty-one times in the Johannine Epistles, ten or eleven times<sup>52</sup> in the Pastoral Epistles, seven times in the Fourth Gospel, four or five times<sup>53</sup> in I and II Peter, three times in Jude, twice in the Synoptic Gospels, twice in Hebrews, and twice in Revelation. Thus, it is evident that the word is predominantly a Pauline and a Johannine formulation. The prominence given to ἀγάπη in the New Testament may be attributed largely to the Apostle Paul. This is true for three reasons. The Apostle uses the term more frequently than any other writer; his writings are historically earlier than any other New Testament writings;<sup>54</sup> and Paul gives to the term a distinctive meaning. It is probably for the reason last named that Nygren states: "The introduction of the word ἀγάπη as a technical term seems to be due to Paul."<sup>55</sup> Ἀγάπη, in its

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51 Depending on whether ἀγάπην belongs in the text in Ephesians 1:15.

52 Depending on whether the correct reading in Titus 2:10 is ἀγάπην or ἀγαθὴν.

53 Depending on whether the correct reading in II Peter 2:13 is ἀπάταις or ἀγάταις.

54 It is conceded generally that the Synoptic Gospels were not written until some time during the last half of the first century A.D.

55 Nygren, op. cit., p. 83.

Pauline formulation, is God's love which seeks always to give, whereas ἔρως is man's love which seeks always to possess.<sup>56</sup>

Another cognate of ἀγαπάω which appears frequently in the New Testament, and especially in the Pauline writings, is ἀγαπητός. Its literal meaning is "beloved" or "one who is loved." It is found in every book in the New Testament except the Fourth Gospel, Galatians, II Thessalonians, Titus, II John, and Revelation.

#### 4. Love in the Old Testament.

Since Paul was an Israelite and wrote from the point of view of a Jewish Christian, it is essential to consider the Hebraic background of his idea of love. This is found largely in the Old Testament.

With respect to the Old Testament doctrine of love three things call for attention: God's love for man, man's love for God, and man's love for his fellow man.

The Old Testament teachings concerning God's love for man may be summarized by a careful study of two Hebrew terms. The first term is 'ahabah (אָהַב) from the verb 'aheb (אָהַב). According to Gesenius,<sup>57</sup> the root

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<sup>56</sup> C.A. Anderson Scott, *op. cit.*, p. 202. For an excellent contrast between ἔρως and ἀγάπη consult Nygren, *op. cit.*, p. 165.

<sup>57</sup> William Gesenius, A Hebrew and English Lexicon of the Old Testament (Boston: Crocker and Brewster, 1836), p. 19.

meaning of the verb is "to breathe after," "long for," "desire." The verb 'aheb is used in a great variety of ways: of human love to human objects; of appetites for food, drink, husbandry, sleep, knowledge, and righteousness; of man's love for God, His Name, His Law, and Jerusalem, the Holy City; in participial constructions where the meaning is "lover" or "friend"; and with respect to God's love of righteousness, and of His love to individual men and to the people Israel.<sup>58</sup> Snaith<sup>59</sup> makes a distinction between the general use and the secular use of the verb root. After examining the secular personal use of the verb root, he states two conclusions:

The first is that when the root is used of loving persons, it is used of the attitude of a superior to an inferior. Secondly, where it is used (rarely) of an inferior to a superior, it is a humble, dutiful love.<sup>60</sup>

Upon the basis of a careful analysis of the religious use of the verb root of 'aheb, Snaith<sup>61</sup> maintains that God's love for Israel is an unconditioned, sovereign love, while Israel's love for God is a conditioned, dutiful love. He calls 'ahabah "Election-Love,"<sup>62</sup> because it is the 'ahabah

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58 Francis Brown, S.R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Boston: Houghton, Mifflin and Company, 1906), pp. 12-13.

59 Snaith, op. cit., pp. 167-70.

60 Ibid., p. 169. Parenthesis in the original.

61 Ibid., p. 172.

62 Ibid., p. 171.

of Yahweh which is the basis of God's choice of Israel and His inauguration of the Covenant with Israel. The Israelites were the people of God's choice.<sup>63</sup> Yahweh had found Israel as grapes in the wilderness,<sup>64</sup> had loved him like a son and called him out of Egypt.<sup>65</sup> As Nygren points out,

God was the God of love because He was the God of the Covenant; the establishment of the Covenant and the giving of the Law had been the supreme expression of His love.<sup>66</sup>

It is vain to seek to discover in Israel a reason for God's choice of Israel. When God chose Israel, the people were simply a group of slaves making bricks in Egypt. It was not because of their number that Yahweh set his love upon them, for, indeed, at the time of their choice, they were the fewest of all people.<sup>67</sup> God chose Israel because he chose Israel. If a human explanation must be sought, it is that God would keep the covenant which He made with Israel's fathers.<sup>68</sup> This, at any rate, was the way the Deuteronomist looked upon it.

However, this is but tracing God's "Election-Love" one step backward. The election had begun with Abraham,

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63 Amos 3:2.

64 Hosea 9:10.

65 Hosea 11:1.

66 Nygren, op. cit., p. 48.

67 Deuteronomy 7:7.

68 Deuteronomy 4:37; 7:8; 10:14-15. Cf. Isaiah 51:1-2.

whom God chose for the purpose of blessing the nations,<sup>69</sup> and with whom, according to the Priestly writer, he made a covenant with circumcision as the seal.<sup>70</sup> But why did God choose Abraham rather than some other? No explanation is forthcoming. It was a free, sovereign, unconditioned choice. On man's side there is no explanation of God's "Election-Love." On God's side it can only be explained as "for His own sake" or "for His Name's sake."<sup>71</sup>

God's intention in His choice of Israel was that Israel should be "a kingdom of priests,"<sup>72</sup> and "a light of the Gentiles."<sup>73</sup> The tragedy of Israel, in the response of the nation to the initiative of God, was that the people continually forgot their responsibility to the nations in their emphasis upon special privilege and favored position.

The second great love term in the Old Testament is chesed (חֶסֶד). In the American Standard Version it is translated variously as "favor," "mercy," "goodness," "kindness," "lovingkindness," and even "shame." "Kindness" and "lovingkindness" are by far the predominant renderings.

69 Genesis 12:1-3 (J).

70 Genesis 17:9-11 (P).

71 Snaith, *op. cit.*, p. 174. Cf. II Kings 20:6; 19:34 (Isaiah 37:34); Isaiah 43:25; 48:9,11; Psalms 23:3; 25:11 (12); 31:3(4); 79:9; 106:8; 109:21; 143:11; Jeremiah 14:7,21; Ezekiel 20:9, 14, 22, 44.

72 Exodus 19:6.

73 Isaiah 42:6. Cf. Isaiah 49:6; 19:23-25; et al.

The root idea is probably that of eager and earnest desire, ardor, or zeal.<sup>74</sup> According to Snaith, it denotes "that attitude of loyalty and faithfulness which both parties to a covenant should observe towards each other."<sup>75</sup> Since chesed is always conditional upon there being a covenant, Snaith calls it "Covenant-Love."<sup>76</sup> Chesed may be distinguished from 'ahabah in this way: "'Ahabah is the cause of the covenant; chesed is the means of its continuance."<sup>77</sup> Chesed is used of "faithfulness in the Covenant between Jehovah and Israel, both of the firm faithfulness of God, and of the fitful faithfulness of Israel."<sup>78</sup>

The chesed of Yahweh for Israel is indicated by the help which God proffers him. Because of Yahweh's chesed, Joseph, when a prisoner in Egypt, found favor with the prison keeper.<sup>79</sup> Having redeemed Israel from Egyptian bondage, Yahweh guided him in the wilderness by reason of

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74 Gesenius, op. cit., p. 358.

75 Snaith, op. cit., p. 124.

76 Ibid., p. 119. H. Wheeler Robinson, Inspiration and Revelation in the Old Testament (Oxford: The Clarendon Press, 1946), pp. 154-55, sets forth the three outstanding covenants, in the order in which they make their appearance in the literature of the Old Testament, as: the Sinaitic Covenant (Exodus 24:3-8, E), the Deuteronomic Covenant (Deuteronomy 26:17-18), and the Priestly Covenants (Genesis 9:9ff; 17:9-11, P).

77 Snaith, op. cit., p. 119.

78 Ibid., p. 132.

79 Genesis 39:21.

His chesed.<sup>80</sup> Steadfastness was granted to Israel's kings by the chesed of Yahweh.<sup>81</sup> In Yahweh's chesed is found the only explanation of the return from exile, the rebuilding of the Temple, and the rebuilding of the walls around Jerusalem.<sup>82</sup> Life is granted by the chesed of Yahweh,<sup>83</sup> likewise deliverance from Sheol.<sup>84</sup> Appeals for the forgiveness of sins are founded upon the chesed of Yahweh.<sup>85</sup> Because of His chesed Yahweh is One Who keeps His covenants, whether they be with Abraham,<sup>86</sup> with Israel,<sup>87</sup> or with David and his dynasty.<sup>88</sup> Generally speaking, with respect to chesed it seems safe to say that before the Exile the emphasis is upon the yearning faithfulness of Yahweh,<sup>89</sup> whereas after the Exile primary consideration is given to the everlasting faithfulness of Yahweh.<sup>90</sup>

The chesed of God for Israel is indicated by the figures which are used to depict the way in which Yahweh

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80 Exodus 15:13.

81 Psalms 21:7.

82 Ezra 9:9.

83 Job 10:12.

84 Psalms 6:5; 86:13.

85 Psalms 25:6-7; 51:1-2.

86 Micah 7:20.

87 Deuteronomy 7:9-12; I Kings 8:23.

88 II Samuel 7:15; Psalms 89:28, 34.

89 Hosea 2:14-20; 11:1-11 ('Ahabah is also treated in this passage); Jeremiah 31:20.

90 Ezra 3:11; Psalms 103:17; 118:1-4, 29; 136:1-26; II Chronicles 7:3; 20:21.

and Israel are related to each other.

The figure of marriage<sup>91</sup> is one of these. Yahweh is the husband, Israel the wife. It was Hosea who ethicized the figure. He regarded his experience with Gomer as analogous to Yahweh's experience with Israel. Israel had played the harlot.<sup>92</sup> Yahweh was tempted to give Israel up, but could not.

How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as Adamah? how shall I set thee as Zebouim? my heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath.<sup>93</sup>

Yahweh would bring Israel into the wilderness again for a second honeymoon. He would betroth her unto Himself forever in righteousness (tsedeq), in justice (mishpat), in lovingkindness (chesed), in mercies (rach a min), and in faithfulness ('emunah).<sup>94</sup>

The figure of God as Father also conveys the idea of the love of God. Knudson<sup>95</sup> points out that among

91 Hosea 2:14-20; Jeremiah 2:2; 3:1; Ezekiel 16:8; Isaiah 50:1; 54:5.

92 The prophets, from Hosea on, frequently speak of Israel's infidelity to Yahweh as playing the harlot.

93 Hosea 11:8-9.

94 Hosea 2:19-20.

95 A.C. Knudson, The Religious Teaching of the Old Testament (New York: Abingdon-Cokesbury Press, 1918), p. 182.



the ancient Semites the terms "husband" and "father" expressed the idea of authority quite as much as that of love. However, as he further indicates, in all except two<sup>96</sup> of the eleven<sup>97</sup> instances in the Old Testament in which God is designated as Father, the term is used in a kindly affectionate sense. The same affectionate reference is found also in the instances in which Yahweh is likened unto a father,<sup>98</sup> or in the correlative expressions where Israel is called God's son,<sup>99</sup> or the Israelites His children.<sup>100</sup> The tender care of Yahweh for His son Israel is depicted graphically by Jeremiah:

Is Ephraim my dear son? is he a darling child? for as often as I speak against him, I do earnestly remember him still: therefore my heart yearneth for him; I will surely have mercy upon him, saith Jehovah.<sup>101</sup>

The Hebrew idea of the Fatherhood of God had reference not to creation but to care and preservation. God is the Creator of all peoples, but Israel is His son in a special sense, even His firstborn.<sup>102</sup> "In the Old Testament, God is the Father of Israel in the sense that he is the

96 Malachi 1:6; 2:10.

97 The other nine references are Jeremiah 3:4,19; 31:9; Isaiah 63:16; 64:8; Deuteronomy 32:6; II Samuel 7:14; Psalms 68:5; 89:26.

98 Psalms 103:13; Deuteronomy 1:31; 8:5.

99 Hosea 11:1; Exodus 4:22; Jeremiah 31:20.

100 Hosea 1:10; Deuteronomy 14:1; Isaiah 43:6.

101 Jeremiah 31:20.

102 Hosea 11:1.

founder and creator of the nation . . . ."103 It was Yahweh's intention that by His love Israel's obedience might be evoked.<sup>104</sup> When Israel as a whole failed to measure up to God's purpose, Yahweh then was represented as the Father of the God-fearing and righteous in Israel, rather than of the nation in its entirety.<sup>105</sup>

The relation is in process of passing from the national and particular to become something individual and universal. The line of development is: Israel -- the righteous in Israel -- the righteous anywhere . . . .<sup>106</sup>

The care of God for Israel is taught also in the Old Testament under the figure of the Shepherd. The religious leaders of Israel were represented in the sacred Scriptures as shepherds.<sup>107</sup> However, the significance of this figure for the present discussion resides in the fact that on the one hand the Shepherd is Yahweh Himself,<sup>108</sup> while on the other the Shepherd is Yahweh's appointed one, the Messiah.<sup>109</sup> Generally speaking, Yahweh is represented as the "Shepherd of Israel,"<sup>110</sup> but the cry "Yahweh is my shepherd,"<sup>111</sup> used

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103 T.W. Manson, The Teaching of Jesus (second edition; Cambridge: The University Press, 1935), p. 91. Cf. Deuteronomy 32:6; Isaiah 63:16; Malachi 2:10. This whole paragraph is based largely on Manson's exposition, op. cit., pp. 91-92.

104 Deuteronomy 14:1; Jeremiah 3:9; Malachi 1:6.

105 Psalms 103:13; Malachi 3:17.

106 T.W. Manson, op. cit., p. 92.

107 Ezekiel 34:17; Zechariah 10:3.

108 Ezekiel 34:11-12,15; Isaiah 40:11.

109 Ezekiel 34:23.

110 Psalms 80:1.

111 Psalms 23:1.

in a personal sense, is not absent from the Old Testament. Yahweh is the One Who ministers to every need of the sheep, seeking the lost and straying, binding up the broken, and healing the sick.<sup>112</sup> The young lambs He carries in His bosom, and those that have their young He gently leads.<sup>113</sup>

In the Old Testament delineation of Yahweh as Healer there is another figure conveying the idea of the love of God. Yahweh is the Healer of physical infirmities<sup>114</sup> as well as of spiritual ills.<sup>115</sup> Says He: ". . . I am Jehovah that healeth thee."<sup>116</sup>

Along with God's love for man, the Old Testament also treats man's love for God.

Man frequently is commanded to love God,<sup>117</sup> this being true particularly in Deuteronomic passages and those having a Deuteronomic context. The command rings clearest in Deuteronomy 6:4-5; "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." This commandment formed part of the Shema,<sup>118</sup> which every good

112 Ezekiel 34:16.

113 Isaiah 40:11.

114 Exodus 15:26; Psalms 103:6.

115 Psalms 147:3; Jeremiah 17:14; Hosea 7:1; 11:3.

116 Exodus 15:26.

117 The following passages are typical: Deuteronomy 6:5; 10:12; 11:1,13,22; 30:16,20; Joshua 22:5; 23:11.

118 Deuteronomy 6:4-9. Cf. Deuteronomy 11:13-21; Numbers 15:37-41.

Jew recited daily and taught to his children. Montefiore<sup>119</sup> points out the tremendous significance of this combination of the cardinal doctrine, the unity of God, with the cardinal command, love to God. Speaking as a liberal Jew, he says:

It has welded together dogma and life. Hence the Shema is still for us what it was for our ancestors two thousand years ago; so far as God is concerned, it is the alpha and omega of our faith.<sup>120</sup>

The love enjoined in the Old Testament, it must be remembered, is a "conditioned, humble, dutiful love."<sup>121</sup> It finds expression in obeying the commandments of Yahweh, walking in His ways, serving Him, and cleaving unto Him.<sup>122</sup> For those who are faithful in these ways to the commandment of love to God abundant rewards are promised.<sup>123</sup>

Moore<sup>124</sup> notes that there is no discernible difference between the love of God and the fear of God. When passages such as Deuteronomy 5:26; 6:2,13, where the duty of man to fear God, keep His commandments, and serve Him, are compared with such passages as Deuteronomy 11:1,13,22;

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119 C.G. Montefiore, The Old Testament and After (London: Macmillan and Co., 1923), p. 101.

120 Montefiore, loc. cit.

121 Snaith, op. cit., p. 180.

122 Deuteronomy 10:12; 11:1,13,22; 19:9; 30:16,20.

123 Deuteronomy 11:14-15, 23-25; 19:9; 30:16,20.

124 George Foot Moore, Judaism in the First Century of the Christian Era (Cambridge: Harvard University Press, 1927), Vol. II, p. 98.

19:9; 30:6,16, where the duty of man is to love God, observe His ordinances, and cleave unto Him, it will be noted that "the two occur in exactly similar contexts, without any apparent consciousness of a difference between them . . . ."125 That the love of God and the fear of God are virtually equated is evident from Deuteronomy 10:12-13:

And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good?126

Moore<sup>127</sup> observes also that in the Psalms the godly man is the one who fears Yahweh or loves Him; and there is no distinction between the two kinds of religiousness, though in later Judaism the rabbis tended to place the motive of love on a higher level than the motive of fear.

The third phase of Old Testament teaching on love has to do with man's love for his fellow man.

The apex of Old Testament thought with regard to love for others is reached in Leviticus 19. Following the injunction, "Ye shall be holy; for I Jehovah your God am holy,"128 a series of duties, all predicated upon the

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125 Moore, loc. cit.

126 Note the similarity to Micah 6:8.

127 Moore, op. cit., p. 99.

128 Leviticus 19:2 (H Code).

love of men for men, is elaborated.

Just weights and balances, filial love, equal justice for rich and poor alike, regard for the weak, the halt and the blind, are the actions by which man fulfills the commandment 'Thou shalt love thy neighbor as thyself' . . . .<sup>129</sup>

The commandment quoted above from Leviticus 19:18 had its limitations, however, for to the writer of the Holiness Code "neighbor" doubtless meant one's fellow Jew.<sup>130</sup> The range of obligation is made much broader in Leviticus 19:34.<sup>131</sup> Israelites are commanded to love resident foreigners as themselves, remembering that they were at one time sojourners in the land of Egypt. This, according to Montefiore,<sup>132</sup> is the greatest commandment of the law. It is to be observed, nevertheless, that this love is not extended to foreigners in general, but is confined to the foreigners who live within the land of Israel and are dependent upon the Jews. This limitation is clearly evident in the Deuteronomic laws. The humanitarian laws apply to resident foreigners,<sup>133</sup> but not unto other foreigners.<sup>134</sup> Some aliens indeed, are excluded forever from the assembly of Israel.<sup>135</sup>

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129 S.J. Levinson, "Love," The Universal Jewish Encyclopaedia, VII, 211.

130 Julius A. Bewer, The Literature of the Old Testament (revised edition; New York: Columbia University Press, 1933), p. 187. Leviticus 17-26 is sometimes designated as the Holiness Code.

131 Cf. Deuteronomy 10:19.

132 Montefiore, op. cit., p. 83.

133 Bewer, op. cit., p. 132, footnote 1.

134 Deuteronomy 15:3; 23:20.

135 Deuteronomy 23:1-8.

## 5. Love in the Synoptic Gospels.

Since the Synoptic Gospels present the teachings of Jesus and embody the faith possessed by the primitive Christian community to which the Apostle Paul belonged, they supply part of the background of the Apostle's thought.<sup>136</sup>

The starting-point in an attempt to understand the teachings concerning love in the Synoptic Gospels is supplied by an examination of the terms for love which these Gospels employ. This is only a starting-point, however, for the subject is much richer than the terminology would suggest. The noun ἀγάπη occurs only twice,<sup>137</sup> and these references are not especially significant. The verb appears more often, twenty-five times in all; but there are only nineteen references when duplications are eliminated.<sup>138</sup>

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<sup>136</sup> This is true even though the Synoptic Gospels probably were not written until after the death of Paul, as the consensus of New Testament critics contend. Consult, for example, E.F. Scott, The Literature of the New Testament (New York: Columbia University Press, 1932), pp. 56-57, 66-68, 76. Nevertheless, the investigator accepts the Synoptic Gospels as giving an accurate account of the teachings of Jesus, for they were written on the basis of sources, some of which antedate the writings of Paul.

<sup>137</sup> Matthew 24:12; Luke 11:42.

<sup>138</sup> With reference to the love of Jesus for an individual, Mark 10:21; the love of man for God, Mark 12:30= Matthew 22:37 = Luke 10:27, Mark 12:33, Luke 16:13 = Matthew 6:24, Luke 7:42; the love of man for Jesus, Luke 7:47 (bis); the love of man for man, Mark 12:31 = Matthew 22:39 = Luke 10:27 (word not used in Luke), Mark 12:33, Luke 6:27 = Matthew 5:44, Luke 6:32 (four times) = Matthew 5:46 (bis), Matthew 5:43, 19:19, Luke 6:37, 7:5; love for position or place, Luke 11:43.

There are eight occurrences of the verb φιλέω,<sup>139</sup> of which three mean "to kiss,"<sup>140</sup> and another is simply a parallel in Matthew of a verse in Luke employing ἀγαπάω.<sup>141</sup> The term ἀγαπητός is used eight times; but, when duplications are eliminated, there are only four separate references; and all of these are to Jesus, either explicitly or implicitly.

Four phases of love are treated in the Synoptic Gospels: the love of the Father for the Son, the love of God or Christ for man, the love of man for God or Christ, and the love of man for his fellow man.

The richest interpretation of the love of the Father for the Son emerges in the Fourth Gospel, but the idea is not absent from the Synoptics. It is seen specifically in the designation of Jesus as the ἀγαπητός Son of the Father, and more generally in the filial consciousness of Jesus.

Two of the references to Jesus as the ἀγαπητός Son are associated with experiences which were among the most meaningful ones in the life of the Master, the Baptism<sup>142</sup> and the Transfiguration.<sup>143</sup> In both instances the voice

139 Mark 14:44; Matthew 6:5; 10:37 (bis); 23:6; 26:48; Luke 20:46; 22:47.

140 Mark 14:44 = Matthew 26:48 = Luke 22:47.

141 Luke 11:43 = Matthew 23:6.

142 Mark 1:11 = Matthew 3:17 = Luke 3:22.

143 Mark 9:7 = Matthew 17:5 = Luke 9:35 (ὁ ἀγαπητός in Mark and Matthew; ὁ ἐκλελεγμένος in Luke).



from heaven indicated the love and approval felt by the Father with respect to the Son. In the Parable of the Wicked Husbandmen,<sup>144</sup> Jesus, by implication, designates Himself as the ἀγαπητός Son; and the scribes and chief priests are quick to draw the inference.<sup>145</sup> Another time Jesus is called ἀγαπητός ;<sup>146</sup> but this is by the First Evangelist, who quotes from the first Servant Poem<sup>147</sup> to give his interpretation of Jesus' unpretentious nature.<sup>148</sup> The Evangelist substitutes "beloved" for "chosen," as it appears in the Hebrew,<sup>149</sup> and in so doing he reinforces the concept of the love of the Father for the Son.

That Jesus lived in an extremely intimate love-relation with the Father is attested by many things. Several of the most crucial experiences in the ministry of Jesus -- the Baptism, the Transfiguration, the Prayer in Gethsemane, and the Crucifixion -- all of these bear witness to the intense

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144 Mark 12:1-9 = Luke 20:9-16.

145 Mark 12:12 = Luke 20:19.

146 Matthew 12:18.

147 Isaiah 42:1-4.

148 T.H. Robinson, The Gospel of Matthew (London: Hodder and Stoughton, [1928/]), p. 109.

149 C.H. Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), p. 35. The quotation, according to Toy, pp. 35-36, is taken neither from the Hebrew Bible nor from the Septuagint, but probably is derived from an Aramaic source. The Evangelist substitutes "have chosen" for "lay hold of"; and to avoid the repetition, he uses "beloved" instead of "chosen," as it appears in the Hebrew text.

filial consciousness of the Master. The frequency of the words "Father" and "my Father" upon the Master's lips also is indicative of this consciousness.<sup>150</sup> Likewise, the reality of prayer in the life of Jesus bears witness to the need of fellowship with the Father which the Master felt.<sup>151</sup> The intimacy of the relationship is such that no one knows the Son except the Father, nor the Father except the Son.<sup>152</sup> Here a certain reciprocity in the relationship is indicated. Generally speaking, however, in the Synoptics it is the Father Who loves the Son; and it is the Son Who responds to the Father's love by absolute trust and confidence in the Father and unquestioning obedience to the Father's will.<sup>153</sup>

A second form of love dealt with in the Synoptic Gospels is the love of God or of Christ for man.

It is surprising to discover that nowhere in the Synoptics is the love of God for man mentioned explicitly. Once, however, the love of Jesus for an individual is disclosed.<sup>154</sup> Nevertheless, only the shallowest sort of exegesis

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150 See T.W. Manson, op. cit., pp. 94-98, in which the author lists every reference in the four sources of the Synoptics.

151 Major alludes to Luke as the "Gospel of Prayer." He says this Gospel contains some twenty references to prayer and represents Jesus as praying on every great occasion of His ministry. Cf. H.D.A. Major, T.W. Manson, and C.J. Wright, The Mission and Message of Jesus (New York: E.P. Dutton and Co., Inc., 1938), p. 256.

152 Luke 10:22 = Matthew 11:27.

153 T.W. Manson, op. cit., p. 105.

154 Mark 10:21.

would lead one to conclude that because the love of God for man is not specified by name there is no teaching in the Synoptic Gospels on this point. In the Synoptics the love of God for man is everywhere in evidence, both in Jesus' example and in His teachings. Probably the best treatment of this theme can be provided first by a consideration of the love of God as lavished upon the unrighteous and then by a discussion of the love of God as experienced by the disciples of Jesus. These two aspects of God's love for man in the Synoptic Gospels will be seen to correspond roughly to the "Election-Love" and the "Covenant-Love" in the Old Testament teaching.

The revolutionary thing about the love of God as Jesus taught it and lived it is that it is poured out upon sinners and is bestowed upon men without regard to personal merit.<sup>155</sup> The Jewish scale of values was reversed completely when Jesus said: "I came not to call the righteous, but sinners."<sup>156</sup> It was customary among the Jewish religious leaders to draw a sharp line of demarcation between those who observed the law and those who did not. The love of God was thought to be meted out directly in proportion to one's merit as judged by legal standards.<sup>157</sup> No one but

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155 Nygren, op. cit., pp. 45-52.

156 Mark 2:17.

157 Psalms 1:1-6; 103:17-18.

Jesus dared to apply the suggestion already contained in Deuteronomy 7:7-8 that "the love of God is not dependent upon the worthiness of its object."<sup>158</sup> One of the chief accusations which the enemies of Christ made against Him was: "This man receives sinners and eats with them."<sup>159</sup> Was He not undermining the foundation of morality in His failure to discriminate between the righteous and the unrighteous? Jesus permitted a woman from the streets to pour an alabaster flask of ointment upon Him, and He even commended her for it.<sup>160</sup> In the presence of the huge crowd which had thronged to see Him, He addressed a tax collector in a sycamore tree by saying, "Zacchaeus, make haste and come down; for I must stay at your house today."<sup>161</sup> Jesus justified such action on the basis of His mission: "For the Son of man came to seek and to save that which was lost."<sup>162</sup>

In His concern for the salvation of sinners Jesus was demonstrating the attitude of God. As a polemic against the exclusivism of the Pharisees and the scribes, who murmured against His consorting with tax collectors and sinners, Jesus delivered the parables of the Lost Sheep,

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158 Nygren, *op. cit.*, p. 51.

159 Luke 15:2. See also Mark 2:16.

160 Luke 7:36-50.

161 Luke 19:5.

162 Luke 19:10.

the Lost Coin, and the Lost Son.<sup>163</sup> All three parables proclaim the joy in heaven over one sinner who repents. Those against whom Jesus directed the parables could hardly fail to see their own attitudes mirrored in the attitude of the elder brother, who did not rejoice in his brother's return.<sup>164</sup> From the point of view of justice and merit the response of the elder brother was legitimate. The younger brother had in no way deserved such love as the father was showing him. But it was just for this purpose, to repudiate the idea of God's love as meted out on the basis of merit, that Jesus introduced the figure of the elder brother.<sup>165</sup> Likewise, the central emphasis in the Parable of the Laborers in the Vineyard<sup>166</sup> is that "spontaneous Agape stands on a higher level than mere distributive justice, and supersedes it."<sup>167</sup>

Turning now to the love of God as experienced by the disciples, one should note that Jesus, in speaking to

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163 Luke 15:4-7, 8-10, 11-32. No such concern of God for sinners is to be found in Judaism, according to Montefiore. "The good shepherd who searches for the lost sheep, and reclaims it and rejoices over it, is a new figure. . . ." C.G. Montefiore, The Synoptic Gospels (second edition revised; London: Macmillan and Company, Ltd., 1927), Vol. II, p. 520.

164 Luke 15:25-32. Some authorities consider this to be a separate parable. Against such a division see Manson in Major, Manson, and Wright, op. cit., p. 577.

165 Nygren, op. cit., p. 64.

166 Matthew 20:1-16.

167 Nygren, loc. cit.

the disciples about God, called Him "your Father," and taught them to pray "our Father." "Fatherhood," says Beyschlag, "is love, original and underived, anticipating and undeserved, forgiving and educating, communicating and drawing to its heart."<sup>168</sup> God is the Father of all men in the sense that His love and care extend to His whole creation, but paradoxically not all men are His sons.<sup>169</sup> This is true because men become sons of God only as they recognize God as their Father, trust Christ as their Savior, and enter the Kingdom of God as little children. There is a suggestion of God as the Father of all men in the Parable of the Two Sons<sup>170</sup> and in the Parable of the Lost Son.<sup>171</sup> It is noteworthy, however, that every time Jesus refers to God as "your Father" in the Synoptic Gospels He is addressing His disciples.<sup>172</sup> Thus, the richest benefits of the Fatherly love of God are experienced only by those who have become disciples of Christ.

Though it is true that God "makes his sun rise on the evil and on the good, and sends rain on the just

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<sup>168</sup> Willibald Beyschlag, New Testament Theology (second English edition; Edinburgh: T. & T. Clark, 1899), Vol. I, p. 82.

<sup>169</sup> C.H. Dodd, The Epistle of Paul to the Romans (New York: Harper and Brothers Publishers, 1932), p. 131.

<sup>170</sup> Matthew 21:28-31 (M).

<sup>171</sup> Luke 15:11-32 (L).

<sup>172</sup> Cf. T.W. Manson, op. cit., pp. 94-98.

and on the unjust,"<sup>173</sup> it should be remembered that these are blessings which require no special receptivity on the part of those upon whom they are conferred.<sup>174</sup> The caution against anxiety on the basis of the fact that God cares for the birds of the air<sup>175</sup> and clothes the grass and lilies of the field<sup>176</sup> is directed to disciples. The disciples, Jesus explains, are of more value than the birds<sup>177</sup> or the grass;<sup>178</sup> therefore, God certainly will be beneficent to an even greater degree in His provision for their needs.

God's best gifts are reserved for those who have acknowledged the sovereignty of God in their lives. By an a fortiori argument Jesus reasons that what is true of earthly fathers with respect to their willingness to give good gifts to their children in response to the requests of the children is true much more of the Heavenly Father, Who readily gives the Holy Spirit to those who ask Him.<sup>179</sup>

Jesus promises to His disciples the presence of the Spirit

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173 Matthew 5:45.

174 G.W. Stewart, "Love," A Dictionary of Christ and the Gospels, II, 78.

175 Luke 12:6 = Matthew 10:29; Luke 12:24 = Matthew 6:26.

176 Luke 12:27-28 = Matthew 6:28-30.

177 Luke 12:7 = Matthew 10:31; Luke 12:24 = Matthew 6:26.

178 Luke 12:28 = Matthew 6:30.

179 Luke 11:11-13 = Matthew 7:9-11. In Luke it is "the Holy Spirit," while in Matthew it is "good things."

in the time of testing.<sup>180</sup> They alone have the right to expect God to answer their prayers.<sup>181</sup> Only those who confess Christ before men will be confessed by the Son before the Father and before the angels of God.<sup>182</sup> Unto the little flock, that is, unto the disciples of Jesus, it is the Father's good pleasure to entrust the Kingdom.<sup>183</sup>

A third form of love treated in the Synoptic Gospels is that of the love of man for God or for Christ.

The explicit references to love for God in the Synoptic Gospels are not numerous. The locus classicus is the Great Commandment,<sup>184</sup> a quotation from the Shema.<sup>185</sup> In Mark and Matthew it is Jesus Who, in responding to the question as to which commandment of the law should have the primacy, sets forth Deuteronomy 6:5 as the first commandment, and Leviticus 19:18 as the second. The Matthean account does not indicate the response of the interrogator; but in Mark's

180 Matthew 10:19-20.

181 Except, of course, the prayer of the publican, Luke 18:13. The Scriptural conditions for answered prayer may be enumerated as follows: faith, Matthew 21:22; abiding in Christ, John 15:7, James 5:16; prayer in Jesus' name or according to His will, John 14:13-14, James 4:3, I John 5:14-15; importunity, Luke 11:5-8, 18:1-8; concerted prayer, Matthew 18:19-20.

182 Luke 12:8 = Matthew 10:32.

183 Luke 12:32.

184 Mark 12:30 = Matthew 22:37 (Mark); Luke 10:27.

185 Deuteronomy 6:4-9.



account the scribe replies:

"You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices."<sup>186</sup>

The circumstances in Luke<sup>187</sup> are quite different. A lawyer asks, "Teacher, what shall I do to inherit eternal life?", and Jesus directs him to the commandments. Thereupon, the scribe himself ferrets out from the great mass of Old Testament laws the two great commandments. Jesus replies, "You have answered right; do this, and you will live."

William Manson<sup>188</sup> thinks that there are two different sources behind the accounts in Mark and Luke. Branscomb<sup>189</sup> argues for two sources also, but he thinks the record in Luke stands nearer the original event. Since the setting of the incident in Luke, as well as the details of the story, does not coincide with that in Mark and Matthew, it seems quite likely that Robertson<sup>190</sup> is correct in interpreting the differences as pointing to two separate incidents.

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186 Mark 12:32-33. In Mark it is a scribe who brings the question to Jesus, while in Matthew it is a lawyer of the Pharisees.

187 Luke 10:25-28.

188 William Manson, The Gospel of Luke (New York: Harper and Brothers Publishers, 1930), pp. 131-32.

189 B. Harvie Branscomb, The Gospel of Mark (New York: Harper and Brothers Publishers, [n.d.]), pp. 219-20.

190 A.T. Robertson, A Harmony of the Gospels for Students of the Life of Christ (Nashville: Sunday School Board of the Southern Baptist Convention, 1922), pp. 122, 167-68.

The critical problems aside,<sup>191</sup> however, all three of the Synoptic Gospels agree that Jesus designated love for God as man's primary obligation.

There are four other allusions to man's love for God in the Synoptics. In Luke 11:42 Jesus denounces the Pharisees:

"But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done without neglecting the others."<sup>192</sup>

Most New Testament scholars assign this passage to Q.<sup>193</sup>

The parallel passage, Matthew 23:23, lists justice, mercy, and faith as the weightier matters of the law. This is probably the result of a conflation of M and Q.<sup>194</sup> "Jesus does not remove the tithing obligation, but he insists that first things shall have first place."<sup>195</sup> The love of God, according to the Lucan version, is placed among these first things.

Jesus taught that God demands undivided allegiance.

191 George Foot Moore, op. cit., Vol. II, p. 86, says that the two commandments had been brought into juxtaposition already in the Testaments of the Twelve Patriarchs (Issachar 5:2; Dan 6:3).

192 Cf. Leviticus 27:30; Micah 6:8. Luke 11:42 contains one of the two occurrences of the noun ἀγάπη in the Synoptics. The other one is in Matthew 24:12. This one is in an eschatological passage.

193 Major, Manson, and Wright, op. cit., p. 388.

194 Ibid., p. 390.

195 William Manson, op. cit., p. 147.

"No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."<sup>196</sup>

Here love is defined in terms of devotion and service.

In Matthew 10:37-38 Jesus says:

"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me."<sup>197</sup>

In this passage Jesus indicates that if one loves another more than the Master he is disqualified for discipleship. The parallel passage in Luke 14:26-27 says that one must hate the members of his own family and himself also in order to be a disciple of Jesus. T.W. Manson<sup>198</sup> points out that in this reference, following the familiar Old Testament usage where "love" and "hate" stand side by side,<sup>199</sup> "hate" is to be interpreted in the sense of "love less."

Gratitude and devotion are the constituents of the love for Jesus mentioned in Luke 7:47. The Parable of the Two Debtors, which Jesus tells in this context, loses its point unless Simon the Pharisee, in whose home Jesus was dining, and the woman from the streets, who

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196 Luke 16:13 = Matthew 6:24 (Q). The only difference in these two accounts is that Luke has "no servant" where Matthew has "no one."

197 The verb in both cases is φιλέω.

198 Major, Manson, and Wright, *op. cit.*, p. 423.

199 E.g., Genesis 29:31ff.; Deuteronomy 21:15ff.

anointed the feet of Jesus, had been forgiven already.<sup>200</sup>

The point of the story is that the woman had been forgiven much, and as a consequence loved much; whereas the Pharisee had been forgiven little, and as a consequence loved little.

The love of man for his fellow man is a fourth form of love recognized in the Synoptic Gospels.

According to Jesus, the second commandment of the law is this: "You shall love your neighbor as yourself."<sup>201</sup> When a scribe asked, "And who is my neighbor?", Jesus told the Parable of the Good Samaritan.<sup>202</sup> At the conclusion of his story the Master asked the scribe, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?"<sup>203</sup> As T.W. Manson points out, "The principle underlying the question is that while mere neighbourhood does not create love, love does create neighbourliness."<sup>204</sup> With discernment the scribe replied that the person in the

200 William Manson, op. cit., p. 85.

201 Mark 12:31=Matthew 22:39 (Mark); Luke 10:27. According to James Moffatt, Love in the New Testament (London: Hodder and Stoughton, 1929), p. 100, the commandment from Leviticus 19:18 in Matthew 19:19 is added by the Evangelist as a catechetical insertion to the five commandments of the Decalogue cited by Jesus, the insertion being intended to pave the way for the subsequent demand for the renunciation of property.

202 Luke 10:29-37 (L).

203 Luke 10:36.

204 Major, Manson, and Wright, op. cit., p. 555.

story who had shown mercy was the neighbor to the man who had fallen among robbers. The neighbor, then, was a Samaritan; and, by implication, the man in need was the Samaritan's neighbor. In making the hero of His story a Samaritan, Jesus transcended all artificial boundaries -- national, racial, and religious -- in the new conception of neighborliness.

The logical conclusion of Jesus' position is that one should be a neighbor to anyone and everyone, even enemies, for one's neighbor is anyone in need. Jesus was aware of this, for he issued the specific command, "Love your enemies."<sup>205</sup> The word for love is chosen carefully. It is not *φιλέω*, the love of spontaneous natural affection which is enjoined, but *ἀγαπάω*, the love of will which involves a moral choice.

This love is to be expressed not by passive resistance but by positive goodness. The disciple of Jesus is to refuse to swap evil for evil.<sup>206</sup> He is to do good to those who hate him, bless those who curse him, and pray for those who abuse him.<sup>207</sup> Active enmity is to be requited by positive love. One is not simply to acquiesce to the demands of evil men. He is to go beyond their demands in active good will -- to turn the left cheek when slapped on the right, to give both his cloak and his coat when

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205 Matthew 5:44 = Luke 6:27; 6:35.

206 Matthew 5:39.

207 Luke 6:27-28; Matthew 5:44.

only one is demanded, to go two miles with another when compelled to go only one.<sup>208</sup> He is to give to the one who begs and lend to the one who would borrow, expecting nothing in return.<sup>209</sup> The ethic of Jesus is summarized in the Golden Rule: "And as you wish that men would do to you, do so to them."<sup>210</sup>

If one loves only those who love him, does good only to those who do the same for him, greets only his brethren, and lends only to those who can repay him, his actions are in no wise praiseworthy.<sup>211</sup> These responses are those of a natural sort of morality practiced even by sinners. Love is thankworthy only when it is poured out upon the unworthy or upon those who cannot repay it. When one gives a banquet, his invitation to it is not to be extended to his brothers, his kinsmen, and his rich neighbors, who would repay him, but to the poor, the maimed, the lame, and the blind, who could never return the favor.<sup>212</sup> The

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208 Matthew 5:39-41; Luke 6:29.

209 Matthew 5:42; Luke 6:30, 34.

210 Luke 6:31. Cf. Matthew 7:12. The negative form of this Rule appears in Tobit 4:15, "What thou hatest, do to no man." It was expressed by Hillel a generation before Jesus: "What is hateful to thee do not to anyone else . . . ." He added, "This is the whole law and the rest is commentary; go and study." Major, Manson, and Wright, *op. cit.*, p. 344.

211 Luke 6:32-34 = Matthew 5:46-47.

212 Luke 14:12-14.

motive for such living is the imitation of God,<sup>213</sup> Who sends the sunshine and rain upon the just and the unjust,<sup>214</sup> and is kind to the ungrateful and selfish.<sup>215</sup> Those who live on this level prove themselves to be sons of the Father,<sup>216</sup> and their reward is great.<sup>217</sup>

When one's life is dominated by such love, the cruel attitude which causes one to judge another critically is avoided; and one becomes mindful of the log in his own eye rather than of the speck in his brother's eye.<sup>218</sup>

Another expression of the work of love in the heart is the forgiving spirit. Jesus taught that the will to forgive must be without limit.<sup>219</sup> As often as a brother sins and asks for restoration to fellowship, the disciple of Christ must forgive.<sup>220</sup> The attitude of forgiveness in dealing with others arises out of one's consciousness of God's gracious dealings with him in forgiving his sins. If one is unwilling to forgive another who has sinned against him, he is not to expect that God will forgive his own sins, nor is he to pray for forgiveness.<sup>221</sup>

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213 Luke 6:36. However, a reward is promised, Luke 14:14.  
 214 Matthew 5:45.  
 215 Luke 6:35.  
 216 Luke 6:35; Matthew 5:45.  
 217 Luke 6:35.  
 218 Luke 6:37, 41-42 = Matthew 7:1-5.  
 219 Matthew 18:21-22.  
 220 Luke 7:3-5.  
 221 Matthew 6:12, 14-15. Cf. Luke 11:4.

