THE APOSTLE PAUL'S CONTRIBUTION TO CHRISTIANITY.

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Part 1. Paul, the man and his work as an organizer.

Introduction.

The Apostle Paul was a world citizen. It is recorded in Acts that he boasted of having been born in Tarsus of Cilicia, "no mean city"; in fact in the early days of the Apostle the seat of one of the three greatest universities of the time and by some writers said to have surpassed even Athens and Alexandria. In this cosmopolitan city of more than one half million inhabitants Paul spent the formative years of his life and no doubt mingled with his companions and in his early education imbibed some of the influences that later led to his marvelous career as the great apostle to the human race. It is probable that at about twelve years of age he went to Jerusalem, where it was his privilege to sit at the feet of Gamaliel, the greatest and most liberal Jewish teacher of his time.

Paul was educated as a Jewish Rabbi and so received the best and most complete education that any Jew could hope to obtain. Although brought up as a strict Pharisee and as regards the observance of the law blameless, there was the fatal (as the oriental conception of life is considered) oriental conception of morality.


it is not unnatural that a man of the manifest nervous intellectual temperament of the Apostle Paul should make such a radical change as he did upon the Damascus road, when we reflect upon the clear preparation for such an event in numerous instances of his previous life. He was deeply religious by nature and upon such a nature the martyrdom of Stephen, his own furious acts of persecution against the followers of Jesus and his association with them clearly would produce a profound effect.

Having once espoused the new religion the Apostle threw the whole strength of his intense personality into vigorous defense and advocacy of what he deemed to be its principles. "Christianity which in its original form was Hebraic was transformed by the genius of Paul into such intellectual forms that the Occident could understand. The Hebrew mind was practical. The Hebrew was a man of action; he cared for truth only as it had a practical bearing on life. The Greek was a dreamer. He was intellectual. He thought. He cared for truth in thought, for beauty and harmony."

"So Paul enabled men to think about that which before they had only done. He is the link between life and philosophy, the intellectual interpreter of spiritual life. Paul was the first to translate Oriental perception of life as conduct into Occidental conception of truth as thought."

He was a prophet, a seer more than he was a philosopher. He used argument not because it was philosophically sound but because it would accomplish his purpose. When Paul began his wonderful career there was not a Christian church in the world. There was a brotherhood of the followers of Jesus but if it had not been for Paul the Christian brotherhood would have remained a movement within Judaism. Not until after the crucifixion did the disciples of Jesus awaken to a realization of their mission.

"The movement called Christianity arose from a belief that Jesus was the Messiah and from a belief in his resurrection."¹ The death of a Jewish teacher or prophet would have made no difference, but the death of the Messiah was different. Jesus was put to death before he had done anything significant enough to distinguish him from one of the prophets. So the disciples concluded that after all he was not the Messiah. But the story of his resurrection changed this idea. The resurrection brought hope that the kingdom of God would be ushered in, but when Jesus finally departed it was declared that the world was not yet ready for the kingdom, and that Jesus would come again when the people were more fully prepared.

¹ Mcdiffert- American Journal of Theology,
It was this conviction that caused the Christian movement within Judaism after Jesus' death. McGiffert says that the movement although connected with Jesus was new. The purpose of it was not to spread his gospel, but to convince the Jews that Jesus was the Messiah, that he would come again, and that they must prepare for his kingdom by repentance and righteousness. The movement was Messianic in character and had a different emphasis and a different significance from that put on it by Jesus. Jesus wished to change the traditional belief of the people in a political Messiah to a spiritual conception of one who would reign by the love of God and the love of neighbor. He wanted the people to believe that the Messiah meant the true reign of God in the hearts and lives of the people. This is an illustration of the depth and inwardness of the teaching of Jesus. But the people clung tenaciously to the traditional belief in the Messiah. So then before Paul, as stated, the movement was a Messianic movement among the Jews. The preaching of Peter as recorded in Acts does not mention or allude to the preexistence or divinity of Christ. But Jesus is a prophet like Moses. He is the son of David raised up to call Israel to repentance.

He has been put to death as foretold by the prophets, has arisen from the dead and has been revealed as the Christ. He will come again to establish the kingdom of David on earth in glory. This religion is nationalistic however much reformed and purified by the teachings of Jesus and forms a strong contrast to Christianity as a world religion under the magnificent leadership and interpretation of Paul. Not until Paul did we have any conception of the atonement and the incarnation.

It was Paul who revealed the spiritual Adam who was to redeem the race and so with most of the conceptions of Christianity as the modern world is familiar with them, for Christianity as we know it is Pauline largely.

When Paul embraced Christianity it was "a struggling little sect among the Jews without much hope of great expansion and perhaps with traits in it that would have destined it to an early death." But Paul was "not disobedient to the heavenly vision" that had come to him on the way to Damascus and so became the first great missionary. He was convinced that righteousness through the law would not suffice since it was primarily legalistic, but only the righteousness which came by obedience to Christ.

1. Acts 2,3.
Paul in Galatians 1:15 intimates that all of his life previous to his conversion was a preparation for his divinely appointed task of preaching to the Gentiles. The apostle in his letters insists upon the immediacy of his call. Between his conversion and the date of the first missionary journey there are from twelve to fifteen years which are difficult to account for, but from what we do know of his personality we can be certain that he was busy. Bacon\(^2\) holds that in accordance with 2 Corinthians 11:32,33 which relates the incident of Paul's being let down in a basket from the city wall of Damascus, Paul must have been in that city as late as 38 A. D. and perhaps later. He further argues that this incident took place after Paul's two weeks visit to Jerusalem and therefore places it in the period of twelve to fifteen years missionary experience in the regions of Syria and Cilicia, mentioned in Galatians 1:22-24.

