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A STUDY OF SAINT PAUL
IN THE LIGHT
OF
MODERN SOCIAL WORK

by
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A Thesis

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CHAPTER I
INTRODUCTION

A STUDY OF SAINT PAUL
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CHAPTER I

INTRODUCTION

A. The General Field of Study

The purpose of this thesis is to show that the Apostle Paul was aware of the basic social problems of his day, and that he proceeded with methodic skillfulness to apply certain fundamental principles to those problems.

This will carry us into the general field of Biblical history and sociology where we will be concerned with such questions as these: "Does Paul in any way merit the attention of the progressive social worker today?" "Does he in any way deserve recognition in this highly specialized field?" "Has he left by example or precept any worthwhile tools for the needy chest of the modern social worker?"

B. The Study Justified

This thesis is written in the conviction that the Apostle Paul has been greatly misunderstood by many who have seen only one side of his fruitful life. Even many of his best friends know him only as a great theologian. Therefore, they have missed the appreciation that comes when Paul is seen grappling with the practical problems of the society in which he lived. This is probably true because most of us are slow to accept a man as being both a great thinker and a great worker. Such a prejudice must be forever obliterated from our minds if we hope to understand rightly the man from Tarsus.

So often has this one-sided picture of Paul been painted that those who are not interested in an air-tight system of theology have completely ignored this dynamic personality. This seems especially true of those who possess a zealous interest in the social problems of our day. In such circles it has often been the foregone conclusion that Paul has nothing to say to the social needs of any age and therefore he doesn't merit consideration by those who are engaged in such urgent work. We even find some of the great social workers of the Christian Church to be rather reluctant in

turning to Paul.¹

This prevailing distortion of the real man is seen most clearly when we look at the many books that have been written on his life. Of the thousands of volumes that fill our library shelves, only two or three are notable in dealing directly with Paul's social message.²

The Apostle must be recognized as a great theologian, but he must also be appreciated as a dynamic figure in the field of social work. Enslin in his Ethics of Paul writes on page 72, "But Paul was a practical man, and he realized well that this was a practical world. Though the Christian was united with his Lord, he was in closest contact with his fellows."

C. The Study Delimited

To find answers to the above questions we will travel the most direct route possible. We will

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1. Walter Rauschenbusch in his Christianity and the Social Crises tends to make excuse for Paul on the basis that he was forced to be socially apathetic. "If the convictions of William Lloyd Garrison had burned in Paul, we should probably not know that Paul had ever existed." p. 153. "Paul was a radical in theology, but a social conservative, a combination frequently met today." p. 102.
2. Rolston, Holmes: Social Message of the Apostle Paul, John Knox Press, Richmond, Virginia, 1942.
Enslin, Morton Scott: The Ethics of Paul, Harper, New York, 1930.

not have time to stop along the way and gaze at Paul's marvelous treatment of Christian doctrine. Neither will we be able to give anything like a complete biography of the Apostle. And we will often be forced to assume certain sociological principles since our study is of the man and not of the science.

D. Method of Procedure

Our method of study is fundamentally inductive. First we will present the available evidence from the above named sources and then let it be tried in the court of modern sociological thought.

To be able to understand Paul, we must first understand his social heritage and environment. Then we must study the man himself with particular reference to any outstanding experiences that may have contributed to the moulding of his personality. And since every social worker must be concerned in prevention as well as cure, we will study Paul at work in both of these fields in chapters three and four respectively.

E. Source of Materials

Since our purpose is to get the most accurate picture of Paul, we naturally turn first to what he reveals of himself. Our most valuable sources are the letters that the Apostle left to the world.

Of course, we acknowledge our limitations. We know that we do not possess all the letters that he wrote¹ and even some of those attributed to his pen are the targets for a great deal of criticism. Without entering into a lengthy discussion of such critical problems as authenticity and dates, we will center our study in Romans, Galatians, First and Second Corinthians, Philippians, and First and Second Thessolonians. But since the writer is convinced that the remaining epistles are also genuine, he will not hesitate to call upon them when they will contribute light to the problem.

Our next important source is the Acts of the Apostles. Although it is secondary to the letters, it is primary to this study because of the background material that it provides. Then too, it is the most reliable source for Paul's biography that we have in our possession. Its authorship is of no great issue here. Inasmuch as most critics agree that the material itself is accurate, we feel that it is basic to this study.

Here too we must recognize our limitations. We are by no means furnished with a complete record of Paul's life, nor is the author of Acts particularly interested in the problem of this thesis.

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1. Letters not in our possession are mentioned in First Corinthians 5:9 ff., Second Corinthians 2:3, and in Second Corinthians 7:8 ff.

CHAPTER II

FORCES THAT CONTRIBUTED
TO
PAUL'S VIEW OF SOCIETY

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FORCES THAT CONTRIBUTED TO PAUL'S VIEW OF SOCIETY

A. Introduction

No man can be rightfully understood apart from the forces which have influenced the moulding of his life. Since no one has ever lived in a complete social and spiritual vacuum, we must never attempt to study any man as though he had. Into the making of every personality is poured a distinctive heritage made up of things wholly beyond that individual's control. Likewise the forces of an environment unique to his own life are continually at work even though he may permit them to go unnoticed.

This does not mean to imply that a man is purely the product of these two forces. In fact Paul might well be cited as a classic example of one who refused to be fashioned into the common mould of his day. There is always a third element present in every man's life which is capable of regulating the influence of both those already mentioned. It is his own personal will. As it has often been said, a man is only influenced by that part of his environment to which he gives his attention. The will of the individual is not only able

to modify the impact of his heredity and environment, but it has, in the lives of such men as Paul, caused a right-about-face so revolutionary that "the old things are passed away; behold, they are become new."¹

It is in an effort to better understand the Apostle that we now turn to consider these forces.

B. Paul's Cultural Heritage and Environment

1. Cosmopolitanism

The man we are seeking to know was born a Jew with Roman citizenship in a Grecian city. The importance of this cosmopolitan heritage can not be overlooked. The young Jewish lad of Tarsus probably experienced at a very early age the conflict which always arises when more than one pattern of culture meets in the same life.

2. Hellenism

The Greek philosophers were a familiar sight in Paul's day as they stood in the market places preaching a gospel of "conformity to nature."² To some this meant, "Eat, drink, and be merry";³ to

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1. II Corinthians 5:17

2. Enslin, in his book, The Ethics of Paul, writes on page 19, "To live conformably to nature was generally recognized by all Greek philosophers as being the end for man and the fundamental requirement for all moral action."

3. The reference is to Epicureanism

others it meant, "Virtue for virtue's sake."¹ It is almost certain that he breathed deeply of this Hellenistic atmosphere and gazed often at the extremes of life that must have been all around him. He probably knew well the philosophy of the Greeks and the kind of a society that it had produced. It is also likely that he was familiar with the beliefs and practices of some of the Mystery Cults abroad in that day. According to his own testimony he was "debter both to the Greeks and to Barbarians."²

3. Judaism

But no matter how great that debt may have been, we must remember that Paul was always a Jew. This is so obvious that it may be overlooked.

Unquestionably the most influential part of Paul's heritage and environment was Jewish. He tells us himself that he was a "Hebrew of the Hebrews",³ and he must have felt a bit of pride in the fact that his ancestry could be traced back to the tribe of Benjamin.³ Even though he was born into a family of the diaspora, he seems to have always had a deep sense of loyalty to

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1. The reference is to Stoicism

2. Romans 1:14

3. Philippians 3:5

his group and a real desire to perpetuate its age-old traditions. He tells the Galatians that in this zeal he outstripped many of his own countrymen.¹ Is it any wonder that such a zealous young lad should be quick to identify himself with the most strict religious sect of his day, the Pharisees?² Is it any wonder that we should see him receiving instruction at the feet of Gamaliel, their strongest teacher?³

If it seems that we are over-emphasizing the influence of religion on Paul's life, let us remind ourselves that Judaism was more than a religion. It was a way of life. It was more than a cultural trait, as religion often is in America; it was an entire culture in itself. In fact the definition often given for culture might be applied with equal accuracy to Judaism as the Apostle knew it.⁴

Judaism meant the worship of one God, a God who had revealed, not only a pattern for personal life,

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1. Galatians 1:14
2. Acts 26;5
3. Acts 22:3
4. Culture has often been defined as all the ways of doing and believing of the group.

but for the entire social structure of his people. In the Old Testament, with which Paul was familiar, God had made it known that he was a holy Being and that he expected his people to be the same. This meant high and rigid moral standards which Paul continually tried to attain. It meant that all dishonesty and treachery was a violation of God's law. It meant that all sexual impurity was to be abhorred. It meant further that a man must be kind to his neighbor as well as to the stranger within his gates, and that he must be sensitive to the needs of the destitute, the widow, and the orphan. Parents were to be honored by their children and children were not to be exploited by their parents. Slavery was accepted, but even here the Jewish master was expected to be far different than the pagan.

This is a picture of the Jewish social ideal. It does not mean that Paul saw only this type of life among his people. As in our own day there were many who consistently fell far short of the standard. There were those who had lost sight of the ideal altogether, but surely Paul was not one of their number. The greatest desire for himself and all of society was to live on that lofty plane. A single breakdown at any point was of tremendous concern to him because it meant that God's holy will was being violated.

