

SOME PROBLEMS IN THE PHILOSOPHY OF  
**SAINT PAUL**



**V. H. DATE**

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Academy of Comparative Philosophy & Religion, Belagavi

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## **Some Problems in the Philosophy of Saint Paul**

(A Research work done under the guidance of  
Gurudev Prof. R. D. Ranade at  
Allahabad University in 1930-32)



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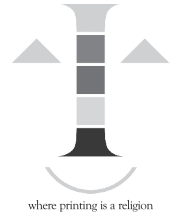




## Some Problems in the Philosophy of Saint Paul

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To  
My Spiritual  
Teacher





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## **Publisher's Note**

Philosophy is defined as the pursuit of knowledge. At Academy of Comparative Philosophy and Religion, Belagavi we apply ourselves to seek truth and knowledge through dialogue and deliberations.

This research paper by Prof.(Dr.)V.H.Date, examines various angles of St. Paul's philosophy. Saint Paul dedicated his life to spread the word of Jesus Christ. He is considered as one of the most important apostles of Christ. The influence of Saint Paul on theology and practice is profound and pervasive as one of the foremost contributors to the literature on Christ.

As one of the earliest apostles, Saint Paul focussed on inclusiveness of people of other faith. His work is of utmost importance as he set the precedence for change. Saint Paul is the key to the growing chasm between Jewish and Christian philosophy.

We are pleased to present this rare and thought-provoking work before you. We hope this research inspires many of you to explore new learning and possibilities.

We remain indebted to Adv. Ajay Bhadu of Jodhpur, Rajasthan for bearing the cost of printing this book and we are also thankful to Dr. Rajendra Chauhan of Ahmedabad, for helping us in publishing this book. We ardently pray to Gurudev to bestow health, peace and prosperity on them both and their families.

We are extremely thankful to the entire team at the Impressions for the impressive printing of this book.

**M.B. Zirali , Adv.**

Hon. Secretary  
ACPR, Belagavi

## Preface

This book by Professor V.H. Date is, notably, his first literary product as a research scholar in Allahabad University under the guidance of Professor R.D. Ranade in 1930-32. In one of his later publications titled “R.D. Ranade and his Spiritual Lineage”, Professor Date offers an interesting account of the origins of this work. He lucidly narrates how he began with a biased view that Christian writers had always been partial to the Christian faith and discredited Hindu religion and saints, how he therefore wanted to examine the very foundations of a supposedly wrong edifice, and how a fortnight of intense work on the bibliography of the subject replaced his prejudice by total admiration for Jesus, John and Paul who he found no less than any Indian saint. He further tells us that the literature for his chosen topic “Three masterminds in the New Testament” was so vast that, in agreement with Professor Ranade, he had to limit the scope of his research work first to “Philosophy of St Paul” and narrow it down further to “Some problems in the Philosophy of St Paul”.

Prof. Vinayak Hari Date was an exceptional philosopher and mystic. Initiated by Shri Amburao Maharaj in 1932, he first met Professor Ranade in Jamkhandi in 1918 and had the privilege of staying with him in Pune (Adhyatma Bhavan) in 1926-27 and in Allahabad in 1930-32. He has several outstanding philosophical publications to his credit. Dr.S. Radhakrishnan has praised his two volumes on “Vedanta Explained” effusively while Professor Ranade has applauded his deep conviction, personal experience and master style in the

preface he has written for Professor Date's book "The Yoga of the Saints".

This research work has been divided in three chapters which include: St. Paul's conception of the person of Christ, St. Paul and his visions and the gospel of St. Paul. The author has justified this literary work with his own spiritual experience and deep conviction about Professor Ranade's doctrine that there is one God and nothing else but God. Like the Indian Upanishadic seers, he leaves deism, theism, and pantheism to take care of themselves but reconciles them all under the one grand conception of the spirit of God as living in the temple of the body of man. When one attains union with this Spirit, he "searcheth all things, yea, in the deep things of God"(Chapter III). Saint Paul was "son of God". The relation of Sonship is not merely to remain with Jesus alone; it is to be extended to the whole of the human race. Saint Paul was a great spiritual mediator. The Christ in Him (as every other Saint) combines in him both God and the Spirit. He opened a new vista of spiritual reality and he lived faithful to it. Paul was the chosen instrument of the lord and hence, could see the light, hear the voice, see the person of Jesus and converse with Him. He was thus both a photist and an audile (Chapter II).

It is indeed a great privilege to have gotten the opportunity of contributing to this publication. In my view, Shri Gurudev preserving this manuscript carefully in his spiritual treasure and Shri Deepak Apte Dada (Grandson of Gurudev R D Ranade) retrieving it after 89 long years and asking me to prepare it for publication is nothing less than Divine Grace. I am deeply grateful to Deepak Dada for passing on this important work to me and providing the necessary support. It is certainly more than



what I deserve and therefore consider it like receiving superjustice.

In addition to working on the original manuscript, I have also prepared a glossary which I believe will help in better understanding of the original text. I express my profound gratitude to Dr. Mukund Uplekar, Shri Babulal Sharma, Mrs. Meenakshi Lalit Mistry, Dr. Ramchandra Suthar, Nirmal Suthar and Dr. Rajendra Chauhan for their valuable support during the course. I am especially thankful to Mr. Ajay Bhadu for his support to this publication. Finally, I express a deep sense of gratitude and indebtedness to Hon. Secretary Shri M. B. Zirali and the Board of Trustees of ACPR, which has undertaken the publication of this book.

A seeker of Sadguru's Grace.

Ahmedabad  
November 14, 2020  
Diwali

**Dr. Shankar Lal Suthar, M.Sc., Ph.D.**

Retd. Principal



## Professor V. H. Date's Literary Works:



**Prof.(Dr.) V. H. Date**

1. Some Problems in the Philosophy of Saint Paul (1933)  
Published in 2021
2. The Yoga of the Saints (1944)
3. Vedanta Explained Vol. 1 (1954)
4. Vedanta Explained Vol. 2 (1959)
5. नित्यनेमावली (हिंदी अनुवादक- वि. ह. दाते) (1964)
6. गीतोपदिष्ट ब्रह्मयोग (अध्याय नववा-मराठी अनुवाद) (1968)
7. Sevenfold Stream of the Saintry Life (1971)
8. Brahma-Yoga of the Gita (1971)
9. श्री संत तुकाराम की अभंग-गाथा (हिंदी) (1974)
10. Spiritual Treasure of St. Ramadasa (1975)

11. Meditation of St. Tukaram (1976)
12. Diamonds on the Spiritual Crown (1976)
13. चित्सुखतरंग (हिंदी) (1976)
14. A Rosary from St. Ramadasa (1978)
15. श्रीमत् रामदास-कृत दासबोध (हिंदी) (1978)
16. श्री ज्ञानेश्वरी (हिंदी) (1979)
17. मनोबोध (हिंदी) (1979)
18. Jnanadeva, the Light Beyond (1979)
19. A Rosary from St. Jnanadeva (1979)
20. A Rosary from St. Tulsidasa (1979)
21. Upanisads Retold Vol. 1 (1979)
22. A Rosary from Sri Sankaracarya (1980)
23. A Rosary from Upanisads (1980)
24. Puzzles of the Spiritual Life (1980)
25. Topic-wise Study of Brahma-sutras (1980)
26. Three Ways of Expressing Devotion (1981)
27. Truth and Trifles (1981)
28. Rock and Religion (1982)
29. A Rosary from St. Kabir (1982)
30. R. D. Ranade and his Spiritual Lineage (1982)
31. A Rosary from Saints of Rajasthan (1983)
32. A Century of Spiritual Flowers (1985)
33. Upanisads Retold Vol. 2 (1986)
34. An Approach Road to Philosophy (1992)



## Handwriting of Prof. V. H. Date

Spiritual biography (Ranade) Rochester 5  
5-10-1978

like a river into the sea.

In the school of Ranade, from Sri Kāṇḍarīdēha to himself, <sup>the</sup> God, who is thought of as equally present in the heaven and on the earth, as also in the intervening space between them and beyond, and in all the elements of ākāśh, air, fire and water, <sup>who</sup> reveals Himself either directly or through the intermediacy of the spiritual teacher to all those who surrender with faith, love and regard. This revelation is in the form of transmission of the glory and power of God according to the capacity of the disciple or the son who is adopted or initiated by the spiritual teacher.

UNIVERSITY OF ALLAHABAD.

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Returned to the Head of the Philosophy Department with the remark that in view of the reduced state of the grant for the purpose, the attached paper "Some problems in the Philosophy of St. Paul" by V.H. Date, could not be included in the next volume of the University Studies. The Vice-Chancellor would, however, be glad to allow its being printed elsewhere.

By order of the Vice-Chancellor.

*P. J. Das*

Personal Assistant to  
the Vice-Chancellor.  
4-9-33



**CHAPTER-I**

**ST. PAUL'S CONCEPTION OF  
THE PERSON OF CHRIST.**







# St. Paul's Conception of The Person of Christ



## **PAUL'S CHRISTOLOGY & A WORD OF CAUTION**

It was Christ whom Paul once condemned; and it was Christ again on whom ever since his conversion, Paul used to pour out the purest love of his noble soul. Is the single incident of his Conversion sufficient to account for the poles wide difference in his two careers? Some have called him as the man of extremes who found nothing intervening between hatred and love. But this is not only to minimise the importance of the incident of conversion, which was an objective fact rather than a subjective one, but also to bring Paul to the level of sentimental people who do one thing or other out of the force of emotion only. Paul was an intellectual giant, in spite of the fact that his mind was receptive and sympathetic to a great extent, and his heart overflowed with

tender feelings; and it is because of his supreme intellectual keenness that he has risen, once for all, head and shoulders above the paid or unpaid missionaries of the Christian faith, and has created a theology which has baffled many an interpreter creating as much hostility and abhorrence against it as admiration and devotion for it. Yet we must remember that Paul never built his theology on any previous theological presuppositions, but on actual experiences which he had ever since his Conversion day. The vision on the Damascus road then though it has caused a turning point in the life of Paul cannot alone be said to be the sustaining power of his life spiritual. It is with this much Caution that we have to look at the Pauline Christology.

Paul holds fundamentally the same doctrine of Christ's person through all his epistles: Christ is throughout clothed with double personalities, human and divine, the son of God and still born of a woman and the sinless Mediator between God and Man.

## **THE PERSON OF CHRIST**

In the first place, Paul regarded Jesus as the Messiah of the Jewish expectation. This is the fundamental fact in relation to his Conversion but it means only a natural development of his Jewish faith.

### **I. JESUS AS THE MESSIAH**

In the Acts of the Apostles we learn that "Paul reasoned with them out of the scriptures, openly alleging that Messiah must needs have suffered and risen again from the dead; and that this message which I preach unto you, is Messiah". "Believe on the

Lord Jesus, and thou shalt be saved" (XVII 2-3; XVI.31). So, in Romans "If thou shalt confess with thy mouth Jesus as Lord, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved" (X.9). In Damascus, we read in the Acts, St. Paul "Put the Jews to confusion by his proof that this was the Messiah," that "in their synagogues he preached Christ is the Son of God". He again in Romans (i.3), Christ has been, through resurrection installed as Son of God with power. St. Paul means to say that the resurrection had reversed the Verdict of the Cross. It is no longer the Messiah who died in shame and weakness; it is the publicity acknowledged and proclaimed as being One with power.

### **THE MESSIAH AS PRE-EXISTENT : AS KING AND AS JUDGE**

Along with the recognition of Christ as Messiah certain functions were assigned to Him which formed part of the Jewish expectation; for example, the conception of his pre-existence followed as a matter of course. "He who was rich, for our sakes became poor" (2 Cor. viii- 9). But we must remember, as Anderson Scott says, that "It was an established habit of the Jewish mind to assert pre-existence of objects and of men who were specially representative of God. It was asserted in this way of Moses, of the Temple, the Tabernacle, the heavenly Jerusalem, the Law and the Sabbath. It simply meant thus the notion of quality was transformed into the notion of priority."<sup>1</sup> We shall see again in what form Christ is said to pre-exist when we deal with Paul's conception of Christ as God. Again, Christ is considered as

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<sup>1</sup>. Christianity according to St. Paul, P. 270.

the Kind who had brought the kingdom with him. It is the kingdom of Christ as well as of God (Eph. v.5). He is considered as subordinate to Father: to whom he is to hand over the kingdom in the end,' when all the enemies have been put down' (Cor. xv. 25). He is to destroy his enemies with the breath of his mouth (2 Thess.II8) and to judge all men (2 Cor. v 10; Acts xvii.31).

### **TRANSITION FROM THE MESSIANIC & ESCHATOLOGICAL CONCEPTIONS TO ETHICAL & SPIRITUAL.**

In spite of the Messianic prerogatives which tradition had bestowed upon Christ, Paul finally believed in the full humanity of Jesus. One may find difficult to reconcile these two ideas. But in Colossians i.13 and in Romans xiv.17, the kingdom of love is shown as opposed to the Kingdom of darkness, and the ethical aspect of it is clearly asserted.' The kingdom of God does not consist of eating and drinking, but of righteousness and peace and gladness through the presence of the Holy Spirit. It is clear that the eschatological and the Messianic conceptions have given place to the ethical and spiritual conceptions regarding the kingdom of God. This remarkable transformation is partly due to his Conversion.

### **HENCE, THE IDENTIFICATION OF JESUS WITH MANKIND IS JUSTIFIABLE**

It was indispensable for Paul's explanation of Salvation that he should find in Christ complete identity with mankind; for in dying a death of obedience to the Father, Jesus only showed the love of God for man; and taught men to see the act of the new race. Jesus is thus described as 'born of a woman' 'made under the

law', a member of the Jewish race (Gal. iv. 4) born of the lineage of David (Ro. i.3); sent in the likeness of sins flesh (Ro.viii.3) and in the form of a servant or thrall (Phil. ii.7). His identifications with the human race was so complete that He could be said to have 'made sin for us'.