With these preliminary studies supplying the background -- the statement of purpose and plan of approach, the approach to the literature, the terminology of love in the Pauline Epistles, love in the Old Testament, and love in the Synoptic Gospels -- the way now has been prepared for studying the teaching on love in its Pauline formulation.



P A R T   O N E

T H E

D O W N W A R D   R E A C H

O F   L O V E

## CHAPTER II

### GOD'S LOVE FOR MAN

1. The Apostle's Experience of God's Love Accepted As the Key to the Interpretation of the Pauline Doctrine of Love.

Paul was a Jew, thoroughly saturated in the Old Testament Scriptures, and carefully trained in rabbinic thought. His letters betray traces of Hellenistic consciousness, but these are singularly few.<sup>1</sup> The Apostle had a firm contact with the early Christian community, and received the basic truths of the Gospel from the primitive Christian tradition.<sup>2</sup> Nevertheless, his theology was primarily the product of God's revelation,<sup>3</sup> and represented his own experience of the Living Christ.

The turning point in Paul's life was the Damascus-Road experience.<sup>4</sup> As a result of this experience the persecutor became a missionary, the Pharisee a Christian, and the legalist an ardent advocate of freedom. It was through his encounter with the Risen Christ that Paul became a new creation, that old things passed away and all things became new.<sup>5</sup>

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1 C.A. Anderson Scott, Christianity According to St. Paul (Cambridge: The University Press, 1927), p. 3.

2 I Corinthians 15:3.

3 Galatians 1:12.

4 Acts 9:1-19; 22:6-16; 26:12-18; I Corinthians 9:1; 15:9.

5 II Corinthians 5:17.

Paul was stunned, amazed, completely subdued by the wondrous love of Christ<sup>6</sup> which discovered him in his sin and rebellion<sup>7</sup> and called him to be an apostle.<sup>8</sup> As persecutor, he had been filled with a consuming indignation that one who had died the most shameful of all deaths should be proclaimed as Messiah. When, however, God chose to reveal His Son in him,<sup>9</sup> Paul was overwhelmed with gratitude toward such a Messiah, Who, for the sake of mankind, submitted to death on a cross.<sup>10</sup>

To Paul's query, "Who are you, Lord?", the heavenly voice had responded, "I am Jesus, whom you are persecuting. . . ."<sup>11</sup> That he, who had persecuted the Church of God,<sup>12</sup> should have been vouchsafed an appearance by the Risen Lord<sup>13</sup> was inconceivable to Paul. This revelation of God's glory in the face of Jesus Christ reminded the Apostle of creation's morn when God "spoke" light into being.<sup>14</sup> Surely the interpretation is not far afield that the grace of God overflowed for Paul, and he received mercy

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6 II Corinthians 5:14.

7 Romans 5:6,8,10.

8 Romans 1:1; I Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1.

9 Galatians 1:16.

10 Alfred Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians (New York: Charles Scribner's Sons, 1915), p. 174.

11 Acts 9:5-6; 26:15-16.

12 I Corinthians 15:9; Galatians 1:13.

13 I Corinthians 9:1; 15:8; Galatians 1:16.

14 II Corinthians 4:6.

that in him "Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life."<sup>15</sup> No wonder Paul spoke with ecstasy of the "Son of God, who loved me and gave himself for me."<sup>16</sup>

The key to the interpretation of the Pauline doctrine of love is found in the Apostle's own experience of the love of God in Christ Jesus. This experience, initiated on the Damascus Road, was an abiding one. The Apostle's fellowship with God through Christ in the Spirit was continuous, and it was a fellowship of love.

## 2. The Agape of the Cross.

Paul became vitally aware of God's love through his conversion. After the love of God had been shed abroad in his heart through the Holy Spirit,<sup>17</sup> the Apostle saw the supreme proof of God's love in the Cross.

In the discussion of the Pauline conception of the agape of the Cross, the present writer will consider the fol-

<sup>15</sup> I Timothy 1:14-16. Regardless of whether this passage was written by Paul, there is nothing in it with which the Apostle could not have concurred.

<sup>16</sup> Galatians 2:20. Paul is the only Apostolic writer who applies the self-oblation of Christ on behalf of all mankind to himself as an individual. A.E.J. Rawlinson, The New Testament Doctrine of the Christ (London: Longmans, Green and Co., Ltd., 1926), p. 150.

<sup>17</sup> Romans 5:5 (A.S.V.).

lowing things: (1) the centrality of the Cross, (2) the manifestation of love in the Cross, (3) God's love and Christ's love at one in the Cross, (4) the nature of the agape of the Cross, and (5) grace in relation to the agape of the Cross.

The Cross was ever central in the thinking of Paul. It was his theology and his gospel. All of the speeches in the opening chapters of Acts<sup>18</sup> represent the crucifixion as the crime of the Jews, which God overruled for His glory, through which also the promises of the Scriptures are fulfilled. Paul, on the other hand, recognized the Cross as central in the purpose of God, and a great boon to sinners. He preached Christ crucified -- a message regarded by the Jews as a stumbling-block, and by the Greeks as folly, but accepted by the called, both Jews and Greeks, as the power of God and the wisdom of God.<sup>19</sup> Paul would know nothing except "Jesus Christ and him crucified."<sup>20</sup> Moreover, he would not preach with eloquent words "lest the cross of Christ be emptied of its power."<sup>21</sup> The Apostle would have no other ground of glorying than in "the cross of our Lord Jesus Christ."<sup>22</sup> He rebuked party spirit at Corinth with the questions: "Is Christ divided? Was Paul crucified

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18 Acts 2:23; 3:14-18; 4:10-12; 5:29-32; 7:2-53; 10:39-43.

19 I Corinthians 1:23-24.

20 I Corinthians 2:2.

21 I Corinthians 1:17.

22 Galatians 6:14.

for you?"<sup>23</sup>

Almost immediately after speaking of "our Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age," Paul, with the death of Christ in mind, averred vehemently: "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed."<sup>24</sup> Much of the tragedy of the Galatian apostasy to the position of the Judaizers lay in the fact that this apostasy should have occurred after Jesus Christ had been publicly portrayed before their eyes as crucified.<sup>25</sup> So much did the death of Christ mean to Paul that when he spoke of the enemies of the Cross of Christ, he could do so only in tears.<sup>26</sup>

The Apostle always interpreted the Cross in the light of the Resurrection. He could regard the Cross as "the power of God and the wisdom of God"<sup>27</sup> only because the Resurrection morn had already dawned, and he himself had seen the Risen Lord. Frequently Paul mentioned the Crucifixion and Resurrection consecutively.<sup>28</sup> Jesus Christ was declared to

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23 I Corinthians 1:13.

24 Galatians 1:4,8. See James Denny, The Death of Christ (second edition; New York: A.C. Armstrong and Son, 1903), pp. 109-10.

25 Galatians 3:1.

26 Philipians 3:18.

27 I Corinthians 1:24.

28 Romans 4:25; 6:4,10; 8:34; 14:9; I Corinthians 15:3-4; II Corinthians 5:15; I Thessalonians 4:14.

be the Son of God with power by the resurrection from the dead.<sup>29</sup> Followers of Christ are those who believe in God, Who raised Jesus our Lord from the dead.<sup>30</sup> If Christ has not been raised from the dead, our faith is futile;<sup>31</sup> but in fact Christ has been raised from the dead, the first-fruits of those who have fallen asleep."<sup>32</sup>

From personal experience Paul could speak of the believer's participation with Christ in death and resurrection. By the Cross of Christ the world had been crucified unto him and he unto the world.<sup>33</sup> He could declare with conviction:

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.<sup>34</sup>

Paul explained the believer's experience in Christ in terms of death to sin and resurrection to newness of life.<sup>35</sup> If truly one has experienced death and resurrection with Christ, he is to "seek the things that are above, where Christ is, seated at the right hand of God."<sup>36</sup>

Jesus recognized, as a truth of intuition, that

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29 Romans 1:4.

30 Romans 4:24.

31 I Corinthians 15:17.

32 I Corinthians 15:20.

33 Galatians 6:14.

34 Galatians 2:20.

35 Romans 6:1-14; Colossians 2:12.

36 Colossians 3:1.

fatherly love is central in the character of God. The Master saw this love evidenced in God's providential care for the just and the unjust in nature,<sup>37</sup> and He made it visible in His own gracious intercourse with sinners.<sup>38</sup> Paul, on the other hand, saw in nature a manifestation of God's wisdom and power, but never in any of his letters did he appeal to nature as an illustration of God's love.<sup>39</sup>

When Paul yielded his life to Jesus on the Damascus Road, he experienced the love of God in a way that he never before had known. Reflecting upon his experience, and interpreting the Cross in the light of the Resurrection (which he knew then to be a fact), he discovered in the Cross the supreme manifestation of God's love. "But God shows his love for us," said he, "in that while we were yet sinners Christ died for us."<sup>40</sup> Nygren is assuredly right in his statement that "Apart from the Cross we should never have known God's love and learnt its depths of meaning; and apart from Agape Christ's path would not have led Him to the Cross."<sup>41</sup>

Jesus had never related His death to the love of God;

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37 Matthew 5:45.

38 David Somerville, St. Paul's Conception of Christ (Edinburgh: T. & T. Clark, 1897), p. 75.

39 James Moffatt, Love in the New Testament (London: Hodder and Stoughton, 1929), p. 133. There is such a reference, however, in Paul's speech at Lystra (Acts 14:17).

40 Romans 5:8.

41 Anders Nygren, Agape and Eros (London: S. P. C. K., 1932), Part I, p. 85.



neither had the primitive Church. This was the work of Paul.<sup>42</sup>  
 The Johannine writer arrived later at essentially the same truth as Paul had expressed:

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.<sup>43</sup>

The main difference between the Pauline and Johannine statements is a matter of emphasis. In the former the emphasis is upon the Cross, whereas in the latter it is upon the Incarnation as well as the Cross.

Paul saw the Cross as the proof of God's love, not its cause. The Cross brought about no change in the attitude of God toward man. It was the love of God which issued in the Cross, not the Cross which produced God's love. It is true, as Somerville notes, that "the event on Calvary, so far from begetting love in God's heart, simply revealed and put into exercise the love that was there from eternity."<sup>44</sup>

Always Paul recognized that the initiative in salvation was with God. It was God Who in the fulness of time sent forth His Son to redeem those who were under the law.<sup>45</sup> He it was Who "did not spare his own Son but gave him up for

42 Vincent Taylor, The Atonement in New Testament Teaching (second edition, reprinted; London: The Epworth Press, 1946), pp. 71-72.

43 I John 4:9-10.

44 Somerville, op. cit., p. 74.

45 Galatians 4:4; cf. Romans 8:3-4.

us all,"<sup>46</sup> putting Him forth as a means of expiation by His blood.<sup>47</sup>

Had Paul followed the natural expectation, he would have said that Christ demonstrates His love for us in His death. On the other hand, as Paul puts it, it is God's own love that is commended to us in the death of Christ.<sup>48</sup> The pronoun ἑαυτοῦ is reflexive for emphasis.<sup>49</sup> "But, dead in trespasses as we were," writes Paul, "God was so rich in mercy that for his great love to us he made us live together with Christ . . . ."50

But the love manifested in the Cross is also ascribed to Christ. As Christians, we are to "walk in love, as Christ loved us and gave himself up for us . . . ."51 Husbands are to love their wives as Christ loved the Church and gave proof of His love through His sacrifice on the cross.<sup>52</sup> Paul spoke with profound gratitude of "the Son of God, who loved me and gave himself for me."<sup>53</sup> He said that one must be careful about his influence lest he cause the ruin of a brother for whom Christ died.<sup>54</sup> Because Paul had experienced the controlling

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46 Romans 8:32.

47 Romans 3:25.

48 Romans 5:8. Cf. II Corinthians 5:18.

49 William G. T. Shedd, A Critical and Doctrinal Commentary upon the Epistle of St. Paul to the Romans (New York: Charles Scribner's Sons, 1879), p. 116.

50 Ephesians 2:4-5a (Moffatt).

51 Ephesians 5:2.

52 Ephesians 5:25.

53 Galatians 2:20.

54 Romans 14:15; I Corinthians 8:11.

power of the love of Christ,<sup>55</sup> he could pray that the faithful saints in Christ Jesus might know "the love of Christ which surpasses knowledge. . . ."56

But there is no essential difference in God's love and Christ's love.<sup>57</sup> When Paul speaks of "God our Father, who loved us and gave us eternal comfort and good hope through grace," he has "our Lord Jesus Christ" in mind as well.<sup>58</sup> Paul can speak of God's love and Christ's love interchangeably. When he asks, "Who shall separate us from the love of Christ?",<sup>59</sup> he answers his question first by affirming that "we are more than conquerors through him [Christ] who loved us,"<sup>60</sup> and then by averring that nothing in this world nor the world to come "will be able to separate us from the love of God in Christ Jesus our Lord."<sup>61</sup> The love of God and the love of Christ are equated because it is the love of God which is expressed through "Christ Jesus our Lord."

The main emphasis of Romans 5:6-10 is not that love was manifested in the Cross, nor that the love revealed is God's love, but that Christ died for those who were completely unworthy of His love. Human sacrifice is conditioned by

55 II Corinthians 5:14.

56 Ephesians 3:19. Cf. Ephesians 1:1.

57 Ethelbert Stauffer, "ἀγαπᾶω, ἀγάπη, ἀγαπητός," Theologisches Wörterbuch zum Neuen Testament, Gerhard Kittel, editor, I, 49.

58 II Thessalonians 2:16.

59 Romans 8:35.

60 Romans 8:37.

61 Romans 8:39.

the worthiness of the person or cause for which it is made. For a righteous man ( a person of strict uprightness and correctness, a model of stern duty)<sup>62</sup> one would hardly be willing to die. Yet, for a good man (one whose character embodies the ideal of goodness and arouses admiration and affection,<sup>63</sup> a man full of sympathy and consideration for others)<sup>64</sup> it is conceivable that one might be willing to die. But Christ died neither for righteous men nor good men, but for sinners. The Apostle emphasizes this fact three times over in this one passage, using four different expressions to describe man's state: "helpless," "ungodly," "sinners," "enemies."<sup>65</sup>

Nowhere in the New Testament is the true nature of God's love for man any more clearly indicated than in this passage, Romans 5:6-10. Nygren<sup>66</sup> delineates it admirably. Agape is spontaneous and uncaused. Indifferent to merit, it has no ground of explanation other than the character of God

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62 C.H. Dodd, The Epistle of Paul to the Romans (New York: Harper and Brothers Publishers, [1932]), p. 75.

63 L.S. Thornton, The Common Life in the Body of Christ (second edition; Westminster [London]: Dacre Press, 1944), p. 99.

64 J.B. Lightfoot, Notes on Epistles of St. Paul (London: Macmillan and Co., 1895), p. 287.

65 Romans 5:6,8,10. Cf. Nygren, op. cit., p. 87.

66 Op. cit., pp. 52-56. Nygren formulates his definition under his discussion of agape in the Synoptic Gospels. One of the weaknesses of the position of Nygren is that he tries to impose this definition of agape upon love without regard to who is exercising it or towards whom it is directed. Consult pp. 116-17 in this thesis.

Himself, whose nature is love. Finding no value in its object, agape bestows value upon it. Thus agape is creative, and opens the way for fellowship with God.

The concept of love as it is portrayed in Romans 5:6-10 approximates the idea of grace (χάρις) as it is most characteristically depicted by Paul. Before the Pauline idea of grace can be appreciated in its most characteristic denotations and connotations, however, the original meaning of the Greek word, the Old Testament antecedents of the New Testament idea, and the less distinctive Pauline usages of the word must be noted.

The noun χάρις, as it appears in the classical Greek authors, has many divergent meanings: "gracefulness," "attractiveness," "graciousness," "kindness," "good-will," "thanks," "pleasure," and "gratification."<sup>67</sup> The range of meanings is more restricted in the Greek papyri and the non-literary Greek sources. In these, "grace," "graciousness," "favor," "thanks," and "gratitude" are the most representative interpretations.<sup>68</sup>

In the overwhelming majority of instances in which χάρις appears in the Septuagint (the Greek translation of the Old Testament, which constitutes the literary bridge

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<sup>67</sup> Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. & T. Clark, 1921), p. 423.

<sup>68</sup> J.H. Moulton and George Milligan, The Vocabulary of the Greek Testament (London: Hodder and Stoughton, Ltd., 1929), pp. 684-85.

between the Old Testament and the New Testament) it is used to translate the Hebrew substantive  $\text{חֶן}$  (chen).<sup>69</sup> Though the Old Testament employs  $\text{חֶן}$  in a variety of ways, the most characteristic use of the word is in phrases meaning "to find favor in the eyes of" either God or man.<sup>70</sup> Snaith defines  $\text{חֶן}$  as "undeserved favor at the hands of a superior, where there is no bond or covenant between the parties, and no obligation on the superior to do anything at all."<sup>71</sup>

The dominant position which  $\chi\acute{\alpha}\rho\iota\varsigma$  occupies in the New Testament may be attributed largely to the Apostle Paul. This is true both from the standpoint of the numerical frequency with which the Apostle employs the term and also from the standpoint of the theological meaning which he gives to it. Out of the one hundred and fifty-six occurrences of  $\chi\acute{\alpha}\rho\iota\varsigma$  in the New Testament,<sup>72</sup> eighty-eight are in the letters of Paul, and thirty others are in books which reflect Pauline influence.<sup>73</sup> That Paul did

<sup>69</sup> In sixty-one of its seventy-three occurrences in the LXX,  $\chi\acute{\alpha}\rho\iota\varsigma$  translates  $\text{חֶן}$ . No other Hebrew word is translated by  $\chi\acute{\alpha}\rho\iota\varsigma$  more than three times.

<sup>70</sup> Francis Brown, S.R. Driver, and Charles Briggs, A Hebrew and English Lexicon of the Old Testament (Boston: Houghton Mifflin & Co., 1906), p. 336.

<sup>71</sup> Norman H. Snaith, The Distinctive Ideas of the Old Testament (Philadelphia: The Westminster Press, 1946), pp. 165-66.

<sup>72</sup> This does not include the nine instances in which the accusative of  $\chi\acute{\alpha}\rho\iota\varsigma$  is used absolutely as a preposition and is to be translated "for this reason," "for the sake of," "wherefore," etc. Cognates of  $\chi\acute{\alpha}\rho\iota\varsigma$ , such as  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$ ,  $\chi\alpha\rho\iota\zeta\omicron\mu\iota$ , and  $\chi\alpha\rho\iota\tau\acute{\omicron}\omega$  present an interesting study, but are out of the range of the present investigation.

<sup>73</sup>  $\chi\acute{\alpha}\rho\iota\varsigma$  appears seventeen times in Acts and thirteen times in the Pastoral Epistles.

more than anyone else to develop the meaning of  $\chi\alpha\rho\iota\varsigma$  as a theological term can hardly be disputed.<sup>74</sup> He broke away from the typical Old Testament and Greek interpretations of the word in a way that no writer before him had ever done, and gave the word a distinctively Christian meaning.<sup>75</sup>

The primary meaning which Paul assigns to "grace" is "unmerited favor."<sup>76</sup> He takes care to distinguish it from anything which is earned or received in payment of a debt as man's due.<sup>77</sup> "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God -- not because of works, lest any man should boast."<sup>78</sup> God has at the present time a remnant, chosen by grace. "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace."<sup>79</sup>

When "grace" is used with a qualifying genitive, it is most often the grace of God. Frequently, however, it is the

74 J.Armitage Robinson, St. Paul's Epistle to the Ephesians (second edition; New York: The Macmillan Co., Ltd., 1914), p. 224.

75 Evidence for this statement is presented by a study of all the occurrences of  $\chi\alpha\rho\iota\varsigma$  in the New Testament. Cf. James Moffatt, Grace in the New Testament (London: Hodder and Stoughton, 1931), and Robinson, op. cit., pp. 221-226.

76 Romans 4:4,16; 5:20,21; 6:1,14,15; 11:6; I Corinthians 15:10; Galatians 2:21; 5:4; Ephesians 2:5,8.

77 Romans 4:4,16.

78 Ephesians 2:8-9.

79 Romans 11:5-6. Cf. Romans 3:24; 5:15; I Corinthians 1:4; 15:10; II Corinthians 1:12; 6:1; 8:1; 9:14; Galatians 1:15; 2:21; Ephesians 1:6,7; 2:7; 3:2,7; Colossians 1:6; II Thessalonians 1:12.

grace of Christ.<sup>80</sup> But, however qualified, it is the grace of God resident in Christ, which becomes effective for believers in Him.<sup>81</sup> The term "grace" occurs again and again in the salutations and benedictions of Paul. In salutations Paul's usual greeting is "Grace to you and peace from God our [the] Father and the [our] Lord Jesus Christ."<sup>82</sup> Once it is "Grace to you and peace from God our Father,"<sup>83</sup> and another time it is "Grace to you and peace."<sup>84</sup> Whenever Paul uses "grace" in benedictions, he usually says, "The grace of our Lord Jesus Christ be with you [your spirit, you all]."<sup>85</sup> Again there are variations: "Grace be with you";<sup>86</sup> "The Grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."<sup>87</sup>

"Grace" is closely associated with Paul's mission to the Gentiles as a proclaimer of the Universal Gospel.<sup>88</sup> It is

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80 Romans 5:15; 16:20; I Corinthians 16:23; II Corinthians 8:9; 12:9; 13:14; Galatians 1:6; 6:18; I Thessalonians 5:28; II Thessalonians 3:18.

81 Romans 3:24; 5:2,15,17; I Corinthians 1:4; Ephesians 1:6,7; 2:7; II Thessalonians 1:12.

82 Romans 1:7; I Corinthians 1:3; II Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; II Thessalonians 1:2; Philemon 3.

83 Colossians 1:2.

84 I Thessalonians 1:1.

85 Romans 16:20; I Corinthians 16:23; Galatians 6:18; Philippians 4:23; I Thessalonians 5:28; II Thessalonians 3:18.

86 Colossians 4:18.

87 II Corinthians 13:14.

88 Romans 1:5; 12:3; 15:15-16; I Corinthians 3:10; 15:10; II Corinthians 4:15; Galatians 1:15-16; 2:7-9; Ephesians 3:1-13; Philippians 1:7. A similar usage is observed in the latter chapters of Acts which bear the stamp of Pauline influence. Cf. Acts 13:43; 14:3,26; 15:11,40; 18:27; 20:24-32.



by "grace" that the Gospel is offered to the Gentiles and received by them.<sup>89</sup> This "grace" is to govern the conversation.<sup>90</sup>

*Χάρις* is sometimes used to designate a gift or favor, extended from one Christian to another or from one Christian group to another Christian group.<sup>91</sup> Sometimes the meaning approaches that of *Χάρισμα*, spiritual gift or grace-gift.<sup>92</sup> When directed from man to God, *Χάρις* has the meaning of thankfulness.<sup>93</sup>

The most pertinent issue in the present investigation of *Χάρις* is the connection between grace and love, particularly as both are related to the Cross. Frequently Paul brings *Χάρις* and *ἀγάπη* into juxtaposition.<sup>94</sup> Only the most significant references, however, call for discussion. The grace of the Lord Jesus Christ appears in the Incarnation. In urging the Corinthian Christians to give generous support to the collection for the famine-stricken Jerusalem church, a collection begun by them a year before, Paul appeals first to the example of the Macedonian Christians, who gave of their material

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89 I Corinthians 1:4; II Corinthians 6:1; 8:1; Galatians 1:6; 5:4; Colossians 1:6; II Thessalonians 1:12; 2:16.

90 Colossians 4:6.

91 I Corinthians 16:3; II Corinthians 8:4,6,19.

92 Romans 12:6; II Corinthians 9:8; Ephesians 4:7,29.

93 Romans 6:17; 7:25; I Corinthians 10:30; 15:57; II Corinthians 2:14; 8:16; 9:15; Colossians 3:16.

94 Romans 5:1-8; I Corinthians 16:23-24; II Corinthians 8:8-9; 9:7-8; Galatians 2:20-21; Ephesians 1:5-7; 6:24.

blessings even beyond their means and of their own free will.<sup>95</sup> He refers to their generous example as "the grace of God which has been shown in the churches of Macedonia."<sup>96</sup> Then he appeals to the example of Christ, saying, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich."<sup>97</sup> The response of the Corinthian Christians to this appeal would test the genuineness of their love. Paul had been speaking of love; and then he began, "For you know the grace of our Lord Jesus Christ. . . ."<sup>98</sup> He might have said just as well, "For you know the love of our Lord Jesus Christ. . . .," except that "grace" has more of the connotation of a gift bestowed than does "love."

The grace of our Lord Jesus Christ had its origin in the great love with which God loved us. As a result of this great love, and while we were yet dead through our trespasses, God made us alive with Christ, having saved us by grace through faith.<sup>99</sup> This gracious provision which God made for our salvation is the proof that He is rich in mercy.<sup>100</sup> When Paul speaks

95 II Corinthians 8:1-5.

96 II Corinthians 8:1.

97 II Corinthians 8:9. See also Philipppians 2:5-11, where the self-emptying of Christ is set forth as an example of humility, the principle of which is to be imitated.

98 II Corinthians 8:9.

99 Ephesians 2:4, 5, 8.

100 Ephesians 2:4. "Mercy" ( ἔλεος ), as Paul uses it here, is almost synonymous with "grace." Despite the fact that ἔλεος is the word usually employed in the LXX to translate ἰσχυρία, Paul's decided preference is for χάρις .

of "our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace. . . ,"<sup>101</sup> it is evident that grace is the means by which the love of God is expressed, and that grace takes concrete form in "eternal comfort" and "good hope." Since the Son of God "loved me and gave himself for me," Paul says in Galatians 2:20-21, "I do not nullify the grace of God" (that grace, being demonstrated in the self-giving of Christ); "for if justification were through the law, then Christ died to no purpose."

"Grace," says Rall, "is Paul's word for the love of God in relation to sinful men." In the following paragraph he continues: "...its primary meaning for Paul is that undeserved love of God which goes out to man in forgiveness, which receives him into fellowship, and creates in him the new life."<sup>102</sup> Writing in a similar vein, Robinson calls grace "the activity of the love of God";<sup>103</sup> and Scott says, "Grace is love in motion, love making its arrival in the experience of men."<sup>104</sup> Snaith, however, objects to calling grace "God's love in

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101 II Thessalonians 2:16.

102 H.F. Rall, According to Paul (New York: Charles Scribner's Sons, 1945), pp. 57-58.

103 H. Wheeler Robinson, The Christian Experience of the Holy Spirit (third edition, reprinted; London: Nisbet & Co., Ltd., 1947), p. 34.

104 C.A. Anderson Scott, Saint Paul: The Man & the Teacher (Cambridge: The University Press, 1936), p. 110.

action," for says he, "...there is no love of God that is not active."<sup>105</sup> He and Nygren<sup>106</sup> regard *χάρις* and *ἀγάπη* as essentially the same.

That *χάρις* and *ἀγάπη* are closely related terms is evident, but that they are to be equated can hardly be substantiated. As it has already been indicated, *χάρις*, in Paul's distinctive use of the term, is the expression of God's love in the giving of Christ and His salvation to sinful men. The Apostle's use of *χάρις* is much more circumscribed than his use of *ἀγάπη*. Whereas the grace of God is always directed toward sinful men, the love of God is directed toward sinful men and toward the Son as well.<sup>107</sup> Grace toward God is expressed always in thanksgiving, whereas love toward God is expressed in reflecting God's love, in faith and union with Christ, in obedience to Christ, and in love for all men, particularly the brethren.<sup>108</sup> Grace toward others finds expression largely in gifts and favors, and lacks the rich meaning which love has in passages such as Paul's great "Hymn of Love."<sup>109</sup>

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105 Snaitth, *op. cit.*, p. 105.

106 *Op. cit.*, footnote, p. 87.

107 *Ephesians* 1:6; *Colossians* 1:13.

108 Evidence for this statement will be presented in the next chapter.

109 *I Corinthians* 13.

### 3. The Sense in Which Christ Died For Us.

In the Cross, as it has already been indicated, Paul saw the supreme demonstration of the love of God. "But God shows his love for us in that while we were yet sinners Christ died for us."<sup>110</sup> But in what sense did Christ die for us? In an attempt to answer this question and to relate the answer to the love of God, the writer shall discuss three things: (1) the righteousness of God and the love of God, (2) the wrath of God and the love of God, and (3) the kind of atonement provided in the Cross.

The passage which is of fundamental importance for this whole discussion is Romans 3:22b-26:

For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

The last sentence of this passage suggests the question of the relation of the righteousness of God to the atoning work of Christ.

Perhaps at no point has Paul suffered greater violence at the hands of his interpreters than here. Traditionally,

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<sup>110</sup> Romans 5:8.

the death of Christ has been represented as the punishment which fell upon the Son of God because of the sin of man. By this punishment a satisfaction was provided for the righteousness and honor of God, which had been outraged and defied by man's sin.<sup>111</sup> Pfleiderer's interpretation of the passage in question may be accepted as representative of the traditional view,<sup>112</sup> and for this reason it is quoted at length.

In order to attain, therefore, this two-fold end, in order so to demonstrate the justice which required punishment, that favour should at the same time be shown, God, instead of inflicting the full penalty of death, as his avenging justice required, on all who had deserved it, inflicted it on one who had not deserved it; and thus set forth this one in his blood that was shed, as the victim who suffered (vicariously) the punishment due to others, and so expiated their guilt; and this He did in his own interest (προέβητο in the middle voice), in order to cause the recognition of his own justice, which recognition had been endangered by the previous impunity of sin; though, of course at the same time in the interest of men, who found themselves by this means redeemed (ransomed -- ἀπολύτρωσις, from λύτρον) from guilt, or from the avenging justice of God, which hung over them like the sword of Damocles, requiring the exaction of the penalty.<sup>113</sup>

This position is to be rejected on the following grounds.

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111 Scott, Saint Paul: The Man & the Teacher, p. 103.

112 It is recognized that there are many variations of the traditional view; yet Pfleiderer's interpretation may be accepted as typical.

113 Otto Pfleiderer, Paulinism (second edition; London: Williams and Norgate, 1891), Vol. I, p. 94. Italics in the original. Cf. Heinrich Weinel, St. Paul: The Man and His Work (London: Williams and Norgate, 1906), p. 305. Weinel, op. cit., p. 312, rejects his own interpretation of the Pauline position: "The 'Father' of Jesus does not need to establish or to prove His 'righteousness' by suffering an innocent man to die for sinners: a strange kind of righteousness!"

First, it regards the sacrifice of Christ as appeasing the wrath of God,<sup>114</sup> a viewpoint which, as will be demonstrated later in the present investigation,<sup>115</sup> is untenable. In the second place, Pfleiderer's position represents God and Christ as divided in the atonement. God is inflicting punishment; the Son is bearing it. The Pauline view is that "God was in Christ reconciling the world to himself . . . ."<sup>116</sup> Again, implicit in Pfleiderer's view is the idea that God Himself is divided, His justice being set over against His love. God is not at war within His own Being.<sup>117</sup> He is not a schizophrenic. In the fourth place, it is open to serious question whether justice which punishes the innocent and lets the guilty go free is justice at all. Fifth, Pfleiderer's interpretation ignores the Old Testament background of Paul's conception of the righteousness of God and portrays righteousness in a Roman forensic sense, which is foreign both to Pauline and Hebrew thought.<sup>118</sup> Finally, contrary to Pfleiderer's interpretation, the general import of Paul's argument in Romans 1-3 is not of the "previous impunity of sin," but that the process of God's judgment (wrath) has always been in operation.<sup>119</sup>

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114 Consult the discussion of "the wrath of God," pp. 72-77.

115 Consult p. 80.

116 II Corinthians 5:19. Cf. Romans 5:8; 8:32; Ephesians 2:4.

117 Vincent Taylor, *op. cit.*, p. 77.

118 Consult pp. 70-71, 97-98.

119 Particularly Romans 1:18,27; 2:1-11. Cf. Scott, Christianity According to St. Paul, pp. 65-66.

If the traditional interpretation of the Pauline idea of the righteousness of God must be rejected, it should be replaced by a more reliable exposition. In Romans 1:16-17 Paul declares that in the Gospel, which is the power of God unto salvation, the righteousness of God is revealed, a matter of faith from beginning to end. This passage reflects the Apostle's familiarity with the Old Testament conception of righteousness, particularly as it is depicted in Deutero-Isaiah.<sup>120</sup> Here (in Deutero-Isaiah) the righteousness of God is practically equated with the saving activity of God. That this is true may be demonstrated most clearly in statements in which righteousness and salvation appear in parallelisms: "I bring near my righteousness, it shall not be far off, and my salvation shall not tarry . . .";<sup>121</sup> or, to take another example, "...my salvation shall be forever, and my righteousness shall not be abolished."<sup>122</sup>

This saving activity of God, the vindication of the right against the wrong,

has for its ultimate issue, not only a people delivered from wrongful oppression, but a people delivered from their own sin, a 'righteous' people in our sense. But always 'righteousness' is not primarily an attribute of God or of

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<sup>120</sup> Moffatt, Love in the New Testament, pp. 18-19, argues, without much evidence, that it is a mistake to interpret the Pauline idea of righteousness in terms of Second-Isaiah's conception of God as righteous and therefore saving.

<sup>121</sup> Isaiah 46:13.

<sup>122</sup> Isaiah 51:6. Cf. Isaiah 45:8; 56:1; 59:16,17.  
Note: many scholars speak of Isaiah 56-66 as Trito-Isaiah.



His people, but an activity whereby the right is asserted in the deliverance of man from the power of evil.<sup>123</sup>

With this understanding of righteousness, Deutero-Isaiah calls Yahweh "a just God and a Saviour."<sup>124</sup>

Paul not only gives righteousness the same meaning as it has in its highest Hebrew conception, but he also employs the same Greek words as are used in the Septuagint. As Dodd<sup>125</sup> has demonstrated, because the Septuagint is translation Greek, it evolves a meaning for the *δίκαιος* words which is foreign to non-Biblical Greek. Thus, the words of the *δίκαιος* group in Paul's letters are not to be interpreted in the light of their non-Biblical meanings, but in the light of the meanings acquired in the Septuagint.<sup>126</sup>

The Old Testament background just reviewed provides a new vantage-point for an understanding of Romans 3:25b-26. In the Cross the primary concern of God was not the satisfaction of His righteousness in the punishment of His innocent Son, but the demonstration of that righteousness in the salvation of men from their sins. In Christ God has met the moral situation created by sin. This He has done by confronting men with a means of expiation or atonement operative

123 Dodd, *op. cit.*, p. 12.

124 Isaiah 45:21. Cf. Isaiah 63:1: "I that speak in righteousness, mighty to save."

125 C.H. Dodd, *The Bible and the Greeks* (London: Hodder and Stoughton, 1935), pp. 52 ff. Cf. Snaith, *op. cit.*, pp. 208-209.

126 Dodd, *The Bible and the Greeks*, p. 57.

in Christ and His sacrificial death, and made effective in men by faith.<sup>127</sup> The fact that God had taken no such radical action against sin in former ages might have led to the supposition that He had passed over former sins. This passing-over of sins, however, was a provisional measure, an illustration of the Divine forbearance in an age when God's decisive action was still awaited.<sup>128</sup> God's provision of an expiation in Christ proves "at the present time that he himself is righteous and that he justifies him who has faith in Jesus."<sup>129</sup>

The righteousness of God, thus understood, is not seen to be antithetical to the love of God. Rather, as Paul conceives it, both are working together for the same end -- the salvation of men. In the death of Christ for sinful men God reveals His righteousness as well as His love.

Before one can understand the Pauline doctrine of the atonement as it is related to God's love, he must be aware not only of the relationship between the righteousness of God and the love of God in the Apostle's teaching, but also of the relationship between the wrath (ὀργή) of God and the love of God.

As a rule Greek lexicons assign to ὀργή the meanings

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127 Vincent Taylor, "Great Texts Reconsidered: Romans 3:25," The Expository Times, L (April, 1939), 300.  
 128 Dodd, The Epistle of Paul to the Romans, p. 60.  
 129 Romans 3:26.

of "anger," "wrath," "passion," "natural impulse."<sup>130</sup> To accept these definitions as applying to Paul's use of ὀργή with reference to God is to entertain a crude anthropomorphic conception of God, which cannot be confirmed in the Pauline Epistles. The ὀργή of God is not analogous to the ὀργή of man.

Dodd, who holds essentially this position, substantiates his conclusion by indicating that Paul never uses the verb ὀργίζομαι with God as the subject. He writes:

If he [Paul] speaks of 'the love of God' he also says plainly that 'God loved us' (2 Thess. ii. 16; Eph. ii.4) and that we are 'loved by God' (I Thess. i.4; Col. iii.12); if he speaks of 'the grace of God,' he also says that 'God dealt graciously with us' -- the noun charis, the verb charizesthai (Col. iii.13); if he speaks of 'the faithfulness of God' (Rom. iii.3), he also says that 'God is faithful' (I Cor. i.9, x.13, I Thess. v.24.).<sup>131</sup>

The fact that Paul never says that God is angry with us warrants the conclusions that Paul does not conceive the wrath of God in an anthropomorphic way and that wrath cannot be taken as the personal attitude of God to man in exactly the same way as love, grace, and faithfulness.

In his penetrating discussion of ὀργή,<sup>132</sup> Dodd notes

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130 This statement is made upon the basis of an examination of the lexicons of Robinson, Pickering, Parkhurst, Boisacq, Cremer, Thayer, Abbott-Smith, Liddell & Scott, and Bretschneider by T.C. Smith in "The Meaning of ὀργή θεοῦ in the Pauline Epistles" (Unpublished Doctor's dissertation, Southern Baptist Theological Seminary, Louisville, 1944), pp. 4-5.

131 Dodd, The Epistle of Paul to the Romans, p. 21.

132 Ibid., pp. 20-24. Also pp. 25-29.

that the phrase "wrath of God" occurs only three times in Paul's letters.<sup>133</sup> In the one other passage which may refer to God's wrath,<sup>134</sup> it is uncertain whether the pronoun "his" refers to "wrath" as well as "might." Many of Paul's references to "wrath" are curiously impersonal.<sup>135</sup> Occasionally Paul speaks of "the Wrath" absolutely, almost as a proper noun.<sup>136</sup>

In the oldest parts of the Old Testament, according to Dodd, the wrath of God is the anger of Yahweh displaying itself in thunder, earthquake, pestilence, and the like. In the writings of the prophets the wrath of God is no longer an outbreak of irresponsible anger, but an expression of the outraged justice of God. Wrath is the effect of human sin. In the Pauline Epistles, the idea of wrath as anger in the attitude of God toward man disappears, and God's love and mercy become all-embracing. Paul retains the concept of "the wrath of God," but regards it not as the attitude of God to man, but as the operation of the inevitable process of cause and effect in a moral universe.<sup>137</sup>

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133 Romans 1:18; Ephesians 5:6; Colossians 3:6.

134 Romans 9:22.

135 Romans 2:5; 4:15; 9:22; Ephesians 2:3; I Thessalonians 1:10.

136 Romans 3:5; 5:9; 12:19; 13:5; I Thessalonians 2:16. In substance this paragraph is from Dodd, The Epistle of Paul to the Romans, pp. 21-22.

137 In substance this paragraph is from Dodd, The Epistle of Paul to the Romans, pp. 22-23.

Dodd<sup>138</sup> finds in Romans 1:18-32 the main support for his interpretation of the Pauline idea of "the wrath of God" as the operation of the natural law of sin and retribution. The wrath of God is revealed against ungodliness and wickedness, in that ungodliness leads to idolatry, and idolatry to sensual and anti-social sins of the worst sort. Because the Gentiles refused to know God in their hearts, God gave them up to sexual vice, vile passions, and to a reprobate mind.<sup>139</sup> Thus, the choice of evil brought its own retribution. The references to "the wrath of God" in Colossians 3:6 and Ephesians 5:6 may bear this same general interpretation.

Dodd makes out a strong case; and in the main, his interpretation of the Pauline idea of "wrath" as the operation of the natural law of sin and retribution seems correct. However, Dodd ignores two important facts; and because of this his position is at least partially vitiated. In the first place, though "the wrath of God" may be Paul's description of the operation of a natural law in the universe, it is nevertheless God's law. Biblical writers have no deistic conception of the relation of God to His universe, and in this regard Paul is no exception. As Taylor says, "The God of historical Christianity is the Living God and cannot be bowed out of His universe."<sup>140</sup> That God operates through this "wrath" is

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138 The Epistle of Paul to the Romans, pp. 24-30.

139 Romans 1:24, 26, 28.

140 Vincent Taylor, Jesus and His Sacrifice (London: Macmillan and Co., Ltd., 1937), p. 287.

indicated by the Apostle's statement that "the wrath of God is revealed from heaven . . . ."141 Even the passage which emphasizes the natural law most clearly, "Whatsoever a man sows, that he will also reap," is prefaced by the remark, "Do not be deceived; God is not mocked."142 In the second place, Dodd ignores the eschatological aspect of wrath.143 This is a grave omission indeed! "The wrath," in its eschatological sense,144 being clearly associated with the Judgment,145 cannot be regarded as impersonal nor as the operation of natural law.

How, then, is the wrath of God related to sin and to the love of God? The wrath of God is the active manifestation of God's essential incapacity to be morally indifferent and to let sin alone. It is an integral constituent of His love.146 It denotes the attitude of God in His love toward wilful sin.147 "God's wrath is God's grace. It is His

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141 Romans 1:18.

142 Galatians 6:7.

143 Dodd's "realized eschatology," a scheme which virtually eliminates eschatology from the New Testament, is doubtless the explanation of this omission. Cf. C.H. Dodd, The Parables of the Kingdom (revised edition; London: Nisbet & Co., Ltd., 1936), pp. 11-210, particularly, 195-210, and C.H. Dodd, "The Mind of Paul: Change and Development"; reprint from the Bulletin of the John Rylands Library, XVIII (January, 1934), 1-44.