C. Paul's Religious Experience

. Introduction

Up to this point we have been considering the influence of Paul's heritage and environment upon his social life and thought, but were we to stop here, the real key to understanding him would be lost.

As we shall note later on, the social message of the Apostle flows directly out of his deepest conviction about God and his relationship to man. That these convictions were not always the same in his mind is obvious as we compare the young, ruthless persecutor to the Christian missionary of later years.

The driving convictions of his life did not come from the Greek philosophers who felt it best to leave mad society alone,¹ nor were they handed to him by Jewish instructors who, in the tradition of their race, had drawn a circle that excluded the rest of society. These facts lead us to consider the revolu-

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1. Enslin, in his book, The Ethics of Paul, writes on page 33 the following evaluation: "Cosmopolitanism and equality, while preached, became to all intents and purposes mere terms. The ideal Stoic was one like Cato, stern, impassive, isolated: 'The world is mad; let us not bother with it.' Actually Stoicism became a religion of despair."

tionary experience that occurred in the life of Paul as he journeyed on his way from Jerusalem to Damascus.¹

No matter how important may be the fact that Paul was a Jew with Roman citizenship living in a Hellenistic community, more important is the fact that somewhere outside the gates of Damascus his entire view of life was changed.² Those things that he once regarded as the supreme values of life, he now learns to recognize as a complete loss.³ The social exclusiveness of his former training now gives way to a breaking down of such artificial barriers and is exchanged for a passionate desire to unite all men.⁴

An experience of such magnitude and lasting results can hardly be dismissed as hallucination, epilepsy, sunstroke, or neurosis. His own claim that he had seen Jesus is the most adequate explanation we

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1. Acts 9:3 ff, 22:6 ff, 26:12 ff.
2. James Stewart, in his book, A Man in Christ, writes on page 82: "This conversion experience was far and away the most vital and formative influence of Paul's life. Compared with this, everything else - his Jewish ancestry, his Rabbinic training, his Hellenistic contacts, every factor of heredity and environment was completely secondary."
3. Philippians 3:7
4. Galatians 3:28

can find.¹ This was a religious experience of the most vital sort.

2. Factors Contributing to Paul's Religious Experience

a. A Sense of Frustration

On the other hand, it should never be assumed that Paul arrived at that crucial moment without first climbing a series of steps that prepared him for it. No serious student can be with him very long without detecting at one point in his life an inner conflict which amounts to the "divided self" of modern psychology. It is difficult to determine just when in his life this civil war began to rage, but it is fairly easy to identify the conflicting forces. We have already seen with what zeal Paul tried to live according to the high standards of the Torah, but another bit of his own testimony tells us that he found it an impossible task.² He saw the mark raised high, but because he was unable to reach it, was made to cry, "O wretched man that I am."² It is undoubtedly the advanced stage of this struggle and sense of futility that Paul describes in

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1. I Corinthians 9:1; 15:8

2. Romans 7

the seventh chapter of Romans.

"For to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do."¹

No one need argue the seriousness of such a condition. It is precisely the cause of many of the problems that are brought to the case worker's attention. The more vigorous the personality, the more intense such a conflict tends to become. Thus we are not surprised to find Paul almost at the point of breaking. He had become desperate in his search for deliverance from the disintegration that would soon mean his doom.² Of course, his quickest road to recovery would have been to lower his ideals to a level that he could easily reach, but such a cheap maladjustment could never satisfy this sincere and zealous Pharisee. His ideals were riveted in his mind because of his deep conviction that they were God-given. And because they were God-given, he was certain that they must be lived. Thus far he had failed, but he must find a way.

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1. Romans 7:19

2. Romans 7:24

b. The Historic Jesus

All the while this struggle was raging, there was still more unrest stirring in the same mind. It was the growing uncertainty about one called, "Jesus of Nazareth." Whether or not Paul had ever met Jesus may be a question for debate, but who can doubt that this passionately religious Pharisee had not only heard of Jesus but had investigated various reports of his activities and claims? He seems to have had even a more than ordinary interest in this new cult which threatened the position of Pharisaism.¹ It would be totally unlike all that we know about Paul if he had "...made havoc of the church, entering into every house, and haling men and women committed them to prison" without first seeking a thorough understanding of the movement that was being suppressed.² Such a search would have brought him to consider the life and work of the historic Jesus. Was he just another religious fanatic seeking to sabotage the main flow of Judaism? What was there about him that made his followers so fearless and enthusiastic even after his death?

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1. Galatians 1:13

2. Acts 8:3

It is evident that at first he thought Jesus to be an imposter and a great menace to God's cause. But somewhere before the Damascus experience doubt was cast on his earlier conviction. Thus his conversion experience, reduced to its simplest terms, was a changing of his mind about Jesus.¹ This could hardly have been such a clear cut issue if there had not been first a growing uncertainty which by times almost haunted the proud and stubborn Saul.

c. The Christian Witness

This suspicion concerning the person and mission of Jesus was undoubtedly intensified as Paul gazed with astonishment upon the countenances of Christian men and women, serene in the hour of trial and death. This testimony that the crucified Jesus was the living Messiah must have confronted him at almost every turn. It is significant that our first introduction to him takes place at the stoning of Stephen.² It is true that he was consenting to the brutal killing, but surely there is more in the story than that.

Paul had probably just listened to the stinging words of Stephen's sermon. How could one so

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1. Acts 9:5

2. Acts 7:58

thoughtful avoid some sort of self-analysis after the words, "Ye do always resist the Holy Ghost..."¹ While others were insensible with the mad psychology of the mob, Saul seems to have maintained his poise. The mere fact that he was not casting the stones enabled him to view the scene more objectively. It left his mind free to reason and evaluate. He could see clearly this man's every move and the expression of perfect trust that shone through the agony which accompanied every blow. Did Paul hear Stephen cry with a loud voice, "Lord, lay not this sin to their charge"?² Did he hear the words of perfect trust, "Lord Jesus, receive my spirit"?³ What a witness to the truth of the thing which Paul was fighting! What a "goad" forcing him to change his mind about Jesus!

It had indeed become so difficult for him that he could resist these forces no longer. At that moment he felt as if he had been "arrested" by the Lord and could do nothing but surrender and say, "Lord, what wilt thou have me to do?"⁴

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1. Acts 7:51
2. Acts 7:60
3. Acts 7:59
4. Acts 9:6

3. Revolutionary Effects of Paul's Religious Experience

Paul's Damascus experience left him with a revolutionized view of God and a revolutionized view of man, and when these things had had time to become working parts of his life, he found himself possessed with a new dynamic for social work.

a. A New Conviction about God

As a Jew, Paul always believed in one God, Jehovah, the God of the patriarchs and prophets, who had revealed his will to his chosen people. But one day the man from Tarsus came to believe that this same God had revealed himself more completely and more gloriously in the person of his Son, Jesus Christ. In the sufferings of Christ he saw as never before the infinite love and mercy as well as the righteousness and justice of God.

b. A New Conviction about Man

The new convert now came to believe that God in Christ had done something of eternal importance for the welfare of mankind. He had bridged the gap between heaven and earth so that men need no longer be "strangers" and "aliens" to God their maker.¹

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1. Galatians 3:13

He saw that through this new mystical union with Jesus Christ he and all others could now reach the ideals that were before impossible.¹ He saw that the old life of ego-centricity must be exchanged for a new life of Christo-centricity if men were to live adequately in their social and spiritual environment.²

c. A New Dynamic for Social Work

These new convictions about God and man completely changed Paul's whole attitude toward society. The love of Christ now constrained him to be an "ambassador" of reconciliation to his fellow-men. His critical, censorious attitude was turned into one of constructive, humble helpfulness. The love of Christ constrained him to become a slave of Christ, and in being such, a servant to all humanity.³

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1. Galatians 2:20

2. Reinhold Niebuhr expresses this same thought on page 39 of his book, The Contribution of Religion to Social Work. "Religion, with its sense of dependence upon a Supreme Being, with its emotional commitment to the will of that person, with its belief in the benevolent aid of that person for the achievement of our highest aims, is able to create a white heat of sublime emotion which devours all lesser passions and interests, leaving the soul purged of its distracting and confusing preoccupations and redirected toward the highest goal that it is able to conceive."

3. II Corinthians 5:14

He set out upon a life of social reconstruction by seeking to call everyone to a new faith in God through Christ. He saw that there could not be any rehabilitation of society without rehabilitation of the individuals that make up that society, and that there could be no sound rehabilitation of one's social habits and attitudes until one comes under the expulsive love of Christ.

Therefore Paul gave up his cruel, dogmatic approach to human problems and adopted the psychological approach of Christian love and service. He preached Christ and Him crucified, and allowed the compelling power of His cross and resurrection to change the affections of sense-bound lives and to produce wholesome impulses for good and right relationships between individuals and groups.

The highest, most worthy, and most satisfying way of life was now the way of love in Christ Jesus. ". . . . And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."¹

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1. I Corinthians 12:31-13:1

D. Summary

Now we have come to understand more fully some of the most important factors that contributed to Paul's social interest and endeavor.