According to Bacon\(^3\), "Paul was not introduced to the Twelve at Jerusalem at all, but kept purposely out of their way and worked independently". Once during these fifteen years of missionary activity, extending from Damascus to Tarsus, and covering the great

1. Galatians 1:12; I Cor. 10:8; Eph. 3:3.
provinces of Syria and Cilicia, he made a visit to Jerusalem of two weeks in incognito and saw none of the apostles except Peter and James. But the early days of Paul's missionary activity were unfruitful, and it was not until Barnabas was sent by the Jerusalem church to Antioch that Paul's missionary efforts became fruitful on a large scale. Barnabas approved the work that had been done by Paul and they became fellow-laborers.

The church at Antioch commissioned Paul and Barnabas as apostles and they set out on the first great mission tour to the Gentiles in 47 or 48 A.D. The result of that endeavor is familiar to the world through the story of Acts. Accompanied by John Mark the two apostles embarked at Seleucia, the port of Antioch, and landed at Salamis in Cyprus, where they remained a short time preaching in the Jewish synagogue, and then traversed the island.

No notable incident occurred to the missionary party until they reached Paphos, the residence of the Roman proconsul, Sergius Paulus. He heard Paul and Barnabas preach, but the missionaries were bitterly opposed by a Jewish sorcerer named Elymas, who it is related was stricken with blindness by Paul, the miracle producing such an effect on the governor that he was converted.

From Cyprus the missionaries went to Perga in Pamphylia, where they made a short stay and where Mark turned back. From Perga the two missionaries went to Antioch, in Pisidia, where Paul preached in the Jewish synagogue on Saturday. He spoke of the death and resurrection of Jesus and offered salvation through Him. The address aroused the opposition of the Jews and the apostles turned to the Gentiles, a number of whom were converted. Thence they went to Iconium where they organized a church. The apostles were forced to leave by the orthodox Jews. The little city of Lystra was the next stopping place, and there they were very successful. They cured a cripple there and were mistaken by the people for Jupiter and Mercury and would have been worshipped if they had not forbidden it. At Lystra Timothy was converted and afterwards became the secretary and co-worker with Paul. At Lystra Paul was stoned by Jews from Antioch and Iconium and was left for dead. However he revived and departed with Barnabas the next day for Derbe where they made a long stay. On their return home they revisited these churches and confirmed them.

The great council at Jerusalem occurred between the first and second missionary journeys. Here the great battle over circumcision was fought, which ended in a compromise.

4. Acts 15:1-29; (Gal. 2:1-10.)
Paul was to be allowed to receive Gentiles without circumcision, but they were to abstain from food offered to idols, fornication, things strangled and blood.

After remaining at Antioch for some time, Paul having had an altercation with Barnabas, about 51 A.D., set out with Silas on his second and more important missionary tour. On this trip Paul visited churches in Syria and Cilicia, crossed the Tarsus mountains and revisited the South Galatian churches. Thence Paul went through Mysia to Troas where he met Luke and accompanied him into Macedonia. The four missionaries, Paul, Silas, Timothy and Luke or the Diarist took ship for Neapolis, from which place they went directly to Philippi, where Lydia became the first European convert. Here, too, Paul and Silas were imprisoned. Next they proceeded to Thessalonica and then on to Berea. Then Paul went to Athens where he was thoroughly disappointed with the indifference of the inhabitants and with his own preaching.

He pressed on to Corinth, the most wicked and immoral city of that time, and succeeded in establishing a church which became strong and also the source of much trouble. In Corinth in the latter part of 52 or early in 53 A.D. Paul wrote his letter to the Thessalonians, his first epistle. From Corinth Paul went to Syria to revisit the earlier churches. He re-

1. Acts 15, 16, 17; I Thess. 1:2ff; II Thess. 3:7, 8; Phil. 4:15, 16.
2. Acts 18:1-17; I Cor. 9:1; II Cor. 11:7-9; Phil. 4:15.
mained for a season in Antioch and on his third missionary tour revisited the churches of Phrygia and Galatia. Then for about three years he resided and preached in Ephesus where he attained success as he had done in Antioch and Corinth. But he was beset by incessant and discouraging trials and finally was forced to leave the city because of the riot of Demetrius. He returned to Macedonia and Achaia where he spent about nine months visiting and encouraging the churches, and settling disputes and dissensions. From Corinth he left for his last visit at Jerusalem where he arrived the day before Pentecost. He went into the temple and certain Jews of Asia circulated a false report that he had taken Gentiles into the temple. A riot followed and Paul would probably have been killed had not the captain of the Roman guard intervened. He permitted Paul to speak from the castle steps and he was heard respectfully until he mentioned the Gentiles when the riot broke out afresh and he was hurried by Lycias, the captain, into the castle. He missed punishment by scourging only by revealing his Roman citizenship.

On the next day Lycias took him before the Sanhedrin where Paul diplomatically declared that he was a Pharisee and that he was accused for teaching the resurrection.

This was certainly an evasion but it served his purpose.

and the council broke up in confusion. The discovery by Lycias of a plot of forty Jews who had taken a vow that they would neither eat nor drink until Paul had been killed led to his being transferred to Felix, the procurator at Caesarea. Here he remained in prison for two years before he was taken to Rome where he was kept under guard for perhaps another two years, then released. He probably made a visit to Spain and was imprisoned for a time and finally by a fairly well authenticated tradition suffered martyrdom under the influence of Nero, the infamous Emperor of Rome.

Thus the great apostle had introduced the religion of Jesus Christ into all the great cities of the Roman Empire and through the inspiration of his wonderful genius had translated Christianity into a universal religion.