144 Romans 2:5; 5:9; I Thessalonians 1:10; 5:9.

145 H.A. Guy, The New Testament Doctrine of the 'Last Things' (London: Oxford University Press, 1948), pp. 112-113.

146 R.H. Strachan, The Second Epistle of Paul to the Corinthians (London: Hodder and Stoughton, 1935), p. 117.

147 George Barker Stevens, The Theology of the New Testament (New York: Charles Scribner's Sons, 1899), p. 378.

grace smitten with dreadful sorrow. It is His love in agony."<sup>148</sup>

The righteousness of God and the wrath of God having been discussed in relation to the love of God, the way has now been prepared for a consideration of the question: In what sense did Christ die for us? What kind of atonement, according to Paul, is provided in the Cross of Christ?<sup>149</sup>

In the first place, Paul regarded the death of Christ as a sacrificial atonement. Three lines of evidence converge to support this conclusion: explicit statements, the use of "blood" with reference to Christ, and the term ἱλαστικόν.

Paul's clearest statements of a sacrificial character are these: "And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God."<sup>150</sup> "For Christ, our paschal lamb, has been sacrificed."<sup>151</sup> Undue importance should not be attached to these statements, for they may be simply metaphorical utterances, as Scott<sup>152</sup> urges

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148 James Stewart, A Man In Christ (New York: Harper and Brothers, [n.d.]), p. 221.

149 No final solution can be expected for this highly controversial subject, and the categories of interpretation presented in this thesis naturally will overlap in places.

150 Ephesians 5:2.

151 I Corinthians 5:7b.

152 E.F. Scott, The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians (New York: Harper and Brothers Publishers, 1930), p. 225.

of the first and Kennedy<sup>153</sup> of the second.<sup>154</sup>

Paul makes eight allusions to the blood of Christ. Five have reference to the death of Christ,<sup>155</sup> and three are associated with the Lord's Supper.<sup>156</sup> Deissmann regards the references to blood as "a vivid way of realizing the Living One who is also the Crucified and with whom we live in mystical-spiritual 'fellowship of blood.'"<sup>157</sup> A more plausible suggestion is that of Behm, who regards the phrase "the blood of Christ" as only "a more vivid expression for the death of Christ in its redemptive significance."<sup>158</sup> Taylor<sup>159</sup> suspects the opinion of Behm as reflecting the revulsion of modern man against the thought of blood sacrifices. He thinks it places too little emphasis upon the ancient significance of blood as the symbol of life freely offered for men.<sup>160</sup> The investigator agrees with Taylor's conclusion:

Self-giving and complete obedience to God may certainly

153 H.A.A. Kennedy, The Theology of the Epistles (London: T. and A. Constable, Ltd., 1919), p. 130.

154 Other statements such as Romans 4:25; 8:32; Galatians 2:20; Ephesians 5:25 may also have sacrificial significance. In these passages, and in Ephesians 5:2 as well, *παράδωκε* (a verb which occurs three times in the Fourth Servant Poem, Isaiah 52:13-53:12) is used with reference to Christ's death for mankind.

155 Romans 3:25; 5:9; Ephesians 1:7; 2:13; Colossians 1:20.

156 I Corinthians 10:16; 11:25, 27.

157 Adolf Deissmann, St. Paul (New York: Hodder and Stoughton, 1914), p. 174.

158 Theologisches Wörterbuch, I, 173, as quoted by W.D. Davies, Paul and Rabbinic Judaism (London: S.P.C.K., 1948), p. 233.

159 The Atonement in New Testament Teaching, p. 24.

160 Loc. cit. Cf. Leviticus 17:11; Genesis 9:4; Deuteronomy 12:16, 23.



be included in the meaning of 'the blood of Christ', but the list of derivative ideas is hopelessly attenuated unless it also includes the thought of life through death and of an offering through which men may draw nigh to God.<sup>161</sup>

The most indisputable reference to sacrifice in the Pauline Epistles occurs in Romans 3:25, where Paul refers to Christ Jesus, "whom God put forward as an expiation [ἱλαστήριον] by his blood, to be received by faith."<sup>162</sup> The term ἱλαστήριον, which occurs only twice in the New Testament,<sup>163</sup> has been a storm-center of controversy.

The rendering of ἱλαστήριον by "expiation," as given above in the Revised Standard Version, indicates a new trend in Biblical scholarship. Both the Authorized Version and the American Standard Version translate ἱλαστήριον by "propitiation," while Moffatt's translation renders it "means of propitiation." Most of the older commentaries interpret ἱλαστήριον in Romans 3:25 as meaning "propitiation," "propitiatory sacrifice," "propitiatory offering," or "the propitiatory."<sup>164</sup>

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161 Ibid, p. 25.

162 The combination of ἱλαστήριον with "blood" in this reference makes this conclusion almost inescapable.

163 Romans 3:25; Hebrews 9:5. Cognates of ἱλαστήριον include: ἱλάσθητι, Luke 18:13; ἱλάσκεσθαι, Hebrews 2:17; ἱλεως, Hebrews 8:12; ἱλασμος, I John 2:2, 4:10.

164 E.g., John Calvin, Commentary upon the Epistle of Saint Paul to the Romans (Edinburgh: The Calvin Translation Society, 1844), p. 87; Charles Hodge, A Commentary on the Epistle to the Romans (tenth edition; Philadelphia: William S. Martien, 1846), p. 78; William Shedd, op. cit., p. 80; J.B. Lightfoot, op. cit., p. 271; William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (second edition; New York: Charles Scribner's Sons, 1896), p. 87.

These translations are in harmony with the meaning of the Greek verbs *ἰλάσκεσθαι* and *ἕξιλάσκεσθαι*. In the classical Greek and the Koine, these verbs have regularly the meaning "placate" or "propitiate," with a personal object. As a secondary meaning, *ἕξιλάσκεσθαι* also bears the sense "expiate," with an impersonal object.<sup>165</sup>

The work of C.H. Dodd has made it evident that "propitiation" is not an acceptable translation of *ἰλαστήριον* as it appears in Romans 3:25. Upon the basis of a thorough examination of *ἰλάσκεσθαι* and its cognates in the LXX, Dodd has shown conclusively that these words have nothing to do with placating or propitiating an angry deity. He concludes:

Thus Hellenistic Judaism, as represented by the LXX, does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God himself to perform that deliverance, thus evolving a meaning of *ἰλάσκεσθαι* strange to non-biblical Greek.<sup>166</sup>

Applying his results to *ἰλαστήριον* in Romans 3:25, Dodd says,

In any case the meaning conveyed (in accordance with LXX usage, which is constantly determinative for Paul), is that of expiation, not that of propitiation. Most translators and commentators are wrong.<sup>167</sup>

Dodd's investigation establishes the conclusion that

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165 C.H. Dodd, "ΙΛΑΣΚΕΣΘΑΙ: Its Cognates, Derivatives, and Synonyms, in the Septuagint," The Journal of Theological Studies, XXXII (July, 1931), 352.

166 Ibid., p. 359.

167 Ibid., p. 360.

ἱλαστήριον signifies "a means of expiation."<sup>168</sup> Other scholars have sought a more specific identification. In Hebrews 9:5 ἱλαστήριον is rendered "mercy-seat" in an unmistakable reference.<sup>169</sup> Since the days of Origen,<sup>170</sup> various scholars have applied the same translation to ἱλαστήριον in Romans 3:25. T.W. Manson<sup>171</sup> has presented probably the best case for this position in modern times. Manson thinks that Romans 3:24-26 is to be interpreted in the light of the ritual of the ancient Jewish Day of Atonement.

Two points with regard to the sacrificial significance of the death of Christ call for special emphasis. The sacrifice of Christ was the voluntary self-giving of love. "Christ loved us and gave himself up for us . . . ." <sup>172</sup> It was the love of God which provided the means of expiation. It was God "who did not spare his own Son but gave him up for us all," <sup>173</sup> Who put forward Christ as "an expiation by his blood." <sup>174</sup>

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168 C.H. Dodd, The Epistle of Paul to the Romans, p. 55. Dodd's statement of his results are more explicit here than in the article where he establishes his case. Dodd also calls ἱλαστήριον "a means by which guilt is annulled," "a means by which sin is forgiven."

169 In the LXX ἱλαστήριον is regularly used to translate כַּפֶּרֶת, the lid of the ark of the Testimony or mercy-seat. Lightfoot, op. cit., p. 272.

170 Lightfoot, loc. cit.

171 T.W. Manson, "ἱΛΑΣΤΗΡΙΟΝ," The Journal of Theological Studies, XLVI (1945), 1-10. Cf. Friedrich Büchsel, Theologisches Wörterbuch, III, 321-24. Cf. also Davies, op. cit., pp. 238-39.

172 Ephesians 5:2.

173 Romans 8:32.

174 Romans 3:25.

In the second place, Paul represented the death of Christ as a vicarious atonement.<sup>175</sup> By this it is meant that Christ died on behalf of men or for their benefit. The category of vicarious atonement is an all-inclusive one. Because of its breadth, however, it is ambiguous. It neither defines the sense in which Christ died for man, nor explains the logical connection between the death of Christ and the benefits secured by this death.

A third category of interpretation of the death of Christ, and one with a more specific content, is that of representative atonement. This view is based on the Old Testament idea of "corporate personality,"<sup>176</sup> and conceives Christ as the constitutor and head of a new humanity. According to this view, Christ is the Second Adam, Who regains for mankind all that was lost in the First Adam. The human race is thus regarded as summed up in its two representatives, Adam and Christ, by whom the religious histories of all descended from them are determined.<sup>177</sup>

Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many

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<sup>175</sup> Romans 3:24; 4:24; 5:1,6,8,10; 8:3,32; I Corinthians 15:3; II Corinthians 5:14,15,18f.; Galatians 2:20; 3:13; Ephesians 1:7; 2:14-16; 5:2,25; Colossians 1:14; I Thessalonians 5:9f.

<sup>176</sup> Cf. H. Wheeler Robinson, The Religious Ideas of the Old Testament (London: T. and A. Constable, Ltd., 1913), pp. 87-91.

<sup>177</sup> Somerville, op. cit., p. 86. Somerville regards Paul's doctrine of the Second Adam as the key to Pauline Christology.

were made sinners, so by one man's obedience many will be made righteous.<sup>178</sup>

Paul says, ". . . the love of Christ controls us" (the love which is manifested in the death of Christ) because we interpret the death of Christ to mean "that one has died for all; therefore all have died."<sup>179</sup> Christ died for all; and since He is the representative of the whole race, all died in Him.<sup>180</sup> "And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised."<sup>181</sup>

Paul interpreted the death of Christ as sacrificial, vicarious, and representative. Did he also regard it as substitutionary? This question is a seed-bed of controversy; therefore any unbiased discussion must proceed cautiously.

Already in the present investigation two theories which are commonly associated with a substitutionary view of atonement have been rejected as un-Pauline. These are the interpretations which regard the death of Christ as a means of appeasing the wrath of God, and as a means by which God's justice is satisfied so God's love can hold full sway.<sup>182</sup> If a rejection of these two views is warranted, it is evident

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<sup>178</sup> Romans 5:18-19. Cf. Romans 5:12-21; I Corinthians 15:21-22, 45-50.

<sup>179</sup> II Corinthians 5:14.

<sup>180</sup> Plummer, *op. cit.*, p. 174.

<sup>181</sup> II Corinthians 5:15.

<sup>182</sup> Cf. pp. 69, 80.

that if the Pauline doctrine of the atonement be substitutionary at all, the generally accepted views of substitution must be altered.

Those who reject a substitutionary view of the atonement emphasize the fact that Paul never uses ἀντί (instead of) with reference to the death of Christ, but nearly always ὑπέρ (on behalf of) and occasionally περί (on account of). Robertson,<sup>183</sup> who espouses a substitutionary view, claims, however, that ὑπέρ may have "instead of" for its resultant idea. Whether it does or not, he says, depends not upon ὑπέρ itself, but upon the context in which it is used. Thus, nothing definite about substitutionary atonement can be determined on the basis of Greek prepositions.

The two passages which seem to demand a substitutionary interpretation are Galatians 3:13 and II Corinthians 5:21. The interpretation given these passages must not be that of penal substitution, by which is meant that Christ on the cross bore the punishment of sinners. This view is to be rejected as false on two grounds. First, according to it, God and Christ are divided in the atonement.<sup>184</sup> Second, the view of penal

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<sup>183</sup> A.T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (fifth edition; New York: Richard R. Smith, Inc., 1931), pp. 630-32.

<sup>184</sup> Romans 5:8; 8:32; II Corinthians 5:19; Ephesians 2:4. Consult pp. 69, 80-81 in this thesis.

substitution presupposes the possibility of the transfer of guilt from the guilty to the innocent, an untenable presupposition.<sup>185</sup>

This much is clear. According to Paul, and particularly as indicated in Galatians 3:13 and II Corinthians 5:21, Christ has done something for sinful men, which they could not do for themselves, something which -- now that Christ has done it -- they do not need to do.<sup>186</sup> Christ stands in the sinner's place allowing sin's direct consequences to have their way in Him in grief and agony. By the constraint of love, sinners are led to identify themselves with Christ in surrender of life. "Thereby His attitude to sin becomes our attitude, His love for the Father our love, His passion for holiness our passion."<sup>187</sup> Believers become "the righteousness of God in him."<sup>188</sup>

Taylor<sup>189</sup> feels that because of the bad associations of "substitutionary atonement" this designation should be abandoned altogether and that the best elements of the substitutionary view should be emptied into the conception of representative atonement. Probably he is right.

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185 Even Stevens, who argues for substitutionary atonement, says that the affirmation of a transfer of the guilt of others to Christ "is contrary to the nature of guilt, and confuses all moral distinctions regarding sin, guilt, and penalty." George Barker Stevens, The Pauline Theology (New York: Charles Scribner's Sons, 1892), p. 244.

186 Stewart, op. cit., p. 241.

187 Ibid., p. 242.

188 II Corinthians 5:21 (A.S.V.).

189 The Atonement in New Testament Teaching, p. 87.

In recent years another aspect of the Pauline conception of the atoning work of Christ has received new prominence. This is what Aulén<sup>190</sup> calls "dramatic" atonement. Paul shared the world view of Jewish apocalypticism. He regarded creation as under the thralldom of a hierarchy of evil powers in the unseen world. The lists of these alien spiritual powers vary: "all rule and authority and power and dominion,"<sup>191</sup> "principalities and powers in the heavenly places,"<sup>192</sup> "principalities," "powers," "the world rulers of this present darkness," "the spiritual hosts of wickedness in the heavenly places."<sup>193</sup> Surprisingly enough, angels are listed on the side of these evil powers.<sup>194</sup> Satan,<sup>195</sup> the devil,<sup>196</sup> or "the Prince of the power of the air,"<sup>197</sup> is apparently the spiritual head of this host of demonic forces.

Already, these hostile spiritual powers have been smitten a death-blow through the death and resurrection of Jesus. Not understanding God's "wisdom," "the rulers of this age" (here conceived as spiritual powers, not as

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190 Gustaf Aulén, Christus Victor (London: S.P.C.K., 1931), p. 21.

191 Ephesians 1:21.

192 Ephesians 3:10.

193 Ephesians 6:12.

194 Romans 8:38.

195 Acts 26:18; Romans 16:20; I Corinthians 5:5; 7:5; II Corinthians 2:11; 11:14; 12:7; I Thessalonians 2:18; II Thessalonians 2:9.

196 Acts 13:10; Ephesians 4:27; 6:11.

197 Ephesians 2:2.



earthly potentates) crucified the Lord of glory.<sup>198</sup> In so doing, from their own point of view, they made a fatal mistake, for the crucifixion of Jesus signaled the beginning of their downfall and foreboded their final overthrow.<sup>199</sup> In His death Jesus despoiled the principalities and powers and made a show of them openly, triumphing over them in His Cross.<sup>200</sup> Nevertheless, Christians are in danger of returning to "the weak and beggarly elemental spirits";<sup>201</sup> and to avoid so doing they must put on the whole armor of God,<sup>202</sup> for the final eschatological deliverance is still awaited.<sup>203</sup>

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198 I Corinthians 2:8.

199 Rawlinson, op. cit., p. 148.

200 Colossians 2:15.

201 Galatians 4:9.

202 Ephesians 6:11.

203 I Corinthians 15:24-28. For more adequate discussions of Paul's concept of dramatic deliverance from hostile spiritual powers see Aulén, op. cit., pp. 82-89; Rall, op. cit., pp. 104-106; Rawlinson, op. cit., pp. 142-49; Johannes Weiss, The History of Primitive Christianity (New York: Wilson-Erickson, Inc., 1937), Vol. II, pp. 599-603; Elias Andrews, The Meaning of Christ for Paul (New York: Abingdon-Cokesbury Press, 1949), pp. 69-78; W. Morgan, The Religion and Theology of Paul (Edinburgh: T. & T. Clark, 1917), pp. 12-15, 68-72.

#### 4. Benefits Secured by the Death of Christ.

The love of God, according to Paul, finds its supreme manifestation in the death of Christ. But the death of Christ in the purpose of God had for its end not so much the revelation of God's love as the salvation of men.

Love cannot be conceived of as doing anything gratuitously, merely to show its own depth, for which thing there was no call in the circumstances of the case viewed in themselves. A man may love another so as to be willing to die for him; -- but he will not actually lay down his life merely to show his love, and without there being anything to render his doing so necessary in order to save the life for which he yields up his own.<sup>204</sup>

By rebellion against God man had become involved in the quicksand of sin and death, alienated from God, needing a new nature as well as a new status. This was man's plight. The death of Christ had for its purpose the salvation of man-- redemption from all the evil powers which held man in bondage and restoration to fellowship with God from whom man had become estranged by sin. It is a true insight that from Paul's point of view, ". . . it is not that God reveals His love in the death of Christ and so redeems us, but rather that God redeems us by the death of Christ, and so reveals His love."<sup>205</sup>

Paul saw the focal point of God's saving activity in

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<sup>204</sup> John McLeod Campbell, The Nature of the Atonement (sixth edition; London: Macmillan and Co., 1895), p. 22.

<sup>205</sup> Somerville, op. cit., p. 77.

the Cross,<sup>206</sup> but he would never have conceded that apart from the Incarnation<sup>207</sup> and the Resurrection<sup>208</sup> the Cross could have had saving significance. Interpreted in the light of the Incarnation and the Resurrection, "Jesus Christ and him crucified"<sup>209</sup> was Paul's gospel; and the Apostle knew this gospel to be "the power of God for salvation to every one who has faith."<sup>210</sup>

"Salvation" is the Apostle Paul's comprehensive designation for the benefits secured for believers by Jesus Christ, particularly in His death.<sup>211</sup> Paul indicates the scope of these benefits with many metaphors, the most distinctive of which are: "redemption," "reconciliation," "justification," "sonship," and "a new creation." Each of these has specific denotations. Nevertheless, in the salvation process one is not to think of these metaphors as airtight compartments in which the meaning of one necessarily excludes that of all others. Neither is one to regard them as the rungs on a ladder which must be traversed in a particular order and cannot be covered simultaneously. In short, salvation is a

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206 I Corinthians 1:23; Galatians 6:14; II Corinthians 5:14.

207 Romans 8:3; II Corinthians 5:19; Galatians 4:4.

208 Romans 1:4; 4:25; 8:34; I Corinthians 15:3-4.

209 I Corinthians 2:2.

210 Romans 1:16.

211 Romans 1:16; 10:1; 10:10; 11:11; II Corinthians 1:6; 6:2 (ter); 7:10; Ephesians 1:13; Philippians 1:28; II Thessalonians 2:13. Salvation ( $\sigma\omega\tau\eta\rho\iota\delta$ ) has other meanings for Paul: a spiritual process, Philippians 2:12; temporal deliverance, Philippians 1:19; eschatological deliverance, I Thessalonians 5:8,9.

spiritual rather than a mechanical process; and these metaphors are simply aids in describing man's experience.

The first metaphor is "redemption." The word of Paul which most English translations render "redemption" is ἀπολύτρωσις. The word means "redemption, deliverance, liberation procured by the payment of a ransom."<sup>212</sup> The ransom idea receives no prominence in Paul's letters, for the Apostle never uses the nouns λύτρον, αντίλυτρον, λύτρωσις, λυτρωτής, nor the verb λυτροῦσθαι.<sup>213</sup> Deissmann<sup>214</sup> sees the background of the Pauline idea of redemption in the Greek custom of the manumission of slaves by the fictitious purchase of the slaves by some divinity. Weiss, on the other hand, maintains that the word and the idea "come from the vocabulary of Jewish Messianism and referred originally to political liberation of the people of Israel from foreign domination."<sup>215</sup> It is the conviction of the investigator that Paul was always more strongly influenced by Old Testament ideas than by Hellenistic beliefs and practices. If this conviction is on the side of truth, the background of

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<sup>212</sup> J.H. Thayer, A Greek-English Lexicon of the New Testament (corrected edition; New York: American Book Company, 1889), p. 65.

<sup>213</sup> Vincent Taylor, The Atonement in New Testament Teaching, p. 85.

<sup>214</sup> Adolf Deissmann, Light from the Ancient East (London: Hodder and Stoughton, [n.d.]), pp. 326-28.

<sup>215</sup> Weiss, op. cit., Vol.II, p. 514.

the idea is doubtless to be sought in the miraculous deliverance of a horde of Hebrew serfs from slavery in Egypt,<sup>216</sup> and, by analogy, the Divine act of deliverance by which the Hebrew exiles in Babylon were permitted to return home.<sup>217</sup> "Emancipation," then, appears to be the basic notion in the Pauline idea of redemption.<sup>218</sup> If, however, "redemption" may be designated as emancipation from all of the evil powers of life which hold man in bondage, the meaning of the term is broad indeed. Thus interpreted, "redemption" as a Pauline concept cannot be confined to the occurrences of ἀπολύτρωσις ,<sup>219</sup> but must be expanded to include other words which have to do with deliverance from bondage: ἀγοράζω ,<sup>220</sup> ἐξαγοράζω ,<sup>221</sup> λύομαι ,<sup>222</sup> and ἐλευθερώω .<sup>223</sup>

Christ redeems man from the bondage of sin. Paul describes this redemption under two aspects. Negatively considered, it is the forgiveness of sins. In Christ we have

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216 Exodus 15:13a; Deuteronomy 7:8; Micah 6:4.

217 Isaiah 44:23. Cf. C.H. Dodd, "The History and Doctrine of the Apostolic Age," A Companion to the Bible (T.W. Manson, editor; Edinburgh: T. & T. Clark, 1939), p. 405.

218 Dodd, loc. cit.

219 Romans 3:24; 8:23; I Corinthians 1:30; Ephesians 1:7; 1:14; 4:30; Colossians 1:14.

220 I Corinthians 6:20; 7:23.

221 Galatians 3:13; 4:5.

222 Romans 7:24; II Corinthians 1:10 (ter); Colossians 1:13; I Thessalonians 1:10.

223 Romans 6:6,7,18,22; 8:2,21; Galatians 5:1.

"redemption, the forgiveness of sins."<sup>224</sup> "The forgiveness of sins" defines the area in which redemption in Christ operates. Positively conceived, redemption from sin is death to sin achieved by mystical union with the Crucified and Risen Lord.<sup>225</sup>

In Christ, so the Apostle reasons, the believer is redeemed from the bondage of the Mosaic law. The law is holy and just and good.<sup>226</sup> Yet by the law comes the knowledge of sin,<sup>227</sup> and the law alone is powerless to save.<sup>228</sup> It even provokes sin,<sup>229</sup> and leads to despair.<sup>230</sup> But Christ was born under the law that He might redeem us from the law.<sup>231</sup> Coming under the curse of the law, He redeemed us from that curse.<sup>232</sup> In Christ God canceled the bond of legal demands that was against us, setting it aside by nailing it to the cross.<sup>233</sup> The law is thus seen to have been but a temporary expedient, which, having fulfilled its purpose, is destined to pass away.<sup>234</sup> According to Paul, ". . . the law was our

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224 Colossians 1:14. Cf. Ephesians 1:7. The idea of God's forgiveness as secured in Christ is not prominent in Paul's letters. It occurs here with ἄφεσις. In Ephesians 4:32; Colossians 2:13; 3:13 it occurs with ἁπολύσις. In Romans 4:7 ἄφεσις appears in a quotation from Psalms 32:1.

225 Romans 6:2,6,7,18,22; 8:2.

226 Romans 7:12.

227 Romans 7:7,9.

228 Romans 7:10.

229 Romans 7:7,9.

230 Romans 7:24.

231 Galatians 4:4.

232 Galatians 3:13.

233 Colossians 2:14.

234 Stewart, op. cit., pp. 113,116.

custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian."<sup>235</sup> Since the purpose of the law was righteousness, and in Christ true righteousness is secured, "Christ is the end of the law unto righteousness to every one that believeth."<sup>236</sup> Christ liberated us from the bondage of the law that we might be free; therefore we are not to submit again to the slavery of legal demands.<sup>237</sup> One who seeks justification by the law has fallen from grace.<sup>238</sup>

Emancipation from sin and from the law are present aspects of Christ's redemption. There are also eschatological aspects. Often the present and the eschatological phases of redemption are held in tension. Christ has already dealt the death blow to principalities and powers and other hostile spiritual beings.<sup>239</sup> Yet, their complete destruction is still awaited and will be accomplished before Christ delivers the Kingdom to God the Father.<sup>240</sup> In the Resurrection of Jesus, death has lost its sting, for it has been swallowed up in victory.<sup>241</sup> Nevertheless, death still exists as a physical phenomenon. It, too, will be destroyed, however,

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235 Galatians 3:24-25.

236 Romans 10:4 (A.S.V.).

237 Galatians 5:1.

238 Galatians 5:4.

239 I Corinthians 2:8; Colossians 2:15.

240 I Corinthians 15:24.

241 I Corinthians 15:54,55.

when God shall put all things under the subjection of Christ.<sup>242</sup>  
 For those who are in Christ Jesus there is now no condemnation.<sup>243</sup>  
 Moreover, being now justified by His blood, much more shall  
 we be saved from "the wrath" through Him.<sup>244</sup> The Creation it-  
 self, which has been subjected to futility, will be set free  
 from its bondage to decay in this eschatological redemption.<sup>245</sup>

The Pauline interpretation of the experience of sal-  
 vation does not end with redemption.

Paul perceived that a Gospel which broke the bondage of  
 legalism, and ended the tyrant sway of principalities  
 and powers, and remitted sin's fearsome penalties, and  
 brought up reinforcements for cowed and beaten human  
 wills, and then stopped there, was no Gospel worthy of  
 the name. Great and marvelous achievements these all  
 might be; but over and above them all, one thing was  
 needful. <sup>246</sup> -- the restoration of the lost fellowship  
 with God.

Paul saw that this restoration of fellowship had been accom-  
 plished in Christ. His word for it was "reconciliation."

This is his second metaphor for salvation.

The Apostle's terminology of reconciliation is limited  
 to three words: the noun *καταλλαγὴ*<sup>247</sup> and the verbs *καταλλάσσω*<sup>248</sup>  
 and *ἀποκαταλλάσσω*.<sup>249</sup> With one exception<sup>250</sup> all of these words

242 I Corinthians 15:26,27.

243 Romans 8:1.

244 Romans 5:9. Cf. I Thessalonians 1:10.

245 Romans 8:19-23.

246 Stewart, *op. cit.*, p. 208. Italics in the original.

247 Romans 5:11; 11:15; II Corinthians 5:18,19.

248 Romans 5:10 (bis); I Corinthians 7:11; II Co-  
 rinthians 5:18,19,20.

249 Ephesians 2:16; Colossians 1:20,21.

250 I Corinthians 7:11, which has to do with the  
 reconciliation of a wife to her husband.



are used in the context of the restoration of fellowship between God and man.<sup>251</sup>

God is always the subject and never the object of reconciliation.<sup>252</sup> "Never do we read of God being reconciled. . . ." <sup>253</sup> Always, as Paul indicates, the initiative in reconciliation lies solely with God. "But all things are of God, who reconciled us unto himself through Christ . . . ." <sup>254</sup> "In Christ, God was reconciling the world unto himself." <sup>255</sup> It is the purpose of God to reconcile all things unto Himself in Christ.<sup>256</sup>

Obversely, man is always the object and never the subject of reconciliation. Man stands in need of reconciliation to God,<sup>257</sup> not God of reconciliation to man. The

251 This is true even in Ephesians 2:11-18, where underlying the idea of the reconciliation of Jews and Gentiles is the reconciliation of both to God, 2:16. In Colossians 1:20 the object of reconciliation is not man alone but all things in heaven and on earth.

252 A generation or so ago many expositors and theologians held an opposite view. Now, however, the trend in Biblical scholarship seems to have been reversed. See Deissmann, St. Paul, pp. 147-48; Denny, op. cit., pp. 143-44; Scott, Christianity According to St. Paul, pp. 77-83; Vincent Taylor, Forgiveness and Reconciliation (second edition; London: Macmillan and Co., Ltd., 1946), p. 72; Stewart, op. cit., p. 211. Stewart, pp. 212-221, answers ably three objections to this view in his discussion of "enemies," "propitiation," and "the wrath of God."

253 Taylor, Forgiveness and Reconciliation, p. 72.

254 II Corinthians 5:18 (A.S.V.).

255 II Corinthians 5:19, Taylor's translation, Forgiveness and Reconciliation, p. 72.

256 Colossians 1:20. Cf. also Ephesians 2:16; Colossians 1:20-22.

257 II Corinthians 5:20.

Apostle says: "...we were reconciled to God. . .";<sup>258</sup>  
 "...we are reconciled. . .";<sup>259</sup> "...we have now received  
 our reconciliation."<sup>260</sup> Never, however, does the Apostle  
 use such words of God.

With one possible exception,<sup>261</sup> reconciliation be-  
 tween God and man is always associated with the work of Christ.  
 Furthermore, reconciliation is regarded always as accomplished  
 through the death of Christ. Paul asserts that "we were rec-  
 onciled to God by the death of his Son. . . ." <sup>262</sup> Christ  
 reconciles all things unto Himself, "making peace by the  
 blood of his cross."<sup>263</sup> Thus, according to Paul, reconcilia-  
 tion is an act, not a process.<sup>264</sup> The means of reconciliation  
 is the death of Christ. But reconciliation becomes effective  
 in man only as it is proclaimed and accepted. For this  
 reason the Apostle maintains that God has entrusted to be-  
 lievers the ministry and the message of reconciliation.<sup>265</sup>  
 It is for this cause also that he enjoins, "We beseech you  
 on behalf of Christ, be reconciled to God."<sup>266</sup>

It was in the reconciling activity of God in Christ  
 that the Apostle felt irresistibly the constraint of God's love.<sup>267</sup>

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- 258 Romans 5:10.  
 259 Romans 5:10.  
 260 Romans 5:11. Cf. Colossians 1:21.  
 261 Romans 11:15. Even in this passage the connec-  
 tion is implicit.  
 262 Romans 5:10.  
 263 Colossians 1:20.  
 264 Taylor, Forgiveness and Reconciliation, p. 76.  
 265 II Corinthians 5:18,19.  
 266 II Corinthians 5:20.  
 267 II Corinthians 5:14.

Another metaphor describing an aspect of the work of God in Christ for the salvation of men is "justification." The word itself, *δικαίωσις* in the Greek, occurs only twice<sup>268</sup> in Paul's letters. Yet, a true interpretation of the Pauline doctrine of justification must take into account cognates of *δικαίωσις*. Whereas the Apostle uses *δικαίωσις* only twice, he uses *δικαίω* twenty-five times, *δίκαιος* fourteen times, *δικαίωμα* five times, and *δικαιοσύνη* fifty-two times.<sup>269</sup>

Etymologically, *δικαίω* (along with its cognates) is a forensic term. According to Sanday and Headlam,<sup>270</sup> it means "to declare righteous," "to treat as righteous," or even "to prove righteous," but never "to make righteous." Burton<sup>271</sup> understands *δικαίω* as "a moral-forensic term," but his emphasis is upon the forensic rather than the moral meaning of the term. Dodd recognizes the forensic meaning of the term in classical Greek, but maintains that the Pauline usage must be interpreted "in the light of the Septuagintal usage and the underlying Hebrew."<sup>272</sup> Perceiving that *δικαίω* is etymologically cognate with *δίκαιος* and *δικαιοσύνη*, Dodd<sup>273</sup> maintains that it can be used as a virtual synonym for

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268 Romans 4:25; 5:18.

269 Taylor, Forgiveness and Reconciliation, p. 29.

270 A Critical and Exegetical Commentary on the Epistle to the Romans, p. 30.

271 Op. cit., p. 473.

272 Dodd, The Bible and the Greeks, p. 57.

273 Dodd, The History and Doctrine of the Apostolic Age, "A Companion to the Bible", p. 405.

"deliver" as in Isaiah 45:25. The Hebrew verb, nevertheless, has a forensic sense to "acquit."<sup>274</sup> It is by this combination of ideas -- deliverance and acquittal -- that Paul deduces a meaning of *δικαίω* strange to non-Biblical Greek, in that he can speak of God "who justifies the ungodly."<sup>275</sup> In non-Biblical Greek the same Greek words would mean "to condemn or punish the unjust."<sup>276</sup>

Perhaps the best discussion in English of the Pauline doctrine of justification is that of Vincent Taylor in Chapter Two of Forgiveness and Reconciliation. Taylor finds four distinctive ideas in Paul's use of *δικαίω* :<sup>277</sup> (1) "The activity is initiated by God; it is a manifestation of Divine Grace."<sup>278</sup> (2) "The activity is a present experience, or, to speak more exactly, it is an eschatological act brought into the present, which has meaning for a man here and now."<sup>279</sup> (3) "As a divine activity justification is conditioned by faith on the part of men."<sup>280</sup> (4) "The ground of justification is the atoning work of Christ."<sup>281</sup> Taylor finds these results

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274 Ibid.

275 Romans 4:5.

276 Dodd, The Bible and the Greeks, p. 52.

277 Taylor, Forgiveness and Reconciliation, pp. 35-40.  
Italics in the original.

278 Romans 3:24; 8:30,33; Galatians 3:8.

279 Romans 2:13; 3:24,25,28; 5:19; 8:33; Galatians 2:16; 3:8,11,24.

280 Romans 3:22,25,28,30; Galatians 2:16. Cf. Galatians 3:8,11,24.

281 Romans 3:24, 25f.; 5:9. Cf. Romans 4:25; 5:16,18.

confirmed in Paul's use of *δίκαιος*, *δικαίωμα*, *δικαίωσις*, and *δικαιοσύνη*.<sup>282</sup>

Taylor notes that no serious ethical difficulties are encountered in any Pauline teachings on justification, except in the passages where the Apostle speaks of the imputation of righteousness, using the phrase *λογίζεσθαι εἰς δικαιοσύνην*.<sup>283</sup> Taylor observes that these references are in polemical sections in which Paul uses the Old Testament to substantiate his "not works, but faith" doctrine. Taylor's conclusion is that for an understanding of the heart of Paul's teachings these passages are of negligible significance.<sup>284</sup>

With the results of this careful investigation before his readers, Taylor proceeds to define justification:

...by justification St. Paul means the gracious action of God in accepting men as righteous in consequence of faith resting upon His redemptive activity in Christ....The ground of the justifying act is God's redemptive work, and the conditioning cause is faith, but it is the interaction of both which brings a man into right relations with God.<sup>285</sup>

The faith in question is not mere intellectual assent to a set of propositions about God. Instead, it is complete reliance upon and committal to the redeeming and restoring God as He is revealed in Christ. When a man exercises such faith, he steps out of the category of the godless and can be accepted

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282 Op. cit., pp. 40-44.

283 Ibid., pp. 44-48.

284 Ibid., p. 48.

285 Loc. cit.

by God as righteous.<sup>286</sup> As Brunner declares, "God addresses man as just, and thus He makes him 'justified.' He lifts him up into the estate of 'justification.'"<sup>287</sup>

Such a view of justification as has been expounded above makes a faux pas of the age-old controversy as to whether God declares a man righteous or makes him so. It is susceptible neither to the charge of being an ethical fiction nor to the opposite accusation of teaching a system of human merit. It resolves itself into a double dilemma:

The righteousness must be our own, but we cannot create it; it must be of God, but He cannot confer it; it must be ours, and of Him, at one and the same time.... Not merited by works, not created by faith alone, this relationship is established by faith dependent upon, and vitalized by, that in which it rests, the astounding grace of God in Christ.<sup>288</sup>

When justification by faith, as Paul expounded it, is understood properly, it is not amenable to the charge of being "one of his [Paul's] most disastrous creations,"<sup>289</sup> as Wernle regards it. Rather, it commends itself as an accurate description of one phase of Christian experience, emphasizing both the activity of God and the receptivity of man.

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286 Ibid., pp. 54-55.

287 Emil Brunner, The Mediator (Philadelphia: The Westminster Press, 1947), p. 523.

288 Taylor, Forgiveness and Reconciliation, pp. 68-69.

289 Paul Wernle, The Beginnings of Christianity (New York: G.P. Putnam's Sons, 1903), Vol. I, p. 309.

In justification the believer is given a new relationship to God, a new status. This status is defined as "sonship," the fourth Pauline metaphor for salvation.

Paul has no doctrine of God as Father by virtue of His creation of man.<sup>290</sup> Men come to know God as Father and become sons of God through Jesus Christ. The Apostle's word for this process by which the believer becomes a son of God is "adoption" or "sonship" (*υιοθεσία*), a term used in the New Testament only by Paul. The word is a legal term, appearing frequently in the Inscriptions.<sup>291</sup> Whether the background of the Apostle's use of *υιοθεσία* is the custom which prevailed among Roman citizens of adopting children by formal legal purchase (as Lock<sup>292</sup> and Marshall<sup>293</sup> think) or God's adoption of Israel as His own child (as Romans 9:4 would seem to imply)<sup>294</sup> is difficult to determine and does not have to be decided definitely in the present investigation. What is important is the way in which the Apostle uses the term -- once with reference to the privilege of the Jewish nation,<sup>295</sup> and once

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290 C.H. Dodd, The Epistle of Paul to the Romans, pp. 130-131. The only possible exception to this is Acts 17:28, a quotation from a heathen poet.

291 Adolf Deissmann, Bible Studies (Edinburgh: T. & T. Clark, 1901), p. 239.

292 Walter Lock, The Epistle to the Ephesians (London: Methuen & Co., Ltd., 1929), p. 24.

293 L.H. Marshall, The Challenge of New Testament Ethics (London: Macmillan and Co., 1946), pp. 258-59.

294 Cf. II Samuel 7:14; Jeremiah 31:9.

295 Romans 9:4.

concerning the future redemption of the bodies of believers,<sup>296</sup> but characteristically with regard to the present status of Christians.<sup>297</sup>

The Apostle associates Christian sonship with the Incarnation. "God sent forth his Son...to redeem those who were under the law, so that we might receive adoption as sons."<sup>298</sup> The mission of the Son being accomplished, God sent the Spirit of His Son into our hearts, producing the true filial response, so that like Jesus in Gethsemane, we cry "Abba! Father!"<sup>299</sup> This cry the Apostle interprets as "the Spirit himself bearing witness with our spirit that we are children of God."<sup>300</sup> The sons of God are identified as "all who are led by the Spirit of God."<sup>301</sup> Because they are sons of God or children of God, they are heirs, "heirs of God and fellow heirs with Christ."<sup>302</sup>

The experience of Christian sonship consists in two things: one's acknowledgment of God as his Father and one's recognition of himself as a son of God through faith in Jesus Christ. Thirty-seven times Paul calls God Father.<sup>303</sup> The

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296 Romans 8:23.

297 Romans 8:15; Galatians 4:5; Ephesians 1:5.

298 Galatians 4:4-5.

299 Galatians 4:6. Cf. Romans 8:15. "Abba" appears only three times in the New Testament -- in these two references and in Mark 14:36.

300 Romans 8:16.

301 Romans 8:14.

302 Romans 8:17; Galatians 4:7.

303 If the Old Testament quotation in II Corinthians 6:18 be counted, it is thirty-eight times.



expressions vary: "God the Father,"<sup>304</sup> "God our Father,"<sup>305</sup> "Father of our [The] Lord Jesus Christ,"<sup>306</sup> "our God and Father,"<sup>307</sup> "the Father,"<sup>308</sup> "Abba! Father!,"<sup>309</sup> "Father of mercies,"<sup>310</sup> "the Father of glory,"<sup>311</sup> "one God and Father of us all."<sup>312</sup> Sixteen times Paul designates Christ as the Son ( υἱός ).<sup>313</sup> In nine references in his epistles the Apostle calls Christians sons ( υἱοί ) of God,<sup>314</sup> and in an equal number of cases he designates them as children ( τέκνα ) of God,<sup>315</sup> apparently making no distinction between sons and children.

Because God is the Father of our Lord Jesus Christ He

304 Ten times: I Corinthians 8:6; 15:24; Galatians 1:1,3; Ephesians 5:20; 6:23; Philippians 2:11; Colossians 3:17; I Thessalonians 1:1; II Thessalonians 1:2.

305 Eight times: Romans 1:7; I Corinthians 1:3; II Corinthians 1:2; Ephesians 1:2; Philippians 1:2; Colossians 1:2; II Thessalonians 1:1; 2:16.

306 Five times: Romans 15:6; II Corinthians 1:3; 11:31; Ephesians 1:3; Colossians 1:3.

307 Five times: Galatians 1:4; Philippians 4:20; I Thessalonians 1:3; 3:11,13.

308 Four times: Romans 6:4; Ephesians 2:18; 3:14; Colossians 1:12.

309 Two times: Romans 8:15; Galatians 4:6.

310 One time: II Corinthians 1:3.

311 One time: Ephesians 1:17.

312 One time: Ephesians 4:6.

313 Romans 1:3,4,9; 5:10; 8:29,32; I Corinthians 1:9; 15:28; II Corinthians 1:19; Galatians 1:16; 2:20; 4:4,6; Ephesians 4:13; Colossians 1:13; I Thessalonians 1:10. Paul's exact designations vary.

314 Romans 8:14,19; II Corinthians 3:7,26; Galatians 4:6, 7 (bis); I Thessalonians 5:5 (bis). Cf. also Romans 9:26; II Corinthians 6:18. The specific designations vary.