Let us never forget that he was a "Hebrew of the Hebrews" upon whom Hellenistic culture had left its negative and positive influence.

But more important still, let us keep continually before us the fact that he looked out upon the needs of the world with eyes that had seen Jesus, and that he was moved to action, not by the needs of men alone, but because the love of Christ constrained him. This we can never forget! We will be reminded by his every move that his zealous activity on the horizontal plane of human relationships is anchored and controlled by a vertical, vital relationship with the living Christ.

Only in view of these factors can we ever hope to understand Paul's social ideals, methods, and motives.

CHAPTER III

PAUL'S STRENGTHENING INFLUENCE ON CONTEMPORARY SOCIAL INSTITUTIONS

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ON
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A. Introduction

The work of prevention in any field of endeavor is always less spectacular than that of cure. The physician may even meet with skepticism when he leaves the operating room to spend his time on people who are still perfectly well. So the social worker who spends himself strengthening the foundations of society, correcting disorganization while it is still in the embryo stage, is never quite as spectacular as the one who spends his time in the court room or in the prison cell with extreme cases that have come to the attention of the public.

Obviously enough, the value of a man's work is not to be judged by its glamor or popularity, and "an ounce of prevention is worth a pound of cure" is still one of the best rules in social work.

The Apostle Paul was most certainly aware of the social order of which he and other Christians

must be a part, and he assumed the task of teaching all to adjust themselves to that environment. This was not a mere passive adjustment, submission to the status quo that Paul advocated. It was a matter of spiritually interpreting every phase of life, and as far as possible, entering actively into the earthly order of society.

At this point we can find no harmony of the facts with the statement of Johannes Weiss that the matters of state, trade, and commerce were all foreign to the Apostle.¹ As we shall observe, he had an abundance of things to say about the political, and economic order of his world, things that tended to

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1. A full statement of Weiss at this point appears in his History of Primitive Christianity on page 594. "Therefore we can expect from him (Paul) no ethic which could show us how, living in the midst of the world, working close to it and with it, surrounded by the practical problems of civilization and the magic of its art and its enjoyments, we may at the same time satisfy the world's demands and the demands of God without becoming unfaithful to one or the other. This problem lies beyond his ken, for the simple reason that he believes the world to be hastening toward the destruction and the judgment (I Cor. 7:31; 11:32). Cultural values which would carry their justification within themselves he does not know; that there is something divine in the state and in art, trade and commerce, in industry and in science, that here also are problems which God has given to his humanity - all this is foreign to the Apostle Paul."

strengthen all the legitimate functions of the community and slowly but certainly undermine all that was out of harmony with the divine will of God.

B. The Family Unit

1. Paul's High Esteem for Marriage and Family Life

"No other institution is close enough in personal contacts to be trusted with the power that the home has over developing personalities."¹

In this statement by Ernest Groves we have an expression of the true nature and influence of the family group. It is an institution of the most intimate primary contacts, and, as such, is the most powerful unit of society next to the individual. Gordon Hamilton writes, "Just as the individual is the touchstone of the family, so the family is the touchstone of the community and so outward into national and international fellowship."²

The Apostle Paul realized the truth of these statements even more fully than do most of us who read them today! He felt so deeply the importance

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1. Groves, Ernest R.: Christianity and the Family, Macmillan Company, New York, 1942, p. 3
2. Hamilton, Gordon: Theory and Practice of Social Case Work, Columbia University Press, 1940, p.13

of the family that he gave himself to the task of strengthening its foundations through the application of Christian principles.

Every age seems to have those in its midst who would debase marriage and intimate family experiences. Some do it in the name of religion; while others do it in the name of gross immorality. In either case it is to be regretted that marriage and home life can not always be regarded in its loftiest, and most holy position in God's plan for humanity. Nothing could have been further from Paul's mind than the thought that marriage was basically evil and only to be tolerated for those who were weak. The things he had to say to the Christians of Corinth must be understood in view of the specific problems with which he was faced.¹ He was writing to a people living in the midst of the worst sexual excesses and perversions of which history bears record. His friends had undoubtedly asked him very specific questions concerning behavior in such an environment, so everything he says must be understood in that light.

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1. The reference is particularly to I Corinthians 7 which has been frequently misunderstood

When we approach I Corinthians 7 with these things in mind, we find that Paul has some very sound and helpful advice for the various problems that faced family life in Corinth. In verses 1-9 he points to the dangers of unmarried life, reminding them that the objective is perfect integration and consecration to a worthy life-work. If such can be achieved in the unmarried state, then that is best, but if sexual desire is strong creating an inner conflict, then by all means one ought to marry. In verses 10-24 he recognizes the problems that arise when a Christian and a non-believer are united in marriage. There was evidently a tendency for new converts to feel obligated to leave their non-Christian companions, but the Apostle points out the folly of such a separation. Marriage is a permanent bond that must by no means be broken. However, if one is deserted by his spouse, he is absolved from any personal guilt.¹ The general principle laid down is that a new convert to Christianity must not feel that his social position and relationships have to be disrupted. "Let each man, wherein he was called, therewith abide with God."² In verses

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1. I Corinthians 7:15
2. I Corinthians 7:24

25-38 Paul tries to help Christian young people in Corinth who are facing grave dangers in such a vicious environment. He suggests that "by reason of the distress that is upon us", each person might do well to remain as he is.¹ However, no one should consider either marriage or celibacy a state of sinfulness. Both are desirable in certain situations for certain types of people. Those who do remain single are in an unusually good position to give themselves wholeheartedly to the work of the Lord inasmuch as they are free from many cares that legitimately accompany family life.

He concludes the chapter in verses 39 and 40 by answering a question that was probably asked him by some one whose husband had died. Certainly the widow is free to remarry, but again he suggests that in the moral degradation of Corinth she might be far happier if she remains single.

In all of this chapter, which has often been used as proof of Paul's contention against marriage, there is absolutely nothing that would debase or even belittle this important relationship

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1. I Corinthians 7:26

of life. Then when we turn to the many other passages such as Ephesians 5:22 ff, Colossians 3:18-21, and II Corinthians 11:2, and there view the weight of evidence, we are convinced beyond any doubt that the Apostle possessed even a more than ordinary view of the sanctity of marriage and family life. Enslin in his "The Ethics of Paul" writes on page 192, "With no author more than Paul is the danger of distortion greater in striving to discover his views on any subject by citing one isolated proof text." Any human relationship that could find a comparison with Christ's relation to his church, as Paul so beautifully pictures in Ephesians 5:22, must surely have been regarded as the purest and most lofty.

2. Husband-Wife Relationships

Paul's high esteem for family life is further evidenced by the genuine interest he has in conserving its values. His special contribution at this point is his insistence that Christian love and respect for the individual is the only stable foundation. He taught that even in a patronymic type of family life, fellowship, and not dictatorship, must be the unifying element. It is true that he says, "Wives submit yourselves unto your own husbands",¹

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1. Colossians 3:18; Ephesians 5:22

but in each case he proceeds to define that relationship more clearly. "Husbands love your wives. . . Let everyone . . . so love his wife even as himself!"¹ It is a relationship of personal mutuality. The love that he enjoins is to be nothing shallow or sentimental; it is to be pure and self-giving as was the love of Christ for his redeemed people.²

3. Parent-child Relationships

The same spirit of Christian mutuality was expected to be found in the parent-child relationships. There was to be constructive discipline in the home, but never the harsh authority of a domestic autocrat. Again, the personality of the child must receive consideration. Like a modern child psychologist, Paul says, "Fathers provoke not your children to anger, lest they be discouraged."³ In other words, don't kill your child's incentive, as many have, by imposing unreasonable demands upon him. He must be motivated to the desired action if the final result is to be satisfying and constructive.

Such a home life, with faith in Christ being

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1. Ephesians 5:25, 33; Colossians 3:19
2. Ephesians 5:25
3. Colossians 3:21

lived out before the eyes of the children, was sure to stimulate a like faith in them. One of the most remarkable products of such a family was Paul's spiritual child, Timothy. To him he writes:

"I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in supplications, night and day longing to see thee, remembering thy tears that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded in thee also."¹

"Fellowship" is probably the best word for the type of family relationship that Paul advocated. What could be more wholesome than such an ideal. What could be more spiritually refreshing to a home where solidarity depends upon the harsh, and many times cruel dominance of the father! What could do more to strengthen the foundations of family life in any age than the insistence that fellowship based in a Christ-like love must be at the center!

C. The Economic Order

The Apostle Paul realized that the economic structure and function of society must be of real

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1. II Timothy 1:3-5

concern to himself and every Christian.^N He was mindful that though men do not live by bread alone, they do need bread and bread means work.