In Clement's epistle to the Corinthians on page fifty-nine of Lightfoot's translation of the Apostolic Fathers will be found this beautiful tribute to the apostle Paul: "By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and the west; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance." In Polycarp's letter to the Philippians, on page one hundred and seventy-eight of

Lightfoot’s translation will be found the following well deserved tribute: “For neither am I, nor is any other like unto me, able to follow the wisdom of the blessed and glorious Paul, who when he came among you taught face to face with the men of that day the word which concerneth truth carefully and surely; who also, when he was absent, wrote a letter unto you, into the which if you look diligently, you shall be able to be builded up into the faith given to you, which is the mother of us all. "Such is the testimony of these two great Apostolic fathers to the genius of Paul, to his reputation as a missionary in propagating a world-gospel.”

Of course in a sense the church began when his disciples returned to Jerusalem after his departure. But properly speaking the church did not begin until a later date, for the early Jewish disciples remained in the Jewish church, and it was only when Christianity separated from Judaism that the Christian church began as an institution. The people never thought of more than one church. The early christians wanted a recognition of Jesus' Messiahship, and had no thought of establishing a new church. It was not until Christianity broke with Judaism that conditions were ripe for a new church. Paul first mentions churches in Romans 16:16, and Galatians 1:22.

The people did not think of two churches but of believers in Christ, both Jews and Gentiles. This conception became early controlling. From this point of view Paul not Jesus might be called the founder of the church but without Jesus the church would not have been for it was in his name and upon his faith that it was built. The early Christians met from house to house. They had no creed and no organization, but were a heterogeneous brotherhood. The first step taken by the early Christians toward an organization was the appointment of the seven deacons as related in Acts. But Paul was the instigator and the inspirer to the organization of the brotherhood of Jesus into a church.

And it may be fairly said that Paul is more interested in the church than in the kingdom of God. Of course he recognizes that there is a kingdom, but unlike our modern conception, for him it is future. The kingdom will come at the Parousia, I Corinthians 15:50, and Galatians 5:21.

Jesus used the word church only twice as far as recorded in Matthew 16:18 and Matthew 18:17. But Paul uses the word church more than sixty times in his epistles. The church is used in several ways: it refers to a local body, as the church at Corinth, I Corinthians 1:2, or in the house, I Corinthians 16:19; and it denotes the whole body of believers, I Corinthians 12:28.

Bishops and deacons were the officers of the church in Paul's time, and some churches seem to have been without these as we find in Galatians and Corinthians. Paul has nowhere given any direction in detail as to the regulation of church affairs, but demands social morality and decorum in the conduct of the Lord's Supper.

Baptism and the Lord's Supper were the ordinances of the church in Paul's time. "Baptism was a symbol of the bestowment of divine grace through union with Christ. In Paul's view baptism commits to a holy life, forecasts a moral renewal, a death to sin and a life to holiness". Baptism figuratively is a death, burial and resurrection with Christ, but in the opinion of Stevens no reference is made to historical facts in Romans 6:1-7.

Paul in I Corinthians 11:23-25 gives us the first narrative of the Lord's Supper that we possess. Paul regarded the bread and wine as symbols, and the supper as a memorial of Christ's sacrificial death. According to I Corinthians 10:16, spiritual fellowship is an essential element. The next verse implies a spiritual unity of believers.

In this modern period when so much is being said and written and done toward the promotion of Christian union, it is interesting to note that to Paul the church is one. With him differences of opinion and belief

1. Stevens 4 Theol, of the N. T., p. 461.
are not causes for division. If he had held such an idea there were even more causes on the surface then for division than there are today. 1 In Romans 12:5 Paul asserts that the church is one body. He likens the church to the physical body and says that as the members of the body can not exist apart from the body, so the church can not exist on division. 2 In the letter to the Ephesians, Paul pictures the indivisible unity of the church and Christ is the unifying bond.

During the Apostolic age the churches though widely scattered were held together by a spiritual unity. They shared a common truth and a common life. Christ was their spiritual head there was no central government over all the churches and there were no officers over all. The functions of bishops and deacons were purely local but there was some kind of general oversight, we know, for Paul himself was a sort of universal bishop with the burden of the care of all the churches pressing heavily on his mind and heart. 3

There were other Christian preachers and teachers whose labors were not entirely local, for we have a record of Philip, Barnabas, Titus, Timothy and others who were wandering preachers. Prophets, evangelists, pastors and teachers are mentioned in Ephesians 4:11, although these were not strictly officers.

2. ICor. 12:20.
3. II Cor. 11:25.
The great division between Jewish and Gentile believers threatened to separate the church into two irreconcilable factions, but through the masterly influence of Paul this was averted.

Other divisions over teachers and relations to heathen practices also threatened the peace of the church, but Paul by wise counsel held them together because he believed the unity of the church was not outward but inward. For Paul "the unity of the church did not consist in uniformity of rituals or opinions but in the unity of the spirit". So it is clear from a careful reading of his epistles that Paul did not agree but was at variance with that conception of church unity that has held sway for centuries which declares that it consists in uniformity of opinion and practice.

Not all Bible scholars are agreed, but I believe Lyman Abbott is correct when he declares that Paul's remedy for sectarianism was as follows: "That there is one foundation which is Jesus Christ. And the true basis of church unity is loyalty to Christ, not to a creed about Christ, not to a sacrament in honor of Christ, not to a church which Christ has founded, not to a book which tells about Christ." 

Then this loyalty to Christ is to be followed by cooperation in Christian activity. That is about Paul's idea

1. Stevens, Theol. of the N. T., p. 469.
concerning the basis for Christian unity, and personally I believe that it is saner, safer and likely to be more efficacious than most of the numerous nostrums being peddled to the Christian world today.

