

ST. PAUL'S  
PHILOSOPHY OF RELIGION



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ST. PAUL'S PHILOSOPHY OF RELIGION

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A thesis submitted  
to  
The Graduate School  
of  
McGill University, Montreal;

-by-

Frederick W. Steacy,  
for the degree of Master of Arts,  
this seventeenth day of April,  
M C M X I I I.

“καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες  
σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν  
ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν  
δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε  
καὶ Ἕλλησιν, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ  
σοφίαν.”



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SECTION 1.

SOURCES.

The sources of our information concerning the life and character and philosophy of the apostle Paul are chiefly his letters and the Acts of the Apostles. The latter work gives a full and detailed account of a few events in his life, and epitomes of some addresses and also several detached statements of great interest and importance to the historian. The epistles throw much light upon his character and habits of thought and also contain many fragments of the history not only of his manhood but also of his childhood and youth. Yet Schaff writes St. Paul who "decided the victory of Christianity as an universal religion" and "labored more both in word and deed than all his colleagues --- stands out in lonely grandeur, the most remarkable and influential character in history. His youth as well as his closing years are involved in obscurity, save that he began a persecutor and died a martyr, but the midday of his life is better known than that of any other apostle and is replete with burning thoughts and noble deeds which can never die and gather strength with the progress of the Gospel from age to age and country to country.<sup>(1)</sup>

(1). Schaff I 286.



## SECTION 2.

## DATE OF ST. PAUL'S BIRTH.

The year of his birth is not given, but from various statements, narrow limits can be ascertained within which it must have occurred

1. At the time of Stephen's martyrdom, Saul is stated to have been a young man,  $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$ , Acts VII 58. This word  $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$  is used to describe a man of any age between the twentieth and fortieth years,<sup>(1)</sup> or between the twenty-first and the twenty-eighth years.<sup>(2)</sup>

The date of Stephen's death is estimated to have occurred between 30 A.D. and 38 A.D. Moule gives 36, Farrar 37, Alford 38, *Harnack* 30, *Ramsay* 30-33, A.D.

Therefore the year of his birth fell between 10 B.C. and 18 A.D.

2. In the Epistle to Philemon verse 9 he calls himself  $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\eta\varsigma$ , which according to some scholars means an ambassador. If this meaning be adopted, inferences cannot be drawn concerning his age. The word  $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\eta\varsigma$  however usually means 'an old man.' According to Hippocrates a man was called  $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\eta\varsigma$  between the forty-ninth and the fifty-sixth years and after that age  $\gamma\acute{\epsilon}\rho\omega\nu$  = senex.<sup>(4)</sup>

1. Moule, Romans P. 8. Farrar I. 14. Schaff I. 287.

2. Farrar I. 14. Schaff I. 287.

3. Lightfoot on Philemon. Farrar I. 13.

4. Schaff I. 286.

2, Ctd.

DATE OF ST. PAUL' S BIRTH.

The genuineness of this epistle is now amply recognized. It is mentioned in Marcion's canon and ~~also~~ in the Mura-torian fragment. Its year of composition is calculated to have been between 58 A.D. and 63 A.D.

Accordingly the year of his birth could not have been much later than 3 or 4 A.D.

3. Addressing King Agrippa St. Paul said Acts XXVI 10 *αὐτῶν κατήνεκα ψῆφον*. He refers to the period preced-ing his conversion, which followed very soon after Stephen's death. In Acts XXII, 20, *ἤμην συνευδοκῶν* and in Acts VIII, 1, *Σαυλὸς δὲ ᾗ συνευδοκῶν* occur in regard to Stephen's mar-tyrdom. From the first of these three quotations the infer-<sup>(5)</sup>ence is justly drawn that Saul was a member of the Sanhedrim, and in that capacity had condemned some christians to punish-ment, perhaps even to death. This inference is strengthened by the second and third quotations. He was consenting to Stephen's execution, and yet was merely a passive witness of the act. The word *συνευδοκέω* seems to imply something even more than mere mental assent or approval. even more than the irresponsible expression of satisfaction or exultation. It seems to convey the impression that Saul's approval was to some extent a determining factor in the execution. He was not one of those on whose testimony St. Stephen had been condemned.

5. Moule 9-10.



#2, Ctd.

## DATE OF ST. PAUL'S BIRTH.

If he had been a witness for the prosecution he would have been (6) required to have hurled at least one stone at the victim. Moreover we may conclude that a man of such an enthusiastic temperament would not have been satisfied with the hurling of one stone only, but would have exerted himself to the uttermost. If he had taken part in the actual stoning the account would have been differently recorded. From these facts the inference has been drawn that Saul was one of the judges, who, having listened to the prosecution and defence, had given the sentence of condemnation. Rackman writes, "Probably as a member of the Sanhedrin, he had heard Stephen's defence and given his vote for his death. And his own words in Acts XXII. 20, 'I was standing by or over' ( $\eta\mu\eta\nu\ \epsilon\phi\epsilon\sigma\tau\acute{\omega}\varsigma$ ) with the subsequent commission seem to imply (7) that he was in charge of the execution." This then would admirably suit Saul's condition, since in spite of his enmity and exultation he abstained from the cruel joy of taking part in the very act of execution and was merely a spectator. If these inferences are correct then Saul was a member of the Sanhedrin and was necessarily at least thirty years of age. Therefore Saul's birth year could not have been later than 8 A.D. and might easily have been much earlier.

4. The importance of the mission which was entrusted by the High Priest and by the chief priests to Saul concerning the (8) binding of Christians in Damascus, prevents us from supposing Saul to have been an irresponsible youth.

From the above considerations we may conclude that he was born between the years of 10 B.C. and 4 A.D.

6. Deut. XVII. 7. St. John VIII. 7.

7. Acts of the Apostles 108. 8. Acts IX. 1-2, 14.

SECTION 3.

PLACE OF ST. PAUL'S BIRTH.

Tradition as handed down to us by S. Jerome states that he was born in Gischala of Galilee which was the last town captured in Galilee by the Romans, the date of capture being 67 A.D. Tradition also says that Saul's parents at the time of the capture fled with their son to Tarsus in Cilicia. The force of the tradition is weakened by the anachronism of the date 67, A.D. It undoubtedly contains some error, yet perhaps ought not to be wholly ignored. Probably it is true to the extent that Saul's parents belonged to Gischala but that shortly before his birth, for some reason or other had migrated (1) to Tarsus.

Epiphanius quotes a statement that Saul was not a Jew at all, but a Greek. This however must be regarded as an (2) Ebionite slander.

All the evidence, except that which is mentioned above, supports Tarsus of Cilicia as his birthplace.

Ananias of Damascus, in the vision vouchsafed to him, (3) was commanded to visit Saul of Tarsus.

The brethren (4) in Damascus are reported to have sent Saul to Tarsus.

1. Farrar I. 15. Weiss, Intro. I. 150.
2. Gonybeare Howson, I. 97-8.
3. Acts IX. 11.
4. Acts IX. 30.



#3, Ctd.

## PLACE OF ST. PAUL'S BIRTH.

Barnabas is reported to have departed from Antioch  
(5)  
on the Orontes for Tarsus to seek Saul.

St. Paul informed Claudius Lysias, the Roman Chili-  
arch, that he was a Jew of Tarsus in Cilicia and a citizen of  
(6)  
that city.

St. Paul, in the exordium of his defence before the  
Jewish mob in Jerusalem, declared himself to be a Jew born in  
(7)  
Tarsus of Cilicia.

Such statements made so publicly would easily have  
been contradicted if untrue. They are given so clearly and  
emphatically and without apparently any ulterior purpose that  
they are worthy of credence.

5. Acts XI. 25.

6. Acts XXI. 39.

7. Acts XXII. 3.

## SECTION 4.

## HIS NAME SAUL.

At the time probably of ~~his~~ circumcision he re-  
ceived his name Saul. On the grounds that he was a Jew in re-  
ligion and of the tribe of Benjamin was this name chosen and  
given. In the sacred writings only four other men were known  
by this name. See Young's Bible Concordance.

1. Saul of Reheboth by the River reigned as the sixth  
king in the land of Edom Gen. XXXVI. 31-38. He is called Shaul  
in 1 Chron. I. 43-49. His reign is placed in the time of the  
~~time of the~~ judges of Israel.

2. Shaul, the name of a son of Simeon and a Canaanite  
woman, is mentioned Genesis XLVI. 10; Exodus VI. 15;

Numbers XXVI. 13; 1 Chronicles IV. 24. In the passage in Numbers his descendants, the Shaulites, also are mentioned.

3. Shaul a descendant of Levi apparently through Kohath. I Chronicles VI. 24.

4. Saul, the son of Kish, of the tribe of Benjamin, the first king over the chosen people, the pride and glory of his subjects, raised from low estate, through pride fell from his royal eminence and has become through all ages a lesson on the instability of fortune and the fickleness of human nature.

After the death of this illstarred monarch the name seems to have been neglected by the fathers in Israel. Yet we cannot conjecture that it was regarded generally as a mark of misfortune, or else it would not have been given to a righteous family and some jeering remarks would have been made about the Edomite ruler and the apostate king of Israel and <sup>the</sup> unfaithful pharisee. The name 'Saul' means 'Son long desired,' 'firstborn', child of Prayer', 'the prayed for.'<sup>(1)</sup>

An inference, though based on slender premises has been drawn from the name that his parents had lived many years in childless wedlock and in remembrance of their gratitude for offspring named the firstborn Saul.

In the New Testament the name is declined regularly  $\Sigma \alpha \upsilon \lambda \omicron \varsigma$ ,  $\Sigma \alpha \upsilon \lambda \omicron \upsilon$ ,  $\Sigma \alpha \upsilon \lambda \omega$ ,  $\Sigma \alpha \upsilon \lambda \omicron \nu$ , except the vocative which is  $\Sigma \alpha \omicron \upsilon \lambda$ .

In the Greek language the name means 'conceited', 'affected.'  
(Liddell and Scott.)

1. Conybeare and Howson, I. 42. Weiss, Intro. I. 150.

17 Ctd.

HIS NAME SAUL.

(2)

Saul was his name in his hebrew home.

2. Conybeare and Howson, I. 45.

SECTION 5.

ANCESTRY.

1. The apostle Paul emphatically declared himself to be a Hebrew of the Hebrews (2 Cor. XI. 22; Philippians III. 5), thus asserting his semitic origin and "his maintenance of Hebrew customs and his use, within his own household, of the Aramaic language" <sup>(1)</sup> and thus distinguishing himself in language and inclination and training from the Hellenists. He called himself a Hebrew of the Hebrews in the same sense as an Englishman to-day may call himself a "Briton of the Britons" meaning that he maintains all the customs and traditions and ideas connected with the British people.

2. He asserted himself to have descended from the seed of Abraham (Rom. XI. 1; 2 Cor. XI. 22). In so describing his ancestry he was considering himself as an inheritor of the promises given to the Patriarch who was called the "friend of God."

3. He claimed to be an Israelite (Rom. XI. 1; 2 Cor. XI. 22), probably thinking of the Theocracy and of his share therein.

4. He maintained that he was a Jew before the Chiliarch in Jerusalem (Acts XXI. 39), and before the enraged multitude in the Temple Court (Acts XXII. 3), and to Peter before the Antiochian Church (Gal. II. 15).

1. Moule 7.

5, etc.

# ANCESTRY.

In the practice of his religion, which was Judaism, he was exceptionally strict, he had surpassed most of his contemporaries, he was a zealot for the legal traditions of the fathers. (Gal. I, 13 - 14).

5. He stated himself to be of the tribe of Benjamin (Rom. XI. 1; Ph. III. 5), and thus a descendant of those who remained faithful to the Lord Jehovah, and the temple service, and the house of David at the time of the great division under Rehoboam and Jeroboam.

6. In regard to the Law he proclaimed himself to be a Pharisee (Ph. III. 5), and "after the most straitest sect of his religion to have lived a Pharisee," (Acts XXVI. 5). "He was taught according to the perfect <sup>manner</sup> of the law of the fathers and was zealous toward God," (Acts XXII. 3). He was the son of a Pharisee (Acts XXIII. 6, *φαρισαίου*, following E H L P, ect.), or the son of Pharisees (*φαρισαίων*, following <sup>Σ</sup> ABC, ect.). The singular, which is the common reading, means that Saul's father was a pharisee. The plural genitive, which seems to have greater MSS. authority, means that not only his father, but also, at least, his grandfather was a pharisee.

From Acts XXIII. 16 is learned that he had at least one sister and that her son was living, at least temporarily, in Jerusalem during the Governorship of Felix.

## SECTION 6.

## CIRCUMCISION.

According to the Mosaic law and the command given to Abraham (Gen. XVII. 11), he was circumcised on the eighth day, (Phil. III. 5). Thus he distinguished himself from those, who as proselytes were circumcised in later life, and he also shows that his father, though living in a Greek city, was not negligent of Jewish customs.

## SECTION 7.

## THE DIASPORA.

1. Judaism was ubiquitous. Pompey (in 63 B.C.) brought many Jews as prisoners of war, who were sold as slaves but shortly afterwards freed, from Jerusalem to Rome. Julius Caesar was their great protector. He granted liberty of worship and thus gave a legal status to them as a religious society. Augustus confirmed their privileged<sup>(1)</sup>.

Generally speaking the Jews may be said to have been scattered more or less freely throughout the whole Roman Empire and even outside of it. Spain, Gaul, Germany, Macedonia, Greece, North Africa, Cyrenaica, Egypt, Arabia, Syria, Mesopotamia as well as Asia Minor possessed Jewish colonies.<sup>(2)</sup>

The Jews of the dispersion had, wherefore they assembled in sufficient numbers, a synagogue. It differed very widely from the Temple, not only, in size and grandeur and shape, but also in its services. The Temple had its courts of the Gentiles, of the women, of the Israelites, and of the Priests which contained the altar of burnt offering and the laver.

1. Schaff I. 85 -86.

2. cf. Fairweather, 365 - 367.



7, Ctd.

## THE DIASPORA.

It had the sanctuary divided into the holy place and the holiest. The former had the Altar of Incense and the table of shew bread, and the golden candlesticks. The latter had the ark of the covenant. Apparently the whole worship consisted of sacrifices, prayers and Psalms.

The Synagogue had not any altar and therefore not any sacrifices. It had a service of confession, of sin, of reading of Scripture, of prayer, of exhortation, and instruction. <sup>(3)</sup> The Synagogues in Africa, in Asia Minor, and in Europe possessed the Scriptures in the Greek version. Many of the Jews in these parts spoke and read the Greek language and knew little or nothing about Syrochaldaic.

2. The dispersion affecting the Gentiles. The Synagogue with its service was open to all who chose to enter, and was a mission station for the whole community. Its monotheistic teaching impressed many Gentiles and many became proselytes. "The proselytes were of two classes. Some were circumcised and observed the whole law. They were known as proselytes of the Covenant or of righteousness and in the New Testament are called οἱ προσήλυτοι. Others were proselytes of the gate. These were not circumcised but acknowledged the God of Israel and in the New Testament are called οἱ σεβόμενοι τὸν Θεόν, or sometimes οἱ εὐσεβεῖς <sup>(4)</sup> "The former converts were more fanatical than native Jews. The latter accepted monotheism.

3. cf. Fairweather, 26: and Schurer II. 2, section 27.

4. Lightfoot's Galatians.

7, Ctd.

# THE DIASPORA.

the principal moral laws, the Messianic hopes and became most susceptible to the Gospel." (5) The heathen had long been growing weary of their gods. "The philosephers and the literary class looked upon all religion as equally false, while they were quite ready to show an outward conformity to the state of things in which they lived and to treat them with respect they with few exceptions, utterly disbelieved in their truth," (6) The magistrate also had lost all faith in the various forms of religion, except so far as he could use it to compel the masses to obey, (6) and for this purpose "he thought all religions equally useful." The masses of the people possessed a deep innate unreasoning belief in religion. They had but little power of discrimination and therefore they were willing to regard all religions as possessing a residuum of value and of truth, and yet seem to have but little faith in any one form. In fact they "viewed all religion as equally true." (6) Therefore the heathen were very susceptible to this influence of Judaism which presented to them a religion of a standard higher than any which they otherwise knew.

3. The diaspora affecting the Jews. "The Jews, especially of the dispersion and in the higher classes, were softened in regard to fanatical bigotry by the language and philosophy and literature of Greece and of Rome." (7) "The dispersed Jews and Greeks of Asia Minor intermingled. Each made a deep impression on the character and belief of the other."

5. Schaff, I. 87.
6. Gibbon, chapter II. and Row, C.A., Manuel of Christian Evidences, 114 - 117.
7. Schaff, I. 87.

7, Ctd.

## THE DIASPORA.

"The Jews did not have a <sup>long</sup> local history and were not a compact body like the eastern Jews. They were craftsmen, traders, merchants. Their business, which was purely secular, compelled them to travel from city to city and from country to country. They could not exclude the Greek influence. It was everywhere in the air. Greek subtlety penetrated into their mind and thoughts. Hellenism was refined, elegant, profound and extremely attractive. The Jew might resist, but resistance required examination and comparison of Hellenism and of Judaism. Doubts entered his mind. He was compelled to meditate and to examine into his own Divine mysteries and to ascertain the foundations of his faith. Not only the Greek language but also the Greek learning penetrated into Palestine and even to the Rabbinists. Hebrew was no longer the vulgar tongue. Written Targumim were prohibited. Hebrew manuscripts, on account of their excessive cost, were well nigh unprocurable. While the copies of the various Greek and Latin authors were very cheap and easily obtainable. They were prepared usually by slave amanuenses. Therefore the Jews had strong inducements to use the Greek translation of the scriptures. (9)

Moreover the Jews were greatly influenced by many Greek characteristics. The Greeks had cultivated and brought to a high degree of perfection their intellect and imagination, evidences of which have descended to modern times in their extant art, poetry, histories and philosophy. They were filled with a restless activity both of mind and of body, which activity was exhibited in their athletics exercises and games and in

#7, Ctd.

## THE DIASPORA.

their love of disputations. They possessed a deep love and a keen appreciation of everything beautiful. They were close observers and alert students of human nature, and possessed the power of quick preception and were indefatigable in following those lines of inquiry which aroused their curiosity. The geographical situation<sup>and</sup> contour of their country and their many islands made them naturally sailors and foreign traders and induced them to colonize adjacent islands. All these qualities attracted the admiration of the Jews and thus their minds became more open to Hellenistic influences.

SECTION 8.

## CILICIA.

The Roman province of Cilicia was so low in popular estimation that it was counted among the *τρία κάππα κάκιστα*; (1)  
Kappodocia, Kilicia, Krete. The licentiousness of its feasts and idolatry is beyond the powers of decent description. Our word "solecism" denoting barbarous clumsy speech is derived from  $\Sigma \sigma' \lambda \sigma \iota$ , in Cilicia, whose Athenian colonists used a corruption of the Attic dialect. Yet the Cilician Jews were wealthy, and zealous enough for the Mosaic customs to have at least an interest in a synagogue in Jerusalem. Schurer says "At Jerusalem in the time of the apostles was a synagogue of the Libertines, Cyrénians, Alexandrians, Cilicians, and Asiatics, (Acts VI. 9; cf. IX. 20,) but the word does not clearly show whether the five groups (2)  
had only one synagogue or had one each.

1. Farrar's Life and Letters, I. 28.

2. Schürer II - I - 49.

## TARSUS.

Tarsus was situated in a fertile plain protected from the cold north winds by the Taurus Mountain Range which lies east and west and rises to a height of 8,000 to 13,000 feet above sea-level. This plain was abundantly watered by numerous streams, which having their sources amid the melting snows of the mountains emptied into the Mediterranean Sea. One of these streams, the swift, cool, limpid, Cydnus, flowed through the very heart of Tarsus and formed some twelve miles below the city a safe and commodious harbour for sea-going vessels. Tarsus was the centre of an immense commerce between the hinterland and Syria and Egypt. In the lifetime of Saul, Tarsus was one of the most important cities in Anatolia. It was the centre of political as well as of commercial power.

Its staple manufacture was weaving the Taurus goat-hair first into ropes, then into tentcovers, mats, shoes and garments. Cilicium was a cloth made of goat's hair and used for various purposes such as coarse cloaks, curtains, covers, etc. This cloth was well known in Palestine. Cilician groats were also well known as an article of diet in the Holy Land. Vast masses of timber from the forests of the Taurus mountains were floated down the Cydnus.

At the beginning of our era the three most famous University cities in the world were Tarsus, Athens, and Alexandria.

1. Schürer II - I. 44.

2. Schürer II - I. 43.



9, ctd.

## TARSUS .

Its academy was famous and honored. Its scholars excelled in all the arts of polite learning and philosophy those of all other places. It sent out to the world Stoic professors and lecturers in Roman law and furnished tutors to the Imperial family. (3) Of all the philosophical schools the stoic was the most numerous and ably represented at this great centre. Its geographical position as a halfway house had doubtless some influence in recommending it to a Philosophy which had its birthplace in the east and grew into maturity in the west. It was the birthplace of the Stoic philosophers Antipater and Athenodorus, surnamed Kordyllion. It was the home of other famous stoics teachers e.g. Archedemus, Nestor, Athenodorus son of Sandon, Zeno, Heracleides. Moreover Chrysippus and Aratus belonged to the neighbouring Soli (4) and three others resided at Mallus, both being in Cilicia.

"Tarsus is ten miles north of the Great Sea and thirty miles south of the Taurus range, some 70 or 80 feet above sea level. The country north of Tarsus rose gently and undulatingly toward the mountains and was mostly very fertile. Some 9 to 12 miles north of Tarsus proper was a second Tarsus, built on the hills and strongly fortified, and probably used partly for a summer resort. It formed a really important factor in Tarsian history. Tarsus proper was certainly a very large city in the Roman times. The information of intelligent and observant residents is that, wherever you dig, from the hills two miles north of the present town to the lake and marsh five or six miles south,

3. Schaff, I. 289.

4. Lightfoot's Philippians, 303 ff.

9. Ctd.

## TARSUS.

you come upon remains of the ancient city. With the residents on the hills, the population of the Tarsian state is likely to have been not less than half a million. Thus it was, as Basil describes it, a metropolis for three provinces, a centre of communication for Cilicia, Cappodocia and Assyria. The fortunes and history of Tarsus were determined by the geographical conditions; (1) its relation to the rest of the Cilician plain, (2) its connection through the river Cydnus with the sea, and (3) its position commanding the end of the principal pass across the Taurus mountains to the central plateau and the western and northern parts of Anatolia, one of the great routes which have determined the history of the Mediterranean world, the pass of the Cilician gates.

About five or six miles below the town the ancient Cydnus flowed into a lake, which was the harbour of Tarsus. There were docks and an arsenal. Here most ships discharged, though light galleys, like that which carried Cleopatra, could be navigated up into the heart of the city.

When once the Cydnus had been regulated and navigation made possible, Tarsus was placed in a very favourable position. It was (as Thucydides says) necessary for the early trading cities that they would lie at some distance from the sea in order to be safe from pirates. Though not most favourably situated by nature to be the distributing centre for Cilicia and the road centre for communication with the other lands, it took full advantage of its position and entered into competition with (5)

9, Ctd.

## TARSUS.

rivals, which were more favoured by nature and by great feats of engineering placed itself in command of the best route from Cilicia to the north and northwest across the Taurus Mountains. The citizens of Tarsus cut the great pass, called the Cilician Gates, one of the most famous and the most important passes in history.

Tarsus was an inheritance of the fruit of courage and energy and was a just cause of pride. The Tarsians of the later Greek and Roman times were stimulated and strengthened by the consciousness of their descent from the men of earlier times. This is clearly implied by the language of Strabo and Dion.; and it is expressed in the words of St. Paul, as may be gathered from St. Luke's account of the stormiest scene in his chequered and adventurous career, when he replied to the Roman Tribune, "I am a Jew, a Tarsian of Cilicia, a citizen of no mean city" (Acts XXI. 39). One would have expected him to claim the Roman rights, as indeed he did a few moments later, but the first words which rose to his lips came direct from his heart and expressed the patriotism and the pride in his fatherland, his patria, that lay deep in his nature. The very ancient Ionian connection of Tarsus is set forth in that important old geographical document preserved to us in Genesis X. 4f. "The sons Javam: Elishah and Tarshish, Kittim and Dodaniam" or better Rodaniam. The most probable interpretation of this list is still that of Josephus; Kittim is Cyprus, Tarshish is Tarsus, Rodaniam means the settlers of Rhodes, Elishah is probably the land of Alasia or Alsa which lay somewhere in the Syria - Cilicia - Cyprian coast region. The objections made by modern scholars to

(6)

9. Ctd.

## TARSUS.

the identification of Tarsus and Tars<sup>h</sup>ish, and the rival theories which they propose, seem utterly devoid of strength and probability. The earliest reference to Tarsus occurs on the black obelisk of Shalmaneser, King of Assyria: he captured this with the other towns about the middle of the ninth century B.C. and at this time may be dated (so far as evidence or probability reaches) the first entrance of a thoroughly Asiatic race into the country west of Mount Amanus. The reinvigoration of Orientalism, or rather the weakening of the western spirit of freedom and self assertion in Cilicia, is marked by the growth of a native Cilician dynasty of petty kings, who ruled Cilicia under the Persian kings as overlords. When Xenophon, 'who is the first to give any reliable information about Tarsus,' crossed Cilicia with the Ten Thousand Greeks of the army of the younger Cyrus, he found a king Syennesis, whose capital was apparently Tarsus, 'which in his time was the capital of Cilicia and was wealthy and populous and subject to Persia having been captured during the reign of Cyrus.' But when Alexander, the Great, entered Cilicia in 334 B.C., there seems to have been no king in Cilicia, but only a Persian officer directly governing the country. As to the character of the Cilician Kingdom, and the constitution of Tarsus as its capital, nothing is recorded.

The religion of Tarsus is an extremely complicated subject. St. Paul recognised in the Pagan religion a certain element of truth and Divine insight. This he had learned in Tarsus.

7. Ramsay Cities 117, 118, 122, 123, 124, 137.

8. Xenophon, Anabasis Book 1, chapter 2.

, Ctd.

## TARSUS.

In Tarsus the early Ionian emigrants found an older population and an older religion already in possession. Certain elements in the later Tarsian religion can be distinguished as being in all probability pre-Ionian, others as Ionian. The Assyrian domination doubtless affected the religion of the country. The Persian period left unmistakable traces which appear on the coins. The new foundation of the Hellenic Tarsus about 170 B.C. must inevitably have given a distinctly more Hellenised aspect to the state cultus, though it had little, if any, effect on its real nature. The Greek element in the new population readily adopted the national cult, identifying the Greek deities with the Tarsian, and merging their own rather formal religion in the more real worship of the Tarsian deities. Only the Jewish element remained separate and did not affect the state religion, though it must ~~have~~ certainly have affected strongly the character and views of many individuals<sup>id</sup> and produced that circle of believing or devout persons of pagan origin, who in every way surrounded the synagogue. It was precisely because the Jewish religion was so incapable of amalgamation with others that the Hellenes of those cities complained. The Jews usually stood outside of the city union. In Tarsus so far as the scanty evidence justifies an opinion, the Jews seem to have been regarded in a less degree than elsewhere as an alien element.

In a sense the revival of Greek influence begins with the entrance of Alexander the Great in Tarsus in 334 B.C. yet freedom and autonomy did not fall at that time to the lot of Tarsus. During the third century B.C. Cilicia lay near the <sup>(9)</sup>



#9, ctd.

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the centre of the Seleucid empire and was the helpless slave of the dynasty. But the peace of 189 B.C. inaugurated new conditions in Asia Minor; Cilicia became a frontier country. The inhabitants saw that across the frontier on the northwest was a much freer country. The Tarsians began to yearn for freedom and about 175 -170 B.C. Cilicia was recast and its cities were reinvigorated. Tarsus was treated most honourably. It stood forth as the principal city of the whole country with the fullest rights of self-government and coinage permitted to any town in the Seleucid Empire. The Tarsus of St. Paul dates in a very real sense from the refoundation by Antiochus Epiphanus, when it became autonomous, choosing its own magistrates and making its own laws, but subject in all foreign relations to the king. The seleucid kings were obliged in their colonial foundations to trust mainly to two peoples, the Greeks and the Jews, to manage, to lead, to train the rude oriental peasantry in the arts on which city life must rest, to organise and utilize their labor and create a commercial system. The Greeks in those Hellenic foundations of Asia Minor were drawn from very diverse sources. In such a city, the Koine, the common Hellenistic dialect would naturally be quickly established.

The Acts of the Apostles clearly intimates that Tarsus had a considerable body of Jews. Paul was at home there among friends of his own race. Were the Jews merely resident strangers or had they the full rights of citizens? The difference in a Hellenic city was profound. In the chief commercial cities of the Mediterranean coasts were large bodies of resident strangers. Many of these became permanent inhabitants of the city, and their families lived there generation after generation. But their<sup>(10)</sup>

10. Ramsays, Cities of St. Paul, 159, - 173.

9, ctd.

## TARSUS.

descendants did not become citizens merely by right of their old hereditary connection. They all remained outside of the city (in the Hellenic sense). They had no share in its patriotism and religion. They could freely retain and practise their own religious rites. Such resident strangers usually formed themselves into a religious association for the proper celebration of their ritual. Thus they carried their own religion with them into the heart of Greece and were protected by Greek law in the performance of ritual which was forbidden to true citizens. The Jews in various Hellenic cities dwelt in large bodies without citizenship, but in Tarsus they seem to have possessed civic privileges though not all Jews resident there were necessarily citizens. The right of citizenship could be obtained only by inheritance, apart from exceptional cases in which it was bestowed by a formal law on an individual as a reward for services rendered to the city. Occasionally a crisis occurred in a Greek city state, when the number of citizens was enlarged by the incorporation of considerable groups of new members. Such crises were rare, and were the result of various causes, e.g. a great disaster or foreign intervention. New citizens were not usually incorporated in any of the older tribes but in a new tribe or tribes instituted for the purpose. There is no evidence, and no probability that the body of the citizens of Tarsus was ever enlarged in this way after its foundation as a Greek City State by Antiochus Epiphanus in 171 B.C. About 104 B.C. the western part of Cilicia was under a Roman province, (//)

9, Ctd.