## II. KYRIOS THE LORD

'Kyrios' or the Lord is the next significant conception which Paul takes from the Old Testament and applies it to Jesus, in the sense of the risen Christ. Paul knew that the disciples of Jesus e.g. St. Peter acknowledged Jesus as both Lord and Christ (Acts. ii.36). Stephen utters it in the hour of his martyrdom: Paul himself addresses the figure on the Damascus road by the name 'Lord'. This shows that he must have heard it from the lips of believers whom he had 'examined'. 'We preach Christ Jesus as Lord', Paul writes to the Corinthians (2 Cor.iv.5) 'for he is the Lord of all, rich towards all those who call upon him' (Ro. x.12). Moreover, as A.Scott puts it, "The acknowledgement that 'Jesus is Lord' is the one audible profession of faith which Paul requires of a would-be Christian, the only and the sufficient external condition of participating in Salvation"<sup>2</sup> (1 Cor. xii.3).

Paul uses this title with reference to God only in a few instances: the transference of it to Christ is almost complete. Christ is raised and exalted to the right hand of God, and as such He receives the dignity and authority implied by the title. "God hath highly exalted him, and given him the Name that is above every name, so that in adoration of the name Jesus every knee

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<sup>2</sup> Christianity acc. to St. Paul, P. 250.

should bend, in Heaven, on earth and under the earth, and that every tongue should acknowledge Jesus Christ as Lord--to the glory of God the Father' (Phil. ii. 9-11); ' to this end he died and rose again that he might be Lord both of the living and the dead' (Ro. xiv.9).

### **PAUL TRANSFERS THE TITLE FROM GOD TO JESUS.**

Whatever may be the source from which the title was derived, Paul found in it greater significance than was formerly meant by it. Christ is much more than the Messiah of the Jews. Since Paul transferred the title from God to Jesus, it is clear that he gave Him a religious significance equal to that which is given to God. Joh. Weiss observes: "Dutiful obedience, reverence and sacred fear lest he should be offended, the feeling of complete dependence in all things, thankfulness and love and trust-- in short everything a man can feel towards God comes in this name to utterance. That which is expected of God, the Lord (Jesus) can also impart"<sup>3</sup> The traditional Messianic conceptions were not only fulfilled but also transcended; his relation to God became more personal and inherent, and his relation to men as one involving awe and worship.

### **III. SON OF GOD. IDEA OF ADOPTION : FORMAL AND OFFICIAL**

'New wine into old bottles', this had been the practice of St. Paul; and we have seen so far, how he put new meanings on the familiar titles of the Messiah and the Kyrios. 'Son of God' is again a conception which Paul took over from primitive community, but made important development in it . Along with the Messianic

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<sup>3</sup>. Joh. Weiss : Christ , the Beginning of Dogma. P.46.

expectation, had gone the idea of the Adoption of the King as son of God, during the lifetime of the Messiah. 'Thou art my son; this day have I begotten thee' (P ii .7).

**IN PAUL'S HANDS IT BECOMES PERSONAL,  
ETHICAL & INHERENT.**

The relation conceived by Paul as existing between Jesus and God by the phrase 'Son of God' or simply 'Son' is not merely formal and official, but personal, ethical and inherent. Freedom from law, Sin and Death and reconciliation of men to God are the chief functions which the Son has achieved by his life and death. No longer is man a 'Slave' but son, equally an heir with Christ of the Kingdom of God, since God has sent in his heart the spirit of his son with the cry-- ! Abba, our Father' (Gal. iv 6). The relation of Sonship is not merely to remain with Jesus alone; it is to be extended to the whole of the human race. How can this be done unless the one whom God sends manifests in himself the divine love for all? Jesus manifested such love by actually putting on Him the fleshy cloak ,and identifying himself with the sinful race; nay He manifested His love and God's love for mankind, all the more by dying . The death of a cursed man on The Cross. God had placed all things under Christ (except God), and the last enemy to be overthrown was death; Christ -- paradoxically indeed! -- swallowed even the sting of death, by meeting death, in order that 'God may be all in all (Cor. xv.26-28). That "God may be all in all", Jesus has shown us the duties of a true Son to his father; Himself obedient to Father unto death, He revealed the character of the Father's love to mankind in the death of his own Son and revealed also His love for them which prompted Him to offer the sacrifice (Gal. ii 20.;Eph ii.4; v. 2).



## **DEATH AND LIFE OF THE SON OF GOD**

If the death of the Son has done so much what will not His life do for us ? Paul writes in Romans (v 10,11) "If when we were God's enemies, we were reconciled to him through the death of His Son, much more, now that we have become reconciled shall we be saved by virtue of Christ life. And not only that, but we will exult in God, through Jesus Christ, our Lord. ..".

## **JESUS THE DIVINE IMAGE: HIS GREATNESS AS SPIRITUAL MEDIATOR**

Son of God, then, is a double-faced mirror, if it is pardonable to speak of Christ to speak in metaphors. One face is unto God and mirrors in it the divine image; the other is unto men and mirrors in it the Sin and the disease of the mortal body. But the divine in Him wipes out the earthly, by the holy waters of purity of character, and inordinate love for God and man. He is the meeting point of the two extremes divine and worldly, Sin and Sinlessness; and reconciles man with God, by showing man the power and love of God, and by showing God the human weakness and the need of Divine grace. He has broken the power of Satan and Sin, and of law which taught what Sin was. He has roused the potential capacities of man, by calling him to come under a New Covenant, which vouchsafes for him complete freedom, and Salvation in God. He has, Himself as Head of the Church, laid the foundation of the Kingdom of God.

## **IV. CHRIST AS SPIRIT**

Christ as spirit is the next idea that finds development in the writings of Paul. Till the time of Pentecost, the Spirit was

conceived as coming from above and manifesting itself in only selected men. Even the Evangelists represent Jesus as specially qualified for His Messianic work on account of his possession of the Holy Spirit. It came over to Him at the time of His baptism. But as E.F. Scott suggests Jesus' sense of God was "Immediate and personal ...His silence on the Spirit would result unconsciously from the effort to think God directly as the Father who was ever near to his children."<sup>4</sup>

### **WHETHER IDENTICAL OR FUNCTIONALLY EQUIVALENT?**

Now what Paul meant by Spirit is not wholly clear so far as the words are concerned; that is to say, whether he wanted to establish a personal identity or an equivalence of function between Spirit and Christ, remains, as yet an unsolved question. It resembles the question whether Paul meant by Christ God or as one having the value of God. But the passage from 1 Corinthians (xv.26-28) which we have cited above is sufficient to show that Paul speaks always of an 'equivalence of function' rather than in 'identity'. The words "God is expected" in continuation with 'God has placed all things under Christ's feet' point out that Paul wanted to make a distinction between God and Christ. In v.24 of the same Chapter we read Christ surrendering the Kingdom to God, His Father. To whom else should he surrender it if he were one with God ? Yet here also, as in the present case, the question is not finally settled. Paul sometimes means to identify Christ with God and sometimes does not.

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<sup>4</sup>. The spirit in the New Testament , P-79

## **IT IS THE VAGUENESS OF WORDS, NOT OF MEANING**

This sort of wavering attitude is due not to any confusion in the ideas of Paul, but to the general condition of the vague literature that was existing at his time, as well as, to the constraint that Paul (like Jesus) was put to, viz. of using current language for the sake of expressing new thoughts. Howsoever may the new wine be good, the old bottles into which it is put, and the old labels on them create the impression that the contents also may be as old as them.

## **EQUIVALENT AS REGARDS MORAL AND RELIGIOUS EFFECTS**

The relation between Christ and Spirit has been beautifully described by A. Scott thus:--"The fact which St. Paul emphasizes is that to the Christian consciousness the influence of the personal risen Christ is equivalent as regards its moral religious effect to the energy of the Divine Spirit, and that it is through our faith in Him, that we experience that specific working of God's Spirit which was exemplified supremely in His life"<sup>5</sup>. In Romans viii, 9-11 the 'Spirit of God', 'the Spirit of Christ' and Christ are used indifferently to describe the dwelling power of God. So also in 2 Cor.iii.6, Paul shows his fitness in the New Covenant of which the substance is spirit v.17 of the same chapter clearly identifies, Spirit with Christ.

## **SPIRIT, THE LINK BETWEEN GOD & CHRIST, AND BETWEEN CHRIST & MAN**

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all with unveiled face reflecting as a

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<sup>5</sup>. Christianity acc to St Paul, P.259

mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." If we remember what we have shown above viz. that Christ is the image of God, it is clear, what Paul wishes to impress on our mind is, that if we wish ourselves to be the images of God, we can do so by first bringing in us the Spirit of Christ, and then, as a natural consequence to pass from glory to yet higher glory. The divine Spirit is the link that establishes identity of work between God and Christ, and it is again the same Spirit, which establishes a like identity of work and glory between Christ and Man, and then again as a natural consequence, between man and God, making him fit and as good a heir as Christ of the Kingdom of God. To quote the words from Romans, "...if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. . . . He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you" (viii.9-11).

## **V. TRINITY OR UNITY ?**

Then again, God, the Lord and the Spirit are coordinated in a striking manner. "Now there are diversities of gifts, but the same spirit. And there are diversities of ministrations, and the same Lord; and there are diversities of workings but the same God who worketh all things in all "(1 Cor. xii.4-6). This may be taken in support of the doctrine of the Trinity; but, we must note that it is not a Trinity every part or person in which can be separated from the other, but comes together for the time being; it is a "Trinity in unity, or what Arthur C. Headlam calls an 'Economic Trinity'".

## **TRINITY IN UNITY, OR AS HEADLAM SAYS THE "ECONOMIC.... TRINITY"**

The Christ in Him (as every other saint) combines in him both the Father and the Holy Ghost, or God and the Spirit. We may as well call it a 'Functional Trinity', having its unity in the Person of Christ. We know that Christ also, like Paul, never said that it was He who worked out a certain deed or miracle.

## **THE UNITY LIES IN THE PERSON OF CHRIST**

Just as to Paul, it was always the Christ in Paul, even so to Christ, it was always God in Christ, and never Christ alone who was the author of any thought or deed; and where there is God there is Divine Energy or Spirit. Why speaks of Jesus or Paul ? Every religious person is a Trinity in unity.

## **SO ALSO, EVERY RELIGIOUS PERSON IS A TRINITY IN UNITY**

He has his own unit of personality; he "lives, moves and has his being" in God (or Paul or Jesus or any other saint who has realized God), and participates in the universal energy or spirit.

## **MEETING OF THE PERSONAL AND IMPERSONAL**

To put it philosophically, a saint (whether Jesus, Paul or Buddha) is the meeting point of the Personal and the Impersonal in one mass of Universal energy. To put it theologically, as Headlam puts it "The work of the Father as the Ruler and Creator, and Source of all Authority and power; the work of the Son as Redeemer and Revealer; the work of the Holy Spirit in Sanctifying and inspiring --- all this is clear and certain"<sup>6</sup>.

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<sup>6</sup> St. Paul and Christianity, P.115.

## **THE SAME PUT THEOLOGICALLY**

This makes easy to solve the much discussed problem viz. Can Paul be said to favour a 'Christ mysticism' or a 'God-mysticism'?

## **VI. GOD-MYSTICISM VERSUS CHRIST-MYSTICISM**

In Schweitzer's "Paul and his Interpreters" (pp. 223ff) we find that a 'God-mysticism' does not exist for the epistle at all, for in the 1st. place, instead of a duality, as in The Greek thought, between the divine and the earthly world, Paulinism makes out a triplicity by dividing the Super-earthly factor into God and the Christ or the heavenly man. Secondly, in the Mystery-religions, the individual becomes part-taker in the new being or is transfigured by receiving in himself "a divine essence, by means of the gnosis and the vision of God". According to Paul the transfiguration is the result of entering into a world-process, by means of faith, love and hope. Thirdly, "Mysticism of the Apostle of the Gentiles is based on historico-eschatological events, whereas the Mystery-religions are in their nature non-historical. Where they make use of myths they use them in the last resort merely as pictures of that which the 'mystes' performs or undergoes, not as events charged with a real energy, as the death and resurrection of Jesus are for Paul".

Again, as Sydney Cave beautifully puts it, St. Paul's mysticism "is alien also from the mystery-cults with which it is often connected. The mystery-cults commemorated gods who did not give themselves for men, but were the victims of their fate. The death and reappearing of these gods were not thought of as historic facts. They were a dramatic presentation of the decay

and revival of plant life, and the rites by which this was portrayed were more important to the worshippers than the legends which gathered around them.

### **THE CHRIST NOT A MYTHIC FIGURE OF THE MYSTERY-CULTS**

St. Paul's devotion was not to a mythic figure. The Lord in whom he lived was one with the Jesus who had been crucified whom many of Paul's fellow-believers had known on earth".<sup>7</sup>

### **DEVOTION TO CHRIST AS CONTRASTED TO DEVOTION TO GODS OF THE MYSTERY CULTS**

In the mystery-cults there were Lords many and gods many but to St. Paul, there was one God and one Lord; in the mystery-cults it mattered little what the character of the god was, for provided the intensity of the feeling be there, a worshipper might join as many cults as he might think it wise to have them as powerful friends; he would accept any god that might prove superior to others for the time being, reject him on another occasion and attach his devotion to a third one. The gods helped their devotees in their sufferings rather than in bringing Salvation to them. There is no wonder then in the reference made by Geffeken to a third-century inscription which narrates how a Seven year old boy was initiated into the mysteries of Bona Dea, Cybele, Dionysus, and Hegemon. To Paul, on the other hand, it mattered everything who Christ was, for in Him it was that God had been revealed, and it was His love and grace that supplied the norm of Christian character.

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<sup>7</sup> The Gospel of St. Paul, P. 54.