It is from Paul's thirteen letters that his theological ideas are derived. Most of the Bible scholars of the world have agreed that Paul is not the author of the letter to the Hebrews and that the thirteen others usually assigned to him are genuine, except the genuineness of the pastoral letters in their entirety is attacked. Almost all scholars agree that there are genuine Pauline fragments in these but believe that they have been edited by a later hand.
PART II.- PAUL AND HIS THEOLOGY.

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Something has been said earlier about Paul's preparation for the reception of Christ's gospel. Inturning to a closer examination of his theological contributions to Christian thought it may not be amiss to emphasize the fact that "the theology of Paul cannot be well understood apart from his personality and history". By the cast of his mind he was peculiarly fitted "to fuse the contents of Christianity into a doctrinal system ". He was a deeply religious man from his youth and it was not strange that he became a persecutor of the Christians for he considered their beliefs false and dangerous. He held that Jesus was "a pretender who failed to correspond to the cherished national ideal of the Messiah. Faith in him was abrogating the law and diminishing the bright hopes of Israel's future power and glory".

This was certainly reason enough why a zealous and consistent Pharisee should hate this new sect and try to exterminate it. Why did he suddenly change?

1,2,3,4.- Stevens, Theology of the New Testament, page , 327.
Because "Paul was not an ordinary Pharisee. He was not slavishly bound by legalism. But for him the law of God demanded holiness. Righteousness in the sense of conformity to the divine will was his ideal." ¹

The only way he knew of realizing this ideal was by performing all the requirements of the law but deep down in his heart he knew he was not doing that and the thing that hindered him was the power of indwell- ing sin. The contest has been depicted by the apostle in Romans 7:7-25. This inner struggle was an indirect preparation for his acceptance of the gospel. So then, it was largely this inward conflict that caused Paul to suddenly change his attitude toward Christ.

"In the apostle's preChristian experience and his conversion we find not only the motives of his theology but also his incentive for his missionary work".² Acts 9:22 and 22:15 and Gal. 1:15 all declare that the apostle began to preach Christ immediately after his conversion. But there was an evolution of his gospel as certainly as that he had a gospel.

According to Paul, "God has revealed himself in nature, in providence and history, in conscience, and with still greater fulness in the history and life of the Jewish people, but later most perfectly in Christ".³

3. Stevens, Pauline Theology, p. 121.
His gift of Christ for the world's salvation sprang from divine love which is the motive of redemption, and the work is so effected as to completely vindicate the divine righteousness and disapproval of sin, while providing for its forgiveness. This gracious revelation and redemption God alone originates, carries forward and completes. Man's part in this scheme is the acceptance of its benefits.

Paul's doctrine of Christ developed from his experience. He believed that Christ is the Savior of men. His references to this theme are found in his arguments and exhortations and are only incidental. He has not discussed directly the preexistence of Christ and the union of his divinity and humanity, and he gives no evidence of having knowledge of the idea of the virgin birth of Jesus. Paul placed Christ in the category of humanity. He believed that he was born of a woman under the law, that he possessed a real human body and dwelt in the flesh. What he said about Christ he said for practical purposes, and it is hard to reduce his thought to any system.

In the epistles of the imprisonment, Philemon, Colossians and Ephesians he has dealt most freely with this subject. It seems apparent to me that Christianity could not go to the Greek world offering for their worship a son of David. And Paul's Christ

1. Gal. 2:20; Rom. 5:8; Eph. 2:4.
2. Stevens, Theol. of the N. T., p. 391.
transcended the Jewish ideal of the Messiah for in
his Christ there was neither Jew nor Greek, but
a deliverer of humanity from its common woes of
sin and death. Paul brought to the Gentile world
Christ as a second Adam, the spiritual man from heaven,
deliverer from the burden of the flesh and the doom of
death. The Greeks were conscious of these latter woes.
For centuries a new religion had been growing whose
center was the individual man with his struggle to
subordinate the lower to the diviner element in himself and
thus to obtain immortality.

1 Bacon believes that Paul borrowed from the vocabulary
and symbolism of the Greek mystery religion, and he de-
clared that this is the origin of Paul's expression,
"the mystery of Christ." And he further avers that such
conceptions as "union though baptism with the death of
Christ, in the putting off of the body of the flesh, that
we may also be united with him through the power of his
resurrection, and putting on the new man, are conceptions
that can not be fully appreciated by us till we realize
the material that Paul is building with, the ideas in-
bred in his readers. For it would have been impossible
to preach the gospel on such soil and not use this
phraseology and these ideas. 2 These ideas were gath-
ered from the popular religion.

The educated Greeks after Socrates, Plato and Aristotle were as distinctly monotheists as we are. But "monotheistic religions tend to have associated with them intermediate agencies. The Jews created the hierarchy of angels and demons. Greek philosophy formulated a Logos doctrine. The Logos doctrine assumes that pure monism is an unattainable ideal of thought. As soon as we have conceived of all existence as an original unit, we are obliged to imagine something to account for existing difference. Something went forth from the Absolute and became objective to Him, and in that something is involved whatever is finite, conditioned, dependent. God filling the universe of being with its content is distinguished from God self existent before creation; the Greek thinker termed this content of the universe, Pleroma. The doctrine is stated in another way: man is a union of spirit and of matter. Reason and Will control his body. When reason and will are imperfectly dominant, man's nature is full of disorder and evil. When it disappears there is dissolution. So the universe is permeated and controlled by rationality, Logos, which it makes it a cosmos and not a chaos. Mere material is self existent or is thrown off by the Logos principle. That which makes the universe intelligibly existent must be kin to human intelligence or reason. The Palestinian Jew preferred the term Wisdom.