## TARSUS.

but between 104 and 49 B.C. the Roman policy was uncertain in its aims and generally ineffective. During the period about 83 B.C., Cilicia was overwhelmed by an Asiatic reaction under Mithradates, King of Pontus, and some few years later the armies of Tigranes, King of Armenia, swept over Cilicia and northern Syria. The European hold on Cilicia was renewed by the issue of the Mithradatic wars and the East was reorganised in the Roman interests by Pompey the Great (65 - 64 B.C.), and the Province of Cilicia became much larger and distinctly more important than before. Under Antonius in 42 B.C., Tarsus was complimented on its loyalty and was granted the status of a 'free city' 'civitas libera'. Augustus, when he became master of the Roman world 31 B.C., renewed or confirmed this freedom and recognized its importance and treated it with favor. Augustus continued the traditional Roman policy and upon the death of Antiochus King of Galatia 25 B.C. formed the Roman province of Galatia, which soon overshadowed the older Province Cilicia that its importance disappeared, and it was now made a mere adjunct of the great Province of Syria.

During the early Roman Empire the population of Tarsus consisted of three main elements. The foundation stock was the older nation element, into which the original Ionian Greek stock had melted and been lost. This was probably the largest numerically, but less alert and active, not guiding but following. The Greeks formed a second group and insisted on autonomy and laid stress on the liberty and right of self government in the city. The third group was composed of the Jews and these seem to have been enthusiastic supporters of Julius Caesar, and the early Roman Empire. (12)

1. Athenodorus a citizen of Tarsus was born not in the city itself but in a certain village probably Kanana, from which he received the epithet Cananite. He was born about 74 B.C. and died about 7 A.D. He was a stoic, and the teacher of the youthful <sup>u</sup>Augustus at Apollonia in Epirus. Athenodorus whose father's name was Sandon is mentioned in such close relation with Posidonius, the leader of the Stoic school of Philosophy at Rhodes, that he may confidently be called his pupil. Athenodorus belonged to the stoic school and was lecturing at Apollonia in Epirus when the youthful Augustus came there in the autumn of 45 B.C. to finish his education. In the six months which Augustus spent there, the Tarsian Philosopher acquired a life long influence over his mind. It could not have been any ordinary man who so deeply impressed a subtle and self reliant character like Augustus. In 44 B.C. he went to Rome and remained there many years. About 15 B.C. he returned to Tarsus, where he probably remained the rest of his life. The work by which he impressed the world was in the department of moral philosophy; and in his treatises he embodied a noble and dignified view of human life and duty. On that account he was commended by Cicero and quoted by Seneca, from whom is learned the little which we know of his teaching. To the influence exercised by this Athenodorus on both St. Paul and Seneca is due, at least in part, the remarkable resemblance, both verbal and in spirit, which has often been observed between the sentiments expressed by the Stoic philosopher whose birthplace was Corduba, Spain, and the words of the Apostle to the Gentiles. <sup>(1)</sup> Very striking indeed are some of the parallels, and this is true of Seneca to a greater extent than

10, Ctd.

## FAMOUS TARSANS.

of any other non-Christian writer. It is possible that the philosophical school of Tarsus had exercised more influence on St. Paul than is commonly allowed. Lightfoot refers specially to the fact that both St. Paul and Seneca 'Compare life to a warfare and describe the struggle after good as a contest with the flesh.'<sup>(2)</sup>

2. Another Stoic philosopher by the name Athenodorus was distinguished by the surname Kordylion and was living in extreme old age as late as 47 B.C.<sup>(3)</sup> This one was also a Tarsian but lived long in Rome and was the confidential adviser of Cato.<sup>(4)</sup>

3. Nestor another Tarsian philosopher, not of the Stoic but of the Academic school, rose at Rome to a position of influence and trust in the Imperial family and became tutor to Augustus's nephew and intended successor of Marcellus, about 26-23 B.C. Nestor lived to the age of ninety-two and was still living when Strabo wrote <sup>about</sup> him 19 A.D.<sup>(5)</sup>

4. Other famous scholars of Tarsus were Antipater head of the Stoic school in Athens and the chief opponent of Carneades; and also Ploutiades and Diogenes both much travelled philosophers, the latter also a poet; Artemidorus and Diodorus and also a tragic poet Dionysides, one of the seven writers called "the Pleiad."<sup>(6)</sup>

2. Ramsay, St. Paul 324.

3. Ramsay, Cities 442, 443.

4. " " 216, 217.

5. " " 223.

6. " " 234.

## THE UNIVERSITY OF TARSUS.

To speak about the university of Tarsus is to a certain degree a misnomer, applying a modern name to an ancient institution. But there are really quite as great differences in character among the various modern Universities as there are between a typical modern and a typical Greek University. Strabo who is practically our sole authority gives a very sympathetic and favourable picture of the University of Tarsus. He praises highly the zeal for philosophy and the whole range of education which characterised the people of Tarsus in his time. In this respect they surpassed Athens and Alexandria and every other seat of learning, for they not only formed the entire audience in their own University, to which no student ever came <sup>from</sup> outside, but also to complete their education by resorting to foreign Universities, and those who educated themselves in that way were glad to remain abroad and few of them returned home. On the contrary, other educational cities attracted many eager students from outside who remained there gladly, whereas few of the population in those centres sought education either abroad or at home. Only Alexandria both attracted many foreign students and sent forth a large number of her own young citizens to study abroad. This account is far from suggesting that the Tarsian University was one of the great Universities of the Hellenic world. On the contrary Strabo evidently regarded it as a young seat of learning rather provincial and obscure, situated in a great commercial centre, where there was an eager desire for knowledge, and where the people had the travelling instinct strongly developed, so that they filled their own University and, after gaining from it all it



II, Ctd.

## THE UNIVERSITY OF TARSUS.

could give, went forth in large numbers to study in the more famous Universities and often to settle there permanently.

### SECTION 12.

#### CITIZENSHIP.

Saul was a Roman citizen or in other words the civitas Romana belonged to him (Acts XXII. 25, 26, 27, 28, 29; XVI. 37). He was also a citizen of Tarsus (Acts XXI. 39; οὐκ ἀσήμεον πόλεως πολίτης).

Saul possessed the Roman as well as the Tarsian citizenship, and between these two states careful distinction must be drawn. The one citizenship did not confer the other. A man might possess either one, or both, or neither.

1. Municipal Citizenship. "Tarsus was not a Municipium or Colonia, like Philippi in Macedonia or Antioch in Pisidia. It was "urbs libera," like Syrian Antioch and Seleucia on the Sea. It was governed by its own Magistrates and was free from a Roman garrison. Yet residence or even birth in this "free city" did not confer civic citizenship."<sup>(1)</sup>

The municipal citizens of the free Greek cities were grouped in Unions,

The Phylae of ancient times were of two kinds. αἱ γενεαὶ καὶ φυλαί were unions according to blood and descent and correspond to Clan or Caste. Such were the twelve tribes of Israel and the four old Attic tribes,<sup>(2)</sup> and the old Roman,<sup>(3)</sup> and the Persian,<sup>(4)</sup> which however were called γέναι by Herodotus. The divisions were αἱ φρατρίαι. αἱ τοπικαὶ φυλαί

1. Conybeare & Howson, I, 45.

2. Herodotus, V. 69. Euripedes, Ion 11575. Plut. Solon, 19.

3. Dionysius H. 2, 7.

4. Xenophon Cyr. 1, 2, 5 & 12.

2, Ctd.

## CITIZENSHIP.

were unions according to local habitation. Such were the ten local tribes at Athens formed by Cleisthenes<sup>(6)</sup> and those formed at Rome by Servius<sup>(7)</sup>. The divisions were οἱ δῆμοι. The members of a φυλή were called οἱ φυλῆται.

(For the above paragraph see Liddell & Scott.)

The term ἡ φυλή occurs frequently in the Septuagint and in the New Testament to denote the Children of Israel. (L. XXII, 30; Jas. I. 1; Rev. XXI. 12; et fræq.)

The Unions (οἱ φυλῆται) formed religious and social groups and exerted their influence upon the government of the city, not so much by the individual members, as by the whole organised group. Every citizen of a city, Tarsus for example, was necessarily a member of a Union, and was required to conform to the habits and customs of his union. A Jew in such a community, could be a citizen in no other way than as a member of a Phyle. If the Jews were numerous enough to form a Phyle of their own, their difficulties were diminished but not wholly removed. But one Jew in a city could not form a Phyle and the only way in which he could be regarded as a citizen and exercise an influence would be by joining a Phyle of the heathen and to do so he must join in their idolatrous worship.

Saul's Tarsian citizenship is evidence that a Jewish Phyle existed in his birthplace, but of its history and origin evidence is wanting.

6. Herodotus V. 66,69; VI. 131.

7. Dion. H. IV. 14; Plut. Rom. 20.

2, Ctd.

## CITIZENSHIP.

2. Roman Citizenship. The "civitas Romana" could be acquired in various ways.

(1). The most honourable way was by birth from two Roman citizens, who were living in lawful wedlock, (Nuptial instia~~p~~). The only Roman marriage (unless specially permitted) was between two Romans. Roman fatherhood by a slave was unlawful, and by a latin woman or by a foreigner or by a concubine was unroman. Such unions did not convey to the children the potestas patria. The issue of such marriage possessed the mother's status and not the father's. As Saul possessed the Roman citizenship by birth, (Acts XXII. 28,) his maternal grandfather as well as his father must have been a Roman citizen.

(2). Claudius Lysias, the Chiliarch (Acts XXII. 28) had acquired this great privilege by purchase for a large sum of money.

(3). It could be received as a reward for services rendered to the Empire. Occasionally a soldier upon his discharge was made a citizen.

(4). Rarely it was a free gift as a mark of favour.

(5). Rarely and under very definite conditions it accompanied manumission.

(6). Sometimes a whole city or a whole district received the citizenship as a reward.

Whether Saul's father had been born a Roman citizen is not known, and conjectures are in this case valueless.

Saul as a Roman citizen was necessarily enrolled in one of the Roman tribes. These Roman Tribes, though originally similar in character to the Greek Tribes, had long lost

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## CITIZENSHIP.

their religious and social character and were nothing more than political and legal fictions. They were mere names from which all reality had long passed away. Their members were scattered all over the world. They never met and therefore had no religious bond of union. Roman citizenship had no other value than mere exercise of a vote, and citizens who lived in the Provinces could never make any use of the vote. Moreover after 14 A.D. the popular vote had no longer any existence. In Tribes like these there was nothing to forbid a Jew from having himself enrolled, and all Jews who became Roman Citizens were ipso facto made members of a Tribe, but membership was a mere matter of name and law free from Religious duties..<sup>(8)</sup>

Roman citizenship secured to its possessor certain rights and privileges.

(1). Exemption from Crucifixion. When a Roman was condemned to death, the execution was preformed by decapitation.

(2). Exempt<sup>ion</sup> from every form of degrading punishment, e.g. Scourging. "Porcia lex virgas ab <sup>omnium</sup> ~~veniam~~ civium Romanorum corpore amovet."<sup>(9)</sup> This law was dated about 509 B.C.

(3). Privilege of being sent to Rome for trial before the Emperor if charged with a capital offence.

(4). Right of appeal to the Emperor at any time during the trial or after sentence in all cases.

The 'Romans were the aristocracy of the eastern world.'<sup>(10)</sup>  
At Philippi a Roman Colony, the citizenship of St. Paul and Silas

8. Ramsay, Cities. 209, 210.

9. Cicero pro Rabirio Perduellionis Rev., 4, 12; Livy X. 9.

10. Ramsay, Cities, 7.

12, Ctd.

## CITIZENSHIP.

humbled the στρατηγοί so that in fear they exhorted the Apostles<sup>(11)</sup> and requested them to leave the city, and at Jerusalem the same quality obtained for St. Paul careful and courteous treatment from the Χίλ'αρχος<sup>(12)</sup>. Did the Romans exhibit in their demeanour any lofty and polished attributes which would distinguish them from members of other races and especially from those in slavery? The Apostle states (2 Cor. XI 24-25) 'Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods once was I stoned.' How did it happen that he, a Roman citizen, was subjected to such dishonourable punishment? Of the Jewish punishments we may notice, that he would not be likely to appeal to his Roman citizenship for protection against the Jews. To so appeal would rather tend to increase the fury of his opponents. Then again he could not well appeal to Rome to punish the Jews for their behaviour to him. To do so would merely alienate them from him still more, if that were possible. Therefore we need not wonder that his Roman citizenship did not protect him from Jewish castigation. *which occurred at Lystra, and was incited* In regard to the stoning, <sup>^</sup>if not actually performed by Jews (Acts XIV. 19), the same explanation is sufficient. The three chastisements with rods must have been Roman, performed by the lictors under the command of magistrates. Only one such incident concerning the Apostle is recorded (see Acts XVI. 22, 23), and that occurred in Philippi in Macedonia. Whether or not a protest was then made we are not informed. Either it was made, but in vain owing to the excitement of the multitude, or the Apostle for some unknown reason did not assert his rights as a Roman.

11. Acts XVI. 38-39, Ramsay, Cities 7.

12. Acts XXII. 25; Ramsay, Cities 8.

#12, Ctd.

## CITIZENSHIP.

On one occasion, however, he did claim exemption and thus escaped what would have been his fourth punishment with rods, (Acts XXII 25). Here may be noticed the sharp distinction between the Roman and the Tarsian citizenship. The Apostle had already (Acts XXI. 39) asserted himself to be a citizen of Tarsus, but this quality did not save him from being bound with a view of scourging.

## SECTION 13.

## EDUCATION.

Saul's education was begun in his home. Concerning his home life very little is known. Our information rests upon not clear specific statements but upon inferences.

Since Saul was born a Roman citizen, his father and mother were Roman citizens. From this fact the inference is drawn that the family occupied a high position in the social life of Tarsus and that his people mingled freely with the best people, whether they were Jews or Romans or Greeks.

He had one sister, whose son informed him and at his request the Chiliarch, that the Jews had bound themselves by an oath to slay <sup>(1)</sup> his uncle. Other children of his parents are not mentioned.

That his education was both broad and deep is amply proved by his letters and speeches and also by his demeanour upon many occasions.. Schaff writes that 'he was the only scholar among the Apostolic band.<sup>(2)</sup>

1. Acts XXIII. 16 - 22.

2. Schaff I. 288.

#/3, etc.

# EDUCATION.

"His training was thoroughly Jewish, rooted and grounded in the Scriptures of the Old Covenant and those leading traditions of the elders which culminated in the Talmud. He knew the Hebrew and Greek Bible almost by heart. In his argumentative epistles when addressing the Jewish converts he quotes from the Pentateuch, the Prophets, the Psalms, now literally ~~more~~ <sup>(3)</sup> freely."

Saul acquired the rudiments of learning in his father's house. Therein he received a grounding in the Law and the Prophets and in reading and writing and arithmetic. His training probably was regulated according to the precepts of the Mishna which said "At five years of age let the children begin the Scripture; at ten the Mishna; at thirteen let them be subjects of the law." In the home circle he acquired fluency in the Syrochaldaic of that age. His father's pride in his Roman citizenship must have induced him to have his son thoroughly taught the Latin tongue.

His home education was supplemented by the synagogue school to which he undoubtedly was at an early age sent, being conducted hither and thither by his *παρδραγωγός* (Gal. III. 24). Moreover he could not fail to acquire much knowledge and information from the streets through which he constantly passes and in which he frequently indulged in games.

Facility in the Greek language he obtained of necessity. The Jews of Tarsus and the remainder of Cilicia were Hellenistic. In the Synagogue the Septuagint was commonly, if not invariably, used. His playmates in the school probably em-



#13. Ctd.

## EDUCATION.

played the Greek language habitually.

At an early period in his youth, the exact age or year cannot be ascertained, but probably not earlier than his thirteenth year at which age he became a son of the law and not much later than his fifteenth year, when as a Roman citizen he assumed the toga praetexta he was conducted probably by his father from Tarsus to Jerusalem and his name was enrolled among the pupils of Gamaliel. The evidence for the preceding statement is based on his words before King Agrippa; "My manner of life from my youth (*ἐκ νεότητος*) which was from the beginning (*ἀπ' ἀρχῆς*) among my own nation and at Jerusalem, know all the Jews having knowledge of me from the first (*ἀνωθεν*)."<sup>\*</sup> (Acts XXVI. 4). Again when he was addressing the Jewish mob from the castle steps he declared that he had been brought up (*ἀνατεθραμμένος*) in Jerusalem.

Saul in his childhood and boyhood had frequently seen and listened to his fellow tribesmen as they prepared to go to Jerusalem and also when they returned from the various feasts. He listened eagerly to their accounts of Palestine, and especially of Jerusalem, of the magnificent and beautiful temple, of the impressive worship, of the solemn sacrifices, of the enthusiastic multitudes and of the gorgeous priesthood, and his imagination was full of loyalty and zeal for this glorious inheritance of religion. As he journeyed toward the Holy City for the purpose of becoming a student therein, he constantly remembered that he was travelling to the native land of his ancestors, and his heart thrilled with joyful anticipations..

Assuming as seems probable that Saul's family was properous and zealous for the Mosaic law and ritual, he had

#13, Ctd.

## EDUCATION.

most likely several times visited the Holy City. After the completion of his thirteenth year he was expected to attend the great annual feasts. Without doubt he had often gazed with boyish wonder and admiration upon the walls and buildings of the capital of his nation and had stood in awe and astonishment in the Temple courts and had watched the smoke from the daily sacrifices gently wafted upward toward heaven.

Saul according to his own statements <sup>was</sup> taught at Gamaliel's feet, according to the perfect manner of the law and was zealous toward God. (Acts XXII. 3). Therefore in one of the most famous of all the Rabbinical schools in the company of a few other students Saul entered upon the deeper study of the Hebrew scriptures. By this time he was necessarily acquainted with the outline of his nation's history and with the letter of the most important laws, and had memorized many of the Psalms and of the other passages most suitable for recitation. But now he was about to devote himself to a minute and exhaustive examination of the whole body of law, both written and oral, and also to its allegorical interpretation. The custom in the Rabbinical schools had been for the teachers to sit and for the pupils to stand, but about the beginning of our present era, the habit of all sitting was adopted, the teacher's seat being somewhat elevated. The method of teaching was for the Rabbi to read a short passage and when he had explained it, any pupil was permitted to make inquiries and to raise objections and even to try to convict the teacher of error. Thus every possible aspect of a passage had a chance of being brought into view.

One of the very famous Rabbis was Hillel, the grand-

#13, Ctd.

EDUCATION.

father of Saul's instructor. He was one of the gentlest and most simple-hearted of all men. Born about 60 B.C. in Babylonia of the house of David through the female line, about 20 B.C. he immigrated to Palestine and soon afterwards was elected president of the Sanhedrin. His death occurred about 10 A.D.

Gamaliel (my reward is God) sometimes called the elder, Saul's teacher, appears in the New Testament and also in the Talmud, as a teacher of the Law, a pharisee and a prominent member of the Sanhedrin. Only a few details of his life have been recorded. He interposed in the council on ~~the~~ behalf of the Apostles, (Acts V. 34 -39), and shewed a spirit of conciliation and perhaps vacillation and a low form of worldly wisdom. He was broadminded, peaceable and tolerant and shewed these qualities, toward even the Gentiles and the Christians. The tradition, which declares his conversion to Christiannity, is not worthy of serious consideration. When he died about 53 A.D. 'the glory of the law' was said to have departed. Gamaliel's influence would tend to produce in his pupils, (1) candour and honesty of judgement, (2) a willingness to study and to make use of Greek authors, (3) a keen and watchful enthusiasm for the Jewish law.

How could Saul the zealous disciple of such <sup>a</sup> gentle and sweettempered Rabbi develop such relentless fury and unrestrainable hatred against any? Weizsäcker writes 'Whether he was a pupil of Gamaliel is uncertain. His persecuting zeal does not agree with the attitude toward Christianity which the narrative (in the Acts V. 34) itself ascribes to that teacher.' <sup>(4)</sup>

4. Weizsäcker I. 81.

13, Ctd.

## EDUCATION.

The answer may be that the greater his love for the honor of God and for the mosaic laws and customs and for the Temple, the greater would be his wrath against those who tried to discredit and overthrow the fundamentals of his religion. In Saul's veins coursed and throbbed the heroic blood which prompted him to slay the body for the salvation of the soul, and in turn to suffer martyrdom for that which in his judgement was the truth.

"The Tübingen school and some other writers have discredited the statement that Saul had been a pupil of Gamaliel, whose few sayings which have been preserved are not uninteresting. He decided that soldiers and others in time of war might be exempted from the stricter rules as to the Sabbath. In two respects he showed a sympathy for the Gentiles; in the directions that the poor heathen were to have the same rights as the poor Jews to gather gleanings after the harvest, and that Jews were to give the salutation, 'Peace be with you', to heathen even on heathen feastdays. He made regulations relieving divorced wives from abuses on the part of their former husbands, and protecting widows from unscrupulous children. He differed from most Rabbis in encouraging a study of Greek literature.'<sup>(5)</sup>

An objection is sometimes urged against the statements that he was brought up and educated in Jerusalem. How did it happen that he did not have some personal acquaintance with the Lord Jesus? This is a real difficulty, yet the explanation by Wünder, Beysehlag, Weiseler seems to be satisfactory, viz. that he was temporarily absent from Jerusalem. Or as others have

13. Ctd.

## EDUCATION.

suggested perhaps he was living connubially in his own set in Tarsus at the time of the Lord's ministry.

Probably his acquaintance with the High Priest was formed during his student days in Jerusalem.

SECTION 14.

## ST. PAUL'S GREEK.

"The Hellenistic culture of St. Paul is a matter of dispute, denied by some, unduly exalted by others. He, no doubt, acquired in the home of his boyhood and early manhood a knowledge of the Greek language." <sup>(1)</sup> He handled the Greek language not indeed with classical purity and elegance, but with an almost creative vigor, transforming it into an obedient organ of a new idea and pressing into his service the oxymoron, the paronomasia, the litotes and other rhetorical figures." <sup>(2)</sup> "His Greek was full of Cilicians." <sup>(3)</sup> It was the κοινή of the street, rather than the faultless diction of the academies. 'His command of the Greek syntax is not masterly' <sup>(4)</sup> His epistles and speeches in form and expression had more resemblance to the Stoics and to the Cynics than to the Rabbis. From his illustrations inferences are drawn that he was familiar with many and various aspects of Hellenistic life. e.g. The races (1 Cor. IX. 24) and the Athletic contests (1 Cor. IX. 25); perhaps he was thinking of the Isthmian games.

1. Schaff I. 289.

2. Schaff I. 291.

3. Farrar.

4. Ency. Brit.; cf. McGiffert, 114.

4, Ctd.

# ST. PAUL'S GREEK.

'Inasmuch as the Tarsian Jews were citizens of an Hellenic city, their language was necessarily Greek'.<sup>5)</sup>

Three quotations from the Greek poets have been recognised in his words.

(1.) In his address to the Athenians on Mars' hill during his second missionary journey he said, *Τοῦ γὰρ ἰκαὶ γένος ἔσμεν*. (Acts XVII. 28). This half line of dactylic Hexameter is found in the Phenomena of Aratus V. 5. Aratus was a Cilician poet, probably a native of Tarsus and flourished about 270 B.C. He wrote astronomical poems of which two remain; *φαινόμενα* and *διοσημεία*. The same idea, and expressed but slightly differently, is found also in Cleanthes, Hymn to Jove, 5. This Cleanthes was born at Assos in Troas about 300 B.C.;

*ἐκ τοῦ γὰρ γένος ἔσμεν*.

The plural (*τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν*) seems to show that the Apostle had both poets in mind. The *τοῦ* in the latter and the *τοῦ* in the former refer to Zeus.

(2.) In writing to the Corinthians his first epistle (1 Cor. XV. 23) he wrote;

*φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακαί.*

(evil associations destroy excellent characters). The above reading is strongly supported. But another reading is sometimes given *φθείρουσιν ἥθη χρηστὰ ὁμιλίαι κακαί*.

In this form it is Iambic trimeter and occurs in the Thias of Meander. Socrates quotes it as being of sufficient proof

5. Ramsay, *Cities*, 210.

6. Hist. Eccles. III. 16.

4, Ctd.

## ST. PAUL'S GREEK.

that the Apostle was conversant with the tragedies of Euripedes  
(7)  
'Perhaps Meander took it from Euripedes.'

(3.) In writing to Titus I. 12 (if this epistle is genuine he wrote *κρητες ἀ/εὶ ψευδοῦνται, κακὰ/θηρία/γαστέρες/ἀργαί*

This line of dactylic hexameter is found in a poem on Oracles by Epimenides who was a native of Phaestus in Crete or of

(8)  
Cnossus. He lived about 600 B.C., and had the reputation of being a prophet.

The first three words were found also in the Hymn to Zeus, verse 8, by Callimachus.

(4.) Perhaps, as has been suggested, in Acts XIV. 17 the Apostle cited some Lyric poet or choral song;

*οὐρανόθεν ὑμῖν δέτοῦς δίδους καὶ καιροῦς καρποφόρους*

This phrase occurs in an address given at Lystra, which was a very dry district, and therefore the sentiment was very appropriate.

However great stress must not be placed on these citations as these lines may have been commonly known and widely circulated in the forms of proverbs, and therefore do not prove the Apostle's acquaintance with the Greek poets.  
(9)

cf. "Cleanliness is next to Godliness."

"They also serve who only stand and wait."

"A thing of beauty is a joy forever."

*γυνῶθι σεαυτόν.*

7. Alford in loc.

8. Alford in loc.

9. cf. McGiffert 114.

14, Ctd.

## ST. PAUL'S GREEK.

These four proverbs are well known even among people who do not know their sources, and who have never read perhaps even a line of the Talmud, or of Milton's sonnet on his blindness, or of Keats's poetry and are unacquainted with the Greek alphabet. Therefore from the Apostle's quotations proof cannot be made of his knowledge of the Greek authors.

SECTION 15.

## TRADE.

Every Jew was required to teach his son a trade even though the family was so prosperous that the son seemed to be lifted above all possibility of ever being so situated that he would be compelled to earn a living by manual labor.

The Jews had many proverbs urging that all boys be taught a trade. "What is commanded of a father toward his son? To circumcise him, to teach him the law, and to teach him a trade." <sup>(1)</sup> Gam<sup>u</sup>el<sup>i</sup>el used to say "learning of any kind un-<sup>(2)</sup> accompanied by a trade ends in nothing and leads to sin." <sup>(3)</sup> "He who teaches not his son a trade, teaches him to be a thief."

St. Paul was called a "Tentmaker", σκηνοποιός, Acts XVIII. 3. This word occurs here only in the New Testament and is not found in the Septuagint. References to his habit of earning his own living are found in Acts XX. 34; 1 Cor. IX 6-18; 1 Th. II. 9; 2 Th. III. 8-10.

1. Conybeare and Howson, I. 47.
2. Schaff I. 293.
3. Conybeare and Howson, I. 47.



15, Ctd.

## TRADE.

Tents were made, not only of leather, but mostly of the coarse hair of the Cilician goat, *κιλίκιος παράγος*, and were needed by shepherds, travellers, sailors and soldiers. The same material was also used for mantles, shoes and beds.

His reasons for selecting such a trade are unknown. "His calling was closely connected with the chief manufacture of his native place,<sup>(4)</sup> and was perhaps determined by the location of the city or by the demand for tents of those visiting Tarsus or of the mountain tribes. The trade of tentmaking was humble and unremunerative and many conjectures concerning his choice have been made. Yet many learned Rabbis had trades apparently as humble, e.g. Simon the tanner.

Perhaps tentmaking was easily learned and therefore, though it was poorly paid, yet as Saul was unlikely to need its wages, it was thought good enough to satisfy the custom and law.

"Probably Saul's father was concerned with the tent fabric<sup>(5)</sup> business," perhaps he was interested more for pleasure than for profit in the breeding of goats and the spinning of their hair, and the father's pleasant source of income became the son's painful mode of obtaining his livelihood. Perhaps tentmaking was the father's trade and it descended to the son.

<sup>(6)</sup>  
Weizsäcker points out that St. Paul's business relations

4. Schürer 2. I. 44.

5. Conybeare and Howson I. 47.

6. Weizsäcker I. 111.

15, Ctd.

## TRADE.

with Aquila and Priscilla, whom he met in Corinth (Acts XVIII. 1-3),  
 (7)  
 helped him to form other connections. In Thessalonica he worked at his trade that he might not burden anyone. He did not adopt the attitude of an apostle of Christ, he appeared everywhere  
 (8)  
 without any assumption of authority. He and his assistants, who had come with him, wrought for their living. Thus they could live in private and wait for opportunities of imparting the truth  
 (9)  
 to individuals.

7. 1 Th. II. 9:      2 Th. III. 8-10.

8. Weizsäcker I. 112.

9. Weizsäcker I. 301.

## SECTION 16.

## HIS NAME PAUL.

In addition to his hebrew name, Saul, which was probably given at his circumcission, he had the name, Paul. Some have suggested that he then received the double name Saul-Paul. Such double names were not uncommon in Aramaic (or Hebrew) and Latin (or Greek). For example John Mark (Acts XII. 12, XV. 37); Simon Niger (Acts XIII. 1); Joseph called Barsabas surnamed Justus (Acts I. 23); Judas surnamed Barsabas (Acts XV. 22); Jesus Justus (Col. IV. 11); Sergius Paulus the proconsul (Acts XIII. 7); Flavius Josephus; Hillel Pollio. Perhaps as Simon received the name of Peter in memory of his introduction to the Lord Jesus, (St. John I. 42), so Saul received the name of Paul in memory of his conversion.

Co, Ctd.

# HIS NAME PAUL.

(1)  
Weizsäcker says His 'two names are a memorial of the change, namely his conversion, which cut his life into two parts. His double name and its use in the Acts is evidence of a twofold tradition, Jewish-Christian and Pauline; most likely the new name was assumed to mark his apostleship to the Gentiles.'

Paulus was a common name at the commencement of our era in Syria and Eastern Asia Minor. Yet only one other Jew up to (2) the time of Trojan is known to have borne this name.

Some( e.g. Origen, Jerome, Augustine)have conjectured that Saul adopted the name Paulus at Paphos in the island Cyprus in honour of Sergius Paulus the Proconsul, who was the first distinguished gentile convert. Though this conjecture is not impossible yet the narrative does not give any hint of such a source (3) for the name.

Others, e.g. Augustine have surmised that Paulus, which means 'little' was adopted by the Apostle from a sense of humility (1 Cor. XV. 9), to denote that he was in his own estimation the least among the Apostles. This also seems to be improbable.

Renan suggested that the name Paulus was chosen on account of its close resemblance to  $\sum \alpha \upsilon \lambda \omicron \varsigma$

Lange conjectured that "Paulus" was chosen as a contrast to the Arabic Elymas which in Greek means,  $\delta \mu \acute{\alpha} \chi \omicron \varsigma$ , and in English, "wise man".