## **CHRIST-MYSTICISM NOT OF IDENTITY BUT OF COMMUNION**

Again the Christ-mysticism of St. Paul is a mysticism not of identity but of Communion. It was not an ecstatic or frantic devotion that was shown to Him; but the love to Christ was shown in actual everyday life. So it was not a surge of emotional exultation that swept over the apostle, when he spoke of Christ as Lord, but it was humble and reverential trust which Paul always kept in Him. Even so the act of obedience is not one of blind submission as if before a mighty demon or Redeemer-God, but of faith. It was the love of Christ as of God that inspired this faith in him; it was not the Creation of the fear of God.

### **VII. "IN CHRIST JESUS"**

No other phrase than, 'In Christ Jesus' or 'In the Lord' expresses more beautifully the close relationship that existed between Paul and Jesus. As Deissmann tells, of the 196 times the phrase occurs in the New Testament, 164 are in St. Paul's Epistles. Deissmann interprets them in a local and mystical sense, though, as a matter of fact, we find that Paul uses many of them in a formal way, meaning only the Christian as opposed to the pagan way of living. 'In Christ' no doubt, sounds and means exactly similar to what 'In London' may mean; the phrase does express an atmosphere in which Christ appears to breathe, a place, as it were, where the chosen son of God lives.

### **TO INTERPRET IT IN A "LOCAL" SENSE IS TO IDOLIZE JESUS**

But to give a local coloring to the meaning of the phrase is to reduce Jesus once more to the level of idols. 'In Christ Jesus'



expresses the unconquerable faith that Paul had in the risen Lord. His life on earth was a life 'in Christ Jesus'. "The Gospel which St. Paul preached was", as Cave says, "Like the message of his Lord, a Gospel which spoke, not of forgiveness only, but of deliverance from bondage to the seen and temporal."<sup>8</sup> As he says in 2 Cor. iv. 18, things unseen are eternal and things seen are transitory; and the meaning of the eternal sphere, as "Custodian of the hidden mysteries of God", Paul finds in the Christ who died and rose again. "He lived in time as in the eternal, but the eternal was not for him the unknown. Its content was given him in Jesus Christ."<sup>9</sup> His moral freedom and confidence he finds 'in the Lord'; in Him he 'triumphs', finds his 'joy'; is 'weak', a Prisoner'.

**MYSTICAL MEANING OF THE PHRASE :  
APPLICABLE TO ALL BELIEVERS**

Again the Church consists of those who are in Christ, reminding us that the intimate relationship which Paul had with Jesus was one which he expected all his followers to share. Christ is considered as the Head, and the Church as the body or the members of it, forming in Christ one Person. The phrase 'In Jesus Christ' therefore connotes much more than the mysticism of a recluse. It has reference to others as it has reference to Paul himself; it has reference not merely to those who are endowed "with special spiritual receptivity", but to all believing men who needed redemption from the tyrannies of the age and help in their spiritual progress. It was with this altruistic spirit and not only in

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<sup>8</sup>. The Gospel of St. Paul, P. 175, 174.

<sup>9</sup>. Ibid.

a moment of self exaltation that he exclaims, "I live, and yet no longer I, Christ liveth in me" (Gal. ii 20).

### **VIII. PAULINE PICTURE: WHETHER OF HISTORIC OR DIVINE CHRIST?**

It has been commonly held now-a-days that St. Paul's interest lay in the Divine Christ and not in the earthly Jesus. Bruckner, e.g. holds that the Pauline picture of Christ is in its essential nature independent of the historic person of Christ, and the Incarnation was to Paul only an episode. The whole case turns upon the interpretation we put on the famous passage; "Even though we have known Christ after the flesh, yet now we know him so no more" (2 Cor. v.16).

### **HEADLAM'S INTERPRETATION OF 2 COR. V.16, S. CAVE: 20TH CENT. NEW TESTAMENT**

Headlam says that both the views, one of which holds that Paul had been personally acquainted with the Lord, and the other, that he was indifferent to our Lord's earthly ministry, are incorrect. He says, "St. Paul speaks of his own ministry and of certain people who had condemned it.... He claims to be judged, not as what he seems to be, but as one who is a new creature in Christ ..... There was a time when he had judged Christ also according to the flesh.... Now he no longer so judges him ..... Thy must all be judged in accordance with the earthly manifestation of their nature. What St. Paul, in fact, condemns is the ordinary human judgment."<sup>10</sup>

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<sup>10</sup> St. Paul and Christianity, P.52.

Headlam seems to be correct in his interpretation of the passage; for we find in the 'Twentieth Century New Testament' (a translation into Modern English) "After the flesh", translated into "from the world's standpoint."

Sydney cave interprets the expression as "in a 'Carnal' or unspiritual way, whether that be the way of Jewish Messianic expectation, or the way in which Paul thought of Jesus before his Conversion, as a man who, having been crucified, could not be blessed of God".<sup>11</sup>

### **THE PASSAGE NO PROOF OF PAUL'S IGNORANCE OF THE LIFE OF JESUS**

Whether Paul may be taken to mean the ordinary human judgment, as Headlam puts it, or his own way of thinking of Christ before Conversion as Cave interprets the passage, it cannot certainly be cited as a proof that Paul was unmindful to the life of Jesus. On the contrary, it must have been the life and doings of Jesus which must have made him one of the strongest foes of Christianity, till the day when the vision at the Damascus road opened his eyes. His anti-Christian complex would not have gone to the breaking point, had not Paul seen actually the life of Jesus.

### **KNOWLEDGE OF EARTHLY LIFE OF JESUS PROVABLE ON OTHER PASSAGES**

The words 'Saul', 'Saul' in the mouth of the vision shows intimate knowledge of each other ....Saul and Jesus. So also,

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<sup>11</sup>. The Gospel of St. Paul, P. 55.

Paul must have been fully aware of the "Goad----the Christian teachings imparted by Jesus---- before his conversion day, "kicking against which, he was", as the vision says, "punishing himself" (Acts xxvi.15). Again, Jesus is spoken of as, 'born a woman's son', 'made sin unto us'; in "flesh like our flesh, yet sinless"; of "tender mercies", "subject unto law", etc. The humility (Phil. ii 6 ff), the love (2 Cor.X.14 16) the sincerity (2 cor. i. 19) which Paul attributes to Jesus, are not, as Bousset states the virtues of the pre-existent Christ, but of the historic Jesus.

### **CLOSE RESEMBLANCE OF THE TEACHINGS OF PAUL AND JESUS**

Though Paul does not refer actually to the words and deeds of Jesus, yet the influence of the words and life of Jesus is unmistakably seen everywhere in his ethical and spiritual teachings. Parallels are innumerable , but we have no space to deal with them. Even Paul himself must have been aware of such a close resemblance between his teaching and the teaching of his Master; for he does not fail to state, if on a particular point, he differs from Him; e.g., while discussing the question of marriage, he writes, " To those who are married my direction is --- yet it is not mine but the master's..."; and a little below, "To all others I say--- I , not the master----"(1 Cor. vii 10, 12-). In a way we may say, that Paul knew that he had only to expound the teachings of Jesus, with reference to the changed times, with a difference of view here and there.

**PAUL AWARE OF IT, HE MERELY EXPOUNDS THE GOSPEL  
(AS IF, ACC. TO ST. PAUL.)**

It was primarily a Gospel according to St. Paul, that Paul had to write. If we keep this in mind, his free expression, "Have I not seen our Lord Jesus ? " (1 Cor. ix. 1), is not hard to interpret. He had seen Jesus, and His earthly life, but due to his pre-conversion mission in life, opposed Him and His followers bitterly. Before his conversion he erred in interpreting the teachings of Christ, after conversion it became his duty to interpret it correctly.

**“HAVE I NOT SEEN OUR LORD JESUS?”**

But both before and after conversion, the implied answers of the questions "Am I not free ? Am I not an Apostle ? Have I not seen our Lord Jesus ?" are true and solve the problem for ever.

Our solution of the problem whether Paul dealt with the earthly life of Jesus or not has solved for us the much discussed problem of the self-emptying, the Kenosis, of Christ.

**IX. THE SELF-EMPTYING OR THE KENOSIS OF CHRIST**

The phrase, 'son of God ', in Romans 1. 4 seems to have a reference to the Jewish prophecy; the son-ship was from the beginning, even before Incarnation. It did not begin at the Resurrection, as the 'Adoptionist Christology' would tell us,--- viz. God adopted Christ as Son at the Resurrection. The preexistence of Christ is clearly taught in Rom. viii.3 and in Rom. viii 32, where God is said to have sent His Son for us all. In 1 Cor. X. 4 Paul speaks of Christ as the smitten rock which supplied water to the Israelites in their wanderings, thus giving

explicit utterance to the pre-existence of Christ. Even in the conception of the Second or Last Adam, some think that Paul's belief in the pre-existence of Christ can be maintained.

As a matter of fact, though Paul seems to favour the theory of the pre-incarnate Christ,-in-as-much as he thinks of Incarnation as a voluntary act,....."Though he was rich, he became poor" (2 Cor. viii. 9) etc. , yet as Cave says, "The antithesis is probably alien from Paul's thought.

### **NO ANTITHESIS OF PRE-INCARNATE OR POST-INCARNATE AND INCARNATE CHRIST**

He was not concerned to divide Christ's career. For Him, the man who had lived on earth was continuous with the Lord in heaven, and His self- abnegation was shown, not only in his readiness to become man, but through all His earthly life.<sup>12</sup>

### **THE SIMPLE AND THE NATURAL MEANING OF KENOSIS**

For ourselves, we do not hold that Paul made much of the pre-incarnate theory. That he was concerned mainly with the Incarnate life of Jesus, we have shown a little above. We do not think that he even holds the post-incarnate view of Christ--except perhaps his experience of the vision of Christ be construed in that light. It is a pity that people take a too literal meaning of words and do not go behind the words to find out the meaning of them. The passage from Philippians (ii..5-11) is the most ill construed of all. Though the "divine nature was his from the beginning" means simply that long even before His Baptism,

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<sup>12.</sup> The Gospel of St. Paul, P. 77

Jesus was God like. This is not our presumption. John the Baptist is on our side to declare that Jesus was already too divine to need a baptism. Similarly, "He impoverished himself by taking the nature of a servant, and becoming like men; he appeared among us as a man", means to us simply that though he deserved to be served by all he served all, with a view to make men holy and spiritually-minded. Though his main business lay in having communion with God, yet he mixed with all, weeping and rejoicing with all, with a view to teach men to have communion with God. Even so the 'raising' of Christ to the highest place by God, is not the physical raising, as if, of an object in space, but glorifying the Name of the Lord, above all names, to which every Knee should bend. The self-emptying or the Kenotic process is the natural and the inevitable step in the life of every man who passes from the sensual and the natural to the moral and the spiritual, as well as from the self-seeking to the self-forgetting level of a truly great religious teacher.

While discussing the problem of Christ as Spirit, we had recourse to say something regarding the relation which Paul held as existing between Christ and God. We said then, that Paul sometimes identified and sometimes not, Christ with God. Our discussion so far should not make it difficult to pronounce our view in brief, regarding Paul's idea about Christ in relation to God.

#### **X. "CHRIST HAS THE VALUE OF GOD"**

Christ though not God has for Paul the value of God, to use the modern phrase. Paul knew he was doing God's work when, he called men to allegiance to Christ. Christ is God's and we are

Christ's (1. Cor.iii. 23). To serve Christ is pleasing in the sight of God (Rom. xiv. 8). Paul interchanges the words 'Lord' and 'God' so often that, so far as his experience is concerned, it appears that Christ and God are same. He speaks of the Gospel he preaches as a revelation from God as from Christ (Rom. xv. 15-19; Gal. i. 12, 16). The Holy Spirit is both the 'Spirit of God' and the 'Spirit of Christ' (Rom. viii. 9). To eat to the Lord is to give thanks to God. The apostle's love towards Christ is as if, the same towards God.

Let us conclude our chapter with a quotation from Sydney cave. "Although St. Paul gave no intellectual definition of the relation of the Son to the Father, he secured what is a prior necessity for the Christian faith: he united in his imagination and his devotion faith in God and faith in Christ..... He saw in Christ the revelation of God. Christ was the image of the unseen God. "The glory of God" had shone 'in the face of Jesus Christ' (Cor. 2 / iv. 6). God was the God in whose divine life Christ shared, the God whose holy love Christ's earthly life and death revealed.<sup>13</sup>



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<sup>13</sup>. The Gospel of St. Paul, P. 86.





***CHAPTER - II***

***ST. PAUL AND HIS VISIONS***





## St. Paul and His Visions



### I. PAUL CONSIDERS HIS CONVERSION AS WORK OF GOD.

The question of visions is an intricate one and not yet fully worked out. To Paul himself, his conversion appeared as something inexplicable, for he cannot trace it to the influence of anybody's teaching. It was all God's work. God had chosen to reveal His son to him that he might be the messenger of the Gospel to the Gentiles (Gal. i.12,15). The attempt to explain Paul's Conversion as a synthesis of ideas connected with the pagan redeemer gods with the ideas of the Messianic age we have done in its proper place, and we need not repeat it. Let us now deal with Paul's vision of Jesus on the Damascus road and then make certain critical remarks on it.

## **II. THE THREE ACCOUNTS OF THE VISION AND THE “WE-PASSAGES” COME FROM DIFFERENT DIARIES**

Thrice in the course of the Acts of the Apostles we read of the vision of Jesus which Paul had on his way to Damascus; but the three accounts differ from each other so widely, that we think that not only the "we-passages" are portions from the diary of an actual Companion of Paul, but the three accounts, of the vision of Jesus come from different diaries, and are incorporated by the writer in his narrative. Though the style is one, yet the material of each of the account is different.