The pattern of his society^C was a comparatively simple one, yet its basic structure is still that upon which our economic life today must rest. At the heart of every economic system there must be human labor which results in the production of commodities. Naturally Paul would have more to say about labor than about capital since the latter would not be recognized as readily in his society^C as ours to be an important factor in production. This does not mean, however, that he ignores the labor-management problem of his day.¹

The necessity of work was no matter of debate for Paul. He flatly declares to the Thessalonians that any who refuse to work ought not be allowed to eat.² He seems to have been very careful in his own ministry to set a good example in this respect by often working at his old trade.³

But the Apostle taught that a man's work

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1. Ephesians 6:6; Colossians 4:1
2. II Thessalonians 3:10
3. I Corinthians 9; I Thessalonians 2:9

should be far more than a meal ticket. In keeping with his conviction that all of life must be spiritually interpreted, he asks men to think of their everyday work as a God-given task, to be performed, not merely to please men, but to please God who is really the master of our lives.¹

He also taught that one's work should be performed, not merely for gratification of personal desires, but "that he might have whereof to give to him that hath need."²

He helped lift labor to an unusually high plane by pointing to its importance as a builder of character and self-respect. ". . . Study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing."³ He realized that occupation is important because it gives the mind and hands some constructive activity, thus lessening the temptation to evil.⁴

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1. Colossians 3:22-24; Ephesians 6:6
2. Ephesians 4:28; Acts 20:32-35
3. I Thessalonians 4:11-12
4. Ephesians 4:28; I Thessalonians 4:10-12
II Thessalonians 3:10-11

Another important contribution of Paul to the economic life of the individual is seen in his basic teaching concerning the true values of life. As we have seen, he never minimizes the importance of manual labor, nor does he discourage the legitimate acquisition of wealth. However, the danger was evident in his day as it is in ours of devoting all of life to unworthy and inadequate goals. The economic quest of the individual may always become the supreme quest unless values are seen in their proper relationship. Paul knew that money alone could never guarantee contentment, and that many lives were miserable because of their never-ending lust to have more money. If his advice at this point sounds common and familiar to the modern ear, it is because of the fundamental place it has come to fill even in our day.

"But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

"But thou, O man of God, flee these

things; and follow after righteousness, godliness, faith, love, patience, meekness."¹

He does not heap condemnation upon those who have acquired a great deal of this world's goods, but he reminds them of the dangers involved. He tells them not to set all their hopes upon it, and to be liberal in helping others so that they may "lay hold on the life which is life indeed."²

Black Neither does he heap condemnation upon the *Racism* *Tails* slave-holding capitalists of his day, but we shall see how his positive attitude at that point was ultimately a radical one destined to change the whole system. In one sense the Apostle strengthened the slave system of his economic order by refusing to suggest uprising and revolt. There is no indication that he ever advised any slave to run away. In fact, to one who had done so, he advises that he return to his master.³ He says in I Corinthians 7:20 that if a man were born a slave and is now a Christian he ought to remain in that station of life. But that is not the complete picture. While Paul did send Onesimus back to his master, he also taught that

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1. I Timothy 6:6-11
2. I Timothy 6:17-19
3. Philemon 12

there was fundamentally no distinction between the slave and the master. He asks that Philemon receive him as a Christian brother, even as he would receive the Apostle Paul.¹ In Colossians 4:1 he tells the masters to render equality unto their slaves. In several places under various circumstances he insists that there can be no distinction between the bondman and the freeman.² How could slavery ever hope to survive under such terms as these?

Thus we have come to see a few of the ways in which the Apostle contributed to the economic health of the individual and ultimately to the health of the whole economic order. The leaven of his advice would tend to prevent the community from resting on purely materialistic foundations, and would give an interpretation to its economic life which would make for the betterment of all its functions.

D. The Political Order

No one who valued his legal rights as much as Paul could ever have been as disinterested in the political situation of his day as some would make him appear. It was more than mere expediency that

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1. Philemon 17

2. Colossians 3:11; Galatians 3:28; I Corinthians 12:13

caused him to refer to his Roman citizenship so often.¹ He knew, probably as few others, the value of good government, and was therefore vitally interested in strengthening its rightful influence.

It is interesting and significant that the Apostle has been accused of standing at two opposite extremes in his attitude toward the state. Some say that he was extremely apathetic because he counted himself a citizen of another world; while others say that he was extremely radical because of his position that "the powers that be are ordained of God."²

Paul obviously never intended to say that every potentate or party in power was placed in that position by the special providence of God. In fact, in the passage referred to, there is no reference at all to any specific ruler or system of ruling. The Apostle is here talking about the fundamental principle of government as a means of maintaining order by defending justice and even using the sword against evil when necessary. He viewed government as God's plan for society, and opposed any refusal to cooperate in carrying out its functions.

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1. Acts 16:37; 21:39; 22:25; 25:11

2. Romans 13:1

He enjoined young Titus to tell his people to "be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work."¹ He recognized it as everyone's moral obligation to pay and pray for the civil authority so that the resulting government might enable the people to "lead a tranquil and quiet life in all godliness and gravity."²

This remarkable interest in the political life of the world must certainly have seemed strange to many of Paul's own countrymen. To them, such an attitude could be nothing less than daring. He was in effect telling them to give their support to the pagan Roman Empire, a thing that many had refused to do. The Jewish Zealots were continually seeking to undermine the influence of Rome and use whatever methods possible to throw off the yoke.

In one sense, the Apostle was actually strengthening the Roman sphere of influence. He was doing so by offering a new motive for subjection. The old whip of fear was for many the only thing that had made them loyal. Paul argued that since

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1. Titus 3:1

2. Romans 13:6; I Timothy 2:1-3

government was of divine origin, all should obey because of their conscience sake.¹

On the other hand, Paul's influence was slowly but surely overthrowing the Roman State! Or, it would be more accurate to say that the influence of Jesus carried on through Paul was working such a radical change. Both by word and deed Paul called into question the very foundations upon which that pagan government rested, and as a result, the system was bound to crumble because it asked to be the absolute authority of men's lives. So inconsistent was this with Paul's teaching that we later find men and women fearlessly facing the lion and torch because their first allegiance was to God and not man.

By their defiance of Roman authority those early Christians paved the way, not for anarchy, but for a far superior type of government in which every one has a right to worship according to the dictates of his own conscience and where God always stands above the flag.

It is in this broader sense that Paul's strengthening influence on government is seen most

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1. Romans 13:5

clearly and accurately. He realized that in a community of individuals there must either be central authority or chaos. He chose to strengthen the political order.

E. The Religious Order

The religious order of society has always been one of its strongest stabilizing agencies. In fact it has in many instances been the most powerful of all social controls. This fact is always given a prominent position in the thinking of those who are interested in the social health and solidarity of the community.

Needless to say, this is the point at which Paul was most concerned. He was concerned because of his own religious experience and the conviction he had that society's biggest problems were basically spiritual. He was convinced that the majority of people were living inadequate lives and that the greatest part of society was not functioning according to the divine laws of the universe. It was up to the religious community to live out a blue print of the ideal society.

The impact of religion upon any culture is found to vary from one generation to the next, and

we know that Judaism as a dynamic social force had been greatly weakened by the time of Jesus. There is no greater evidence of this than the fact that her leaders had, in many cases, lost the true spirit of the historic faith and were left with a mere shell of outward conformity. Some had actually become corrupt, and the temple, which had for centuries been the place of prayer and worship, had been so polluted that Jesus called it a "den of thieves."¹ The central place of religion had to be restored, and Paul saw the only hope in the Christian church.

Although the Apostle was an unusually effective organizer, believing that "God is not the author of confusion. . ." and that "All things (should) be done decently and in order,"² he did not bequeath to the world any ecclesiastical hierarchy, but a democratic fellowship in Christ. He built the church along the lines that would best carry out its functions, but, in the main, he depended upon the mystical union of all believers for the strength of the religious group.

The church was never intended to stand

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1. Mark 11:17
2. I Corinthians 14:33, 40

between the believer and God, so priests were unnecessary. It was a fellowship of those already united with Christ, and not a medium of revelation to man. But even in a fellowship leaders are essential. Of course, the young churches looked naturally to the apostles for guidance, but within the local church itself Paul taught that elders or bishops should be elected. The two titles were interchangeable in the Apostle's mind, no distinction being made until some time in the second century.¹ Paul set the pattern by leaving such a leader in each new church that he organized.² He also tells Titus to be sure that such overseers are selected.³ Their own depth of spiritual life was to be the most important qualification.

"For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gain-sayers."⁴

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1. Acts 20:17-28; Titus 1:5-7
2. Acts 20:17
3. Titus 1:5
4. Titus 7:10

More important than this simple organization for strengthening the religious order was Paul's insistence upon unity. Every Christian's loyalty was expected to go beyond any earthly leaders whom Paul said were merely "ministers through whom ye believed."¹ One planted the word, the other watered, but ultimately the work belongs to God. Christ, and not Paul or Apollos or Cephas, is the unifying center of the church. The Christian community was so unified in the mind of the Apostle that he could only liken it to the unity of the physical body.² He recognized the differences of individuals and saw those differences as essential to the proper functioning of the church, but pointed out that no such differences of spiritual gifts, of loyalty to leaders, or of social or racial standing, should be allowed to divide the living church of Jesus Christ.