315 Romans 8:16,17,21; 9:8 (bis); Galatians 4:28, 31; Ephesians 5:8; Philippians 2:15. The specific designations vary.

is also the Father of disciples of Christ. As love was the heart of Jesus' experience of God as Father and Himself as Son, so love is the heart of the Christian's experience of Fatherhood and sonship. Aware of the intimate connection between God's Fatherhood and His love, Paul could pray:

Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.<sup>316</sup>

The same intimate connection between Fatherhood and love is evident in the Apostle's benediction: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."<sup>317</sup> Being "the Father of mercies,"<sup>318</sup> God "destined us in love to be his sons through Jesus Christ. . . ."<sup>319</sup>

"A new creation" is the fifth metaphor describing the salvation-experience. The man who has been delivered from every form of bondage, restored to fellowship with God, accepted as righteous, and given a permanent status as a son of God is a man in Christ Jesus.<sup>320</sup> Therefore, he is a part of a new order of creation.<sup>321</sup> Because he is a new creation,

316 II Thessalonians 2:16-17.

317 Ephesians 6:23.

318 II Corinthians 1:3.

319 Ephesians 1:5.

320 The idea of a new creation in the Pauline letters is associated intimately with Christ-mysticism. It seems advisable to defer the discussion of Christ-mysticism to the next chapter, where it will be related to man's love for God, interpreted as a human response to God's love.

321 II Corinthians 5:17.

circumcision and uncircumcision count for nothing.<sup>322</sup> The important thing is that "old things are passed away; behold, they are become new."<sup>323</sup> In Christ he has died to sin and has been resurrected to righteousness.<sup>324</sup> His life is no longer governed by the flesh, for it has come under the control of the Spirit.<sup>325</sup> He has put off the old nature with its practices and has put on the new nature.<sup>326</sup> He has been set apart in Christ.<sup>327</sup> Sanctification is his.<sup>328</sup> He is properly termed a "saint."<sup>329</sup>

#### 5. The Appropriation of the Benefits Secured by the Death of Christ.

The preceding discussion has indicated the benefits secured by the death of Christ -- redemption, reconciliation, justification, sonship, and a new creation. All of these benefits bear witness to the great love with which God loved us.<sup>330</sup> They become operative in human lives, however, only when the conditions for their appropriation are met. These conditions are election, the work of the Spirit, and faith which leads to union with Christ. The first and second are dependent upon

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322 Galatians 6:15.

323 II Corinthians 5:17 (A.S.V.).

324 Romans 6.

325 Romans 8:4,5.

326 Colossians 3:9-10. Cf. Ephesians 4:22-24.

327 Ephesians 5:26.

328 Romans 6:19,22; I Corinthians 1:2,30; I Thessalonians 4:3,4,7; II Thessalonians 2:13.

329 Romans 1:7; I Corinthians 1:2; II Corinthians 1:1; et al.

330 Ephesians 2:4.

the initiative of God, the third upon the response of man.

Paul's doctrine of election was conditioned by two things. The first was the Apostle's own experience of the electing love of God. Paul knew that on the Damascus Road Christ had confronted him, transforming his life and giving him his Apostolic commission. Henceforth he knew himself to be a called Apostle.<sup>331</sup> Viewing his experience in retrospect, Paul could see that God had set him apart before his birth,<sup>332</sup> and that He had called him by His grace to preach Christ among the Gentiles.<sup>333</sup>

The second conditioning influence in Paul's doctrine of election was the Old Testament Scriptures. Paul's conversion necessitated a new approach to the Scriptures, while at the same time providing the key for that new approach. From the Old Testament Scriptures, interpreted in the light of his conversion, Paul could understand two things concerning election. First of all, he saw that as the Sovereign Lord of the Universe, God has the right to choose whom He wills. The electing purpose of God is not conditioned by human merit, but by the Sovereign Will alone.<sup>334</sup> Second, Paul saw that the

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331 Romans 1:1; I Corinthians 1:1; II Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1.

332 Galatians 1:15.

333 Galatians 1:16; Romans 11:13; 15:15-16; Ephesians 3:1-2, 7-8. Cf. Acts 22:21; 26:20,23.

334 Romans 9:10-18. Cf. Genesis 12:3; Malachi 1:2-3; Exodus 9:16. Cf. Deuteronomy 7:6-9. Consult pp. 18-19 in this thesis.

purpose of God in election is the production of a Messianic people and that God blesses the elect to the end that they may be a blessing.<sup>335</sup>

In God's choosing the patriarchs, His making from their descendants a great nation, and in His raising up from the seed of David a Savior, Jesus,<sup>336</sup> Paul saw the electing purpose of God at work. This purpose had for its end the salvation of all men.<sup>337</sup> It was to be accomplished through Jesus, Whom Paul accepted as the Messiah,<sup>338</sup> the Son of God,<sup>339</sup> the Crucified and Risen Lord.<sup>340</sup>

The Apostle realized that others, whether Jews or Gentiles, who like himself had accepted Christ by faith were called,<sup>341</sup> elect,<sup>342</sup> saints.<sup>343</sup> In Christ Jesus through the Cross, Gentiles had become fellow heirs of the Jews, members of the

335 Genesis 12:3. This is implicit in Paul's call, Acts 22:14-15,21; 26:15-18,21. It is also suggested in Ephesians 1:11-12 and in Paul's speech at Antioch in Pisidia on the second Sabbath, Acts 13:47 = Isaiah 49:6.

336 Acts 13:16-41.

337 It is unfair to Pauline thought as a whole to argue on the basis of passages like Ephesians 5:25 for a limited view of the atonement; that is, that Christ died only for the elect. Consult Romans 8:32; 10:12-13; II Corinthians 5:14,19; Galatians 3:28; Ephesians 2:13-22; Colossians 3:11. The statements in I Timothy 2:4 and Titus 2:11, if they be Pauline, are decisive against a view of limited atonement.

338 Acts 17:3; 18:5,28; et.al.

339 Romans 1:4; II Corinthians 1:19; Galatians 2:20; Ephesians 4:13; et. al.

340 Romans 1:4; 4:24; Philippians 2:11; et. al.

341 Romans 1:6,7; 8:28; I Corinthians 1:2,24.

342 Romans 8:33; 16:13; Colossians 3:12.

343 Romans 1:7; I Corinthians 1:2; et. al.

same body and partakers with the Jews of the same promises.<sup>344</sup>  
 In the Church, the true Israel of God<sup>345</sup> or People of God,  
 membership is not determined by ceremonial requirements.<sup>346</sup>  
 Circumcision is no longer a matter of the external and  
 physical, but of the internal and spiritual.<sup>347</sup> Thus, the true  
 circumcision are they "who worship God in spirit, and glory  
 in Christ Jesus, and put no confidence in the flesh."<sup>348</sup>

The Apostle, a Jew by heritage, but accepting the  
 Church as the true people of God, was confronted with the  
 problem of the rejection of Christ by the Jews and their  
 consequent rejection by God. To this problem Paul addressed  
 himself in Romans 9-11. The exigencies of time and space  
 will not permit an analysis of this theoretical but highly  
 controversial section.<sup>349</sup> If at points in the discussion the  
 Apostle's argument seems morally reprehensible,<sup>350</sup> it must be  
 remembered that Paul is speaking of the "election of a people,  
 not of the election of individuals," and of "election to a  
 historical function or mission, not of election to eternal  
 destiny."<sup>351</sup> The Apostle recognizes that a remnant of the

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344 Ephesians 3:6. Cf. Ephesians 2:11-16.

345 Galatians 6:16.

346 Galatians 6:15; Colossians 2:15.

347 Romans 2:28-29.

348 Philippians 3:3.

349 For able analyses of this passage consult Stevens,  
The Theology of the New Testament, pp. 380-88, and Dodd, The  
Epistle of Paul to the Romans, pp. 151-88.

350 E.g., Romans 9:10-23.

351 Stevens, The Theology of the New Testament, pp. 383-84.

Jewish people have been saved, and he cherishes the hope that eventually all Israel will be saved.<sup>352</sup>

If, according to Pauline thought, God's purpose is for the salvation of all, as has already been asserted, will all be saved ultimately? What will be the final destiny of those who die in unbelief? This is a highly controversial problem, meriting exhaustive study; but only a cursory treatment is possible here.

The three major positions which may be taken with regard to the final state of unbelievers are universalism, annihilationism, and eternalism. The first teaches the ultimate redemption of all creation; the second, the ultimate destruction or annihilation of unbelievers; and the third, the eternal punishment of unbelievers. Each of these positions (of which each is exclusive of the other two) has been espoused on Scriptural and philosophical grounds.

Those who believe in universal redemption<sup>353</sup> find support in the Pauline Epistles in such passages as Romans 11:32; I Corinthians 15:22; Ephesians 1:10; Philippians 2:11; Colossians 1:20. Philosophically, the proponents of this

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352 Romans 11:25-26.

353 Some typical representatives: J.O.F. Murray, "Election," A Dictionary of the Bible, James Hasting, editor, I, 678-81; Dodd, The Epistle to the Romans, pp. 183-88; Nels F.S. Ferre, The Christian Fellowship (New York: Harper and Brothers Publishers, 1940), pp. 92-96.

position argue that eternal punishment for temporal sin is unjust. Then, too, they contend, since God is the creator of all men, He must be the redeemer of all men; otherwise He is not love.

The advocates of annihilationism<sup>354</sup> find their chief Pauline support in the Apostle's use of such words as ὀλεθρος,<sup>355</sup> θάνατος,<sup>356</sup> ἀπώλεια and ἀπόλλυσθαι.<sup>357</sup> On philosophical grounds they argue that for the natural man death marks the dissolution of the personality, and that life, immortality, and the resurrection are only for those "in Christ."

The defenders of eternalism maintain that the passages from Paul's letters allegedly supporting universalism, when considered in the light of the totality of Pauline thought, are best explained in other ways.<sup>358</sup> Likewise, they contend that in Paul's use of expressions such as ὀλεθρος,

354 Some typical representatives: R.H. Charles, A Critical History of the Doctrine of a Future Life (London: Adam and Charles Black, 1899), p. 405; Hastings Rashdall, The Idea of Atonement in Christian Theology (London: Macmillan and Company, 1919), p. 90.

355 I Thessalonians 5:3; II Thessalonians 1:9.

356 Romans 6:23; 8:1.

357 I Corinthians 1:18; 10:9; 15:18; II Corinthians 2:15-16; 4:3; Romans 2:12; Philippians 1:28; 3:18.

358 Cf. Joseph Agar Beet, "The Future Punishment of Sin," The Expositor, Fourth Series, I (1890), 130-42; James Orr, The Christian View of God and the World (third edition; New York: Charles Scribner's Sons, 1897), pp. 470-72; Maurice Jones, The Epistle to the Philippians (London: Methuen & Co., Ltd., 1918), pp. 35-36.



θάνατος, ἀπώλεια and ἀπόλλυσθαι the Apostle is speaking not of the cessation of existence but of the negation of life in an existence apart from God which may properly be termed "destruction," "death," or "perishing."<sup>359</sup> They interpret II Thessalonians 1:9, which speaks of "eternal destruction and exclusion from the presence of the Lord and from the glory of his might," as a clear assertion of the doctrine of eternal punishment.<sup>360</sup> The doctrine of eternal punishment, they maintain, is not a denial of the love of God. God desires the salvation of all men, but He will not overrule human freedom and compel one to accept the salvation proffered in Christ.

Since each of the three positions is supported by strong arguments and notable scholars, dogmatism is hardly in order. Nevertheless, the investigator feels that the weight of evidence as well as tradition is on the side of eternal punishment.

Election, according to Paul, is the means by which God seeks to accomplish His purpose for the salvation of all men. From man's side election is always retrospective. It is only

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<sup>359</sup> H.A.A. Kennedy, St. Paul's Conception of the Last Things (second edition; London: Hodder and Stoughton, 1904), pp. 314-15.

<sup>360</sup> Charles, op. cit., pp. 380-403, thinks that this represents a primitive stage of Paul's eschatological thought from which the Apostle departed in later years. For the same point of view consult C.H. Dodd, "The Mind of Paul: Change and Development"; reprint from The Bulletin of John Rylands Library, XVIII (Jan., 1934), 27-42.

as one comes to be "in Christ" that he knows that he is among the elect.

In Pauline thought, election is clearly associated with love. The experience of God's love brings an awareness of one's election.<sup>361</sup> But the awareness of election is in itself an evidence of God's love.<sup>362</sup> Thus, those who know themselves to have been elected or chosen by God then experience God's love in a new degree.<sup>363</sup>

A second condition for the appropriation of salvation is the work of the Spirit. It was the firm conviction of Paul that the initiative in our salvation resides with God. Even when Paul says, "...work out your own salvation with fear and trembling," he is not content to leave it at that, but continues, "for God is at work in you, both to will and to work for his good pleasure."<sup>364</sup>

The believer's salvation has its origin in the purpose of God; it is provided in Christ; and it becomes effective in one by the work of the Spirit. The original confession, "Jesus is Lord," which is at the heart of the believer's experience of salvation, is not a human discovery, but is a revelation by the Holy Spirit.<sup>365</sup> Paul knew that if the Gospel

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361 I Thessalonians 1:4.

362 Ephesians 1:4-5.

363 Romans 9:25 = Hosea 2:23; Colossians 3:12; II Thessalonians 2:13.

364 Philippians 2:12b-13.

365 I Corinthians 12:3. Cf. Romans 10:9.

was to bear fruit in the lives of the believers, its proclamation would have to be attended by the work of the Holy Spirit, Who alone could give the word convicting power.<sup>366</sup> By His entry into the human life, the Holy Spirit pours out the love of God into the believer's heart.<sup>367</sup> This experience of God's love, inaugurated by the Spirit, brings to the believer an inner assurance of sonship<sup>368</sup> and provokes the true filial response "Abba! Father!"<sup>369</sup> The Spirit, having delivered the believer from the works of the flesh,<sup>370</sup> produces a harvest of spiritual fruit, among which are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."<sup>371</sup> These are but the first-fruits, which betoken the full harvest that is to come.<sup>372</sup> The Spirit Himself is the pledge, guaranteeing the believer's full inheritance.<sup>373</sup>

On its human side, salvation is conditioned by the response of man to the grace of God in Christ. This response, which is efficacious for salvation, Paul calls "faith." The Gospel, the Apostle says, is "God's saving power for everyone who has faith."<sup>374</sup> It is a matter of faith from first to last.<sup>375</sup>

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- 366 I Thessalonians 1:5.
  - 367 Romans 5:5.
  - 368 Romans 8:16.
  - 369 Romans 8:15; Galatians 4:6.
  - 370 Romans 8:2; Galatians 5:19-21.
  - 371 Galatians 5:22-24.
  - 372 Romans 8:23.
  - 373 II Corinthians 1:22; 5:5; Ephesians 1:14.
  - 374 Romans 1:16 (Moffatt).
  - 375 Romans 1:17.

"Faith," according to Pauline usage, "is at once belief, trust, loyalty -- the means whereby the believer receives the Spirit, and enters into and continues in mystical fellowship with Christ."<sup>376</sup> It presupposes a knowledge, however inadequate, of the Gospel message.<sup>377</sup> A human response, which may be enjoined,<sup>378</sup> faith is also a spiritual gift, imparted by God.<sup>379</sup> In its deepest nature, faith is the means whereby Christ indwells the human heart and dispenses every spiritual blessing.<sup>380</sup>

By way of summary it may be said that the benefits of salvation secured by Christ are appropriated when one responds by faith in the power of the Spirit to the Gospel message. In one's experience of the love of God which follows one's exercise of faith, one knows himself to be of "the elect."

## 6. Love and the Nature of God.

One can hardly read the Epistles of Paul without recognizing that love is central in the Apostle's interpretation

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<sup>376</sup> William H.P. Hatch, The Pauline Idea of Faith (Cambridge: Harvard University Press, 1917), p. 65. The Pauline idea of faith and union with Christ will receive fuller treatment in the next chapter.

<sup>377</sup> Romans 10:14.

<sup>378</sup> Acts 16:31.

<sup>379</sup> Romans 12:3; I Corinthians 2:4,5; Philippians 1:29.

<sup>380</sup> Ephesians 3:17-18; Galatians 2:20.

of the nature of God. It is true that Paul never makes the clear declaration, "God is love," as does the Johannine writer;<sup>381</sup> nevertheless, what is explicit in I John is always implicit in the Pauline Epistles. The Apostle approaches the Johannine declaration when in II Corinthians 13:11 he breathes the benediction, "...and the God of love and peace be with you." "Love and peace" the Apostle interprets as essential elements of the nature of God. From God they emanate to the hearts of His people. "Love is put first, as being itself the inmost essence of God and the source of peace."<sup>382</sup>

According to New Testament teaching, there is a love relation between the Father and the Son. This idea, which is suggested in the Synoptic Gospels and achieves striking prominence in the Fourth Gospel, occurs twice in the Pauline Epistles. In Ephesians 1:5-6 Paul speaks of God's "glorious grace which he freely bestowed on us in the Beloved," in that "according to the purpose of his will," God "destined us in love to be his sons through Jesus Christ." "Beloved" as used in this passage clearly refers to Christ. The Greek word used here, ἡγαπημένω, is the perfect passive participle of ἀγαπάω. Paul never uses ἀγαπητός

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381 I John 4:8, 16.

382 Joseph Agar Beet, A Commentary on St. Paul's Epistles to the Corinthians (New York: Thomas Whittaker, 1883), p. 479. Italics in the original.

with reference to Christ, probably because he frequently uses this word of fellow Christians.<sup>383</sup> In Colossians 1:13 Paul states that the Father "has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son . . . ." A more accurate translation of τῆν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης is "the kingdom of the Son of his love," as the American Standard Version renders it.

These references, though only incidental, are enough to establish the fact that Paul regarded the Son as an object of the Father's love. Nygren seems to have overlooked this fact. He defines agape as "spontaneous, unmotivated, value - indifferent, creative, and productive of fellowship."<sup>384</sup> Because the Johannine writer speaks freely of the love of the Father for the Son, a love which in no wise could be called "unmotivated" or "value - indifferent," Nygren accuses him of weakening the idea of agape.<sup>385</sup> Nygren seemingly ignores the fact that there are also references to the love of the Father for the Son in the Pauline Epistles and in the Synoptic Gospels. A definition should be tested by the facts, not the facts by a definition. Since Nygren's

383 Moffatt, Love in the New Testament, p. 78.

384 Nygren, op. cit., pp. 52-56. The words quoted are a condensation of Nygren's thought by Nels F.S. Ferré in Swedish Contributions to Modern Theology (New York: Harper and Brothers, /1939/), p. 109.

385 Nygren, op. cit., pp. 112-13.

definition of agape will not fit all of the facts of the case, obviously it is not broad enough. A more adequate definition of agape is "the absolute will to self-surrender."<sup>386</sup> When directed from the Father to the Son or from man to God, it is value-conscious; but when directed from God to man or from man to man, it is value-indifferent.

In only one instance where love is the basic consideration does Paul mention God, Christ, and the Holy Spirit in the same passage. This is in the benediction which concludes II Corinthians: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Although "the love of God" is the source of the "grace of the Lord Jesus Christ," the latter occurs first here. There are probably two reasons for this. The first reason is that "The grace of the [our] Lord Jesus Christ be with you [you all, your spirit]" is Paul's usual benedictory formula.<sup>387</sup> The second reason is that it is through "the grace of the Lord Jesus Christ" that one experiences "the love of God." The meaning of "the fellowship of the Holy Spirit" is difficult to determine. Beet thinks that it means "partnership with others in possessing the Holy Spirit."<sup>388</sup> This view is similar to that of Plummer, who regards the phrase as referring

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<sup>386</sup> Emil Brunner, Revelation and Reason (Philadelphia: The Westminster Press, 1946), p. 46.

<sup>387</sup> Romans 16:20; I Corinthians 16:23; Galatians 6:18; Philippians 4:23; I Thessalonians 5:28; II Thessalonians 3:13.

<sup>388</sup> Beet, op. cit., p. 479.

to "the sense of membership which the Holy Spirit imparts to those who are united in one Body."<sup>389</sup> Probably closer to the Apostle's thought than either of these explanations, however, is Robinson's suggestion that the phrase has reference to the "fellowship with God through Christ mediated by or in the Holy Spirit."<sup>390</sup> Thus, the teaching of this phrase, as Robinson further indicates,<sup>391</sup> would correspond almost exactly with that of Ephesians 2:18: "through him [Christ] we both have access in one Spirit to the Father."

God's love for us is not an ephemeral thing. It does not vacillate with the vicissitudes of life. Its constancy depends alone upon the character of God Himself. Shall any of life's natural calamities separate us from the love of Christ? Paul asks.<sup>392</sup> Of course not! "Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword"<sup>393</sup> cannot overcome us. "No in all these things," Paul confidently avers, "we are more than conquerors through him who loved us."<sup>394</sup> Neither shall any of the unseen spiritual powers or future conditions triumph over us. "For I am sure,"

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389 Plummer, op. cit., p. 384.

390 Robinson, The Christian Experience of the Holy Spirit, p. 18.

391 Loc. cit.

392 This entire paragraph is based upon Romans 8:35-39.

393 Romans 8:35.

394 Romans 8:37.



says Paul,

that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.<sup>395</sup>

For the Apostle this faith is certainty.<sup>396</sup>

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395 Romans 8:38-39.

396 There is a statement on God's love in II Corinthians 9:7, which has not been treated in this chapter. In speaking of Christian giving, Paul says, "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." The statement that "God loves a cheerful giver" means simply that God desires cheerful giving or that He is pleased with a cheerful giver. It has little bearing on the Pauline doctrine of love.

PART TWO

THE

UPWARD REACH

OF LOVE

## CHAPTER III

### MAN'S LOVE FOR GOD

#### 1. Examination of Pauline Passages Alluding to Man's Love for God or Christ.

There are frequent references to man's love for God in the Old Testament and in the Synoptics. Jesus even designates the command for man to love God with all his heart, soul, mind, and strength as the chief commandment of the law.<sup>1</sup> Likewise, the love of man for God or Christ occupies a prominent place in the Johannine writings. In the Pauline Epistles, however, there are only five allusions to man's love for God,<sup>2</sup> and most of these are but incidental.

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1 Mark 12:30 = Matthew 22:37; Luke 10:27. Cf. Deuteronomy 6:5.

2 If the genitive in τῆν ἀγάπην τοῦ θεοῦ in II Thessalonians 3:5 is an objective genitive, there are six references. If this is the case, "The prayer is that their hearts may be directed to love God and to exhibit the patience of Christ." Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1900), Vol. IV, p. 69. On the other hand, if the genitive is subjective, as most commentators think, Paul is calling the attention of the Thessalonians to the two things needful in disciplining erring church members -- love and patience. The reference is to "such love as God has for all of us, and such patience as Christ exercised while on earth." R.C.H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus, Ohio: Lutheran Book Concern, 1937), p. 461.

In speaking of the secret wisdom (*σοφία*) of the Gospel and contrasting it with the wisdom of this world, Paul says in I Corinthians 2:9: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit." In this passage Paul is doubtless giving a free expanded quotation of the LXX translation of Isaiah 64:4. It is to be noted that whereas the LXX has "those who wait for mercy," Paul changes it to make it read "those who love him."<sup>3</sup> This alteration makes Paul unique in stressing "love to God as the faculty for understanding any divine mysteries of religion such as the meaning of the Cross in the cosmic conflict."<sup>4</sup> The things prepared by God, being beyond the mental powers of men to discover or observe, are known only by revelation. But God does not reveal His secrets to those who have no desire to know them. Thus, the wisdom of which the rulers of this age were ignorant, God discloses in Christ crucified to those who love Him. Those who love God are hereby seen to be those who receive God's revelation of wisdom in Christ crucified,<sup>5</sup>

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3 Cf. C. H. Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), pp. 171-172, for a comparison of the Hebrew, the LXX rendering, and Paul's quotation.

4 James Moffatt, Love in the New Testament (London: Hodder and Stoughton, 1929), p. 154.

5 The thought of the last four sentences has been drawn largely from L. S. Thornton, The Common Life in the Body of Christ (second edition; Westminster [London]: Dacre Press, 1944), pp. 108-109.

or in other words, those who respond to God's love for them.

Closely related to Paul's teaching on the relationship between wisdom (σοφία) and love (ἀγάπη) in the passage discussed above is the connection which the Apostle establishes between knowledge (γνῶσις) and love (ἀγάπη) in I Corinthians 8:3. In the opening verse of this chapter the Apostle introduces the subject of meat offered to idols. About this subject he comments that "all of us possess knowledge."<sup>6</sup> Nevertheless, Paul issues the warning, "Knowledge puffs up, but love builds up."<sup>7</sup> In his use of γνῶσις here, Paul is thinking of the self-conceit which plagues enlightened people and tends to cause them to adopt an attitude of aloofness toward the unenlightened.<sup>8</sup> Love (here understood as brotherly love), on the contrary, edifies both the individual and the Christian community. Knowledge is deceptive, Paul also warns, because "if any one imagines that he knows something, he does not yet know as he ought to know."<sup>9</sup> On the other hand, "if one loves God, one is known by him."<sup>10</sup>

In I Corinthians 2:9 Paul indicates that if one loves God, God gives him an understanding of the wisdom of God

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6 I Corinthians 8:1.

7 Ibid.

8 James Moffatt, The First Epistle of Paul to the Corinthians (New York: Harper and Brothers Publishers, [n.d.]), pp. 104-105.

9 I Corinthians 8:2.

10 I Corinthians 8:3.

revealed in the Cross. Here in I Corinthians 8:3 Paul maintains that "if one loves God, one is known by him." Paul's teaching is thus that love is essential for knowledge, a position later set forth with striking clarity by the Johannine writer: "...he who loves is born of God and knows God. He who does not love does not know God; for God is love."<sup>11</sup>

Ellicott brings out the fact that

the Apostle, instead of saying, 'he that loves God has  $\gamma\upsilon\omega\sigma\iota\varsigma$ , in its truest form,' drops the lower thought and takes the higher one, 'is himself the object of God's knowledge,' the higher thought here necessarily involving the lower.<sup>12</sup>

To be known by God, in the Biblical understanding of the idea, is to be of the elect,<sup>13</sup> to be the recipient of God's yearning love and care.

Writing very much in the same vein, the Apostle says in Romans 8:28: "We know that in everything God works for good with those who love him, who are called according to his purpose." This translation, it will be noted, corrects the faulty translations in the Authorized Version and the American Standard Version: "All things work together for good...."

<sup>11</sup> I John 4:7b-8.

<sup>12</sup> Charles J. Ellicott, A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians (Andover: W. F. Draper, 1889), p. 155.

<sup>13</sup> Amos 3:2. Cf. Galatians 4:9.

The Apostle does not mean to say that everything which may happen to the Christian is the best possible thing that could happen, but that "those who love God, those who have been called in terms of His purpose, have His aid and interest in everything."<sup>14</sup> Therefore, it is true that for those who are rightly related to God, out of the most trying circumstances of life, God can bring good. Those who love God are designated by Paul as "those who have been called in terms of His purpose . . . ." Thus, the Christian's love for God, as Paul conceives it, is but the response to the love received from God and the reflection of this love. This is the love which one experiences when he becomes conscious of God's electing purpose and yields himself to it.

Twice Paul refers to love for Christ. In I Corinthians 16:22 he says: "If any one has no love for the Lord, let him be accursed."<sup>15</sup> These words are directed towards church members, those professing to be Christians. The Apostle has in mind "a love which stands by the Lord in unreserved obedience, not a dreamy emotion but a loyal, active affection."<sup>16</sup> The one who has the presumption to call himself a Christian

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14 Romans 8:28 (Moffatt).

15 It is to be noted that the verb which Paul uses for love in this reference is *φιλέω*.

16 Moffatt, The First Epistle of Paul to the Corinthians, pp. 281-82. Cf. Matthew 6:24. Italics in the original.

but does not yield unreserved allegiance to the Lord is accursed in the Apostle's sight.<sup>17</sup>

Whereas Paul can say, "If any one has no love for the Lord, let him be accursed,"<sup>18</sup> he has the opposite feeling for those who give the proper response to God's love: "Grace be with all who love our Lord Jesus Christ with love undying."<sup>19</sup> The Epistle to the Ephesians, which begins in praise to God for the spiritual blessings received in Christ,<sup>20</sup> closes with a prayer that God's favor may be upon all who love the Lord Jesus with an undying, incorruptible love.

## 2. Reason for the Paucity of References to Love for God in the Pauline Writings.

It has been noted that Paul speaks only five times of love for God. In four instances he uses the verb ἀγαπάω,<sup>21</sup> and once the verb φιλέω,<sup>22</sup> but never the noun ἀγάπη.<sup>23</sup>

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17 For other uses of ἀνάθεμα by Paul consult Romans 9:3; I Corinthians 12:3; Galatians 1:8.

18 I Corinthians 16:22.

19 Ephesians 6:24.

20 Ephesians 1:3.

21 Romans 8:28; I Corinthians 2:9; 8:3; Ephesians 6:24.

22 I Corinthians 16:22.

23 Unless II Thessalonians 3:5 be counted. In II Thessalonians 2:10 Paul speaks of those who "received not the love of the truth that they might be saved." (A.S.V.) By the phrase τῶν ἀγάπην τῆς ἀληθείας the Apostle seems to suggest that God had sent a Heavenly Visitor, probably the Spirit, to generate in them a love for the truth of the Gospel, but that they had refused to receive Him, and thus had repudiated salvation. Consult J.E. Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians (New York: Charles Scribner's Sons, 1912), pp. 270-71.



There is doubtless a reason for the reserve with which the Apostle speaks of man's love for God and for the fact that he never uses ἀγάπη in reference to man's love for God. Nygren finds this reason in the Pauline conception of the nature of ἀγάπη . According to Nygren, ἀγάπη , in its Pauline formulation, is spontaneous, uncaused, value-indifferent, and creative of fellowship.<sup>24</sup> These characteristics could never be applicable to man's love toward God. As Stauffer observes, "The love of ἀγαπῶντες τὸν θεόν is nothing but the immediate reflection of the celestial love which shines down upon the κλητός ." <sup>25</sup>

It has already been indicated in the discussion of the five passages where love to God is mentioned that man's love for God is essentially a response to God's love for man. Because man's love for God is not a spontaneous, but instead a responsive love, Paul uses terms other than ἀγάπη to indicate this love. Chief among these is πίστις (faith). Paul declares: "...the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."<sup>26</sup> Although Paul speaks of Christ as "the Son

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24 Anders Nygren, Agape and Eros (London: S.P.C.K., 1932), Part I, pp. 52-56. Nygren applies the Synoptic formulation to Pauline thought, pp. 76-98.

25 Ethelbert Stauffer, "ἀγαπάω, ἀγάπη, ἀγαπητός," Theologisches Wörterbuch zum Neuen Testament, Gerhard Kittel, editor, I, 50.

26 Galatians 2:20.

of God, who loved me and gave himself for me,"<sup>27</sup> he describes his response to Christ as faith rather than love.

Scott<sup>28</sup> delineates four meanings for faith in the Pauline usage. (1) "It stands for belief, belief that a fact, a proposition or a promise is true."<sup>29</sup> (2) "It stands for a quality of character, good faith, honour, loyalty."<sup>30</sup> (3) "It stands for the sum total of Christian thought and practice, what we call 'Christianity.'<sup>31</sup> (4) "It stands for trust, trust in a person, complete and self-surrendered trust in God or in Christ."<sup>32</sup> The meaning last named is Paul's characteristic one. Faith is "the grateful and reverent submission of the entire nature to the Divine heart whose love appeals to men in Jesus Christ."<sup>33</sup> As Stewart states it, in his inimitable way:

Faith, as Paul conceives it, is love: it is the utter abandonment of self which only an overpowering affection can generate. And if Paul prefers to speak of "faith in Christ" rather than of "love to Christ," he is simply marking the fact that while loving Jesus with all the burning passion of his heart, he still recognizes that

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27 Galatians 2:20.

28 C.A. Anderson Scott, Saint Paul: The Man & the Teacher (Cambridge: The University Press, 1936), p. 106. The four points which follow are quoted from Scott. Italics in the original.

29 Colossians 2:12.

30 Galatians 5:22; Philemon 5.

31 Galatians 3:23.

32 Romans 3:22; Galatians 3:22; Colossians 2:5; I Thessalonians 1:8.

33 H.A.A. Kennedy, The Theology of the Epistles (London: T. and A. Constable, Ltd., 1919), p. 94.

Jesus is the Lord and himself the servant.<sup>34</sup>

Faith in the God revealed in Christ opens the way for the deepest spiritual experience a person can have. It is spoken of in the Pauline writings as being "in Christ," or having the "Spirit in you." Paul describes that experience in Galatians 2:20:

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

The Apostle here asserts that this life of mystical union with Christ is accomplished by "faith in the Son of God, who loved me and gave himself for me."<sup>35</sup> Paul's great prayer in Ephesians, in which the Apostle prays "that Christ may dwell in your hearts through faith,"<sup>36</sup> is even clearer on this point. It is through faith that Christ's indwelling is effected. Thus, in the Apostle's mind, union with Christ is the deeper level of the faith experience and its goal. Therefore, since faith, which involves belief, trust, surrender, and love is the human response to the love of God, and also since faith is the bridge leading to union with

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34 James Stewart, A Man in Christ (New York: Harper and Brothers, [n.d.]), pp. 185-86. Italics in the original. Cf. Moffatt, Love in the New Testament, p. 162.

35 Galatians 2:20.

36 Ephesians 3:17.

Christ, union with Christ, made possible by God's love for man, is an expression of man's love for God.

### 3. Union with Christ in Relation to Man's Love for God.

Because of the centrality of the doctrine of union with Christ in the Pauline teaching and because of its connection in the Apostle's thought with man's love for God, it is necessary to discuss briefly this Pauline doctrine.

In his discussion of the Pauline doctrine of union with Christ the investigator will seek first to delineate three interpretations of this subject -- Deissmann's, Schweitzer's, and Porter's -- giving a criticism of each. Then he will give a recapitulation of the Pauline teaching on this subject, seeking to relate it to the Pauline doctrine of man's love for God.

It is the work of Adolf Deissmann, more than that of any other, which has brought the doctrine of union with Christ to the fore in Pauline thought. In 1892, Deissmann published this monograph, Die neutestamentliche Formel "in Christo Jesu." In this monograph Deissmann studied  $\acute{\epsilon}\nu$   $\chi\rho\iota\sigma\tau\acute{\omega}$ ,  $\acute{\epsilon}\nu$   $\kappa\upsilon\rho\acute{\iota}\omega$ ,  $\acute{\epsilon}\nu$   $\chi\rho\iota\sigma\tau\acute{\omega}$   $\acute{\iota}\eta\sigma\acute{\omicron}\upsilon$ , and cognate expressions, finding one hundred and sixty-four occurrences of these formulas in the Pauline writings,<sup>37</sup> but none in the Synoptics.

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<sup>37</sup> Deissmann did not count the Pastoral Epistles, Ephesians, or Colossians.

He concluded that "Paul was the originator of the formula... in the sense that he used an already existing idiom to create a new technical term"<sup>38</sup> of religion. Deissmann further elaborated his position in St. Paul: A Study in Social and Religious History (E.T., 1914) and in The Religion of Jesus and the Faith of Paul, 1923.

Deissmann recognized the "in Christ" formula and its cognates as "the peculiarly Pauline expression of the most intimate fellowship imaginable of the Christian with the living, spiritual Christ."<sup>39</sup> The spiritual Christ, be it noted, and not the historical Jesus is the One with Whom the believer enters into fellowship. Deissmann also interpreted the formula "through Christ" as referring in the greatest number of cases to the spiritual Christ.<sup>40</sup>

Deissmann saw in the Pauline writings a virtual identification of Christ and the Spirit. He pointed out that while the expression "in the Spirit" occurs only nineteen times in Paul's writings, in nearly all of these references it is associated with the same specifically Pauline ideas as the formula "in Christ." Likewise, Deissmann maintained,

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<sup>38</sup> Die neutestamentliche Formel, p. 70, as quoted by Stewart, op. cit., p. 155.

<sup>39</sup> Adolf Deissmann, St. Paul: A Study in Social and Religious History (New York: Hodder and Stoughton, 1914), p. 128.

<sup>40</sup> Loc. cit.

whether the Apostle spoke of Christ living in him or the Spirit dwelling in men, he had reference to the same phenomenon.<sup>41</sup>

This identification of Christ and the Spirit made possible Deissmann's interpretation of the "local use" of the preposition  $\epsilon\nu$  . Said he:

Christ is Spirit; therefore He can live in Paul and Paul in Him. Just as the air of life which we breathe is 'in' us and fills us, and yet we at the same time live and breathe 'in' this air, so it is with St. Paul's fellowship of Christ: Christ in him, he in Christ.<sup>42</sup>

According to Deissmann, another Pauline formula, "with Christ" ( $\sigma\upsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$  ), occurs five times in Paul's letters.<sup>43</sup> This formula denotes the "face to face" relationship to Christ which will occur when the fleshly body has been exchanged for a spiritual body. It is thus the higher stage of the "in Christ" experience.<sup>44</sup>

Deissmann distinguished between two types of mysticism, "Reacting Mysticism" and "Acting Mysticism." In the former, the mystic regards the action of God upon himself as producing a reaction toward God, whereas in the latter the mystic regards his communion with God as his own action, whereby a reaction

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41 Ibid., pp. 126-27.

42 Ibid., p. 128.

43 Romans 8:32; II Corinthians 13:4; Philippians 1:23; I Thessalonians 4:17; 5:10.

44 Deissmann, op. cit., pp. 189-90.

from God is evoked.<sup>45</sup> Paul, according to Deissmann, was "a classical type of the reacting mystic."<sup>46</sup>

Deissmann, through his investigation of "in Christ" and related ideas, has made an invaluable contribution to Pauline studies. In the main his interpretations are commendable, but they are open to adverse criticism on three points. In the first place, Deissmann tries to find the full mystical meaning in every occurrence of the formulas under consideration. In many passages "in Christ" probably means nothing more than "through Christ."<sup>47</sup> In other references the formula probably should be interpreted as meaning "in fellowship with Christ."<sup>48</sup> Still in other passages the meaning is probably synonymous with being a "Christian."<sup>49</sup> In the second place, it is doubtful whether Deissmann's view on the "local use" of the preposition is tenable. At least this is the contention of Morgan,<sup>50</sup> Kennedy,<sup>51</sup> Porter,<sup>52</sup> and Andrews.<sup>53</sup>

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45 Adolf Deissmann, The Religion of Jesus and the Faith of Paul (London: Hodder and Stoughton, Ltd., 1923), p. 195.

46 Ibid., 199.

47 E.g., Romans 6:11; I Corinthians 15:22; II Corinthians 2:17; Colossians 1:4; 2:6.

48 E.g., Romans 16:7,8; I Corinthians 1:2,30; II Corinthians 1:21; 5:17; Galatians 3:27.

49 E.g., Philemon 16. Information for the last three sentences is drawn from W. Morgan, The Religion and Theology of Paul (Edinburgh: T. & T. Clark, 1917), p. 118, and Stewart, op. cit., p. 158.

50 Morgan, op. cit., p. 118.

51 Kennedy, op. cit., p. 121.

52 F. C. Porter, The Mind of Christ in Paul (New York: Charles Scribner's Sons, 1930), p. 283.

53 Elias Andrews, The Meaning of Christ for Paul (New York: Abingdon-Cokesbury Press, 1949), p. 83.

Kennedy<sup>54</sup> maintains that the Apostle's language transcends spatial categories, while Morgan contends that the exact meaning of the expression "in Christ" is "in most cases more or less vague," but that "the relation indicated is one of closest union and absolute dependence."<sup>55</sup> In the third place, though Deissmann is correct in pointing out that the believer's communion is with the living spiritual Christ rather than the Jesus of history, his emphasis is misleading. The Christ of experience is for Paul the living spiritual Christ, but he is not other than, not different from, the Jesus of history. Experience with the spiritual Christ is cast into the mold of the Apostle's knowledge of the historical Jesus.

According to Schweitzer, Pauline mysticism arises out of the Apostle's eschatological views. Mysticism makes its appearance, Schweitzer argues, whenever one standing "externally amid the earthly and temporal," feels himself "to belong to the superearthy and eternal."<sup>56</sup> Paul's thinking was everywhere dominated by the expectation of Christ's immediate

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54 H.A.A. Kennedy, St. Paul and the Mystery Religions (London: Hodder and Stoughton, 1913), p. 222.

55 Morgan, op. cit., p. 119.

56 Albert Schweitzer, The Mysticism of Paul the Apostle (New York: Henry Holt and Company, 1931), p. 1.



return.<sup>57</sup> Living in the world-period between the Resurrection of Jesus and His Coming, Paul saw the transient and eternal worlds as having intermingled.<sup>58</sup> Thus, for Paul, as Schweitzer interprets him, the future had entered the present and the eternal had invaded the temporal.<sup>59</sup>

Paul knew nothing of God-mysticism, Schweitzer maintains. He knew only Christ-mysticism. In this respect he was unique among the early Christian thinkers.<sup>60</sup> The one passage, Schweitzer avers, which may be elicited in support of God-mysticism in Paul's thinking, Acts 17:28: "in him we live and move and are," is "to be ascribed solely to the writer of Acts,"<sup>61</sup> and is not to be associated in any way with Pauline thought.

Schweitzer regards Pauline mysticism as "an actual physical union between Christ and the Elect."<sup>62</sup> Again and again he uses the words, "physical," "corporeal," "corporeity," and "bodily." Schweitzer finds support for his interpretation of the Pauline "doctrine of the union of believers with Christ as a physical bodily union"<sup>63</sup> in the Pauline teaching concerning the physical relations in marriage,<sup>64</sup> intercourse

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57 Ibid., pp. 52-53.

58 Ibid., p. 99.

59 Ibid., p. 37.

60 Ibid., p. 5.

61 Ibid., p. 6.

62 Ibid., p. 127.

63 Loc. cit.

64 Ibid., p. 128.

with harlots,<sup>65</sup> redemption from the spheres of the flesh<sup>66</sup> and the law,<sup>67</sup> and union with demons.<sup>68</sup>

By a "dying and rising again with Christ,"<sup>69</sup> so Schweitzer interprets Paul, one comes to be in Christ. But this experience is effected not by faith, but by baptism. Schweitzer contends:

Without baptism there is no being-in-Christ! The peculiarity of Pauline mysticism is precisely that being-in-Christ is not a subjective experience brought about by a special effort of faith on the part of the believer, but something which happens, in him as in others, at baptism.<sup>70</sup>

This being-in-Christ inaugurated in baptism is maintained by the Lord's Meal.<sup>71</sup>

Schweitzer's interpretation of Pauline mysticism is commendable in that it gives the doctrine of union with Christ a central place in Pauline thought, but it is open to adverse criticism on many grounds. Fundamentally, Fulton<sup>72</sup> is right in saying that the conclusions of Schweitzer are vitiated by his basic presuppositions. Eschatology is not the hub into which all of the spokes of Pauline theology can be made to fit

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65 I Corinthians 7:12-14.