While others have derived the name Paulus from the Hebrew  $\text{פָּאֻל}$  which means "wrought" (by God).

1. Weizsäcker, I. 80.
2. Deissmann, Bible Studies, 316.
3. Weiss, Intro., I. 165.

16, Ctd.

## HIS NAME PAUL.

Weizsäcker says that the new name did not possess any  
(4)  
special meaning.

Pāulus was his name among the Gentiles. It is not Greek but Roman and was quite common e.g. Lucius AEmilius Paulus a consul, who fell at Cannae, Quintus Paulus Fabius Maximus another consul, A.U.C. 743. Julius Paulus the Jurist, 222-235 A.D.

Two of St. Paul's kinsmen had Roman names, Junia (Rom. XVI. 7), Lucius (Rom. XVI. 21), while others had Greek names Andronicus (Rom. XVI. 11), Jason, Sosipater (Rom. XVI. 21).

Modern Jews often have double names, one for use in their  
(6)  
own household, the other for use in the gentile world. For example an english name among Anglosaxons and a french name in France.

Paul (Little) is merely the Hellenized or Latinized form for his Hebrew name Saul (desired) and was nothing whatever to do with his own conversion or with the conversion of Sergius Paulus  
(7)  
of Cyprus.

Saul as a Roman citizen and son of Roman citizens would probably receive not only a Hebrew name but also a Roman name at his circumcision. Not improbably he received a full Roman name, consisting of Praenomen, Nomen and Cognomen. Paul's praenomen  
(6)  
and nomen never appear.

Of double names John-Mark forms the best parallel.  
(8)

4. Weizsäcker, I. 81.

5. Conybeare and Howson.

6. Moule; Weiss, Intro. XVI. 5-6.

7. Schaff I. 286.

8. Weizsäcker I. 81.

6, Ctd.

# HIS NAME PAUL.

Until Acts XIII. 9 the name Saul is always employed. In this passage the double name appears. Thenceforward the name Paulus alone is found. Notice of the change of usage is given in the words, Σαυλος δὲ, ὁ καὶ Παυλος, or in the Vulgate "Saulus autem, qui et Paulus." The phrase "qui et" in a similar sense is well known in Latin but seems to be modelled on the Greek. The reading Ἀλκιμος ὁ καὶ Ἰάκιμος is found in some MSS. in I Mace. VII. 5, 12, 20f.; IX. 54ff.; II Mace. XIV. 3. Josephus gives several double names connected by ὁ καὶ e.g. Ἰωσηφός ὁ καὶ Καϊάφας; Ἀρκὴν ἤ καὶ Ἐκδσίππου, etc. The phrase in Acts XIII. 9 cannot mean "Saul who was henceforth also called Paul" but must mean "Saul who was also called Paul" The ὁ καὶ admits of no other supposition than that he was called (9)  
Saulos Paulos before he came to Cyprus.

All the Tarsian Jews who were citizens bore Greek names.

Even in Greek times it is probable that most of the Jews of Anatolia had a Hebrew name which they used in their private life at home and in the circle of the synagogue. The Hebrew name was an alternative and not an additional or second name. The bearer was called by one or by the other, according to the occasion, but not by both. Whether there was any principle guiding the selection of the two names is uncertain. Sometimes the Greek translated the Hebrew. When a Jew who was a citizen of a Hellenic city was honoured with the Roman citizenship, the matter of nomenclature was complicated by the Roman triple name. (10)

9. Deissmann B. S., V. 4.

10. Ramsay, cities 210-212.

6, Ctd.

## HIS NAME PAUL.

As a Greek and as a Jew such a citizen had a single name in each case, as a Roman he had three names; but the third of these was usually identical with the Greek name. The Jews, who became Roman citizens, might naturally be expected to have Greek names as their cognomina in ordinary familiar use, and especially the earliest of them must assuredly have had such Greek names. Latin cognomina, however, came into use occasionally, and are more likely to have been employed in families where the Roman citizenship had been an inheritance for some generations. The one early instance which is known with certainty is Paul, whose first and second names are unknown, his cognomen is Latin, not Greek. Yet being a citizen of a Hellenic city he was therefore legally a Hellene, except in so far as Hellenic citizenship gave way to Roman citizenship, but in Greek society he passed under his Latin Cognomen.<sup>(11)</sup>

Pfleiderer writes "The combination of a Greek with a Hebrew name was frequent among the Hellenic Jews, and it is probable that in the case of Paul-Saul it does not date only from the incident recorded in Acts XIII. 7ff.; but from his home in Tarsus, the twofold designation corresponding to the dual character of his interests and education."<sup>(12)</sup>

11. Ramsay, Cities 213- 214.

12. Primitive Christianity I. 40.

## SECTION 17.

## SAUL'S MARRIAGE.

Was Saul married? Great interest has been created by <sup>(1)</sup> this question. Some assert that he lived and died a bachelor, others that he was a widower at the time of his conversion. The evidence is wholly inadequate to <sup>to make</sup> enable any one more than a plausible conjecture but seems to be slightly in favour of the view that at the time of his memorable trip to Damascus he was a childless widower.

(1.) Evidence for his bachelorhood. Neither wife nor child is mentioned. Therefore if he had been married his wife must have died before he became prominent, which although quite possible is somewhat improbable. He recommends the state of celibacy (1 Cor. VII. 7, 27, 32, 40). He writes, it is said, somewhat severely about women, 1 Tim. II. 9-14. Moreover as a christian missionary moving from place to place and exposed to all sorts of hardships and persecutions he probably considered it to be his duty to abide alone.

Some assert that Saul was throughout his whole life peculiarly sensitive to womanly influences and that he was constantly <sup>(2)</sup> struggling to maintain his selfcontrol and independence.

(2.) The custom among the Jews during the time of the early Roman Emperors was to marry quite early. From the eighteenth to the twentieth year was considered to be the right age. A man, not married before his twenty-first year, was regarded as acting improperly. As Saul was a strict observer of Jewish law and custom, he probably married early. The Jewish and Rabbinical custom,

1. Weiss, Introduction I. 158.

2. Bruce, 262 -278.

17, Ctd.

## SAUL'S MARRIAGE.

the completeness of his moral character, his ideal conception of marriage as reflecting the mystical union of Christ with His Church, his exhortation to conjugal parental and filial duties seem to point to experimental knowledge of domestic life. He (3) claimed the right to lead a married life like St. Peter and the other apostles and the brethren of the Lord. Some explain all omission of any reference to his wife by stating that most probably his wife died before Saul entered a position prominent enough to attract the attention of an historian. Erasmus and several others supposed that Syzyge (σύζυγε) Ph. IV. 3, was a woman and St. Paul's wife.

Ewald regards him as a widower who lost his wife before (4) his conversion.

(5)  
So also Farrar who infers from 1 Cor. VII. 8 that St. Paul classed himself with widowers "I say therefore to the ἀγαμοὶς and widows it is good for them if they abide even as I." The word ἀγαμος really meaning unmarried, is properly applied to the man, ἀνάρδρος being the usual word used to describe the woman, but ἀγαμος is also regularly used to mean a widower, for which the Greek language seems not to have a specific word. If this word could be proved in this passage to have the special meaning then it would be strong evidence that the Apostle was at one time married. But this particular mean-

3. 1 Cor. IX. 5; written about 57 A.D.

4. Ewald, VI. 341.

5. Farrar, I. 80.



17, Ctd.

## SAUL'S MARRIAGE.

ing is doubtful. While the next preceding verse seems to point toward bachelorship; 'But I wish all men to be even as I also am.' He wrote these words immediately after giving some advice concerning the married relationship. Farrar lays stress on the fact that the Jews in all ages attached great importance to marriage as a moral duty (Gen. I. 28), and preferred early marriage. He also maintains that Saul being a member of the Sanhedrin as he gave his vote for the condemnation of the Christians (Acts XXVI. 10), must have had, according to the Gemara, a family of his own.

## SECTION 18.

## JERUSALEM.

Jerusalem, the pride and the glory and the joy of the Jewish hearts, contained during the period in which Saul pursued his Rabbibical studies many whose minds were full of recollections of the fearful atrocities which had occurred under Herod, mis-called the Great, (40 -4 B.C.) and under his son Archelaus (4 B.C. 6 A.D.). Upon the banishment of the latter king on the grounds of his tyranny and cruelty and wantonness by Augustus, Judea became part of the Roman province of Syria under a procurator who had his usual residence at Caesarea on the sea. The Procurator however had a palace in Jerusalem which he occupied in the seasons of pilgrimages and tumults. Roman soldiers were always quartered both in Caesarea and in Jerusalem. In this city Saul came into contact with more varieties of peoples than even in his native Tarsus, which was free from a Roman governor and garrison. At Jerusalem, entertainments according to both the Greek

/8, Ctd.

## JERUSALEM.

and the Roman customs, were given. Outside the city walls an amphitheatre had been constructed. Workmen were still engaged rebuilding or repairing or adorning the Temple. Multitudes of Jews from the diaspora impelled by religious veneration, multitudes of Gentiles drawn by curiosity or lust of gain were constantly visiting the city. The crowds ebbed and flowed unceasingly. Roman money was the common medium of exchange. Other coins in circulation bore Greek or Jewish inscriptions and symbols. While coins from every known country found their way to the tables of the Temple money changers. Into the common ~~Hebrew~~, words from the Latin and Greek languages were freely introduced, while Roman works were visible in all directions. Pharisees, Sadducees, Lawyers, Scribes were most conspicuous, overshadowing even the Levites and Priests. The Rabbis were rapidly surpassing in importance the old order of affairs.

## SECTION 19.

## SEMITIC CHARACTERISTICS.

The semitic races were wholly lacking in regard to a supply of mythological fables. They never indulged in philosophical speculations. They had a profound dependence upon God and "a simple and exalted" concept of Him. Therefore God is separate completely from the world and wholly independent of it. They believed His power to be unlimited, and they contrasted this might with the feebleness of men. Theocracy seemed to be a natural state among them, and when that broke down the result was despotism. They were weak in esthetic qualities. These character-

#19, Ctd.

## SEMITIC CHARACTERISTICS.

istics produced a peculiar and "practical henotheism." Their emotional strength enabled them to establish their practical ideal and postulates in hard and definite forms and to execute them with indomitable perseverance.<sup>(1)</sup>

"The original home and the significance of the Hebrew name for God, 'Jehovah,' cannot be determined, nor 'whether it is of purely Hebrew origin or of Kenite or of Assyrian.'<sup>(2)</sup>"

1. Pleiderer, Philosophy III. 117 -118.
2. Pleiderer, Philosophy III. 123.

SECTION 20.

## JUDAISM.

Though the children of Israel had always indulged in idolatry till the time of the Babylonian captivity, about 600B.C., and to some extent during the forty years of wandering in the wilderness, and even during the patriarchal period and though only the supremacy of Jehovah was required,<sup>(1)</sup> yet Judaism was a wonderful religious system. It had but one Temple for the whole race. Though the members were scattered over the whole Roman world, yet their hearts' affection was set on Jerusalem and its ritualistic services. In lieu of numerous Temples each group of believers, where ever congregated, endeavored to have a synagogue. Their religion had but one High Priest at a time, and he was invested with a peculiar sanctity, though their priests were many and their Levites still more numerous.

1. Pleiderer, Philosophy III. 124.

20, Ctd.

## Judaism.

The services and ministrations of these were confined to the Temple and its precincts. The great teachers were the Rabbis. The common people received their instruction largely from the scribes and doctors of the law.

The distinctive features of Judaism were not Monotheism which was common to all enlightened Greeks; or Belief in Providence who punishes and awards. This idea was common to all the better classes of heathenism. The Greeks had a word ready formed and in good use, *ἡ διοίκησις*, household government, which was taken over by the Jews to denote God's government of the world.<sup>(2)</sup>

The peculiar characteristics of Judaism were;

(1.) The historical character of the Jewish faith in God. They had records of some thousands of years of God's dealings with their ancestors. Into these records were interwoven numerous details in the lives of Kings and princes, of Priests and prophets, of warriors and herdsmen, of Legislators and statesmen, of Judges and craftsmen, of Historians and poets, of Musicians and cunning workmen. In these writings they studied human nature in great variety and learned the causes of greatness and of weakness, of success and of failure, of honour and of contempt. Open before their eyes lay the motives of countless characters. They could examine at their leisure the hidden impulses of the human heart. They learned that virtue brings an abundant reward and that wickedness brings its own punishment.

(2) Wernle I, 16, 17.

20, ctd.

## JUDAISM.

(2.) The teleological character of the Jewish faith. <sup>(3)</sup> They believed that everything was designed for good purpose and had its own proper place in order of Creation. While the Stoics had their laws of cause and effect based on nature, the Jews had their laws of cause and effect based on history.

(3.) The Jewish religion was largely founded upon the promises of God, <sup>(4)</sup> made first to primeval man and woman, then to Noah, later to Abraham, and afterwards generally to the people through a long line of prophets. The Greeks and the Romans and the heathen races generally looked backward with regret to the golden age, and looked forward with pessimism to the evolution of wickedness. The Jews alone placed their golden age in the future and believed that, though their past had many glorious periods, yet their future would far outshine and eclipse all the glories of the past. They were looking forward to the coming of the long expected Messiah, who had been through many centuries announced in prose and in song. They believed that He would usher in a new kingdom of joy and peace and prosperity and health and that from His kingdom all evil and pain would be banished.

(4.) The moral character of the Hebrew religion <sup>(5)</sup> was unique. Its sacred writings breathed forth a high moral standard and unhesitatingly condemned the loose modes of life which were

3. Wernle I 17.

4. Wernle I 17.

5. Wernle I 20.

20, Ctd.

## JUDAISM.

freely allowed by other religions. Nay, more, it emphatically condemned the sensual obscene and drunken orgies, which other religions held in honour to their idols. Its long line of prophets, through long dead, yet exerted a regenerating influence upon both the individual and the national life. The laws of Moses, especially as epitomized in the Decalogue, were all piety and morality. They inculcated love both to God and also to their fellow creatures. They gave knowledge of guilt and of sin and taught the need of reconciliation for which purpose the Tabernacle and the Temple were constructed and the various sacrifices, daily or weekly or annual were offered.<sup>(6)</sup> Their moral laws tended to teach them their own moral impotency and thus led the better class of them to desire and to expect something better. They were thus a  $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{o}\varsigma$  to lead the people to the Gospel. The moral tone of the Hebrew scriptures in most clearly seen when compared with the Homeric poems which may be regarded as the Greek Bible. Therein the gods and goddesses are portrayed as subject to the human passions and weaknesses and vices. Their influence upon the common mind was not elevating but most degrading.

(5.) Another unique property of some teachers of the Jewish faith was its eschatology.<sup>(7)</sup> The people believed not only in a future life and the unbroken identity and responsibility of each person but they believed in a resurrection of the body and a judgement of rewards and punishments. They rejected, on the one hand, the shadowy existence of departed souls as taught by

6. Schaff, I, 67.

7. Wernle, I, 25.

## JUDAISM.

the poets, and on the other hand the doctrine of the transmigration of souls as taught by the Egyptians. Nor did they admit that humanity would be extinguished by its absorption into the divine nature.

Judaism combined the three essential elements of inner religion; (1.) Belief in Powers other and higher than themselves; (2.) Belief that these higher and greater Powers are entitled to respect; (3.) Belief that these Powers ought to be worshipped and that through this worship their favour is obtained and retained.

Worthy of notice was the Jewish faith in miracles, which among them were a proof of doctrine; while among the Gentiles, miracles were a proof of divinity.<sup>(8)</sup> For example, when St. Paul at Lystra had healed the man, lame from birth, the people wished to offer sacrifices to him and St. Barnabas, (Acts XIV 8 - 18). Also when St. Paul had shaken the viper from his hand and had not shown any evil effects, the people concluded he was a god, (Acts XXVIII. 1 - 6). In their accounts of miracles they found one of the essential requirements of religion.

Another mark of Judaism was the Sabbath, neglected and despised prior to the Babylonian captivity, it has been excessively honoured and observed since then.

Also their frequent festivals, some optional such as the Dedication and Purim, others obligatory as the Passover, the Feasts of Weeks and Tabernacles.

Their endless sacrifices, morning and evening, and especially on the day of atonement.

20, Ctd.

## JUDAISM.

Everything in their collective and private life was connected with revealed religion. Their wars, heroes, magistrates, Lawyers and Literature had a sacred character. Their national code was full of the details of public worship. Their ordinary employments were touched at every point by divinely appointed and significant ceremonies. Their religious teaching was neither a recondite philosophy nor a weak superstition. Conscience was more alive among the Jews than among any other people. In their hymns and prayers they appealed to the human sympathies and emotions and to the highest aspirations of the heart and soul and intellect.

## SECTION 21.

## PHARISEES AND SADDUCEES.

The priests and scribes were the two influential factors which determined the inner development of Israel after the captivity. In Ezra's time they were still virtually identical. From the commencement of the Greek period they were more and more separated, and about the period of the Maccabean conflict two parties, sharply contrasted with each other, were developed from them. The Sadducean party proceeded from the ranks of the priests, the party of the Pharisees from the Scribes. The Pharisees were by nature the rigidly legal, the Sadducees in the first instance only the aristocrats, who certainly were driven by the historical development into that opposition to Pharisaic legality, which however formed no fundamental element of their nature. When the Pharasaic party had once been formed as such, all the more famous scribes, at least all those who influenced the future develop-



#21, Ctd?

## PHARISEES AND SADDUCEES.

ment, arose in their midst. There were indeed Sadducean Scribes but their work has left no trace behind it in history. All the influential scribes belonged to the Phar<sup>i</sup>saic party. <sup>(1)</sup>

(1.) The pharisees formed "the theocratic popular party, which even under the rule of the Syrians had been the soul of resistance to the process of Hellenization." They were "The chief supporters" of the hope of "a Messiah of David's race" according to the "earliest promises of the prophets." They believed that the Messiah would "cast down all unjust rulers, raise up again the people of Israel and rule over them in righteousness, and hold <sup>(2)</sup> the gentile nations under his yoke."

The Pharisees as a class possessed hope, optimism, enthusiasm, energy, confidence in themselves and the scripture promises and in God. As such they were a force for good and exerted a strong uplifting influence. They believed in the existence of angels, and of spirits, both good and evil, and in the resurrection of the body and in the immortality of the soul and also in original sin. They were zealous for the ceremonial and ritual worship of God. They were diligent in prayer and in the giving of alms. They were loyal to their laws and religion.

But on the other hand they made an ostentatious show of their religion. They loved to be caught at the hour of prayer on the street corners or in the marketplaces in order that standing and offering prayers they might be seen by multitudes.

They enjoyed hairsplitting interpretations of the laws. In their legal and ceremonial observances they would, when they

1. Schürer 2. II. 9 - 11.

2. Pfleiderer Philosophy III. 162.

21, Ctd.

## PHARISEES AND SADDUCEES.

desired to escape from some irksome rule, indulge in the most puerile quibbling. They were most skillful in the art of inventing legal fictions. They were very particular about the minutiae of the law and of tradition, they revelled in technicalities and legal casuistry.

They were the missionaries of the people, being eager to attract proselytes not only from other Jews but also from the Gentiles. In their religious services they were severe upon themselves and on others. They were excessively vain and ostentatious in their fastings and sabbath observance and in their distribution to the needs of the poor and in their worship.

Pharisees have been grouped into seven classes; (1.) "Bleeding," (2.) "Mortar," (3.) "Shechemites," (4.) "Timid," (5.) "Tumbling," (6.) "Painted," (7.) "Tell me anything more to do and I shall do it".  
(3)  
Without doubt Saul belonged to the latter class.

The Pharisees were as the derivation implies the "Separate people." They were among the Jews, what the Stoics were among the Gentiles. They were the formalists. They corresponded to the Sunnites among the Mohammedans. They were the traditionalists. They were orthodox and selfrighteous, full of fanatical bigotry. They controlled the public worship. They overloaded the Holy Scriptures with traditions. They were the hypocrites. They analysed the Mosaic law to death.

The Rabbis substituted a slavish formalism for spiritual piety, a showy sanctimoniousness for holiness, scrupulous casuistry for genuine morality and they turned the Temple of God into

21, Ctd.

PHARISEES AND SADDUCEES.  
(4)

a house of merchandise.

Though the Pharisees were praiseworthy when compared with the "flat indifference and egoism of others" nevertheless their fanaticism was "a morbid and sinful passion" which could not build, but could only destroy. It was "a fatal delusion which led astray the moral judgement making small things appear great and great things appear small. Narrowing and hardening the hearts of the Jews, filling them with an opinionative selfrighteousness and an unlovely arrogance toward the rest of mankind." They thus became "blind leaders of the blind" and "in religion led their people astray and in morals tyrannized over them and reduced them to servility and in politics hastened their ruin." (6)

The Pharisees taught "that every soul is imperishable, the righteous pass into another body, the wicked are punished with eternal torment." Yet they are not to be supposed to have believed in the transmigration <sup>of souls.</sup> They also taught that "The righteous will rise to life eternal in the glory of the Messianic Kingdom," and they embraced with equal resolution the apparently contradictory ideas; the divine omnipotence and providence, and also human freedom and responsibility. (7)

(2.) The Sadducees were not so much a sect as a political and religious group inside the Jewish people. (8) Though they formed

4. Schaff, I. 155.
5. Pfleiderer, Philosophy, III. 163.
6. Pfleiderer, Philosophy of Religion, III. 163.
7. Schurur, 2. II. 13 - 17.
8. Pfleiderer, Philosophy, III. 164.

21, Ctd.

## PHARISSEES AND SADDUCEES.

"the priestly aristocracy" they were not any better than their opponents the Pharisees. Though they were "the ruling party" they lacked "a heart for the people" and for those matters which "stirred the people's soul; its beliefs and hopes" and aspirations. They were sympathetic to "the Gentile way of thinking" and in many respects fell "into libertinism, and treated morals and good manners with a levity which gave double offence when in the wearers of the sacred office." They did not enjoy the respect of the people or its love, and could exercise but little influence over the masses. They were the Skeptics, the Epicureans of the Jews. They were ethical rather than spiritual. They were wealthy, few in numbers, and worldly minded. They accepted the written scriptures, especially the Pentateuch, but rejected the oral traditions and denied the resurrection of the body and the immortality of the soul and life in a future state, the existence of angels and of spirits and the doctrine of an all ruling Providence. For some time they were established in the Priesthood, and from their members the High Priests were chosen and were dominant in the Sanhedrin. They were cold reserved, distant, haughty and their reasonings and arguments lacked energy, cogency and enthusiasm.

According to Josephus 'the Sadducees were the aristocrats, the wealthy, the persons of rank. They chiefly belonged to the priesthood and from the commencement of the Greek, nay from the Persian, period, the Priests governed the Jewish state and constituted the nobility.'

9. Pfleiderer, Philosophy, III. 163.

10. Schaff, I. 65.

11. Conybeare & Howson, I. 32.

12. Schürer, 2, II. 29.

## SECTION 22.

## SAUL THE PHARISEE.

Saul, who had lived in his youth a pure and guileless life, and had felt that which is at once the charm and the force of such a life, the unconsciousness of wrong, became a ~~P~~pharisee. From his father, and in the synagogue school, and under Gamaliel, he learned the contents of the Old Testament, though the interpretation would not be similar to the modern views, but according to the teaching of the Rabbis of those days. He acquired a knowledge of the letter of the law and prophets, but not its spirit, he learned the outward observances, but not the lesson of which the forms were merely symbols. "He became a virtuoso in Pharisaism. His great aim in life was to be legally righteous and his ambition was to excel in that line. This means either this man will never become a Christian but remain through life the deadly foe of the new faith, or it means that the very intensity of his pharasaism will cure him of pharisaism and make him a christian of christians. He noticed that the tenth command forbade coveting, that is that a state of heart, not visible to others was sinful. Hitherto only deeds could be sinful. He saw that within was a whole world of sin of which previously he had been ignorant. This preparation had long been in the making  
(1)  
for his conversion."

## SECTION 23.

## SAUL'S CONVERSION.

The greatest event in Saul's life was his conversion. He was changed apparently in a moment of time from a persecuting Pharisee full of hatred and cruelty and selfrighteousness to a humble-minded, docile, self-sacrificing, all-loving, all-forgiving, Christian. Though the conversion seems to have been instantaneous, yet without doubt the preparation had been long and the conversion itself was merely the beginning of the Apostle's laborious and gradual acquisition of Christian ideas and of their practical application to his own life and character and to the Jewish and Gentile communities. The Apostle states that he had not known sin, except the law had said 'Thou shalt not covet.' That is to say he was quite aware of the working of sin in the visible world, but had not recognized that sin may lurk hidden in the mind and will. He had been taught to think that sin was concerned with the acts and deeds such as murder, theft, uncleanness, but he had not known that hatred, malice, covetousness, and unchaste desires were not only the sources of the sinful acts but also sinful in their nature.

But one day his eye alighted on the command, 'Thou shalt not covet.' He wondered at the meaning. He quickly saw that this command concerned not the tangible part of man, but the secret process of the consciousness. Thus began a deep introspective study of self, which quickly led him to perceive not only a world of sin outside himself from which by great and constant watchfulness and effort he could keep himself ceremonially undefiled, but also a whole world of sin within himself from which he could not withdraw and thus escape, and

23, Ctd.

## SAUL'S CONVERSION.

which he possessed not the power to overcome. He thus perceived the value and the strength of the Divine Law since it educated the moral sense and enabled it to differentiate between the sinful, the neutral, the innocent and the beneficent, between wickedness and holiness. He perceived also the impotence of the Divine Law since it failed to give him the power to clinch with his sinful proclivities and to overcome them. The deeper he felt this weakness and the longer he pondered it the more he perceived the imperfection of the Mosaic Law and of Judaism. Attempts have been made to give a psychological explanation to the conversion of St. Paul, that is to represent it not as an instantaneous revelation causing an entire revolution from all the opinions which he had hitherto held, but as the climax of a state of doubts and reflections. Some few indications of a gradual preparation are found in the epistles and in the Acts. The passage Rom. VII. 7 - 25 depicts man's relation to the law and the happy life of innocence and ignorance before the claims of the law made themselves felt. (Acts XXVI. 14; cf. IX. 4), the phrase *πρὸς κέντρα λακτίσειν* may be explained of the pricking of conscience which were instigating him to a belief in the Christ whose followers he was persecuting. Gal. I. 16, the phrase 'When it pleased God to reveal His Son in me (*ἐν ἐμοί*)' is understood by some to show a growing time of conviction. In Acts XIII. 16 - 47, the speech in Antioch of Pisidia is said by some to show traces of the influences which Stephen's speech had exercised on the Apostle's mind. (Thackeray 6 - 9)

## SECTION 24.

## SIN.

St Paul's view of sin may be divided into three parts;

A, He believes that sin is universal, that all people, both Jews and Gentiles, are sinners. Of the Gentiles as sinners he treats in Romans I. 18 - 32; Galatians V. 19 - 21; 1 Cor. VI. 9 - 11. Of the Jews as sinners he writes in Romans II. 17 - 29. The equality of their sinfulness he discusses in Romans II. 1-16.

B, He traces the origin and penalty of sin, which is death, to Adam. He seems to have a strong belief in the heredity of sinful tendencies and of man's inability to resist the solicitation to sin. Romans V. 12 - 21.

C, He traces the origin and penalty of sin which is death, also to the individual.

#24 A. A. He formed his view of the universality of sin partly by observation of himself and of others, not only by his intercourse with his fellow-religionists, but also by mingling with the Greek and the Romans and non-Jewish orientals, especially in the streets and marketplace of Tarsus; partly by his study of the Old Testament and apparently of the Apocryphal and Pseudepigraphic literature of his age and of that which immediately preceded. Perhaps he was thinking of the barter and exchange of his native town when he wrote 2 Cor. II. 17 'We are not as the many corrupting ( $\kappa\alpha\pi\eta\lambda\epsilon\upsilon\sigma\upsilon\tau\epsilon\varsigma$ ) the word of God;' and 2 Cor. IV. 2 'We have renounced the hidden things of shame, not walking in craftiness, nor handling ( $\delta\omicron\lambda\omicron\upsilon\tau\epsilon\varsigma$ ) the word of God deceitfully.' Perhaps these two clauses are the results of reminiscences of the busy shops and bazaars of Tarsus, where he became acquainted with methods of trade, which by its trickery and dishonesty and deceit sickened



## SECTION 24A.

## SIN: (A) UNIVERSAL.

his very soul. In support of the universality of sin he quotes Psalm V. 9; X. 7; XIV. 1 - 3; XXXVI. 1; LIII. 2 - 4; CXL. 3; Isai. LIX. 7-8; in Romans III. 10 -18. Moreover his ideas as expressed in Romans I show such close accord with some passages in the 'Wisdom of Solomon,' that his acquaintance with that book is rendered very probable. E. G; Romans I. 20 'The invisible things of him since the creation of the world are clearly seen being perceived through the things that are made.'

Wisdom XIII. 1. 'They were not able out of the good things which are seen to know Him who is, nor by considering the works did they recognise the artificer.'

Wisdom XIII. 5. 'By the greatness and beauty of the things created proportionably their maker is seen.'

Romans I. 20; 'His everlasting power and divinity.'

Wisdom II. 23; 'God created the man for incorruption and made him an image of his own eternity' (*ἡ δὲ εἰκότις αὐτοῦ* Cod. 248 al., Method. Athan. Epiph.; *ἡ δὲ εἰκότις αὐτοῦ* X AB, Clem. - Alex. etc.)

Wisdom XVIII. 9; 'The righteous children of good persons --- with one consent made the law of the divinity', (*τὸν τῆς Θεοῦ νόμον --- διέθετο*).

Romans I. 20; 'That they may be without excuse.'

Wisdom XIII. 8; 'But again they themselves are not pardonable.' (*οὐδ' αὐτοὶ συγγνωστοί*).

Romans I. 21; 'They became vain in their reasonings, and their senseless heart was darkened.'

Wisdom XIII. 1; 'All men by nature are vain, to whom was ignorance of God.'

24 A. Ctd.

SIN; (A) UNIVERSAL:

Romans I. 22; 'Professing themselves to be wise they became fools.'

Wisdom XII. 24; 'They went astray very far in the ways of error, receiving as gods those which even among the beasts of their enemies were without honour, being deceived after the manner of senseless children.'

Romans I. 23; 'They changed the glory of the incorruptible God for a likeness of an image of corruptible man and of birds and of quadrupeds and of creeping things.'

Wisdom XII. 1; 'Thy incorruptible spirit is in all.'

Wisdom XIV. 8; 'The corruptible thing was named god.'

Wisdom XIII. 10; 'Miserable are they and in dead things are their hopes, who called them gods which are the works of men's hands.'