### **VARIATIONS, A PROOF OF THE HONESTY OF THE AUTHOR**

It is significant that not one of the three accounts belongs to any one of the three "we-passages". In the Acts "the simplest explanation of these 'we-passages'" as given by T.E. Page, in the Mac Millan's page and Walpole edition of the Acts, is that they occur naturally, the writer being Luke, and he having actually accompanied the Apostle, on those portions of his missionary journeys where the pronoun occurs." (Introduction p.. xiii). The accounts of the vision of Jesus are given by Luke not necessarily because, he was one of the Companions that accompanied Paul to Damascus, and was one of the witnesses of the light that came from the heavens, but because, as an ardent devotee and friend of Paul and a faithful historian, he believed in the quality and correctness of the incident. For a conversion of the Pauline type, something seemingly unnatural something unique and grand must precede, as every student of the psychology of conversion knows. Saul who "made havoc of the

church". (viii 3) and who was "breathing out threatening and slaughter against the disciples of the Lord," (ix.1) should all of a sudden be changed into Paul, the chosen servant of the Lord, and the ardent missionary of the church, remains in-explicable, unless something extraordinary intervenes as the cause of that historic change.

### **NO CONFUSED KNOWLEDGE ON THE PART OF LUKE**

Luke certainly must have known this; and it is on this account that he must have allowed the accounts of the incident to form the main part of his narrative. He has acted the part of an honest recorder, in-as-much as, he has allowed the three accounts to remain inconsistent with each other. He could have very easily removed the inconsistencies of the three accounts and given us a relevant and consistent account of the incident; but he seems to have purposely kept them in his narrative and left the reader to form an opinion about them as he likes. So, whatever irrelevancy or inconsistency one may find in one or in the three accounts, it is due to a state of confused knowledge on the part of the writers of the diaries from which the accounts have been recorded as they are, and cannot be attributed to the author of the narrative.

Now let us see which of the three accounts seems more trustworthy than either of the remaining two. The first account is given by Luke in the course of saying something about Paul.

### **WHICH IS THE MOST TRUSTWORTHY ACCOUNT?**

The second and the third accounts are put in the mouth of Paul himself in the course of his defence, before the people of Jerusalem, and the King Agrippa respectively. Naturally the

second and the third accounts are preferable to the first; and now even between the second and the third, we choose the third; for now the defence is before the highest authority of the state, and we expect Paul to take utmost care to say only what is correct and not to utter anything which has a shadow of doubt about it.

### **WHERE THEY AGREE AND DIFFER**

For the sake of clearness, it would do well to point out where the three accounts agree, and where they differ. This will make our criticism easy and justify our choice of the third account and the rejection of the first two.

1. The first and the second speak of the incident as happened near Damascus; the 3<sup>rd</sup> says 'on the way' to Damascus.
2. In the first two, the light is simply a great light; in the 3<sup>rd</sup>, it is brighter than the glare of the Sun.
3. The 2<sup>nd</sup> and the 3<sup>rd</sup> speak of the midday as the time of the incident.
4. In the first two, Paul sees the light shining around him only; in the 3<sup>rd</sup> he sees it shining around all of them.
5. In the first two, Paul alone fell to the ground; in the 3<sup>rd</sup> all of them fell.
6. In the 1<sup>st</sup> the men with Paul heard the sound of the voice but saw no one; in the 2<sup>nd</sup>, they saw the light but did not hear the speaker's voice; in the 3<sup>rd</sup>, no mention is made about them.
7. The first two accounts speak of the blindness of Paul subsequent to the vision; the 2<sup>nd</sup> attributes the blindness definitely to the glare of the light. The third makes no mention at all.

8. In the first two, Ananias, a disciple of Jesus is brought in who placed his hands on Paul and brought back his sight. Obviously in the 3<sup>rd</sup>, there is no necessity of Ananias. It was this Ananias who further baptized Paul according to the 1<sup>st</sup> and 2<sup>nd</sup> accounts.
9. The 1<sup>st</sup> makes mention that for three days after Paul saw the vision; he was unable to see and took nothing to eat or drink.

### **THE THIRD ACCOUNT MORE RELIABLE THAN OTHERS**

It is immaterial when the incident took place, whether close to Damascus or far away from it, when the all-absorbing point of interest is the vision itself. Paul might have mentioned it before the people of Jerusalem, who, on account of their want of education, were likely to believe major things, on the strength of minor things. With the mass, the details count as prominent as the main facts. With King Agrippa things were just the reverse. There we find Paul concentrating on the chief points. The story of the mystic vision that we find in the third account seems to come from one who had an experience of it. It is not merely a new flash of light or a greater light but is definitely a light which is brighter than the glare of the Sun; and lo! it is a light which shone in the mid-day when the Sun shines with all his luster. It shows lack of spiritual experience to say that such a light which eclipsed the light of the Sun shone around Paul alone. Paul, as the third account tells us, sees it shining around all of them. Naturally therefore, all of them fell to the ground, and not simply Paul. All are not equally fortunate in seeing the mysteries of God. Some see only light; some see the light and hear the sounds; some converse with God. Paul was the chosen instrument of the Lord;

and hence, could see the light, hear the voice, see the person of Jesus and converse with Him.

### **III. PAUL COMBINES IN HIM BOTH THE TYPES OF MYSTIC: 'PHOTIST' AS WELL AS 'AUDILE'**

Whether others were able to even see the light, we are not told in the third account; but it seems improbable that they should have seen it; for if they had, the same glare of the Light, might had caused blindness to them, as it did cause to Paul. It seems strange that Paul who was the most fortunate of the lot should become blind by the vision of God and should be led by others to Damascus.

### **HIS ALLEGED BLINDNESS EITHER A MYTH OR MISREPRESENTATION.**

Paul became blind we hold, not in the ordinary sense of the word not as the astrologer --- Barjoshua became blind by the curse of Paul afterwards (xviii.12 ), but as all mystics are, except to the vision they see before their eyes.

### **FALLING OF SOMETHING LIKE SCALES FROM THE EYES AFTER THE VISION TOTALLY IMPROBABLE.**

The account given in the first and the Second versions of the incident regarding the falling of something like scales from the eyes of Paul, in the same moment in which Ananias went to him and said to him, 'receive thy sight' (ix.17; xxii.12 ) is absolutely incorrect; for it gives in the first place--- amounting to blasphemy greater authority to Ananias than to the Lord himself, in giving back the lost sight.



## **ANANIAS AND THE LORD. DO THEY COMPARE ?**

One may say, it was the Lord himself who had given authority to Ananias to give back the sight to Paul, but we hear nothing regarding the spiritual capacity of Ananias, beyond the statement that he was a 'devout jew'. His presence might have been necessary for performing the formal ceremony of baptism, but here too, we hold that it would had been quite fitting if baptism was shown to have preceded the vision and not followed it.

## **BAPTISM A FORMAL BUSINESS**

Had baptism preceded the vision, there would have been some sense in the words "receive thy sight", as coming from the mouth of one who wished well of others and who had specially come to wind up the formal ceremony.

It is no wonder then that when Paul could not see the burning light of the mid-day Sun so long as he was in the presence of the mighty vision, and that he could not see any other worldly things which become visible by the light of the Sun. With the cessation of the light of the Sun ceases the world to become visible. If God would make us blind in the ordinary sense of the word, then enough of God and God-realization. If, however, we are to mean by it a relative blindness, Paul was certainly blind. Either, we must be blind to the vision of God or blind to the world. Paul was in the presence of the powerful vision of God, and therefore it can be said that he was blind to the world.

## **IV. POSSIBLE INTERPRETATION OF PAUL'S BLINDNESS**

Let us now go on with the psychological discussion of the problem. Paul himself tells before King Agrippa that he once

thought it his duty to oppose in every way the Name of Jesus of Nazareth and that actually he did so at Jerusalem.

### **THE ANTI-CHRISTIAN COMPLEX IN PAUL'S OWN WORDS**

"Acting on the authority of the Chief Priests, I myself threw many of the people of Christ into prison, and when it was proposed to put them to death, I gave my note for it... so frantic was I against them, that I pursued them even to towns beyond our borders" (Acts xxvi.10.12). He writes to the Galatians, "you heard, no doubt, of my Conduct when I was devoted to Judaism--how I persecuted the church of God to an extent beyond belief, and made havoc of it, and how in my devotions to Judaism, I surpassed many of my contemporaries among my own people in my intense earnestness in upholding the traditions of my ancestors". (Gal. i, 13.14). A concrete instance of this anti-Christian complex in Paul, is the death of St. Stephen, the Hellenist, who for the first time seems to have grasped the radical difference between Judaism and Christianity.

Side by side with this anti-Christian complex, is the deep sense of failure of gaining salvation by Law which Paul so beautifully describes in Romans vii.7-25. From the passion and poignancy in his words one cannot say that Paul is speaking merely in the abstract.

### **DEEP SENSE OF THE FAILURE OF LAW IN GAINING SALVATION**

It is very probable that he refers to his own experience. Whether we say with Deissmann that Paul is thinking here of his experience of child-hood, or whether we hold with Sydney Cave that he is speaking of the experience of his youth, this much is

certain that the bitter cry, "O wretched man that I am ! who shall deliver me out of the body of this death?" is, as S. Cave says, "too despairing to be merely a piece of dialectic. It has in it the bitterness of personal experience. It reflects the misery of his Pre-Christian days, when he found that he could keep the Law on complete obedience to which depended, as he believe, his 'righteousness', his acceptance by God."<sup>14</sup>

It seems to be the law of the human mind that when it has long been addicted to a particular line of action, and when also, for some reason or other it cannot take to any other line of action how-so-much it may approve this and condemn the old, it clings all the more, out of despair to the one which it hates. The good it approves, but the wrong it pursues.

### **IN DESPAIR PAUL CLINGS TO JUDAISM ALL THE MORE**

Luther clung the more to his monastic ideal, when he had begun to despair of earning salvation by it. So also Paul clung to Judaism the more, the more Judaism failed to make his soul quiet, till at last the extraordinary event came in, and tore Paul once for all from the terror of Law and Sin.

### **HIS CHOLERIC AND HEADLONG TEMPERAMENT WORSENS THE SITUATION.**

What is not possible for a man of headlong temperament, passionate and Choleric in whatever he undertakes to do? Add the turmoil of Soul and despair unto this, and the man plunges deep into anything even into death! It is not strange that in

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<sup>14</sup> The Gospel of St. Paul, P. 37.

extreme earnestness Paul should have persecuted the church; but it cannot be said that it was all a cold blooded heart in him, a perfect equanimity undisturbed by the horrible scenes of persecution. Indeed, the anti-Christian complex in him must have meted away at those sights and deeds in which he himself had a prominent hand.

### **THE MEMORY OF THE DYING STEPHEN HAUNTS HIS IMAGINATION.**

Many a time he must have revolved in his mind the fearful sight, when the dying Stephen said that he saw in an opened Heaven the Son of man standing at God's right hand, and as if conversing with Jesus said; "Lord do not charge them with this sin." Paul must have had thought of it and one over what he did, and found it hard to convince himself of the rightness of his conduct and of the conduct of those who threw stones at Stephen. With his growing dissatisfaction with Law, he must have had thought Stephen right and himself wrong. Like members of the Council of the trial, he too could have chosen to see in Stephen's face, the face of an angel (Act. vi. 15) and not the face of a liar.

### **PAUL, ON THE HORNS OF A DILEMMA**

A dilemma arose. Either St. Stephen lied to the last or else the story of the risen Jesus was true. He could dismiss the other, but the first he could not accept. Being unable to get out of the dilemma, Paul fretted against himself and fell back furiously on persecution, dragging out men and women alike and sending them into prison. Action was the only thing in which he took

refuge; but man cannot be ceaselessly active; and upon too sensitive a temperament like Paul, action was bound to produce its reaction, in the form of that unsolved dilemma--Was Stephen right? Was the crucified Jesus indeed the risen Christ?

## **V. JUNG'S EXPLANATION: 'PSYCHOGENIC' BLINDNESS.**

Paul's persecuting zeal then is the outcome of what is called a 'repression'. From the standpoint of the New psychology, Jung explains Paul's blindness as 'psychogenic' and remarks, 'psychogenic blindness is according to my experience, always due to an unwillingness to see i.e. to understand and accept what is incompatible with the conscious attitude'. This was obviously the case with Paul. His unwillingness to see corresponds to his fanatical resistance to Christianity.<sup>15</sup>

## **VI. WOULD THAT WE TOO BE EPILEPTICS, IF PAUL WERE SO!**

The suggestion that Paul's conversion can be explained by an epileptic fit is not worth considering at all. As S. Cave says, "If an epileptic fit can do what Paul's conversion did for him, we might all be glad to be epileptics." 'Auditions' and 'photisms' are common in conversions, as W.M. James tells us in his 'Varieties of Religious experience' (P. 251 f). The hearing of a sound and the bedazzlement of a light, in spite of their mystical value are secondary, so far as the unification of the personality in conversion is concerned. The 'Complex' which remains 'repressed', as the New Psychology tells us, come to the foreground, and with its victory there ends the conflict. The test

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<sup>15</sup>. Thouless: An Introduction to the Psychology of Religion P. 18 @ The Gospel of St. Paul , P. 40.

of the reality of a conversion does not lie in the psychic phenomena by which it is attended.

## **VII. NOT 'PHOTISMS' AND 'AUDITIONS', BUT UNIFICATION OF PERSONALITY, THE TEST OF CONVERSION.**

No doubt in this particular case in hand, the vision and the sound were true ones; and Paul's conversion coincided with his vision of the risen Lord. "But visions do not spring out of nothing. They receive their Form and Colour from impressions already in the mind". The test lied in the unification of personality by the 'expulsive power of a new affection'. Had there been no unification of the personality, bound in faith, hope and love, in the case of the Conversion of Paul, what would have been the value of Paul's visions and sounds? Had he himself believed in them? As a Jew of the 1<sup>st</sup> Century he knew that Satan could appear in the disguise of 'an angel of light' (2 Cor. xi.14, 3). But Paul was certain that he was not deceived. A new vista of spiritual reality was opened unto him, and he lived faithful to it. At the 'Bar of Christ' he always appeared in his true character, subjugating all his 'imaginings, pride' etc. by his love towards the Risen Lord. Jesus becomes the most effectual and operative force in his life.