The Logos doctrine was introduced into the literature of the Hebrews before the Christian era. In the Book of Wisdom the mediatory principle is called Wisdom. Philo, the Alexandrian Jew, adopted the Greek term Logos and explained Greek philosophy as borrowed from Moses.

Ephesus, where Paul worked for so many years, was the center of this speculative thought. He had also been associated with the learned Alexandrian Apollos, who had taught a doctrine of enlightenment in Corinth. Paul did not condemn this doctrine of enlightenment of the Corinthians, but warned them against false doctrine. But he called Christ the "Pleroma of him that fillet h all with all". He held an avatar and Logos doctrine.

By avatar is meant the doctrine of the Redeemer God become incarnate to deliver man and give him immortality. He assumed the preexistence of Christ, and identified him with this Jewish hypostasis of creative and redemptive wisdom. In I Corinthians 10:4 Paul has declared that "the rock of which Israel drank in the desert was Christ, Justas Philo called it Logos." Paul though is not so much a mystic or philosopher, as he is what Bacon calls a Jewish Apocalyptist.

Apocalypse is the Jewish substitute for cosmological philosophy. Apocalypse makes the destiny of creation and the human race its subject matter.

1. Ephesians 1:23.
"Paul was a man of his time, a Jew of his time. He believed in a prince of the power of the air, temporarily controlling the world, and in spiritual hosts of wickedness in the heavenly places, struggling to defeat man's redemption which robs him of his inheritance. He conceived that the universe was a complex organism of personal existences." He found the framework of his thinking the cosmological ideas of the Logos doctrine and the angelology and demonology of apocalypse, but on this condition: that Christ must dominate; otherwise there was danger. The thing of supreme worth to Paul in apocalypse is the Lordship of Christ. The mixed background of Paul's doctrine of Christ is first, the conceptions of the Greek mystery religion; second, the cosmological ideas of the Logos-Wisdom doctrine; third, the angelology and demonology of Jewish apocalypse with its doctrine of lordship over creation for Messiah and his people as the final aim of the Creator.

The task of the truly great preacher of Christianity was to exalt Jesus Christ as dominant over all these, and that is what Paul has done in Colossians and Ephesians. He tacked on preChristian principles to the fundamental principle of his gospel "God in Christ reconciling the world".

1. Ephesians 2:2.
In Colossians Paul fights against the false gnosis and defines Christ as the "Son of God's love". In Ephesians the beloved precreative Christ was "the image of the invisible God" and as such the medium of revelation, "the first born of all creation". By the decree of God Pleroma was made to dwell in God. Angelic beings created in the Logos, thrones, dominions, powers, principalities were created through the Son and for the Son. All individual existence will be subject to Christ.

"The intermediate being demanded by philosophy as the agent of creation, revelation, redemption, is nothing but the spirit of Christ, called Wisdom by the Jews, called Logos by the Greeks and Philo, but it is nothing but the Spirit of God".

In the cross, God made an open manifestation of himself divesting himself of the intermediate beings by whom his manifestation of his will had been made previously.

The first half of Ephesians contains Paul's Logos doctrine. The revelation of Christ as Heir and Lord is thus a manifestation of God's creative and redemptive plan, a Logos doctrine and avatar doctrine in one.

The key word by which Paul solves the Logos-Wisdom speculation, whether creative or redemptive, is the word "love": "The first step was in love to elect the Beloved, and us in him, that we might be an adoption to inherit the whole".

Therefore the preexistent Christ Spirit is to be identified with the Wisdom of God, the Power of God, but above all, with the Love of God. Ephesians is the earlier epistle and has a more complete statement of Paul's Logos doctrine.

Royce has interestingly developed an idea of Paul's contribution to the solution of the problems concerning Love which the parables and sayings of Jesus left unsolved.

According to Jesus God and the neighbor were the proper objects of man's love. These are mysteries to which Paul adds another mystery, the body of Christ, or the body of which the divinely exalted Christ is the head. This corporate entity is the Christian community itself. This is less abstract, less mysterious than the conception of Jesus. Paul's discovery was the truth that a community, when unified is an entity more concrete, and, in fact, less mysterious than an individual man, and that such a community can love and be loved as father or mother love. But the community must be unified by an active indwelling purpose.

Paul's conception of Christian love takes the form of Loyalty, faithfulness to one's community. To Paul this community was genuinely universal. God, the neighbor and the one church are for Paul the objects of Christian love and the inspiration of the life of love!

The Christian world has united in calling Paul the apostle of Faith. He should be called the apostle of Love. In his letter to Philippi we find these words: 

"So then, my beloved, even as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, knowing that it is God that worketh in you for his own gracious design, cooperating with your very willing as well as your doing."\(^1\)

This is the doctrine that sums up Paul's gospel. In his last letter as well as in his first, Paul's supreme loyalty is to the one new commandment, "the law of Christ."

According to Romans 10 and I Corinthians 12:3 Jesus is Lord. This has been called "the earliest creed of Christendom". II Corinthians 4:5 states that to make that confession is to be a Christian. Romans 10:12 assumes Christ's Lordship over all men. Stevens\(^2\) says that Lord is the same term used for Jehovah in the Septuagint and that as Lord Christ is an object of worship. Paul knew something of the historical Jesus. Romans 1:4 asserts that his is a spirit of holiness, and II Corinthians 5:21 that he knew no sin. All other men have been sinful.

The celebrated passage Philippians 2:5-8 describes Christ's preincarnate state. It asserts his disposition not to retain the advantages or prerogatives of that state.

1. Philippians 2:12,13.
It gives a description of self divestiture or kenosis. He became in fashion as a man and then stooped to the humiliation of death on the cross. In this passage Stevens thinks that Paul was speaking of the glorified Christ. It may be said, too, that he considers it gratuitous to seek motives of Paul's Christology in either Philo or Gnosticism. 