66 I Corinthians 6:13-19.

67 Galatians 5:3-4.

68 Romans 7:4-6; Galatians 5:4.

69 Schweitzer, op. cit., pp. 101-40.

70 Ibid., p. 117.

71 Ibid., p. 283.

72 A.A. Fulton, "Schweitzer on the Mysticism of Paul: A Criticism," The Evangelical Quarterly, XX (July, 1948), 183.

into a coherent system. Porter, too, is correct in his conclusion that "Paul subjected his eschatology to his experience of Christ, and did not reverse that order."<sup>73</sup>

It is true that Pauline mysticism is Christ-mysticism instead of God-mysticism, but this fact does not have the significance which Schweitzer attaches to it. Even if Acts 17:28 is accepted as un-Pauline (and this is by no means a proved fact), there is still Paul's statement in Colossians 3:3: "For you have died, and your life is hid with Christ in God," an assertion which Schweitzer ignores completely. Another insight which Schweitzer misses is this:

Paul regards Christ and the Spirit as mediating God to us; but they are not intermediaries coming between man and God so that man's contact is only with them and not with the transcendent God. They do not come in place of God, but they bring God to men.<sup>74</sup>

Schweitzer arrives at his physical, bodily interpretation of union with Christ, by ignoring the main body of Pauline thought and interpreting literally passages which quite obviously were intended to be interpreted figuratively. Likewise, he supports his view of the efficacy of the sacraments in effecting and maintaining union with Christ by failing to apprehend that salvation and union with Christ

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<sup>73</sup> Porter, *op. cit.*, p. 312.

<sup>74</sup> H. F. Rall, According to Paul (New York: Charles Scribner's Sons, 1945), p. 78-79. Italics in the original.

are secured by faith,<sup>75</sup> and by giving a literal interpretation to the Apostle's symbolical language concerning Baptism and the Lord's Supper.<sup>76</sup>

F. C. Porter regards "Christ in me" and "I in Christ," as successive but not identical phases of one experience. First Christ comes to be in the Christian. Without that one is not a Christian.<sup>77</sup> "But then the Christian must press on toward likeness to Christ, toward being, by his own will and in his own nature, in Christ."<sup>78</sup> Then when one comes to be in Christ, he is a new creation, for the old has been supplanted by the new.<sup>79</sup> But Porter does not stop here. He declares that the oneness of the Christian with Christ is of the same kind as the oneness of Christians with each other. The analogy to the "in Christ" experience, Porter believes, is the "relations of Christians to each other and to other men."<sup>80</sup> Porter supports this conclusion with quotations like the following: ". . . ye are in our hearts to die together and to live together,"<sup>81</sup> and ". . . I have you in my heart . . . ."<sup>82</sup>

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75 Romans 1:16; 5:1; 10:14,17; I Corinthians 1:21; Galatians 2:20; 3:2,5; Ephesians 2:8; 3:17.

76 Romans 6:4-11; I Corinthians 16:17; 12:13.

77 Romans 8:9.

78 Porter, op. cit., p. 297.

79 II Corinthians 5:17.

80 Porter, op. cit., p. 302. Porter's view is expounded on pp. 294-302.

81 II Corinthians 7:3 (A.S.V.).

82 Philippians 1:7 (A.S.V.).

Porter's distinction between "Christ in me" and "I in Christ" may be accepted; but it must be understood that Paul really believed, and not just in a figurative sense, that Christ dwells in the hearts of believers through the Holy Spirit. Likewise, according to Paul, one who is in Christ is a new creation; but this ethical revolution takes place not by human effort, as Porter seems to contend, but by the influx of Divine power, which comes as a result of the abiding presence of Christ in the life.<sup>83</sup> This experience is unique; and, Porter notwithstanding, it is in no wise to be compared with the unity among Christians. The "in Christ" experience is made possible by the fact that the exalted Christ is Spirit. In II Corinthians 7:3 and Philippians 1:7 Paul is saying nothing more than that he has at heart the interests of his Corinthian and Philippian friends, since he shares with them a common experience.

The foregoing discussion has indicated, in a measure, how diverse are the various theological explications of the meaning of the Pauline doctrine of union with Christ. In his criticisms of the views of Deissmann, Schweitzer, and Porter the investigator has already given some indication of his interpretation of the doctrine. A few things still need

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83 Philippians 4:13.

to be said, however, by way of summary and re-evaluation.

Union with Christ is the heart of Paul's religion. It is accomplished by faith when one responds to the grace of God proffered in Christ. When Christ indwells the life, remoulding it into His own likeness, one may be said to be "in Christ." Pauline mysticism differs from metaphysical mysticism in two respects. In the first place, it is a reaction of man to God's action, rather than an action of man which evokes a reaction from God. In the second place, it results not in absorption into God but in the heightening of individuality. Paul can say: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me," but having said that he can declare as well: "and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."<sup>84</sup> The I is still existent, but it is an I who has entered into "the glorious liberty of the children of God."<sup>85</sup>

Union with Christ is the response of man to the love of God in Christ Jesus. It is accomplished by Christ's indwelling the human heart. On its Godward side it is the outgoing of God's love. On its human side it is a redirecting of the love received from God back to its Source, an experience

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84 Galatians 2:20.

85 Romans 8:21.

of fellowship and power, and a being changed into the likeness of the Lord "from one degree of glory to another."<sup>86</sup>

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<sup>86</sup> II Corinthians 3:18.

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## CHAPTER IV

### "THE BOND OF PERFECTNESS"

#### 1. The Relationship Between Religion and Ethics in Pauline Thought.

It has been demonstrated already in the present investigation that, according to Paul, the love of God in Christ crucified confronts man in his sin, offering him an invitation to newness of life. When one responds by faith to God's love, proffered in Christ, one comes to be "in Christ"; and, by the power of this new life-relationship, he becomes a new creation.

However, this is not the final goal of Divine love, that our love turn itself back toward God, neither that we attain freedom for our own sakes; but this is the goal that the called put his life to the service of his neighbor in love and freedom.<sup>1</sup>

When God's love becomes effective in man, it expresses itself in human relationships. Christians are "taught by God to love one another. . . ." <sup>2</sup> They are instructed: "...through love be servants of one another."<sup>3</sup>

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1 Ethelbert Stauffer, "ἀγαπάω, ἀγάπη, ἀγαπᾶσθαι," Theologisches Wörterbuch zum Neuen Testament, Gerhard Kittel, editor, I, 51.

2 I Thessalonians 4:9.

3 Galatians 5:13.

Paul uses the term agape for the Christian's love for his fellow man as well as for God's love or Christ's love for man. If Nygren's characterization of agape (spontaneous, uncaused, value-indifferent love creative of fellowship)<sup>4</sup> is accepted, it is surprising at first to discover that Paul uses agape with reference to the Christian's love for his neighbor. How can this be agape? The answer is that it is not man's agape, but rather God's agape which is channeled through the Christian to others. The recipient of the agape of God radiates this agape to others, but it is only as he experiences God's agape that he can direct it to his fellow man.<sup>5</sup>

As the agape of God, expressed in Christ, is the central thing in the Pauline conception of God's approach to man, so it is that God's agape channeled through man is the core of Pauline ethics. Love is "the full content of the law."<sup>6</sup> Love "binds everything together in perfect harmony."<sup>7</sup>

Since love is the center of Pauline ethics, and this love is God's love operating through men, it is evident that religion and ethics are inseparably wedded in Pauline thought.

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4 Anders Nygren, Agape and Eros (London: S.P.C.K., 1932), Part I, pp. 52-56.

5 Ibid., 94-96.

6 Romans 13:10. Cf. C.H. Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics (E. Hershey Sneath, editor; New Haven: Yale University Press, 1927), p. 311.

7 Colossians 3:14. The A. S. V. rendering is "...love, which is the bond of perfectness."

Religion and ethics are "so closely interwoven," Mary Andrews maintains, "that separation is virtually impossible."<sup>8</sup> The Apostle had grown to manhood in Judaism, a religious system which, unlike the mystery cults of that day, fused religion and ethics. "Like his Master, Paul could not conceive of either unethical religion or of unreligious ethics."<sup>9</sup>

If it is true that religion and ethics are inseparably wedded in Pauline thought, it must be noted that Paul leaves no doubt as to which is the source of the other. There are at least five lines of evidence indicating that in Paul's thinking religion is the source of ethics, and that ethics has its foundation in religion, rather than religion in ethics. The first line of evidence is that agape, which is the animating principle of Pauline ethics, is God's agape in man, as it has been indicated already, and not man's own agape. A second attestation is that Paul traces the sexual vices and social crimes of the heathen world directly to perverted religious faith and practice.<sup>10</sup>

Another indication that Paul's ethical teachings rest upon religious foundations is the fact that in several of

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8 Mary Andrews, The Ethical Teaching of Paul (Chapel Hill: The University of North Carolina Press, 1934), pp. 21-22.

9 L. H. Marshall, The Challenge of New Testament Ethics (London: Macmillan and Co., 1946), pp. 232.

10 Romans 1:18-32.

Paul's epistles, the first sections are theological and the last sections are ethical. Thus it is that Romans 1-11 is theological, and Romans 12-16 is ethical; Galatians 1:1-5:12 is theological, while Galatians 5:13-6:18 is ethical; Ephesians 1-3 is theological, but Ephesians 4-6 is ethical. In these epistles it seems clear that Paul's ethical teachings are grounded in his theological convictions. It is true that in the other Pauline epistles the theological and ethical teachings are largely entwined, but in none of the epistles is the first part devoted to ethics and the last part to theology.

A fourth demonstration that Pauline ethical teachings are theologically grounded is that Paul conceives the goal of the ethical life in religious terms. Because God is holy, righteous, and just, His will is the criterion of the Christian life. Since this will is perfectly embodied in Christ, Paul avers, "... we make it our aim to please him."<sup>11</sup> The Apostle reminds the Thessalonian Christians how he has exhorted, encouraged, and charged that they should "lead a life worthy of God. . . ."<sup>12</sup> Recognizing that immorality is incongruous with the Christian life, he declares: "For this is the will of God, your consecration: that you abstain from

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<sup>11</sup> II Corinthians 5:9.

<sup>12</sup> I Thessalonians 2:12. Cf. Ephesians 4:1.

immorality. . . ."13 The Apostle prays for the brethren in Christ at Colossae that they may "lead a life worthy of the Lord, fully pleasing to him. . . ."14 Likewise he declares that Epaphras is praying for them that they may "stand mature and fully assured in all the will of God."15 Other passages which indicate that Paul regarded the goal of the ethical life as doing the will of God are scattered throughout the Pauline Epistles.16

A fifth line of evidence corroborating the view that the foundation of Pauline ethics is religious is the fact that the four roots of ethical action indicated in the Pauline Epistles are all of a definitely religious nature. These may be listed as (1) faith in the Lord Jesus Christ, (2) emulation of the example of Christ, (3) the nature of life in the Spirit, and (4) the eschatological expectation of reward and punishment.

Paul regarded love, the animating ethical principle, as having its origin in faith. When Christ dwells in one's heart by faith, one becomes "rooted and grounded in love."17 Likewise, it is through love that faith expresses itself.

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13 I Thessalonians 4:3.

14 Colossians 1:10.

15 Colossians 4:12.

16 E.g., Romans 12:2; I Corinthians 7:19; II Corinthians 8:5; Ephesians 3:19; 4:1,30; 5:17; I Thessalonians 5:18.

17 Ephesians 3:17.

This being true, the Apostle declares, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love."<sup>18</sup> As Scott puts it, "The love which serves is a function of the faith which saves."<sup>19</sup> Paul tells the brethren at Colossae and also the saints addressed in the Ephesian epistle that he has heard of their faith in Christ Jesus and of their love for all the saints.<sup>20</sup> The Apostle rejoices in the good news brought by Timothy of the "faith and love" of the Thessalonian Christians.<sup>21</sup> Nevertheless, Paul, in warning these brethren to be prepared for the day of the Lord, tells them to put on the "breastplate of faith and love."<sup>22</sup> In his second letter to the Thessalonians Paul expresses his gratitude to God that their faith is growing abundantly and that their love for one another is increasing steadily.<sup>23</sup> Only twice does Paul mention faith and love together when love comes before faith in his listing. In the opening part of his benediction in Ephesians, Paul writes, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ."<sup>24</sup> Again, Paul writes to

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18 Galatians 5:6.

19 C.A. Anderson Scott, Christianity According to St. Paul (Cambridge: The University Press, 1927), p. 201.

20 Colossians 1:4; Ephesians 1:15.

21 I Thessalonians 3:6.

22 I Thessalonians 5:8.

23 II Thessalonians 1:3.

24 Ephesians 6:23.

Philemon, his beloved fellow worker, praising God for the word which has come to him concerning Philemon's love and his faith in the Lord Jesus and all the saints.<sup>25</sup>

The Apostle's second root of ethical action is the emulation of the example of the Lord Jesus Christ. Depicting himself as an imitator of Christ, Paul calls on his converts to imitate himself insofar as he is imitating Christ.<sup>26</sup> The Apostle buttresses his appeal to the Philippians for humility and the absence of the self-seeking spirit by calling to mind the example of Christ, Who surrendered His heavenly glory for earthly humiliation, through which also He obtained an even greater heavenly glory.<sup>27</sup> Enslin<sup>28</sup> has ventured the suggestion that in Paul's statement that Christ "did not count equality with God a thing to be grasped,"<sup>29</sup> he is contrasting the Second Adam with the First Adam. Adam stretched forth his hand in an effort to grasp the fruit which he thought would give him equality with God; but Christ humbled Himself, voluntarily renouncing equality with God. Paul, therefore, exhorts the Philippians: "Have this mind in you, which was also in Christ

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25 Philemon 5.

26 I Corinthians 11:1. Cf. I Thessalonians 1:6.

27 Philippians 2:5-11. Cf. Philippians 2:3-4.

28 Morton Scott Enslin, The Ethics of Paul (New York: Harper & Brothers, 1930), pp. 117-18.

29 Philippians 2:6.

Jesus. . . ."30 In a similar reference in II Corinthians Paul enjoins liberality by calling to mind the grace of the Lord Jesus Christ Who exchanged riches for poverty that believers might exchange poverty for riches.<sup>31</sup>

On the basis of "the meekness and the gentleness of Christ" Paul pleads with some of the Corinthians to drop their suspicions that he has been conducting himself in a "worldly fashion."<sup>32</sup> Even as Christ sought the good of others rather than selfish gratification, the Christian is to "please his neighbor for his good, to edify him."<sup>33</sup> Gentiles and Jews ought to welcome one another into the fellowship of the Church, since Christ has welcomed both.<sup>34</sup> Readiness to forgive those who have wronged them is to characterize the dispositions of Christians, because Christ has forgiven them their trespasses.<sup>35</sup> The relationship of Christians to others is to be governed by love, since "Christ loved us and gave himself up for us . . . ."36

Paul finds his chief ethical incentive in the wondrous love of Christ, which has taken control of him.<sup>37</sup> The result

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30 Philippians 2:5 (A.S.V.).

31 II Corinthians 8:9.

32 II Corinthians 10:1.

33 Romans 15:1-3.

34 Romans 15:7; 14:1. Cf. C. H. Dodd, The Epistle of Paul to the Romans (New York: Harper and Brothers Publishers, 1932), p. 223.

35 Ephesians 4:32; Colossians 3:13.

36 Ephesians 5:2.

37 II Corinthians 5:14.



is that he no longer regards his life as his own to be lived for self. Instead, he conceives it as Christ's to be lived for His glory.<sup>38</sup> What has been true in his own experience the Apostle assumes as normative for all Christians.

A third root of ethical action in the Apostle's teaching is the nature of life in the Spirit. Under no circumstances could it be said that Paul regarded the ethical life as a product of man's own effort. "Human personality is so constructed," Niebuhr points out,

that it must be possessed if it is to escape the prison of self-possession....

Yet such possession of the self is destructive if the possessing spirit is anything less than the "Holy Spirit."<sup>39</sup>

The Apostle recognizes that it is in the permeation of life with the Spirit rather than in the addition of virtue to virtue that character is formed.<sup>40</sup> Paul virtually equates the Spirit with the exalted Christ,<sup>41</sup> so that for one to have the Spirit in him means the same as having Christ dwelling in his life.<sup>42</sup> The one in whom Christ dwells Paul regards as being "in Christ" or "in the Spirit."<sup>43</sup>

38 II Corinthians 5:15. Cf. I Corinthians 6:19-20.

39 Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1943) Vol. II, pp. 111-12.

40 C. H. Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics, p. 307.

41 II Corinthians 3:17; Ephesians 3:16-17.

42 Romans 8:9-10.

43 Romans 8:9-10. Cf. Galatians 5:5-6.

Over against the works of the flesh enumerated in Galatians 5:19-21, the Apostle lists "the fruit of the Spirit" in Galatians 5:22-23. "But the fruit of the Spirit," the Apostle affirms, "is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control . . . ."44 Heading the list of the harvest wrought by the Spirit is love. *Ἀγάπη*, apparently meaning in this reference love to other men, "stands in a class by itself and is probably thought of as the source from which all the rest flow."45

Then follow joy, peace, and patience, which are rather indications of the temper in which the Christian life is lived than particular virtues. Kindness, goodness, faithfulness, and gentleness are the reverse of the anti-social sins, and the last on the list, self-control, is the reverse of the fountain vice of intemperance.<sup>46</sup>

Paul concludes his discussion by saying: "If we live by the Spirit, let us also walk by the Spirit."<sup>47</sup>

Along with the "incentive of love," the Apostle mentions "the participation in the Spirit" in making an appeal to the Philippians for Christian unity.<sup>48</sup> Paul tells the Colossians that Epaphras has made known unto him their

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44 Galatians 5:22-23.

45 Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. & T. Clark, 1921), p. 314.

46 C. H. Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics, p. 307. Other lists of virtues are to be found in II Corinthians 1:6; Ephesians 4:2; 5:9; Colossians 3:12.

47 Galatians 5:25.

48 Philippians 2:1-2.

"love in the Spirit."<sup>49</sup> Here the Apostle indicates that the Holy Spirit is "the inspirer of the new grace of Christian love."<sup>50</sup> By the Lord Jesus and the love which the Spirit inspires, Paul appeals to the Romans to engage in intercessory prayer on his behalf.<sup>51</sup> The evidence thus seems conclusive that Paul regarded the ethical life as the result of the operation of the Spirit, a product of the believer's union with Christ. In this experience of union with Christ Paul represents the believer as dying to sin and rising to righteousness.<sup>52</sup> On the basis of this experience, which is supposed to be the common lot of believers, Paul admonishes his Christian friends to actualize in fact what has been symbolized in baptism.<sup>53</sup>

A fourth root of ethical action is the eschatological expectation of reward and punishment. More properly, this should be designated a motive for ethical action rather than a root of the same. An impartial investigation of the Epistles of Paul reveals that eschatology was one of the

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49 Colossians 1:7-8.

50 Lewis B. Radford, The Epistle to the Colossians and the Epistle to Philemon (London: Methuen & Co., Ltd., 1931), p. 156.

51 Romans 15:30.

52 Romans 6.

53 Romans 6:11-14; Colossians 3:1-3. Cf. Romans 6:4.

great conditioning factors in the Apostle's thinking.<sup>54</sup>

Paul apparently believed that the parousia of the Lord was imminent. He declared that the appointed time had grown very short.<sup>55</sup> He admonished, therefore, that those who had wives, or those who mourned, or rejoiced, or bought, or dealt with the world should conduct themselves as if they did not experience any of these circumstances or conditions.<sup>56</sup> On the basis of his expectation of the early return of Christ, the Apostle enjoined:

Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.<sup>57</sup>

Paul was convinced of the certainty and of the universality of the judgment. "For we shall all stand before the judgment seat of God,"<sup>58</sup> he declared. In II Corinthians 5:10 Paul said, "For we must all appear before the judgment seat of Christ. . . ." The basis of the judgment is what one has done in the body, whether it be good or evil.<sup>59</sup> The quality of

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54 Consult Albert Schweitzer, The Mysticism of Paul the Apostle (New York: Henry Holt and Company, 1931), pp. 52-53, for an array of passages illustrating Paul's avid concern with eschatology. Schweitzer is quite extreme in his emphasis, however.

55 I Corinthians 7:29.

56 I Corinthians 7:29-31.

57 Romans 13:12-14.

58 Romans 14:10.

59 II Corinthians 5:10.

each man's work will be tested by fire.<sup>60</sup>

One must be cautious about his conduct, since God is an impartial Judge, Who dispenses reward and punishment.

"Therefore, my beloved brethren," writes Paul, "be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."<sup>61</sup> "Whatever your task, work heartily as serving the Lord and not men," Paul enjoins, "knowing that from the Lord you will receive the inheritance as your reward. . . ."<sup>62</sup> One is not to lose heart because of momentary afflictions. The result of these will be "an eternal weight of glory beyond all comparison."<sup>63</sup>

Sin brings its own retribution. This retributive process begins when the sin is committed. This is indicated by some of the Apostle's references to "the wrath of God."<sup>64</sup> However, "the wrath of God" has an eschatological aspect which Paul conceives to be the punishment which awaits the "sons of disobedience."<sup>65</sup> Three times Paul warns that those whose lives are under the domination of the appetites of the flesh will have no part in the Kingdom of God.<sup>66</sup> Βασιλείαν Θεοῦ is probably to be interpreted as "the reign of God which

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60 I Corinthians 3:13.

61 I Corinthians 15:58.

62 Colossians 3:23-24.

63 II Corinthians 4:17.

64 E.g., Romans 1:18.

65 Ephesians 5:5-6; Colossians 3:5-6.

66 I Corinthians 6:9-10; Galatians 5:19-21; Colossians 3:5-6.

is to be inaugurated on the return of Christ from the heavens and the resurrection of the dead."<sup>67</sup> Paul is fully confident that "the wrongdoer will be paid back for the wrong he has done, and there is no partiality."<sup>68</sup> "Therefore," the Apostle says, "knowing the fear of the Lord, we persuade men. . . ."69

## 2. The Ethic of Love within the Christian Brotherhood.

Paul, hardly less than John, was an Apostle of brotherly love. Brotherly love, as Paul conceived it, may be defined as

willingness for service and sacrifice, for forgiveness and consideration, for bearing together and suffering together, for the lifting up of the fallen and the rehabilitation of the broken, within a fellowship which owes its entire existence to the grace of God and the sacrificial death of His Christ.<sup>70</sup>

One who is actuated by brotherly love regulates one's conduct

not by the dictates of one's own interests, pleasure, or comfort, or by the insistence on one's rights or by an appeal to justice, but by considering as primary the interests, pleasure, comfort, welfare, and happiness of others.<sup>71</sup>

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67 Burton, op. cit., p. 311.

68 Colossians 3:25.

69 II Corinthians 5:11.

70 Stauffer, op. cit., p. 51.

71 Henry Beach Carré, "The Ethical Significance of Paul's Doctrine of the Spirit," The Biblical World, XLVIII (Oct., 1916), 198.

The Apostle Paul uses two nouns, ἀγάπη and φιλαδελφία, and one verb, ἀγαπάω, in speaking of brotherly love. Ἀγάπη is God's love, whether the reference is to God's love for man, or to the love of God directed through men toward other men. Ἀγάπη, as such, is broader in meaning than brotherly love; but it often is used by Paul in contexts where the meaning clearly is restricted to love within the brotherhood. Φιλαδελφία,<sup>72</sup> by the meaning of the word itself, applies solely to love within the brotherhood. This term, familiar to the Greeks as denoting affection between blood brothers or sympathy arising out of a descent from a common ancestry, "was taken over by the early Church for the mutual affection between those who, drawn from any race, believed in the one Lord."<sup>73</sup>

The Pauline treatment of brotherly love is grounded in the Christian's new relationship to God which is made possible through Christ.<sup>74</sup> If through Christ the Christian recognizes God as Father, he ought also to regard his fellow Christians as brothers in Christ. Christians ought to regulate their relationships to each other by love, even

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72 The only two occurrences of this term in Pauline writings are in Romans 12:10 and I Thessalonians 4:9.

73 James Moffatt, Love in the New Testament (London: Hodder and Stoughton, 1929), p. 164.

74 A. B. Alexander, The Ethics of St. Paul (Glasgow: J. Maclehose and Sons, 1910), p. 261.

as Christ loved them and gave Himself for them.<sup>75</sup> Paul says in I Thessalonians 4:9: "But concerning love of the brethren [φιλαδελφίας] you have no need to have any one write to you, for you yourselves have been taught by God to love one another." It is union with Christ, Alexander points out,

which transforms what would otherwise be but a natural instinct of sympathy into a service of love, and extracts from altruistic activity all self-seeking and striving after personal reward, advantage, or honour.<sup>76</sup>

Again and again the Apostle enjoins brotherly love of the congregations to which he addresses his letters. He appeals: ". . . love one another with brotherly affection . . . ." <sup>77</sup> "Make love your aim . . . ." <sup>78</sup> "Let all that you do be done in love." <sup>79</sup> The only debt which Christians are to owe is that of loving one another.<sup>80</sup> Ritualistic differences are to be ignored, as through love Christians serve one another.<sup>81</sup> Paul admonishes the Ephesians to "walk in love, as Christ loved us and gave himself up for us. . . ." <sup>82</sup> Even though the Thessalonian Christians are "taught by God to love one another," <sup>83</sup> Paul exhorts them "to do so more and

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75 Ephesians 5:2.

76 Alexander, loc. cit.

77 Romans 12:10.

78 I Corinthians 14:1.

79 I Corinthians 16:14.

80 Romans 13:8.

81 Galatians 5:13.

82 Ephesians 5:2.

83 I Thessalonians 4:9.



more. . . ."84 Likewise, he beseeches them to respect their leaders "and to esteem them very highly in love because of their work."85 Over all of the other Christian virtues, such as compassion, kindness, lowliness, meekness, patience, forbearance, and forgiveness, the Apostle admonishes the Colossians to "put on love, which binds everything together in perfect harmony."86

The Apostle's concern that love should govern the lives of his Christian friends is reflected in a number of his prayers. Paul prays for the saints unto whom he addresses the Ephesian epistle that

Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints . . . the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.<sup>87</sup>

Likewise, he prays that the Philippian Christians may experience an ever-increasing and abounding love, tempered with "knowledge and all discernment."<sup>88</sup> The love for which the Apostle prays in each of these prayers is probably broader than the mutual love of Christian brethren, but there can be little doubt that brotherly love is included in it. Paul's prayer in I Thessalonians 3:12 designates the

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84 I Thessalonians 4:10.

85 I Thessalonians 5:12-13. Cf. Galatians 6:6.

86 Colossians 3:12-14.

87 Ephesians 3:17-19.

88 Philippians 1:9.

type of love desired: ". . . and may the Lord make you increase and abound in love to one another and to all men. . . ."

The Apostle was well aware of the temptation to feign love, and he knew the dangers involved. He had exemplified love, had made it the animating and integrating principle in his ethical teachings, and had appealed to Christians to love one another. Thus, those to whom he wrote would know that brotherly love was expected of them. Rather than suffer the embarrassment of falling short in a thing considered so vital, they might "pretend to care for one another more than they really did, or they might use the phrases of love without putting their heart into them."<sup>89</sup> Likewise, they might make a pretense of love in seeking to ingratiate themselves with others.<sup>90</sup> Against any such tendencies Paul leveled his warning: "Let love be genuine: hate what is evil, hold fast to what is good."<sup>91</sup> Perhaps Paul had these tendencies in mind, also, when he reminded the Corinthians that in genuine love he and his associates conducted their ministry as servants of God.<sup>92</sup> Moreover, he

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89 Moffatt, op. cit., p. 193.

90 Loc. cit.

91 Romans 12:9.

92 II Corinthians 6:6.

suggested that the genuineness of their love would be tested in a practical situation; that is, by their response to his appeal for material aid for the famine-stricken Jerusalem Christians.<sup>93</sup>

In the twelfth chapter of Romans the Apostle indicates five ways in which the genuineness of brotherly love will be tested or demonstrated. In the first place, one will have a sober estimate of the self.<sup>94</sup> This will rule out personal vanity, haughtiness, and conceit, and cause one to associate with the lowly. A second evidence of the genuineness of brotherly love will be a high regard for others.<sup>95</sup> Motivated by brotherly affection, one will not seek the first places for himself, but will desire always that the chief honors be given to others. Again, if love is genuine, one will be generous in supplying the physical needs of his brethren, and will be hospitable in his dealings with others.<sup>96</sup> In the fourth place, he will be so moved by Christian sympathy that he will enter into the joys and the sorrows of his fellow men.<sup>97</sup> Finally, if love is genuine, one will live harmoniously with his brethren, employing the spiritual

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93 II Corinthians 8:8. Cf. II Corinthians 8-9, particularly 8:24 and 9:7. Cf. also Romans 15:25-28; I Corinthians 16:1-3.

94 Romans 12:3,16.

95 Romans 12:10. Cf. Philippians 2:3.

96 Romans 12:13. Cf. Ephesians 4:28; Acts 20:35.

97 Romans 12:12.

gifts which the Lord has entrusted unto him for the edification of the Christian community.<sup>98</sup>

Paul makes the edification of the Christian fellowship the integrating principle in his ethic of brotherly love. In speaking of the use of spiritual gifts in public worship services, the Apostle sets forth the principle: "Let all things be done for edification."<sup>99</sup> He instructs the Thessalonians: "Therefore encourage one another and build one another up, just as you are doing."<sup>100</sup> In like manner, he exhorts the church at Rome: "Let us then pursue what makes for peace and for mutual upbuilding."<sup>101</sup> He attempts to rally the Corinthian Christians to "strive to excel in building up the church."<sup>102</sup> In declaring, "Knowledge puffs up, but love builds up . . . ,"<sup>103</sup> the Apostle makes a sharp demarcation between the relative values of knowledge and love. Paul represents the Church as a living organism with Christ as the head. When the joints are knitted together and working properly, the organism "makes bodily growth and upbuilds itself in love."<sup>104</sup> In another statement

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98 Romans 12:4-8, 16.  
 99 I Corinthians 14:26.  
 100 I Thessalonians 5:11.  
 101 Romans 14:19.  
 102 I Corinthians 14:12.  
 103 I Corinthians 8:1.  
 104 Ephesians 4:15-16.

the Apostle represents the Church as an edifice,

built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord . . . .<sup>105</sup>

Since the Apostle is the skilled master-builder who laid the foundation of the Corinthian church,<sup>106</sup> he claims to have authority for building up the church, but not for destroying it.<sup>107</sup> The relationship between love and edification is stated well by Kierkegaard: "Wherever the edifying is, there is love; and everywhere love is, there is the edifying."<sup>108</sup>

This principle of the edification of Christians, which Paul enunciates again and again in his ethic of love, is the antidote for the following evils: (1) idleness and stealing, (2) the improper use of the faculty of speech, (3) anger, and (4) Christian brethren going to civil courts against each other.

By the very constitution of things work is necessary. Christians ought to do manual labor, Paul tells the Thessalonians in his first letter, in order to be independent financially and in order to maintain the respect of outsiders.<sup>109</sup>

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105 Ephesians 2:20-21.

106 I Corinthians 3:10.

107 II Corinthians 10:8; 13:10.

108 Søren Kierkegaard, Works of Love (Princeton: Princeton University Press, 1946), p. 173.

109 I Thessalonians 4:11-12.

Realizing that the refusal of some to work was detrimental to the welfare of the Christian community, Paul issued the command when he was in Thessalonica: "If any one will not work, let him not eat."<sup>110</sup> The Apostle ordered that, as a matter of self-respect, one should make his own living.<sup>111</sup> Any who refused to obey his command, he said, were not to be treated as enemies, but warned as brothers and then left alone.<sup>112</sup> Stealing can have no place in the Christian community. Therefore, the one who steals occasionally to save himself work, is to do honest work with his hands, not only for his own welfare, but also to contribute to those in need.<sup>113</sup>

The principle of edification in brotherly love is also the remedy for the improper uses of the faculty of speech. Slanderous speech,<sup>114</sup> that which defames the reputations of men; foul talk,<sup>115</sup> that which pollutes the minds of its hearers with moral impurity; and idle chatter,<sup>116</sup> the inane talk which inevitably must lead to evil -- all of

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110 II Thessalonians 3:10.

111 II Thessalonians 3:12.

112 II Thessalonians 3:14-15.

113 Ephesians 4:28. Cf. C.A. Anderson Scott, New Testament Ethics: An Introduction (Cambridge: University Press, 1930), p. 94; J. Armitage Robinson, St. Paul's Epistle to the Ephesians (second edition; London: Macmillan and Co., Ltd., 1914), p. 193.

114 II Corinthians 12:20; Ephesians 4:31; Colossians 3:8.

115 Ephesians 5:4; Colossians 3:8.

116 Ephesians 5:4,6.

these are alike forbidden by the Apostle Paul. "Let no evil talk come out of your mouths," Paul demands, "but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear."<sup>117</sup>

Dishonesty in speech is also repudiated by the Apostle Paul. "Do not lie to one another," Paul tells the Colossians, "seeing that you have put off the old nature with its practices and have put on the new nature. . . ."<sup>118</sup> The reason lying is forbidden is stated differently in Ephesians, where Paul urges: "Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another."<sup>119</sup> The two reasons indicated are complementary. The former appeals to the nature of the experience of regeneration, and the latter to the common participation of believers in the Body of Christ.

The positive principle enunciated by the Apostle with regard to the truth or falsity of speech is that one should speak the truth in love.<sup>120</sup>

Tact, courtesy, graciousness, consideration, simple fairness, combined with the loyalty to all high interests, the avoidance of flattery on the one hand and harshness on the other, are all embraced and harmonized in this beautiful apostolic maxim.<sup>121</sup>

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117 Ephesians 4:29. Cf. Colossians 4:6.

118 Colossians 3:9-10a.

119 Ephesians 4:25.

120 Ephesians 4:15.

121 Alexander, op. cit., p. 270.

"Speaking the truth in love," Paul says, "we are to grow up in every way into him who is the head, into Christ. . . ."122 Thus, "speaking the truth in love" is related in Pauline thought to attaining spiritual maturity.

Another example of the improper use of the faculty of speech to which Paul applies the principle of Christian edification is glossolalia or speaking in tongues. In the church at Corinth, ecstatic outbursts of unintelligible gibberish had been elevated to such a place of esteem among the members of the church that it was threatening to disrupt the public worship services and was causing Christians who possessed this charisma to look with condescension upon those who did not possess it.<sup>123</sup> The Apostle addresses himself to the problem by boasting that he excels them all in the ability of speaking in tongues.<sup>124</sup> Nevertheless, he depreciates the value of glossolalia, saying that he prefers speaking five words with his understanding in order to instruct others than ten thousand words in a tongue.<sup>125</sup> The reason for such an evaluation is that words spoken with the understanding are good for edification, while words spoken in a tongue have no edificatory value,<sup>126</sup> and

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122 Ephesians 4:15.

123 Cf. I Corinthians 12-14, particularly 14.

124 I Corinthians 14:18.

125 I Corinthians 14:19.

126 I Corinthians 14:2-15, 17, 19, 26.



offend outsiders when they attend the worship services.<sup>127</sup>

Nevertheless, the Apostle counsels,

If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God.<sup>128</sup>

Such restrictions must be imposed not only on the ground of that which edifies, but also on the basis of the character of God Himself, "For God is not a God of confusion but of peace."<sup>129</sup> "So, my brethren," the Apostle exhorts in conclusion, "earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order."<sup>130</sup>

The principle of Christian edification in the Pauline ethic of love applies also to the attitudes of anger, wrath, and malice in Christians. Paul counsels the putting away of all bitterness, wrath, anger, and clamor in Ephesians 4:31 and anger, wrath, and malice in Colossians 3:8. Nevertheless, he exhorts in Ephesians 4:26: "Be angry [ὀργιζέσθε] but do not sin; do not let the sun go down on your anger [παροργισμῶ], and give no opportunity to the devil." "Be angry and do not sin" is a direct quotation from Psalms 4:4.

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127 I Corinthians 14:16,23-26.

128 I Corinthians 14:27-28.

129 I Corinthians 14:33.

130 I Corinthians 14:39-40.

In quoting this passage Paul recognizes clearly that anger is not always wrong. The anger of which the Apostle speaks is righteous indignation such as Jesus manifested when He cleansed the Temple.<sup>131</sup> The Apostle himself, if one may judge from the narrative in Acts and the severe sections in Galatians and II Corinthians, had been angry at times. But, for the most part, his was not personal resentment. Instead, it was indignation against the action of men who gave evidence of hostility to the Lord.<sup>132</sup> Nevertheless, the Apostle, recognizing that when anger is present danger is always imminent, warned that anger should be of short duration, lest an opportunity for harm be given to the devil.<sup>133</sup>

Under no circumstances are anger, wrath, or malice justifiable as retaliatory attitudes in respect to personal grievances. Situations or persons which might provoke these feelings are to be met with Christian forbearance,<sup>134</sup> or with forgiveness such as one has experienced from Christ.<sup>135</sup>

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131 Mark 11:15-17; Matthew 21:12-13; Luke 19:45-46.  
Cf. John 2:13-16.

132 Enslin, op. cit., p. 269.

133 Joseph Agar Beet, A Commentary on . . . St. Paul's Epistles to the Ephesians, Philippians, Colossians, and to Philemon (third edition; London: Hodder and Stoughton, 1902), p. 349.

134 Ephesians 4:2: "forbearing one another in love."  
Cf. Col. 3:13.

135 Ephesians 4:32; Colossians 3:13.

In both cases, when anger is enjoined and when it is forbidden, the principle involved is that of edifying the brotherhood. At times anger may have a cathartic or even a redemptive effect, as in the case of Paul's apparently severe treatment of the man in the Corinthian church who was guilty of incest.<sup>136</sup> On the other hand, personal anger, wrath, and malice are forbidden because of their disruptive effects in the Christian community; and instead of these attitudes forbearance and forgiveness are enjoined.

The principle of Christian edification in the Pauline ethic of love is also the solution of the problem of litigations in heathen law courts between Christian brethren. This was one of the problems to which the Apostle addressed himself in his first letter to the Corinthians.<sup>137</sup> The Greeks, by nature a litigious people, seemed to derive pleasure from contests in court. Thus, the people at Corinth, upon becoming converts to Christianity, sometimes persisted in carrying disputes between their brethren to the heathen courts, even as they had done in their pre-Christian days.<sup>138</sup>

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136 I Corinthians 5:4-5. Cf. II Corinthians 2:5-10. The punishment prescribed evidently produced repentance. Thus Paul enjoined in II Corinthians 2:8: "So I beg you to reaffirm your love for him." Cf. Arthur Holmes, The Mind of St. Paul: A Psychological Study (New York: The Macmillan Company, 1929), p. 114.

137 I Corinthians 6:1-8.

138 Alexander, op. cit., p. 266.

The Apostle objected strenuously to this practice on three grounds. In the first place, pagan people, not having the moral and spiritual insight which illuminated Christians, were unqualified to judge Christian brethren.<sup>139</sup> In the second place, the Christian community itself should be able to dispose of these cases.<sup>140</sup> Surely, the Apostle reasoned, since the Christians are to judge the world, they ought to be able to judge trivial cases; and since they are to judge angels, they ought to be able to judge fairly in affairs pertaining to this life.<sup>141</sup> Finally, the Apostle objected, to have such lawsuits at all is to admit the defeat of Christian principles.<sup>142</sup> Each contending party is motivated by self-interest and is seeking to take advantage of the other party. For the sake of harmony and in demonstrating Christian forbearance and love, the Christian ought to be willing to suffer wrong, even to be defrauded, but never to be guilty of wronging or defrauding a brother, as was the case with the litigious Christians at Corinth.

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139 I Corinthians 6:1,4,6. There is a suggestion here also that these disputes between Christian brethren, when carried to heathen law courts, provoked suspicions among those outside the church as to the vitality of the Christian brotherhood.

140 I Corinthians 6:2-5.

141 I Corinthians 6:2-3. The Apostle is expressing here what seems to have been a common eschatological expectation of the early Christian communities. Cf. Matthew 19:28; Luke 22:30. Cf. Daniel 7:22. Cf. A. P. Stanley, The Epistles of St. Paul to the Corinthians (fourth edition; London: John Murray, 1876), p. 87.

142 I Corinthians 6:7-8.

The principle of following that which edifies, a principle of love which Paul enunciates again and again, is the antidote for the evils discussed above. It also provides the key for the understanding of the following things in the Pauline ethic: (1) Christian freedom, (2) Christian unity, harmony, and peace, and (3) the Christian's responsibility for forgiving offenders, restoring the fallen, and bearing the burdens of the weak.

The Apostle's main treatments of the theme of Christian freedom are found in Galatians, I Corinthians, and Romans. The entire Epistle to the Galatians is directed against the Judaizers, who sought to overthrow Christian freedom by requiring the Christian's adherence to the legal demands of the Mosaic law. Paul recognized that the law was a pedagogue until the coming of Christ, but that since Christ had come already those who had vested their faith in Him were no longer under the law.<sup>143</sup> "For freedom Christ has set us free," Paul declares; "stand fast therefore, and do not submit again to a yoke of slavery."<sup>144</sup> If a man seeks to justify himself before God on the basis of circumcision and keeping the law, he has rejected the principle of grace and is thus severed from Christ.<sup>145</sup> After emphasizing

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143 Galatians 3:23-25.

144 Galatians 5:1.

145 Galatians 5:2-4.

duly this idea, Paul again reminds the Galatians that they were called for freedom; but he warns them lest they allow freedom to degenerate into license.<sup>146</sup> Such an abuse of Christian freedom may be avoided if one observes two cautions. The first caution is that one must be dominated by love: ". . . through love be servants of one another."<sup>147</sup> Service rendered out of love will edify the Christian community. "For the whole law is fulfilled in one word," the Apostle says, calling to mind the teaching of Jesus,<sup>148</sup> "You shall love your neighbor as yourself."<sup>149</sup> But, if freedom apart from love is insisted upon, the Apostle again warns: ". . . take heed that you are not consumed by one another."<sup>150</sup> The other caution which Paul urges is the recognition that if freedom apart from legal restrictions is not to degenerate into moral laxity and the gratification of the desires of the flesh, one must be controlled by the Spirit and reap the harvest of His fruit.<sup>151</sup>

Paul approaches the problem of Christian freedom

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146 Galatians 5:13a.