Wisdom XIII. 13 - 14; 'He fashioned it to an image of a man or made it like some vile beast.'

Romans I. 25; 'They exchanged the truth of God in a lie and worshipped and served the creature more than the creator.'

Wisdom XIII. 17ff. 'He is not ashamed to speak to the lifeless, and for health he calleth upon that which is weak, and for life prayeth to that which is dead.'

Wisom XIV. 11; 'Therefore even upon the idols of the Gentiles shall there be a visitation, because in the creature of God they became an abomination and stumblingblocks to the souls of men and a snare to the feet of the unwise.'

Wisdom XIV. 21; 'For men --- ascribed unto stones and stocks the incommunicable name.'

24 A.

## SIN; (A) UNIVERSAL.

Compare also Romans I. 24, 26 with Wisdom XIV. 12, 16, 22; and Romans I. 29, 30. 31 with Wisdom XIV. 25. 26, 27.

Sanday and Headlam from whose work on Romans this section is largely drawn write, page 52; 'It will be seen that while on the one hand there can be no question of direct quotation, on the other hand the resemblance is so strong both as to the main line of argument (1, natural religion discarded; 2, Idolatry; 3, catalogue of immorality) and in the details of thought and to some extent of expression as to make it clear that at some time in his life St. Paul must have bestowed upon the Book of Wisdom a considerable amount of Study.'

24 B.

SIN; (B) ITS ORIGIN AND PENALTY (DEATH) TRACED TO  
ADAM.

(1) 'The fall of Adam brought death not only to Adam himself but also to his descendants.' Romans V. 12 - 14. 'So far as their opinions can be gathered from their writings, the great doctrines of original sin, and of the sinfulness of our whole nature, were not held by the ancient Rabbis. This is the view expressed by all Jewish dogmatic writers. Of course it is not meant that they denied the consequences of sin, either as concerned Adam himself, or his descendants, but the final result is far from that seriousness which attaches to the fall in the New Testament, where it is presented as the <sup>basis</sup> of the need of a Redeemer, who as the second Adam, restored what the first had lost' (Ederheim I. 165.) 'There were two divergent

24. B.

SIN; (B) TRACED TO ADAM.

opinions -- the one ascribing death to personal, the other tracing <sup>it</sup> to Adam's guilt. In the Talmud each view is supported in discussion, the one by a reference to Ezekiel XVIII. 20, "The soul which sinneth, it shall die, the son shall not bear the iniquity of the father, etc). cf. Eccles. XV. 11 -- 17; the other to Eccles. IX. 2 (all things come alike to all, there is one event to the righteous and to the wicked, etc.) of. Wisdom II. 23 - 24; III. 1; etc. The final conclusion however, inclines greatly to the connection between death and the fall. (Edersheim I. 166-167.)

Eccles. XXV. 24; 'From a woman was sin's beginning and on her account we all die.'

4. Esdras III. 7; 'To this man Thou commandest to love thy way (Diligere viam tuam), and he transgressed it, and immediately Thou appointed death for him and for his generations (in nationibus ejus).'

Apo. Baruch XVII. 3; 'The multitude of time that Adam lived did not profit him, but brought death and cut off the years of those who were born from him.'

XVIII. 2. 'Those many, whom he has lighted, have taken from the darkness of Adam, and have not rejoiced in the light of the lamp.'

LIV. 15; 'Adam first sinned and brought untimely death upon all.'

XXIII. 4; 'Adam sinned and death was decreed against those who would be born.'

XIX. 8; 'Though each one were <sup>prospered</sup> ~~proposed~~ all that time -- all the time from the day on which death was decreed against

24. B.

SIN; (B) TRACED TO ADAM.

those who transgressed -- and in his end was destroyed, in vain would have been everything.'

4. Esdras VII. 68; 'If He did not forgive,-- the ten thousandth part of men would not remain living.'

Enoch LXIX. 11; 'Man was created exactly like the angels to the intent that he would remain righteous and pure, and death, which destroys everything, could not have taken hold of him, but through this their knowledge they are perishing.'

Wisdom I. 13; 'God made not death, neither has He pleasure in the destruction of the living.'

Apo. Baruch LVI. 6; 'Owing to Adam's transgression. ultimately death came into being.'

XLVIII. 42 - 43; 'O Adam, what hast thou done to all those who are born from thee? And what will be said to the first Eve who hearkened to the serpent? For all this multitude are going to destruction, nor is there any numbering of those whom the fire devours.'

But on the other hand one or two hints are given that man was mortal originally. Yet these passages perhaps are reconcilable with those cited above.

Wisdom XIV. 17; 'The covenant from the beginning is 'Thou wilt die the death.'

XVII. 1 - 2; 'The Lord created man of the earth and turned him into it again. He gave them a few days and a short time?

(2) The fall of Adam also brought sin and the tendency to sin.

24. B.

SIN; (B) TRACED TO ADAM.

Ecclus. XXV. 24; 'From a woman was sin's beginning and because of her (ἡ ἀρχὴ τῆς ἁμαρτίας) we all die.' The writer deduces from Eve the death of all mankind, and in like manner he seems to deduce from her (ἀπὸ γυναικός) the initium peccandi. More explicit are the three citations which follow.

4. Esdras III. 21 - 22; 'For the first Adam bearing a wicked heart transgressed and was overcome; (and not he only) but all they also that were born from him; and the weakness was made permanent, and the law was in the heart of the people with the wickedness of the root; and the good departed away and that which was wicked (malignum) abode still.

IV . 30; 'For a grain of evil seed was sown in the heart of Adam from the beginning, and how much wickedness has it brought forth unto this time, and will bring forth until the threshing time (area) come.'

VII. 48; 'O thou Adam what hast thou done? For though it was thou that sinned, the evil is fallen not on thee alone but upon all of us who come of thee.'

With these citations compare St. Paul's statements Romans V. 19; 'Though the disobedience of the one man, the many were constituted sinners.'

(3) 'Yet the individual does not lose his responsibility.'

Romans VI. 23; 'The wages of sin is death.'

II. 8; 'Unto them that are factious, and obey not the truth, but obey righteousness shall be wrath and indignation.'

4. Esdras III. 25 - 26; 'They that inhabited the city did evil in all things doing even as Adam and all his genera-

24. B.

SIN; (B) TRACED TO ADAM.

tions had done; for they also bore a wicked heart.'

VIII. 59 - 61; 'The Most High willed <sup>not</sup> that men should come to nought; but they which He created have themselves defiled the name of Him who made them, and were unthankful unto Him who prepared life for them, and therefore is my judgement now at hand.'

IX. 1; 'Who scorned my law while they had yet liberty, and when as yet a place of repentance was open unto them, understood not but despised it, these must know it after death by torment.' (in cruciamento).

24. C.

SIN; (C) ITS ORIGIN AND PENALTY (DEATH) TRACED  
TO THE INDIVIDUAL.

The origin and penalty of sin (death) traced to the individual. Romans VII. 7 - 25. The idea running throughout this whole passage seems to be that sinful tendencies lie deep in human nature, interwoven into the very texture, (ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία, 17,) , and that this sin works death to the individual, (ἡ ἁμαρτία ἀνέστησεν, ἐγὼ

δὲ ἀπέθανεν, 9, 10, ). Sanday and Headlam paraphrase verse 24 thus; 'Unhappy man that I am -- torn with a conflict from which there seems to be no issue! This body from which proceed so many sinful impulses; this body which makes itself the instrument of so many acts of sin; this body which is thus dragging me down to death. -- How shall I ever get free from it? What Deliverer will come and rescue me from its oppression?'

The Apostle seems to teach <sup>that</sup> the reason why death has

# 24. C.

## SIN; (C) TRACED TO THE INDIVIDUAL.

been distributed to all men is because all men have sinned,

(ἐφ' ᾧ πάντες ἥμαρτον, Romans V. 12).

This doctrine of individual responsibility is found in some ante-christian writings. Apo. Baruch LIV. 15 - 19; 'Though Adam first sinned and brought untimely death upon all, yet of those who were born from him each one of them has prepared for his own soul torment to come, and again each one of them has chosen for himself glories to come. -- Adam is therefore not the cause, save only of his own soul, but each one of us has been the Adam of his own soul.'

Ezekiel XVIII. 20; 'The soul which sins will die, the son will not bear the iniquity of the father, nor shall the father bear the iniquity of the son.'

XVIII. 3; 'The soul, which sins, will die.'

Ecclus. XV. 15 - 17; 'If thou art willing, thou wilt keep the commandments.-- Before man is life and death, and whichever he liketh will be given to him.'

SECTION 25.

## PREDESTINATION.

St. Paul taught predestination, Romans VIII. 29 - 30; IX - XI; Eph. I. 5. However this predestination does not necessarily mean that any one soul is unconditionally sentenced to endless happiness or endless misery. It may easily mean that some people or nations are selected to enjoy certain privileges from which other nations are debarred. For example, the Caucasian races are more advantageously situated than the colored peoples. It may even mean that some individuals have been selected to receive advantages of birth and environment.



25. Ctd.

## PREDISTINATION.

St. Paul perhaps was in this matter influenced by the Stoics, with whose doctrines he was probably familiar. Glover (page 60 ff.) gives many quotations from Stoic writers. One example perhaps will be sufficient. "The good man's part is then to commit himself to fate -- it is a great comfort to be carried along with the universe. Whatever it is that has bidden us thus to live and thus to die, by the same necessity it binds the gods. An onward course that may not be stayed sweeps on human and divine alike. The very founder and ruler of all things has written fate, but he follows it: he ever obeys, he once commanded." (Seneca, de providentia V. 8) "He (Seneca, de providentia II. 6 - 9) goes on to show that what appear to be evils are not so, that misfortunes are at once for the advantage of those whom they befall and of men in general, or the universe.(universis), for which the gods care more for than for individuals." This idea is not unlike St.

Paul's statement Romans VIII. 28 "to them who love God all things work together for good." According to Josephus (Bellum Jud. II. 8, 14) the Pharisees "ascribe all to fate (or providence) and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men: although fate does co-operate in every action." As St. Paul was a Pharisee before his conversion this was most probably his view. Of the Sadducees, Josephus in the same passage wrote; They "take away fate entirely. and suppose that God is not concerned in our doing or our not doing what is evil, and they say, that to act what is good or what is evil is at men's own choice; and that the one or the other belongs so to every-

25. Ctd.

## PREDESTINATION.

one, that they may act as they please." Josephus (Antiq. XIII. 5 - 9) wrote; "The Pharisees say that some actions. but not all are the work of fate, and some of them are in our own power, and that they are liable to fate, but are not caused by fate. But the sect of the Essenes affirm, that fate governs all things and that nothing befalls men but what is according to its determination. And as for the Sadducees, they take away fate, and say there is no such thing."

Yet Josephus (Antiq. XVIII. 1 - 3) wrote somewhat differently; "They (Pharisees) determined that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is that it has pleased God to make a temperament, whereby what He wills is done, but so that the will of man can act virtuously or viciously." From the writings of Josephus we may infer that the whole subject of fate and predestination was frequently discussed among the Jews, and most likely St. Paul had frequently not only listened to debates but had also taken part therein. But the sources of the idea of fate can be traced further back. Ecclesiasticus XXIII. 20; 'All things were known to Him before they were created, so also after they were completed.' Ecclus. XXXVI. 12; 'Some of them (men) hath He blessed and exalted --- but some of them hath He cursed and brought low. --- As the clay is in the potter's hand to fashion it at his pleasure, so man is in the hand of Him who made him. Cf. also XXXIX. 20, 21.

Sanday and Headlam (page 268) compare the Pauline teaching with the book of Wisdom.

25. Ctd.

# PREDISTINATION.

Rom. IX. 19 - 20; 'Therefore wilt thou say to me why does he still find fault, for who has resisted His will, ----- will the thing formed say to Him who formed it, why hast Thou made me thus?'

Wisdom XI. 21; 'Who will resist the might of His arm?'

XII. 12; 'For who will say, What hast thou done, or who will resist Thy judgement, or who will accuse Thee for the nations that perish, whom thou hast made, or who shall come to stand against Thee, to be revenged for unrighteous men?'

Rom. IX. 22 -23; 'What if God willing to show His wrath and to make His power known, endured with much long-suffering vessels of wrath fitted for destruction, and that He might make known the riches of His glory upon vessels of mercy?'  
Wisdom XII. 10; 'Executing judgements gradually, Thou gavest them a place of repentance.'

XII. 20; 'For if Thou didst punish the enemies of thy children and those due to death with so great heedfulness and indulgence, giving them times and a place through which they might be delivered from this wickedness, with how great carefulness did Thou judge thy sons?'

Rom. IX. 21; 'Hast not the potter authority over the clay from the same lump to make one part a vessel unto honour and another unto dishonour?'

Wisdom XV. 7; 'For a potter, kneading soft earth, laboriously moldeth each several vessel for our service, nay, out of the same clay does he fashion, both the vessels that minister to clean uses and these of a contrary sort, all in a like manner, but what shall be the use of each vessel of either sort, the

# 25. Ctd.

## PREDESTINATION.

potter himself is the judge.'

To the above quoted passages may well be added a few more.

Ecclus. XXXVI. 15; 'As the clay of the potter is in his hand all his ways are according to his good pleasure, so men are in the hand of Him who made them.'

Isaiah. XLV. 9 - 10; 'Will the clay say to the potter --- shall the thing formed answer him who formed it?'

LXIV. 8; 'Thou art our Father and we are clay.'

Compare also Jeremiah XVIII. 3 - 4; and Ecclus. XXXVII. 29- 30.

Upon these and many similar passages the Pauline doctrine of predestination may well have been founded.

SECTION 26.

FREE ~~W~~ WILL.

Though St. Paul accepted and taught the doctrine of predestination yet he taught also human responsibility, which requires freedom of will and is thus directly opposed to Fatalism. This opposition may or may not have been recognized and weighed and taken into account by the Apostle, who was not a theologian or a philosopher, but a preacher of a practical view of life. As we have seen according to Josephus, the Essenes were through-going fatalists, and the Sadducees were whole-hearted exponents of free-will, and the Pharisees held a position somewhere about half-way between these two extremists, leaning sometimes toward the one, sometimes toward the other, so St. Paul, true to his Pharasaic education, teaches both. This doctrine of free-will may be traced to old

26. Ctd.

## FREE - WILL.

Testament times.

Ecclus. XV. 11 - 20; 'Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things which He hateth. Say not thou, He caused me to err, for He hath not need of a sinful man. He hath set fire and water before thee stretch forth thy hand where thou wilt. Before man is life and death, and which he liketh will be given to him. -- The Lord has not commanded any man to do wickedly and has not given licence to sin!

XVII. 6; 'Counsel in a tongue and eyes, ears and a heart gave he to them tounderstand.'

Psalms of Solomon IX. 7; 'Our works are by choice and authority of our own soul to do righteousness and unrighteousness by the work of our hands.'

Slav. Enoch XXX. 15; 'And I gave him his will, and I showed him the two ways, the light and the darkness -- that I should knowwhether he has for me love or hate.'

Apo. Baruch XIV. 7; 'If others did evil, it was due to Zion, that on account of the works of those who wrought good works she should be forgiven and should not be overwhelmed on account of the works of those who wrought unrighteousness.'

Commenting upon this Charles remarked, 'Each man 'Can work out his own salvation and even make God his debtor. -- The works of the righteous avail not themselves only; they are a defense also to the unrighteous among whom they dwell.'

'There can be no question that St. Paul fully recognizes the freedom of the human will. The large part which exhortation plays in his letters is conclusive proof of this. But whatever the extent of the human freedom there must be be-

26. Ctd

## FREE - WILL.

hind it the Divine Sovereignty. It is the practice of St. Paul to state alternately the one and the other without attempting an exact delimitation between them. And what he has not done we are not likely to succeed in doing. ----- We can but state the two sides; we cannot solve the problem. But yet there is one conception in which the solution lies. It is in a complete realization of what we mean by asserting that God is Almighty. The two ideas of free-will and Divine Sovereignty cannot be reconciled in our own mind, but that does not prevent them from being reconcilable in God's mind. We are really measuring Him by our own intellectual standard if we think otherwise. And so our solution of the problem of free-will and of the problem of history and individual salvation must finally lie in the full acceptance and realization of what is implied by the infinity and omniscience of God.' (Sanday and Headlam 216, 350).

SECTION 27.

## THE FALL.

'In two passages ( 2 Cor. XI. 2 - 3 and 1 Tim. II. 13 -15) in St. Paul an allusion has been traced to Jewish legends about the part played by Eve in the story of the Fall;-- While according to one account the motive of Satan in tempting man was envy of his power (cf. Wisdom II. 24) a far commoner tradition represented it as lust for Eve. The following are the principle Rabbinic passages. --- Sota 9b, 'The serpent when he tempted Eve said, I will kill Adam and take Eve to wife;' Ber. rabba 18, 'When the serpent saw how they (Adam and Eve) lived as man and wife, then he lusted after Eve;' Ber. rabba 24,

27, Ctd.

## THE FALL.

'The demons during the first 130 years after the creation used to have intercourse with Adam and Eve and begat and gave birth to demons by them' (the story of the Watchers in Gen. VI. is here transferred to Satan and his angels). According to Jalk. Schim. Beresch. 42; Cain was begotten by Satan of Eve. None of these works --- carry us back beyond the sixth century.' Yet of. 4 Macc. XVIII. 7 - 8;; 'I took care of the built-up rib ( $\omega\kappa\omicron\delta\omicron\mu\eta\mu\acute{\epsilon}\nu\eta\nu\ \pi\lambda\epsilon\upsilon\rho\acute{\alpha}\nu$  cf. Gen. II 24) --- nor did the destructive, deceitful snake make spoil of my chaste virginity.' The Apocalypse of Moses represents the serpent as being sent by the devil who speaks through its mouth, and being admitted through the wall of Paradise by Eve while Adam is in another part of the Garden. After binding Eve by oath that she will give the fruit to her husband he climbs the tree and places on the fruit 'the poison of his malice that is of his lust' ( $\tau\eta\varsigma\ \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\varsigma\ \alpha\upsilon\tau\omicron\upsilon$ ) for lust is the source of all sin. And I (Eve) bowed the branch to the earth and did eat.' A little further on God addresses Eve, and says, 'Thou wilt make confession and say, Lord, Lord, save me, and I will not return again to the sin of the flesh.' With Sota 9b, as quoted above, compare Slavonic Secrets of Enoch (Charles, #31. 6); 'On this account he (Satan) conceived designs against Adam, in such a manner he entered (into Paradise) and deceived Eve. But he did not touch Adam.' Thackery quotes from Gfrörer with approval, 'The belief that Samael and his hosts tempted our first parents to unchastity and practised it with them is very old, and reaches right back into the times of Christ.' With these passages cf. 2 Cor. XI. 2 - 3. 'I betrothed you to one hus-

27. Ctd.

## THE FALL.

and to present you a pure virgin to Christ, but I fear lest by any means,<sup>ad</sup> the serpent beguiled (ἐξήπατῆσαυ, Gen. III. 13.) Eve by his craftiness, your mind should be corrupted from the simplicity and purity which is due to Christ.' Compare also 2 Cor. XI. 13 - 15 and Eph. V. 25 - 32.

The second allusion to Jewish legend is 1 Tim. II. 13 - 15. 'The Apostle here gives two reasons for the duty of woman's obedience to man, the first being the same that he brings forward in 1 Cor. XI. 2 - 3, that Adam was the first to be created; the second being the fact that it was Eve and not Adam who was deceived. --- In what sense could it be said that Adam was not deceived? The words have generally been explained by the insertion of πρῶτος or ὑπὸ τοῦ ὄφους in the first clause, but this explanation of an ellipse is not very satisfactory. And so it is argued that the word ἀπατᾶν or ἐξαπατᾶν must be used in a sense which is inapplicable to Adam; and the sense which naturally suggests itself is that of 'To tempt to unchastity.' Instances of this special sense of the verb and the cognate noun occur, (For ἀπατῆ see Eph. IV. 22; 2 Peter II. 13; for ἐξαπατᾶν Herodotus II. 114; Dan. Susannah θ'στ, only once again in LXX namely Exod. VIII. 29; for ἀπατᾶν Exod. XXII. 16; Judith XII. 16. In two other passages where St. Paul uses the compound ἐξαπατᾶν he has the story of the Fall in mind. Rom. VII. 11; and XVI. 18, taken in conjunction with verse 20), and it is possible that the use of the word in the LXX of Genesis originated or assisted the growth of the Rabbinical legend. It must, however, be admitted that it is not necessary to resort to this secondary meaning to



27. Ctd.

## THE FALL.

explain the Apostle's language in the present passage. Bengel's note gives a reasonable explanation, 'Serpens mulierem decepit, mulier virum non decepit sed persuasit (Gen. III. 17, audisti vocem mulieris tuae). Versu praecedente docetur cur mulier non debeat auctoritate uti, nunc cur non debeat docere. Facilius decepta, facilius decipit.' St. Paul may, in fact, be laying stress, in the allegorical manner which he sometimes adopts, on a particular word, which in the narrative of Genesis is only applied to the woman. Philo (Leg. Alleg. III. 20) in the same way he lays stress on the distinction between the words used of the man and of the woman. --- It is clear --- that the immunity of Adam from temptation was a subject of discussion in Jewish circles in St. Paul's time. Taken by itself the passage in 1 Timothy is perfectly intelligible without having recourse to apocryphal stories; but taken in connection with the passage in 2 Corinthians, we may infer that the legend was known to the writer, and that ἡ ἁγία πνεῦμα had for him in connexion with the Fall a special connotation, which, however, is not here brought prominently forward.'

Thackeray 50 -57 is the basis of this whole section.

SECTION 28a.

## ANGELOLOGY.

- A. General remarks.
- B. Obedient angels.
- C. Disobedient angels.
- D. τὰ ἁγία πνεύματα.

1. St. Paul thought that the universe had hosts of invis-

## 28 A. Ctl.

## ANGELOLOGY; GENERAL REMARKS.

ible persons, both good and evil, who were deeply interested in human affairs and often exercised an influence therein.

Rom. VIII. 38 - 39; 'I am persuaded that neither --- angels nor principalities --- shall be able to separate us from the love of God.'

1 Cor. IV. 9; 'We are made a spectacle --- unto angels.'

1 Cor. XI. 10; 'The woman ought to have authority upon her head because of the angels ( $\delta\iota\alpha\ \tau\omicron\upsilon\varsigma\ \alpha\gamma\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ ).' Here the angels seem to be invisible spectators in the christian assemblies.

Gal. I. 8; 'If we or an angel from heaven preach to you.'

## 28 B.

## OBEDIENT ANGELS;

## SUPERIOR TO MAN.

Some angels are regarded by St. Paul as being of an order superior to man.

1 Cor. XIII. 1; 'If I speak --- with the tongues --- of the angels.'

2 Cor. XI. 14; 'Satan himself is transformed into an angel of light.'

Gal. I. 8; 'An angel from heaven.'

IV. 14; 'As an angel of God, me ye received.'

1 Cor. XV. 40, 48; 'There are bodies celestial and bodies terrestrial, but the glory of the celestial bodies is one and of terrestrial bodies another.--- As is the celestial one, such are they also who are celestial.' The word 'celestial' or 'heavenly' here probably denotes an angelic order of persons.

## THEIR WORSHIP COMPLETED.

Col. II. 18 - 23; 'Let no man rob you of your prize by

28 B. Ctd.

ANGELOLOGY; OBEDIENT ANGELS.

## THEIR WORSHIP CONDEMNED.

a voluntary humility and worshipping of the angels. -- Which things have indeed a show of wisdom in will worship and humility and severity to the body.'

Lightfoot (Colossians pages 100 - 101) writes; "Speculations on the nature of intermediate spiritual agencies -- their names, their ranks, their offices, -- were rife in the schools of Judaeo-Gnostic thought. 'Thrones, dominions, principdoms, virtues, powers' -- these formed part of the spiritual nomenclature which they had invented to describe different grades of angelic mediators. Without entering into the speculation, the Apostle asserts that Christ is Lord of all, the highest and the lowest, whatever rank they may hold and by whatever name they are called, for they are parts of creation and He is the source of creation, through Him they became and unto Him they tend."

## LIMITED IN KNOWLEDGE.

St. Paul conceives the angels to be limited in regard to knowledge.

Eph. III. 10; 'To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God.'

1 Cor. II. 6 - 10; Herein perhaps the same idea is contained. Col. I. 26; 'The mystery which has been hid from the ages and from the generations, but now hath it been manifested to his saints.'

Enoch XVI. 3; 'You (watchers) have been in heaven, and though the hidden things had not yet been revealed to you -- ?



28B. Ctd.

## ANGELOLOGY; OBEDIENT ANGELS; LIMITED IN KNOWLEDGE.

'According to Jewish ideas, the faculties, the powers, and even the knowledge of the angels were limited. -- In many respects they are inferior to man and only minister to him. -- No angel could do two messages at the same time. In general they are merely instruments, blindly to do a certain work, not even beholding the throne of glory. -- With the exception of Gabriel they do not understand Chaldee or Syraic.<sup>(1)</sup> 'The virginity of Mary and her childbearing, likewise also the death of the Lord,<sup>(2)</sup> were hidden from the prince of this age.'

## NOT ETERNAL.

St. Paul regarded the angels as not being eternal. Col. I. 16; 'In Him were created all things in the heavens, -- whether thrones or lordships or principalities or authorities, all things through Him and for Him have been created.' 1 Cor. VIII. 6; 'One Lord Jesus Christ through whom are all things.'

This idea is derived perhaps from the Apoc. Baruch. Apo. Bar. XXI. 6; 'The holy living creatures -- which Thou didst make from the beginning, of flame and fire, which stand around thy throne.'

On this passage Charles writes as follows, 'In Jub. II. 2 the creation of the angels is assigned to the first day - evidently on the ground of Job XXXVIII. 7. According to Targ. Jer. I. on Gen. I. 26 and Shemoth rabba, 15, God created the angels on the second day. So also Slav. Enoch XXIX. 1.'

(1) Edersheim, II. 753.

(2) Ignatius, ad Ephesios, XIX.

28B. Ctd.

## ANGELOLOGY; OBEDIENT ANGELS; NOT ETERNAL.

Job. XXXVII. 1 - 7; 'When I laid the foundations of the earth--- when the morning stars sang together and all the sons of God shouted for joy.'

Lam. III. 23; 'They are new every morning.'

## ENTITLED 'HOLY,' 'ELECT.'

2 Thess. I, 7; 'From heaven with angels of his power.'

Here good angels accompanied the Christ upon his return as executor of his decrees.

Enoch I. 9; 'Lo! He comes with ten thousands of His holy ones to execute judgement upon them.'

1 Thess. III. 13; 'At the appearing of our Lord Jesus with all His holy ones.' (μετὰ πάντων τῶν ἁγίων αὐτοῦ)

2 Thess. I. 10; 'Whenever He comes to be glorified in His holy ones.' (ἐν τοῖς ἁγίοις αὐτοῦ),

1 Thess. IV. 16; 'The Lord Himself will descend from heaven with a shout with the voice of the archangel.'

St. Paul's idea of the angel company at the parousia may have been based on Enoch as above, and his idea of their holiness perhaps on Daniel and Enoch.

Dan. IV. 10; Ἰδοὺ εἶψ, καὶ ἅγιος ἀπ' οὐρανοῦ κατέβη.

Enoch I. 9; As above and in many other passages in this book.

XX. 1 - 7; 'These are the names of the holy angels who watch; Uriel, --- Rufael, --- Raguel, --- Michael, --- Saraqâêl, --- Gabriel.

The term 'holy angels' is frequent in Enoch. The title 'Holy Ones of Heaven' occurs in Enoch IX. 3; and the sons of the heavens' in VI. 2, etc.



28. Ctd. ANGELOLOGY; OBEDIENT ANGELS; ENTITLED 'HOLY,' 'ELECT.'

Worthy of comparison is also the title 'Elect.'

1 Tim. V. 21; 'I bear witness before -- the elect angels.'

Enoch ~~XXXIX~~. 1 'Elect and holy children of the high heaven.'

#### CONVEYERS OF LAW.

St. Paul wrote , Gal. III. 19; 'The law ---- was ordained through angels.' (*διὰ τ' ἀγγέλων*).

The angels are not mentioned at the time of the giving of the law in Exodus, but the idea is based perhaps on various passages.

Deut. XXXIII. 2; 'The Lord is come from Sina --- on His right hand were His angels with Him.'

Psalms LXVIII. 17; 'The chariots of God are ten thousand fold, thousands of rejoicing ones, the Lord is among them in Sina in the holy place.'

Josephus, Antiq. XV. 5, 3; 'We have learned --- the most holy part of our law by angels or ambassadors.'

Acts VII. 38, 53; (Stephen's defence) 'With the angel who spoke to him (Moses) in the Mount Sina --- who received living oracles to give unto us. --- Ye received the law unto ordinances of angels.' (*ἐκ τῶν διὰ τ' ἀγγέλων*).

#### INFERIOR TO MAN.

St. Paul spoke of (some) angels as inferior to man.

1 Cor. VI. 3; 'Do ye not know that we shall judge angels?'

The basis for this idea was perhaps in Daniel, Wisdom, etc.

Dan. VII. 22; 'He gave the judgment to the saints of the Highest.'

Wisdom III. 1 - 8; 'The souls of the righteous --- will judge

## 28B. Ctd. ANGELOLOGY; OBEDIENT ANGELS; INFERIOR TO MAN.

nations and have dominion over the people.'

Apo. Baruch LI. 12; 'There will then be an excellency in the righteous surpassing that in the angels.'

Enoch XIII - XVI; In these chapters the angels for ~~their~~ sins could neither address God nor lift up their eyes to heaven and therefore besought Enoch to become their intercessor, which he did.

## FAMILIES.

'It is noteworthy that (Eph. III. 15) mention is made of *πατριά* (tribes, families) in heaven and earth. There can be no allusion, naturally, to bodily descent; in particular the name *πατριά* is borrowed from the fatherhood of God.' (Weiss, Biblical Theology # 104 A).

## ORDERS.

Angelic orders were not unknown in pre-christian literature.

Apo. Baruch XLVIII. 10; 'Armies innumerable stand before Thee and minister in their order quietly at Thy nod.'

Charles in his note on this passage writes; 'There were ten orders of angels according to the Jews; nine according to the Christians (see Slav. En. XX. 1, 3, note).'

Apo. Bar. LXX. 11; 'The orders of the chiefs of the angels.' St. Paul gives five lists which contain five orders as below.

*Θρόνοι* Col. I. 16.

*Κυριότητες* Col. I. 16.