So we have come to see the ways in which Paul exerted a strengthening influence upon the religious order of society. He organized churches along the simplest democratic lines and sought to bring about genuine unity of spirit. Division

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1. I Corinthians 3:1-9
2. I Corinthians 1:10, 12

always means weakness. Division of the Christian church means confusion in the minds of many who are seeking to discover the absolutes of life. In our day, as in Paul's, the purifying function of Christianity in the social setting is effective or ineffective according to degree of unity that is achieved. The Apostle called each member and each local group back to the Christ who is not divided.¹

F. Summary

The social institutions of Paul's day received a new lease on life as the Apostle gave a Christian interpretation to the functions of the family, the economic organization, the state, and the church. While it is true that under that same influence some things were destined to die, history has proved that their death is the strength of much we have today.

The Apostle called men to give their supreme loyalty to Christ. There was always the danger that under such a challenge some would minimize and neglect the duty to their fellow men. At first, the new convert might feel that all earthly obliga-

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1. I Corinthians 12:12

tions had become of little or no importance, but Paul led his Christian brethren, and many who were not Christian, to see the divine significance of all social relationships. By re-interpreting the functions of society in the light of Christian faith, he undergirded them with the strongest foundations they had ever enjoyed. By likening a man's relation to his family with the love of Christ for his church, Paul gave the highest example of right family relationships and offered the most worthy motive for a solid but democratic home life. By stressing the importance of active participation in the economic life of the community, and suggesting a healthful attitude toward material goods, he prevented decay of economic resources and provided a great boon to progress. By teaching the fundamental importance of government, and showing how it is a principle of divine origin, he led men to support, by their money and prayers, the rightful place of the state. By insisting that the church is a fellowship of believers, united as one body in Christ, he gave the religious order, and through it to all of society, a sure foundation upon which to build.

If any area of our social life today seems to be in danger of breakdown, where could we find anything more basic than the writings of the Apostle Paul?

CHAPTER IV

PAUL'S CORRECTIVE INFLUENCE
ON
CONTEMPORARY SOCIAL PATHOLOGY

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PAUL'S CORRECTIVE INFLUENCE ON CONTEMPORARY SOCIAL PATHOLOGY

A. Introduction

At this point in our thesis we are concerned with Paul's attitude and approach to the social disorganization of his day. While a great deal of his energy was given to the work of prevention, he was confronted, as is every social worker, with specific problems of personality and group which demanded that he offer some type of therapy.

The religious or moral approach to social pathology is commonly judged as inadequate in our day since it often closes the door to scientific understanding. Of this there can be little doubt, but the fault is not to be found in religion but in some who in the name of religion completely ignore the tremendous advances made in the field of the social sciences. The Apostle Paul's approach to breakdown in the social order is not fairly identified with what social workers today may think of as religious. He was not a mere sentimental well-wisher; neither was he a dogmatic,

prejudiced fanatic who tried only to make people see things his way. He was tolerant; yet firm in his concern that people be redeemed socially as well as spiritually. In fact, it is seriously doubted if any amount of social work can be effective without the basic method of motivation that Paul used. He insists upon certain absolutes of life, and points to the terrible consequences of ignoring them. He seeks to give every individual a spiritual interpretation to various problems of life which confront him.

B. Family Disorganization

1. Illicit Sex Relations

We have observed in an earlier chapter with what high esteem Paul regarded the unit of the family. It is then to be expected that he should assume an active interest in anything that would corrupt or in any way lessen the stability of this important group.

Concerning the prevalence of sexual disorganization in Paul's day there can be no doubt. In the first part of his letter to Romans he makes mention of the fact that many of the Gentiles have perverted the natural functions of sex life, i.e., through homosexual abuse.¹ He found it necessary to

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1. Romans 1: 26-27

write to the Christians in Corinth concerning a specific instance in which incest was being condoned by the Christian community.¹ Adultery was likewise a threat to the sanctity of the home and did not go unmentioned by the Apostle.²

a. A Significant Case

By focusing attention upon Paul's first letter to Corinth one will probably discover some of the basic principles that he used in his work with cases of sexual perversion and promiscuity. It was in Corinth that he encountered his greatest threat to family solidarity at this point. The city had become such a notorious place for loose moral standards that Corinth was often the by-word for licentiousness. On the ancient stage the Corinthian was usually presented as drunken or otherwise immoral. Sexual promiscuity was probably more prevalent there because of the worship of Aphrodite Pandemos, and the thousand female "hieroduli" who were consecrated to her service. Many of these women were said to have been very beautiful, and sold their charms for large sums to sailors,

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1. I Corinthians 5
2. Galatians 5:19; Colossians 3:5; I Thessalonians 4:3; Romans 2:22

merchants, and others who came to Corinth to satisfy their selfish lusts.

One is hardly surprised to find even the Christians of Corinth morally confused in such an environment. They were apparently unmoved by the fact that one of their own number was guilty of incest.¹ In fact, it appears that they were even condoning this outrageous conduct so vicious and anti-Christian in the mind of Paul. He had no other course but to be firm and uncompromising in this case. He saw the welfare of the whole group at stake, and realized that "...a little (bad) leaven leaveneth the whole lump."² The very group which he believed would live out a blue-print for all of society was in grave danger of becoming morally corrupt. The Christian community must be kept pure even if it meant that one must be excommunicated.

"I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; but then must ye needs go out of the world; but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioners; with such a one no, not to eat."³

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1. I Corinthians 5:1
2. I Corinthians 5:6
3. I Corinthians 5:9-11

The reasonableness of Paul's request is evidenced in the fact that he did not see how any one in Corinth could avoid all social contacts with people of low moral standards. The only way such isolation would be possible would be "to go out of this world". He does not even suggest that such a course would be advisable if it were possible, but he does insist that such a one be no longer identified with those who are "called out" and are living a life in Christ Jesus.

At first it may appear that he has little or no concern for the personality of the social offender, but let it be remembered that he is writing, not to the offender, but to the offended. The main burden of his letter is that the Christian community be purified. But even so, he is mindful of the individual. He writes, ". . . Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."¹ This verse has received various interpretations by students of Paul, but all must agree that he is expressing a genuine concern for the welfare of the man in question. He could have said simply, "Deliver

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1. I Corinthians 5:5

such a one unto Satan", but, true to his passion for the spiritually bankrupt soul, he adds, "that the spirit may be saved in the day of the Lord Jesus." He is probably referring to his hope that through this punishment and the usual consequences of such immorality, the guilty man will eventually repent and be restored to Christian fellowship.¹

b. Spiritual Implications of Sex Irregularities

A more detailed discussion of the fundamental principles involved is to be found in the following chapter of this same letter. He first answers the false assumption that sexual indulgences are to be expected as naturally and indiscriminately as the stomach receives food.² Here one must recognize, as Paul certainly does, the psychological factor in sex. Eating and drinking are basically physiological processes, and as such are destined to pass away eventually. To the contrary, sexual intercourse is basically psychological and the factors involved in such a relationship are destined to abide forever.

"Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise us through his power."³

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1. See below under "Punishment and Rehabilitation"

2. I Corinthians 5:6 ff

3. I Corinthians 6:13-14

He then proceeds to suggest another most striking and powerful motive for sexual purity:

"Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid."¹ Here too the psychological element is prominent even though the relationship is illicit. "Or know ye not that he that is joined to a harlot is one body?"² The conclusion that he draws at this point is in perfect harmony with the fact noted previously, that union with Christ is the key to understanding his position. Any relationship, except within the legitimate family, which so consumes the personality is wholly inconsistent with the life that is lived in Christ. Very closely related is the fact that,

". . . your body is a temple of the Holy Spirit which is in you, which ye have from God."³ Hence, anything that defiles the human body, is defiling the "sanctuary" of the Holy Spirit.

The fact that the Christian is no longer his own master is also a significant motive given by Paul for the purity of one's sex life. ". . . ye are not

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1. I Corinthians 6:15
2. I Corinthians 6:16
3. I Corinthians 6:19

your own; for ye were bought with a price: glorify God therefore in your body."¹ Not only has God made man but He has redeemed him by the price of his own Son's death on the cross. Hence, no longer are men free to waste their lives in riotous living, but they owe their all to him.

There is no uncertainty as to what kind of lives are produced by these convictions. Through his insistence upon absolute sexual purity based on the spiritual implications, Paul kept the Christian community from the terrible depravity to which sexual excess ultimately leads, and had no little influence in correcting these same ills in society at large.

2. Separation and Divorce

"But to those who were married Paul's word is clear. There was to be no thought of separation. The marital bond was to be preserved."² Certainly Enslin is right as far as his statement represents the Pauline ideal. However, the Apostle does deal with some very specific situations in this regard, and they should be examined at this time.

In the seventh chapter of I Corinthians Paul begins at verse ten to consider this whole subject

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1. I Corinthians 6:19-20

2. Enslin, Morton Scott; The Ethics of Paul; Harper's 1930, p. 170

of breaking the marriage bond. He first lays down the general rule, or the ideal:

"But unto the married I give charge, yea not I but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."¹

Before the rule is fully stated he has admitted an exception. It would appear that Paul recognized certain conditions under which a man or woman would do best to separate from the other partner, but if he should find such expedient, he should remain unmarried. He then turns from the general rule to consider two problem situations. His treatment of these two does not imply that he saw no others. It rather implies that he had been asked for advice concerning these things, and here is his answer.