## **WHETHER VISION LED TO THE CLARIFICATION OF THOUGHT OR VICE VERSA ?**

Professor T. R. Glover has raised a very brilliant question in his book, 'Paul of Tarsons' (P. 65); and it will be worthwhile to reply it as we can, before winding up our discussion. After discussing on the vision of the Damascus road, he asks, "Are we

to say that the line of thought culminating suddenly in a new clarity produces the vision, or that the vision leads to clarification of the thought?" Psychologists would prefer to say the former, Paul said the latter. What we hold is that there is an element of truth in the replies of both. So far as the analysis of the various complexes is concerned, psychology is right: but we think that no amount of clarity in thought would culminate in a vision, as objective as the glare of the Sun. Whatever signs of abnormal psychology Paul may possess, in clarity of thought, and sane judgment, he is not a whit behind any one supremely known for them, and it is improbable that he should confound a subjective phantom with objective reality.

No doubt the vision is the last fact that brought about the conversion, but it is a fact that does not belong to the class of thought.

### **THE VISION A FACT OF THE OUTSIDE WORLD**

It was a fact that happened outside the mind of the subject, over the happening of which nobody can have any control. Had it been a question of intellectual clarity alone, Paul would have most successfully tackled at it. The turmoils of the mind can hardly be pacified by supplying food to the head. Deep moral and religious perplexities require divine help for their satisfaction. Paul was in extreme need of such divine grace and it was supplied to him in the form of the vision of the risen Lord.

### **VIII. VALUE OF VISIONS ETC. AS INTIMATIONS OF THE REALITY**

Photisms and auditions then have value not only as premonitions that give guidance to the subject, but as intimations

of reality on the path of realization of God. The vision on the Damascus road was but the first stage on the pathway to God; that it should 'open the eyes' of Paul and lead to the clarification of thought is no wonder.

### **PAUL'S OTHER VISIONS. DIFFICULT TO INTERPRET**

The vision of Jesus at the gate of Damascus is not the only vision which Paul had the fortune to see. At Troas, "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, "come over into Macedonia and help us".(Acts xvi.9). Did Paul see this in the moment of waking or in dream? The language would admit of a dream. At Jerusalem, "the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome". (xxiii. 11); on the ship, "when there stood by me the angel of God", (xxvii. 23); at Corinth, when "the Lord spoke to Paul in the night by a vision" (xviii.9); -- in all these cases we cannot reach the certainty whether Paul was dreaming or wide awake. But when Paul stood before Nero and "the Lord stood by me and put strength into me", it is plain and that it was not night; neither was asleep; but here it is not clear whether Paul meant a visible appearance of the Lord.







**CHAPTER - III**

***THE GOSPEL OF ST. PAUL***





## The Gospel of St. Paul



### I. THE GOSPEL OF ST. PAUL AND THE FOUR GOSPELS

The ethico-religious teaching of St. Paul is fundamentally the same as that of his Master, only with this difference that where Jesus speaks in parables, Paul speaks with arguments, where Jesus speaks with implied irony, Paul gives an open challenge to his opponents, and where Jesus puts his convictions in brief saying, Paul develops a theology of his own, in spite of himself. If then the teachings of Jesus are well known to the Christians in the four Gospels, it behoves them to know His teachings (as of St. Paul) in the Fifth Gospel or the Gospel of St. Paul. In a way, as has been now admitted by all, the letters of St. Paul are the earliest writings of the New Testament, and as such, should be considered as forming the Fountain Gospel of all other

Gospels. St. Paul's Gospel is therefore not only the Gospel of St. Paul, but also the Gospel according to St. Paul; even though there is not to be found in it a full description of the birth, life, death and resurrection of Jesus as is found in the Four Gospels. The episodes of history may not be there, yet the reader is in full presence of the moral of them all; the hero of the epic may not be represented there as speaking and acting his part, but the purpose of His incarnate Life, and the self-emptying process have nowhere been so fully depicted and vindicated as in the writings of St. Paul. The Gospel is no stale narrative of a novelist who only inflames, now and then, the diminishing interest of the reader by inserting a fictitious or a miraculous event here and there, no dull superstructure of a mere-insipid theologian, who has no touch with reality, nor a stupid defence of a vain fanatic or a paid propagandist. It is the collection of inspired utterances of an impassioned soul, tempered with rational insight and hallowed by spiritual experiences.

An independent, pure and profoundly religious mind was at work for the last ten years of its career, and has given us, in what we have called the 'Gospel', or what is known as 'Paulinism', an interpretation of Christian truth and life. It is for us now to see what the Christian truth and life are, and if we too have a pride for Christ, to follow them as we can.

## **II. PAUL THE BEARER OF THE "GOOD NEWS"**

Paul continued the mission of Jesus, viz. of bringing the kingdom of God on earth. Our authority comes from God, says Paul; and his mission consists in spreading the Good News, which if believed would bring on reconciliation to God through

Christ. The Good News is defined in 'Romans' (I. 86 ) as "the power of God which brings Salvation to everyone who believes in Christ to the Jew first, but also to the Greek. For in it there is a revelation of the Divine Righteousness resulting from faith and leading on to faith." Among believers there are to be no distinctions of caste, creed or race, but Paul wants them all to base their faith not on the Philosophy of man but on the power of God; It is the "Divine philosophy that we teach, one concerned with the hidden purpose of God." (1 Cor. II. 7).

### **HUMAN AND DIVINE PHILOSOPHIES CONTRASTED**

His divine philosophy, Paul contrasts with the philosophies of the leaders of men of his time, and says that had they known it, they would not have crucified our glorified Lord. It is the long-hidden philosophy which he taught and which was the only one which God, before time began, destined for the glory of man. It was this secret, this eternal purpose of God that was fully revealed in Christ, and was therefore open for being revealed to anyone who would believe in Christ.

### **III. TO KNOW GOD, THERE REQUIRES THE SPIRIT OF GOD**

None except the spirit of God comprehends what God is. Christ alone, because he had the spirit of God comprehended God. Paul tells us that he knows the spiritual things, because he has the very mind of Christ, and asks us either to follow him or Jesus, if we are really anxious to know the divine secrets. "Be ye followers of me even as I also am of Christ," he tells to the Corinthians (1 Cor. xi.1). Paul himself may be christo-centric as Cannon Streeter says. But Paul being a rationalistic mystic

makes no such distinction between one Saint and another Saint. Mysticism may differ in types; one may be a photist, audile, and a third one like Paul himself at the beginning of his mystical career, another... like Jesus may be both photist and audile; yet in the long run they all meet God like pure virgins their beloved.

### **BE EITHER CHRISTO-CENTRIC OR PAULINE CENTRIC.**

"Ye are yet babes in Christ," says Paul to the Corinthians sternly. He goes a step further and says that they are yet carnally minded, in-as-much as they make difference between Paul and Apollos. When one says "I follow Paul," and another "I follow Apollos", are not you like other men ? (Cor. III 4). We are God's fellow-workers, says Paul, and as such are all equal. Only the functions of various apostles differ and not the quality. The planter is as necessary as the one who waters the trees. People who take sides and fight forget that God alone causes the growth.

### **IV. THERE IS ONE GOD AND NOTHING ELSE BUT GOD**

Against the polytheistic teaching that was rampant in his days, Paul taught that there was only One God and none other than God. Compared with God idols are nothing. But God is invisible to men who cling to the things of this world: why speak of the glory of God when he speaks of the things prepared by God for them who love Him, in the words of the Scriptures viz. "Eye hath not seen, nor ear heard, neither have entered into the heart of men the things, which God hath prepared for them that love him." (1 Cor-II.9). Even such divine mysteries have been revealed to him, says Paul, by the spirit of God, which comes through Christ by our union with Him. By our union with Him

we become one with Him, and therefore one with God. "He that is joined unto the Lord is one spirit. (1 Cor. vi. 17).

### **RECONCILIATION OF THEISM AND PAUTHEISM WITH THE IDEA OF THE SPIRIT WHICH COMPARES WITH THE ATMAN**

Paul does not describe the abode of God as being one in the clouds and his dignity as that of a sovereign who supervises things from above. Neither is he a mere theist to whom God appears as the efficient cause of all and the object of reverence and worship. Like the Indian Upnishadic seers, he leaves Deism, Theism, and Pautheism to take care of themselves but reconciles all of them under the one grand conception of the spirit of God as living in the Temple of the body of man. When one attains union with this Spirit, he "searcheth all things, yea, the deep things of God".(1 cor. ii. 10), and like the Upanishadic Saint who realises the Atman, stands supreme over all in points of knowledge and power.

### **V. A CHRISTIAN SAINT ALWAYS AT THE BAR OF CHRIST**

Paul tell us of and on that such as one, like himself in whom abides the truth of Christ, who has known and made himself truly the building of God, is both the norm of conduct and the criterion of reality. For "at the Bar of Christ we must all appear in our true characters". It is impossible to "fall unto the hands of God", (Hebrews x 31) and be without fear. Such men cannot drink the cup of the Lord and the cup of devils. Knowing once the power of Truth, they dare not take back their step and follow what is not-truth, except under the penalty of ruin at the judgment day of God. Since they build on the foundation stone laid down by

Christ; they take care to see that the materials they use will not be burnt by the fire of the wrath of God. They are constrained by the love of the Lord and the love of God, who will not suffer them to be tempted above that they are able. They are many but are one bread, one body, members of the church built by Christ, parts of the body of Christ and custodians of the will of God. How then can they behave with impurity, and make the members of their bodies members of a prostitute?

### **SO, LIKE CHRIST, HE CAN JUDGE EVEN ANGELS**

"Know ye not," says Paul, in another place of the same letters, "that we judge angels? How much more things that pertain to this life?" It is significant that Paul takes on to himself the role of judge that was till then played by Jesus, the only begotten Son of God, thus establishing the view we held above, that so far as the discernment of the mysteries of God is concerned, a Paul is as good a saint to follow as Jesus or any other who has realized God in him.

### **HIS JUDGEMENT THEREFORE IS SUB SPECIE AETERNITATIS**

The saint is the supreme judge of all, for he judges everything sub specie aeternitatis. To Paul himself, every concrete practical question, every ethical question is first a religious question. He often says he has the spirit of Christ. He is absent from the body, but present with the Lord, thus indicating the infallibility of the judgment he pronounces. He did he says everything "in the sight of God," as God would do it. It is the God that shines in his heart. In short, it is not the saint as human being but the saint as God that is the author of the judgment.



## **LEAST ESTEEMED IN THE CHURCH SUPERIOR TO SERVANTS OF THE STATE.**

It is therefore a shame, says Paul that a brother goeth to law with a brother before an unbeliever. If one would like to get redress for his grievances, Paul advises him to go to the saints rather than to the unjust, for the least esteemed in the church are, in his opinion, better qualified to judge than the servants of the state. One may perhaps doubt the logic of the apostle, and may not be willing to believe the truth of the proposition, "all unbelievers are unjust", which, one can deduce from the above discussion . We do not know how far Paul himself would have accepted the proposition, looking to the rampant legalism at his time, what we feel, he must have meant is the desirability of consulting such men, who by their way of living behavior and piety had raised themselves above corruption and injustice.

## **VI. THE SPIRITUAL TEACHER YOKES DOWN EVERYTHING TO THE KNOWLEDGE OF GOD**

He shows as the task of a real spiritual teacher when he tell us that he yokes down to the knowledge of God, every thought that suggests disobedience to the commandments of Christ, every imagining, every purge of pride that makes him feel superior to the wisdom of God, and every work of fleshy nature of man. Being a keen psychologist and therefore knowing the importance of emotions in the life of man, he does not speak of uprooting them but of bringing them into captivity and using them for the upbuilding of life spiritual.

## **NOT MUTILATION BUT TRANSFORMATION OF CONDITIONS NECESSARY FOR SPIRITUAL PROGRESS**

Not mutilation, but transformation, sublimation, and utilization of the emotions is the law with him.

### **ONE ILLUSTRATION OF THE ABOVE**

To give one instance is to look for his view regarding marriage. Himself bachelor, he did not prescribe the same for others. As a general principle, in keeping with his view of the purpose of this body, viz. the service of God, Paul says that it is good for a man, "not to touch a woman". The only motive why he wishes some of his people to lead a bachelor life is that people may attend the Lord without distraction.

### **A BACHELOR CAPABLE OF ATTENDING THE LORD WITHOUT DISTRACTION**

Married people, he says, are likely to care more for the things of this world, pass their time in much self-seeking and in pleasing their mates, and so slacken their attention to the Lord. But he is not blind to the sex-passion that burns all of us. There are people he is aware, in whom the sex-impulse is the only dominating factor; there are people who are not satisfied with a single life, and there are those who have not sufficient force of will to control their passion. To such people Paul advises to enter into married life.

### **BUT "IT IS BETTER TO MARRY THAN TO BURN WITH PASSION".**

"It is better to marry than to burn; than to be consumed with passion". (1 Cor. vii. 9). He knew how the un-satisfied sex-

impulse would cause havoc in the life of a man. He knew that it was no sin to marry and to satisfy the sex-impulse. The problem of marriage he has left to the choice of all. People may or may not marry, on those, however, who would like to marry he seems to have had imposed the condition of not giving excessive attention to the things of the World; and on those who would not marry, the condition to see for themselves whether they would really be able to control the sex-impulse, and be not pent up with it.