"The crucifixion of Jesus was, the first disciples, the principal obstacle to belief in his Messiahship. After the resurrection had restored faith, the problem was, how to reconcile death with Messiahship and to show that the former was essential to the latter." The unbelieving Jews asserted that Jesus was an imposter, for they declared that it was impossible for the Messiah to suffer death on the cross.

"The early Christians first charged the death of Jesus upon the Jews as a crime, and later sought in the Old Testament an explanation of the Messianic work. The apostle Paul was the first to try to prove that the death of Jesus was the culmination of his saving work and the crowning glory of the Messianic vocation. To the primitive church the death of Jesus was a perplexing problem. To Paul it was the chief glory of the Christian faith, the primary means of salvation."  

1. Stevens, Theol. of the N. T., p. 396.  
2. Stevens, Theol. of the N. T., p. 403.  
"The members of the early church looked at the subject from the viewpoint of the popular Jewish Messianic expectations which they had shared; Paul approached it in the light of his experience in which the glorified Christ had appeared to him." 1 This experience had shown him that Jesus was the risen and glorified Christ or Messiah. From this beginning no doubt he developed his views of Christ's supernatural being and of the mystic communion with him of his followers on earth.

In Galatians 3:13 Paul admits that Christ became a curse but it was for us he suffered death, not justly but vicariously 2. His ignominious death shows how far he was willing to go to bless and save men. I Corinthians 1:18. 3 The doctrine of Paul is that Christ died to save men. Christ although pure himself submitted to be treated as a sinner for our sakes. 4

We would naturally go to the Old Testament to find Paul's doctrine of salvation, but it is hard to find the meaning of the sacrificial system there, and Paul seldom if ever refers to it. But there was an element of substitution, sacrifice to atone for the guilt of the worshipper. "Paul's idea is that Christ is so far substituted that his death accomplished in God's moral order the end which punishment would accomplish, the

2. Stevens, Theol. of the N. T., p. 404.
3. I Corinthians 2:2.
The death of Christ is the price of man's salvation.

Romans 3:24-26 sets forth the method of God's grace in saving sinners. God seems to have been unduly lenient towards sinners in the past but his method of salvation in Christ rescues his procedure from such an appearance, and fully exhibits his righteousness. Christ is a reconciler between God and man. The reconciliation comes to man from God.

The teaching of Paul in regard to the death of Christ is that salvation originates in the divine love and mercy. "But there is an aspect of God's ethical nature which leads Him to disapprove sin. The wrath of God would by itself lead to punishment of sin, but it is not by itself. God saves according to his whole nature. In the suffering and death of Christ, the self respecting holiness of God, his necessary attitude towards sin, is revealed and satisfied. God does not substitute Christ in punishment for sinners. The sufferings of Christ which are graciously substituted for the sinners punishment are not regarded by Paul as themselves penal. Thus sin is pardoned in accordance with absolute righteousness. What is done is righteous and graciously done. Mercy and Justice are equally satisfied."

2. Rom. 5:8; 8:32; Eph. 2:4,5.
Romans 7:7-25 describes "the inner struggle of a sincere Jew who sought peace with God by obedience to the demands of the law". The apostle aspired to obey the law but the principle of sin within prevented him. In Romans 7:15-17 sin is allied with the flesh but Paul does not mean that sin and the flesh are inseparable for he distinguishes them. Romans 7:7 does not refer to the origin of sin but to our empirical relation to it. In Romans 8:3-9 the sin and the flesh are sharply contrasted. II Corinthians 7:1 teaches that Christians may cleanse themselves from all defilement of flesh and spirit. To Paul, Christ had a real human body that he was sinless. He was perhaps not a dualist like the Graeco-Alexandrian school, but his view of man was derived from the Old Testament. But "Paul was a Jewish dualist who dualism was rendered thoroughly ethical by his intense sense of sin and experience of sin. His dualism was not based upon the idea of the inherent evil of matter, but upon the fact of experience, that out of man's sensuous nature arise potent enticements to sin, and that in actual sinful humanity, the flesh is a powerful ally of evil." In Romans 7:18-25 the principle that is contrasted to the flesh is called the good will, the inward man, mind or reason.

3. Romans 5:3.
Synonyms for the spirit are often opposed to the flesh, so the spirit of man is the true Ego, the better self, a spiritual nature in which he is most closely kin to God. The flesh is liable to decay, but the spirit is kindred to God and bears within itself the power of an endless life.

"Paul's doctrine of the flesh offers no solution to the problem of the origin of evil or sin. Sin originated in a perversion of the human will, in the free act of human choice, and has its seat primarily in the will. But it extends its powers to all the faculties and perverts them all to its own uses."  

Paul regarded the first chapter of Genesis as literal history and adopted the view of his time that the "sinfulness of mankind in general had its origin in the transgression of Adam". He believed that physical death was the consequence of sin. In the first passage Adam is represented as the head of natural humanity, that is, in I Corinthians 15, and Christ of spiritual humanity. Adam is a creature liable to death and for that reason his descendants are also. Christ is a life-giving spirit and his followers are a spiritual humanity over which death can have no power. Paul's idea was that man is "a candidate for immortality".

1. Stevens, Theol. of the N. T., p. 343.
2. Stevens, Theol. of the N. T., p. 348.
4. I Cor. 15:45-49; Rom. 5:12-21.
Of course the modern mind does not regard the first chapter of Genesis as literal history but as a legend of man’s moral experience. Adam, representative of primitive man is not regarded as perfect but innocent and undeveloped. The primitive man is now regarded as non moral just the same as a little child.