The first then is the case of a Christian man or woman who is united to an unbelieving spouse. Here the Apostle tells the Corinthians that there is no cause for separation. The union is a holy one because of the one believing partner, and he ought to maintain the union hoping that he may win the unbeliever to Christ.²

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1. I Corinthians 7:10

2. I Corinthians 7:16

The second consideration concerns one who is deserted, probably for religion's sake, by the other partner. "Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases:" No one can judge with finality exactly what Paul means here, but it would seem that he is recognizing certain conditions under which a divorced or separated person has the right to marry again. In taking such a position he would not necessarily be in conflict with anything spoken by Jesus;¹ neither would he be contradicting any other statements made by himself. It is the case of one who is the innocent victim of desertion, a problem not confronted anywhere else in Scripture.

Certainly Paul needs no one to defend his position on separation and divorce. Fundamentally it is the position of Jesus. And more and more it is coming to be the position of sociologists of the twentieth century who see easy divorce with the right to remarry as a very important factor leading to many mismarriages.

C. Crime

1. Prevalent Types

Crime is always relative to some standard

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1. Matthew 5:31, 32; Matthew 19:1-12

of right conduct. Usually we think of it as being only that behavior which violates the civil code of law, but there are always those whose standards of conduct are to be found behind civil demands. For some, that standard is the welfare of the group. For others, with whom Paul is numbered, it is the Absolute of Divine Revelation. Though Paul never uses the word "crime",¹ he does have a great deal to say about "sin", and in so far as the latter is evidenced in an outward act, the two often run parallel. This thesis is most concerned with those acts that are primarily anti-social in their nature.

Such irregularities in social behavior were common in the Apostle's time as is evidenced by the many references made to them in his epistles. We have already seen that sexual vice was one of the greatest problems that faced the Christian church. Thievery must also have been a problem because in Ephesians 4:28 Paul says, "Let him that stole steal no more: but rather let him labor. . ." And to the Jewish Christians in Rome he writes, ". . . though

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1. The word that comes closest to "crime" is ἁμαρτία (Romans 1:18,29; 2:8; 3:5; 6:13; 9:14;etc.) and ἁδικέω (I Corinthians 6:7, II Corinthians 7:2; Colossians 3:25;etc.) It is St. John who says in his First Epistle, ἡ ἁμαρτία ἐστὶν ἡ ἀνομία (3:4)

that preachest a man should not steal, dost thou steal?"¹ Murder too is listed with the many things that condemn the man without Christ.² When Paul landed on the island of Melita he himself was mistaken for a murderer because a poisonous viper came out of the fire and fastened on his hand.³ Other irregularities of conduct are listed by Paul as, ". . . sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like."⁴

2. Method of Rehabilitation

a. Trial

To the church at Corinth Paul writes:

"I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?"⁵

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1. Romans 2:21
2. Galatians 5:21; Romans 1:29
3. Acts 28:1-6
4. Galatians 5:20-21. See also II Timothy 3:1-9 for a staggering list of the sins in the "last days".
5. I Corinthians 6:5-7

This statement clearly indicates Paul's desire that many grievances within the Christian community be settled outside the courts of the land. He recognizes cases where a third party within the church can satisfactorily act as the arbiter or judge, and other cases where, for the good of all persons involved, the charge is not brought against the offender.

This must not be taken as an indication of the Apostle's disregard for the civil courts. To the contrary, he is seen at Philippi and later at Corinth and Caesarea accepting without question their regular procedures.¹ It would appear quite certain from this, and the previous discussion of his theory of government, that the trials of the courts were considered essential to community life.

b. Punishment

Paul believed in the corrective value of punishment and must have been greatly thrilled to see it bring one to an awareness of his condition and finally to a change of mind and conduct. The excommunication of the one convicted of incest was indeed a hard punishment, but it evidently brought about the thing for which Paul was hoping when he

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1. Acts 16; 18; 23-26

said, ". . . That the spirit may be saved in the day of the Lord Jesus."¹ In his Second Letter to the Corinthians he entreats the group to accept back into fellowship one who has been subjected to such punishment. There seems to be little question that he is pleading for this same man.

"Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him."²

The punishment had done its service. Now it was to be lifted before it did harm to the personality. Its purpose had not been to satisfy the revenge of society, but only to prepare the offender for restoration to his group.

c. Motivation to Social Behavior

Robinson, in his Penology in the United States lists on page twenty the following methods of dealing with those who have violated the civil law:

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1. I Corinthians 5:5
2. II Corinthians 2:6-8

1. Putting the offender to death
2. Incapacitating him
3. Making his character known to others
4. Depriving his act of profit
5. Confining him
6. Affecting a change in his nature

It is clear that the Apostle chose the last of these approaches as his major emphasis. He finds no fault with any of the other methods as such. In fact, he mentions in connection with all these things a commonly accepted principle, ". . . that they that practice such things are worthy of death. . . ."¹ And in the case of the sexual delinquent in Corinth he banishes him from the group.² And to Timothy he writes, "Them that sin reprove in the sight of all, that the rest also may be in fear."³ But there can be no doubt that Paul was always seeking a change in the disposition of the offender. He knew that if a man were once possessed by Christian love that the law of right conduct would be fulfilled. A very striking statement of this is in Romans 13:8-10 where he sets in sharpest contrast the negative demands of the law and the positive character of love.

"Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt

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1. Romans 1:32
2. See page 52
3. I Timothy 5:20

shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."

He tells the Ephesians to "put on the new man", and by so doing, put away all these evil things which are incompatible with life in Christ.¹ Again he writes,

" . . . for ye were once darkness, but are now light in the Lord: walk as children of the light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; . . ."²

Paul's criminology, if it may be called such, is at the same time most idealistic and realistic. To affect a change in human disposition was certainly a lofty ideal, but he knew that without it he could hope for very little basic change in human behavior.

D. Tension between Social Groups

1. Jew and Gentile

One of the truly remarkable things about Paul is the way in which he insists that all barriers which would pitch one social group against another

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1. Ephesians 4:17 ff

2. Ephesians 5:8

and bring discrimination upon the weaker be completely dissolved.

The most cruel and outstanding of these barriers which existed in the Apostle's society was that which clearly and rigidly divided the Jew and the Gentile. Any one who is reasonably familiar with the Old and New Testaments will not find it difficult to understand the origin of this racial distinctiveness. It was first born in the Jewish heart and mind as the people became aware of a special relationship to Jehovah. And in a desperate struggle to keep from becoming like the pagan peoples about them there developed an unusually strong group consciousness which has always been characteristic of the Jewish people in every age. The social process of contact, interaction, conflict, accommodation, and assimilation never got beyond the conflict stage. The proud Jew refused to accept the Gentile on a level with himself and so prevented the ultimate assimilation of the two groups.

Of the many places in the Pauline letters where the Apostle declares "there is no distinction", none is more remarkable than Ephesians, chapter two and three.

"Wherefore remember, that once ye,
the Gentiles in the flesh, who are called

Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and break down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father."¹

In this passage Paul not only states that the former barrier is gone, but that in Christ the Jew and the Gentile have been made one. The law which one was the mark of distinction between the two groups has been fulfilled in Christ, thus taking away the excuse for enmity. The cross is the universal bond that is able to cement all men into closest fellowship because there, and there alone, men of all races meet to be reconciled to God. In the presence of Christ all of mankind's differences become minute and insignificant; His preeminence makes all social barriers meaningless as He binds men together in a common cause of a righteous community under God, the Father of all mankind.

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1. Ephesians 2:11-18

2. Bond and Free

Many were the Greeks, Romans, and Jews who were amazed upon seeing both slaves and free men meeting together for Christian worship and fellowship. Such equality was sadly lacking in all other areas of social intercourse.

This unusual fellowship may have been present in the Christian community before Paul became a leader, but certainly he did much to encourage it and ultimately bring it to all of the world. One of his most complete and at the same time most startling statements on the subject is to be found in the sixth chapter of his letter to Ephesians. He does not approach the issue as would a revolutionist, but certainly he is just as radical and undoubtedly more effective. He does not seek first to ruthlessly destroy all outward distinctions. Rather, he asks the servant to obey, "not as in the way of eye service, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men."¹ The reason given is that ". . . whatsoever good thing each one doeth, the same shall he

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1. Ephesians 6:6-7

receive again from the Lord, whether he be bond or free."¹ And likewise the masters are asked to assume the same attitude, "And forbear threatenings: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him."²

As we observed in a previous chapter, those were the grounds upon which he sent Onesimus back to Philemon. Contrary to an all too common interpretation, Paul was far from a social conservative when he wrote that brief letter to the slaveholder Philemon. Deissmann says, "Runaway slaves were not infrequently followed with a warrant for arrest and authorities were obliged to try to imprison them."³ In sharpest contrast, the Apostle asks for brotherhood. Such is to be expected from one who believed so deeply that, "There is one body, and one spirit, even as also ye were called in on hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all,

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1. Ephesians 6:8
2. Ephesians 6:9
3. Deissmann, Adolf; Paul - A Study in Social and Religious History, Harper Brothers, New York, p. 20

and through all, and in all."¹ Hence, "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."²

3. Male and Female

Another detrimental barrier of society upon which Paul exerted a corrective influence was that which existed between men and women. The tension between these two groups has been one of the most stubborn, and is not completely abolished even in our American society.

