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Miller, Ernest Albert

Boston University

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A RHETORICAL ANALYSIS OF THE LETTERS OF PAUL, THE APOSTLE.

by

Ernest Albert Miller.

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A RHETORICAL ANALYSIS OF THE LETTERS OF PAUL, THE APOSTLE.

Introduction: The purpose of the Dissertation is wholly literary and in no sense critical.

The Letters of Paul, the Apostle, have been examined, and in this Dissertation are quoted, according to the King James Version of the Holy Scriptures. This English translation of 1611 is as true to the original language of Paul in spirit and in style as is any other translation that has been made.

Development of theme:

The Life and Character of Paul, the Apostle.

The style of the writing of any author depends primarily upon the man himself, his character and his experiences. The Apostle Paul was a true man and his letters are emphatically a reflection of himself.

The Race to which Paul belonged:

Paul was a Hebrew of the Hebrews. He had some Hellenistic manners but these were incidental, rather than natural. Hebrew traces can be discovered in every part of his expression.

The Education of Paul:

Paul received the strict Jewish education in the Scriptures of the home and synagogue. Also he studied at Jerusalem under the noted teacher, Gamaliel. Gamaliel was very liberal in his religious views compared with other teachers of Jerusalem in that day.

It is probable that Paul read some Greek while he was in Jerusalem. Traces of Greek style are to be found in his letters.
The Conversion of Paul:

This experience is fully related in the Book of Acts, which book serves as a companion to the Letters of Paul in giving some important facts of the life of Paul.

The conversion of Paul is the greatest experience of his life, transforming his whole viewpoint and exerting a permanent influence on his life and his letters. It was truly a new birth to Paul. At the time it occurred he saw Christ. A note of unusual positiveness always creeps into the tone of Paul whenever he speaks of this Damascus road experience.

Paul's Growth in Grace

While the conversion of Paul meant everything to him and to his ministry of preaching and organizing and writing it was never more than a beginning in the new life. He was always pressing on toward the mark for the prize of the high calling of God in Christ Jesus.

Paul had many experiences, desirable and undesirable. He had holy visions that lifted him out of himself. He learned more and more of the grace of God that is able to keep that which is committed unto God. On the other hand he stirred up many enemies, especially the Judaizing teachers, and these aroused righteous wrath within his soul that makes itself felt in his letters. Also in his travels Paul saw the utterable ravages of sin, which sight sharpened his tongue and his pen to fight against wrong.

The Great Apostle had a thorn in the flesh that provoked sincere humility of heart and of speech. Paul was a part of all that he had met which fact is clearly evidenced in his letters.

Note: The writings of Paul, which we have to consider, are in the form of letters. There is a looseness about letter-literature not permissible in other forms of literature. And yet the freedom of the letter is well-suited to Paul's deeply emotional nature.
ANALYSIS.
Skeleton of Dissertation.

A RHETORICAL ANALYSIS OF THE LETTERS OF PAUL, THE APOSTLE.

Very briefly stated the plan followed in this Dissertation is:

1. A thorough study of Paul, the Apostle, as the fundamental explanation of the style of the Letters.

2. An examination of each letter to discover its distinctive rhetorical quality according to the circumstances that called it forth, and the conditions under which it was written.

3. The statement of the general theme of the entire body of letters, and an attempt to show how each letter contributes to the general theme.

4. The particular theme of each letter, and an inquiry into the Unity of each.

5. The elements of the style of the letters, subdivisions of each, sentences, and words.

6. The qualities of the style, especially strength and clearness, with a study of the Figures of Speech that are used.

7. The kinds of composition appearing in the letters, description, narration, exposition, argumentation, and persuasion: the extent and effectiveness of each kind of composition.