*Ἄρχαι* Col. I. 16; II. 10; Rom. VIII. 38; Eph. I. 21; III. 10.

*ἐξουσίαι* Col. I. 16; II. 10; Eph. I. 21; III. 10.

28B. Ctd. ANGELOLOGY: OBEDIENT ANGELS: ORDERS.

δουράμεις

Rom. VIII. 38. Eph I. 21.

Enoch LXI. 10; 'The Cherubim, Seraphim, and Orphanim, and all the angels of power, and all the angels of principalities.'

LXXI. 7; 'Round about (The house) were Seraphim, Cherubim, and Orphanim; these are they who sleep not and guard the throne of His glory.'

The substance of Charles' note on these passages is; "The Seraphim and Cherubim appear in the Old Testament, but are carefully distinguished. In no instance are the Cherubim to be regarded as angels, but as symbolic figures. They form God's chariot, and are the means of revealing or concealing His presence.

The Seraphim are beings whose special duty was to serve in God's immediate presence. The Orphanim are wheels. Their idea is derived from Ezekiel I. 5 - 25. In the Talmud as here they are classed with the Cherubim and Seraphim. These 'Angels of power and angels of principalities' are exactly St. Paul's 'principalities and powers'. Rom. VIII. 38; Eph. I. 21; Col. I. 16." cf. also 2 Thess. I. 7.

The title of archangel (ἐν φωνῇ ἀρχαγγέλου, 1 Thess. iv. 16) perhaps <sup>was</sup> derived by St. Paul from Enoch IX. 1; καὶ ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι. Michael, and Uriel, and Raphael, and Gabriel looked down upon the earth from the holy places of heaven.'

### CONTRAST.

Contrasts of Jewish and Christian ideas. 'The contention of certain modern writers that the teaching about angels in the New Testament is derived from, and represents Jewish



28. B. Ctd.

## ANGELOLOGY: OBEYIENT ANGELS: CONTRAST.

notions, must be perceived to be absolutely groundless and contrary to fact. In truth the teaching of the New Testament on the subject of angels represents, as compared with that of the Rabbis, not only a return to the purity of Old Testament teaching, but, we might almost say, a new revelation.'

Edersheim II. 748 - 763.

28. C. Ctd.

## DISOBEDIENT ANGELS: 'THE GOD OF THIS AGE.'

St. Paul mentions 'the god of this age.'

2 Cor. IV. 4; 'The god of this age blinded the minds of the unbelieving, that the light of the Gospel --- should not dawn on them.'

Enoch LIV. 5 - 6; 'These are prepared for the hosts of Azâzêl --- that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'

'The god of this age' is also 'the spirit of the world,'

1 Cor. II. 12; 'But we have not received the spirit of the world.'

2 Cor. XI. 3; Here this 'god' is called  $\sigma \delta \phi \iota \varsigma$  and is said to have 'beguiled Eve by his craftiness' This idea is based perhaps on

Enoch LXIX. 6; This chapter gives the names of many angels and their spheres of evil action. Gâdreêl is the name given to the one who 'led astray Eve.'

St. Paul used the titles 'the devil' and 'the evil one.'

28. C. Ctd.

ANGELOLOGY: DISOBEDIENT ANGELS: 'THE GOD OF THIS AGE.'

Eph. IV. 27; 'Do not give place τῷ διαβόλῳ.'

VI. 11; 'That ye may be able to stand against the wiles τοῦ διαβόλου.'

VI. 16; 'Whereby ye will be able to quench all the fiery darts τοῦ πονηροῦ.'

THEIR KINGDOM.

That the evil angels form a kingdom and rule over some men is taught both in the Pauline writings and in previous literature.

1 Cor. VIII. 4 - 6; 'There are those which are called gods whether on heaven or on earth, as there are gods many and lords many.'

X. 19 - 21; 'I do not wish you to become participators with demons.'

XII. 2; 'Ye know that when ye were gentiles ye were led astray unto those dumb idols.'

2 Cor. IV. 4; 'The god of this age.' (τοῦ αἰῶνος τούτου).

VI. 14 - 17; 'What concord has Christ with Beliar?'

Eph. II. 2; 'Ye walked according to the age of this world, according to the prince of the authority of the air; of the spirit which now worketh in the sons of disobedience.'

Enoch LIII. 3; 'I have seen the angels of punishment --- preparing all the instruments of Satan.' Charles writes, the Satans 'seem to belong to a counterekingdom of evil, ruled by a chief called Satan.'

# ANGELOLOGY: DISOBEYING ANGELS: AGENTS OF BODILY SUFFERING.

Satan is regarded as an agent of bodily suffering.

2 Cor. XII. 7; 'A stake in the flesh was given to me, an angel of Satan to buffet me.' Yet here Satan was limited by the Lord. 'My grace is sufficient for thee.' To some extent Satan is subject to the Apostle.

1 Cor. V. 5; 'I have already judged--- that ye deliver him unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord.'

This idea may have been obtained from the Book of Job, in which book the whole plot turns on Satan's power, limited by God's permission, to afflict, to torment and to injure Job.

## ORDERS.

These evil spirits also seem to have various orders.

1 Cor. XV. 24; 'When He will have brought to nought *πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.*'

Col. I. 13; 'Who delivered us *ἐκ τῆς ἐξουσίας τοῦ σκοτούς.*

II. 15; 'Having put off from Himself *τὰς ἀρχὰς καὶ τὰς ἐξουσίας,* He made a show of them openly triumphing over them.'

Eph. VI. 12; 'Our wrestling is not against flesh and blood

but *πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτούς τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.*

28 C. Ctd,

ANGELOLOGY: DISOBEDIENT ANGELS: FINALLY SUBDUED.

1 Cor. XV. 24 - 25; 'When He has brought to nought every principality and every authority and power. For He must reign until He has placed all the enemies under His feet.'

Phil. III. 21; 'Whereby He is able even to subject all things to Himself.'

Enoch XIX. 1; 'Here will stand the angels who have --- defiled mankind --- till the day of the great judgement on which they will be judged till they are consummated.'

IDOLS.

St. Paul taught that idols are nothing, and yet represent demons, which, however, are not divine.

1 Cor. VIII. 4 - 6; 'We know that an idol is nothing in the world.'

X. 19 - 21; 'What then do I admit? That a thing sacrificed to idols is anything or that an idol is anything? But (I say) that the things that they sacrifice, δαιμονίους καὶ οὐ Θεῷ θύουσιν.

This opinion may well spring from several passages in the Old Testament and extra-canonical writings.

Lev. XVII. 7; 'They shall no longer offer their sacrifices to vain gods (τοῖς ματαίοις).

Deut. XXXII. 17; ἔθυσαν δαιμονίοις, καὶ οὐ Θεῷ.

Psalms XCVI. 5; 'All the gods of the nations are demons (δαιμόνια).'

Isaiah CVI. 37; 'They sacrificed their sons and their daughters to demons (τοῖς δαιμονίοις).'

Brauch IV. 7; 'Ye provoked Him Who made you, sacrificing to

28 C. Ctd.

ANGELOLOGY: DISOBEDIENT ANGELS: IDOLS.

demons and not to God (*θεῶντες δαιμονίοις καὶ οὐ θεῷ*).

Jub. XXII . 10; 'Their offerings they kill for the dead, and to the demons do they pray.'

### IDOLATROUS SACRIFICES.

The Apostle's views concerning eating, in idolatrous temples or in private houses, meat which had been sacrificed before idols may have been derived from and must have been influenced by the Mystery Religions. The acquisition of good spirits was one of the objects of the Mysteries. "Just as evil spirits entered by means of food, so also did the good ones. The sacrificial meals of the Mystery Religions were, at least from one point of view, means of gaining possession by a good spirit connected with or identified with the god of the Mystery in question. Men and women ate with the god in order to be taken possession of; or they went to the temple and lived there for the same purpose. Nor was this all; not only could they eat with the god, but they could actually eat food in which the god was, and so to eat the god himself. Probably there is much vagueness of thought as to whether the god was in the food or was joining in the eating of it; but there is ample evidence for both points of view in the greek world. --- To reconstruct the precise opinions of St. Paul is indeed more difficult than to understand what he is discussing. The phrase 'Things offered to idols' (*εἰδωλόθυτα*), this is apparently the Christian and possibly Jewish term. The usual expression was *ἱερόθυτον* or *θεόθυτον*.) might be taken in at least two senses. From one point of view the greater part of the

28 C. Ctd.      ANGELOLOGON: DISOBEDIENCE ANGELS: IDOLATROUS SACRIFICES.

meat sold in the shops was offered to idols, as the animal from which it was taken had usually been consecrated to some god, even if it were only by the ceremonial burning of a few hairs. Thus, in this sense, to avoid eating things offered to idols was difficult, if not impossible. It would, however, appear that it was not quite impossible, for St. Paul implies that by making inquiry the Corinthians might be able to avoid such meat. But besides this, it was possible to use *εἰς ἰδωλὸς* with a restricted reference to actual participation in the sacrificial meals. As to these meals a misconception is easy. We are inclined to look upon them as solemn religious services, Some of them no doubt were, but others probably resembled a dinner party more closely than a church service. It was the custom to issue invitations to dinner in the temple, and the fiction was that the god himself was the host. Thus 'things offered to idols' has a social as well as a religious importance and an attempt was made to combine physical satisfaction with spiritual edification. To avoid them altogether was difficult, and certainly would hinder social intercourse to an enormous extent. Apparently, there were two opinions on the matter in Corinth. --- (1) The strict school argued that to eat things offered to idols was a form of idolatry, and dangerous because of the daemons. (2) The enlightened school argued that idols had no real existence, that the food was not really affected by being consecrated to the non-existent, and therefore that it really did not matter if Christians bought in the market, or took part in meals at which it was eaten. --- Do the Apostolic decrees also lie behind this

28 C. Ctd.      ANGIOLOGY: DISOBEDIENT ANGELS: IDOLATROUS SACRIFICES.

difference of opinion in Corinth? Certainly they are not quoted; but I see no reason to state definitely that they cannot have been known in Corinth. On the contrary, I think it quite possible that they had been appealed to by the stricter party, and that St. Paul's answer is intended as giving his view of the justification and meaning of the decree so far as things offered to idols are concerned. Still this cannot be proved, and all that can be said of the existence or non-existence of the decrees in Corinth is that neither can be established." (Kirsopp Lake, pages 196 - 202)

#### CONTRASTS.

Charles (Enoch page 119) writes of evil angels.

"Fanuel --- prevents the Satans from appearing before the Lord of Spirits to accuse men. --- They existed as evil agencies before the fall of the watchers; for the guilt of the latter consisted in becoming subject to Satan. --- This view harmonises exactly with that of Gen. III. 1 combined with VI. 1 -- 4. These Satans had the right of access into heaven --- (cf. Job. I. 6; Zech III) --- a privilege denied to the watchers. --- Their functions were threefold; they tempted to evil; they accused the dwellers upon earth; they punished the condemned. In this last character they are technically called 'angels of punishments.' --- The Talmud does not draw this clear line of demarcation between the Satans and the fallen angels, but rather confuses their attributes."

Edersheim (II. 748 - 763) writes; "The difference

28 C. Ctd.

## ANGELOLOGY: DISOBEDIENT ANGELS: CONTRASTS.

between the Satanology of the Rabbis and of the New Testament is, if possible, even more marked than in their angelology. In general we note that, with the exception of the word Satan, none of the names given in the New Testament occur in the Rabbinic writings. More important still the latter contain no mention of a kingdom of Satan. In other words, the power of evil is not contrasted with that of good, nor Satan with God. The devil is presented rather as the enemy of man, than of God and of good. This makes a fundamental difference. --- Since Rabbinism viewed the 'great enemy' only as the envious and malicious opponent of man, the spiritual element was entirely eliminated. An analogous remark would apply to Jewish teaching about the good angels, who are rather Jewish elves, than the high spiritual beings of the Bible. Instead of the personified principle of Evil, to which there is response in us, and of which all have some experience we have only a clumsy and - to speak plainly - often a stupid hater. This holds equally true in regard to the threefold aspect under which Rabbinism represents the devil; as Satan (also called Sammael); as the Yetser haRa, or evil impulse personified; and as the angel of death - in other words, as the Accuser, Tempter, and Punisher. --- And yet, in view, or probably, rather, in ignorance, of such teaching, modern criticism would derive the Satanology of the New Testament and the history of the Temptation from Jewish sources." Yet one ought to remember that the Sadducees did not believe in either angel or spirit.



28. D.

## ANGELOLOGY: ΤΑΣΤΟΙΧΕΙΑ

The Pauline use of the words τὰ στοιχεῖα has caused much discussion.

Gal. IV. 3; 'When we were children we were held in bondage  
ἐπὶ τὰ στοιχεῖα τοῦ κόσμου'

IV. 9; 'How turn ye back again ἐπὶ τὰ ἄσθενῆ  
καὶ πτωχὰ στοιχεῖα.

Col. II. 8; 'Take heed lest there be any one who maketh spoil of you through his philosophy and vain deceit according to the tradition of men κατὰ τὰ στοιχεῖα τοῦ κόσμου and not according to Christ.'

II. 20; 'If ye died with Christ ἀπὸ τῶν στοιχείων τοῦ κόσμου, why as though living in the world do ye subject yourselves to ordinances?'

These passages have been explained to mean;

1. Physically, the worship of the elements of nature by the Gentiles (many Fathers and some modern Germans),
2. The worship of the Jewish Newmoons and Sabbaths.
3. A religion of sense as opposed to that of the spirit.
4. Letters or symbols of the alphabet, being a metaphor for all the enactments peculiar to the law.
5. Elementary stages in religious training, both Christian and Jewish (Lightfoot, etc.).
6. A worship of the angels presiding over the physical elements.

This latter view is supported by the well known idea that all things both in heaven and earth had their angels.

Psalm CIV. 4; 'Who maketh his angels winds and his ministers a flaming fire.' cf. Hebrews I, 7.

28 D. Ctd.

## ANGELOLOGY: ΤΑΣΤΟΙΧΕΙΑ

John V. 4; The angel in the pool of Bethesda.

Matt. XVIII. 10; Every individual had an angel.

Rev. VII. 2; The four angels of the four winds.

XIV. 18; An angel of fire.

XVI. 5; An angel of waters.

XII. 7; Michael and his angels defend the Church.

II - III; Each of the seven churches had its angel.

Dan. X. 13, 20; An angel of Persia and of Greece.

XII. 1; Michael on behalf of Israel.

Enoch LXXXII. 10 - 14; Herein are angels over "sun, moon, stars, and all the powers of the heaven which revolve in their circular chariots --- and over the four parts of the year, --- and the twelve leaders of the orders who divide the months; and for the three hundred and sixty days there are the heads over the thousands who divide the days." etc.

LX. 11 - 22; Angels over thunder and lightning. --- and the spirit of the sea is masculine and strong, --- and the spirit of the hoar frost is his own angel, and the spirit of the hail is a good angel, --- snow --- frost --- mists --- dew --- rain --- etc., each has its own angel.

Wherefore if the Apostles' words have reference to Angels presiding over the elements of nature he had abundant material from which to draw, though perhaps the conservative view that he referred to elementary knowledge is the more probable, which is the undoubted meaning in Heb. V. 12. See below. The words *τὰ στοιχεῖα* and *ἡ στοιχειώσις* in sacred literature are found only in the Apocrypha and the New Testament.

28 D. Ctd.

## ANGELOLOGY: ΤΑΣΤΟΙΧΕΙΑ

Wis. VII. 17; 'For he has given me certain knowledge of the things which are, namely to know how the world was made καὶ ἐνέργειαν στοιχείων.'

XIX. 18; Δι' ἐαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοδόμενα.  
2 Pet. III. 10 - 12; 'For the day of the Lord will come --- in which στοιχεῖα καυσούμενα λυθήσεται, --- καὶ στοιχεῖα καυσούμενα τήκεται.

In these three passages the term, τὰ στοιχεῖα, means the physical elements of the universe. cf. Wisdom XIII. 2 - 3  
2 Macc. XII. 22; The mother of seven sons, who were slain, said "I did not form the members of each of you." (τὴν ἐκάστου στοιχείωσιν οὐκ ἐγὼ διερεύθμισα).

4 Macc. XII. 13; "Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of <sup>men of</sup> like origin (ἐκ τῶν αὐτῶν στοιχείων)."

In these two passages the term refers to members of the human body.

Heb. V. 12; "Ye have need that one teach you τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγιων τοῦ Θεοῦ. Here the term evidently means the rudiments of Christian knowledge.

## SECTION 29.

## THE LAW.

"St. Paul's view of the Law shows the most radical revolt from the Judaism of his day. His doctrine on this subject must have appeared to his contemporaries the most galling and the most paradoxical of all his ideas. And although he was undoubtedly right in maintaining that the reign of the Law

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# THE LAW.

had come to an end with the appearance of Christianity.

(Rom. X. 4; 'Christ is the end of the law unto righteousness for every one who beli veth.'). Yet the arguments by which he supported his thesis were by no means unassailable -- St. Paul was --- engaged on the task of destroying (Gal II. 18; 'If I build again those things which I destroyed) the ideal of his Pharisaic days, namely, the possibility of attaining to righteousness by works of law, and it is only in the rather far fetched and sophistical arguments by which he sought to fortify his position that we trace any effect of his earlier Rabbinical training. With St. Paul the term - Law - ordinarily means;

(a) The whole system of the Mosaic legislation, with the hedge of the minute regulations which had by this time gathered about it .

(b) The volume of the Pentateuch; and occasionally

(c) The whole Old Testament (Rom. III. 19; 1 Cor. XIV. 21).

Since the return from the Exile the law had attained to an ever-increasing importance.--- The law, according to the Rabbis had an eternal existence, or according to one account it was created one thousand generations before its promulgation. It was regarded as the daughter of God with which He was loath to part. God Himself, it was said, fulfils the law. --- It is the unique expression of God's will containing everything necessary to salvation. --- The law is the highest good, the source of life (4 Esdras XIV. 30; *legem vitae*) an illumination, it has a sanctifying and consoling power, and preserves men from death. The study of the law is the highest employment of man, even higher than the fulfilment of its precepts.--- Yet--

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## THE LAW.

'the yoke of the law' was a phrase invented by the Jews themselves." (Thackeray 58 - 61).

Psalm of Solomon VII. 8; *ἡμεῖς ἐπὶ ζυγόν σου τὸν αἰῶνα.*

XVII. 32; *δουλεύειν αὐτῷ ἐπὶ τὸν ζυγὸν αὐτοῦ.*

Ecclus. LI. 26; *τὸν τράχηλον ὑμῶν ἐπόθετε ἐπὶ ζυγόν.*

Acts XV. 10; 'Why tempt ye God to put a yoke upon the neck of the disciples?'

Gal. V. 1; 'Be not entangled again in a yoke of bondage.'

Apo. Baruch XLI. 3; 'Many of thy people have --- cast from them the yoke of Thy Law.' Charles, commenting on this,

wrote 'In later Judaism such expressions as 'yoke of the law,' 'yoke of the precepts,' 'yoke of the kingdom of heaven,' are frequent."

"Then again, so firm was the belief that the law had existed from all time, that the study and the practise of it was by an anachronism attributed to the early patriarchs. --- It is not impossible that St. Paul had in mind some such anachronisms as these, when he laid stress upon the late date in Jewish history at which the Mosiac law was introduced, 430 years after the promise to Abraham. --- The difficulty of keeping the law is emphasised in 4 Esdras, and in words resembling St. Paul the writer asks; 'Who is there among them that be alive that hath not sinned, and who of the sons of men that hath not transgressed thy covenant?' (VII. [46]). Still he too can exclaim: 'Yea rather let many that now be perish than that the law of God which is set before them be despised.' (VII. 20). It was, then, against this post-exilic growth of tradition which had gathered about the law, against this confidence in

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the possession of a superior knowledge and a certain way to attain to salvation (Rom. II. 17 - 20) that St. Paul's attack was directed. He was not blind to the privilege of the Jew. He recognised his advantage, that to him had been committed the oracles of God, τὰ λόγια τοῦ Θεοῦ, (Rom. III. 2; IX. 4); he realised the moral grandeur of the law, and could speak of it as holy and <sup>spiritual</sup> ~~just~~, and of the commandment as holy and just and good (Rom. VII. 12 - 14). He too had passed through the stage of putting absolute trust in the law (Gal. II. 19), His life fell into three divisions,

- (a) A state of unconsciousness of the claims of the law, (Rom. VII. 9).
- (b) A life under the constraint of the law.
- (c) And a life of freedom from law when he can speak of himself as under law to Christ, (1 Cor. IX. 21),

The two great theses which St. Paul set himself to prove in his conflict for Gentile liberty were:

- (A) Through works of the law shall no flesh be justified.
- (B) The law was a secondary institution which came in between a promise made to Abraham and the fulfilment of that promise, for the sake of sin, that is to increase man's sense of sin and actually to create and multiply the sin of the world.
- (A) The impossibility of attaining to righteousness by means of the law is again and again emphatically stated by St. Paul, (Rom. III. 20; Gal. II. 16; III. 11). Two reasons appear to have led him to this view, one Theoretical -- the  
(a)  
(b) other practical!"

(a) Theoretical. "If righteousness was attainable by

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law then Christ's death was gratuitous, superfluous, unmeaning" (Gal. II. 21). His view "was that the death of Christ was intended to take the place of the death which all mankind had incurred by their failure to fulfil the law. --- The perfect fulfilment of the law was necessary, according to St. Paul, to produce its abrogation; but once fulfilled it was superseded -- by a new mode of salvation, namely, faith in the redemptive power of Christ's death. This belief -- is without parallel or direct antecedent in Jewish theology.-- Of an abrogation of the law, or of a Messiah dying to atone for the sins of the world, Jewish thought knew nothing." (Thackeray 61-65).

(b) Practical. "The law was cold, inert, passive. It pointed severely to the path of right and duty, but --- it gave no help toward the performance of that which it required. Nay by a certain strange perversity in human nature, it seemed actually to provoke to disobedience. --- The one sentence in which St. Paul sums up his experience of Law is *διὰ νόμου ἐπὶ ἡμῶν ἡ ἀμαρτία* (Rom. III. 20). Its effect therefore was only to increase the condemnation, it multiplied sin (Rom. V. 20), it worked wrath (Rom. IV. 15), it brought mankind under a curse (Gal. III. 10). --- The truth must be acknowledged; as a system, Law of whatever kind had failed. --- Clearly the fault was not with the Law. The fault lay in the miserable weakness of human nature (Rom. VIII. 3). The Law, as a code of commandments, did all that it was intended to do. But it needed to be supplemented." --- Christianity brought this supplement and set the law in its true light, and in its right place in the evolution of the

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Divine plan. --- Law was a dark shadow, ever increasing in gloom, over those who had been blithely unconscious of right and wrong. Law, where kept, brought a new kind of happiness. But St. Paul considered that the law was never kept. "There was a Rabbinical commonplace, a stern rule of self-judgment, which was fatal to peace of mind 'whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all.' (Jas. II. 10; cf. Gal. III. 16; Rom. X. 5). Any true happiness therefore, any true relief, must be sought elsewhere. And it was this happiness and relief which St. Paul sought and found in Christ." (Sanday and Headlam pages 187-189)

And yet "the law itself was spiritual, but man is carnal, and there is a continual struggle between his better and his worse self; the reasoning here turns on St. Paul's opposition between  $\sigma\acute{\alpha}\rho\acute{\xi}$  and  $\piνευμα$ , an opposition which was formerly attributed to an influence of Greek thought, but is now rightly referred solely to an Old Testament basis."

(Thackeray 65 - 66).

Sanday and Headlam quote Lipsius with approval; "The Pauline anthropology rests entirely on an Old Testament base, the elements in it which are supposed to be derived from Hellenistic dualism must simply be denied." The points peculiar to St. Paul, according to Lipsius, are the sharper contrast between the Divine  $\piνευμα$  and the human  $\psiυχή$ , and the reading of a more ethical sense into  $\sigma\acute{\alpha}\rho\acute{\xi}$  which was originally physical, so that in Gal. V. 19ff., Rom. VIII. 4ff. the  $\sigma\acute{\alpha}\rho\acute{\xi}$  becomes a principle directly at war with the  $\piνευμα$ . In the present passage (Rom. VII. 14 - 25) the opposing principle is



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ἁμαρτία, and the σάρξ is only the material medium of sensual impulses and desires. We may add that this is St. Paul's essential view of which all else is but the variant expression." (Sanday and Headlam, 181).

(B) St. Paul's second great thesis was "the law was a secondary institution which came in between a promise to Abraham and the fulfilment of that promise, for the sake of sin, that is to increase man's sense of sin and actually to create and multiply the sin of the world."

(a) St. Paul's main argument "for the subsiding position of the Law is the late date in Jewish history at which it was introduced." He supported his statement of the late date by mentioning "the historical fact that 430 years intervened between the time of Abraham and the law giving (Gal. III. 17)" He refers also to "an earlier and 'eternal covenant' made between God and Abraham (Gen. XVII. 7f.), and a promise several times repeated to Abraham and his seed." The promise was primarily concerning the land of Canaan, but later, that in Abraham all the families of the earth would be blessed. Thence an idea of redemption "to be wrought by the Messiah" took "a hold upon the Jewish mind shortly before the coming of Christ."

(Thackeray, 68 -69).

Psalm of Solomon XII. 8; 'Let the sinners perish once for all from the Lord's face and let the Lord's saints (ὁσίοι Κυρίου) inherit the promises!

4 Esdras IV. 27; 'non capiet portare quae in temporibus iustis repromissa sunt.

VII. 14; si ergo non ingredienti ingressi

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fuerint qui vivunt angusta et vana haec, non poterunt recipere quae sunt reposita.

4 Esdras VII. 49(119); quid enim nobis prodest si promissum est nobis immortale tempus, nos vero mortalia opera egimus? Apo. Baruch XIV..13; propter hoc etiam ipsi sinetiorum relinquent mundum istum, et fidentes in laetitia sperant se recepturos mundum quem promisisti eis.

LI. 3; "They may be able to acquire and to receive the world which does not die, which is then promised to them."

XLIV. 13,15; 'These are they who will inherit that time which has been spoken of and theirs is the inheritance of the promised time. *To them will be given the promised time.*

4 Esdras IX. 13; 'Inquire how the righteous will be saved, they whose the world is, and for whom the world was created.'

"The promises are amongst the privileges of Israel enumerated by St. Paul (Rom. IX. 4)". Naturally St. Paul associated "the promises made unto Abraham with the coming of Christ." But for his argument, which is "extremely fanciful and sophistical, he has recourse to the dialectical methods in vogue among his opponents. 'To Abraham were the promises spoken and to his seed; he saith not, and to seeds, as of many, but as of one, and to his seed, which is Christ,' (Gal. III. 16). σπέρμα (seed) is a collective word and its use of a single descendant, and of σπέρματα of several descendants, though not without examples, is quite the exception." (Thackeray 69 - 70).

(b) St. Paul's second argument, for the subsidiary posi-

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## THE LAW.

tion of the law, is that it was given not "directly from God as was the promise to Abraham, but there were intermediate agents employed, the angels and Moses." And again it was inferior because #it was of the nature of a contract between two parties and therefore its end could not be attained unless both parties fulfilled their part of the contract. Whereas the promise was a free gift without conditions on the part of the recipient." "St. Paul shares the contemporary belief that angels assisted at and took an active part in the giving of the law (Gal. III. 19). No mention of angels occurs in Exodus XIX, but their presence is perhaps implied by a verse in the Song of Moses, Deut. XXXIII. 2; 'He shined forth from Paran and He came from the ten thousands of Holy ones.' The same idea is contained in Psalm LXVIII. 17; 'The chariots of God are twenty thousand even thousands of angels --- The Lord is among them even as at Sinai'. From being passive attendants growing tradition represents them as active agents in the Lawgiving. The whole context --- shows that they are here mentioned to detract from the law. Moreover the law 'was ordained through angels by the hands of a mediator.' (Gal. III. 19), Mediator was a common Jewish title for Moses. The name does not occur in the Old Testament, although it is implied by Deut. V. 5; *καὶ γὰρ εἰσθήκειν ἀνάμεσον κυρίου καὶ ὑμῶν.* Assum. Mos. I. 13; 'Accordingly He designed and devised me and He prepared me before the foundation of the world that I should be the mediator of his covenant.'

Philo. Vit. Mos. III. 19; *οἷα μεσίτης καὶ διαλλάκτης*  
 The title is also found in the Talmud. (Thackeray, 72-74).

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## THE LAW.

(c) St. Paul's third argument for the subsidiary position of the law is that he "contrasts the openness and plain-speaking of the Gospel with the obscurity of the law (2 Cor. III 4 - 18), here described as 'the ministry of death' or 'of condemnation', and the veil which it throws over the hearts of those who trust in it". St. Paul allegorizes Exodus XXXIV. and "seems to mean that Moses knew of the transitoriness of the law, and wished to hide the fact from the Israelites. --- The fanciful inference which St. Paul draws --- is another instance how in meeting Jewish objectors he has recourse to their own modes of thought and interpretation." (Thackeray 76)

Pfleiderer's view of 'the Contest about the Law' seems to be that circumcision was the main point at issue and that at the Jerusalem council he 'gained the great object which lay nearest to his heart - the freedom of his Gentile Christians from the Mosaic law.' This freedom was gained because the Apostle had succeeded, and this success, the other members of the council 'could not help regarding as a judgment of God, and therefore that it was well-pleasing to Him.' But they neither recognized 'his dogmatic principles nor shared his convictions of the abrogation of the law by the death of Christ.' If they had so acted the law would have been abrogated for all Christians - both Jews and Gentiles, and they would have been unable to confine their Apostolic work to the Jews. The results of the conference were;

- (a) The freedom of the Gentile Christians from the Mosaic law;
- (b) The continuance of the Jewish Christians under the law;
- (c) The marking out of the two spheres of labor, some apos-

29, Ctd.

## THE LAW.

ties for work among the heathen and the other apostles for work among the Jews;

(d) And the assumption by some Jewish Christians that the Gentile Christians were not full members of the church.

This assumption was the cause of the trouble between the Jewish and the Gentile Christians at Antioch (which Pfeleiderer places after the Council at Jerusalem). As in Jerusalem was contested and established the freedom of the Gentile Christians from the law, so in Antioch was contested and established their full membership in the church and their equality with the Jews. As the Jewish-Christians had inferred from St. Paul's axiom - faith without the law - that Christ was a promoter of sin, so St. Paul inferred from the Jewish-Christian axiom 'faith with the law' that Christ had died in vain. Thus arose the two interpretations; (a) the Pauline Gospel, and (b) *ἑτέρον εὐαγγέλιον* (Gal. I. 6). But the victory was not completed till after the fall of Jerusalem. (Paulinism, Part II. chapter VIII).