### **PAUL IMPROVES UPON JESUS**

Paul, being more rationalistic than Jesus, makes however a distinction between the command of the Lord and his own counsel. Jesus had commanded men not to put away his wife (except on the ground of her fornication) and the wife if, she departs, to remain unmarried or be reconciled to her husband. Paul goes to the root of the matter and puts the same condition on the husband as on the wife viz. to remain unmarried, if one becomes loosed from the other during life-time of either of them. On the death of either of them, the survivor may remarry. This condition of not marrying again till the death of one of the mates, even if the mates live apart on account of any cause, goes much to minimize the number of cases of husbands and wives remaining apart, increases faithfulness among them, teaches them to pardon each other's faults and gives them everyday an opportunity of reconciling with each other and thus save them from being the instruments of mischief and discontent.

### **VII. SIN, INGRAINED IN THE NATURE OF MAN.**

It seems that Paul's clear-cut divisions of the two sets of people, natural and the spiritual has led him to regard the

problem of Salvation as consisting in the redeeming of men from the tyrannies of Sin, flesh and Law, Death and Wrath of God. To Paul, Sin was the greatest of all the tyrants. In Romans vii. 14-17, he says he "is sold into slavery to Sin." It is too strong a power in man to allow him to do as he likes. Paul himself tells us that it is not the want of knowledge or law that makes him do sinful acts, it is the compelling power of sin that resides in him that makes him do evil in spite of the fact that he approves good. Though not the fall of Adam, Paul finds the cause of sinful acts in a sort of demonic power that is ingrained in the nature of man.

### **SINFULNESS PERSISTS IN SPITE OF THE KNOWLEDGE ABOUT IT**

Paul is not one who would subscribe to the views of Socrates viz. knowledge is virtue; and ignorance is vice. Paul definitely says that he knows his own actions, is conscious of the import of law, knows that he hates a particular action, and yet finds himself doing the very same act. Like Plato he not only finds 'Passion' or 'Sinful tendency' as an altogether new element in the nature of man, but he also sees like a modern psychologist, that habit becomes a sort of second nature to man. Not only Adam therefore is responsible for his own fall, but he is responsible for leaving the effects of his fall to the posterity.

### **SIN ACCUMULATES AS GENERATIONS PASS ON**

One sinful act makes the other easy; even so, the fall of Adam has made the other falls more rapid and sure. The more a certain man is removed from the first Adam, the more certainly he is to fall, not because he does not know that the ground is

slippery, but because, due to a sort of hereditary inertia he cannot avoid falling.

## **THE NATURAL FAULTY POSITION OF MAN DUE TO HEREDITARY SINFULNESS**

The fall or the sinful act has nothing to do, then, with the state of man's knowledge or will, but is simply the natural result of the faulty position of man for which man is not at all responsible.

## **GRACE ABOUND WHERE SINS MULTIPLY: DIVINE CURE FOR DIVINE INJUSTICE**

Paul knew that to cure such a divine injustice divine grace was needed. A reign of love and grace is needed to counteract the forces of reign of sin and Law. God has provided us with such a reign by sending his own sinless Son unto us to wipe out the sin from us. The second Adam set right what the first Adam had upset. The fall was tremendous as the generations passed one over another. Jesus counteracted the effect. Naturally, Paul came to the conclusion that grace "abounds" there where sins were multiplying: (Romans v. 21), "where sins were multiplied, the loving kindness of God was lavished the more in order that just as Sin had reigned in the realm of Death, so too, might loving-kindness reign through righteousness, and result in Immortal life, through Jesus, our Lord" (Ro. v. 21).

## **VIII. YET WE MUST CONQUER EVIL WITH GOOD**

Paul however is careful not to confound the natural sinful state of man with purposeful sinful actions of man. "Are we to

sin,"--there arises the crucial question,—"because we are living under the reign of love and not of law?" Paul gives a definite 'No' to the query saying that once you avoid the circle of Law unto sin, and from Sin unto Death, and begin to obey Duty which leads to Righteousness, continue to do so until you gain the holiness and the Immortal life (Romans vi.15-23). Never be conquered by evil, but conquer evil with good (xii.21).

### **THE GUIDANCE OF THE SPIRIT, ASURE ANTIDOTE AGAINST THE CRAVINGS OF EARTHLY NATURE.**

Paul was aware of human limitations, and hence he spoke of grace and divine guidance. Until the appearance of Jesus, Law was the only sure guidance known to man. But with Jesus the tables turned. There came the guidance of the Spirit and the path of Faith and Love. "Let your steps be guided by the Spirit, and then you will never gratify the cravings of your earthly nature" (Galatians v. 16). Never was the simple message of Jesus, "Follow me", more beautifully expressed than by Paul in the above statement. It was not simply a sort of Commandment to do one thing and not to do another and then follow the Lord. Jesus cared more for the sinners and persuaded straightway to follow Him. Paul too, entreats the Galatians to become like him (Gal. iv.12). There must be something to occupy the mind; and if your mind be on the Spirit and its guidance, naturally, as the Spirit is opposed to the earthly nature and the Law, you will not crave for the worldly things. It is the cravings for such things that makes a man do sinful acts.

## **THE MOMENT THE CRAVINGS CEASE, YE REAP THE FRUIT OF THE SPIRIT**

Naturally then with the Cessation of the Cravings of your earthly nature, and with your gaining independence from Law, you will reap the fruit produced by the Spirit viz. love, joy, peace, forbearance, kindness, generosity, truthfulness, gentleness and self-control (Gal. vi. 22). Thus instead of doing two different attempts first of killing the sinful nature and then that of following the Spirit, Paul advises us to take up the single course of following the guidance of the spirit, which will save us trouble and time. Besides, to wait till we have killed our earthly nature to follow the path of the Lord, is not only to waste time but to become enmeshed in the network of Law and Sin. There was a time when we were kept under the guard of the Law awaiting the Faith; but now that faith has come, and that Law has proved a guide to lead us to Christ, we no longer need it. For you are Sons of God, clothed in union with Jesus Christ, through your faith in Him (Gal. iii. 24).

The contract between Law and Spirit which Paul brings out is worth our consideration. In 2 Cor. iii 6-10, 15, Law is considered as a system of religion involving Death, and engraved on stones; and the life of Faith is that which confers spirit. "Even to this day whenever Moses is read, a veil lies on their hearts. Yet whenever a man turns to the Lord the veil is removed".

## **THE OLD AND THE NEW COVENANTS, CONTRASTED**

For the Lord is the Spirit, and where the spirit of the Lord is there is freedom. Law is then something external denying freedom to man and involving death; whereas the life of the Spirit is internal and gives freedom and life to man. That is why

with Law Circumcision and uncircumcision were matters of great concern. But with the coming in the New Covenant which preached only one God for both the Gentiles and the Jews, persons whether Circumcised or uncircumcised, were pronounced righteous not because of obedience to law but because of their showing the same faith in Jesus Christ (Romans, iii. 29-30).

### **LAW SHOWS WHAT SIN IS**

The problem receives greater attention and sound treatment in Galatians. The apostle does admit that Law serves some purpose, but to a certain extent and no more. "It was a later addition to make men conscious of their wrong-doings, and intended to last only till the coming of that 'offspring' to whom all promise had been made." (iii.19). Consciousness of sin, and the repentance for it are indeed essential before one can be expected to put faith in the Lord and gain the life of the Spirit.

### **WHAT LAW DID IN THE CASE OF PAUL?**

With Paul himself the Law was useful as a sort of purge, which along with the disease drives out also itself. "I indeed, through Law became dead to Law, in order to live for God. I have been crucified with Christ" (ii.19) The physical fact of the crucifixion of Christ becomes a moral fact to Paul.

It is exactly in the solution of the problem how a natural or sensual man can be turned into a spiritual being, that Paul's ethical and spiritual insight is seen. He tells us that though we have inherited sin ever since the day of Adam's fall, yet we have been, in a way, redeemed by the death of Christ. What he really



means is, man by nature is liable to commit sin, but the way for his Salvation is open to him viz. to put faith in Jesus and to follow His example. The 'inner' man is renewed day by day, in the degree in which the 'outer' man decays.

### **THE NECESSITY OF CONSTANT RENEWAL OF THE 'INNER MAN'**

Apart from the higher virtues of love and Charity, Paul advises to all believing men that long before they expect themselves to shine as images of the Holy Spirit, they should, for the sake of perpetual renewal of the 'inner' man, first avoid evil company by following the Saints and cultivate virtues in them.

#### **i. BY AVOIDING EVIL COMPANY AND SEEKING THE GOOD:**

First of all he wishes to make it clear that it is the Company which we form that makes us good or bad. He again and again persuades the Corinthians not to keep company, neither to eat with fornicators, idolaters, adulterers, effeminate, thieves, extortioners, reviles and such others. The sinners and unrighteous cannot inherit the kingdom of God.

This is not a dogmatic assertion in his mouth. The fornicator e. g. sin against his own body which is the temple of the Holy Ghost. All other sins are without the body, but fornication is with the body. A body that is given to defilement cannot hold in it the image of God (1 Car. vi. 9- 18).

#### **ii. BY PURGING OUT THE OLD LEAVEN OF MALICE AND WICKEDNESS:**

Secondly, he wants them to purge out the old leaven of malice and wickedness, and take in, in its place, the new

unleavened bread of sincerity and truth. Side by side with this duty of self purification, he lays upon them the further negative duty of not judging others who are not of their fold, but leave them to the judgment of God. They should take care of themselves, or else, like innumerable before, they may fall as soon as they have learnt to stand. They should not mock God; for God cannot be deceived. They themselves will be deceived. God will be displeased and the ends of the world will come upon them.

### **iii. BY TREATING THE BODY AS THE HOLY TEMPLE OF GOD**

Thirdly, he tells them that the body is not there only to be fed with meat; for both the belly and the meat are things which shall meet destruction some day or other. Besides it is immaterial whether you eat or not, or what you eat and what you do not eat. The body is like an instrument which, if properly used, will enable you to meet God. Paul praises the body by saying that, it is 'bought with a price', and the only right use of it would be to glorify God in it. Like Jesus as also like the Indian Saint Ramdas, Paul, too, calls the body as the "temple of God", the residence of the Holy Ghost, and as such, he asks us not to defile it by making it to serve an harlot. To use it in the service of the harlots and for the sake of fornication is to bring about the unification of two fleshy bodies, but at the same time to become unfit for the heritage of the kingdom of God. Your bodies are members of Christ: therefore "honour God in your bodies" (1 Cor. vi. 20).

## **IX. RELIGIOUS CONSIDERATIONS FIRST OF ALL**

Every question, howsoever concrete and practical was first a religious and ethical question to him. As the one object of his life was to reconcile men to God, it was natural for him to put

religious consideration first of all. Whatever was averse to the development of man's spiritual nature was ethically wrong to him, and so he discouraged men not to do it.

### **WOMAN PROHIBITED TO SPEAK IN CHURCH, AS LIKELY TO DIVERT ATTENTION**

"It is a shame for women to speak in the church," says he, not because as a modern social reformer, would think that Paul did not recognize women as an equal partner of man, but because he knew how confusion instead of peace would arise in a community of Saints if women were allowed to speak and divert the attention of men gathered in the church for the purpose of prayer.

This would just be defeating the purpose of God who is not the "author of confusion but of peace." If at all there be genuine desire on the part of women to learn something new in the church, they should, says Paul, consult their husbands at home. A little dependence and control of speech on the part of women is, certainly, in the eyes of Paul, of greater value and consequence from the view-point of spiritual development, than equal partnership with man in each and everything (1 Cor. xiv. 32-35).

### **RENAN'S CRITICISM OF PAUL, POINTLESS**

To take another instance to show how spiritual development was the supreme concern to Paul, we may see how Aesthetics fared in his hand. Renan was totally wrong, when he accused Paul as lacking the aesthetic sense and as being incapable of appreciating the Roman beauty and symmetry found in idols and figures of stone, in as much as Paul vehemently opposed worship

of idols. As a matter of fact, what Paul condemned was the ignoble form of worship and not the physical form and beauty of the idols. He had the sense of beauty, as can be gathered from even the language of such an impassioned writer.

### **INSTANCES TO PROVE THE CONTRARY**

He speaks of himself as a 'wise master-builder' (1 Cor. iii. 10) of church as a developing organism, in which, every member is interdependent on every other; of body as the temple of God; of preaching and initiation as planting and watering of trees; of woman, man, Christ and God as an ascending series of body and head; and aims to have "abundant comeliness" in "uncomely Parts" (xii- 23). One who is after perfection, one who advises us to "covet earnestly the best gifts" and in a "more excellent way" (xii. 31); one who seeks 'decency' and 'expediency' in spite of the lawfulness of things, and gives the authority of Nature herself for such advise (xi. 14), and draws upon the beautiful and impressive things of this world for giving the proper expressions to his ideas can hardly be said to lack the sense of appreciating beauty.

### **AESTHETICS, HANDMAID TO MORALITY AND RELIGION**

One thing seems to us certain, viz. that Paul gave a secondary position or, even a third one to aesthetic considerations when they were pitted against moral and religious considerations. His primary concern was with things 'unseen' and 'eternal and not with things 'seen and temporal'. When the 'inward' man, or the things eternal are in view, he seems to condemn the outward man and the seen and the temporal things (2 Cor. iv.16, 18). Only that portion of the aesthetic world, he

condemns which thwarts the progress of the spiritual side of man. He deprecates idol-worship, not because he is heedless to the beauty of the form of the idol, or to the skill of the artison, but because, it blinds the worshipper to the truth that there is only one God and nothing else but God, or what is the same thing, one spirit that distributes all gifts.

### **A CLEAR PROOF : LONG HAIR OF WOMEN APPRECIATED AND CONDEMNED**

Is it not a clear proof of Paul's recognition of beauty that he sees 'glory' in the long hair of women, but 'shame' in the long hair of men ? And yet, it seems to us that it is in Keeping with the chief aim of making us spiritually- minded, that he advises women not to uncover their heads while they are an engaged in praying in the church, in order that they may not tempt men by their beautiful long hair.