To understand correctly the Apostle's position and its resulting influence on this problem one must be aware of two factors which he taught went hand in hand. First, the sphere of activity for men and women in society must of necessity be different. Second, men and women stand on the very same plane of spiritual and social dignity in the sight of God. It is evident in such passages as Titus 2:3-5 that as a general rule women were expected to be "workers at home." They make their greatest contribution in

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1. Ephesians 4:4-6
2. Colossians 3:11

that capacity, but this should in no way cause them to be regarded as of inferior quality and ability.

It is strange and even contradictory that suppression of the rights of women should have appeared so clearly within the Christian church, and there often in the name of Paul.¹ The unreasonableness of this is quickly seen:

"Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in church."²

Paul is by no means laying down a general principle for the place of women in society or even in the Christian church. It should be remembered he was writing to the Corinthian Church, and in

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1. Mary Wollstonecraft, The Rights of Women, p. 105 makes the following observation:

"In sermons or novels, however, voluptuousness is always true to its text. Men are allowed by moralists to cultivate, as nature directs, different qualities, and assume the different characters, that the same passions, modified almost to infinity, give to each individual. A virtuous man may have a choleric or Sanguine constitution, be grave or gay, un-reproved; be firm til he is almost overbearing, or weakly submissive, have no will or opinion of his own; but all women are to be levelled, by meekness and docility, into one character of yielding softness and gentle compliance."

2. I Corinthians 14:34, 35

that city of such immorality and vice, Christian women had to be extremely careful in the manner of their conduct lest they be judged along with all the other licentious women of that place. Every community has its conventions for decency and purity, and the unobtrusiveness of women in public was certainly one that existed in Paul's day. It is self evident that the key to understanding what he says in the verses quoted above is to be found in the final explanatory phrase, "for it is shameful for a woman to speak in church." (a public place).

The conclusive evidence for this interpretation of Paul is to be found in such statements as, ". . . There can be no male and female; for ye all are one man in Christ Jesus."¹ And that is precisely the reason he asks the husband to regard his wife, not as chattel, but even as his own flesh.² Ralston writes: "No one can measure the effect of this principle of Paul's on the emancipation of women - it has presented women as standing before God on an equality with man."³

In the midst of any given situation it is

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1. Galatians 3:28
2. Ephesians 5:22 ff
3. Ralston, Holmes: The Social Message of the Apostle Paul, John Knox Press, 1942, p. 58

usually very difficult to analyze the problems objectively. There are many of us living today who can see clearly the social barriers to be broken in other locales, but we are not very sensitive to identical conditions which exist about us. The Apostle Paul has manifested an exceptionally keen insight into the factors causing tension and conflict in his society. In his characteristic manner he delves to the very roots of the divisions and seeks to first unite all men in the Spirit of Christ.

E. Dependency

1. Causes of Dependency

Dependency is a general term often used to designate the status of those people who are unable to maintain health and efficiency within the group apart from the assistance given by others.

In seeking the ultimate cause of dependency, one is led into almost every branch of the social sciences, since the problem is one of the most complex with which sociologists must deal.¹ However,

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1. Ellwood: Sociology Principles and Problems, p. 285,
"So complex a problem, (dependency) it might be said at once, manifestly cannot have a simple explanation, yet this has been the mistake of many social thinkers of the past."

some phases of the problem are more easily understood than are others. For instance, it is far easier to give adequate treatment to that dependency which results from the inabilities of old age, or from evident physical or mental defects than it is for that which seems to have its roots in other areas, resulting in an inadequate economic income. It is certain, however, that the causes can be divided into two main groups, i.e., the objective and the subjective; those within the person himself, and those in his environment.

2. Paul's General and Specific Approach

Probably the most valuable work toward the help of dependent peoples is being done indirectly by preventing conditions under which it thrives. Thus, it may safely be said that insofar as the Apostle strengthened the social order, he prevented the growth of dependent classes.¹ A society in disorganization soon means a society with large numbers of maladjusted, dependent people.

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1. See chapter three "Paul's Corrective Influence on the Social Institutions of his Day", with particular attention to the section on "The Economic Order".

But still, due more largely to subjective causes, there will be those who must lean on the rest of the community for support, and those the Apostle did not overlook. One of the very important parts of his ministry was the philanthropy that he inspired and directed among the churches. We know that he was personally responsible for a collection to be used for the poor Christians of Jerusalem.¹ He motivated people to help in such work by reminding them of Jesus' own words, "It is more blessed to give than to receive."² He taught that, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath prospered in his heart; not grudgingly or of necessity: for God loveth a cheerful giver."³

Certain types of philanthropy have justly come into disrepute among those who have given serious consideration to means of correcting the ill at its source, and Paul would be eager to stand in their number. Although he admonished them to "help the

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1. I Corinthians 16; II Corinthians 9
2. Acts 20:35
3. II Corinthians 9:6-7

weak", he was also quick to acknowledge the limitations of a plain dole system. He saw the futility of almsgiving when it is detached from genuine concern for the reconstruction of the individual. Nowhere is his position more clear than in I Corinthians 13:3 where he says, "And if I bestow all my goods to feed the poor but have not love, it profiteth me nothing." Love as a dynamic spiritual and social force must be at the center of all such public assistance. He doesn't go into detail as to all the things required in giving effective assistance to those who are dependent, but no one can doubt the value and validity of his approach as he proceeds in this same chapter to mention only a few of the things that love will do.¹

F. Summary

It is remarkably evident in the foregoing study of Paul that he was in no way apathetic to the social ills of his time. Likewise it is true that he did more than take a negative stand against those things of which he disapproved. He set himself to

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1. I Corinthians 13:4 ff

the most difficult task of bringing order out of confusion by positively and methodically seeking to understand and help those in need. This he did through his influence on the conditions that make it difficult for one to live successfully in society, and also by offering a new impetus for right conduct within the family, honesty with one's fellow men, readiness to accept those of other social groups as equals, and by helping those who were weak to help themselves.

CHAPTER V

SUMMARY AND CONCLUSION

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A. Paul's Interest in Society

i. As Influenced by Various Factors

As was suggested at the outset of this thesis, many people have greatly misunderstood the Apostle Paul for the reason that they have seen only one side of his active and fruitful life. He has been readily recognized as a great theologian, one grappling with the spiritual truths of the universe, but few have seen him grappling with the practical problems of the social environment in which he lived.

Our inquiry into the forces that contributed to his view of society led us to see the unique and important influence of his Jewish, Greek, and Roman heritage. It was clear that Judaism left by far the most indelible impression upon his life.

Passing into the subjective area of Paul's own personality, it was observed how tremendously important is an understanding of his religious experience to an understanding of his social views. Through a sense of inadequacy and frustration Paul

was led to see in the living Christ One who gives power as well as direction to human life. The love of Christ that he felt in his heart provided him with a new and powerful motive for concern in the welfare of others.

2. As Evidenced by the Prominent Social Emphasis in the Writings of Paul

Throughout the third and fourth chapters of this thesis it has been observed that with methodical skillfulness the Apostle proceeded to strengthen the primary group of the family, the economic, political, and religious orders of society. He was also seen as he zealously and effectively met with the pathological problems of sex, crime, group tension and social dependency.

It is amazing to see the large range of social problems with which he dealt, and to receive some idea of the dominant place which these practical matters fill in his writings. There is not one of his letters which does not at one point or another take the reader into a consideration of matters distinctively social. Even his Epistle to the Romans, which is most often thought of as a purely doctrinal treatise is more than half a dis-

cussion of matters purely practical.¹ Then there are some books such as I and II Corinthians, which were written for the express purpose of meeting certain social problems of the group, and deal extensively with these matters.

Surely one must agree with Adolf Deissmann in the following statement:

"Paul indeed is regarded today by many as gloomy as well as great. But the darkness is largely due to the bad lamps in our studies, and the modern condemnations of the Apostle as an obscurantist who corrupted the simple gospel of the Nazarene with harsh and difficult dogmas, are the dregs of doctrinaire study of Paul, mostly in the tired brains of gifted amateurs."²

With lamps trimmed, and with vision clear, the student of Paul will never be able to overlook or in any way minimize the fact that Paul possessed

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1. Enslin, The Ethics of Paul, pp.72-73: "But Paul was a practical man, and he realized well that this was a practical world. Though the Christian was united with his Lord, he was also in closest contact with his fellows. . . . Paul loves to emphasize the 'Solidarity' of man, the joint interest which binding humanity together makes the brother's interest truly one's own."

Again on page 77 we find this comment: ". . . throughout his (Paul's) epistles the ethical note is prominent. The theological or doctrinal discussions may engage him for the moment, yet he ever turns back, as Gardner acutely observes, 'with obvious relief . . . to his ethical exhortation.'"

2. Deissmann, Adolf, A Study in Social and Religious History, translated by William E. Wilson, B.D., p.

an unusually active interest in every problem of his social world.

B. Paul Viewed as a Sociologist

1. The Criteria

As the very title of this thesis implies, the burden of inquiry has been into two related, yet distinctly different fields, i.e., Sociology and Social Work. The first differs from the second as Biology differs from the practice of medicine. One provides the body of knowledge upon which the other operates. It is the science of society in all of its functions, concerning itself with all those factors involved in human relationships.