SECTION 30.

## THE SABBATH.

Saul the Pharisee was a loyal observer of the Sabbath with all its rules and customs, not only those commanded in the canonical books, but also those elaborated and taught by the Rabbis. The Pentateuch scarcely entered into details. "The Rabbis were not satisfied with this simple condition and endeavoured accurately to define what work was forbidden and with much ingenuity made a list of thirty-nine prohibited works. (1) sowing, (2) ploughing, (3) reaping,

30. Ctd.

## THE SABBATH.

(4) binding sheaves, (5) threshing, (6) winnowing, (7) cleaning crops, (8) grinding, (9) sifting, (10) kneading, (11) baking, (12) shearing wool, (13) washing, (14) beating, (15) dyeing, (16) spinning, (17) warping, (18) making two cords, (19) weaving two threads, (20) separating two threads, (21-22) making or untying a knot, (23) sewing two stitches, (24) tearing to sew two stitches, (25)-28) catching, killing, skinning or salting a deer, (29) preparing the skin, (30) scraping off its hair, (31- cutting it up, (32) writing two letters, (33) blotting out for the purpose of writing two letters, (34) building, (35) pulling down, (36) putting out a fire, (37) lighting a fire, (38) beating smooth with a hammer, (39) carrying from one tenement to another.

Each of these chief enactments again requires further discussions concerning their range and meaning. And here properly speaking begins the work of casuistry." Moreover "the caution of these guardians of the law did not however confine itself to asserting what was forbidden on the Sabbath itself. They extended their prohibition to every transaction, which might only possibly lead to a desecration of the Sabbath. Besides these thirty- nine chief works, many other actions and employments, which cannot be summed up under any of them, are also forbidden. Notwithstanding the great strictness with which the commandment to hallow the Sabbath was treated, certain cases, in which exceptions were tolerated, had of necessity to be acknowledged. Some such exceptions were allowed for the sake of humanity and on account of a higher and more sacred command." (Schürer II, II. 97 - 103.)

## 30. Ctd.

## THE SABBATH.

Though St. Paul had been 'taught according to the perfect manner of the law of the fathers' (in Acts XXII. 3), yet he seems to have broken away completely from sabbatical customs or else he could scarcely have commanded the Colossians (II. 16), to let no man judge them in regard to Sabbaths as they were a shadow of things to come. In a similar manner though less emphatically he wrote <sup>to</sup> the Romans (XIV. 5 - 6), cf. also his words to the Galatians (IV. 10). Moreover on two occasions at least, he showed some respect for the first day of the week; (a) 1 Cor. XVI. 2; Appointing it as a suitable day for the storing up of a collection for the poor saints in Jerusalem, and also (b) at Troas (Acts XX. 7) he attended an assembly of Christians on the first day of the week, though so far as can be seen the previous day would have been in every way as convenient. But on the other hand true to his principle of becoming all things to all men (1 Cor. IX. 22), he freely took advantage of the assemblies of the Jews on the Sabbath for the purpose of coming into contact with them (Acts XVIII. 4).

## SECTION #31.

## THE LAST ADAM.

St. Paul writes about 'The last Adam' (1 Cor. XV. 45) 'The second man' (1 Cor. XV. 47), and clearly means thereby the Christ. He contrasts the first Adam and Christ (Rom. V. 12 - 21); 1 Cor. XV. 20 - 22; 44 - 49), and shows that what was lost through the former was recovered wholly or in part through the latter. The question arises, whence did the Apostle obtain the idea of such contrast or comparison. Many commentators have assumed that he received the idea from the

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## THE LAST ADAM.

Rabbis. But according to recent research this assumption rests on very slender foundation and is probably erroneous. The phrase 'The first Adam' was very common about the beginning of our era, "but it signified nothing more than Adam the first man in opposition to all later men. It does not imply any contrast to an 'Adamus postremus'." The adjective merely distinguishes the proper name 'Adam' from the common noun 'Adam' - a man. And the fact that the word was an appellative, as well as a proper name accounts for the tendency to insert 'the first'

Targ. in Psalm LXIX; placebit oratio mea magis quam bos pinguis et electus quem offerebat Adam primus.

Josephus Antiq. I. 3,3; χρόνος δὲ οὗτος ἀπὸ Ἀδάμου τοῦ πρώτου γεγονότος ἐτῶν ὅπῃρχε, κ.τ.λ.

VIII. 3, 1; ἀπὸ δὲ τοῦ πρώτου γεννηθέντος Ἀδάμου, κ.τ.λ.

4 Esdras III, 21; cor enim malignum baiulans primus Adam transgressus et victus est.

But a corresponding phrase 'the last Adam' is, according to the Rabbinic scholars, absent from the whole range of early and mediaeval Rabbinic literature. However it may be noted that an early name for the Messiah was 'the second deliverer' as opposed to Moses the first deliverer. This antithesis of Moses and Christ probably arose out of Deut. XVIII. 15."

Some commentators are inclined to find the Genesis of St. Paul's teaching in Alexandrian thought. Now, Philo had noticed the two accounts of man's creation in Gen. I. 26 - 27 and II 7; "and referred to the distinction in two passages; De Leg. Alleg. I. 12, 13 and De. Mund. Opif. 46; where he distinguishes bet-



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## THE LAST ADAM.

ween an earthly and a heavenly man, the latter being the pre-existent idea, the former being its imperfect realization in the individual human being. But the order in St. Paul is the reverse of that in Philo; first the earthly then the heavenly." Still perhaps he is contradicting some well known view in which as in Philo, the higher or the spiritual preceded the lower and earthly phrase. Again "there is nothing to show that St. Paul had in mind the two accounts of the creation."

"The passage (1 Cor. XV. 44f.) is one in which the Jewish background of the Apostle's thought at present remains in obscurity. The following statements may, however, be made. The evidence for the use of the term 'the second Adam' in Rabbinic circles in St. Paul's day, or for an antithesis between Adam and the Messiah is lacking. We find, however, an antithesis in Philo, between a heavenly and an earthly man in connection with the passage (or passages) of Genesis to which St. Paul alludes. This opposition between a heavenly and an earthly man certainly emanates from Alexandria. There seems, in the opinion of the present writer, to be no improbability in supposing that the Alexandrian doctrine (whether originally created by Philo or worked out by him as it may well have been, from earlier ideas of the Alexandrian school) had in some form or other, directly or indirectly, reached St. Paul, and is the base of the language which he here uses. To attribute a further influence than this of Jewish thought upon the Apostle would be hazardous. The application of this Philonic language to Christ would appear to be a peculiarly Pauline idea," (even though Philo connected the heavenly man with the λόγος)

31, Ctd.

## THE LAST ADAM.

and the working out of the conception of Christ as the Pattern and Archetypal man, 'the head of every man' (1 Cor. XI. 15) is entirely his own. The theory that St. Paul here conceives of Christ merely as the pre-existent heavenly man of Jewish theology, that he is represented as a man and no more prior to his incarnation - a view which finds no support in any other Pauline passage, and is directly opposed to the Christology of the later epistles - is most certainly to be rejected. However "Schiele considers that " St. Paul for his language in 1 Cor. XV. 44f. is directly indebted to Greek thoughts, or if he owes anything to Gamaliel's training, he was one of those 500 scholars whom we are told that Gamaliel instructed in Greek wisdom." (This whole section is based on Thackeray 43-48)

TION 32,

## THE MESSIAH.

'God seemed utterly to have forsaken His people. The true Israelite could not believe that He had forsaken them forever. Thus was born in Israel the Messianic hope.'<sup>(1)</sup>

The Cross, the Resurrection, the Son of God, — these are the three great starting points in the Pauline Christology. In the Cross he proclaims God's love, in the Resurrection the dawn of the world that is to come, in the Son of God the pattern for all Christians. Since St. Paul wrote,<sup>(2)</sup> these are the three subjects of all Christology.

1. McGiffert's Apostolic Age, chapter I.

2, Werthe, Beginnings of Christianity, Vol. I. 239.

32, Ctd.

## THE MESSIAH.

"There is no mention of the Messiah in the second century B.C. save in Enoch, LXXXIII. - XC; and the Sibylline Oracles III. 652 - 654. But there He has no part to play in the kingdom and His introduction seems <sup>due</sup> merely to literary reminiscence. ----- In the first century B.C. a vigorous and indeed a unique doctrine of the Messiah is developed, that of the supernatural Son of Man in the Similitudes and of the militant Messiah in the Psalms of Solomon." (Charles, Eschatology 199-202).

"One fact required to be emphasised before we examine the apocalyptic teaching on the subject of the Messiah. ---The Messiah appears only incidentally, in connection with the advent of the Kingdom. --- It is quite apparent that to the writers themselves the Messianic idea was of secondary importance. From most of the books it is absent altogether." It is only in a few books and in certain well marked sections; Enoch XXXVI + LXXI; 4 Esdras VII, XIII; Apo. Baruch XXIX; XXXIXf.; LXXf.; Sibylline Oracles II. 49; V. 108 - 110; 414 - 429; Psalms of Solomon XVII, XVIII, and in the Testaments of the Twelve Patriarchs, (of Judah and of Levi). And even in these the references are generally scanty, and have little more than a superficial bearing on the thought as a whole. Indeed, it is only in two portions of Apocalyptic literature — the Similitudes of Enoch and the concluding Psalm of Solomon — that the Messiah appears as a really central figure." (41-42, Scott, The Kingdom and the Messiah.)

The first Book of Maccabees has only two hints of <sup>the</sup> Messianic hope.

2, Ctd.

## THE MESSIAH.

1 Macc. II. 54; 'Phineas our father in being zealous and fervent obtained the covenant of an everlasting priesthood'.

(ἱερωσύνης αἰωνίας).

II. 57; David for being merciful inherited a throne of a kingdom forever (εἰς αἰῶνα αἰῶνος)."

The second Book of the Maccabees expresses merely a hope that the promise will be fulfilled.

2 Macc. II. 17, 28; 'We hope also that God - as He promised in the law will shortly have mercy on us (ταχέως ἡμᾶς ἐλεήσει) and will gather us together out of every land under heaven into the holy place.'

Judith XVI. 17; Emphasizes the day of judgment. 'Wee to the nations that rise up against my kindred! The Lord Almighty (κύριος παντοκράτωρ) will take vengeance of them in the day of Judgment, in putting fire and worms in their flesh and they shall feel them and weep forever.'

## PRE-EXISTENCE.

"It is very doubtful whether the pre-existence of the Messiah was" during St. Paul's life "a widely prevalent doctrine among the Jews. The early Rabbinic doctrine seems merely to have taught an ideal, not a real, pre-existence of the Messiah, that is to say, He pre-existed in the sense that His coming had from eternity been divinely predestined and prepared. The pseudopigraphic writings do not really differ very considerably from this; the book of Enoch stands alone in apparently teaching a real pre-existence. See especially XLVIII. 1-6 and LXII. 7. The use of the phrase 'the Anointed whom the Most High has reserved for the end,' (4 Esdras XII. 32,

32, Ctd.

## MESSIAH; PRE-EXISTENCE.

cf. XIII. 26) expresses only the divine predestination of the Messiah." Thackeray, 47 - 48.

Stanton distinguishes between "the Divine Pre-existence of the Christ before His incarnation as it is held by Christians" and "a Pre-existence of the Messiah, more properly so called." Of the former he considers that no trace can be found in the Jewish writings. Of the latter he says; "Of the idea in any definite form of the Pre-existence of the Messiah, we shall find but very doubtful traces among Jews up to the close of the first century." Stanton however gives a late date to that portion of the Book of Enoch (The Similitudes, XXXVII - LXXI) which is Messianic. And understands the Sibylline oracles, III. 652 - 656, if Messianic, to imply an earthly origin. But "there was --- a growing sense of the mysteriousness which would surround the coming of Christ. 'How be it, we know this man whence it is; but when the Christ cometh, no one knoweth whence He is', say the Jews in the Gospel according to St. John VII. 27. The language of 4 Esdras XIII. 1f., 25, 26; cf. VII. 28, and of the Apocalypse of Baruch XXIX. 3, XXXIX. 7; cf. 4 Esdras XII. 21, 30, 32, Assumption of Moses I. 14 does not necessarily mean more than this --- All that can truly be said is, that they give signs of a movement of thought which might in time lead to --- the conception that the Messiah was existing in an angel - like condition before His appearing". (Stanton 129 - 133).

4 Esdras XIII. describes the likeness of a man coming up from the midst of the sea, --- before whom all things trembled. He slew with his flaming breath an immense multitude

32, Ctd.

## MESSIAH ; PRE-EXISTENCE.

gathered from the four winds of heaven. --- Later He gathers together an immense peaceable multitude. This (38) "is he whom the Most High has kept a great season, who by his own self will deliver his creature. --- (39) Then shall my Son be revealed, whom thou sawest as a man ascending. --- And this my Son shall rebuke the nations. --- (52) Like as one can neither seek out nor know what is in the deep of the sea even so can no man on earth see my Son or those that be with him, but in the time of his day.'

4 Esdras VII. 27 - 29; 'Whosoever is delivered from the fore-said evils, the same will see my wonders, for my son Jesus will be revealed with those that be with him, and shall rejoice them that remain four hundred years. After these years, shall my Son Christ die, and all that have the breath of life.'

Apo. Baruch XXIX. 3; 'It will come to pass, when all is accomplished that was to come to pass in those parts, that the Messiah will then begin to be revealed.' Charles, in loc.

writes, 'The phrase begin to be revealed seems corrupt.' He compares the verse with XXX. 1, 'It will come to pass after these things, when the time of the advent of the Messiah is fulfilled, and He will return in glory, then all who have fallen asleep in hope of Him shall rise again'; and says 'the Messiah appears to be in heaven and is to be revealed from thence.---This emergence---from concealment was a current view'. Compare 4 Esdras VII. 28; XIII. 32; St. John VII. 37, as quoted above. 'This concealment of the Messiah is mentioned also in Targum Jon. on Zechariah III. 8; VI. 12. In the Targum on Micah IV. 8 it is said to be due to the sins of the people.'

32. Ctd.

## MESSIAH; PRE-EXISTENCE.

Upon Apo. Baruch XXX. 1, 'Return in glory', as quoted above, Charles writes, 'These words imply that the Messiah pre-existed in heaven before His advent. He returns whither He had come. This is also the teaching of Enoch XLVI. 1 - 2.' This whole chapter treats of the 'Son of Man --- whose countenance had the appearance of a man and his face was full of graciousness, like one of the holy angels --- who hath righteousness --- and --- will arouse the kings and the mighty ones.'

Enoch XLVIII. 'Before the sun and the signs were created --- his name was named before the Lord of Spirits.--- He has been chosen and hidden before the creation of the world and for evermore.'

Enoch LXII 7; 'The Son of Man was hidden before Him and the Most High preserved Him in the presence of His might and revealed Him to the elect.'

Enoch LXX. 1; 'His name was carried aloft --- to the Son of Man.' Charles says 'The actual pre-existence of the Son of Man is here supposed, --- and is only in keeping with his other supernatural attributes. --- That the earlier Rabbis taught only an ideal pre-existence -- does not in the least make against the idea of an actual pre-existence being found in the Similitudes, as the whole conception of the Son of Man there is unique in Jewish literature. It is moreover found in

4 Esdras XII. 32; 'This is the anointed one whom the Most High hath kept unto the end.' See also 4 Esdras XIII. 26.

4 Esdras XIV. 9; 'Thou shalt be taken away from men and from henceforth thou shall remain with my Son -- until the times be ended.'

32, Ctd.

## MESSIAH; PRE-EXISTENCE.

Psalms of Solomon XVIII. 6; 'May God cleanse Israel for a day of mercy in blessing, for a day of selection (εἰς ἡμέραν ἐκλογῆς) in bringing up His Christ (ἐν ἀνάξει Χριστοῦ αὐτοῦ)'

Apo. Baruch XXXIX. 7; 'It will come to pass, when the time of his consummation that he should fall has approached, then the principate of My Messiah will be revealed, which is like the fountain and the vine, and when it is revealed it will root out the multitude of his host.'

Edersheim (I. 175) writes, 'Even in strictly Rabbinic documents the premundane, if not the eternal existence of the Messiah, appears as a matter of common belief. Such is the view which is expressed in the Targum on Isa. IX. 6, and in that on Micah V. 2. But the Midrash on Prov. VIII. 9 expressly mentions the Messiah among the seven things created before the world. These are; the Throne of Glory, Messiah the King, the Torah, (ideal) Israel, the Temple, repentance, and Gehenna.'

St. Paul's view of the pre-existence of the Messiah seems to be quite clear.

Lightfoot on Phil. II. 5-6; ἐν μορφῇ Θεοῦ ὑπάρχων, wrote, 'The possession of the μορφή involves participation in the οὐσία also, for μορφή implies not the external accidents but the essential attributes.' The pre-existent state of the Lord seems to have been constantly before the Apostle's mind, whenever he treated of His earthly life and ministry.

Rom. VIII. 3; ὁ Θεὸς ἀποστέλλων τὸν υἱόν<sup>ῶν</sup> αὐτοῦ. 'The act of sending implies pre-existence. cf. Gal. IV. 4.

1 Cor. X. 4; 'They drank of the spiritual following rock, and that rock was the Christ.' cf. Exodus XVII. 6;



2, Ctd.

# MESSIAH; PRE-EXISTENCE

Numbers XX. 11. Here pre-existence is implied in the identification of Christ with the Rock in the Wilderness.

1 Cor. XV. 47; 'The second man ~~is~~ (the Lord) from heaven.'

2 Cor. VIII. 9; 'You know the grace of our Lord Jesus Christ, that though He was rich yet for your sake He became poor.'

Col. I. 15; 'Who is an image of God (εἰκὼν τοῦ Θεοῦ)

Who is unseen, firstborn of all creation (πρωτότοκος πάσης κτίσεως)

According to Lightfoot this implies priority to all creation, the absolute pre-existence of the Son.

2 Cor. IV. 4; 'τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

Rom. VIII. 32; ὅς γε τοῦ ἰδίου. Υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν.

VIII. 29; 'That his Son may be firstborn (πρωτότοκος) among many brethren.'

Col. I. 18; 'Who is the beginning, the firstborn (πρωτότοκος) from the dead that among all He Himself may have the pre-eminence.'

Psalms of Solomon XVIII. 4; 'May the servant over us as a son firstborn (πρωτότοκος), only begotten (μονογενῆ) turn the eagerly listening soul from lack of knowledge in ignorance.'

The similarity of this last extract with the Pauline terminology is worthy of notice.

## LORD.

St. Paul regards the Messiah as Lord. Dr. Briggs wrote, 'κύριος is used for God in the Epistles of Paul only in Old Testament citations, unless 1 Cor. X. 9; 1 Thess.

32, Ctd.

## MESSIAH; LORD.

IV. 6; 2 Thess. III. 16, which are doubtful. 1 Thess. V. 23;

ὁ Θεὸς τῆς ἐιρηῆς = 2 Thess. III. 16; ὁ κύριος τῆς ἐιρηῆς. The κύριος of 1 Cor. X. 9; is

exchanged in some ancient authorities for Christ, Χριστός.

In all the other passages κύριος is used for Christ. The Pauline usage in applying Lord so exclusively to Christ and in carefully abstaining from using it for God the Father was a (1) radical change of great importance.

In addition to the general usage as above stated a few specific attributes may be noted. Christians belonged to Him. Rom. XIV. 8; 1 Cor. III. 23;

accept His commands as decisive, 1 Cor. VII. 10.

are under His laws, 1 Cor. IX. 21; Gal. VI. 2.

He is co-ordinate with God. 'Paul an Apostle --- through Jesus Christ and God the Father,' Gal. I. 1.

'Grace and peace to you from God the Father and the Lord Jesus Christ.' 2 Thess I. 2; Rom. I. 7; 1 Cor. I. 3

The Messiah Lordship may well be based on

Psalms of Solomon XVII. 36; βασιλεὺς αὐτῶν Χριστὸς κύριος.

XVIII. 8; ὑπὸ ράβδον παιδείας  
Χριστοῦ κυρίου.

(1) Messianic Apostles 86,87.

## SON OF GOD.

St. Paul conceives the Messiah to be the Son of God:

Rom. I. 4; Υἱοῦ Θεοῦ

Rom. VIII. 31-32; ὁ Θεὸς --- τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο.

2 Cor. XI. 31; ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου Ἰησοῦ.

32, Ctd.

## MESSIAH; SON OF GOD.

This idea of Divine sonship may have been derived from Psalm II. 7; 'Th Lord said to me, Thou art my Son, today have I begotten thee.' cf. Acts XIII. 33; Heb. I. 5, V. 5; 2 Sam. VII. 14.

Enoch CV. 2; 'For I and My Son will unite with them for ever in the paths of uprightness in their lives.'

4 Esdras. VII. 28 - 29; 'My Son Jesus will be revealed with those who are with Him.--- My Son Christ will die.'

XIII. 32; 'My Son will be revealed, whom thou hast seen, as a man ascending.'

XIII. 37; 'This My Son will rebuke the nations.'

XIII. 52; 'No man upon earth can see My Son.'

XIV. 9; 'From henceforth thou wilt remain with My Son.'

## THE CHRIST.

The title Christ which appears some three or four hundred times in the Pauline writings is found as a technical term, for the first time in literature, in Ethiopian Enoch. (See Charles Eschatology 213 - 219). 'The term 'Messiah' or 'Anointed One' was applicable to any one specially commissioned by God to a religious or Theocratic function; hence to David and his successors, and even to a Gentile prince — Cyrus (Isa XIV. 1); to the Jewish High Priest - 'The anointed priest,' Lev. IV. 3, 5, 16; to the servant of Jehovah, Isa. LXI. 1. In the Psalms the title generally refers to the reigning King or to the Davidic king as such; yet its ideal aspect is never lost sight of. When the historical kingship came to an end, the idea still remained and was kept prominent through the liturgical

32, Ctd.

MESSIAH;

THE CHRIST.

use of the Psalms. Its imperfect realization in the Kings of the past, made Israel look forward to the true Messianic king in whom it should be perfectly embodied. But the term is never used technically in this sense in the Old Testament. In this technical sense it is first found in the Similitudes." (Charles, Enoch, page 136)

Enoch XLVIII. 10; 'They have denied the Lord of Spirits and His Anointed.'

LII. 4; 'All these things --- serve the dominion of His Anointed.'

Psalm of Solomon XVII. 36; πάντες ἄγιοι, καὶ βασιλεὺς αὐτοῦ Χριστὸς κύριος.

XVIII. 6; 'Oh God cleanse Israel for a day of selection ἐν ἀνάξει Χριστοῦ αὐτοῦ.'

XVIII. 8; ὑπὸ ῥάβδον παιδείας Χριστοῦ κυρίου.  
4 Esdras VII. 29; 'Moriatur filius meus Christus.'

XII. 32; 'This is the Anointed One Whom the Most High has kept unto the end.' (Revised Version, also authorized).

'Hic est ventus quem servavit Altissimus in fidem ad eos.'

(Vulgate.)

Apo. Baruch XXIX. 3; 'The Messiah will then begin to be revealed' or 'the principate of the Messiah will be revealed.' or 'Messiah the prince will be revealed.'

XXX. 1; 'When the time of the advent of the Messiah is fulfilled.'

XXXIX. 7; 'The principate of My Messiah will be revealed.'

XL. 1. 'My Messiah will convict him of all his impieties.'

32, Ctd.

## MESSIAH; THE CHRIST.

Apo. Baruch LXX. 9; 'The hands of My servant Messiah.'

LXXII. 2; 'When the -- time of My Messiah is come.'

## THE SAVIOUR.

1 Cor. VI. 11; 'Justified in the name of the Lord Jesus.'

Enoch XLVIII. 7; 'He preserveth the ~~lot~~ of the righteous --  
they are saved in His Name.'Charles, connecting these two passages writes, 'The  
Messiah is the stay of the righteous and the guardian and sure-  
ty of the inheritance that awaits them.'

Eph. V. 23; 'The Christ -- Himself a saviour of the body.'

Titus I. 4; 'Christ Jesus our saviour.'

Phil. III. 20; 'A saviour our Lord Jesus Christ.'

## THRONE OF GLORY.

The Messiah has a Throne of Glory.

Enoch LI. 3; 'The Elect One will in those days sit on My  
Throne.'LV. 4; 'Ye mighty kings who will dwell on the earth,  
ye shall have to behold Mine Elect, how he sits on the throne  
of Glory and judges', etc.LXII. 3; 'They will see and recognise him how he sits on  
the throne of his glory.'LXIX. 26,27; 'The Son of Man -- sat on the throne of his  
glory.'LXII. 5; 'That Son of Man sitting on the throne of his  
glory.'

32, Ctd.

## MESSIAH; THRONE OF GLORY.

Ezech LXIX. 29; 'The Son of Man sits on the throne of his glory.'

Psalms of Solomon XVII. 34,35; 'Nations will come -- to see his glory -- and to see the glory of the Lord (*τὴν δόξαν κυρίου*), with which God has glorified her (Jerusalem).'

The word throne, (*θρόνοι*) occurs in the Pauline writings once only, Col. I. 16, where it refers to some angelic powers, but the word, glory (*δόξα*), is often used with the word, Lord or Christ 1 Cor. II. 8; 'They would not have crucified the Lord of glory.'

2 Cor. III. 18; 'We all reflecting as in a mirror the glory of the Lord.'

IV. 4; 'The Gospel of the glory of Christ.'

VIII. 23; *δόξα Χριστοῦ*.

2 Thess. II. 14; 'For obtaining of the glory of our Lord Jesus Christ.'

1 Tim. III. 16; *ἀνελήμφθη ἐν δόξῃ*.

The idea of reigning is also applied

1 Cor. XV. 25; *δεῖ γὰρ αὐτὸν βασιλεύειν*.

Eph. I. 20; *καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις*.

Col. III. 1; *ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθημέρος*.

## THE JUDGE.

St. Paul regarded Christ as Judge.

Rom. II. 13; 'God judgeth -- according to my gospel through Jesus Christ.'

1 Cor. IV. 4; 'He who judgeth me is the Lord.'

2 Cor. V. 10; 'We must all appear before the judgment seat of Christ.'



2, Ctd.

## MESSIAH; THE JUDGE.

Acts XVII. 31; 'He will judge the world in righteousness by the man (*ἐν ἀνδρί*) whom He appointed.'

2 Tim. IV. 1; 'Christ Jesus who will judge the living and the dead.'

IV. 8; 'The Lord the righteous judge.'

Enoch XLI. 9; 'He appoints a judge for them all and he judges them all before Him.' Charles in loc. wrote 'The judge appointed is the Messiah.'

LV. 4; 'Mine Elect --- judges Azâzêl and all his associates and all his hosts in the name of the Lord of Spirits.'

LXI. 8; 'The Elect One --- will judge.'

LXIX. 27; 'The sum of judgment was committed unto him, the Son of Man.'

LXII. 3; 'Righteousness is judged before Him.' (Messiah)

KLIX. 4; 'He will judge the secret things -- He is the Elect One.'

Psalms of Solomon XVII. 28, 31; 'He will judge the tribes of the people sanctified by the Lord His God. --- He will judge peoples and nations.'

## SINLESS.

St. Paul describes the Messiah as sinless.

2 Cor. V. 21; *τὸν μὴ γνόντα ἁμαρτίαν.*

1 Cor. I. 30; 'Christ Jesus Who was made unto us righteousness and sanctification.'

This idea is found in the Psalms of Solomon.

Psalms of Solomon XVII. 29; 'He will not anymore permit unright-

2, Ctd.

## MESSIAH; SINLESS.

eousness (*ἀδικίαν*) to lodge among them; and no more will dwell among them any man who knoweth evil.'

Psalms of Solomon XVII. 41; *αὐτὸς καθαρὸς ἀπὸ ἁμαρτίας, τοῦ ἄρχειν λαοὺς μεγάλους*.

Acts XXII. 14; 'God has appointed thee -- to see the Righteous One.' (*ἰδεῖν τὸν Δίκαιον*).

Enoch XXXVIII. 2; 'When the Righteous One will appear before the eyes of the elect righteous.'

XXXIX. 6; 'The Elect One of Righteousness and of faith.'

XLVI. 3; 'The Son of Man who hath righteousness, with whom dwelleth righteousness.'

LIII. 6; 'The Righteous and Elect One.'

Psalms of Solomon XVII. 31; 'He will judge peoples and nations by the wisdom of his righteousness.'

XVII. 35; 'He, the righteous king, taught by God, is over them.'

This title 'the Righteous One' as applied to the Messiah, appears first in Ethiopian Enoch.

## THE ELECT ONE.

The Elect One. This title of the Messiah appears first in Enoch and passes over into the New Testament. In the Old Testament the phrase 'Mine Elect' occurs Isaiah XLII. 1, but not 'the Elect One,' (See, Charles, Enoch, 51).

Enoch XL. 5; 'The second voice I heard blessing the Elect One.'

XXXIX. 6; 'Mine eyes saw the Elect One of righteousness and of Faith.'



32, Ctd.

## MESSIAH; THE ELECT ONE.

Enoch XLV. 3, 4; 'Mine Elect One will sit on the throne of Glory --- I will cause Mine Elect One to dwell among them.'

XLIX. 2,4; 'The Elect One standeth before the Lord of Spirits --- the Elect One is before the Lord of Spirits.'

Compare LI. 3, 5; LII. 6, 9; LIII. 6; IV. 4; LXI. 5, 8, 10; LXII. 1.

Luke IX. 35; 'This is my Son  $\delta \epsilon κ λ ε λ ε γ μ \acute{\epsilon} ν ο ς$ .' ( $\S$  BLZ etc, or  $\alpha γ α π η τ \acute{o} ς$  ACDPR etc.)

XXIII. 35; 'If this is the Christ of God ( $\delta \epsilon κ λ ε κ τ \acute{o} ς$ ),

## WISDOM.

1 Cor. I. 30; 'Christ Jesus -- has become wisdom for us from God.'

I. 24; 'We preach Christ --- God's wisdom.'

Col. II. 3; 'Christ in whom are all the **treasures** of wisdom and knowledge are hidden.'

Enoch XLIX. 3; 'In him (Messiah) dwells the spirit of wisdom and the spirit of Him who gives knowledge and the spirit of understanding.'

LI. 3; 'The Elect One -- all the secrets of wisdom will stream forth from the commands of His mouth.'

## POWER.

1 Cor. I. 24; 'We preach Christ --- God's power.'

I. 18; 'The word which is of the cross --- is God's power.'

2, Ctd.