8. Conclusion: The immediate and the enlarging influence of the Letters of Paul as a final test of their style.
Characteristics of the Individual Letters because of the Circumstances of Writing:

Each Letter of Paul, the Apostle, was written in a crisis. A crisis in a church made a crisis in Paul's soul, and he wrote accordingly. The place from which a letter was written, and the stage of the development of Paul's Christian experience, are always reflected in the language and style of a letter.

The Letter to the Galatians:
Paul had a peculiar interest in the Galatian people because among them he had established his first churches. They represented his first converts, and any disturbance of their faith greatly disturbed his own soul. The disturbance came from a most exasperating source, namely, the Judaizing teachers. These attempted to unsettle the Galatian Christians by telling them that they must be circumcised. Such a procedure aroused Paul to righteous indignation.

Paul wrote this letter from the wicked city of Corinth, in a time of some discouragement. Disappointments were doubly hard at this time. Paul wrote to the Galatians with considerable spirit, and yet he uses arguments that are strong and logical. The letter is truly characterized by FERVENT SYSTEMATIC ARGUMENTATION.

The Letters to the Thessalonians:
This letter was probably written from Corinth also. But Paul's fortunes have changed somewhat. He is not so lonely, for Timothy has come to him. Moreover the Gospel is having a freer course in Corinth. Also the Thessalonians, for whom Paul had always cherished special regard since the time when they had responded so readily to his efforts when he was in their city, were reported as remaining steadfast in the faith in most particulars.
The special characteristic of the First Letter to the Thessalonians is a tone of CHARMING INTIMACY.

The tone of the Second Letter to the Thessalonians is somewhat sharper than that of the first letter, for the Thessalonians had taken advantage of some of the statements in the First Letter regarding the Second Coming of Christ. They had become idle gossips. Paul does not forget their former goodness and their sincerity. He writes in a tone of EARNEST EXHORTATION.

The Letters to the Corinthians:

The Apostle wrote to the Corinthians because they were divided into parties according to different leaders. Also there were instances of outbreaking sin amongst the Corinthian Christians. Easy methods of treatment under such circumstances was out of the question with Paul. The distinctive characteristic of the style of the First Letter to the Corinthians is UNCOMPROMISING STRAIGHTFORWARDNESS.

Before, wrote our Second Letter to the Corinthians he had learned that the Corinthians had received graciously the admonitions of a former letter. He was pleased about this. But false apostles had questioned Paul's authority. This fact stirred him to wrath. So Paul writes with mingled feeling of joy and anger. Throughout the letter there is a tone of DEEP EMOTIONALISM.

The Letter to the Romans:

Paul had not been in Rome when he wrote this letter to the Romans. He wrote it from the city of Corinth during his second sojourn in that city. But he wished to preempt this central city for the Gospel of Christ. There is not so much of feeling in the letter as there is logic. The outstanding rhetorical quality might be said to be LOGICAL CLEARNESS.
The Letter to the Colossians:

This is the first prison letter of the Great Apostle. Its diction suggests the Roman confinement. Paul had not been writing for three years or more but he had been suffering.

Paul did not know personally the members of the Colossian Church. But Epaphras, Paul's disciple, had founded the church in that place, and had reported to Paul the mischievous influences of false teachers.

The matter of the letter is theological, and the style rather formal. The letter is a system of Christian doctrine.

The Letter to the Ephesians:

This letter is closely related to that to the Ephesians, being written from the Roman prison about the same time. There is a strong resemblance between the thought and style of the two letters. But the letter to the Ephesians is plainly a circular letter. Its language is more abstract and general. It treats of the Church Universal. Its style is signified and strong.

The Letter to Philemon:

Philemon was a close friend of Paul. He was a man of wealth and influence. Paul writes to him very intimately on a personal matter, that of reinstating a runaway slave who had been converted. The expression of the letter is marked by unstudied grace.