147 Galatians 5:13b.

148 Matthew 22:40: "On these two commandments depend all the law and the prophets."

149 Galatians 5:14. Cf. Romans 13:9-10. This commandment will be discussed in the next section of this chapter.

150 Galatians 5:15. Cf. Galatians 5:26.

151 Galatians 5:18-25.

from an entirely different point of view in I Corinthians.<sup>152</sup> Here the Apostle discusses it in seeking to answer the interrogation of the Corinthians relative to food offered to idols.<sup>153</sup> The approach which he makes to the problem is not from the standpoint of *γνῶσις*, which leads to pride, but from the standpoint of *ἀγάπη*, which leads to Christian edification.<sup>154</sup> First, he disavows the real existence of idols, declaring that there is but one God, the Father, and one Lord, Jesus Christ.<sup>155</sup> However, Paul warns, some Christians do not understand this.<sup>156</sup> Coming into the Christian community from a social group in which idolatry has been prominent, Paul reasons, they may follow the example of Christians who feel at liberty to eat meat offered to idols. But because their consciences are weak, they may be defiled in so doing.<sup>157</sup> Thus the enlightened Christians may be wounding the weak men for whom Christ died, thereby sinning against Christ.<sup>158</sup> "Therefore," the Apostle avows, "if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall."<sup>159</sup>

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152 I Corinthians 8:1-13; 10:23-11:1.

153 I Corinthians 8:1a.

154 I Corinthians 8:1b.

155 I Corinthians 8:4-6.

156 I Corinthians 8:7a.

157 I Corinthians 8:7b-10.

158 I Corinthians 8:11.

159 I Corinthians 8:13.

With these considerations in the background, the Apostle enunciates the principle of Christian edification with regard to the problem:

"All things are lawful," but not all things are helpful.  
 "All things are lawful," but not all things build up.  
 Let no one seek his own good, but the good of his neighbor.<sup>160</sup>

It is permissible for one to buy and eat what he finds on the market stalls without raising any question. Likewise, if an unbeliever invites one to dinner, one may go if he so desires and eat what is placed before him, asking no questions about the food which is served. However, if some one informs him that the meat has been offered to idols, for the sake of that man's conscience, he ought to abstain from eating it. Thereby he will "Give no offence to Jews or to Greeks or to the church of God. . . ."161

The Apostle deals with the same basic problem in an altered form in Romans.<sup>162</sup> There was in the church at Rome a group of people who ate vegetables only, and who were strict in the observance of holy days. These Paul termed "the weak," as over against "the strong," who did not have these scruples. How were two such groups to live in harmony in the same church fellowship? First of all, the Apostle,

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<sup>160</sup> I Corinthians 10:23-24.

<sup>161</sup> I Corinthians 10:32. This paragraph is based on I Corinthians 10:23-32.

<sup>162</sup> Romans 14:1-15:13.



while identifying himself with "the strong" and not accepting the scruples of "the weak," recognized, nevertheless, the right of Christians to possess such scruples, declaring that each Christian should formulate his own convictions. However, neither party was to pass judgment upon the other. Judgment was to be reserved for the servant's Master, before Whom the servant would stand or fall. This judgment the Apostle declared inescapable: "So each of us shall give account of himself to God."<sup>163</sup> Nevertheless, "the strong" ought to make concessions to "the weak." By eating meat one might influence a more scrupulous brother to eat also. But if that man's conscience were weak and he did not have faith to eat meat, yet ate nevertheless, he would be sinning. In such a manner one might cause the ruin of a brother for whom Christ died, and doing so, he would not be walking in love. Therefore, Paul enjoined: "Do not, for the sake of food, destroy the work of God."<sup>164</sup> Abiding by such restrictions would be exacting, to be sure; but it ought to be done for two reasons. One's primary concern ought to be for what "makes for peace and for mutual upbuilding."<sup>165</sup> Then, too, one should follow the principle of Christ's example,

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163 Romans 14:12.

164 Romans 14:20.

165 Romans 14:19.

"For Christ did not please himself. . . ."166

In the Pauline ethic of love, problems of strife, contention, and disunity find their solution in the application of the principle of that which edifies. Paul knew quite well how conceit over superior knowledge, pride over the possession of certain spiritual gifts, lack of respect for the scruples of others, Christians going to civil courts against each other, slanderous aspersions with the tongue, and the venting of personal anger could split a church asunder.

Time after time the Apostle pleads for peace and unity in the congregations to which he addresses his letters. To the church at Corinth, a church already split four ways over preacher loyalties, the Apostle writes:

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.<sup>167</sup>

Again, in a later letter to the church, Paul admonishes:

"Mend your ways, heed my appeal, agree with one another, live in peace. . . ."168 To the church at Rome the Apostle writes: "Live in harmony with one another."<sup>169</sup> Again he

appeals, "Let us then pursue what makes for peace and for mutual upbuilding."<sup>170</sup> A similar note appears in Colossians: "And

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166 Romans 15:3.

167 I Corinthians 1:10.

168 II Corinthians 13:11.

169 Romans 12:16.

170 Romans 14:19. Cf. Romans 15:5.

let the peace of Christ rule in your hearts, to which indeed you were called in the one body."<sup>171</sup> He exhorts those to whom he addresses the Ephesian epistle to forbear one another in love so as to maintain "the unity of the Spirit in the bond of peace."<sup>172</sup> With a spirit of urgency Paul beseeches the Philippians: ". . .complete my joy by being of the same mind, having the same love, being in full accord and of one mind."<sup>173</sup>

God Himself is the "God of peace,"<sup>174</sup> and His call is unto peace.<sup>175</sup> Strife, anger, dissension, and party spirit are works of the flesh,<sup>176</sup> but peace is one of the fruits of the Spirit.<sup>177</sup> Christians ought to live in peace because of the great spiritual unities: "one body," "one Spirit," "one hope that belongs to your call," "one Lord," "one faith," "one baptism," "one God and Father of us all."<sup>178</sup> The impropriety of factions stands out particularly in the observance of the Lord's Supper, which ought to be observed only where there is true koinonia.<sup>179</sup>

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171 Colossians 3:15.

172 Ephesians 4:2b-3.

173 Philippians 2:2.

174 Romans 15:33; 16:20; Philippians 4:9; I Thessalonians 5:23. Cf. also I Corinthians 14:33; II Corinthians 13:11; II Thessalonians 3:16.

175 I Corinthians 7:15.

176 Galatians 5:19-20.

177 Galatians 5:22.

178 Ephesians 4:4-6.

179 I Corinthians 11:17-22.

Petty differences are all to be surmounted in the unity of believers within the church fellowship. "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."<sup>180</sup> The same general statement of spiritual unity appears in slightly different form in Galatians: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."<sup>181</sup> Racial differences are set aside: "neither Jew nor Greek." Ceremonial differences are ignored: no "circumcised and uncircumcised." Cultural differences are of no account: no "barbarian, Scythian." Social gradations are unimportant: "neither slave nor free." Sexual differences are transcended: "neither male nor female."

Finally, the principle of edification in the Pauline ethic of love supplies the key for the understanding of the Christian's responsibility for his brethren. One is to overcome personal animosities by forgiving others even as Christ has forgiven him.<sup>182</sup> It is the Christian's privilege and duty through acts of love to restore the fallen and to bear the burdens of the weak. Paul writes to the Galatians:

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180 Colossians 3:11.

181 Galatians 3:29.

182 Ephesians 4:32; Colossians 3:13.

Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.<sup>183</sup>

The Apostle, with words that call to mind those of the Savior in dealing with the adulterous woman,<sup>184</sup> recognizes the possibility<sup>185</sup> of Christians lapsing from the realm of the Spirit's domination into the orbit of the flesh's control and thus falling into sin.<sup>186</sup> In such a case, those who are led by the Spirit, cognizant of their own weakness and of the possibility of such a lapse happening to them, in the spirit of gentleness<sup>187</sup> should lead the fallen brother back to the path of Christian rectitude. The primary concern is not punishment, but restoration. In certain extreme cases the application of severe discipline may be necessary in order to preserve the moral integrity of the church fellowship and to win back the erring brother.<sup>188</sup> But, as a general

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183 Galatians 6:1-2.

184 John 8:1-11.

185 Some commentators think Paul had in mind a specific situation in one of the Galatian churches. Cf. John Dow, "Galatians," The Abingdon Bible Commentary (New York: The Abingdon-Cokesbury Press, 1929), p. 1220, and George S. Duncan, The Epistle of Paul to the Galatians (London: Hodder and Stoughton, 1934), p. 180.

186 Burton, op. cit., p. 325.

187 Gentleness (ἡπιότης) is one of the fruits of the Spirit mentioned in Galatians 5:23.

188 E.g., I Corinthians 5:1-5, 9-13; II Corinthians 2:5-11; II Thessalonians 3:14.

rule, this end can be accomplished more successfully by kindness than by scorn. It can be achieved more effectively by giving the offender the support of the church fellowship than by ostracizing him from the brotherhood.

Paul appeals to the Galatian Christians to share the weight of their brother's guilt and thus fulfill a higher law than the law of Moses, the law of Christ.<sup>189</sup>

Impossible for the Stoic, who, though ready to help the one in distress, could never mingle his own tears; the tie that held the Christians in fellowship -- fellow members of Christ's body -- was so real that each must recognize, as his own the misfortunes and joys of the other.<sup>190</sup>

"Who is weak, and I am not weak?" asks the Apostle; "who is caused to stumble, and I burn not?"<sup>191</sup> This Christian sympathy, though Paul's own to a peculiar degree, the Apostle nevertheless regards as normative for all Christians. "Rejoice with those who rejoice," he says; "weep with those who weep."<sup>192</sup>

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189 Galatians 6:2. Cf. J.B. Lightfoot, Saint Paul's Epistle to the Galatians (tenth edition; London: Macmillan and Co., 1890), p. 216. This sharing of guilt does not extend to those outside the Christian fellowship. Cf. I Corinthians 5:10-12. By "the law of Christ" the Apostle means evidently the words and deeds of Jesus and also "the whole principle of His self-sacrifice, in His Incarnation, Passion, Resurrection," according to A. Lukyn Williams, The Epistle of Paul the Apostle to the Galatians (Cambridge: The University Press, 1910), p. 131. Cf. Ephesians 5:1-2; Galatians 5:13,14.

190 Enslin, op. cit., p. 284.

191 II Corinthians 11:29 (A.S.V.). Cf. I Corinthians 12:26.

192 Romans 12:15.

### 3. The Ethic of Love Beyond the Limits of the Christian Brotherhood.

The agape of which Paul speaks is largely love within the Christian fellowship. It is only natural that it should be so. As Morgan points out, "It is the Church and not humanity that appears as the body of Christ; the Church and not humanity that the Christian is under obligation to serve."<sup>193</sup> By stressing brotherly love as the primary thing the Apostle makes love practical and saves it from "evaporating into a general sentiment of affable goodwill. . . ." <sup>194</sup>

But this is not to say that Paul has no place for love to those outside the brotherhood in his ethic of love. Indeed he does have a place! Christians are always under obligation "to do good to one another and to all."<sup>195</sup> "So then, as we have opportunity," the Apostle writes the Galatians, "let us do good to all men, and especially to those who are of the household of faith."<sup>196</sup> By "as we have opportunity," the Apostle does not mean that one should do good only at opportune times. Instead, he is indicating that "We have our season for sowing just as God has His season (verse 9) for the harvest."<sup>197</sup> In both of the verses

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193 W. Morgan, The Religion and Theology of Paul (Edinburgh: T. & T. Clark, 1917), p. 196.

194 Moffatt, op. cit., p. 202.

195 I Thessalonians 5:15.

196 Galatians 6:10.

197 Duncan, op. cit., p. 187. Parenthesis in the original.

quoted above, τὸ ἀγαθόν is "the moral ideal of love as kindness and helpfulness. . . ."198 Quite appropriately, the Apostle places his primary emphasis in these statements upon doing good to fellow Christians. Survival itself, in the primitive Christian communities, required mutual helpfulness among Christian brethren. Then, too, had Christians failed to care for their own, Christianity would have been discredited in the eyes of non-Christians.<sup>199</sup> In his first letter to the Thessalonians the Apostle prays that the Lord may "make you increase and abound in love to one another and to all men. . . ."200

The Christian must respect the scruples of his non-Christian friends,<sup>201</sup> and he must conduct himself in such a manner as to win and cultivate their respect.<sup>202</sup> Since his chief desire is to win those on the outside to Christ for their good and God's glory, it is essential, if it is at all possible, that amiable relations be maintained with them. "Conduct yourself wisely toward outsiders,"<sup>203</sup> the Apostle

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198 Moffatt, loc. cit.

199 Burton, op. cit., pp. 346-47.

200 I Thessalonians 3:12.

201 Romans 14:15-21; I Corinthians 8:9-13; 11:27-29.

202 I Thessalonians 4:12.

203 Paul sometimes designates non-Christians as οἱ ἕξωθεν in contradistinction to Christians, οἱ ἔσω . Cf. I Corinthians 5:12, 13; I Thessalonians 4:12.



counsels, "making the most of the time."<sup>204</sup> Opportunities for advancing the cause of Christ and spreading the knowledge of God are to be used to the best possible advantage. The Apostle recognizes that in order to win others one must identify himself with them, regardless of their status, if he can do so without compromising basic Christian convictions.<sup>205</sup> He declares: "I have become all things to all men, that I might by all means save some."<sup>206</sup>

The Apostle allows his converts the freest possible social intercourse with unbelievers short of idolatry and submission to their pagan practices.<sup>207</sup> It is quite permissible for one to eat dinner in the home of an unbeliever.<sup>208</sup> In the light of the prejudice existing among the Pharisees and scribes against eating with sinners,<sup>209</sup> this appears as a great concession. However, there are dangers involved in associating with unbelievers; and one must guard against these dangers. "Do not be deceived: Bad company ruins good morals,"<sup>210</sup> writes Paul, quoting a line from Thais by Menander.<sup>211</sup> In his Ephesian epistle Paul exhorts his

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204 Colossians 4:5.

205 I Corinthians 9:19-23.

206 I Corinthians 9:22.

207 Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics, p. 317.

208 I Corinthians 10:27.

209 Luke 15:2.

210 I Corinthians 15:33.

211 W. F. Howard, "First and Second Corinthians," The Abingdon Bible Commentary, p. 1192.

readers to have nothing to do with the "unfruitful works of darkness," but instead expose them or show them up.<sup>212</sup> In this reference "the implication is that they are to be shown up by superior moral practice rather than by words of condemnation."<sup>213</sup> A believer is not to take an unbeliever for a life companion, Paul writes in II Corinthians 6:14-7:1,<sup>214</sup> enforcing his argument by stringing together numerous quotations from the Old Testament.<sup>215</sup> However, if one becomes a Christian after marrying an unbeliever, one is not to seek to dissolve the marriage, for the unbelieving partner, along with the children, is consecrated by the believing partner.<sup>216</sup>

Insofar as it is possible, the Christian ought to seek to live at peace with all men.<sup>217</sup> However, Paul is conscious that antagonism toward Christians quite likely will be expressed by those on the outside. In such a case, Christians are always to be the persecuted, never the persecuting. Retaliation is never the Christian ideal. "Repay no one evil for evil. . . ,"<sup>218</sup> Paul enjoins. "Bless those who persecute you; bless and do not curse them."<sup>219</sup>

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212 Ephesians 5:11.

213 Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics, p. 317.

214 Dodd, loc. cit., regards this as a fragment of a letter prior to I Corinthians.

215 Exodus 29:45; Leviticus 26:12; Isaiah 52:11; Hosea 1:10; Isaiah 43:6.

216 I Corinthians 7:12-16.

217 Romans 12:18.

218 Romans 12:17.

219 Romans 12:14.

One is never to take vengeance into his own hands. To do so is to assume one of the prerogatives of God and to alienate further the one who is estranged.<sup>220</sup> "No," Paul counsels, instead of seeking vengeance, "If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head."<sup>221</sup> Moffatt translates the last phrase in this manner: ". . . for in this way you will make him feel a burning sense of shame."<sup>222</sup>

Paul is quoting Proverbs xxv. 21-22. Whether this translation represents what the original writer of Proverbs meant is not certain; but it no doubt gives the meaning which Paul attached to the curious phrase 'will heap coals of fire on his head.'<sup>223</sup>

Paul concludes the matter with a statement which has definite affinities with the teaching of Jesus in the Sermon on the Mount: "Do not be overcome by evil, but overcome evil with good."<sup>224</sup> Evil is not vanquished by evil; it flees only before a greater good. This is the most significant and the most penetrating statement of Paul concerning love beyond the limits of the Christian brotherhood.

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220 Romans 12:19,21.

221 Romans 12:20.

222 *The New Testament: A New Translation by James Moffatt* (New York: George H. Doran Company, 1913/), p. 200. The original is in italics.

223 Dodd, *The Epistle of Paul to the Romans*, pp. 200-201.

224 Romans 12:21. In fact, all of Romans 12:14, 17a, 19-21 calls to mind the teaching of Jesus in Matthew 5:38-48.

#### 4. Love as the All-Embracing Obligation of Christians.

"Owe no one anything, except to love one another. . . ,"<sup>225</sup> writes Paul to the Romans. Origen's interpretation of this appeal sets forth in an admirable way what the Apostle doubtless meant: "Let your only debt that is unpaid be that of love -- a debt which you should always be attempting to discharge in full, but will never succeed in discharging."<sup>226</sup> In the context immediately preceding this appeal the Apostle has been speaking of the obligations of Christians to civil governments. These obligations are to be discharged faithfully, as are all other obligations or debts. However, with regard to the debt of loving others, Christians are always to be paying the debt, yet it never will be paid fully. This is true because love does not calculate what it pays, and the debt which it is seeking to discharge is a limitless one.<sup>227</sup>

For two reasons Christians are indebted to love without reservation. The first reason is implicit in the whole Pauline conception of love. Christians are the recipients of the boundless love of God in Christ;<sup>228</sup> and having experienced God's love, they are under obligation

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<sup>225</sup> Romans 13:8a.

<sup>226</sup> Quoted by W. Sanday and A. C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (New York: Charles Scribner's Sons, 1896), p. 373.

<sup>227</sup> Kierkegaard, op. cit., p. 144.

<sup>228</sup> Cf. Romans 5:6-8.

to radiate this love to others. The second reason is explicit in Paul's statement: ". . . for he who loves his neighbor has fulfilled the law."<sup>229</sup>

But in what sense is love to one's neighbor the fulfillment of the law? Paul proceeds to elucidate his statement.

The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.<sup>230</sup>

Paul quotes four of the last six prohibitions of the Decalogue<sup>231</sup> and concludes in a thoroughly Jewish fashion that since love does no wrong to a neighbor, it is the fulfilling of the law.<sup>232</sup> In Galatians, also, Paul declares that the whole law is fulfilled in one word, "You shall love your neighbor as yourself."<sup>233</sup> The Apostle does not attempt in this context to tell why love to one's neighbor is the fulfillment of the law, but one may infer from the foregoing statement that the reason is that love leads people to be servants of one another.<sup>234</sup> The law, of which

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229 Romans 13:8b.

230 Romans 13:9-10.

231 Exodus 20:3-17; Deuteronomy 5:7-21.

232 Rabbi Hillel had said: "What is hateful to thyself do not to thy fellow; this is the whole Torah, and the rest is commentary; go study." Quoted by Sanday and Headlam, op. cit., p. 376. Cf. Luke 6:31 = Matthew 7:12.

233 Galatians 5:14.

234 Galatians 5:13.

the Apostle speaks in both cases, is the moral law, particularly as it is set forth in the Mosaic legislation. In saying that love is the fulfilling of the law, Paul is claiming that love fills full or brings to realization the ideal intention of the law; that is, it produces righteousness. Just as faith takes the place of law in man's relationship to God, so love takes the place of legal enactments in man's relationship to his fellow man.<sup>235</sup>

The commandment "You shall love your neighbor as yourself," twice quoted by Paul,<sup>236</sup> is taken from Leviticus 19:18. It is termed by James "the royal law,"<sup>237</sup> and is designated by Jesus as the second commandment in the law.<sup>238</sup> Jesus links this commandment with the commandment to love God unreservedly, found in Deuteronomy 6:5. The first commandment is love to God; the second, love to man. Paul omits the first commandment, because he subsumes it under the second.<sup>239</sup> The love which the Christian expresses in human relationships is that which has its origin in God. It is God's love in Christ operating through man.<sup>240</sup> One

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235 Enslin, op. cit., p. 241.

236 Romans 13:9; Galatians 5:14.

237 James 2:8.

238 Mark 12:31 = Matthew 22:39. Cf. Luke 10:27.

239 Nygren, op. cit., p. 94.

240 Ephesians 5:1-2. Cf. Romans 15:7; Ephesians 4:32; Colossians 3:13.

cannot fulfill the command to love one's neighbor unless he makes the proper response to the love of God. Thus, if he expresses agape toward his neighbor, he is fulfilling the first commandment as well as the second.

Three other questions, with regard to this Old Testament commandment quoted by Paul, call for attention. The first question is this: Who is the neighbor of whom the Apostle speaks? In the original Old Testament commandment the reference is to the fellow Jew, though the Israelite is commanded also to love the resident alien as himself.<sup>241</sup> As it was demonstrated in the first chapter of this investigation,<sup>242</sup> Jesus broadened the scope of the application of this commandment, making it apply to anyone who is in need, the logical conclusion being that one's neighbor includes anyone and everyone, even enemies. What meaning, then, does the Apostle attach to "neighbor" in quoting this Old Testament commandment?

It is obvious that in the Apostle's thought "neighbor" does not have reference to one's fellow Jew, since Paul urged upon congregations composed both of Gentiles and Jews this Old Testament commandment of love to one's neighbor. Then, too, the Apostle expressly declares, "There is neither Jew nor Greek . . . ; for you are all one in

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241 Leviticus 19:34.

242 See pp. 42-43.

Christ Jesus."<sup>243</sup> Could the Apostle have reference, then, to those within the new covenant, the Christian fellowship, or the Israel of God,<sup>244</sup> even as the original command applied to those within the old covenant? Possibly this is the case. The noun *πλησίον* (neighbor) occurs only five times in Paul's letters.<sup>245</sup> In the two references,<sup>246</sup> outside of the context of the Old Testament commandment the word seems to refer simply to fellow Christians. However, one should not attach too much significance to this fact alone, for there are other considerations. The universalistic sympathies manifested in Jesus were not absent in Paul.<sup>247</sup> The very fact that Paul regarded himself as an Apostle to the Gentiles indicates that he recognized the obligation of love as extending beyond the existing Christian community. Indeed, it was only because the Apostle so loved those whom he was seeking to win that he was willing to become all things to all men<sup>248</sup> that he was able to do effective evangelistic work. In the light of these facts, it seems safe to say that "neighbor," in the commandment which Paul says fulfills the law, has reference to fellow Christians in the

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243 Galatians 3:28.

244 Galatians 6:16.

245 Romans 13:9,10; 15:2; Galatians 5:14; Ephesians 4:25.

246 Romans 15:2; Ephesians 4:25.

247 Cf. the preceding section on love beyond the brotherhood.

248 I Corinthians 9:22.



first instance, but that it probably takes in non-Christians as well, having the broad meaning which Jesus gives to it.

Another question suggested by this Old Testament commandment which Paul quotes is this: Does Paul teach self-love? Does he mean that one should love himself properly and then take his love for self as the measure of his love for others? Or, does he mean that since by nature one already loves himself, he ought to love others accordingly? The commentators and theologians are not in agreement on this question.

Nygren<sup>249</sup> can find no place for self-love in Pauline thought. Agape is self-giving love, he maintains, and is, therefore, the antithesis to the love which is self-seeking. Agape "seeketh not its own."<sup>250</sup> All that centers about the ego and its interests comes under the judgment of agape. For this reason, the Apostle looks with disappointment and condemnation upon those who seek their own interests, instead of those of Jesus Christ.<sup>251</sup> When, by the Holy Spirit, agape is shed abroad in human hearts,<sup>252</sup> those hearts receive a new center. Henceforth, rather than seeking to please themselves, they seek to please their neighbors for their

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249 This entire paragraph is an interpretation of the position of Nygren, op. cit., pp. 96-97.

250 I Corinthians 13:5 (A.S.V.).

251 Philippians 2:21.

252 Romans 5:5.

edification.<sup>253</sup> The one whose life is controlled by agape is willing even to give up his own spiritual benefits if doing so will promote the well-being of others. Paul could declare that he could wish himself "accursed and cut off from Christ" for the sake of his fellow Israelites, if this would result in their salvation.<sup>254</sup>

Nygren's position is hardly tenable because it is too absolutistic. As Rall rightly perceives, agape, though

not dependent upon the merit and desert of its object, is yet conditioned by the fact that its object is a personal being. God's love goes to men as it does not to sticks and stones, to flowers or stars, or to beasts of the field.<sup>255</sup>

Rall goes on to point out that the self is a personal being, and even as one must have reverence for other personal beings, he must have the same for the self.<sup>256</sup> That Paul revered the self and regarded it as a moral end is indicated by a number of the Apostle's utterances. Each individual is to prove his own work; then he will have reason for glorying in himself alone rather than in his neighbor.<sup>257</sup> Each person ought to examine himself or test

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253 Romans 15:1-2.

254 Romans 9:3.

255 H. F. Rall, According to Paul (New York: Charles Scribner's Sons, 1945), pp. 205-206.

256 Ibid, p. 206.

257 Galatians 6:4.

himself.<sup>258</sup> Christians are enjoined to shun immorality because their bodies are members of Christ and the temples of the Holy Spirit.<sup>259</sup> Husbands ought to "love their wives as their own bodies," knowing that one "who loves his wife loves himself."<sup>260</sup> In his statement, "Let each of you look not only to his own interests, but also to the interests of others,"<sup>261</sup> the Apostle gives the suggestion that though one is to give primary attention to the interests of others, he is not to neglect his own. Steadfastness in the Christian life and singleness of purpose are praiseworthy in themselves, and therefore are enjoined frequently.<sup>262</sup>

Despite these references, it must be acknowledged that in the Pauline writings there is a conspicuous paucity of allusions to the self as a moral end. This paucity may be accounted for by two considerations. In view of the place of extreme prominence given to the ideas of self-culture and self-realization in Greek thought, it is quite likely that Paul deliberately avoided such an emphasis as a protest against the overemphasis upon these ideas in Hellenistic thinking.<sup>263</sup> The second consideration, and by

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258 I Corinthians 11:28; II Corinthians 13:5.

259 I Corinthians 6:15,17,19.

260 Ephesians 5:28.

261 Philippians 2:4.

262 I Corinthians 10:12; 16:13; Galatians 5:1; Ephesians 6:10-17; Philippians 1:27; 4:1; Colossians 4:2.

263 Alexander op. cit., p. 235.

far the more important one, is that Paul, like his Master, realized that only as one loses his life does he find it, that only as he dies does he truly live.<sup>264</sup>

The whole matter of the Pauline position with regard to self-love is summarized with facility by Carré:

Paul is well aware of the fact that men have rights, the Christian as much as anyone, but he is pronouncedly insistent that it is not Christian to demand their recognition by others. On the contrary, he advocates the renunciation of both personal and official rights and privileges in order that through agape higher ends may be served.<sup>265</sup>

One final question remains to be answered. If agape (love) is a command, an obligation, or duty, how is it any longer love, for is it not true that agape is spontaneous? Yes, love is spontaneous; but the spontaneity is with God, not man. God loves man, and He commands the recipients of His love to love one another and all men. Love, then, is the all-embracing obligation of the Christian. All lesser obligations or duties arise out of this one.

##### 5. The Application of the Principle of Love to Existing Social Institutions.

The three main social institutions treated in the Pauline writings are the family, slavery, and the state.

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<sup>264</sup> I Corinthians 9; 13:4-7; II Corinthians 12:14.  
Cf. Mark 8:35 = Matthew 16:25 = Luke 9:24.

<sup>265</sup> Carré, op. cit., p. 198. Italics in the original.

It will be the purpose of the investigator to delineate the bearing of the Pauline ethic of love upon each of these institutions.

Paul was unmarried.<sup>266</sup> He regarded celibacy as the preferred state,<sup>267</sup> and that for two reasons. In the first place, he seems to have believed that the end of the age was imminent.<sup>268</sup> Since the existing world order was soon to pass away, marriage and procreation would no longer be necessary. Then, too, according to eschatological tradition, pregnant women and mothers with small children would meet with sore distress in the terrible disorders which would attend the end of the age.<sup>269</sup> In the second place, Paul regarded the unmarried person as unencumbered and freer than the one who was married to give himself without reservation to the Lord's work.<sup>270</sup> Despite this apparent bias against the state of wedlock, the Apostle did not disapprove wholly of marriage.<sup>271</sup> He even regarded it as advisable in cases where passions could be restrained no longer.<sup>272</sup>

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266 I Corinthians 7:8; 9:5. Attempts have been made by some to represent Paul as married, but these have been unsuccessful. Cf. Alexander, *op. cit.*, pp. 289-90.

267 I Corinthians 7:8, 25-35, 38, 40.

268 I Corinthians 7:26, 29, 31.

269 Enoch 99:5; Mark 13:17. Cf. Moffatt, The First Epistle of Paul to the Corinthians, p. 91.

270 I Corinthians 7:32-35.

271 I Corinthians 7:2.

272 I Corinthians 7:9, 36.

For those who were already married the Apostle apparently had contradictory advice. On the one hand, he said, "The husband should give to his wife her conjugal rights, and likewise the wife to her husband."<sup>273</sup> But, on the other hand, he admonished, ". . . from now on, let those who have wives live as though they had none. . . ." <sup>274</sup> Marriage between Christians Paul regarded as indissoluble as long as both parties lived. Remarriage in the case of the death of one of the parties, Paul said, was permissible, though not preferable.<sup>275</sup> If separation should take place, neither party was to marry again.<sup>276</sup> A Christian married to a non-Christian was to seek to preserve the union as long as the other desired; but if the non-Christian desired the dissolution of the marriage, the Christian was to permit it.<sup>277</sup>

A less ascetical and more highly developed ethic with regard to marriage and the family emerges in Colossians

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273 I Corinthians 7:3.  
 274 I Corinthians 7:29.  
 275 I Corinthians 7:8-9, 39-40.  
 276 I Corinthians 7:10.  
 277 I Corinthians 7:12-16.

and Ephesians.<sup>278</sup> The shorter statement dealing with the relationship between husbands and wives appears in Colossians: "Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them."<sup>279</sup> This statement is expanded in Ephesians, the main emphasis being the same except that in Ephesians Paul treats the relation of the wife to her husband as analogous to the relation of the Church to Christ. Wives are to be subject to their husbands in all things, even as the Church is subject to Christ.<sup>280</sup> But if it seems that Paul emphasizes unduly the husband's superior position, it should be noted that the Apostle lays a heavier responsibility upon the husband than upon the wife: "Husbands, love your wives, as Christ loved the church and gave himself up for her. . . ."<sup>281</sup>

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278 C. H. Dodd, in "The Mind of Paul: Change and Development"; reprint from the Bulletin of John Rylands Library, XVIII (Jan., 1934), 33-35, attributes the differences in Paul's teaching on the family in Colossians and Ephesians from that in I Corinthians to an altered view of eschatology. That Paul's eschatological views underwent alteration can hardly be denied, but that the change was as decisive and complete as Dodd would maintain is hardly tenable. Nevertheless, Dodd is probably right that a loss of the sense of eschatological urgency accounts for the Apostle's more sober views of marriage and the family in Colossians and Ephesians.

279 Colossians 3:18-19.

280 Ephesians 5:22-24. Despite the Apostle's statement in Galatians 3:28 that in Christ Jesus there is "neither male nor female," Paul never fully freed himself from the idea of the subordination of women, which dominated both Jewish and Hellenic cultures of his day. Cf. I Corinthians 11:3-16; 14:33-35.

281 Ephesians 5:25. The verb for love in both cases is ἀγαπάω .

As love is the soul and the animating principle of the subjection of the Church to Christ, so it is in marriage that love glorifies obedience and obliterates every suggestion of compulsion.<sup>282</sup> When husbands exercise toward their wives the self-sacrificing love which Christ demonstrated for the Church, the whole relationship of marriage is lifted above caprice or passion, and every notion of command or insistence upon rights is effaced.<sup>283</sup>

After declaring the necessity of the Church being kept "holy and without blemish" for Christ (with the implication that wives ought to be kept in like manner for their husbands),<sup>284</sup> Paul asserts, "Even so husbands should love their wives as their own bodies."<sup>285</sup> In such a manner the Apostle introduces the human organism with its head and body as the prototype of two other relationships -- that of the husband and the wife and that of Christ and the Church. Since in marriage the husband and the wife become one,<sup>286</sup> when a husband loves his wife, he is loving himself.<sup>287</sup> Even as "no man ever hates his own flesh, but nourishes

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282 Alexander, op. cit., p. 294.

283 Loc. cit.

284 Ephesians 5:26-27.

285 Ephesians 5:28a.

286 Ephesians 5:31. Cf. Genesis 2:24.

287 Ephesians 5:28b.



and cherishes it, as Christ does the church," so ought husbands to conduct themselves toward their wives.<sup>288</sup> But, though it may seem on the surface that Paul is teaching self-love, in reality he is not, for the Apostle spiritualizes the interpretation by insisting that he is talking about Christ and the Church.<sup>289</sup> The Apostle charges, in conclusion, that each husband love his wife as himself and that the wife respect her husband.<sup>290</sup>

The obligations of children toward their parents and of parents toward their children are defined in Colossians 3:20-21 and Ephesians 6:1-4. The Apostle, taking it for granted that those to whom he is writing are Christians, represents obedience as the duty of children to their parents,<sup>291</sup> and enjoins it on three grounds. It pleases the Lord;<sup>292</sup> it is right;<sup>293</sup> and it carries with it the promise of prosperity and longevity.<sup>294</sup> Parents also have obligations to their children. They are not to provoke them to anger, lest they discourage them; but they are to "bring them up

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288 Ephesians 5:29.

289 Ephesians 5:32.

290 Ephesians 5:33.

291 Colossians 3:20; Ephesians 6:1-2.

292 Colossians 3:20.

293 Ephesians 6:1.

294 Ephesians 6:2-3.

in the discipline and instruction of the Lord."<sup>295</sup> Concerning the Apostle's teaching on this point, Scott comments:

The contrast is between the nagging, bullying methods of unwise parents and the sweet reasonableness which ought to prevail in the Christian home. There must be discipline, but it needs to be enforced with the love and consideration which Christ inspires.<sup>296</sup>

In both Colossians and Ephesians the Apostle turns from a discussion of the duties existing between husbands and wives, parents and children to a treatment of the duties between slaves and masters. Slavery existed in Hebrew society, but as an institution it was relatively insignificant. The slaves of the Hebrews were few in number; they had social and religious rights; they were members of the household and the congregation; and their slavery was terminated by the sabbatical year.<sup>297</sup> However, it was quite different in the Graeco-Roman world of Paul's time, where slavery constituted an integral part of the warp and woof of society. It has been calculated that the slaves of Attica outnumbered the citizens four to one.<sup>298</sup> Slavery in

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<sup>295</sup> Ephesians 6:4. Cf. Colossians 3:21.

<sup>296</sup> E. F. Scott, The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians (New York: Harper and Brothers Publishers, 1930), p. 245. Italics in the original.

<sup>297</sup> Radford, op. cit., p. 333.

<sup>298</sup> J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (eighth edition; London: Macmillan and Co., 1886), p. 318.

Graeco-Roman life was a ruthless institution. The literal significance of slavery was "the claim of one man to treat another as a piece of property."<sup>299</sup>

And these vast masses of human beings had no protection from Roman law. The slave had no relationships, no conjugal rights. Cohabitation was allowed to him at his owner's pleasure, but not marriage. His companion was sometimes assigned to him by lot. The slave was absolutely at his master's disposal; for the smallest offence he might be scourged, mutilated, crucified, thrown to the wild beasts.<sup>300</sup>

It is Graeco-Roman slavery rather than Hebrew slavery with which Paul's epistles are mainly concerned.<sup>301</sup> What attitude would the Apostle take concerning slavery in the light of his knowledge of Christ? Would he oppose it utterly and openly? That he did not do. Had he done so, he would have jeopardized the lives of Christian slaves,<sup>302</sup> and he would have invited a servile war which would have torn society into shreds.<sup>303</sup> Paul sought to regulate rather than to annihilate slavery.<sup>304</sup>

Paul counseled slaves to obey their masters in everything and work not only when they were being watched, but to

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299 R. D. Shaw, The Pauline Epistles (second edition; Edinburgh: T. & T. Clark, 1904), p. 306.

300 Lightfoot, St. Paul's Epistles to the Colossians and to Philemon, p. 319.

301 Radford, op. cit., p. 333.

302 Enslin, op. cit., p. 206.

303 Lightfoot, op. cit., p. 321.

304 Marvin R. Vincent, A Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon (New York: Charles Scribner's Sons, 1911), p. 167.

work as for the Lord rather than men, since from the Lord they would receive their reward.<sup>305</sup> He enjoined masters to treat their slaves justly and fairly, forbearing threatening, remembering that He who is the slaves' Master and theirs is in heaven, and that He judges without partiality.<sup>306</sup> Thus Paul's ethic of love led the Apostle to seek to remove brutality from slavery and to temper it with kindness and justice.

Paul perceived that in Christ there is "neither slave nor free."<sup>307</sup> Therefore, outward circumstances are of little consequence. The slave is "a freedman of the Lord," whereas the freedman is "a slave of Christ."<sup>308</sup> Nevertheless, if a slave may gain his freedom, he should avail himself of the opportunity.<sup>309</sup>

Paul's letter to Philemon indicates clearly the

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305 Ephesians 6:5-8; Colossians 3:22-24.

306 Ephesians 6:9; Colossians 4:1.

307 Galatians 3:28. Cf. Colossians 3:11.

308 I Corinthians 7:22.

309 I Corinthians 7:21. The meaning of the clause, ἄλλ' εἰ καὶ δύνασται ἐλευθέρος γενέσθαι, μᾶλλον χρισταί, is ambiguous. Both on the basis of grammar and the context it might mean either that the slave should use rather the old position of slavery or the new opportunity of freedom. Vincent, op. cit., p. 166, and Stanley, op. cit., pp. 108-109, favor the former view. Lightfoot, St. Paul's Epistle to the Colossians and to Philemon, pp. 322-23, J. A. Beet, A Commentary on St. Paul's Epistles to the Corinthians (New York: Thomas Whittaker, 1883), p. 122, H. L. Goudge, The First Epistle to the Corinthians (fifth edition; London: Methuen & Co., Ltd., 1926), pp. 58-59, and Moffatt, The First Epistle of Paul to the Corinthians, p. 87, accept the latter interpretation.

Apostle's attitude toward slavery. Onesimus, Philemon's renegade slave, never very profitable to his master, had escaped to Rome, possibly taking with him some of his master's money or leaving behind an unpaid debt.<sup>310</sup> While in Rome, he had been converted under the ministry of the Apostle Paul.<sup>311</sup> Paul had come to love Onesimus dearly; but not wanting to detain another's slave, he sent him again unto Philemon, a Christian brother from whose love Paul had derived much joy and comfort.<sup>312</sup> Mindful that under ordinary circumstances it would be dangerous for a runaway slave to return to his master, Paul wrote what now stands as the Epistle to Philemon, urging Philemon to give Onesimus a warm welcome on his return. For love's sake Paul appealed to Philemon to receive Onesimus not as a slave but as a beloved brother, and to treat him with the same consideration and love which he exercised toward the Apostle himself, to whom he was indebted immeasurably.<sup>313</sup> It was love which prompted the Apostle to write the letter, and his whole appeal was made in the spirit of love. Though the word "emancipation" seems ever to have been trembling

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310 Philemon 11,18.

311 Philemon 10.

312 Philemon 12-14, 7.

313 Philemon 9,16,17.

upon his lips, Paul did not once utter it.<sup>314</sup>

Despite the fact that the Apostle did not condemn slavery openly, he enunciated the principle which was later to sound the death knell to it. When once the precept that "'in Christ Jesus is neither bond nor free' was not only recognized but acted upon, then slavery was doomed."<sup>315</sup>

Not only did the Apostle feel the need of giving some practical advice with regard to the family and slavery, but he also realized the importance of Christians understanding their proper relationship to the state. The only extended treatment of this theme in the Pauline letters occurs in Romans 13:1-7; but there is an allusion to secular courts in I Corinthians 6:1-9, and probably an allusion to the Roman government in II Thessalonians 2:6.

The Apostle was fully cognizant of the fact that rebellion against the state or the refusal of Christians to assume the responsibilities of citizenship would be disastrous for the little Christian communities scattered throughout the Graeco-Roman world. Within Judaism insurrectionary movements were already under way. Dominated by the idea of a theocracy, and spurred by the specific command in Deuteronomy 17:15: ". . .thou mayest not put a

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<sup>314</sup> Lightfoot, St. Paul's Epistle to the Colossians and Philemon, p. 321.

<sup>315</sup> Ibid, p. 323.

foreigner over thee, who is not thy brother," many Jews were refusing to pay taxes to the Roman government.<sup>316</sup> Contemporary Jewish apocalypses already were assigning to Rome the role of Villain within the cosmic drama.<sup>317</sup> The Zealot movement, prominent in Jesus' day, had not yet spent its force. But the danger of insurrection was not confined to Judaism. Christians, under the influence of the doctrine of the freedom of believers in Christ, might seek to free themselves from the yoke of Roman domination. Already Christianity was under the suspicion of being a subversive force. At Thessalonica, Jews, jealous of the Christian movement, had testified to the civil authorities that Paul and his companions were "acting against the decrees of Caesar, saying that there is another king, Jesus."<sup>318</sup>

Desiring to quell any insurrectionary tendencies among the Christians at Rome, Paul enjoined: "Let every person be subject to the governing authorities."<sup>319</sup> But Paul did not make his appeal on the basis of expediency. He declared:

For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment.<sup>320</sup>

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316 Sanday and Headlam, *op. cit.*, p. 369.