## MESSIAH; POWER.

1 Cor. V. 4; 'With the power of our Lord Jesus.'

2 Thess. I. 9, 10; 'The glory of his might (*τῆς ἰσχύος*) when he shall come to be glorified in his saints.'

I. 7; 'The Lord Jesus --- with angels of his power.

Enoch XLIX. 2, 3; 'The Elect One -- and his might unto all generations and in him dwells the spirit --- of might.'

## KING.

Universal Dominion is ascribed to Him.

1 Cor. XV. 25 - 26; 'When Christ giveth up the kingdom to God even the Father, when he has put down all rule and all authority and power. For he must reign till he has put all enemies under his feet. --- He put all things in subjection under his feet.'

Eph. I. 10; 'He purposed --- to sum up all things in Christ, the things in the heavens and the things upon the earth.'

Phil. II. 9 - 11; 'Wherefore God highly exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow ~~to~~ things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord.'

Col. I. 13 - 17; 'He translated us into the kingdom of the Son of His love, --- and in Him all things consist.'

Enoch LXII. 6; 'The kings and the mighty and all who possess the earth will glorify and bless and extol him (Son of Man) who rules over all.'

32, Ctd.

MESSIAH; KING.

Daniel VII. 13, 14; 'Unto one like a Son of Man was given dominion and glory and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed.'

Psalms of Solomon XVII. 23; 'Raise up, O Lord, to them their king, the son of David, -- and let him reign over Israel thy servant.'

XVII. 41; 'He is pure from sin that he may rule great peoples, convict princes and take away sinners in the strength of his word.'

XVII. 35; 'He, the righteous king, taught of God, is over them.'

XVII. 32; 'He will have peoples of the Gentiles to serve him under his yoke and He will glorify the Lord openly over all the earth.'

XVII. 36; 'All are holy and their king is Christ the Lord.'

XVII. 38; 'The Lord himself is his king.'

XVIII. 8; 'Under the rod of chastisement of Christ the Lord, in fear of his God.'

XVII. 47; 'This is the suitability of the king of Israel which (suitability) God knows, to set him up over the house of Israel to train them.'

XVII. 52; 'The Lord himself is our king unto the age and beyond.'

Enoch XLVIII. 5; 'All who dwell on earth will fall down and bow the knee before him.' (Messiah)

See also LXII. 9; LXIII; XC. 33-38.

#32, Ctd.

MESSIAH; REVEALER.

Gal. I. 12; 'I received it --- through revelation of Jesus Christ.'

Col. II. 3; 'Christ in whom are all the treasures of wisdom and knowledge hidden.'

Eph. III. 1 - 5; 'By revelation was made known unto me the mystery --- of the Christ which --- has now been revealed to His holy apostles and prophets.'

1 Cor. IV. 5; 'Until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart.'

2 Tim. I. 8 - 10; 'God's purpose and grace which was given to us in Christ Jesus before times eternal, but has now been manifested through the appearing of our saviour Jesus Christ, who abolished death and brought life and incorruption to light through the Gospel.'

Enoch XLVI. 3; 'The Son of Man --- who reveals all the treasures of that which is hidden.'

XLXX. 2 - 4; 'He (Messiah) is mighty in all the secrets of righteousness. --- He will judge the secret things and no one will be able to utter a lying word before Him.'

LXI. 8, 9; 'The Elect One --- shall lift His countenance to judge their secret ways.'

LXI. 5; 'These measures will reveal everything that is hidden --- and those that have been destroyed --- that they may return and stay themselves on the day of the Elect One.'

32, Ctd.

# MESSIAH; THE QUICKENER.

Rom. V. 10; 'We shall be saved by his life.'

V. 17; 'They will reign in life through the one Jesus Christ.'

VIII. 2; 'The Law of the Spirit of life in Christ Jesus has freed thee.'

10; 'If Christ is in you, the spirit is alive on account of righteousness.'

1 Cor. XV. 22; 'In Christ all shall be made alive.'

45; 'The last Adam became a life giving spirit.'

2 Cor. IV. 10 - 11; 'That also the life of Jesus in our body may be manifested --- that also the life of Jesus may be manifested in our mortal flesh.'

Col. III. 4; 'When Christ is manifested who is our life, then also you with Him will be manifested in glory.'

1 Thess. IV. 16; 'The dead in Christ will arise first.'

2 Tim. I. 10; 'Our Saviour Christ Jesus --- brought to light life and incorruption.'

1 Cor. XV. 21; 'By man came also the resurrection of the dead.'

57; 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.'

Charles (Enoch XLVI. 3) writes, 'The Messiah is conceived in the Similitudes as --- the revealer of all things. His appearance will be the signal for the revelation of Good and the unmasking of Evil; will bring to light everything that is hidden, alike in the invisible world of righteousness and the hidden world of sin, (XLVI. 3; XLIX. 2, 4) and will recall to life those that have perished on land and sea and those that are in Sheol and Hell (LI. 1; LXI. 5). Evil when once unmasked will vanish from His presence (XLIX. 2).'

32 Contd.

## MESSIAH; THE SHEPHERDS.

Acts XX. 28 - 29; 'Take heed to yourselves and to all the flock --- to shepherd the church of God --- grievous wolves will enter in among you not sparing the flock.'

Eph. IV. 11; 'He himself gave --- some shepherds.'

Psalm of Solomon XVII. 44, 45; 'Strong in his works and mighty in God's fear, **she**pherding the flock of the Lord in faith and righteousness and He will not permit any to be weak among them in their pasture.'

## HUMANITY.

St. Paul considered that the Messiah's humanity was consubstantially the same as ours. He was clothed in human flesh (κατὰ σάρκα, Rom. I. 3; IX. 5). He was in the form of a slave (μορφῇ δούλου Phil. II. 7). He was susceptible to death, Rom. VI. 9; 2 Cor. XIII. 4.

Enoch XC. 37; 'A white bull was born, with large horns.

Charles in loc. writes 'We have here the Messiah coming forth from the bosom of the community. He is a man only but yet a glorified man.'

Gal. IV. 4; 'His Son was made of a woman (γενόμενον ἐκ γυναικός), born under law.'

St. Paul has not mentioned the virgin-birth. Yet from his silence cannot be inferred his denial of this doctrine.

32 Ctd.

## MESSIAH; THE SON OF DAVID.

St. Paul regarded the Messiah as of David's seed.

Rom. I. 4; ἐκ σπέρματος Δαυείδ κατὰ σάρκα.

2 Tim. II. 8; Ἰησοῦν Χριστόν -- ἐκ σπέρματος Δαυείδ.

Psalms of Solomon XVII. 23; 'Behold O lord and raise them up their king, υἱὸν Δαυίδ' --- that he may reign.'

Ezek. XXXVII. 24; ὁ δοῦλος μου Δαυείδ ἄρχων ἐν μέσῳ αὐτῶν.

Isa. XI. 1; 'A shoot will go forth out of the root of Jesse and a sprout out of his root will ascend.'

## SON OF MAN.

There are some difficulties connected with this expression in Enoch, as it has three different Ethiopic renderings; it is filius hominis, (XLVI. 2, 3, 4; XLVIII. 2).

filius viri, (LXIX. 29; LXXI. 14).

filius prolis matris viventium (LXII. 7, 9, 14; LXIII. 11; LXIX. 26, 27; LXX. 1; LXXI. 17), and these are the greater as the Ethiopic translator can only have had one and the same phrase before him, i.e. υἱὸς τοῦ ἀνθρώπου. For the Septuagint invariably uses υἱὸς ἀνθρώπου as a rendering of  $\text{בן אדם}$  and  $\text{בן האדם}$ , and exact Greek equivalents of the Ethiopic expressions are hardly conceivable --- there is no strict uniformity of rendering in the Ethiopic Bible. υἱὸς ἀνθρώπου is rendered by Proles matris viventium in Num. XXIII. 19; Psalms VIII. 4; CXLIV. 3; CXLVI. 3; (in the last two instances, two distinct Hebrew expressions are used); but by filius prolis matris viventium in Psalm LXXX. 17. This latter rendering is practically the au-

32, Ctd.

## MESSIAH; SON OF MAN.

thorized one in the Ethiopic as it is found throughout Ezekiel, in Daniel VII. 13 and universally in the New Testament. --- Filius viri and filius hominis in the Ethiopic text may be synonymous and the variation may be due to the carelessness of the translator.' (Charles in note on Enoch XLVI. 2.)

'In the Rabbinic literature, from the second century onward, indications of the Messianic interpretation of the vision in Daniel VII. are not wanting but they are not prominent.'<sup>(1)</sup>

Various theories of this title have been propounded;

(1) 'Itt has been taken to mean the Messiah with special reference to its use in Daniel. --- The Danielic conception has undoubtedly influenced the meaning of this title in the New Testament in certain instances; --- but in the majority of instances it is wholly inapplicable, i.e. when it is used in reference to the homelessness of Christ (S. Matt. VIII. 20), or his aversion to asceticism (XI. 18, 19), or his coming not to be ministered unto but to minister (S. Mark X. 45); or his destiny to be rejected of the chief priests and scribes and to be put to death (VIII. 31).

(2) It is taken to mean the ideal man, the typical, representative, unique man, --- This title in our Lord's use of it, implied a consciousness of His complete participation in human nature, as well as a distinctive difference between Himself and mankind. This supposition --- fails to show any fitness in the majority of cases. It is moreover an anachronism in history and thought.

(3) That Jesus chose the expression to designate Himself as a man, not as a man in the ideal sense, but as one who participat-

<sup>(1)</sup> Hastings, Dictionary of the Bible III, 353.



32, Ctd.

## MESSIAH; SON OF MAN.

edin everything that is human. --- But afterwards incorporated in it the Danielic conception. --- This explanation is the most inadequate that has been offered whether regarded from the standpoint of history or exegesis.

(4) That this title means the ideal man --- with a fuller and more definite content by subsuming under it the conception of the servant of Jehovah in Isaiah. --- This labors under all the difficulties of (2) and incurs further disabilities of its own. ---

The above interpretations --- are too subjective and one-sided, and they all more or less ignore the historical facts of the age. --- The expression is found in the Gospels, (30 + 14 + 25 + 12 times), and in Acts VII. 56, Rev. I. 13; XIV. 14. --- (1) The title Son of Man in Enoch was undoubtedly derived from Daniel VII., but --- in Daniel the phrase seems merely symbolical of Israel --- and is indefinite. In Enoch it denotes a supernatural person --- and is perfectly definite and distinctive. ---

(2) The Similitudes (Enoch XXXVII. - LXXI) furnish the first instance in which the definite personal title appears in literature. ---

(3) The Son of Man as portrayed in these Similitudes is a supernatural being and not a mere man. He is not even conceived as being of human descent, as the Messiah in Enoch XC. 37. He sits on God's throne LI. 3, which is likewise his own throne LXII. 3, 5; LXIX. 27, 29; possesses universal dominion, LXII. 6, and all judgment is committed unto Him, XLI. 9; LXIX. 27. ---

(4) Though the phrase was a current one, our Lord's use of it

32, Ctd.

## MESSIAH; SON OF MAN.

must have been an enigma, not only to the people generally, but also to his immediate disciples so much so that they shrank from using it; for, as we know, it is used in the Gospels only by our Lord in speaking of Himself.' (Charles, Enoch, App. B).

## PAROUSIA.

2 Thess. II. 8; 'Whom the Lord Jesus will slay with the breath of his mouth and bring to nought by the manifestation of His coming.'

Enoch LXII. 2; 'The word of His mouth slew all the sinners.'

Psalms of Solomon XVII. 27; 'That the Son of David may destroy the sinful Gentiles ἐν λόγῳ στόματος αὐτοῦ, at His rebuke the Gentiles shall flee from before His face.'

2 Thess I. 9, 10; 'Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come.'

1 Thess III. 13; 'In the coming of our Lord Jesus Christ with all His holy angels.'

Stanton (173 - 175) in regard to the Messiah's future appearing sums up the teaching of Enoch (XXXVII - LXXI. generally; and in particular LI; XLV. 3; LV. 4; LXI. 4, 8, 9; LXII. 1, 5 - 9, 14; LXIX. 26 - 29;) 'He will execute vengeance upon sinners, and all the mighty of the world will pay Him homage. He will judge the dead as well as the living and fallen spirits as well as men. He will be the joy of the righteous, and it will be their blessed privilege to dwell in intimate communion with Him. --- Lofty as much of the language of

32, Ctd.

## MESSIAH; THE PAROUSIA.

Which is, we yet are impressed, and it is felt still more clearly on reading the Book of Three Parables as a whole, with a distance between the Messiah and God, such as we do not feel in reading, say the Apocalypse of St. John. On the whole the Christology of this fragment occupies a strange middle position between the genuine Jewish and genuine Christian document.'

## SECTION 33.

## JUSTIFICATION.

St. Paul's idea of justification was approximately, 'Salvation by faith only,' but the Jews generally believed in 'Salvation by the works of the Law,' Rom. III. 28; Gal. II. 16-17. Yet the two theories have some matters in common.

(1) A desire for righteousness was common to both. According to Moulton and Geden's concordance though *δικαιος* is nearly evenly distributed throughout the New Testament (Pauline 17, others 57 times) yet its cognates *δικαιοσύνη* (Pauline 58, others 34 times), *δικαιόω* (Pauline 27, others 12 times), *δικαίωμα* (Pauline 5, others 5 times), *δικαίως* (Pauline 3, others 2 times), and *δικαίωσις* (Pauline twice only) occur frequently in the Pauline writings and somewhat rarely in the remainder of the New Testament. In the Septuagint according to Bagster's concordance these words are numerous (*δικαιος* Psalms 55, Isaiah 20, others 240; *δικαιοσύνη* Psalms 84, Isaiah 54, others 131; *δικαιόω* Psalms 5, Isaiah 8, others 17; *δικαίωμα* psalms 35, Isaiah 0, others 94; *δικαίως* Psalms 0, Isaiah 0, others 5 times; *δικαίωσις* Lev. XXIV. 22 only). This righteousness, Saul

3. Ctd.:

## JUSTIFICATION.

the Pharisee, like all other Pharisees, regarded as the 'summum bonum' and he considered that it ought most diligently to be sought. This righteousness was to be acquired by man through works. St. Paul after his conversion still sought righteousness, but it was a righteousness of God to be apprehended by man through faith. "In considering the meaning and application of these terms (*δίκαιος* etc.), it is important to place ourselves at the right point of view, that is, of St. Paul himself, a Jew of the Jews, and not either Greek or Mediaeval or Modern. Two main facts have to be borne in mind in regard to the history of the words *δίκαιος* and *δικαιοσύνη* --- (1) There was a sense in which the Greek words covered the whole range of right action (Eth. Nic. V. 1, 15, *δικαιοσύνη* = *τελεία ἀρετή* with the single qualification that it was *πρὸς ἕτερον*, the duty to one's neighbour), (2) yet in practice it was far more commonly used in the narrower sense ~~sense~~ of Justice, either distributive or corrective. The Platonic designation of *δικαιοσύνη* as one of the four cardinal virtues (Wisdom, Temperance, and Courage or Fortitude being the others) had a decisive and lasting influence on the whole subsequent history of the word in the usage of Greek Philosophy. --- The real standard of Greek morals was rather *τὸ καλόν* --- than *τὸ δίκαιον*. The tendency to narrow the meaning of the word *δικαιοσύνη* was still more intensified by the use of the Latin language, which, not having an equivalent for the wider meaning, employed *iustitia*. "The origin of the fundamental idea" was perhaps "being in the right as a party" in a lawsuit, and *δίκη* meant perhaps first 'usage', then 'right' "because usage was the earliest

13, Ctd.

JUSTIFICATION.

standard of right, in like manner the larger idea of 'righteousness' may have grown up out of the practice of primitive justice." However, "in any case the Jew of St. Paul's day, whatever his faults, assigned no inadequate place to Righteousness. It was with him really the highest moral ideal, the principal of all action, the goal of all effort."

[2] The forensic meaning of δικαιόω and its cognates was both pauline and Jewish. "The verb δικαιόω means properly 'to pronounce righteous.' --- In so far as the person 'pronounced righteous' is not really righteous it has the sense of 'amnesty' or 'forgiveness.' But it cannot mean to 'make righteous.'"

I. Words, such as εἰσοῦν, διοῦν, δικαιόω, derived from adjectives of moral meaning "do by usage and must from the nature of things signify to deem, to account, to prove or to treat as worthy, holy, righteous."

II. Sanday and Headlam quote Godet to the effect "that there is no example in the whole of classical literature where the word equals 'to make righteous.'"

III. "The word occurs some forty five times" in the Old Testament and Apocrypha -- "always or almost always with the forensic sense."

IV. The word has a like usage in the Pseudepigraphic Books.

V. The New Testament usage is "no less predominant and unmistakable." cf. especially Rom. IV. 5. (Sanday and Headlam 29-31)

(3) "The idea of imputation also has its roots in Jewish theology" and "maybe compared with the Jewish doctrine that the will to perform any commandment is equivalent to its actual

JUSTIFICATION.

performance --- and with the Jewish conception that man's own righteousness might be supplemented by the merits of the Fathers" (Quoted by Thackeray page 88, from Weber). "But here, although the root idea of the imputation of another's righteousness is common to St. Paul and the Jew, we cannot make the parallel so close as to say that Christ's righteousness is imputed to us just as the merits of the dead Patriarchs were imputed to their descendants. For St. Paul never speaks of Christ's righteousness being imputed to us, but only of the righteousness of God being made ours through Christ," cf, 2 Cor. V. 21, Phil. III. 9. The ultimate source of St. Paul's thought is perhaps in the Psalms and Isaiah. 'He shall receive a blessing from the Lord and righteousness from the God of his salvation', Psalm XXIV. 5. 'My salvation is near to come and My righteousness to be revealed,' Isaiah LVI. 1; cf. XLVI. 13; LI. 5, 6; XLV. 25. (Thackeray 88 - 90).

Two contrasts between the Pauline and the Jewish ideas are worthy of notice.

(1) Uncertainty versus assurance of acceptance. "According to the Jew's imagination God holds a continual court with 'His family' above, before which the deeds of men pass under review. ---- The whole world undergoes judgement daily, and, like the individual, is pronounced righteous or the reverse according as its merits are or are not in the majority at the moment. The result of this is that man is in a continual state of uncertainty as to his acceptance before God." (Thackeray 81 - 83.) Very different is the Pauline conception of assurance. 'Being justified by faith, we have peace with God,' *Romans v. 1.*

/33, Ctd.

## JUSTIFICATION.

'There is therefore now no condemnation to them which are in Christ Jesus,' Rom. VIII. 1; cf. verses 31 - 39.

(2) The Pauline versus the Jewish conception of the value of works. St. Paul repudiates "any merits in works of law and asserts that by works of law shall no flesh be justified," (Rom. III. 20; Gal. II. 16; IPI. 11); and that there is another righteousness attainable without works, (*δικαιοσύνη χωρὶς ἔργων*, Rom. IV. 5). The Jewish idea, that the reward, which is merited by perfect performance of the law, is of the nature of a debt owing from God to man, is brought before us in Rom. IV. 4 - 5; 'Now to him that worketh the reward is not reckoned as of grace but of debt. But to him that worketh not but believeth on Him that justifieth the ungodly his faith is reckoned for righteousness.' (Thackeray 84).

SECTION 34.

## FAITH.

"The part played by faith in the scheme of man's salvation is the entirely novel element in the doctrine of St. Paul. Faith occupied no place or a very subsidiary one in the ordinary Jewish conception of righteousness." (1) "St. Paul has nowhere expressly explained the notion of faith; and without doubt for this reason, that the original sense in which he uses the words *πιστεύειν*, *πίστις*, was in no way peculiar, but the sense in which they were ordinarily understood." cf. 1 Cor. XI. 18; Rom. VI. 8; X. 9; "In these passages *πιστεύειν*

(1) Thackeray 85.

## FAITH.

evidently means nothing more than believing in the sense of regarding as true, being persuaded of something, and that on grounds which are not of a logically binding nature. ---

Like Abraham's faith,  $\pi\alpha\rho' \epsilon\lambda\pi\acute{\iota}\delta\alpha \epsilon\pi' \epsilon\lambda\pi\acute{\iota}\delta\iota \epsilon\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\epsilon\nu$ ,

Rom. IV. 19, Paul's faith --- is a being convinced of something beyond the senses, without or even against the evidence of sensuous experience." Yet it has more than this general sense. --- It has its true object in God, or more particularly in His revelation of salvation. --- Justifying faith is a trust in relation to God, who raised Christ from the dead and who justified the ungodly, Rom. IV. 24; V. It is the inward recognition of Christ as the Lord, and therefore a subjection of the will to the dominion of Christ. Consequently faith may be described also as an act of obedience, (Rom. X. 16);  $\acute{\upsilon}\pi\alpha\kappa\acute{\omicron}\upsilon\epsilon\iota\nu \tau\acute{\omega} \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\omega$  as equivalent to  $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\nu$ . --- Yet not in some such sense as a morally good disposition, intention and endeavour to perform the will of God, or the fulfilling of the law in principle. This would entirely pervert the Pauline notion of justifying faith. --- It is the absolute surrender of the whole man to God. --- It is a trustful acceptance of the gift of favour offered by God. --- It is the setting of the human heart in the right relation to God. --- It is the being incorporated with the object of salvation itself in a mystical unity of love and of life. --- It is a laying hold of and appropriating the principle of salvation for our own principle of life and finally it is this principle of appropriation developed in the whole course of the life of salvation. Two aspects of faith remain to be no-



34, Ctd.

## FAITH.

tised . The origin of faith is from hearing  $\epsilon\varsigma \acute{\alpha}\kappa\omicron\eta\varsigma$ , Rom. X.

17. It admits of degrees. It is capable of growth and also  
(2)  
of diminution.

"Among all the various usages, of the word in ~~C~~anonical Books as well as Extra-canonical, the usage of St. Paul stands out markedly, it forms a climax to them all with the single exception of St. John. There is hardly one of the ordinary uses which is not represented in the Pauline Epistles."

I. 'Fidelity' of God, Rom. III. 3.

II. 'Faith' for the exercise of spiritual gifts, Rom. XII. 3, 6.

III. 'Faith' like Abraham's in the fulfilment of promises, .

Rom. IV. passim.

IV. 'Faith' deliberate as the keynote of character, Rom. IV.

V. 'Faith' a general acceptance of Christianity, Rom. I. 5;

X. 8, 17; XVI. 26.

VI. 'Faith' a specially strong and confident acceptance, Rom.

XIV. 1, 22 f., cf. I. 17.

VII. 'Faith' in Jesus Christ, "not merely assent or adhesion,

but enthusiastic adhesion, personal adhesion; the highest

and most effective motive power of which human character is

(3)

capable."

Bagster's concordance of the Septuagint gives references to  $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$  51, to  $\pi\iota\sigma\tau\iota\varsigma$  33, to  $\pi\iota\sigma\tau\acute{o}\varsigma$  46,

(2) Pfleiderer, I. 160 - 171.

(3) Sanday and Headlam 33, 34.

34. etc.

## FAITH.

to πιστόω 12, to πιστῶς 1.

Moulton and Geden's concordance gives references to πιστεύω St. Paul 54, others 189; πιστικός Mark XIV. 3 and John XII. 3 only, (it is not in the Septuagint or Greek versions or Apocrypha or classical writers); πιστός St. Paul 35, others 33; πίστις St. Paul 140, others 102; πιστόμαι 2 Tim. III. 14 only.

"Going outside the New Testament it is natural that the use of faith should be neither so high nor so definite. Still the word is found, and frequently enough to show that the idea was in the air and waiting only for an object worthy of it. Faith enters rather largely into the Eschatological teaching respecting the Messianic times. Here it appears to have the sense of fidelity to the Old Testament religion. In the Psalms of Solomon it is characteristic of the Messiah himself.

Ps. of Solomon. XVII. 45; ποιμαίνων τὸ ποίμνιον κυρίου ἐν πίστει καὶ δικαιοσύνῃ.

In the other books it is characteristic of his subject. Thus 4 Ezra VI. 28; Florebit autem fides et vincetur corruptela.

VII. 34; veritas stabit et fides convalescat. cf.

VII. 44 (114); Apoc. Bar. LIV. 5, 21; LVII. 2;

LIX. 2; assum. moys. IV. 8.

Several times in opposition to the use in St. Paul, we find opera et fides, still in connection with the last things, but retrospectively with reference to the life on earth. So 4 Ezra IX. 7, 8; et erit, omnis qui salvus factus fuerit et qui poterit effugere par opera sua vel per fidem in qua

## FAITH.

credidit, is relinquetur de praedictis periculis et videbit salutare meum in terra mea et in finibus meis.

4 Ezra XIII. 33; ipse custodibit qui in periculo incidierint, hi sunt qui habent opera et fidei ad Fortissimum.

We might well believe that both these passages were suggested, though perhaps somewhat remotely by the verse of Habakkuk (II. 4, *ὁ δὲ δίκαιος ἐκ πίστεως ῥήσεται*) which St. Paul quotes (Rom. I. 17; Gal III. 11). The same may be said of

4 Ezra XV. 3; 4; nec turbent te incredulitates dicentium, quoniam omnis incredulus in incredulitate sua morietur. (4)

Philo also treats of faith in some notable passages.

Quis rerum div. Haer. #18. (Gen. XV. 6). 'Do not judge rashly about faith, the most perfect of virtues (*τὴν τελειοτάτην ἀρετῶν, πίστιν*) or impute it to the unworthy. --- Perfect confidence in God is the sole work of righteousness (*δικαιοσύνης αὐτὸ μόνον ἔργον*). De migrat. Abr. #9; οὐκ ἐκ τῶν ἀποτελεσμάτων ἐπιδεικνυμένη τὸ εὐχάριστον ἀλλ' ἐκ προσδοκίας τῶν μελλόντων. --- *πίστιν ἀγαθὸν τέλειον*.

De mut. nom. ##33 - 35; Abraham's laughter (Gen. XVII. 17) appears inconsistent with his faith (Gen. XV. 6). *πεποίηκε τὸν ἐνδοιασμόν οὐ πολυχρόνιον*. Abraham was liable to human infirmities; --- his belief was not absolutely perfect, but only the belief of a man, and his lapse into incredulity was a natural thing.

De Abrah. ##45 - 46; Faith in God then is the only sure and infallible good --- *τὴν βασιλίδα τῶν ἀρετῶν*.

34, Ctd.

## FAITH.

De nobilitate, #5; Abraham is said to have been the first to believe in God because he was the first who had a firm and unshaken conviction that the Power which is above is the One Cause and watches over the world and the things that are in it. (5)

Bishop Lightfoot writes "In the Old Testament, there being no Hebrew equivalent to the active meaning, πίστις has always the passive sense, 'fidelity', 'constancy', unless the passage in Habakkuk (II. 4,) be regarded as an exception. So again there is no clear instance of πιστός with any but the passive sense. (6)

In the Apocrypha the active sense seems to be forcing itself into notice.

Eccles. XLVI. 15; By His (Samuel's) faithfulness (ἐν πίστει) he was found a true (ἡκριβασθη) prophet, and by his faithfulness (ἐν πίστει) he was known to be faithful (πιστός) in vision.

XLIX. 10; He comforted Jacob and delivered them in faith of hope (ἐν πίστει ἐλπίδος).

1 Macc. II. 52; Was not Abraham found faithful (πιστός) in temptation, and was it not imputed to him for righteousness (ἐλογίσθη αὐτῷ εἰς δικαιοσύνην;)?

The term 'Faith' can scarcely be said to occur at all in the Hebrew scriptures of the Old Testament. It is indeed a characteristic token of the difference between the two covenants, that under the law the 'fear of the Lord' holds very

(5) Thackeray, 92 - 94.

(6) Galatians, pages 156 ff.

34. Ctd.

## FAITH.

much the same place as 'faith in God', 'faith in Christ', under the Gospel. 'Awe' is the prominent idea in the earlier dispensation, 'trust' in the latter. --- Though the word itself is not found in the Old Testament, the idea is not absent; for indeed a trust in the Infinite and Unseen, subordinating thereto all interests which are finite and transitory, is the very essence of the higher spiritual life. In Abraham, the Father of the chosen race, this attitude of trustfulness was most marked --- there is, Lightfoot thinks, sufficient evidence to show that at the time of the Christian Era the passage in Genesis relating to Abraham's faith had become a standard text in the Jewish schools, variously discussed and commented upon, and that the interest thus concentrated on it prepared the way for the fuller and more spiritual teaching of the Apostles of Christ. --- In Philo's writings the life and character of Abraham are again and again commented upon. The passage of Genesis (XV. 6) --- is quoted or referred to at least ten times --- sometimes indeed faith is deposed from its sovereign throne by being co-ordinated with piety, or by being regarded as the reward rather than the source of a Godly life. But far more generally it reigns supreme in his theology. It is 'the most perfect of virtues,' 'the Queen of virtues,' 'the only sure and infallible good, the solace of life, the fulfilment of worthy hopes, barren of evil and fertile in good, the repudiation of the powers of evil (*κακοδαιμονίας ἀπόγνωσις*), the confession of piety (*εὐσεβείας γνῶσις*), the inheritance of happiness (*εὐδαιμονίας κληῖρος*), the entire amelioration of the soul, which leans for support on Him, Who is the cause of all things,

34, Ctd. .

## FAITH.

Who is able to do all things and willeth to do those which are most excellent." But on the other hand Philo allegorized the history of Abraham. To him it was not a history, but an allegory; or if a history as well, it was as such of infinitely little importance. If we look only to the individual man, faith with Philo is substantially the same as faith with St. Paul. The lessons drawn from the history of Abraham by the Alexandrian Jew and the Christian Apostle differ very slightly. Faith is the postponement of all present aims and desires, the sacrifice of all material interests, to the Infinite and Unseen. But the philosopher of Alexandria saw no historical bearing in the career of Abraham. --- The Alexandrian Jew, like the heathen philosopher, was exclusive, isolated, selfish. --- The idea of a church did not enter into his reckoning. He appreciated the significance of Abraham's faith, but Abraham's seed was almost meaningless to him. --- The coincidences and contrasts of St. Paul's doctrine of faith and of his application of Abraham's history with the teaching of the Jewish doctors are equally instructive. With the Alexandrian school it looked to the growth of the individual man, with the Rabbinical it recognized the claims of the society; with the one it was spiritual with the other it was historical. On the other hand, it was a protest alike against the selfish, esoteric, individualizing spirit of the one and the narrow slavish formalism of the other.

## Resurrection.

St. Paul regards the resurrection "as the inseparable reverse side to Christ's death" and treats it "from different points of view".