It may be said, too, that modern physiology regards death as natural to all organisms with man included the same as lower forms. In the light of modern science then, what shall we say about Paul’s idea that death is a consequence of sin? Doubtless it is somewhat inconsistent but the Jew did not regard death so much in its physical aspects as he did in its moral and ethical aspects. The essence of death was not physical dissolution, but the weakness, sickness and sorrow which accompanied it here, and the dread of the dark under world there. But to the Christian, Christ made death the gate way to eternal joy; and so in Paul’s thinking concerning death we must admit there is inconsistency.  

With Paul sin is an affair of the will. It entered the world by man’s choice. Whatever man’s native weakness, sin is a perversion of the will. Sin is universal. Since “all have sinned and have come short of the glory of God”, they must be saved by divine grace.

2. Romans 3:23.
Paul speaks of concrete sin and of sin in the abstract. In connection with this idea Paul draws a parallel between Adam and Christ. In this he makes his nearest approach to the doctrine of original sin. Various theological theories of original sin have been derived from different interpretations of the phrase, "for that all sinned." The point in dispute is whether "all sinned" means all sinned in Adam or when Adam sinned as Augustine averred, or that all individually and personally sinned, a modern idea. The passage has in it the idea that moral deprivation passed from Adam to his descendants. Paul meant that race connection had something to do with the spread of sin.

Stevens says that the key to Paul's idea in regard to the sinning of all men is that "all men sinned in and with Adam in the same sense as all believers died and rose with Christ." The principal passages which lead him to this belief are: Romans 6:6-8; II Corinthians 5:15; Colossians 2:20 and 3:1 and 3:3; and Romans 6:4.

In and with the saving deeds, Christ's death and resurrection, the salvation of all believers is conceived of as accomplished, so that the believing world is described as dying to sin when Christ died and as rising with him to newness of life.

1. Romans 5:12-21.
2. Stevens, Theol. of the N. T., p. 356.
This thought is the supreme example of Paul's mysticism. It is highly figurative language. To sum up then, sin does not have its origin and ground in the sensuous nature or in any metaphysical limitation of man, but in the will. Sin is universal and guilty. It pervades and affects all man's life and relations. But it is not fair to say that Paul teaches total depravity. Paul teaches that a bias toward sin is produced by heredity. Men belong to a sinful race, and they also enjoy a moral inheritance from the past.

Justification is a name for the way in which the saving benefits of Christ's work are made available for the individual. The ideas contained in the word justify and justification were common to Jewish thought, and Paul naturally carried them over to the exposition of Christian doctrine. The Judaizers who constantly dogged the footsteps of Paul and who continually harassed him by their opposition caused him to formulate his idea of justification. The Judaizers conceived it as a result of human achievement. Paul conceived it as a free gift of God's grace. They thought it required a strict performance of the law; to Paul it was an act of self surrender and trust.

Justification as used by Paul means the same as forgiveness of sins. It stood for the completeness and permanence of salvation. Perhaps the reason the apostle used justification

1. Romans 2:14,15.
more than forgiveness was that justification was better adapted to express the idea of a state of grace in which the believer stands.

Paul had sought to achieve righteousness by legal works and had failed. He knew of the insufficiency of salvation by works because of his preChristian struggle. He finally secured acceptance with God through faith in Christ. He knew that it was faith in Christ by his own experience in being transformed from an enemy to a friend of Christ. His sense of sin contributed to this conviction. "The watch words of the Pharisaic doctrine are works and debt. The watch words of Paul are faith and grace."  

Salvation is possible according to Paul's view because God treats men better than they deserve. The word justify is a legal term. It belongs to a type of religious thought that represents God as a judge or sovereign. Paul is familiar with these terms.

The apostle used righteousness in two senses. Sometimes he refers to it as quality or attribute. Sometimes it is a statement of acceptance with God into which one enters by faith.  That is, it is a free gift. The righteousness of works proceeds from man's striving but righteousness of faith from God as a gift of grace.

1. Romans 10: 3.
2. Stevens, Theol. of N. T., p.419.
The words justify and justification are obtained from legal analogy. To justify means to declare righteous, to acquit, to righten, to pronounce a sentence of acceptance.

What saved "Paul's idea of justification from the formalism characteristic of the Pharisaic idea was his conception of the believer's relation to Christ." Paul's doctrine of salvation will be misconceived unless his conception of faith is understood.

With Paul "faith is a very rich conception. It is trust in God or the Christian attitude of receptivity and sympathy toward the divine. It is an affair of the heart and is closely akin to love." Faith is not contradictory to action. On the contrary it is closely related to action. In faith man enters into fellowship and sympathy with God. It is not passive but active, vitally active. Faith denotes a close fellowship with Christ, unity of life.

Another Pauline formula for the way of salvation besides that of justification is "that of dying to sin and rising to holiness." Paul was afraid that the objection might be made to justification that sin was still left in the believer, that he might continue in sin.

1. Stevens, Theol. of the N. T., p. 421.
2. Stevens, Theol. of the N. T., p. 421.
3. Stevens, Theol. of the N. T., p. 422.
So he says that the believer must die to sin, that is, he must begin a new life. The justified man must be a holy man. There is not only a verdict of acquittal but there must be actual deliverance from sin. The terms dying and rising with Christ are figurative. The word justify was a Jewish term, to die and rise with Christ, a Christian term. Justification emphasizes God's forgiveness; but dwelling in Christ and rising with him expresses the inner nature of the Christian life.  

There is no contradiction between the juridical and the ethical in Paul's teaching concerning justification. The apostle uses analogies, one drawn from the legal relation; the other, from the fact of life and death. The analogies express a great moral and spiritual fact, and stand for ethical and spiritual realities. Perhaps the ethical and the juridical coincide in Paul's teaching. His conception of justification is "ethical through and through, because it is real and personal."  