317 Dodd, The Epistle of Paul to the Romans, p. 202.

318 Acts 17:7.

319 Romans 13:1a.

320 Romans 13:1b-2.

As long as one does that which is good, he need have no fear of the magistrate.<sup>321</sup> But, if he is an evildoer, he has occasion to be afraid, for the magistrate is the "servant of God to execute his wrath on the wrong-doer."<sup>322</sup> Subjection to the civil authorities is essential, then, in order to escape the wrath, but also because by it one obtains a clear conscience.<sup>323</sup> Paul's argument here is not an ardent plea for patriotism. The only obligations which he imposes are submission and paying taxes.<sup>324</sup> "Pay all of them their dues," he says, "taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."<sup>325</sup>

The historical situation and the Apostle's own experience account in a large measure for Paul's attitude to the Roman government expressed in Romans 13:1-7. The Roman Empire at this time appeared in the roll of the protector, rather than that of the persecutor, as when I Peter and Revelation were written.

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321 Romans 13:3.

322 Romans 13:4.

323 Romans 13:5.

324 Cf. Romans 13:6.

325 Romans 13:7. Paul's position here concurs with that of Jesus: "Render to Caesar the things that are Caesar's and to God the things that are God's." Mark 12:17 = Matthew 22:21 = Luke 20:25.



While Christians in the Jewish apocalyptic tradition, of which 'John' afterwards became the exponent, identified Rome with Anti-Christ, Paul saw in the Empire the providential instrument by which the coming of Anti-Christ was delayed -- that which restrains him from being revealed before his appointed time (II Thess. ii., 6).<sup>326</sup>

Rauschenbusch<sup>327</sup> issues the reminder that Paul wrote the Epistle to the Romans during the early days of Nero's reign, when the emperor was still under the influence of Seneca. It was not until five years later, in 64 A.D., when the great fire raged in Rome and Nero sought a scapegoat in the Christians, that mass persecutions of the Christians by the Roman government began.<sup>328</sup>

Though Paul realized that the Christian's true citizenship is in heaven,<sup>329</sup> he nevertheless took pride in his Roman citizenship and called attention to it on several occasions to defend himself against violence.<sup>330</sup> From the

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<sup>326</sup> Dodd, The Epistle of Paul to the Romans, p. 202. Italics in the original. Some commentators, unlike Dodd, do not see any definite political reference in II Thessalonians 2:6. Cf. J. E. Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians (New York: Charles Scribner's Sons, 1912), pp. 258-62.

<sup>327</sup> Walter Rauschenbusch, Christianity and the Social Crisis (New York: The Macmillan Company, 1907), p. 110.

<sup>328</sup> Cf. W. M. Ramsay, The Church in the Roman Empire before A.D. 70 (New York: G. P. Putnam's Sons, 1893), pp. 226-51.

<sup>329</sup> Philipians 3:20.

<sup>330</sup> Acts 16:37-38; 22:25-29.

Apostle's point of view, the Roman government had been an ally in his missionary efforts. By its diffusion of the Greek language, suppression of piracy, provision of facilities for travel, and administration of law and order<sup>331</sup> the Roman government had facilitated Paul's work. Paul doubtless remembered with gratitude that at Corinth he had been defended against the Jews by Gallio, the Roman proconsul.<sup>332</sup> These factors -- the historical situation and the Apostle's own experience with the Roman government -- doubtless determined the pattern of Paul's thought with regard to the state. Had he written his letter to the Romans six or eight years later, he probably never would have said that "there is no authority except from God, and those that exist have been instituted by God."<sup>333</sup>

What relation does the Pauline concept of the state have to the Apostle's ethic of love, or rather what bearing does the Pauline ethic of love have upon the Apostle's notion of the state? The Apostle's whole elaboration of the Christian's obligation to the state in Romans 13:1-7

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331 Cf. Clifford H. Moore, "Life in the Roman Empire at the Beginning of the Christian Era," The Beginnings of Christianity (F. J. Foakes-Jackson and Kirsopp Lake, editors; London: Macmillan and Co., Ltd., 1920), Vol. I, p. 218-62.

332 Acts 18:12-17.

333 Romans 13:1b.

is set in the context of his discussion of applications of Christian love. The verses immediately preceding Romans 13:1-7 present the widening spheres of Christian love, while the verses immediately following Romans 13:1-7 deal with love as the all-embracing obligation of Christians. Clearly, then, in the Apostle's conception, submitting to civil authorities and paying taxes are expressions of agape in social relations and evidences that agape is genuine indeed.

## CHAPTER V

### THE "MORE EXCELLENT WAY"

The Apostle Paul arrives at the apex of his teaching on love in his great "Hymn of Love," I Corinthians 13.<sup>1</sup> Both from the standpoint of lucidity of thought and beauty of expression this great panegyric of love is unexcelled, indeed one might say, unrivaled in all of literature, secular or sacred.

The scholars, for the most part, resort to encomiums in speaking of this hymn. Harnack calls it "The greatest, strongest, deepest thing Paul ever wrote."<sup>2</sup> It is characterized by Nowell-Rostron as "the most exquisite lyric of love human brain has conceived."<sup>3</sup> Walker denotes it as "that matchless lyrical outburst which defies any analysis

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1 Ernest W. Barnes, The Rise of Christianity (London: Longmans, Green, 1947), p. 230, argues unconvincingly that I Corinthians is a composite work and that Paul is not the author of I Corinthians 13. Barnes' chief argument is that this chapter "shows a literary excellence which is not found in any other passage attributed to Paul." This is like saying that Beethoven could not have written the Fifth Symphony because it is superior to all of his other works. One gets the impression that Barnes is venting his prejudices rather than recording the results of sound Biblical research.

2 Quoted by A. T. Robertson, Word Pictures in the New Testament (New York: Harper and Brothers Publishers, [1931/]), Vol. IV, p. 176.

3 S. Nowell-Rostron, St. Paul's First Epistle to the Corinthians (London: The Religious Tract Society, 1931), p. 181.

or paraphrase."<sup>4</sup> Holmes speaks of this ode to love as marching "with the tread of cherubim and seraphim through the corridors of high heaven, chanting the supreme sentiment of the Christian religion."<sup>5</sup> Kroner maintains that I Corinthians 13 represents "the summit of the Christian message, as it also provides the best foundation of a sound Christian theology."<sup>6</sup> According to Porter,<sup>7</sup> this chapter supplies the clew to the understanding of Paul's religion. It is, he contends, the test of all that is distinctively Christian and all that is distinctively Pauline. Godet quotes Henrici as saying:

"There is here such warmth as could only proceed from the purest experience of charity. It is as if love itself stood before us, filled with its holy peace and profound sympathy."<sup>8</sup>

Stanley<sup>9</sup> notes that the tumult of argument and remonstrance rages on either side of this chapter, but that within the chapter the sentences flow in almost rhythmical melody. He imagines Paul's amanuensis as pausing momentarily to look

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4 Dawson Walker, The Letters of St. Paul to Corinth (London: S.P.C.K., 1909), p. 64.

5 Arthur Holmes, The Mind of St. Paul: A Psychological Study (New York: The Macmillan Company, 1929), p. 76.

6 Richard Kroner, "A Meditation on I Cor. XIII," Anglican Theological Review, XXX (Oct., 1948), 218.

7 F. C. Porter, The Mind of Christ in Paul (New York: Charles Scribner's Sons, 1930), p. 26.

8 F. Godet, Commentary on St. Paul's First Epistle to the Corinthians (Edinburgh: T. & T. Clark, 1887), Vol. II, pp. 234-35.

9 A. P. Stanley, The Epistles of St. Paul to the Corinthians (fourth edition; London: John Murray, 1876), pp. 237-38.

into the face of his master at the sudden change in the style of diction, and seeing the Apostle's countenance aglow as if he were enthralled by this vision of matchless perfection. In short, as Hodge asserts, this hymn in praise of love has been "the admiration of the church in all ages."<sup>10</sup>

Whether in this chapter Paul has reference to love to God or love to man is a question that is frequently posed. Contrary answers have been given by Harnack and Reitzenstein, the former interpreting the hymn as referring primarily to the Christian's love for his neighbor, and the latter regarding it as dealing mainly with love to God.<sup>11</sup> Nygren<sup>12</sup> perceives correctly that the whole discussion is irrelevant, since it is based on the erroneous notion that the meaning of agape is to be determined by the object to which it is directed. He emphasizes the fact that agape is an overflow from God's own life. Whether exercised by man or God, or directed toward man or God, it is God's love; and this is

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<sup>10</sup> Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: Robert Carter & Brothers, 1882), p. 265.

<sup>11</sup> Anders Nygren, Agape and Eros (London: S.P.C.K., 1932), Part I, pp. 99-101.

<sup>12</sup> Ibid, p. 104. The same general position, though in less explicit form, is espoused by Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (second edition; New York: Charles Scribner's Sons, 1914), p. 285, and Johannes Weiss, The History of Primitive Christianity (New York: Wilson-Erickson, Inc., 1937), Part II, p. 569.

the thing of prime importance.

In this passage, the Authorized Version translates agape consistently by "charity," the Anglicized form of the Latin caritas. The use of this word reflects the influence of the Vulgate upon the translators. Jerome, in the Vulgate, employed caritas in preference to amor because of the fleshly associations of the latter word.<sup>13</sup> In a similar reference in Romans 13:10 Jerome employed dilectio, but he used this word only a fourth as often as caritas.<sup>14</sup> Coming from carus, "dear," caritas meant originally "dearness" or "costliness," but later came to express the feeling arising from the sight of want and suffering.<sup>15</sup> The English word "charity," influenced by the meaning of the Latin caritas, has come in popular usage to apply almost exclusively to generosity. Generosity in almsgiving is the primary reference, but generosity or leniency in judging others is a secondary meaning. Though agape, as Paul uses it in I Corinthians 13, subsumes these ideas, it has a much broader meaning. Therefore, "charity" is not a suitable translation of agape. The American Standard Version and the

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13 S. Nowell-Rostron, op. cit., p. 181. The Vulgate employs amor in I Peter 1:22 and II Peter 1:7, both occurrences being associated with brotherly love. Cf. Charles J. Ellicott, A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians (Andover: W. F. Draper, 1889), p. 253.

14 Ellicott, loc. cit.

15 Hodge, op. cit., pp. 265-66.

Revised Standard Version, along with most modern speech translations, correct this faulty translation by rendering agape by "love," the nearest English equivalent of the Greek word.

It is significant that this great hymn was written to the Corinthians. The Apostle did not write this chapter as "a song in the air."<sup>16</sup> It came out of his experience with mediocre Christians, and it was addressed to the church of Corinth as an ideal solution for the problems which were splitting that church asunder. I Corinthians 13 is an integral part of the Apostle's discussion in I Corinthians 12-14,<sup>17</sup> despite the fact that it is more poetic and more universal and timeless in its applications than the other two chapters.

The church at Corinth was faced with many grave and perplexing problems: a four-way split over conflicting preacher loyalties,<sup>18</sup> the practice of gross immoralities among some of the members,<sup>19</sup> Christians carrying personal differences to

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16 James Moffatt, Love in the New Testament (London: Hodder and Stoughton, 1929), p. 182.

17 It is conceded that Paul may have composed this hymn on an earlier occasion. However, that it represents a digression in thought which would fit more suitably after chapter 8, where it quite likely originally stood, as Johannes Weiss, Der erste Korintherbrief (Göttingen: Vandenhoeck & Ruprecht, 1925), p. 311, contends, is to be rejected. Chapter 13 has affinities with chapter 8, but it has greater affinities with chapters 12 and 14. Then, too, there is no evidence of such a dislocation of the chapter.

18 I Corinthians 1:12.

19 I Corinthians 5:1; 6:9-10.



pagan courts for settlement,<sup>20</sup> a lack of understanding of the Christian approach to marriage and the family,<sup>21</sup> carelessness with respect to the effect of unbridled Christian freedom upon the consciences of weaker brethren,<sup>22</sup> such an abuse of the newly-discovered freedom in Christ on the part of some of the women as to create the danger of their being identified with the pagan women of the mystery cults,<sup>23</sup> the lack of reverence and spiritual discernment in the observance of the Lord's Supper,<sup>24</sup> and the denial by some of the reality of the Resurrection.<sup>25</sup> However, none of these problems constituted the fundamental disorder. These difficulties were only symptomatic of the underlying problem. The basic difficulty was the presence of envy, conceit, and the spirit of rivalry among the members with respect to the possession and use of spiritual gifts. It was to this problem that the Apostle addressed himself in I Corinthians 12-14.

The Apostle recognizes nine spiritual gifts, but maintains that all are inspired by the same Spirit.<sup>26</sup> He compares the church to the human organism, the body. As the

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20 I Corinthians 6:1-8.

21 I Corinthians 7.

22 I Corinthians 8:1-13; 10:23-33.

23 I Corinthians 11:2-16; 14:34-36.

24 I Corinthians 11:17-34.

25 I Corinthians 15:12.

26 I Corinthians 12:7-11. Other lists occur in I Corinthians 12:28; 12:29-30; Romans 12:6-8; Ephesians 4:11. Cf. I Corinthians 13:1-3.

body has many members and each has a different function, so it is that in the church there are many members and a diversity of functions. And just as in the body every member needs every other member, so it is in the church.<sup>27</sup>

Despite his recognition that each of the spiritual gifts is inspired by the same Spirit and has a legitimate place in the church fellowship, the Apostle nevertheless indicates a gradation in spiritual gifts with regard to their edificatory value. In his evaluation the Apostle places prophecy at the head of the list and speaking in tongues at the bottom.<sup>28</sup> Because of this recognized difference in the usefulness of the gifts, the Apostle enjoins: "But earnestly desire the higher gifts."<sup>29</sup> But no sooner has he admonished his readers to be emulous of the best gifts than he tells them, "And I will show you a still more excellent way."<sup>30</sup> This is the way of love which he elucidates in chapter 13. Commenting upon the Apostle's introduction in I Corinthians 12:31 to the "Hymn of Love," Edwards says:

Emulation in Christian work is not discouraged, until it ceases to have any glory by reason of the glory that excelleth, which is Christ's via dolorosa of self-forgetting love.<sup>31</sup>

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27 I Corinthians 12:14-26.

28 I Corinthians 14:5,19,39.

29 I Corinthians 12:31a.

30 I Corinthians 12:31b.

31 T. C. Edwards, A Commentary on the First Epistle to the Corinthians (second edition; London: Hodder and Stoughton, 1885), p. 336. Italics in the original.

Edwards<sup>32</sup> goes on to say that love is not attained by the exercise of the gifts, but rather that it is by the exercise of love that the gifts are developed, and that love is greater than the gifts.

With this introduction in I Corinthians 12:31 the Apostle begins his eulogy of love in I Corinthians 13. The chapter falls into three natural divisions: (1) the indispensability of love, vv. 1-3; (2) the characteristics of love, vv. 4-7; and (3) the imperishableness of love, vv. 8-13.

#### 1. The Indispensability of Love, vv. 1-3.

The Apostle enumerates six gifts of the Spirit-- speaking in tongues, prophetic powers, understanding of mysteries and knowledge, miracle-working faith, benevolence, and martyrdom -- and declares that these gifts divorced from love are empty, vain, meaningless, and of no consequence or value.<sup>33</sup> Though one should possess any of them or all of them apart from love, if such a thing be possible, he would count for nothing. Love, the Apostle maintains, is for the Christian absolutely indispensable. Love is not to be interpreted as a gift among other gifts even though it be given

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<sup>32</sup> Ibid, p. 337.

<sup>33</sup> Robertson and Plummer, op. cit., p. 288, distinguish four classes of gifts in I Corinthians 1-3: "the ecstatic in v. 1; the teaching (προφοητεία) and the wonder-working (πίστεις) gifts in v. 2; and the administrative in v. 3."

the pre-eminence. Love is rather a temper or a spirit in which all the gifts are to be exercised.<sup>34</sup>

The Apostle begins with the gift most highly prized by the Corinthian church, the ability to speak in tongues. He declares, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal."<sup>35</sup> The Apostle is not alluding to the miraculous power to speak intelligibly in foreign languages, a gift mentioned in the Bible only in connection with Pentecost.<sup>36</sup> Instead, the Apostle has reference to the unintelligible gibberish of ecstatic utterance which was disrupting the worship services at Corinth. As Beet notes, "Paul means, 'If I utter every kind of voice which rises from the lips of men and of angels.'"<sup>37</sup> By "of angels" the Apostle marks the summit of the possibility of exercising the gift.<sup>38</sup> In mentioning the gong (χαλκός) and cymbal (άλαλάζον), Paul, quite possibly is "comparing unintelligible Tongues in Christian worship with the din of gongs and cymbals in pagan worship."<sup>39</sup> At any rate, the Apostle contends that tongues which are not animated by

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34 W. Edward Chadwick, The Pastoral Teaching of St. Paul (Edinburgh: T. & T. Clark, 1907), p. 247.

35 I Corinthians 13:1.

36 Acts 2:1-12.

37 J. A. Beet, A Commentary on St. Paul's Epistles to the Corinthians (New York: Thomas Whittaker, 1883), p. 230.

38 Loc. cit.

39 Robertson and Plummer, op. cit., p. 289.

love are as distracting and abrasive in sound as unmusical noises.

Next, Paul mentions the charisma which stands first on his own list of spiritual gifts, prophecy (προφητεῖαν). By prophecy the Apostle means teaching with the purpose of edifying those taught.<sup>40</sup> Like tongues, the least valuable gift, prophecy, when it is devoid of love, is worthless.

Closely associated with prophecy in Paul's discussion is the understanding of mysteries and knowledge.<sup>41</sup> This gift is the only one in these three verses which is not introduced by an εἰς or a καὶ clause. That the Apostle has in mind a separate gift is indicated in 13:8, where he mentions prophecy and knowledge as distinct gifts, apparently subsuming mysteries under knowledge. By "mysteries" (μυστήρια, sometimes singular μυστήριον) the Apostle means the purpose of God in salvation. Known only by revelation, it was hidden in former ages, but is now

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40 I Corinthians 14:3-4. Προφητεῖαν comes from the verb προφητεύω.

41 The commentators are not in agreement as to whether there are two, three, or four separate gifts mentioned in I Corinthians 13:2. The position of the investigator is that three gifts are indicated in this verse: prophecy, the understanding of mysteries and knowledge, and miracle-working faith.

revealed in Jesus Christ.<sup>42</sup> Important as is an understanding of God's purpose of salvation, if the one possessing it is destitute of love, this understanding has no convicting power or compelling significance. "Knowledge" (*γνῶσιν*) in this passage refers to the understanding of the things of God.<sup>43</sup> Four times in this epistle Paul lists it among gifts of the Spirit.<sup>44</sup> Paul claimed himself to possess knowledge to a peculiar degree.<sup>45</sup> When it refers to Christ, it is knowledge which is revealed<sup>46</sup> or which is proclaimed after it has been revealed.<sup>47</sup> At times, however, it appears to be spiritual intuition or intellectual apprehension.<sup>48</sup> When divorced from love, knowledge may lead to spiritual pride<sup>49</sup> and the wounding of the conscience of a weaker brother.<sup>50</sup> It is for this reason that Paul maintains that the one who possesses knowledge

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42 The Apostle employs *μυστήριον* eighteen times (nineteen if *μυστήριον* be the correct reading in I Corinthians 2:1). In all but four occurrences (Romans 11:25; I Corinthians 15:51; Ephesians 5:32; II Thessalonians 2:7) the definition cited above appears to be the best possible one. This fact is apparent in Romans 16:25; I Corinthians 2:7; Ephesians 1:9; 3:3,9; 6:19; Colossians 1:26,27; 2:2; 4:3. The meaning in the case of the four exceptions is that which being difficult to understand is known only by revelation.

43 This definition is broad enough to be applicable to every occurrence of the term in the Pauline writings.

44 I Corinthians 12:8; 13:2,8; 14:6.

45 II Corinthians 6:6; 11:6.

46 II Corinthians 4:6.

47 II Corinthians 2:14.

48 I Corinthians 8:1a,7,10,11.

49 I Corinthians 8:1b. "Knowledge puffs up, but love builds up."

50 I Corinthians 8:11.

without love is nothing.

Mentioned along with prophecy and the understanding of mysteries and knowledge in I Corinthians 13:2 is miracle-working faith (  $\pi\acute{\iota}\sigma\tau\iota\varsigma$  ). It, too, Paul declares, is void if severed from love. The faith of which the Apostle speaks is clearly not the saving faith which he mentions frequently. The qualification, "so as to remove mountains,"<sup>51</sup> designates it as the faith which works miracles. Hereby, the Apostle is seen to be indicating the same charisma that he had spoken of in I Corinthians 12:10, "the working of miracles."

Next, the Apostle mentions two deeds which seem to be the highest expressions of love, but which are counterfeits<sup>52</sup> when performed without love as the constraining motive, as is sometimes the case. These are benevolence and martyrdom. Paul says, "If I give away all that I have, and if I deliver my body to be burned, but have not love, I gain nothing."<sup>53</sup>

In Romans 12:8 Paul lists benevolence along with other spiritual gifts, and in II Corinthians 8:7 he calls it a grace (  $\chi\acute{\alpha}\rho\iota\varsigma$  ).  $\Psi\omega\mu\acute{\iota}\sigma\omega$  , in I Corinthians 13:3,

51 Paul was either making a conscious allusion to the statement of Jesus (Mark 11:22; Matthew 17:20; Luke 21:21) or he was employing a proverbial expression familiar to himself and the Master. Cf. Robertson and Plummer, op. cit., p. 290.

52 Chadwick, op. cit., p. 250.

53 I Corinthians 13:3.

is the first aorist subjunctive active of *ψαμίζω*, meaning "to dole out." The aorist focuses the action to a point in time and gives it the meaning of doling out one's goods all at once.<sup>54</sup> Jesus told the rich young ruler to sell all he had and give to the poor;<sup>55</sup> but he also recognized that in deeds of almsgiving executed with the purpose of calling attention to one's own liberality, the only reward which one has is the plaudits of the crowd.<sup>56</sup> The Apostle is making precisely the same observation. The most lavish philanthropic deeds, when devoid of love and performed with a view to securing renown, do not please God and therefore profit nothing.

Even sacrifice which goes beyond the giving of material things to the giving of one's own life, if it is destitute of love, is profitless. Nowhere else does the Apostle list martyrdom among the spiritual gifts. Lightfoot calls attention to the Indian fanatic "who astonished the Greeks and Romans by burning himself alive at Athens. . . ." <sup>57</sup> Since, according to Plutarch, the "Tomb of the Indian" was one of the sights commonly shown to strangers in Athens, it is quite likely that Paul saw it on his visit there.<sup>58</sup>

Whether the correct reading is *ἵνα καθύψωμαι*, "in order

54 Edwards, *op. cit.*, p. 341.

55 Mark 10:21 = Matthew 19:20 = Luke 18:22.

56 Matthew 6:2-4.

57 J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (eighth edition; London: Macmillan and Co., 1886), p. 392.

58 Ibid., p. 393, footnote.



to be burned," as the Textus Receptus has it, or ἵνα κερύξωμαι, "in order to glory," as Aleph A B give it,<sup>59</sup> it is entirely possible that the Apostle is alluding to this Indian's martyrdom. According to Dods, "At one period martyrdom became fashionable, and Christian teachers were compelled to remonstrate with those who fanatically rushed to the stake and the arena. . . ."60

Jesus, according to the Fourth Gospel, declared "Greater love has no man than this, that a man lay down his life for his friends."<sup>61</sup> On the other hand, the Apostle here recognizes the possibility of one giving up his life for some reason other than love, perhaps to provide a public spectacle or to atone for one's own sins. Paul declares that such martyrdom is profitless. As Matheson puts it, "A sacrifice whose glory centres in itself has not a Christian glory. The Christian glory is love, and sacrifice is only valuable as an instrument of love."<sup>62</sup>

## 2. The Characteristics of Love, vv. 4-7.

Having presented in verses 1-3 the hypothetical picture of one possessing to the greatest possible degree the

59 Robertson, op. cit., p. 177. For a discussion of the problems involved consult Robertson and Plummer, op. cit., p. 291.

60 Marcus Dods, "The First Epistle to the Corinthians," The Expositor's Bible (W. Robertson Nicoll, editor; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947), p. 691.

61 John 15:13.

62 George Matheson, Landmarks of New Testament Morality (London: James Nisbet & Co., 1888), p. 227.

most admirable and prized spiritual gifts, yet possessing them apart from love, Paul turns in verses 4-7 to paint a portrait of ideal love. In these verses love is personified in all of its brilliance and glory. The Apostle uses dark as well as light shades in his portrait. First, he presents two positive qualities of love, then eight negative characteristics, followed by five more positive qualities. Analyzing the portrait, one discovers that love consists, firstly, in the absence of envy, boastfulness, arrogancy, rudeness, selfishness, anger, resentment, and scandalmongering, and, secondly, in the presence of long-suffering, kindness, joyfulness, passive strength, intellectual charity, moral optimism, and persistence in time.<sup>63</sup>

Where did Paul get such a conception of love? The Apostle's basic conception of agape was a product of his experience of the wondrous love of Christ which confronted him while he was yet in his sin and led him to newness of life in Christ.<sup>64</sup> However, this portrait of love in human relationships is so intricate in detail, so symmetrical in

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63 The investigator is indebted to a number of writers for supplying some of the names of the qualities indicated above. His greatest debt is to S.J. Porter, The Diamond Shield (Nashville: Sunday School Board of the Southern Baptist Convention, 1929), pp. 53-54, 78, and Matheson, op. cit., p. 179.

64 Cf. pp. 48-50 of the present investigation.

character, and so masterful in execution that there must have been other influences in its formulation. The Apostle's characterization of love may be accounted for when three factors are considered. The dark background of the portrait, the negative characteristics of love, probably was suggested by the proud, self-seeking, bickering Christians who helped to make up the membership of the church at Corinth.<sup>65</sup> The lighter shades, the positive qualities of love, probably were supplied by the character of Jesus Himself.<sup>66</sup> In Jesus the positive characteristics of love were manifested perfectly and the negative characteristics were absent completely. In every occurrence of agape in verses 4-7 the name "Jesus" may be substituted for agape without doing violence to the characterization.<sup>67</sup> Finally, it must be remembered that Paul was a Christ-filled, Spirit-led man. By his union with the Living Christ his insights were quickened and his understanding was deepened.<sup>68</sup>

From the negative standpoint, love does not boil with envy ( οὐ ζηλοῖ ). It can appreciate and rejoice

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65 Every negative quality indicated in the characterization was patent in the lives of some of the Corinthian Christians.

66 Whether Paul knew the historical Jesus or not, he certainly understood the character of the Master. Cf. F.C. Porter, op. cit., p. 24, and Stanley, op. cit., p. 240.

67 Chadwick, op. cit., p. 254, avows: "The life of our Lord is one long witness to the virtues here attributed by St. Paul to love."

68 I Corinthians 2:16b; Galatians 1:11.

in the good fortune of another; and it can do so without being envious of the other's happy lot on the one hand,<sup>69</sup> or boastful (οὐ περπερεύεται ) of its own fortunate condition on the other. The verb περπερεύομαι is from πέρπερος , vain-glorious, braggart.<sup>70</sup> Paul says love does not play the braggart. It does not brag because it is not arrogant, proud, puffed-up (οὐ φυσιοῦται , from φυσιόω "to inflate," "blow up," "blow out," "cause to swell up").<sup>71</sup> Since it is not arrogant or proud, love does not conduct itself with the rudeness or impropriety (οὐκ ἀσχημονεῖ ) characteristic of one who exults in his own person and position, and feels that he is a law unto himself. "Love is tactful and does not in the least deny the respect to which a neighbor is entitled. . . ."<sup>72</sup>

Basically, love is unselfish. It "does not insist on its own way. . . ."<sup>73</sup> or clamor about its own rights (οὐ ζητεῖ τὰ ἑαυτῆς ), because it is not self-seeking.<sup>74</sup>

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69 Cf. I Corinthians 3:3.

70 Robertson, *op. cit.*, p. 178. According to Robertson, this is the first known occurrence of the word and the only one in the New Testament.

71 J. H. Thayer, A Greek-English Lexicon of the New Testament (corrected edition; New York: American Book Company, 1889), p. 660. Cf. I Corinthians 4:6, 18, 19; 5:2; 8:1.

72 Bernhard Weiss, A Commentary on the New Testament (New York: Funk & Wagnalls Company, 1906), Vol. III, pp. 239-40.

73 I Corinthians 13:5. Cf. I Corinthians 10:23; Philippians 2:4.

74 This was a lesson the Corinthians needed desperately to learn. Cf. I Corinthians 4:7; 6:7; 11:21.

When love is denied that which is its rightful due, it is not provoked, made irritable, or thrown into a paroxysm of anger ( οὐ παροξύνεται ). Neither does love keep a record of injuries and store up resentment ( οὐ λογίζεται τὸ κακόν ). Love "breeds a generous oblivion of the wrongs one suffers."<sup>75</sup>

Finally, love does not rejoice in unrighteousness ( οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ ). Chadwick<sup>76</sup> points out that the fall of one man often provides the opportunity for the advancement of another. Even in such a case as this, love never rejoices when another departs from the path of Christian rectitude. Love "has no malignant pleasure in seeing reputations exploded, in discovering the sin, the hypocrisy, the mistakes, of other men."<sup>77</sup>

Positively considered, love is long-suffering. When mistreated, it is not provoked or angered,<sup>78</sup> but is patient in bearing the offense of another ( μακροθυμεῖ ).<sup>79</sup> Outside of this reference Paul uses the verb μακροθυμέω only one time. In I Thessalonians 5:14 Paul exhorts the

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<sup>75</sup> C. H. Dodd, "The Ethics of the Pauline Epistles," The Evolution of Ethics (E. H. Sneath, editor; New Haven: Yale University Press, 1927), p. 311.

<sup>76</sup> Op. cit., p. 259.

<sup>77</sup> Dods, op. cit., p. 692.

<sup>78</sup> I Corinthians 13:5.

<sup>79</sup> Thayer, op. cit., p. 337.

brethren: ". . . admonish the idle, encourage the faint-hearted, help the weak, be patient [μακροθυμεῖτε] with them all." The noun μακροθυμία is translated "patience" or "perseverance" in the Revised Standard Version. Μακροθυμία is listed in Galatians 5:22 as one of the spiritual fruits wrought by the Spirit in the hearts of believers.

Love is also kind (χρηστεύεται). Not only patient in enduring injuries, love is active in conferring benefits.<sup>80</sup> Forbearance (μακροθυμία) and kindness (χρηστότης) indicate, respectively, the passive and active aspects of love. These two characteristics appear in close conjunction four times in the Pauline writings.<sup>81</sup>

Already it has been indicated that Paul says that love does not rejoice in unrighteousness. To this idea the Apostle links the positive affirmation that love rejoices with (συνχαίρει) the truth (τῇ ἀληθείᾳ). "Where truth scatters calumny and shows that suspicions were ill-founded, love rejoices. . . ; where goodness triumphs love is thrilled with a sympathetic joy."<sup>82</sup>

The Apostle closes his description of love with a statement which epitomizes the attributes of love: "Love

80 Robertson and Plummer, *op. cit.*, p. 293.

81 I Corinthians 13:4; II Corinthians 6:6; Galatians 5:22; Colossians 3:12.

82 Dods, *op. cit.*, p. 692.

bears all things, believes all things, hopes all things, endures all things."<sup>83</sup> Matheson<sup>84</sup> summarizes the characteristics of love indicated in this verse under four heads: (1) passive strength, (2) intellectual charity, (3) moral optimism, and (4) persistence in time. Logically speaking, Matheson<sup>85</sup> maintains, intellectual charity comes before passive strength.

Love is intellectually charitable: it believes (πιστεύει ) all things. Kierkegaard remarks that vanity, conceit, self-satisfaction believe all the flattering things that are said; envy, spite, depravity believe all the evil things that are said; mistrust believes nothing at all. . . .<sup>86</sup>

The Apostle does not mean that Christian love is to believe wrong to be right. He simply means that love disregards the breath of suspicion and refuses in the absence of definite knowledge to lose its faith in another's virtue. When proof of another's evil deed, purpose, or character is indisputable, intellectual charity is displaced by passive strength: love bears (στεύει ) all things. Love is hurt spiritually by evil in another; but it is endowed with an infinite capacity to suffer in silence, and to forgive while it suffers. But while love suffers, it still possesses moral

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83 I Corinthians 13:7.

84 Op. cit., p. 179.

85 Ibid., p. 189.

86 Søren Kierkegaard, Works of Love (Princeton: Princeton University Press, 1946), p. 183.

optimism: it hopes ( ἔλπίσει ) all things. Love looks upon its object with the eye of hope; and though the old ideal which was formed was not true, it still hopes that it yet may be true. And this love, which is intellectually charitable, passively strong, and morally optimistic, persists in time: it endures ( ὑπομένει ) all things.<sup>87</sup> This persistence in time, of which the Apostle speaks, differs from the other three characteristics not in quality but in quantity.

It is the power of charity to retain its faith in man, however long that evidence is delayed which shall either clear or condemn him. It is the power of forgiveness to forgive seventy times seven; it is the power of hope to hope on to the end. In each and all of its phases it may be described as love's ability to wait.<sup>88</sup>

### 3. The Imperishableness of Love, vv. 8-13.

"Love never ends. . ." ( πίπτει ),<sup>89</sup> declares

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87 Ὑπομονή and μακροθυμία are closely akin. The former is the endurance of suffering without giving way, while the latter is the endurance of injuries without retaliating. Robertson and Plummer, op. cit., p. 292.

88 Matheson, op. cit., p. 192. This whole paragraph, with the exception of the quotation of Kierkegaard, is a condensation of Matheson's thought, pp. 181-92.

89 I Corinthians 13:8. The verb πίπτω means "to fall," "to fall out." As used here it means to fall out of place or come to an end. Some authorities give ἐκπίπτει instead of πίπτει here, but πίπτει is the preferred reading. Cf. Robertson and Plummer, op. cit., p. 296.



Paul. This statement strikes the keynote of the remainder of the chapter. Love is permanent, imperishable. For this reason it is superior to the charismata, which are all transitory in character.

The Apostle selects three gifts as representative of the charismata -- prophecy, the gift on which the Apostle set the highest valuation; tongues, the gift most highly prized by the Corinthian Christians; and knowledge, a gift recognized both by the Apostle and the Corinthians as of great worth -- and declares that each is perishable. Prophecy will pass away (καταργηθήσεται, will be rendered idle or inoperative). Tongues will cease (παύσονται, will cease themselves). Knowledge will pass away (καταργηθήσεται). The implication is that none of the gifts will endure.

Because the spiritual gifts are imperfect and fragmentary, they do not possess enduring quality. "For we know in part, and we prophesy in part. . . ,"<sup>90</sup> says Paul. For the moment the Apostle drops the consideration of tongues. Knowledge and prophecy, being imperfect, will pass away when the perfect (τὸ τέλειον, the full-grown, mature) be come (ἔλθῃ). Knowledge and

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90 I Corinthians 13:9 (A.S.V.).

prophecy will cease, because these gifts will become superfluous and powerless when at the parousia God shall unveil Himself completely.<sup>91</sup>

With two apt illustrations the Apostle elucidates his contention that the imperfect and fragmentary will be superseded by the mature and complete. The first illustration has to do with the maturation of the mental processes of a child. "When I was a child," says Paul, "I spake as a child, I felt as a child, I thought as a child. . . ."<sup>92</sup> In the Apostle's use of verbs in this statement, λαλεῖν, "to speak"; φρονεῖν, "to feel," "aspire"; and λογίζεσθαι, "to think," Godet<sup>93</sup> sees a reference to the three gifts mentioned in verse 9. It is probably correct that, as he maintains, "speaking corresponds to tongues, aspiration to prophecy, and thinking to knowledge."<sup>94</sup> The point of the illustration is that when the child becomes an adult childishness is left behind.<sup>95</sup>

Or, to take another illustration, the Apostle reasons, this contrast between the imperfect and the perfect

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91 Weiss, Der erste Korintherbrief, p. 318.

92 I Corinthians 13:11a (A.S.V.).

93 Godet, op. cit., pp. 252-53.

94 Ibid., p. 253. Italics in the original.

95 I Corinthians 13:11b.

is like the difference between looking into a mirror to behold another and seeing the other in person. "For now we see in a mirror dimly, but then face to face."<sup>96</sup> On earth one sees by means of a mirror (δι' ἐσόπτρου), and what he sees is dim and enigmatic.<sup>97</sup> In heaven one's sight shall be "face to face."

The argument is a fortiori. If adults have long since abandoned their play things and primers, how much more will the reflected glimpses of truth be abandoned when the whole truth is directly seen.<sup>98</sup>

The Apostle summarizes his position by stating that for the time being the Christian knows only in part, but that there will come a time when he will understand completely, as all along he has been understood fully.<sup>99</sup>

Having expounded upon the things which are temporal, the Apostle turns in a closing statement to the things that are eternal: "So, faith, hope, love abide, these three. . . ." <sup>100</sup> These are the so-called theological virtues. Collocations of faith, hope, and love occur in

96 I Corinthians 13:12a.

97 Since ancient mirrors were made of burnished metal instead of glass, the reflections which they produced were imperfect. Cf. G. G. Findlay, "St. Paul's First Epistle to the Corinthians," The Expositor's Greek Testament (W. Robertson Nicoll, editor; Grand Rapids: Wm. B. Eerdmans Publishing Company, [n.d.]), Vol. II, p. 901.

98 Robertson and Plummer, op. cit., p. 298. Italics in the original.

99 I Corinthians 13:12b.

100 I Corinthians 13:13a.

I Thessalonians 1:3; 5:8; and Colossians 1:4-5. In each of these three references the order is faith, love, and hope. Reitzenstein<sup>101</sup> contends that Paul adapted a Hellenistic tetrad: faith, hope, love, and knowledge, and that because of the overemphasis in the Corinthian church upon knowledge, he struck it out and retained the other three members. Hunter,<sup>102</sup> on the other hand, argues with cogency that the Apostle is employing a familiar triad that probably had its origin in the teaching of Jesus. Be this as it may, part of a tetrad, a triad, or an original Pauline formulation, the Apostle avers that faith, hope, and love outlast all other gifts or virtues and that these three alone abide.

But do faith and hope abide in a future state? In II Corinthians 5:7 and Romans 8:24, respectively, the Apostle seems to reason that when faith becomes sight and when hope becomes realization these qualities will cease to exist. It must be remembered, however, that "faith" and "hope" are broad terms, and that the Apostle uses these words with varying emphases. "Faith in one form, ceases when merged in sight; but in another form it continues; and the same is true of hope."<sup>103</sup> Faith as trust in God and hope as an

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101 R. Reitzenstein in Die hellenistischen Mysterienreligionen, pp. 383-93, according to Mary Andrews, The Ethical Teaching of Paul (Chapel Hill: The University of North Carolina Press, 1934), p. 101.

102 A. M. Hunter, Paul and His Predecessors (London Nicholson and Watson, Ltd., 1940), pp. 37-40.

103 Hodge, op. cit., p. 275.

"ever-renewed expectancy of future good"<sup>104</sup> are, like love, eternal.<sup>105</sup>

But no sooner does Paul refer to faith and hope as, like love, eternal than he hastens to add: ". . . but the greatest of these is love."<sup>106</sup> In what does the superiority of love consist? Many and varying answers have been given. Some say that love is superior to faith and hope because love encompasses these qualities. Love "believes all things, hopes all things. . . ."<sup>107</sup> On the other hand, Paul makes it clear that it is love which has its origin in faith, not vice versa. Faith expresses itself through love.<sup>108</sup> Others say that love is greatest of the three because faith and hope minister largely to the self, whereas love ministers to others. By the standard of usefulness, the criterion by which the Apostle designates prophecy as the most important gift,<sup>109</sup> love may be judged as the greatest theological virtue. But though there is a measure of truth in both of these

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104 Dods, *op. cit.*, p. 693.

105 The  $\sqrt{\nu\nu}$  in I Corinthians 13:13 is not temporal but logical, and the contrast between the transitory gifts mentioned in the preceding verses and the permanent qualities of life is indicated by  $\sqrt{e}$ . Cf. Robertson and Plummer, *op. cit.*, p. 300.

106 I Corinthians 13:13b.

107 I Corinthians 13:7.

108 Galatians 5:6.

109 I Corinthians 12:31; 14:1-4.

answers, the basic reason for the pre-eminence of love over faith and hope is that love alone can be predicated of God. As Nowell-Rostron states it, "God will ever have Faith and Hope. God will ever be Love."<sup>110</sup> And love or agape, being the very nature of God Himself, when man possesses it or is possessed by it, is God's agape in man and therefore God's own nature in man.

Basing his appeal on the surpassing worth of love which he has depicted so graphically to his readers in his great "Hymn of Love," the Apostle comes in I Corinthians 14:1a to admonish the Corinthian Christians: "Make love your aim . . . ." The spiritual gifts, especially prophecy, are also to be sought, the Apostle reminds his readers, because when they are possessed under the dominance of love, they contribute to the edification of the Christian community.<sup>111</sup>

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<sup>110</sup> Nowell-Rostron, op. cit., p. 193. Cf. Nygren, op. cit., p. 104.

<sup>111</sup> I Corinthians 14:1a-4.

## CHAPTER VI

### PAUL'S EMBODIMENT OF HIS IDEAL OF LOVE

Strictly speaking, the subject of this chapter does not come within the scope of the thesis subject as defined in the title, "The Pauline Doctrine of Love." Nevertheless, for two reasons it seems advisable to treat it here. In the first place, much that Paul has to say about love in his epistles is spoken within the context of his personal relationships with individuals and churches. In the second place, one naturally wants to know to what extent the Apostle abided by his own ideal. This chapter is an attempt, on the basis of what is known of Paul from Acts and the Pauline Epistles, to evaluate the excellencies and deficiencies in Paul's embodiment of his own ideal of love and to indicate the excellencies and deficiencies in the love of individuals and churches for the Apostle.

#### 1. Paul's Love For Individuals and Churches.

Paul did not formulate his doctrine of love in a vacuum. What the Apostle had to say about love had passed through the sieve of his own mind, and had been wrought out in the crucible of his own experience. As it was demonstrated in the second chapter of the present investigation,<sup>1</sup> the Apostle's experience of the love of God supplies

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1 Consult pp. 48-50 in this thesis.

the key for the interpretation of the Pauline doctrine of love. All of the Apostle's teachings on love had their genesis in the love of Christ which was vouchsafed to Saul of Tarsus on the Damascus Road. The personal awareness of God's love, which had its origin in this experience, never departed from the Apostle.