At its best, Sociology has a teleology, a definite aim and direction in all of its inquiry. Dr. Ellwood says, "Thus we see that the ultimate aim of sociology, as of all science, is mastery over life and its conditions."¹

In its inception, sociology was little more than genuine interest in seeking to understand these problems of social welfare, but today it has come to be a highly developed science with certain approved resources upon which it may draw.

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1. Ellwood, Charles A.: Sociology Principles and Problems, American Book Company, New York 1943, p. 20

2. Paul's Basic Social Theory

a. Body of Knowledge Concerning Society

One of the things that marks the modern sociologist is his familiarity with the large body of facts concerning the organization and progress of humanity. In this study one is amazed by the thorough understanding of the principles operative in society which the Apostle reveals in his writings.

For example, in the inquiry into his influence on family life, it has been observed that Paul was most certainly as aware of its prime importance to the structure of society as any one of our own day. It was also observed that even in a patronymic family life Paul taught the need for mutuality and democratic relationships. Even in the matter of rearing children, he suggests that discipline ought to be corrective, and that unreasonable demands can only cause the child to be discouraged.

Turning to his influence on the economic order, it was discovered that Paul recognized the need for labor and capital, and that he insisted on fair practices from both. He saw that honest work must of necessity be the foundation stone of a community's economic life, and that no one should intentionally become a parasite on the rest of the community.

Concerning things of a political nature, Paul also had theories which have stood the test of the years. His basic idea was that without some form of government society would be in disorganization and ultimately in ruin. He believed that every citizen must share the responsibilities for good government, and be loyal to his country, for the reason of his own conscience.

Furthermore, it was interesting to discover that the Apostle believed that the social control of religion found its greatest strength in Christianity, that the Christian Church was expected to live out a model society in miniature after which the whole world could build.

From the discovery of this remarkable social theory we can certainly conclude at this point that the Apostle Paul had much in common with the modern sociologists. He had personally thought through certain basic principles and sought to interpret everything social in their light.

b. Paul's Social Teleology

If any one ever gave direction to social theory it was Paul. It was seen that in his experience on the Damascus Road his entire life and

consequently his sociology was changed. From that time on each social institution was thought of as it related itself to the Absolute of God's plan for all of humanity.

If one is to judge the Apostle's sociology by Charles A. Ellwood's definition above, how perfectly he meets the standard. "The mastery over life and its conditions" was the very thing for which Paul fought from his youth up. It was seen in the study of the factors leading to his "conversion" that a failure to master himself and his own environment was all important in bringing him finally to his revolutionary experience. Once he felt the freedom and victory of his new-found discovery, he set forth to tell others of the same. He taught unceasingly that no one ought to be in bondage to personal passion or to any of the things that go to make up one's environment, but that through Christ one was able to be master of both.

c. The Place of Ethics in Paul's Social Theory

It has been apparent throughout this entire inquiry that the Apostle interpreted every human activity in terms of its ethical content. In this he may differ from some; yet he is in perfect harmony

With many of our best sociologists who would agree with Ellwood in the following statement:

"While ethics was once considered to be a science of the individual conduct, it is not generally conceived as being essentially a social science. The moral and the social are indeed not clearly separable, but we may consider the moral to be the ideal aspect of the social."¹

Further in the same chapter he says that it would be folly to attempt to study one apart from the other.

C. Paul Viewed as a Social Worker

1. The Criteria

"Social adjustment is achieved by a series of adaptations between the individual and his social surroundings. Difficulties may arise either because a person lacks the ability to change himself to meet the demands of his surroundings or because the environment itself is too demanding or unyielding. Social case work might be described as a mediator in this adjustment process."²

A similar statement is made by Arthur E.

Fink:

"Rather, it (social work) works toward two ends: first, the creation of those conditions which help to make a more satisfying way of life possible, and, second, the develop-

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1. Ellwood, Charles A.: Sociology Principles and Problems, American Book Company, New York, 1943, p. 13
2. Hollis, Florence, "Social Case Work", Social Year Book, vol. 8, p. 489

ment within the individual (and the community as well) of capacities to live that life more adequately, even creatively."¹

From these two statements which clearly define the nature of social work, it is seen as consisting in the practical application of the social theory above mentioned. It is application of theory with at least these two definite aims in view, i.e., the creation of a healthful social environment and the motivation of the individual to live creatively.

2. Paul's Basic Methods of Social Work

In view of the above criteria, we now turn to consider the activity of the Apostle Paul. In the introductory chapter it was suggested that one needs to discover whether Paul could in any way take his place with the professional social worker of today. It was particularly in chapter four of this study that the answer to this was most clearly made. One by one we considered the various social problems of Paul's day and attempted to understand his own attitude and approach toward them. In view of our discoveries we must come to recognize him as one who

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1. Fink, Arthur E.: The Field of Social Work, Henry Holt and Company, New York, 1942

had found certain methods of approach to correct adequately every evident breach in the wall of social welfare. In regard to the manner in which Paul worked for the creation of healthy social environment, it must be concluded that by his systematic application of social theory the social institutions of his day were greatly strengthened.

It is chapter four of this thesis that the Apostle is most clearly seen measuring up to the second of the above mentioned standards for social work. It was there pointed out that his approach was always in terms of the individual personality. He taught that it was impossible for a man to mobilize properly the resources of his being apart from the power of Jesus Christ. Sex alone was seen to have strength to destroy and finally leave the personality in total depravity. As few others have ever been able to do, the Apostle Paul helped people to help themselves to an adequate adjustment in matters of sex, honesty, social attitudes, and dependency by offering them motivation for a new and better life through complete devotion to Christ.¹

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1. See Hazen, J. Werner, "Maladjusted and Salvation," Religion in Life, Vol. XV, No. 2

D. The Permanent Contributions of Paul to
the Field of Modern Social Theory and
Action

At this point it becomes interesting to evaluate the contribution of Paul's life work and thought to the field of social theory and action.

1. Ethics

But today it is being recognized that there can be no right relationships between people and groups of people unless there is recognized a body of accepted principles for human behavior called social habits and standards. It has been said that science has no conscience and such has too often been true of the social sciences. The Apostle gave real meaning to this field by emphasizing the legitimate place of ethics in any body of knowledge or system of working that concerns itself with the welfare of man. No one can determine for certain the extent to which this great teacher-worker has influenced the thinking of men both great and small who down through the centuries have been the moulders and arbiters of western Christian culture, but surely his emphasis on the ethical aspect of behavior is one of the most needful elements in the field of today.

2. Motivation

In reference to the period around 1928, Florence Hollis makes the following observation:

"There had for some time been increasing recognition of the importance of helping the client to help himself. Workers were slowly coming to see that time and again treatment plans which seemed good were frustrated because somehow or other they failed to enlist the real cooperation of the person they were trying to help. Now it finally became clear that the client's own conception of his difficulty, his own plans for himself, and his own wish for any change were the keystone of both diagnosis and treatment."¹

As we have considered the sociological theory and practice of Paul we cannot now feel otherwise than that he was the number one forerunner of the above mentioned discovery. Everything that he wrote and everything that he did bears evidence to this fact. This explains his reason for so often spending time in helping others to see themselves as they actually were in desperate need of help outside themselves. He recognized the "will" of the individual as the "keystone of both diagnosis and treatment".

Not only did he see the need of motivating

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1. Hollis, Florence, "Social Case Work", Social Year Book, vol. 8, p. 491

the will; he left by example the best methods of procedure. He chose the very loftiest of all relationships to motivate husband and wife in their love for one another. He made men eager to work for good government by reminding them of its divine origin and rightful place in the world. He motivated men and women to forsake the common perversions of sexual passion by reminding them that their bodies were the abiding places of the Holy Spirit, and also that no one can give himself to the psychological experience of illicit sex life and at the same time give his loyalty to God. It was further noticed that he believed in the right use of punishment in so far as it was a contribution to motivation. Also new attitudes toward so-called inferior groups were inspired by picturing God as the Father of all; One who gave his Son in death for Jew and Gentile, bond and free.

3. Direction

Finally any sound sociology needs what is known as direction and goal. For Paul this lay in the realm of the Unseen and Divine, and all of life was seen as inadequate and out of harmony with the laws of the universe apart from mystical union

with Christ Jesus, the Incarnate Deity. The norm of personal and social behavior was an absolute fixed by Jesus Christ who for Paul was verily Lord and Son of God. All of life was moving toward the consummation of this age and the ushering in of a redeemed and glorified world. This conviction was not a matter of speculation but the result of a real and direct encounter with the Resurrected and Everliving Christ. Social change was only considered progress inasofar as it prepared people for the ultimate goal of life, union with God in Christ. Thus it is seen that in his own day and in ours, Paul has given direction to a field of science that perhaps more than any other has a tendency to stop short of the ultimate goal of all life.

Indeed, it may be concluded that the Apostle Paul gave his very life that others might share the motive that he had discovered and be able to say with him, "For the love of Christ constraineth us; because we thus judge, that one died for all. . . that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. . . Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new".¹

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1. II Corinthians 5:14-17

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