The Letter to the Philippians:

Paul loved the Christians at Philippi even as he loved those at Thessalonica. In Philippi he had planted his first church on European soil. The Philippian Church had continually remembered Paul with gifts. In spite of his Roman imprisonment, which was by no means rigid, Paul writes to the
Philippians in a spirit of joy and thanksgiving. The expression is characterized by BRIGHTNESS AND SYMPATHY.

The Pastoral Letters:
These are very practical letters. Timothy had been placed in charge of the church at Ephesus, and Titus of the church in Crete. The First Letter to Timothy and the Letter to Titus are manuals of rules for administration. As such they are characterized by PRACTICAL EARNESTNESS.

The Second Letter to Timothy was written out of Paul's second imprisonment at Rome, which was attended with far greater hardships than the first imprisonment. There is no hope of release now, and Paul knows that he must soon suffer death. Under these circumstances Paul still writes forcefully, but with a touch of sadness. PATHOS AND FORCE stand out prominently in this letter.

The Letter to Titus is also a CHURCH DISCIPLINE.

The Unity of the Entire Body of the Letters of Paul.

The great basal theme of all of the letters of Paul is, The Believer's Life in Christ. Each letter makes a contribution to this central theme. This gives to the letters of Paul a substantial unity. To show how each letter conserves this unity is an important part of this Dissertation.

The Letter to the Galatians:

The argument in this letter is that we are justified by faith in Christ rather than by a strict observance of the Mosaic law. The Believer's Life in Christ is attained and preserved through faith in Christ. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."
The Letter to the Thessalonians:

In these letters Paul affirms the unfailing interest that he and his companions, Timothy and Silvanus, have in the Thessalonians. They desire that the very highest blessings shall come upon the Christians at Thessalonica. Paul declares that the Thessalonians shall be examples of true believers only in so far as they imitate Christ. It is their present, every-day life that counts, and any future revelation should be but a further incentive to present Christian consistency. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

The Letters to the Corinthians:

These Letters to the Corinthians deal in somewhat negative fashion with the Believer's Life in Christ. The Corinthian Christians are divided because they have forgotten that Christ is the supreme Head of all believers. They are following different human leaders. Also they have departed from the straight edge of the Christian life by tolerating such sins as fornication, idolatry, personal indulgence, etc. Indirectly Paul makes plain the true believer's life, to the detriment of the false teachers.

The Letter to the Romans:

The Letter to the Romans is a logical presentation of the righteous life. The righteous life results from faith in Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

The Letter to the Colossians:

Paul stresses the fact that it is in Christ that the believer lives his life in this Letter to the Colossians. No other name is sufficient.
but Christ is fully sufficient. "For in him dwelleth all the fulness of the Godhead bodily."

The Letter to the Ephesians:

In the Letter to the Ephesians Paul adds to his great theme by claiming that it is the eternal purpose of God to gather all men together in Christ. All men may be saved but all must believe in Christ.

The Letter to Philemon:

In this brief personal letter Paul declares that all professional life, such as his own, and all industrial life, such as Philemon's, may be a life of love through the power of Christ.

The Letter to the Philippians:

In this letter Paul seeks to show that the Believer's Life in Christ is preeminently a life of joy, even in the midst of sore trials.

The Pastoral Letters:

Christian leaders are the subject of thought in these letters. First of all, Timothy and Titus are exhorted to the white life of faith; then they are urged to appoint as under-shepherds those who by creed and life are true followers of Christ. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

The Unity of the Individual Letters of Paul, the Apostle.

The laws of good rhetoric demand unity in single compositions. The mental and moral ability of an author insures this. The greatest bond of unity in any letter of Paul is his own strong personality.