Paul's response to the love of God was two-fold. In relation to God, it expressed itself in devotion to Christ<sup>2</sup> and commitment to the will of God for himself.<sup>3</sup> Paul delighted to call himself a bond-servant (δοῦλος)<sup>4</sup> or a prisoner (δέσμιος)<sup>5</sup> of the Lord. Nowhere, however, does the Apostle speak of his love for Christ, not because he had no love for the Master, but because he chose other terms in giving expression to his love for Christ.<sup>6</sup> In relation to man, Paul regarded himself as a means of communicating the love of Christ to others. In all of his labor for Christ and his endeavor to be a blessing to others, Paul was motivated and controlled by the love of Christ which he had experienced.<sup>7</sup>

Paul's love for individuals and churches may be indicated by a consideration of the following facts: explicit statements, implicit statements, the Apostle's

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2 Galatians 2:20; Philippians 1:20,21; Acts 20:24; 21:13.

3 Romans 12:2; II Corinthians 5:9; Acts 20:24.

4 E.g., Romans 1:1; II Corinthians 4:5; Galatians 1:10; Philippians 1:1.

5 Ephesians 3:1; 4:1; Philemon 1,9.

6 Cf. Chapter III, pp. 126-130.

7 II Corinthians 5:14.



care for his churches, and a number of personal characteristics of the Apostle, which will be enumerated later.

Explicit and implicit statements of love for others may be distinguished in the following manner. In explicit statements a word for "love" ( $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$  or one of its cognates) is used, whereas in implicit statements the idea of love is expressed, but a word for "love" does not occur.

Aside from the cases in which he uses  $\acute{\alpha}\gamma\alpha\pi\eta\tau\acute{o}\varsigma$ , the Apostle explicitly avows his love for only one congregation, the Corinthian, and only one person, Philemon. Because at Corinth Paul's apostleship (and consequently his love) had been challenged, six times in his two extant Corinthian epistles he affirms his love for that congregation. The Apostle desires that the Corinthians may know his abundant love for them.<sup>8</sup> He expresses the hope that when he visits them again it may be "with love in a spirit of gentleness" rather than "with a rod."<sup>9</sup> He calls God to witness concerning his great love for them.<sup>10</sup> He closes I Corinthians with the prayer: "My love be with you all in Christ Jesus."<sup>11</sup> He commends himself and his associates to

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8 II Corinthians 2:4.

9 I Corinthians 4:21.

10 II Corinthians 11:11.

11 I Corinthians 16:24.

the Corinthians by "genuine love."<sup>12</sup> He entertains the belief that his love for them should be reciprocated.<sup>13</sup> The note of warm affection is apparent all through Paul's letter to Philemon. In returning Onesimus, the runaway slave, to Philemon, his owner, the Apostle chooses on account of love (διὰ τὴν ἀγάπην) to appeal to Philemon, rather than command him to receive Onesimus in a kindly manner.<sup>14</sup>

Frequently, Paul designates churches and also individuals as his ἀγαπῆτός (a word formed from ἀγαπᾶω and meaning "beloved," "esteemed," "dear").<sup>15</sup> He addresses the Romans as "beloved,"<sup>16</sup> the Corinthians as "beloved,"<sup>17</sup> "my beloved,"<sup>18</sup> "my beloved children,"<sup>19</sup> "my beloved brethren,"<sup>20</sup> and the Philippians as "my beloved,"<sup>21</sup> "my brethren beloved and longed for."<sup>22</sup> The friends whom Paul terms as beloved are Epaenetus,<sup>23</sup> Ampliatus,<sup>24</sup>

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12 II Corinthians 6:6.

13 II Corinthians 12:15.

14 Philemon 9. This kindly consideration on the part of the Apostle for both Onesimus and Philemon is indicative of the greatness of the Apostle's love.

15 J.H. Thayer, A Greek-English Lexicon of the New Testament (corrected edition; New York: American Book Company, 1889), p. 4.

16 Romans 12:19.

17 II Corinthians 7:1; 12:19.

18 I Corinthians 10:14.

19 I Corinthians 4:14.

20 I Corinthians 15:58.

21 Philippians 2:12.

22 Philippians 4:1 (A.S.V.).

23 Romans 16:5.

24 Romans 16:8.

Stachys,<sup>25</sup> Timothy,<sup>26</sup> Tychicus,<sup>27</sup> Epaphras,<sup>28</sup> Onesimus,<sup>29</sup> Luke,<sup>30</sup> and Philemon.<sup>31</sup>

In many implicit statements Paul expresses his love for a number of the congregations whose spiritual father he had become through the Gospel. The emotional tone of affectionate tenderness is evident in these words from Paul's first letter to the Thessalonians:

But we were gentle among you, like a nurse taking care of her children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.<sup>32</sup>

Paul continues by reminding the brethren at Thessalonica that when he and his fellow-workers<sup>33</sup> had been among them they had worked night and day to support themselves, so as to prevent being a burden to anyone, that they had set an example of righteous living before them, and that "like a father with his children," they had exhorted them to lead "a life worthy of God."<sup>34</sup> When the Apostle had been absent from the Thessalonians for a time,

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25 Romans 16:9.

26 I Corinthians 4:17.

27 Ephesians 6:21; Colossians 4:7.

28 Colossians 1:7.

29 Colossians 4:9; Philemon 16.

30 Colossians 4:14.

31 Philemon 1.

32 I Thessalonians 2:7-8.

33 I.e., Silvanus and Timothy, I Thessalonians 1:1.

34 I Thessalonians 2:9-12.

he became so concerned about their spiritual welfare that he was willing to be left alone in Athens in order that he might send Timothy unto them.<sup>35</sup> The return of Timothy with good news of their faith and love was for Paul a source of great comfort and thanksgiving.<sup>36</sup> "For you are our glory and joy,"<sup>37</sup> he declares. And, again he testifies, ". . . for now we live, if you stand fast in the Lord."<sup>38</sup>

The same sort of tender solicitation for the welfare of his converts is evident also in the Corinthian correspondence. Despite the fact that the congregation at Corinth was Paul's problem church, the Apostle seems to have loved the church none the less because of this. He speaks of the Corinthians as his children, and of himself as their spiritual father.<sup>39</sup> He declares that even when he is absent from them in the body he is present in the spirit.<sup>40</sup> Instead of seeking to reap personal, material gain from them, he most gladly is willing to spend and be spent for their souls.<sup>41</sup> He has sympathy for them when they are weak, and indignation against any who would cause them to stumble.<sup>42</sup>

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- 35 I Thessalonians 3:1-3.
  - 36 I Thessalonians 3:6-10.
  - 37 I Thessalonians 2:20.
  - 38 I Thessalonians 3:8.
  - 39 I Corinthians 4:14,15.
  - 40 I Corinthians 5:3.
  - 41 II Corinthians 12:15a.
  - 42 II Corinthians 11:29.

"Our mouth is open to you, Corinthians; our heart is wide,"<sup>43</sup> Paul avers. "Open your hearts to us. . . ,"<sup>44</sup> he pleads. If, when his authority is flaunted, he answers with a severe letter, he can have no tranquility of spirit until Titus returns from Corinth bringing him the news that amiable feelings on their part toward him have been restored.<sup>45</sup> Now Paul can rejoice that though his severe letter produced sorrow, it was a sorrow which led to repentance.<sup>46</sup>

For the Philippian Christians Paul has no words of rebuke,<sup>47</sup> and the spirit of warm affection prevails throughout his letter. Unto them he writes:

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me to feel thus about you all, because I hold you all in my heart as partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I yearn for you all with the affection of Christ Jesus.<sup>48</sup>

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43 II Corinthians 6:11.

44 II Corinthians 7:2a.

45 II Corinthians 7:5-7. For a discussion of the critical problems involved consult W. F. Howard's introduction to "First and Second Corinthians," The Abingdon Bible Commentary (New York: Abingdon-Cokesbury Press, 1929), p. 1169.

46 II Corinthians 7:8-13a.

47 Unless the warning in Philipians 3:2 be so interpreted.

48 Philipians 1:3-8.

Though Paul desires primarily to depart and be with Christ, he is persuaded that, because they need him, he will continue with them for their progress and joy in the faith.<sup>49</sup> Graciously, the Apostle receives the gifts sent to him by the Philippians, making it clear, however, that his first thought is not of receiving a gift, but of promoting their spiritual welfare.<sup>50</sup> The Apostle rejoices in the spiritual progress of the Philippian Christians, and terms them "my joy and crown."<sup>51</sup>

Paul's great love for others and his zeal for the promulgation of the Gospel is demonstrated admirably by the fact that he can write to the church at Colossae, a congregation which he has never seen face to face: "For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ."<sup>52</sup>

Paul was no superficial evangelist. He had a pastor's genuine concern for the welfare of his churches. "And, apart from all other things," the Apostle writes in II Corinthians 11:28, "there is the daily pressure upon me of my anxiety for all the churches." His words to the Corinthians, ". . . for I seek not yours but you . . . ,"<sup>53</sup>

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49 Philippians 1:23-25.

50 Philippians 4:10-18.

51 Philippians 4:1.

52 Colossians 2:5.

53 II Corinthians 12:14 (A.S.V.).

characterize the tone of the Apostle's entire ministry. He was not content simply to win converts and found churches. He felt a responsibility for the spiritual progress of those churches; so he visited them as often as possible. Following the close of the Jerusalem Conference, Paul spoke to Barnabas: "Come, let us return and visit the brethren in every city where we proclaimed the word of the Lord, and see how they are."<sup>54</sup> These words, though relating to a particular situation, are indicative of the perennial attitude of the Apostle. Paul's evangelistic fervor and pastoral concern led him to travel thousands of miles in a day when transportation was tedious and difficult.

But the number of visits which the Apostle could make to a given congregation was limited. When these did not suffice to promote the interests of the churches, Paul wrote letters. A number of these have been preserved in the Bible, and are thus a part of the priceless heritage of Christianity.

The Apostle was the spiritual doctor for the churches. When an acute problem arose in any of the churches, those concerned generally brought it to the Apostle.<sup>55</sup> The Apostle weighed the problems as carefully

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54 Acts 15:36.

55 E.g., most of the problems treated in I Corinthians are those which were brought to the Apostle by the church at Corinth.

as possible, and then prescribed the necessary spiritual remedies.

Paul multiplied his spiritual labors by sending representatives where he was unable to go.

So he sent Timothy and Erastus into Macedonia, while he remained in Rome; Phoebe to Rome, while he remained in Corinth; Titus to Corinth, while he remained in Macedonia; Tychicus to Ephesus and Colossae, while he remained in prison; and Epaphroditus to Philippi, while he was still in prison. These and others were Paul's messengers and helpers, largely imbued with his spirit, familiar with his wishes, and carrying out his plans.<sup>56</sup>

Though the Apostle made it a policy not to build upon other men's foundations,<sup>57</sup> he rallied readily to the needs of churches which he had not founded. Thus, he desired to visit Rome to impart some spiritual gift to the congregation of Christians there.<sup>58</sup> Likewise, he canvassed his own churches to raise a love-offering for the famine-stricken Jerusalem church.<sup>59</sup>

The extent to which the Apostle's life was dominated by love may be illustrated by a consideration of a number of Paul's personal characteristics such as person-mindedness, prayerfulness, evangelistic zeal, the willingness to suffer in the cause of Christ, and the lack of personal jealousy.

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Review, 56 E. M. Martinson, "Paul as Pastor," The Biblical  
IX (July, 1924), 365.

57 Romans 15:20.

58 Romans 1:11.

59 Cf. II Corinthians 8-9.



Like Christ's, Paul's was a person-minded ministry. The Apostle did not forget the individual in his ministry to the masses. He apparently had an unlimited capacity for friendship. As Martinson says of Paul,

He got into the closest personal touch with people. One by one he made them feel the piercing sincerity of his great heart interest in them. One by one he drew them by the irresistible magnetism of his love-lift personality.<sup>60</sup>

Greetings to friends and allusions to individuals abound in the Epistles of Paul. In the ten epistles accepted by the investigator as genuine, Paul calls the names of sixty-one friends. Sixteen individuals not mentioned in any of the ten Pauline Epistles are alluded to in the Pastorals.<sup>61</sup> An additional sixteen persons, not mentioned in the Pauline or the Pastoral Epistles, are listed in Acts as being associated with Paul.<sup>62</sup> If all of these may be counted as friends of Paul, they total ninety-three in number.<sup>63</sup> It must be remembered that these

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60 Martinson, op. cit., p. 358.

61 It should be noted that P.N. Harrison, The Problem of the Pastoral Epistles (London: Oxford University Press, 1921), pp. 93-102, and Appendix IV, regards the "personalialia" of the Pastoral Epistles as authentic Pauline material.

62 In no case does a name appear in Acts and the Pastorals but not in the Pauline Epistles.

63 The investigator is indebted to E. Basil Redlich, S. Paul and His Companions (London: Macmillan and Co., Ltd. 1913), pp. 200-86, for putting into available form this information on the number of Paul's friends.

allusions are but representative of Paul's personal relations with individuals. It is quite likely that the Apostle had many other personal friends whose names do not appear in the records.

The appellations which the Apostle applies to his companions indicate something of the warm personal regard which he had for them. He designates various individuals as "approved in Christ" ( *δόκιμος ἐν Χριστῷ* ), "my beloved" ( *ἀγαπητός μου* ), "the brother" ( *ὁ ἀδελφός* ), "the chosen in the Lord" ( *ὁ ἐκλεκτός ἐν Κυρίῳ* ), "fellow-servant" ( *σύνδουλος* ), "fellow-soldier," ( *συνστρατιώτης* ), "fellow-worker" ( *συνεργός* ), "fellow-prisoner" ( *συναιχμάλωτος* ), "kinsman" ( *συγγενής* ), "minister" ( *διάκονος* ), and "servant" or "slave" ( *δούλος* ).<sup>64</sup> Strangely enough, the Apostle does not apply the term "friend" ( *φίλος* ) to any of his companions.

Ballard calls attention to the catholicity of Paul's friendships. Says he:

There are slaves and masters, Jews and Gentiles, soldiers and state officials, a physician, scholars,

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<sup>64</sup> The English titles are the ones which appear in the A.S.V. Cf. Redlich, *op. cit.*, pp. 187-94, for the names to whom these designations are applied and the passages where they are found in the Pauline Epistles.

traders: there are no signs of class prejudice or barriers of race.<sup>65</sup>

Paul drew his friends unto himself "with cords of a man, with bands of love."<sup>66</sup> That the Apostle had as many friends as he had, and among them friends who were so devoted to the Apostle that they would have given their lives for him,<sup>67</sup> is ample evidence that love abounded in the Apostle's personal relationships.

Prayerfulness is another characteristic of the Apostle, which illustrates the broad scope of his love. All of Paul's epistles open with a doxology and close with a benediction. Often the spontaneous prayers which arise from the soul of the Apostle are recorded within the epistles.<sup>68</sup> Paul prays for the Philippians that their "love may abound more and more . . . ,"<sup>69</sup> and for the Ephesians that "being rooted and grounded in love"<sup>70</sup> they may "know the love

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65 F. H. Ballard, The Spiritual Pilgrimage of St. Paul (London: Student Christian Movement Press, 1931), p. 133.

66 Hosea 11:4.

67 E.g., Romans 16:3-4. For discussions of Paul's friends consult, Redlich, op. cit., J. S. Howson, The Companions of St. Paul (London: Strahan & Co., Publishers, 1871). Briefer treatments are to be found in R. E. Speer, Studies of the Man Paul (New York: Fleming H. Revell Company, 1900), pp. 171-92, and L. B. Radford, The Epistle to the Colossians and the Epistle to Philemon (London: Methuen & Co., Ltd., 1931), pp. 127-43.

68 Ephesians 1:16-23; 3:14-19, 20-21; Philippians 1:9-11; 4:7; Colossians 1:9-14; I Thessalonians 3:11-13; II Thessalonians 2:16-17; 3:5.

69 Philippians 1:9.

70 Ephesians 3:17.

of Christ which surpasses knowledge. . . ."71 He assures his congregations again and again that he has the habit of remembering them in his prayers.<sup>72</sup> He even prays continually for the congregations at Rome<sup>73</sup> and Colossae,<sup>74</sup> churches which he has never seen "face to face." He expresses great gratitude for the spiritual fidelity of the Christian communities to which he writes,<sup>75</sup> and he appeals to the churches to continue in prayer on his behalf.<sup>76</sup> The Apostle's attitude of prayerfulness toward the churches is a manifestation of his love, since it is hardly conceivable that he could have prayed without ceasing for a group of people whom he did not love, or through his praying come to love.

An evangelistic fervor gripped the heart of the Apostle Paul and gave to him a passion for souls which made him oblivious to all personal sacrifices. The Apostle felt that he was under obligation to preach the Gospel to all peoples -- to the Greeks and to the barbarians, to the wise and to the unwise.<sup>77</sup> He felt a God-given compulsion

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71 Ephesians 3:19.

72 II Corinthians 13:7-9; Ephesians 1:16; Philippians 1:4; I Thessalonians 1:2,3; 3:10; II Thessalonians 1:11-12.

73 Romans 1:9.

74 Colossians 1:3,9.

75 Every epistle except Galatians begins with thanksgiving.

76 Romans 15:30-32; II Corinthians 1:11; Ephesians 6:18-20; Philippians 1:19; Colossians 4:2-4; I Thessalonians 5:25; Philemon 22.

77 Romans 1:14.

to preach the Gospel,<sup>78</sup> for he recognized that it was "the power of God for salvation to every one who has faith."<sup>79</sup>

He gladly waived the right of personal support in order to avoid putting an obstacle in the way of the Gospel.<sup>80</sup> He was willing to identify himself with all peoples if by so doing he might win them to Christ. He writes to the Corinthians:

For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law -- though not being myself under the law -- that I might win those under the law. To those outside the law I became as one outside the law -- not being without law toward God but under the law of Christ -- that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.<sup>81</sup>

When called upon to make his defense before King Agrippa, Paul testified with such fervor that Festus accused Paul of madness, while King Agrippa scoffed, "In a short time you think to make me a Christian!"<sup>82</sup> To this charge the Apostle responded: "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am -- except for these chains."<sup>83</sup>

78 I Corinthians 9:16.

79 Romans 1:16.

80 I Corinthians 9:8-18, especially verse 12. Cf. I Corinthians 4:11-12; II Corinthians 11:7-11; I Thessalonians 2:9; Acts 20:33-35.

81 I Corinthians 9:19-23.

82 Acts 26:28.

83 Acts 26:29.

At the time of his call, Paul was commissioned as the Apostle to the Gentiles.<sup>84</sup> Nevertheless, it was customary with him when he entered a community to go first to the synagogue to preach, thus first offering the Gospel to the Jews. When the Jews would not accept it, then he turned to the Gentiles.<sup>85</sup> The failure of the Jews to accept Christ as the Messiah was a source of great distress to Paul. He wrote to the Romans:

I am speaking the truth in Christ. I am not lying; my conscience bears me witness in the Holy Spirit, that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race.<sup>86</sup>

Again in the same epistle he declared, "Brethren, my heart's desire and prayer to God for them is that they may be saved."<sup>87</sup> Faced by the obvious fact that a hardening had come over the people of Israel, but unwilling to believe that their rejection of Christ and consequently Christ's rejection of them was final, Paul entertained the hope that when the full number of the Gentiles had come in, then all Israel would be saved.<sup>88</sup>

The Apostle's fearless proclamation of the Gospel aroused antagonism. Nevertheless, even in the face of great opposition the Apostle continued to declare the Gospel

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84 Acts 9:15; 22:21; 26:17. Cf. Galatians 2:6-10.

85 Acts 13:46; 18:6.

86 Romans 9:1-3.

87 Romans 10:1.

88 Romans 11:25-26a.

of God with courage.<sup>89</sup> In defense of his apostleship Paul enumerated in II Corinthians 11:24-27 the afflictions which he had suffered as an ambassador of Christ.

Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.<sup>90</sup>

It must be remembered, also, that when these words were written Paul had yet the imprisonments at Jerusalem, Caesarea, and Rome awaiting him, along with the shipwreck experience on his trip to the Imperial City, and, according to tradition, martyrdom outside the gates of Rome.<sup>91</sup> Of a truth, the Apostle could claim to bear upon his body the marks of the Lord Jesus.<sup>92</sup>

Because Paul did not count his life as of value unto himself,<sup>93</sup> he was willing not only to be imprisoned

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89 I Thessalonians 2:2.

90 Cf. II Corinthians 11:32-33; 6:4-10.

91 Many critics [e.g. Howard, *op. cit.*, p. 1169, and R.H. Strachan The Second Epistle of Paul to the Corinthians (London: Hodder and Stoughton, 1935), pp. xxxix-xl/ regard II Corinthians 10:1-13:10 as having imbedded within it a considerable portion of the severe letter written between I Corinthians and II Corinthians 1-9. This would not alter the facts stated above, however.

92 Galatians 6:17.

93 Acts 20:24.

but also to die for the Lord Jesus.<sup>94</sup> The Apostle longed for the fellowship of Christ's sufferings.<sup>95</sup> He desired to make up in his flesh what remained of Christ's afflictions for the Church.<sup>96</sup> To the Philippians Paul held out as a glorious privilege the opportunity of suffering for the sake of Christ.<sup>97</sup> Paul regarded the sufferings of this life as not worthy to be compared with the glory which would be revealed to the faithful.<sup>98</sup> This willingness of the Apostle to suffer any physical torture or mental anguish in behalf of the Gospel may be accounted for by four facts: Paul's steadfast Christian convictions, his devotion to the Lord Jesus Christ, his love for people, and his expectation of an eternal reward which would far outweigh all temporal suffering.

In his great "Hymn of Love" Paul declared: ". . . love is not jealous. . . ." <sup>99</sup> The Apostle himself was a living demonstration of this truth. When word came to him that the Corinthians were saying among themselves, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ," <sup>100</sup> Paul did not claim the pre-eminence in their loyalty. Instead, he protested,

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94 Acts 21:13.

95 Philippians 3:10.

96 Colossians 1:24.

97 Philippians 1:29.

98 Romans 8:18. Cf. II Corinthians 4:17.

99 I Corinthians 13:4.

100 I Corinthians 1:12.



"Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"<sup>101</sup> Paul placed Apollos on a level with himself as a fellow workman for God.<sup>102</sup>

"I planted, Apollos watered, but God gave the growth," the Apostle declared. "So neither he who plants nor he who waters is anything, but only God who gives the growth."<sup>103</sup> Far from being jealous of Apollos, Paul had strongly urged this Alexandrian orator to pay a return visit to the Corinthians; but Apollos had refused, not believing that it was God's will for him to make the trip at that time.<sup>104</sup>

Paul wrote from prison, probably in Rome, that in the city of his imprisonment two groups were preaching Christ.<sup>105</sup> Some were preaching out of love, being in full sympathy with the Apostle who had taken his stand as a defender of the Gospel. Others also were preaching Christ. These were probably the first promulgators of the Gospel in Rome, who, jealous of the new status which Paul had obtained in the church at Rome (which he had not founded), desired to make the imprisoned Apostle feel bitterly the activity of

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101 I Corinthians 1:13.  
 102 I Corinthians 3:7-9.  
 103 I Corinthians 3:6-7.  
 104 I Corinthians 16:12.  
 105 Philippians 1:15-18.

rivals.<sup>106</sup> Whether their motives were pure or whether their primary aim was to irritate the Apostle was of little consequence, Paul reasoned. The thing of prime importance was that Christ was being proclaimed. In this the Apostle could rejoice, despite their attitude toward himself.

## 2. Deficiencies in the Apostle's Application of His Ethic of Love.

Marvelous as was Paul's embodiment of his own lofty ideal of love, it was nevertheless imperfect. There were limitations and deficiencies, some of them conspicuous ones.

Many of Paul's critics have made blatant attempts to expose every deviation of the Apostle from his accepted ideal of love. H. Weinel writes:

The Apostle's vehement temperament was never completely subdued by his ideal: "Peace, joy, love, long-suffering, gentleness." Even as a Christian he could still hate hotly, damn and curse passionately.<sup>107</sup>

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<sup>106</sup> The investigator is indebted to J. A. Robertson, "Philippians," The Abingdon Bible Commentary, p. 1242, for this interpretation. That the reference is to the Judaizers, as many able scholars [e.g. J. B. Lightfoot, Saint Paul's Epistle to the Philippians (sixth edition; London: Macmillan and Co., 1881), pp. 88-89] have contended, is to be rejected. The Apostle always condemns the Judaizers, representing them as subverting the Gospel. Surely he could not have sanctioned their preaching. Cf. John Eadie, A Commentary on the Greek Text of the Epistle of Paul to the Philippians (New York: Robert Carter & Brothers, 1859), pp. 35-36.

<sup>107</sup> H. Weinel, St. Paul: The Man and His Work (London: Williams & Norgate, 1906), p. 356.

In a similar vein Mary Andrews maintains:

It is only too clear that Paul, while he certainly approved this high ideal [Romans 12:9-21], did not practice it consistently. He did not always bless those who persecuted him; he called them 'dogs' and 'mutilators.' With this calm, tempered, high-minded setting forth of the Christian ethic [Romans 12:9-21],<sup>108</sup> II Corinthians, chapters 10-13, has little in common.

Likewise, Johannes Weiss contends that Paul's love is

limited to the congregation and indeed still more narrowly to those brethren who willingly cooperate with him. And it cannot be denied that he gives little love, makes little attempt to understand, has slight tenderness toward his opponents in Galatia, in Corinth or in Philippi. Here the unbridled passion of oriental hate breaks out without restraint. . . .<sup>109</sup>

These quotations, though perhaps extreme in statement, convey the idea that with all of his greatness Paul nevertheless had his failings. Deficiencies, real or apparent, in the Apostle's embodiment of his love ideal may be seen along three lines: Paul's defense of his Apostleship, his opposition to heresy, and specific incidents which reveal a fiery temper or an uncharitable disposition.

The self-assertive passages in Paul's epistles,<sup>110</sup> especially in II Corinthians, are often cited as an

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<sup>108</sup> Mary Andrews, The Ethical Teaching of Paul (Chapel Hill: The University of North Carolina Press, 1934), p. 164.

<sup>109</sup> Johannes Weiss, The History of Primitive Christianity (New York: Wilson-Ericson, Inc., 1937), Vol. II, p. 572.

<sup>110</sup> E.g., I Corinthians 9; II Corinthians 1-2; 7:5-16; 10-13; Galatians 1:11-2:21; 4:12-20; I Thessalonians 2:1-12.

evidence of pride and boastfulness on the part of the Apostle, and the absence of humility and love in his life. The opponents of Paul at Corinth had disparaged Paul's apostleship. They depreciated him for his weak bodily appearance, and charged that while his letters were weighty and strong his speech was of no account.<sup>111</sup> They interpreted the Apostle's refusal to be an economic burden to them as an indication that he fell short of the apostles who insisted on the right of support.<sup>112</sup> Paul was deeply hurt. Pathos and sarcasm are found side by side in the Apostle's answer in II Corinthians (especially chapters 10-13) to their charges. Before one accuses Paul of an absence of love in his response to these charges, he should consider two facts, which Porter sets forth with great facility.

For one thing, the letters in which the self appears were personal and unreserved outpourings of the heart of Paul toward those who knew him well, whom he loved and who loved him. They were not written for the eyes of strangers, nor for future ages and canonical uses. But more important still is the fact that in Paul's view those who accused him, whether of being a weak and despicable person because of the lowliness and hardship of his life, or of being self-seeking in his underlying motives, not only hurt him but denied the truth of the gospel. If a life of lowliness and self-sacrifice is to be despised, then Christ was mistaken and Christianity is not true. Paul became Christian through his vision that the humility, suffering, and shame of Christ were acts of love, a revelation of the love of God, and belonged

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111 II Corinthians 10:10.

112 II Corinthians 11:5-15.

therefore not to things weak and foolish and false, as he had supposed, but to the power and wisdom of God. When men judged Paul as Paul had judged Jesus, it meant that they had not yet the vision of the glory of God in the face of Jesus Christ, which is the primary Christian experience.<sup>113</sup>

The charge that the Apostle departed from the path of Christian love in his opposition to heresy carries more weight. The Epistle to the Galatians, which is directed against the Judaizers, glows with the fire of indignation. Thanksgiving for the congregation unto whom he writes, which occurs at the first of every other Pauline Epistle, is absent from this one. The only prayers in this epistle are the doxology and the benediction. However, elements connoting warm sympathy for his readers are not absent. He calls them "brethren,"<sup>114</sup> and terms them his "little children," with whom he is in travail until Christ be formed in them.<sup>115</sup> The spirit of love prevails in the Apostle's practical exhortations in chapter 6. Before closing the letter, in order to give it a personal touch, Paul takes the pen out of the hand of his amanuensis to write the closing lines in his own handwriting.<sup>116</sup>

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113 F. C. Porter, The Mind of Christ in Paul (New York: Charles Scribner's Sons, 1930), pp. 30-31.

114 Galatians 1:11; 3:15; 4:12, 28, 31; 5:13; 6:1.

115 Galatians 4:19.

116 Galatians 6:11. Cf. Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh: T. & T. Clark, 1921), p. 347.

The spirit of Pharisaic intolerance, which had made Saul of Tarsus a dreaded persecutor of the Christians, appears several times in the Pauline Epistles. Paul applies the uncharitable epithets of "dogs," "evil-workers," and "those who mutilate the flesh"<sup>117</sup> to his opponents at Philippi, probably the Judaizers. With caustic vehemence he speaks out against the Judaizers in Galatians: "I wish those who unsettle you would mutilate themselves!"<sup>118</sup> Twice he pronounces anathemas. In Galatians 1:8 Paul asserts: "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed." Again in I Corinthians 16:22 Paul exclaims: "If any one has no love for the Lord, let him be accursed." From Paul's point of view, by preaching a gospel other than the one which the Apostle has preached one gives evidence that he has no love for the Lord.

The Apostle's intolerance was the product of the steadfastness of his convictions, and his sternness was the obverse side of his great love. On incidentals Paul was as yielding as wax, but on fundamentals he was like flint.<sup>119</sup> He would make concessions gladly to the consciences of

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117 Philippians 3:2.

118 Galatians 5:12.

119 C. E. Jefferson, The Character of Paul (New York: The Macmillan Company, 1923), p. 115.

weaker brethren,<sup>120</sup> and he would submit even to the purificatory rites in the Temple.<sup>121</sup> However, when it came to forcing circumcision upon Gentile Christians, Paul would oppose the effort with Herculean power. A vital principle was at stake, and on this Paul was adamant.<sup>122</sup> Those who taught that righteousness comes by the works of the law were making void the Cross of Christ.<sup>123</sup> On this point the Apostle could withstand even Peter and Barnabas, when they drew back before the circumcision party.<sup>124</sup> Nevertheless, though the Apostle was right in principle, it must be admitted that his actions were not proceeding from love when he dubbed his adversaries with odious names, pronounced anathemas upon them, and declared that he could wish they would mutilate themselves.

More than once, according to the record in Acts, Paul lashed out at opponents in indignant speech. When Elymas, the magician, sought to hinder the progress of the Gospel upon the island of Cyprus,<sup>125</sup> Paul vituperated: "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?"<sup>126</sup>

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120 I Corinthians 8:13.  
 121 Acts 21:26.  
 122 Ballard, *op. cit.*, pp. 128-29.  
 123 Galatians 2:21.  
 124 Galatians 2:11-14.  
 125 Acts 13:4-12.  
 126 Acts 13:10.

The Apostle continued his invective by pronouncing a temporary curse of blindness upon the magician.

In a dignified manner Paul began his speech before the Sanhedrin,<sup>127</sup> which at this time was presided over by a Roman officer. When his speech was interrupted by the order of Ananias, the high priest, to those standing by the Apostle to silence the defendant by forcible means, Paul ejaculated: "God shall strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?"<sup>128</sup> The Apostle's impulsive protest against a personal wrong stands in noticeable contrast to the response of Jesus who, under similar circumstances, answered, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?"<sup>129</sup> Upon discovering that the one who had issued the order that he be struck was the high priest, Paul made an immediate apology.<sup>130</sup>

Another failure of Paul to measure up to his own ideal of love was the Apostle's unwillingness to give a second chance to John Mark, a man who already had failed once.<sup>131</sup> Because Mark had deserted Barnabas and him on the

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127 Acts 23:1-5.  
 128 Acts 23:3.  
 129 John 18:23.  
 130 Acts 23:5.  
 131 Acts 15:36-41.



first missionary journey when they had gotten as far as Pamphylia, Paul was unwilling to have him accompany them on a second journey. The contention which arose over the matter resulted in Barnabas' taking Mark and returning to Cyprus, and Paul's taking Silas and returning to the churches which he and Barnabas had founded on their first missionary journey. Had Barnabas, like Paul, refused to give Mark another chance, the Gospel of Mark might not have been the legacy of Christianity today. On the other hand, it must be remembered that Barnabas was befriending a relative; and Paul, in reality, was exercising discretion in refusing to jeopardize the success of his mission by taking along one who on the previous missionary journey had been a deserter. From Paul's allusions to Barnabas<sup>132</sup> and Mark<sup>133</sup> in his epistles it may be surmised that the Apostle was not estranged permanently from either of these two Christian friends.

### 3. The Love of Individuals and Churches for the Apostle.

A man such as Paul is always loved dearly by some and hated passionately by others. Many are his friends and many are his enemies. That there were many who hated

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132 I Corinthians 9:6; Colossians 4:10.

133 Colossians 4:10; Philemon 24. Cf. II Timothy 4:11.

Paul is evidenced by the severe persecutions to which the Apostle was subjected. Incensed Jews and indignant Judaizers dogged the trail of the man from Tarsus, stirring up strife in every city against him. Jefferson's observation is certainly true: "Paul lived his entire Christian life at the center of a tempest."<sup>134</sup>

But many there were who loved Paul devotedly. When Paul was in Corinth the first time, Aquila and Priscilla received the Apostle into their home.<sup>135</sup> In the personal greetings which appear at the close of the Epistle to the Romans,<sup>136</sup> Paul sends greetings to Prisca and Aquila. He describes them as "my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks. . . ."<sup>137</sup> Luke was passionately devoted to the Apostle. He left his own work as a physician to accompany the Apostle in his missionary campaigns. He made the trip to Rome with Paul; and, if II Timothy 4:11 gives an authentic report, he was with the Apostle in his imprisonment, when, for the time being at least, Paul's other friends had deserted him.

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134 Jefferson, op. cit., p. 111.

135 Acts 18:1-4.

136 There is great dispute as to whether chapter 16 formed part of the original Epistle to the Romans. Cf. C. H. Dodd, The Epistle of Paul to the Romans (New York: Harper and Brothers Publishers, 1932), pp. xvii-xxiv.

137 Romans 16:3-4.

Luke wrote The Acts of the Apostles in which the Apostle Paul has the central place in seventeen out of the twenty-eight chapters.

Timothy and Titus entered the ministry under the influence of the Apostle Paul; and they, along with dozens of Paul's other friends, hastened to do the Apostle's bidding, rejoicing always if they could be of any service to this great man, whom they loved better than their own lives. From the love of each of these friends, as well as from that of Philemon, whose love Paul mentions specifically,<sup>138</sup> Paul must have derived great comfort and joy.<sup>139</sup>

But this high regard for the Apostle and loyal devotion to him was collective as well as individual. The churches in Macedonia seem to have demonstrated the greatest allegiance to Paul. Again and again the church at Philippi provided for the physical needs of the Apostle, even when he was serving Christ in other territories.<sup>140</sup> When the Philippian Christians learned of Paul's imprisonment in Rome, they sent Epaphroditus as their personal representative to the Apostle to carry him gifts from the church.<sup>141</sup>

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138 Philemon 7.

139 For a more detailed discussion of the devotion of Paul's friends to him consult Howson, op. cit., and Redlich, op. cit.

140 Philippians 4:10, 14-18; II Corinthians 11:8-9.

141 Philippians 4:18.

When Epaphroditus became deathly sick while in Rome, but then recovered, Paul was considerate enough to have him return to Philippi, lest the news of his illness, which by this time had reached Philippi, should be for the Philippians a source of excessive grief.<sup>142</sup>

The Apostle's warm love for the Thessalonian church, another Macedonian congregation, was also reciprocated. The Apostle was comforted and cheered by the return of Timothy (whom Paul had dispatched to the church at Thessalonica) with the news that the Thessalonians continued in faith and love, and that they always remembered the Apostle kindly and longed to see him, even as he longed to see them.<sup>143</sup>

The twentieth chapter of Acts describes a scene of great emotional warmth. Coming to Miletus on the return from his third missionary journey, and desiring to make haste so as to be in Jerusalem by Pentecost, the Apostle summoned the elders of the church of Ephesus to come to see him at the beach of Miletus. The response to the summons was immediate. There upon the beach the Apostle poured out his heart to the elders of the church. He reminded them of the life which he had lived among them and of the Gospel which he had preached, warning them against

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142 Philippians 2:25-30.

143 I Thessalonians 3:6-9.

doctrinal corruptions and moral perversions. When the time of parting came, they knelt with him and embraced him, mingling their tears with his, sorrowing most "that they should see his face no more."<sup>144</sup>

Even Paul's most recalcitrant churches, those in Galatia and the church at Corinth, had a tender feeling for the Apostle. Paul was persuaded that if it had been possible the Galatians would have plucked out their eyes and given them to him.<sup>145</sup> Fearful for a time that the church at Corinth had departed from the sphere of his influence, Paul was lifted out of the mental depression into which he had fallen by the news from Titus of the longing, mourning, and zeal of the Corinthian Christians for the Apostle.<sup>146</sup>

This, then, was the Apostle -- a man of great warmth and tenderness, capable of indignation and even of sternness, but, for the most part, dominated by the love with which Christ had possessed him. Many there have been in his age and in all succeeding ages who have loved the Apostle, and the writer of this thesis fain would be numbered among them.

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144 Acts 20:38.

145 Galatians 4:15.

146 II Corinthians 7:5-7.

## CHAPTER VII

### SUMMARY AND CONCLUSION

The Apostle Paul formulates his teaching on love under three headings: "The Downward Reach of Love" or "God's Love for Man," "The Upward Reach of Love" or "Man's Love for His Fellow Man." Love, or agape, to use Paul's technical term, has its origin in God. The Cross is the supreme demonstration of love -- a love which is at once God's and Christ's. This love is bestowed upon creatures who are weak, ungodly, sinful, and hostile. In its character it is spontaneous, uncaused, value-indifferent, and creative of fellowship. Thus, it partakes of the very nature of grace. The love of God, in Pauline thought, is closely related to the righteousness of God and the wrath of God. The righteousness of God is God's love providing a way of salvation in Christ, which becomes effective in man when received by faith. The wrath of God is God's incapacity to be morally indifferent and to let sin alone; it is His love in agony. The atonement for sin, provided in the Cross of Christ, is not simply sacrificial, or vicarious, or representative, or dramatic; it is all four at once. Through His death Christ secures salvation for sinners -- a salvation which Paul describes by means of the following metaphors: redemption, reconciliation, justification,

sonship, and "a new creation." In providing a way of salvation effective in Christ, God proves Himself to be "the God of love." Christ is not only the dispenser of God's love to man; but as the "Beloved" He is, first of all, the recipient of God's love. Once the believer comes to experience the love of God in Christ Jesus, he cannot be separated from it, for it is a love which knows no vacillation.

In response to the downward reach of God's love to man, there is an upward reach of man's love to God. This love, however, is not so much man's own love as a reflection of the celestial love. It is to be remembered that Paul makes only five allusions to love for God, and most of these are but incidental. This paucity of references to man's love for God may be accounted for by the fact that since man's love for God is not a spontaneous, but instead a responsive love, Paul chooses to formulate the idea of love to God in terms other than agape, chief among which is "faith." The term "faith" not only indicates the responsive nature of the love, but it suggests also that man is the servant and Christ is the Lord. Faith, which in its most characteristic Pauline usage is self-surrendered trust in God or Christ, leads to union with Christ. Union with Christ, then, as well as faith which effects it, is part of man's response to the love of God; and it is thus an expression of man's love to God.

God's love for man provokes a response to God, which

Paul delineates as faith and union with Christ. However, when man responds by faith to God's love and lives in union with Christ, he then becomes a channel through which God's love can reach out to others. The Christian's love for his fellow man is thus conceived as a response to God's love, and as an expression of love to God. Even when the Christian's love is directed outward toward his fellow man, it is still God's agape; that is, God's agape operating in and through man. The operation of agape in human relations begins within the Christian fellowship. The test of agape within the Christian community is that which edifies. The principle of Christian edification in the Pauline ethic of brotherly love provides the antidote for idleness and stealing, the improper use of the faculty of speech, anger, and litigation between Christians in heathen law courts. It also supplies the key for the proper understanding of Christian freedom, Christian unity, harmony, and peace, and the Christian's responsibility for his brother. Agape is to be directed beyond the limits of the Christian brotherhood in active good will, the refusal to retaliate for wrongs, and in overcoming evil by good. Love, indeed, is the all-embracing obligation of Christians. In respect to social institutions, love hallows family relationships, ameliorates the conditions of slavery, and provokes good citizenship.

The sublimest statement of the nature of love in



Pauline thought, indeed one might even say in all of literature, is the "Hymn of Love," I Corinthians 13. This agape, which is to be operative in the Christian, is the quality of love inherent in God Himself. The "Hymn of Love," though an integral part of the Apostle's discussion in I Corinthians 12-14 and designed especially to meet the needs of the church at Corinth, is, nevertheless, universal and timeless in its application. The greatest gifts of the Spirit, the Apostle declares, when divorced from love, are empty, vain, meaningless, and of no consequence or value. Love consists, firstly, in the absence of envy, boastfulness, arrogance, rudeness, selfishness, anger, resentment, and scandalmongering, and, secondly, in the presence of long-suffering, kindness, joyfulness, passive strength, intellectual charity, moral optimism, and persistence in time. Regardless of whether Paul intended this characterization of love as a portrait of Jesus, it is true, as Chadwick notes, that "The life of our Lord is one long witness to the virtues here attributed by St. Paul to love."<sup>1</sup> Unlike the gifts of the Spirit, which pass away when their appointed functions have been fulfilled, love never ends. Like faith and hope, love is eternal; but it is greater than either of these, because it alone can

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<sup>1</sup> W. Edward Chadwick, The Pastoral Teaching of St. Paul (Edinburgh: T. & T. Clark, 1907), p. 254.

be predicated of God.

The conception of love delineated by Paul was the Apostle's ideal for his own life. Unto it he never fully attained, but toward it he was ever reaching forward.

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