First. The resurrection convinced him that the crucifixion was "a Messianic death of expiation" and it was "a divine announcement that the crucified was the Messiah,---- it formed for him the logical ground of the possibility of believing in the crucified.----The death of Christ" is the "real cause" of salvation and "His resurrection the logical ground of the possibility of its subjective appropriation by faith".

Again He " regards the resurrection --- as the exaltation of the Crucified as the Lord of the Christian community" It is "the beginning of a continuous creative process in the community and of the working of that life-giving principle which the community has in common with Christ, the *πνεῦμα ζωοποιοῦν*.---It is - - - - the practical *γενῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ* (Phil. 3:10);-- *συνεγερθῆναι διὰ τῆς πίστεως* (Col.2:12 );-- the real *συστῆναι αὐτῷ, ὥσπερ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ*, (Rom. 6:8,11)

Again, "As a matter of history external to us, the resurrection of Christ is the ground of faith-----in our own resurrection; through the communion of faith with Him who has risen, it is the real ground of our own resurrection----of our eternal life." (*Pfleiderer, Paulinism* i, 118-122.)

- (1) "The Resurrection is the most conclusive proof of the Divinity of Christ, (Acts 17:31; Rom. 1:4; 1Cor.15:14,15.)"

#35 etd.

## Resurrection

- (2) Therefore it "is the most decisive proof of the atoning value of His death -- (1 Cor. 15:17)"
- (3) It placed upon "the Sacrifice of Calvary--the stamp of God's approval; it showed that the sacrifice was accepted."
- (4) It "is the strongest guarantee for the resurrection of the Christian (1Cor.15:20-23; 2Cor.4:14; Rom. 8:11; Col.1:18)"
- (5) "That resurrection---is not only physical, a future rising again to physical life, but it is also moral and spiritual, a present rising from the death of sin to the life of righteousness." (*Sanday & Headlam, 117*).

The resurrection of the Messiah seems to have been a wholly new idea since "Death or suffering, as Peter indicated by his remonstrance at Caesarea Philippi, could not be dreamed of for a moment in connection with the Messiah." In certain passages of the Apocalyptic writings we indeed meet with an apparent exception."

4. Esdras 7:29 'After these years shall my son Christ die, and all that have the breath of life.'

Daniel 9:26 'After the threescore and two weeks shall the anointed one be cut off, and shall have nothing.'

"The eventual death of the Messiah is assumed; but it is to follow in natural course after He has finished His work and ruled prosperously for a long age over the restored Israel. A violent death, consequent on defeat, was utterly foreign to the Messianic<sup>hope</sup> of the Apocalypses.-- Although the idea of a suffering Messiah had no place within the circle of ordinary Jewish speculation; there was yet one cardinal passage of Scripture to which it might attach itself. The great prophetic book of the Second Isaiah culminates in the vision of the



Servant of Jahveh who is bruised and wounded for the sake of others, and dies that he may intercede for their transgressions. --- The passage is not in itself Messianic and we have no evidence that it was ever so construed by Jewish theologians. Yet St. Paul seems to have so applied it, "Christ died for our sins according to the Scriptures," 1 Cor. 15:3. Compare also St. Luke 22:37; "And with lawless persons he was reckoned ( $\kappa\alpha\iota$  μετὰ ἀνόμων ἐλογίσθη)." *ἐλογίσθη*.

However some difficulty was caused by the obscure passage in Zechariah 12:10; "They shall look upon me whom they have pierced", and the necessity was felt of explaining away that "which might be construed as portending death to the future deliverer; and a secondary figure was invented -- a less fortunate champion who would perish before the final victory. It was assumed to be impossible that the true Messiah could die." (Scott, The Kingdom of the Messiah, 214 - 219.

Therefore any prophecy concerning the resurrection of the Messiah is not likely to be found. But predictions concerning a resurrection of others, either general or local or partial are not wanting.

"The doctrine of the resurrection --- was developed toward the close of the fourth century; or at the latest early in the third." "The doctrine of the resurrection is clearly enunciated --- as a 'spiritual' conception in Isaiah 26:1-19. and as a 'mechanical' conception in Daniel 12: 2-5." - - - (Charles, Eschatology 77, 126). Isaiah 26:19 has 'Thy dead men (Israel) shall arise, and the

inhabitants of the dust shall awake and shout for joy; for a dew of lights is thy dew, and the earth shall produce the shades'. (Duhm and Cheyne).

Charles gives a late date to these verses (1-19) and remarks that the passage is "a true synthesis; for justice is done to the claims of the righteous nation and the righteous individual, and the blessedness of the individual and that of the nation receive their perfect consummation together; a defective synthesis, for the righteous who die before the advent of the messianic kingdom, are, till that kingdom appears, committed to the unblessed existence of Sheol, where they are shut out from the life of God". (*Eschatology* 126-127).

"In Hosea 6:2 (possibly of exilic or postexilic origin) a religious transformation of character is described as a spiritual resurrection; 'After two days will he revive us, on the third day he will raise us up so that we shall live before him'. This is done in a large scale in Ezekiel 37: The resurrection there *described* of the dry bones imports, no doubt, a political restoration of Israel, but it is a restoration ethically conditioned." "The currency of the doctrine of the resurrection is attested in Psalm 88:10, where, indeed, the resurrection of the righteous is only mentioned in order to be rejected; 'Wilt thou show wonders to the dead? Shall the shades arise and praise thee?' That this Psalmist should reject the resurrection hope is not to be wondered at; for in the Psalter this Psalm stands solitary and alone as the expression of a pessimistic despair. A similar rejection of the resurrection doctrine may possibly be found in Ecclesiastes, 7:14." (*Charles Eschatology* 129-132)

Resurrection

"The next and final form in which "the resurrection idea appears is in Daniel 12:1,2. 'And many of them, who slept in the land of dust shall awake, some to everlasting life, and some to shame and everlasting contempt.'--- Heretofore the resurrection "was the sole prerogative of the righteous Israelite; now it is extended to the preeminently good and bad in Israel. It is noteworthy that this doctrine of the resurrection of the wicked is attested only three or, at most, four times in Jewish Literature prior to the Christian era". See a fragmentary apocalypse (dated 334 B.C. by Cheyne and 128 B.C. by Duhm) XXIV, XXV, - 6,-8, XXVI, 20-21, XXVII, 1,12,13. and Ethiopian Enoch LIV, XC, 25. "In these two conflicting doctrines" (spiritual and mechanical) "of the resurrection we have the parents of all subsequent speculation on this subject in Judaism and Christianity."

Some scholars have tried to prove that the Jewish doctrines were derived from "the Mazdean religion and to treat it accordingly as borrowed from the teaching of Zoroaster." But the "spiritual form of the resurrection" which "is the prevailing one in Judaism down to the Christian era --- cannot in any sense be derived from that of the Mazdean religion." But several points -- between the mechanical form and that in Mazdeism are common. (1) "both alike teach a resurrection of the righteous and the wicked; and (2) both alike combine it with the final judgement". Several points also are dissimilar, the Mazdean theory of the resurrection "has no relation to conduct at all,--- all men of all nationalities and of all times" will be raised-- - - - -

*Charles, Eschatology, 132 - 135.*

the resurrection will be at the "consummation" of the Messianic kingdom " in connection with the final judgement", and "the intermediate abode of the righteous and of the wicked are" not Sheol but "respectively heaven and hell".

"Only one part of  $\psi\chi\gamma$  of man's composite nature survived death according to Homer.---- After entrance into Hades the soul loses consciousness and thought (Iliad 23:103-104), it knows naught of the upper world, it cannot return thither (Iliad 23: 75-76). Hence if immortality was to be vouchsafed to any individual man, it had of necessity to be given to him when living, through translation into Elysium (as in the case of Menelaus) or heaven (as in that of Ganymede) -- Souls cannot exist outside Erebus and possess consciousness, according to Homer; yet such is Hesiod's belief. Thus, according to his Work and Days, 109-201, the men of the golden age become after death,  $\delta\alpha\iota\mu\omicron\nu\epsilon\varsigma \epsilon\pi\iota\chi\theta\acute{o}\nu\iota\omicron\iota$ , watchers over mankind in a good sense, and endowed with large powers. Similarly, men of the silver age became  $\delta\alpha\iota\mu\omicron\nu\epsilon\varsigma \epsilon\pi\omicron\chi\theta\acute{o}\nu\iota\omicron\iota$  (not in Hades). Men of the bronze age ( namely Hesiod's own time) became phantoms ( $\epsilon\iota\delta\omega\lambda\alpha$ ) in Hades."

"The first real contribution towards this doctrine comes from the Dionysiac cult in Thrace. --- The soul has an eternal existence, but not apart from the body. A full and divine life apart from the body for men is still inconceivable. Hence the doctrine of the transmigration of souls was of necessity a factor in this belief.

With the Orphic teaching we enter on a new stage of development." The body is the prison house of the soul, which

(Charles, Eschatology, 136-141.)

35 ctd.

## Resurrection

"does not attain to its highest till it is freed from this cycle" of transmigration "and lives eternally with God ---  
 "When the soul has passed through its cycle of rebirths and is fully cleansed, it ascends---- to enjoy a never-ending existence with God. The soul whether of the impure or of the purified is in itself--- not only immortal, it is eternal, without beginning or end."

"In the pantheistic theories of the Eleatic philosophers, Xenophanes of Colophon, Parmenides and Zeno, there is no room for the future individual existence of the soul."

"According to Pythagoras, the soul of man is immortal, -- any soul may live in any body, after a series of transmigrations it is raised from the earthly life and restored to a divine existence."

"Though the doctrine of an individual immortality emerged in Job and the Psalms, it failed to establish itself permanently in the religious expectations of Israel. Not to a future of individual bliss, even though in the divine presence, but to a resurrection, to a new life (Isaiah 26:19) as members of the holy people and citizens of the messianic kingdom, did the righteous aspire. The individual thus looked forward to his highest consummation in the life of the righteous community. This resurrection, as the necessary spiritual sequel and the true organic development of the righteous life on earth, was of necessity limited to the righteous, but as we have seen, the author of Daniel 12:, writing at a time when this spiritual significance of the resurrection was forgotten, extended it to the unfaithful in Israel, and thus wholly secularized it,

(Charles, Eschatology, 142, 143, 144, 157)

35 ctd.

### Resurrection

and gave it a meaning absolutely at variance with its original one" (Charles, Eschatology 127-159).

The "idea of a renovation of nature", and of "the creation of new heavens and a new earth," was common in Jewish literature immediately preceding our era,"as part of the messianic expectation" and it "was fulfilled unawares to many of those by whom it was entertained. The days of the Messiah were to be 'seasons of refreshing', the 'times of restoration of all things', which were to come from the face of the Lord (Acts 3:19-21) The expectation had its roots in the Old Testament, especially in those chapters of the Second Part of Isaiah in which the approaching Return from Captivity opens up to the prophet such splendid visions for the future." (Sanday and Headlam 210-211). This idea is based directly upon Isaiah 65:17 'For the heaven will be fresh and the earth (רֵחַ) fresh, and they will not remember the former things.'

It is clearly stated in Enoch 45:4-5 'On that day I shall cause Mine Elect One to dwell among them, and I shall transform the heaven and make it an eternal blessing and light, and I shall transform the earth and make it a blessing and cause Mine elect ones to dwell upon it; but the sinners and evil-doers will not set foot thereon.'

"After the judgement the Messianic Kingdom is established and its scene will be a transformed heaven (Enoch 45:4, 51:4) and earth (41:2, 45:5), its members will be angels (39:4), and men; and the Elect One will abide amongst them. This idea of the transformation of the world was derived directly from Isaiah 65:17 and 66:2, and probably originated from Zoroastrianism. --- It is found elsewhere in Enoch 72:1, 91:16. In Isaiah this idea is adopted only *selectively* for it is

incompatible with other facts in the context; i.e. 65:20, etc. but in Enoch it is accepted in its entire significance as logically involving the immortal blessedness of man."

Apo. Baruch; 32:6. 'When the Mighty One will renew His creation'.

57:2 'Hope of the world, that was to be renewed, was then built.'

44:12. 'The hour comes which will abide forever, and the new world-----.

"Renew His Creation This signifies an incorruptible world which was to take the place of the corruptible. - - - - -

----It was a current expectation from the times of the captivity."

4 Esdras 7:75. "Until those times come, in which Thou wilt renew the creation."

Enoch 72:1 "Till the new creation is accomplished which dureth till eternity." (See Charles' notes in Enoch and Apo. Baruch.)

"There is also an exact application of Psalm 114:4, with an added feature which illustrates St. Paul's

ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ."

Enoch 51:4 'In those days will the mountains leap like rams and the hills will skip like lambs satisfied with milk, and they all will become angels in heaven. Their faces will be lighted up with joy because in those days the Elect One has appeared, and the earth will rejoice and the righteous will dwell upon it, and the elect will go to and fro upon it.'

4 Esdras 13: 26-29 'The same is he whom the Most High hath kept a great season, who by his ownself will deliver his creature and he himself will order those who are left behind;---behold

(San day and He-dlam, 211.)



the days come when the Most High will begin to deliver them who are upon the earth."

"It is not surprising to find the poetry of the prophetic writings hardened into fact by Jewish literalism.--- And yet on the whole --- some of its essential features were preserved. Corresponding to the new abode prepared for it there was to be a renewed humanity and that not only in a physical sense(*based on* Isaiah 35, *sf*), but also in a moral sense; the root of evil was to be plucked out of the hearts of men and a new heart was to be implanted in them. The Spirit of God was to rest upon them. There was to be no unrighteousness in their midst, for they were all to be holy." Psalm of Solomon 17: 28-36. 'That he may gather together a holy people, in whose righteousness he will exult ---- and He will not any more suffer unrighteousness to lodge among them, and no more shall dwell among them the man who knowest evil. -----And unrighteousness is not in their days in their midst, because all are holy and their king is Christ the Lord.' "The Messiah was to rule over the nations but not merely by force; Israel was to be a true light to the Gentiles.

If we compare these Jewish beliefs with what we find in the Epistle to the Romans there are two ways in which the superiority of the Apostle is most striking.

(1) There runs through his words an intense sympathy with nature in and for itself. He is one of those (like St. Francis of Assisi) to whom it is given to read as it were the thoughts of plants and animals. He seems to lay his ear to the earth and the confused murmur which he hears has a

(*Saunders and Headlam 211, 212*).

meaning for him; it is creation's yearning for that happier state intended for it and of which it has been defrauded.

(2) The main idea is not, as it is so apt to be with Rabbinical writers, the mere glorification of Israel. By them the Gentiles are differently treated. Sometimes it is their boast that the Holy Land will be reserved exclusively for Israel.

Psalm of Solomon 17:31. 'A sojourner and a stranger will not sojourn with them any more.'

The only place for the Gentiles is 'to serve Him beneath the yoke';

Psalm of Solomon 17:32 ἔξει λαοὺς ἑθνῶν δουλεύειν  
αὐτῷ ὑπὸ ζυγὸν αὐτοῦ.

The vision of the Gentiles streaming to Jerusalem as a centre of religion is exceptional, as it must be confessed that it is also in Old Testament Prophecy. On the other hand, with St. Paul the movement is truly cosmic. The 'sons of God' are not selected for their own sakes alone, but their redemption means the redemption of a world of being beside their own."

(Sanday and Headlam 204-212).

### Conclusion.

From the preceding notes we may draw many conclusions.

St. Paul was born about the beginning of our present era, in Tarsus of Cilicia, and eight days later was circumcised and received the name, Saul, and not improbably also the name, Paul. He not unlikely received the full Roman name consisting of praenomen, nomen and cognomen. His father was of the tribe of Benjamin and a Roman citizen, as also was his maternal grandfather. He studied in the synagogue school and later under Gamaliel in Jerusalem. Whether or not he studied in the Stoic schools of Tarsus is not stated, but seems to be probable. His writings and speeches show that he possessed an easy knowledge of the colloquial Greek of his age, while the Acts of the Apostles shows that he was a fluent speaker in Aramaic and not unacquainted with Latin. He was by trade a tentmaker and by means thereof whenever the need arose, he earned his living. Whether or not he ever married, the evidence is too meagre to allow any conclusion. His Pharisaic training is established by his own words and supported by his habitual leaning toward the doctrine and customs of that Sect.

Sir William Ramsay, in his work, 'St. Paul the Traveller and the Roman Citizen', has shown that the great apostle was not only an enthusiastic preacher and organizer, but also a gentleman in the best sense of that much abused word. We may say that this aspect of St. Paul's character seems to be the underlying thought of this whole book. He was a gentleman, educated in all the polite learning of the day. His courtesy was the result not only of his Roman descent and training, but

but also of his Christian principles. He was well acquainted with people in the most varied walks of life (Phil. 4: 11-12) and with their circumstances and customs. Therefore he was self-possessed and showed mental poise, dignity and confidence and was able to accommodate himself to the requirements of his everchanging environments, whether he was in the castle at Jerusalem addressing the Chiliarch, or in Caesarea before the Roman Governor and King Agrippa and his Queen Bernice, or in Paphos addressing the Proconsul, or in Athens delivering an exposition of his views to the learned men of that city, or on shipboard conversing with the centurion or the sailing-master or the captain, or among the soldiers in the Caesarean or the Roman prison, or among the Jews of the dispersion, or in the presence of the High Priest. Sir William Ramsay seems however to take a somewhat unnecessarily low view of his attitude toward the decrees of the Jerusalem council in his first epistle to the Corinthians (viii, 4f) "Now it seems impossible to suppose that Paul could have accepted a Decree which declared mere points of ritual to be compulsory; and one of them he afterwards emphatically declared to be not compulsory." (Ramsay, St. Paul, chap. 7) But such an interpretation of the Apostle's words does not seem necessary. Part of this epistle was an answer to a letter of enquiry from Corinth.

1 Cor. vii, 1. περὶ δὲ ὧν ἔγραψατε, (i.e. sexual relations)

25. περὶ δὲ τῶν παρθένων

viii, 1. περὶ δὲ τῶν εἰδωλοθύτων.

xii, 1. περὶ δὲ τῶν πνευματικῶν.

xvi, 1. περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους.

12. περὶ δὲ Ἀπολλῶ τοῦ ἁδελφοῦ.

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These six phrases seem to introduce specific replies to six specific questions which were asked by the Corinthians. We need not assume that the Jerusalem decrees had not been published in Corinth, or that they had not been made binding upon the Churches of Macedonia, or that, though once published, were now obsolete or even that the decrees were ignored by both the Corinthians and the Apostle alike. A much easier and more plausible explanation seems to be, that the Corinthians were well acquainted with the decrees and disliked them and were trying to obtain exemption from them, on the grounds that while the decrees were suitable for those weak christians who, unable to distinguish between God and idols, could not partake of meats offered to idols without defiling their consciences, yet these restrictions were wholly unnecessary for those christians who had 'knowledge' (*πάντες γὰρ ἔχομεν νουν*) and knew that an idol is nothing in the world and that there is none other God but one.' Any mention of the Jerusalem decrees by the Apostles was wholly unnecessary if, as above supposed, the Corinthians, in opposition to those decrees, sought permission (*ἐξουσία*) to visit the idol's temple and to feast therein. Does the apostle make these decrees optional? Does he not rather exhibit great skill and tactfulness in basing the prohibition from feasting in idolatrous temples, upon love to the weak brethren and upon reason?

His view of the universality of sin among the Gentiles was in harmony with the teaching of the most eminent Rabbis of his time, but he differed from them when he included the

Israelites under the same condemnation.

He seems also to have been in hearty agreement with the great teachers of his own people in fixing upon Adam the responsibility of bringing sin and its penalty, - death-, upon himself and all his descendants, and in declaring that nevertheless the individual does not lose his responsibility and that the sin of each person brings death to the sinner. He differed, however, widely from most of the teachers of his people in attributing sin not only to the outward actions, but also to the unexpressed thoughts and desires. Yet some of the earlier teachers had grasped the same idea of sin, Psalm 51:10. 'Create in me a clean heart, O God and renew a right spirit within me.'

The Jews were divided in their opinions concerning Predestination and Freewill. The *Essenes* were thorough young fatalists, and the Saducees were their direct *opponents* in regard to this doctrine. The Apostle retained the views which, he as a Pharisee, had learned in the Rabbinial schools. Sometimes he emphasized the one, sometimes the other doctrine, and seems to have been unaware of their mutual exclusiveness or else recognizing their incompatibility he was content to state each without endeavouring to accomplish the impossible task of reconciling them.

St. Paul appears to have been acquainted with some of the Jewish legends about the Fall and the parts played therein by Adam and Eve and the Serpent, but to *assert* that he accepted and followed the teaching of such legends would be assuming too much. In stating his own ideas he may easily

have adopted language, which expressed his ideas, without stamping his approval upon all such folklore.

In some details St. Paul's views about the spirit world agreed with previous Jewish thought. They agreed that the invisible world contained persons, other than Divine, both obedient and disobedient, who were deeply interested in human affairs and exercised an influence therein. The worship of angels, as distinct from idolatry, seems to have arisen among the Gnostics shortly before the Christian era and was unhesitatingly condemned by the Apostle. He agrees with previous teachers that the angels were limited in knowledge and powers and not eternal; and yet the obedient angels were 'holy' and 'elect' and had been employed by God to convey His laws to man; and some were inferior to man; and were arranged in various orders of power and dignity such as 'Thrones', 'Lordships', 'Principalities', 'Authorities' and 'Powers' - Two of these groups - 'Principalities' and 'Powers' were well known to earlier writers. The apostle does not mention the Seraphim or Cherubim or Orphanim though the terms were well known. Yet he writes of an Archangel probably following the Book of Enoch and the Book of Daniel (xii, 1; *Μιχαήλ ὁ ἄρχων ὁ μέγας* ). But on the other hand the apostle's idea of angelic *πατριαί* (Eph. 3:15) seems to be original, and his teaching in general on this whole subject seems to be almost 'a new revelation.'

Concerning the disobedient angels, some points of similarity may be discerned. The evil spirits observe and meddle in the affairs of men, tempting always to evil. They

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form a kingdom and have a chief called 'the god of this age', 'the prince of this age', 'Beliar', 'the Serpent', 'Satan', the 'Devil', and are agents with power, within limits, of inflicting bodily misery. They also, like the obedient angels, are separated into various orders and will finally be subdued. They receive the worship of mankind, hiding themselves, so to speak, under the form of idols. The idolatrous sacrifices were offered really to the demons. Yet ( according to Edersheim) the Pauline teaching on disobedient angels differed from that of his predecessors even more widely than his teaching on the obedient spirits. However we may safely assert that the fundamentals of his teaching on angelology were based upon, and were developments of, the ideas which he acquired from the Pharisees, even his views of τὰ στοιχεῖα do not seem to be radically different from earlier ideas upon the same subject.

The most radical novelty in the opinions of St. Paul was perhaps concerning 'The Law'. As a Pharisee he had been most zealous for it and even for its frivolous minutiae. But as a Christian, though he recognized its value in educating the moral sense and in developing the conscience, yet he perceived its weakness, since it could not enable any to grapple with sinful tendencies and to conquer them. He learned also that the legal enactments and prohibitions even provoked men to sin, and thus not only the knowledge of sin, but even sinful deeds were multiplied. He saw that the only position of safety and peace and moral progress was in 'the liberty of the glory of the children of God,' (Rom. 8:21).



Therefore he insisted that believers were and are under 'grace', and not under law. Thus he was accused of antinomianism and from this charge he, with great difficulty, defended himself. In his view the law had been a *παροχὴ νόμου* of which the purpose was to bring its pupils to the Gospel of Christ; the law was transitory, while the promises made by God to Abraham were eternal. Henceforth the believer was to rest, not in his exact and scrupulous observance of precepts, which left the person always in doubt, but in the Atonement of Calvary, apprehended by faith; and this faith was not another form or species of legal observances, but an abiding confidence in the mercy and love and justice of God. Yet this assurance must not be non-productive. Its fruitfulness is the one test and proof of its efficacy to enable the believer to stand uncondemned in the presence of God.

The Sabbath also, which was almost worshipped by the Jews generally from the time of the return from the Babylonian captivity, was apparently in St. Paul's opinion a matter of indifference. His soul seems to have revolted from the mechanical observance and the inelastic requirements of the sabbatical law, and yet if he were among us to-day he would probably recognize as fully as any, the advantages of one day's rest in seven from manual and mental labor. Not so much the day itself and its observance did he oppose, as the self righteous, and unspiritual use which was made of it.

The Apostle's idea of the antithesis between Christ, as 'the last Adam' and the Adam of Genesis, as 'the first Adam', may well have been suggested by previous writings and contemporary thought, but any definite statement upon their connection

would be, in the present state of our knowledge, unwise.

The Pauline conception of the Messiah, though differing widely from previous thought in some essential characteristics, yet agrees very closely in some of the details. The Jews were expecting a deliverer; and the civilized portion even of the heathen world had also some such expectation. The Messiah had been frequently and somewhat fully described in the Jewish writings, though the delineations were in some details contradictory.

The Pre-existence of the Messiah was taught by some writers, but to others the idea seems to have been unknown. The titles of 'Lord', 'The Christ', 'The Elect One', 'The Son of David', and 'The Son of Man' were well known. He was regarded as 'The Son of God', 'Saviour', 'Judge', and 'King'. To Him were ascribed a 'Throne of Glory', 'Sinlessness', 'Wisdom', 'Power', and humanity. He was to be the great 'Revealer', 'Quickener', and 'Shepherd'. But foreign to the ante-Christian writers, or at least to the bulk of them, was the idea of a suffering Messiah, One who would be meek and humble and poor and a wanderer; and the conception of a crucified Messiah seems to have never entered their minds. They were expecting a powerful king, ~~who~~ would rule by force, not perhaps human, but yet capable of opposing and conquering the armies and navies of all the Gentiles. They expected a kingdom, but it was to be worldly; and the spiritual nature of the Messiah's kingdom as portrayed by St. Paul was unacceptable to the masses. But though many of the Jewish conceptions were incongruous to the Pauline scheme, yet some of them were not so much wholly rejected as

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postponed to a more distant future. St. Paul speaks of a Parousia in which the Messiah will be a judge and king, and in which the righteous will be happy, and the wicked will be punished, but this idea is deferred to the end of the world. When St. Paul preached that the Messiah had come, people were not astonished. They were expecting Him. But when he went farther and announced that the Messiah was Jesus, then they were truly perplexed. The apostle has summed up the situation tersely yet accurately; 'Jews are seeking signs and Greeks are seeking wisdom, but we ourselves are proclaiming Christ crucified, to Jews indeed a stumblingblock, and to Gentiles foolishness, but to those who are called, both to Jews and to Greeks, Christ God's power and God's wisdom', (1 Cor. 1:22-24). The Messiah's crucifixion contradicted the Jewish notion of the power and glory and duration of the Messianic age; while the Gentiles could not understand why sin needed such an expiation.

St. Paul in his desire for righteousness was in hearty agreement with the best teachers of his nation. It was to them the 'summum bonum' of life, and the forensic meaning of the word δικαιοσύνη was also common, as was also the idea of the imputation of righteousness. But the apostle was not satisfied with just conduct, he sought a righteousness of thought and desire, a state of mental and spiritual perfection from which all lust would be absent. Moreover he taught that man can and ought to live in such close communion with God that he would have evidence of the divine power working graciously within himself, and therefore he would have

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confidence of his own salvation; yet as the safety depended not on his own self or his own attributes, but on God's mercy apprehended through faith, he would have this confidence not as the ground of spiritual pride and haughtiness but of sincere humility. Moreover to the works of the law he did not attribute any merit, nor has he made mention of a treasury of human merits superabounding the needs of those who obtained them, and therefore available for those sinners whose lives have fallen short of the required standard.

The Apostle's teaching on Faith was an entirely new conception in the history of religious thought. Faith, in his view, was not merely trustworthiness, not only a historic *belief*, not an unfounded, credulous acceptance of other people's statements, not an ideal, theoretical system of thoughts, but an awakening, stimulating, energizing, increasing, incessant, didactic, directive, compulsive, productive, transforming conviction. "If any one is on Christ, he is a new creation; the old things have passed away; behold, they have become new."

St. Paul's views of the resurrection were not essentially different from those of the Pharisees. They all believed in the unbroken continuity of conscious human life with its personality and responsibility and its susceptibility to pleasant or unpleasant stimuli. Such views though rejected by the Saducees were in accordance with the opinions of people generally, but in regard to the details many varieties of ideas were in circulation. St. Paul differed from the Pythagoreans, etc. since he did not mention the transmigration

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of souls. He agreed with the Mazdean theory in teaching that the resurrection would be universal; all people, both the good and also the evil will be raised; and the time was placed in conjunction with the final judgment. He did not accept the view of the Dionysiac cult concerning the soul's immortality since he clearly taught that all things were created. In this matter he clung to the Pharisaic instruction received by him in his youth. He was more in sympathy with the Orphic tenet that the body was <sup>a</sup> prison house and that finally it would be free and would ascend to enjoy a never-ending existence with God. Phil. 1:23. Rom. 7:24.

His doctrine of the Messiah's resurrection was necessarily new, since few of his predecessors had conceived even the possibility of the Messiah's death. The crucifixion, which alone threatened the extinction of the new religion, but combined with the resurrection, formed the basis of the Pauline theology and when supplemented by the conviction of the Messiah's Godhead, furnished St. Paul and his fellow labourers the power to arouse many of their hearers to moral and spiritual life and activity. The Messiah's resurrection was to the Apostle conclusive proof of Christ's deity, and the atoning value of His death and of its acceptance; and that all believers were rising spiritually and would rise physically in the general resurrection.

St. Paul's idea of the renovation of nature was not original with him. The belief that the heavens and the earth would be recreated was common in Jewish literature. They earnestly looked forward, while the heathen regretfully looked back, to the Golden Age. They expected that in that

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age sin would be restrained and that the earth would be filled with righteousness and "with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. 2:14) The apostle did not limit participation in the blessings of this vision to the lineal descendants of Jacob, but extended it to all whether Jews or Gentiles who would believe. Yet we cannot say that he taught the ultimate redemption and happiness of all humanity. Finally, we may add that the Pauline system of religion and morals aimed at the moral and spiritual regeneration of all, whatever their degree of unrighteousness might be. Moreover he did not <sup>P.</sup>disparise the body since he declared it to be a sanctuary (*ναός*) of the Holy Spirit, (1. Cor.6:19). His faith aimed at the highest and perfect development of each individual, physically, mentally, socially, morally and spiritually. He preached to save mankind not only from future misery but also from present unhappiness. Though the Gospel, which he preached, has through many centuries been perverted by the malicious, and misunderstood and inadequately expounded by the ignorant, yet it is still the vitalizing force of all which is best and noblest in the world to-day.

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