The conceptions of the apostle on eschatology have to do with the Christian's hope of a life beyond the present. The Lord's second coming and the resurrection are the most prominent themes of Paul's eschatology. "He dwelt upon the resurrection so much in order to remove the objections of the Greek mind to it, and to assure the Corinthians that there would be a suitable embodiment
for the spirit in the future. Paul looked for the immediate coming of the Lord earlier in his life as shown by his treatment of the theme in I Thessalonians. While he did not give up this doctrine entirely, there was a changed emphasis as is made evident in the reading of II Thessalonians; and an increasing interest in the doctrines of salvation in his later letters. He declares in II Thessalonians that the "man of sin" and a falling away will take place before the coming of the Lord. The "man of sin" is usually now regarded as another way of referring to the Judaizers, who are a manifestation of evil.

Regarding the resurrection, Paul believed that since Christ was raised we shall be also. But how can it happen? He uses the seed as an illustration. The kernel is buried in the ground and it dies, but the grain, produced by the kernel is something new and different. Paul's gospel is the gospel of the body and the spirit. "The whole personality is to be saved." But Paul does not say what is to be the difference between the present and the future bodies. How does he conceive of the resurrection? What is raised and from what is it raised? Paul does not speak of the resurrection of the body. In fact I Corinthians 15 is regarded as an argument against the resurrection.

1. Stevens, Theol. of the N. T., p. 470; I Cor. 15:12.
2. Stevens, Theol. of the N. T., p. 471.
of the body. 1

In the time of Paul there were four conceptions of the future life, of the spiritual life: first, that, at death, the soul is reabsorbed into God, which is equivalent to saying that the soul does not live. Second, the soul lives in another body. At death the soul passes into another physical organism. This is the theory of the transmigration of souls, which is similar to that of the theosophists of our country today. Third, that the body will be preserved by human care or by divine miracle. The ancient Egyptians are an example of those who preserved the body by human care. Fourth, that of the Greeks and Romans, that at death, the soul lived in a vague, shadowy underworld, without organization and without real life. The Jewish conception was very similar to this. On of the resurrection of Christ there grew a fifth conception; that of personal immortality. Paul stands for this idea of personal immortality, that is, the immortality of persons 2

For Paul retained the Jewish conception of the underworld and "persons are raised from there to the realm of light and life." Paul was interested in the question from a religious and practical standpoint not in a speculative way. He may have believed in an intermediate state, but it is not certain. He probably believed in the

resurrection of unbelievers as well as believers, for all men are to be judged. "First, Paul believes there will come the Parousia, then the resurrection, and last the judgment." So then the apostle's eschatology is concerned with the future life. His form of hope was affected by the Jewish view of the future life. He believed that God would judge the world in righteousness and Christians would enjoy a perfected life. His views on the subject are not systematic for they were not constructed for doctrinal but for the practical, religious purpose of strengthening the Christian hope and faith.

1. Stevens, Theol. of the N. T., p. 481.
CONCLUSION.

In the development of this thesis we have seen that the apostle Paul through his masterly intellectual and spiritual leadership played a principal part in the work of translating Christianity into such forms as would appeal to the Western mind; and that by his matchless missionary zeal he introduced the gospel of Christ into all the great cities of the Roman Empire to the farthest bounds of the West, and was the inspirer and the instigator of the more compact organization of the church, an inveterate enemy of division, and constantly striving for the spiritual unity of Christian believers.

To this practical contribution to Christianity he added a certain theological content to the religion of Christ, which has profoundly influenced the church both Catholic and Protestant in all ages.

He believed that God is revealed in the universe, in the history of Israel and most perfectly in Christ. He placed Jesus in the category of humanity, but because of his exaltation of Christ as the deliverer of humanity from its common woes of sin and death, as the
spiritual man from heaven, because of his identification of Christ with the Jewish doctrine of Wisdom, and the Greek Logos philosophy, he practically made Christ equal with God. But although Paul has ascribed to Christ a somewhat subordinate position to God, his exaltation of the Lordship of the glorified Christ has led the greater part of the Christian world to profess a belief in his Deity.

Paul believed that the death of Christ was the crowning glory of the Messianic vocation, and held that salvation originates in the divine love and mercy. He taught that sin arises from the free acts of the evil choice of men, that it is an affair of the will.

In Paul's view Justification is a free gift of God's grace, and salvation is possible because God treats men better than they deserve. Faith is a rich conception, akin to love, related to action and denoting a close fellowship with the church. He believed in personal immortality, that is, in the immortality of persons. So then the conclusion of this thesis is that the distinctive contribution of Paul was the enrichment of the spiritual content of Christianity.

Both Protestantism and Catholicism have to some degree misunderstood Paul and particularly Catholicism for eighteen hundred years has used his influence to reinforce the very claims of authority, which he spent his life to abrogate.

Even Renan said that "after three hundred years' reign in Protestantism, Paul's rule is now approaching the end."
But the real Paul is never coming to his end; at least, so long as conscience and the will to follow it are realities in men.

"His influence on humanity is undying, because he wrestled with the eternally human to bring that into harmony with the eternally Godlike; and his works are classics forever, because the eloquence, pathos, logic, zeal, and hope of an unflagging conviction are in them. When the doubly liberating force of historical study and theological reform shall have had its full work upon St. Paul, his reign as the patron saint of Calvinism may indeed be at an end; but his reign as a prophet of humanity will be at last inaugurated."

"In nearly two thousand years the world has made much of Paul's theology obsolete; but love is still the queen of virtues, and still the fruits of the spirit are beautiful as on the day when the wonderful apostle wrote them down for his warring churches in Galatia, 'love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self control; for against these there is no law.'

1, 2. Muzzy, Spiritual Heroes, p. 163.
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