### **TO PARTAKE AT THE TABLE OF DEMONS IS TO ROUSE THE JEALOUSY OF THE LORD**

Paul's attitude to all sham things is uncompromisingly antagonistic. In asking men to flee from idol-worship he goes to the extent of saying that idol-worshippers are worse than believers. He sees greater evil in the company of the former than in that of the latter. He allows us to safely eat at the feast of an unbeliever, but not to partake of that which is "offered in sacrifice unto idols." "Ye cannot drink the cup of the Lord and the cup of the devils," says he; i.e. if you have to become partaker of the food at the Lord's table, you must leave off your habit of being partakers of the food at the table of the devils, altogether (1 Cor.

X-14,-28). If we partake at the table of the demons, we shall thereby "rouse the jealousy of the Lord". But are we stronger than the Lord?

## **X. THE CHURCH AS AN ORGANIC WHOLE.**

The idea of an organic whole, where each member is interdependent upon and subservient to every other, seems to commend itself best to Paul, in his views of the spiritual gifts and of the Christian community known as the Church. Just as every part or member of the human body, howsoever less honorable, un-graceful or weaker it may be, is useful in its own way, and has its proper place in the body, even so, every person whether Greek or Jew, slave or free, if baptized with one spirit is formed into one Body viz. Christ. "God has so constructed the body.... as to secure that there should be no disunion in the body, but that the parts should show the same care for one another. If one part suffers all the others suffer with it, and if one part has honour done it, all the others share its joy" (1 Cor. xii.25-26).

## **THE COMMON FEELING OF LOVE AND MUTUAL SERVICE NECESSARY TO SUSTAIN THE CHURCH**

This common feeling of woe and joy, so necessary for any cultured Society of the modern times, Paul wanted to inculcate on the minds of his converts with a view to put an end to the internal strifes, and to organize them into a Society based on pure love and mutual service. But this sort of love and service is impossible unless there be a common end among the members of the society. This common end was the realization of the Kingdom of God on earth. And how can it be attained unless everyone finds in Christ the Supreme treasure of happiness and knowledge?

How, if each one prided in his individuals separate spiritual gift? 'Wisdom lies in discerning that every spiritual gift is useful in its own way. It is not possible for everyone to be an Apostle, or a Preacher, or a Teacher or a possessor of supernatural powers. To one is given the power to speak with wisdom; to another faith; to another the gift of preaching; to another the gift of distinguishing between true and false inspiration; to another, of speaking in "tongues"; and so on.

### **UNITY IN DIVERSITY OF GIFTS**

Every one of these gifts is essential for the building up of the whole of the body; and hence everyone who possesses them is useful in his own way, and serves the purpose for the good of all. Indeed, there should be no quarrel and no cause for pride as all the gifts come from the same Spirit. "Gifts differ, but the spirit is the same; ways of serving differ, yet the Master is the same; results differ, yet the God who brings about every result is in every case the same" (1 cor.xii. 4-6).

### **XI. CHRISTIANITY INDEPENDENT OF THE CONDITIONS IN LIFE.**

Conditions of life or the accomplishments if any are immaterial to the Christian life, as Paul puts it, so long as one exhibits the typical Christian virtues. "A man should continue to live in the condition which the Lord has allotted to him, and in which he was when God called him. This is the rule that I lay down in every church." Whether you are circumcised or uncircumcised, it is no way material so long as you keep the Commands of God. With God the outer conditions in life do not matter; for God makes no distinction between man and man.

## **THE SLAVE IS SLAVE ONLY TO MAN, BUT A FREED-MAN TO THE HEAVENLY MASTER**

The slave is slave only to men and not to his heavenly Master; he is just as freed-man as his mortal master. Even the freed-man among mortals is Christ's slave. So even if you are a slave, do not let that trouble you, but be in close Communion with God (1 cor.vii.17-24). This is analogous to the saying of Paul, "What we eat will not bring us nearer to God" (viii.8) or to the saying of Jesus, viz. what matters is not that goes in but that which comes out of the belly. It was with this Consciousness that Christianity is Independent of the conditions in life, that Paul opposed Peter in his face saying, "If you, who were born a Jew, adopt Gentile customs instead of Jewish, why are you trying to compel the Gentile Converts to adopt Jewish customs? (Galatians, ii.14).

## **FREEDOM: NOT AN OPPORTUNITY FOR SELF-INDULGENCE**

Christianity offered the great boon of freedom which was unknown in the days of Law. But Paul warns his converts not to make their "freedom an opportunity for self-indulgence but serve one another in a loving spirit" (Gl.v.13). It was with this end of serving one another that Paul though "entirely free, yet, to win as many converts as possible," made himself "every one's slave" (1Cor. ix.19).

## **XII. BE INFANTS IN WICKEDNESS, BUT MEN IN UNDERSTANDING**

This Christian freedom is not incompatible with the understanding in man. "In wickedness be infants but in



understanding show yourselves men" (1 Cor. xiv 20). Man is free to use the gifts he possesses, but he must use discretion in deciding which gift he should use and when to use it. Paul shows this in the case of the gift of the Tongues. He prefers the gift of preaching to the gift of 'tongues', for the former is used while speaking to one's fellowmen in the attempt of building up faith, and giving Comfort and encouragement; while the latter is used in building up one's own faith and not that of the Church. To speak in "tongues" is no doubt to speak of hidden truths, but it is to speak to God and not to men.

### **INTELLIGIBLE PREACHING MORE PROFITABLE THAN ECSTATIC UTTERANCE**

A preacher is of more account, because he interprets what he speaks. "If the bugle sound a doubtful call, who will prepare for battle? And so with you; unless in using the gift of 'tongues', you utter intelligible words, how can what you say be understood? You will be speaking to the winds!" Again he says, "Thank, God, I use the gift of 'tongues' more than any of you. But at a meeting of the church I would rather speak five words with my mind, and so teach others, than ten thousand words when using the gift of 'tongues' (I Cor. xiv. 8-9, 18-19)."

### **XIII. THE RATIONAL WORSHIP AND THE CHRISTIAN DUTIES**

Regarding Christian duties and life Paul beautifully writes to the Church at Rome that the only form of "rational worship" is "to offer your bodies as a living and holy sacrifice acceptable to God" (Rom. Xii). He asks them not to conform to the fashion of this world, but discern what God's will is, and do all that is good acceptable and perfect in the sight of God.

He then gives them their Christian duties which may be stated thus:—

1. None should think more highly of himself than he ought to think in accordance with his faith.
2. Devote yourselves to your own ministry.
3. Give in charity with a generous heart.
4. Exercise authority with due diligence.
5. Show kindness in a cheerful spirit.
6. Let your love be sincere.
7. Hate the wrong and cling to the right.
8. In showing respect, set an example of deference to one another.
- 9-15. Never flag in zeal; fervent in spirit, serving the Master; rejoicing in your hope; steadfast in persecution; persevering in prayer; relieving the wants of Christ's people; devoted to hospitality.
16. Bless and never curse your persecutors.
17. Rejoice with those who are rejoicing, and weep with those who are weeping.
18. Be glad to associate with the lowly.
19. Aim at doing what all men will recognize as honorable.
20. Never avenge yourselves but make way for the Wrath of God.

#### **XIV. THE CHRISTIAN LOVE, THE NOBLEST SPIRITUAL GIFT OF ALL**

Unsurpassable is the beauty of the passage which Paul writes on the Christian virtue of Charity or love which, says he, is the noblest of all the gifts of the Soul. A man having love or charity in the Christian sense corresponds very closely with the

Perfect man depicted in the Bhagwad-gita. In the 1<sup>st</sup> place, a man having love is superior to one having mere faith and hope. The level of one having mere faith and hope is merely the level of a child who thinks and understands things in part; it is like seeing dimly through a glass. The level of one having love is that of a man who thinks and understand things as wholes. To possess love is to reach perfection, to see the Reality face to face. Love is nothing but full vision; while faith and hope cannot rise above guess-work. In the Second place, with all his moral excellence and spiritual gifts, a man having mere filth and hope, and no love is dependent, all through, on God for the removal of the mountains of difficulties in his way, and for the attainment of new spiritual gifts. A man of love, on the other hand, is as independent as God, and is able to say about himself that he knows in full. In the third place, the knowledge which he possesses does not vanish away. Other gifts pass away; love never fails.

It does not consist of merely speaking with the tongues of men or even of angels, which without love is like "echoing brass or a clanging cymbal." "Even though I have the gift of preaching and fathom all hidden truths and all the depths of knowledge; even though I have such faith as might move mountains, yet have not love, I am nothing! Even though I dole my substance to the poor, even though I sacrifices my body, ...yet have not Love, it avails me nothing. Love is long-suffering and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly; Love is never self-seeking, never provoked, never reckons up her wrongs; Love never rejoices at evil, but rejoices in the triumph of Truth; Love bears with all things, ever trustful, ever hopeful, ever patient" (1Cor.xiii).

### **LOVE, THE PROGENITOR OF ALL OTHER VIRTUES.**

The Christian view of Love is not then the ordinary view which sets the love between man and man. It is not the sympathy which we feel for the deficiencies of others. It is not philanthropy roused in the few excitable men, that seek to do good to others, for no selfish motive of their own. It is not the outcome of the two amiable virtues of faith and hope; for no amount of guess work and dependence on the will of God, will bring to us vision and independence. And lastly, it is not the power to work out miracles and other spiritual gifts. What then is it?

### **LOVE, THE SUMMUM BONUM OF THE LIFE OF A SAINT.**

It is first of all a unique state of mind or attitude of living, or a condition which is akin to that of a man who has entered in the Kingdom of God, who has, as Indian Philosophy would say, realized the Self or as Paul himself says, to "whom that which is perfect is come," and who therefore sees the image of God "Face to face". Secondly, it not only far removed from the ordinary conceptions of alms- giving, sympathy etc. but is of such a unique spiritual character that we can only describe it as consisting of light, power, and knowledge of the One Spirit, the realization of which is, like unto other mystics, the Summum Bonum of the life of Paul.

### **XV. PAUL'S CONCEPTION OF THE RESURRECTION OF THE DEAD**

Along with this altogether new meaning which Paul put into the Christian conception of charity or love, it will be interesting to see what new meaning Paul put into the Christian conception of the Resurrection of the Dead. To begin with, Paul merely echoes the notion of the common herd, when he says that, "if

Christ be not risen, then is our preaching vain... ye are yet in your sins." The plain and simple fact which this doctrine of the Resurrection of the Dead implies is the advent of the moral and spiritual regeneration of man before he is able to have a perfect victory over Death. By contrasting Adam and Christ as two principles of Death and Life, Paul is bringing again his usual antithesis between the natural and the spiritual conditions of man. To be in Christ is not why, to die as Adam, but to become again both morally and spiritually, an altogether new Creature. Paul put this idea very clearly and unambiguously thus:- "The resurrection of the dead is Sown in corruption; it is raised in incorruption; Sown in dishonour and weakness, and raised in glory and power; Sown a natural body, raised or spiritual body, first Adam was made a living soul, the last Adam was made a quickening Spirit; the first on earthly body and the last an heavenly image". He definitely tells us that "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption" (1 cor. XV. 42-58).

### **THE RESURRECTION TAKES PLACE "IN THE TWINKLING OF AN EYE"**

Those who would still find themselves slow to understand that Paul meant by resurrection a moral and spiritual rebirth and not a literal and physical rising of the dead bodies, should further see the manner in which the Pauline resurrection takes place. It is "in a moment, in the twinkling of an eye that this corruption shall have put an incorruption, and this mortal shall put an immortality". The Pauline resurrection has reference to the hither side of death, and not to the other. The incorruption and immortality, are combined while death is not swallowed as up. It is the aspirant after an incorruptible crown, who is to swallow up

Death, the last enemy of his life, in great victory. And once the sting of death is gone, it is perpetual victory, having once for all risen from death in Christ.

### **THE LORD COMES AS A THIEF; THE PEACE OF GOD**

The spiritual resurrection happens, no doubt in the twinkling of an eye; but nobody knows, Paul seems to say when this precious moment would come. “The day of the Lord will come just as a thief comes in the night” (1 Thess.). Paul emphasizes the necessity of watchfulness, and says “Let us not sleep as others do. No let us be watchful and self-controlled (v. 6-7), because we are sons of Light and Sons of the Day.

In Philippians iv. 6-8, he tells us not to be anxious about anything, for the Lord is near”. The only thing we are asked to do is to allow our thought to dwell on anything we find “true or honourable, righteous or pure, lovable or praiseworthy and to pray ‘under all circumstances’; and ‘make our needs known to God’. “Then the peace of God which is beyond all human understanding, will stand guard over your hearts and thoughts, through your union with Christ Jesus”.

### **XVI. THE BEHAVIOUR AND THE FORTUNE OF THE MINISTER OF GOD**

How a servant of God in whom the peace of God has descended behaves. Paul describes beautifully in Romans v.3-5 he exults in troubles, for it is “trouble that develops endurance and endurance strength of character and strength of character hope”, which in its turn never disappoints. He gives his own and his followers examples and says "we are trying to commend ourselves under all circumstances as God's ministers should --in many an hour of endurance, in troubles, in hardships, in

difficulties, in floggings, in imprisonments, in riots, in toils, in sleepless nights, in fastings by purity, by knowledge, by patience, by kindness, by holiness of spirit, by unfeigned love; by the armor of righteousness on the right hand and the left, by glory and disrepute, amid slender and praise, regarded as deceivers, yet provide to be true; as unknown, yet well-known, as at death's door, yet see, we are living, as chastised, yet not killed; as saddened, yet always rejoicing; as poor, yet enriching many; as having nothing and yet possessing all things!" (2 Cor. Vi. 4-10).

### **ARMOUR OF GOD WHICH SUCH MINISTER OR SOLDIER PUTS ON**

Such a soldier in the service of God is equipped as the "full armour of God". He has the 'truth' for his 'belt' 'righteousness' for his 'breast-plate', and 'the readiness to serve the Good News of Peace as shoes' for his feet. "At every onslaught", he takes up "faith" for his "shield" for with it he is "able to extinguish all the flaming darts of the Evil One" (Ephesians, vi, 10-18).

### **WHO CAN SEPARATE US FROM THE LOVE OF GOD?**

"Who can there be against us," asks Paul, "if God is on our side ? "The soldier is bound to come out victorious." Who will bring a charge against any of God's people?.... Who is there to condemn them?.... Who is there to separate us from the love of Christ?... Will trouble , or difficulty, or persecution or hunger, or nakedness or danger, or the sword?... Yet amidst all these things we more then conquer through him who loved us! For I am nor Archangles, nor the Present nor the Future, nor any Pavers, nor Height, nor Depth, nor any other created thing, will be able to separate us from the love of God revealed in Christ Jesus, our Lord! (Rom. Viii, 31-39)."



## GLOSSARY

**Adam-** a character in the Bible who was the first man made by God.

**Aesthetics-** the formal study of art, especially in relation to the idea of beauty.

**Anderson Scott-** The person who examined St Paul's conception of Christianity and showed that the influence of Hellenistic thought on St Paul's interpretation of Christianity was negligible and that the content of his teaching was derived almost exclusively from Judaism.

**Antagonistic-** actively opposing or showing unfriendliness towards something or someone.

**Arthur C. Headlam-** an English theologian who served as Bishop of Gloucester from 1923 to 1945.

**Bona Dea-** a goddess in ancient Roman religion who was associated with chastity and fertility in Roman women, healing, and the protection of the state and people of Rome.

**Buddha-** a religious leader who lived in India about 2500 years ago, and whose teachings led to the development of Buddhism.

**Cannon Streeter-** Burnett Hillman Streeter (17 November 1874 – 10 September 1937) was a British biblical scholar and textual critic, was one of the great Biblical scholars of the world.

**Carnal-** Pertaining to or characterized by the flesh or the body, its passions and appetites.

**Charity-** Charity, in Christian thought, the highest form of love, signifying the reciprocal love between God and man that is made manifest in unselfish love of one's fellow men.



**Christ-** a title, in the reciprocal use "Christ Jesus", meaning "the Messiah Jesus", and independently as "the Christ".

**Christ-mysticism-** It refers to the development of mystical practices and theory within Christianity.

**Christo-centric-** a doctrinal term within Christianity, describing theological positions that focus on Jesus Christ, the second person of the Christian Trinity, in relation to the Godhead/God the Father (theocentric) or the Holy Spirit (pneumocentric).

**Christology-** is the study of the nature (person) and work (role in salvation) of Jesus Christ.

**Conversion Day-** An event in the life of Paul the Apostle that led him to cease persecuting early Christians and to become a follower of Jesus.

**Corinthians** - Either of two books of the New Testament, I Corinthians or II Corinthians, written by Paul.

**Cybele-** Cybele is an Anatolian mother goddess; she is Phrygia's only known goddess, and was probably its national deity.

**Damascus Road** -an experience you have that you consider to be very important and that changes your life. Referring to the conversion of Saul of Tarsus, later known as the Apostle Paul, to Christianity while travelling to Damascus to persecute Christians.

**Deissmann-** Gustav Adolf Deissmann (7 November 1866 – 5 April 1937) was a German Protestant theologian, best known for his leading work on the Greek language used in the New Testament.

**Devotion-** Love, loyalty, or enthusiasm for a person or activity; prayers or religious observances.

**Dionysus-** A Greek god of the fertility of nature, associated with wild and ecstatic religious rites.

**Divine Grace-** a theological term defined as the divine influence which operates in humans to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation; and as an individual virtue or excellence of divine origin.

**Divine guidance-** A special influence of a divinity on the minds of human beings.

**Earthly nature-** Relating to the earth or human life, used for emphasis.

**Eschatological-** The part of theology concerned with death, judgment, and the final destiny of the soul and of humankind.

**Ethico-religious teaching-** Ethical and religious in character; relating to both ethics and religion.

**Faith-** Strong belief in the doctrines of a religion, based on spiritual conviction rather than proof; great trust or confidence in something or someone.

**Fornication-** Fornication is generally consensual sexual intercourse between two people not married to each other.

**Galatians-** The Epistle to the Galatians, is the ninth book of the New Testament. It is a letter from Paul the Apostle to a number of Early Christian communities in Galatia.

**Gentleness-** A personal quality of kindness, consideration and amiability which can be part of one's character.

**‘God may be all in all’-** A phrase referring to the omnipresent and all-pervasive nature of the Christian God, that is, 'all things in all places'.

**God-mysticism-** A spiritual belief stating that a connection can be obtained with God or the spirits through thought and meditation.

**Hebrews-** A member of an ancient people living in what is now Israel and Palestine and, according to biblical tradition, descended from the patriarch Jacob, grandson of Abraham.

**Holiness-** in the highest sense belongs to God (Isaiah 6:3; Revelation 15:4), and to as consecrated to God's service, and in so far as they are conformed in all things to the will of God.

**Immortal Life-** Immortality is eternal life, being exempt from death, unending existence.

**Impersonal and personal-** A personal god is a deity who can be related to as a person instead of as an impersonal force, such as the Absolute, "the All", or the "Ground of Being".

**In Christ Jesus-** Being "in Christ" is one of Paul's favorite phrases that describe a Christian believer. "In Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."

**Inner man-** A reference to the spiritual or personal aspect of a person, associated with things like our mind, heart, soul, and spirit.

**Jerusalem -** Jerusalem is a city in the Middle East, located on a plateau in the Judaean Mountains between the Mediterranean and the Dead Sea.

**Jesus -** A first-century Jewish preacher and religious leader who is the central figure of Christianity.

**Jewish** - An ethnoreligious group and a nation, originating from the Israelites and Hebrews of historical Israel and Judah.

**Joh. Weiss** - An American author and clergyman, an advocate of women's rights, as well as a noted abolitionist, and a disciple of the transcendental philosophy.

**Kindliness**- A sincere desire for the happiness of others. Kindness is the inner disposition, created by the Holy Spirit, that causes us to be sensitive to the needs of others, whether physical, emotional or spiritual.

**King Agrippa** - The king of Judaea, a clever diplomat who through his friendship with the Roman imperial family obtained the kingdom of his grandfather, Herod I the Great.

**Kyrios** - A key element of the Christology of Apostle Paul. It defined the relationship between Jesus and those who believed in him as Christ.

**Law and sin** - It is the Old Testament Law of God. The Law is holy, just and good, but, because we cannot keep God's Law on our own, the result is only sin and death for those under the Law.

**Love** - In Corinthians 13:4-5: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs."

**Luke** - The Gospel, that tells of the origins, birth, ministry, death, resurrection, and ascension of Jesus Christ.

**Luther** - Martin Luther, (10 November 1483 – 18 February 1546) was a German professor of theology, composer, priest, monk, and a seminal figure in the Protestant Reformation.

**Messiah** - In Abrahamic religions, a messiah or messias is a saviour or liberator of a group of people. In Christianity, the Messiah is called the Christ or the Son of God.

**Mysticism** - Christian mysticism refers to the development of mystical practices and theory within Christianity.

**New wine into old bottles** - A parable of Jesus which means, as something new or innovatory added to an existing or established system or organization.

**Pagan**- A person holding religious beliefs other than those of the main world religions.

**Pauline Christology** - The theology and Christianity which developed from the beliefs and doctrines espoused by Paul the Apostle through his writings.

**Paulinism** - The theological principles taught by or ascribed to the apostle Paul especially: Paul's teaching of emancipation from the Jewish law, the indwelling spirit of Christ, and justification by faith.

**Pentecost** - The Christian holy day of Pentecost, which is celebrated fifty days after Easter Sunday, commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks.

**Philanthropy**- Means the love of humanity, private initiatives, for the public good, focusing on quality of life.

**Photist**- Plato, an Athenian philosopher during the Classical period in Ancient Greece, founder of the Platonist school of thought, and the Academy, the first institution of higher learning in the Western world.

**Psychologist-** A psychologist studies normal and abnormal mental states, perceptual, cognitive, emotional, and social processes and behavior by experimenting with, and observing, interpreting, and recording how individuals relate to one another and to their environments.

**Rationalism** - In philosophy, rationalism is the epistemological view that "regards reason as the chief source and test of knowledge" or "any view appealing to reason as a source of knowledge or justification".

**Reconciliation** - In Christian theology, it is an element of salvation that refers to the results of atonement. Reconciliation is the end of the estrangement, caused by original sin, between God and humanity.

**Renan** - Joseph Ernest Renan (28 February 1823 – 2 October 1892) was a French expert of Semitic languages and civilizations (philology), philosopher, biblical scholar and critic, and historian of religion.

**Resurrection** - The concept of coming back to life after death.

**Righteousness** - The quality of being morally correct and justifiable, an attribute that implies that a person's actions are justified, and can have the connotation that the person has been "judged" or "reckoned" as leading a life that is pleasing to God.

**Romans** - The sixth book in the New Testament composed by the Apostle Paul to explain that salvation is offered through the gospel of Jesus Christ.

**Salvation** - Salvation, deliverance, or redemption in Christianity, is the "saving of human beings from death and separation from God" by Christ's death and resurrection, and the justification following this salvation.

**Self-seeking** - The act or habit of seeking one's own interest or happiness; to endeavor to find or gain by any means.

**Self-control** - The power to keep your sin in check or the power to restrain your sin in thought, in word, in deed; it also means "power over oneself" or "self-mastery."

**Self-forgetting** - It means without concern for oneself.

**Socrates** - A classical Greek philosopher credited as one of the founders of Western philosophy, and as being the first moral philosopher of the Western ethical tradition of thought.

**Son of God** - It refer to those with special relationships with God i.e. Jesus Christ, angels, just and pious men, and the kings of Israel are all called "sons of God."

**Spirit of God** - Holy Spirit (Christianity), the third divine person of the Holy Trinity; each person itself being God. The Triune God manifested as God the Father, God the Son, and God the Holy Spirit; each entity itself being God.

**St. Paul** - Paul the Apostle (c. 5 – c. 64 or 67), commonly known as Saint Paul.

**St. Peter** - Also known as Simon Peter or Peter the Apostle, was one of the Twelve Apostles of Jesus Christ, and the first leader of the early Church.

**Stephen** - St. Stephen(c. AD 5–c. AD 34) traditionally venerated as the proto-martyr or first martyr of Christianity, was according to the Acts of the Apostles a deacon in the early church at Jerusalem who aroused the enmity of members of various synagogues by his teachings.

**Sublimation** - The act of expressing strong emotions or using energy by doing an activity or creating something, or the activity or work itself.

**T.R.Glover** - Terrot Reaveley Glover (1869–1943) was a Cambridge University lecturer of classical literature.

**Theology** - The systematic study of the nature of the divine and, of religious belief.

**Transformation** - A complete or major change in someone or something's appearance, form, etc.

**Trinity in Unity** - The Christian doctrine of the Trinity holds that God is one God, but three coeternal consubstantial persons or hypostases—the Father, the Son, and the Holy Spirit—as "one God in three Divine persons".

**Truthfulness** - A moral character of a human being, related to telling the truth.

**Vision** - Something seen in a dream, trance, or religious ecstasy, especially a supernatural appearance that usually conveys a revelation. In the Bible vision are instruments of supernatural revelation i.e. audiovisual means of communication between a heavenly being and an earthly recipient.





# About the Founder of ACPR Belagavi

Prof. R. D. Ranade, M.A., D.Litt., one of the greatest saints of modern India, was also a world-renowned mystic-philosopher. He was affectionately addressed as “Shri Gurudev” by his disciples and followers. He was Professor and Head of the Department of Philosophy of Allahabad University (U.P.); later promoted to the Dean of the Faculty of Arts and eventually retired as the Vice-Chancellor.



Dr. Ranade was an intellectual colossus and a prolific writer with several great monumental philosophical works to his credit. 'A Constructive Survey of Upanishadic Philosophy', 'History of Indian Philosophy- The Creative Period', 'Mysticism in Maharashtra', 'The Pathway to God in Hindi Literature', 'The Conception of Spiritual life in Mahatma Gandhi and Hindi Saints', 'The Bhagavad-Gita as a Philosophy of God-realization', 'The Pathway to God in Kannada Literature' and 'Vedanta; The Culmination of Indian Thought', are some of the gems which have been acclaimed worldwide.

Dr. Ranade had a vision to help mankind achieve holistic welfare through sustained awareness of Spiritual Unity in varieties of diversity. He advocated for “One God, One World, One Religion”. He established his home and Ashram in Nimbai, a small village in Karnataka in 1922. Nimbai continues to be a center of meditation and his spiritual teachings for those who believe in his vision of One God. He conceived and laid foundation of Academy of Comparative Philosophy & Religion (ACPR) in 1924 at Pune and his relentless efforts consummated in 1952 in today’s ACPR, headquartered in Hindwadi, Belagavi, India. As a befitting tribute to the great founder and his vision in ACPR, the then President of India, a renowned philosopher himself, Dr. S. Radhakrishnan took pride in volunteering to inaugurate the ACPR building at Belagavi in 1965.

ACPR is his immortal heritage to the world at large. It is a global gallery where eternity will keep on whispering. It is a historical, philosophical and spiritual place for every individual irrespective of their caste, creed and religion. It’s branches across the globe are passing on teachings and messages of Dr. Ranade to people of all faith. Personalities from the fields of Philosophy, Spirituality and Politics have paid visit and have been blessed with inspiration, peace and prosperity in their lives. His messages to the world reverberate in the quarterly English journal, “Pathway to God”, published by ACPR.

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