In this analysis it will be sufficient to state the topic of each of Paul's letters. In the Dissertation we have attempted to show by analysis
and by quotation how each part of the letter is related to the subject of the letter. The main topics of the letters are as follows:

1. The Letter to the Galatians: Justification by Faith in Christ versus Justification by the Mosaic Law.
2. The First Letter to the Thessalonians: The Unfailing Interest of Paul and his Companions in the Christian Prosperity of the Thessalonians.
4. The First Letter to the Corinthians: The Unity of Christian Believers coupled with other Questions of Discipline.
5. The Second Letter to the Corinthians: The True Apostleship of Paul.
8. The Letter to the Ephesians: The Divine Possibilities of the Church that is centered in Christ, and the Conditions on which the Realization of those Possibilities depend.
10. The Letter to the Philippians: The Unity of Christian Believers among themselves and with Christ.
11. The First Letter to Timothy: The Qualifications and Duties of a Good Minister of Jesus Christ.
12. The Letter to Titus: The Organization of a Church, and the Qualifications of the Officers and Members thereof.
13. The Second Letter to Timothy: A Leader's Exhortation to a Follower to be Faithful.
The Elements of Style in the Letters of Paul, the Apostle.

1. The Subdivisions of the Letters:

The law of Unity is well observed in the Subdivisions of the letters. Paul says all he has to say on one phase of a subject in one place. This is true even in the manuals of rules. There are some apparent exceptions to this rule in the quotations from the Old Testament, in the frequent parentheses, and where Paul seems to digress from the main line of thought because of the associations of some word; but even where such is the case the law of Unity is not seriously violated.

2. The Sentences in the Letters:

The sentences in the Letters of Paul are predominantly long, but they vary according to the nature of the thought. In structure the sentences are generally loose, although some well-constructed periods are to be met with. There are very many sentences of balanced structure and these add grace and force to the style.

3. The Vocabulary of the Letters:

The Letters of Paul give evidence of a wide vocabulary. Many of the words that are used are very realistic and picturesque. Paul has a habit of repeating a noun rather than using an expected pronoun.

4. The Figures of Speech used by Paul in his Letters:

Paul's Figures of Speech are largely tropes, words turned from their ordinary usage, rather than formal similitudes. Metaphors abound throughout the letters: personification, synecdoche, and metonymy are figures quite commonly used in the letters. Examples of all of the figures of speech are given in the Dissertation.

Similes and comparisons of some length can easily be found
in the letters. Also there are many figures of contrast, at times enlarging into more comprehensive contrasts.

Those figures of speech commonly known as rhetorical figures are used to good effect in the Letters of Paul: Epigrams, Interrogation, Hyperbole, Apostrophe, Irony, and Climax. The Climaxes of Paul are particularly strong, are often referred to as models.

Qualities of Style in the Letters.

Reference to the Qualities of Style in the Letters of Paul has frequently been made in the study of the Elements of Style. The Qualities of Style and the Elements of Style in any composition are necessarily bound up together. The outstanding Quality of Style in the Letters of Paul is an emotional one, namely, Force or Energy. The letters are also characterized by Clearness or Perspicuity. All Elegancies of Style are lacking, with the exception of the Balanced Structure and Climax.

Kinds of Composition in the Letters of Paul, the Apostle.

Five kinds of Composition in the Letters of Paul are referred to in the Dissertation: Description, Narration, Exposition, Argumentation, and Persuasion. Paul had the faculty of suiting his composition to his immediate purpose. Examples of each are given in the Dissertation.

1. Description: The descriptions in the Letters of Paul are of the subjective kind. Paul could describe with peculiar skill his own religious experiences and those of others. His descriptions of evil practices are particularly vivid.

2. Narration: There is not a great deal of narration in the Letters of Paul, but what there is is true to the highest principles of this kind of com-
position. The significant feature of an event is selected and minute details are omitted. There is Rapid Movement. Paul always adheres strictly to the facts in historical composition; his narrative material forms the most unimpassioned portions of his letters.

An example of mixed description and narration is given in the Dissertation.

3. Exposition: Paul had the qualities of a teacher; he enunciates propositions and sets out to explain them. Exposition deals with truth, and truth is greater than fact. Paul illustrated by example. He always began on the level of his readers, using the synthetic method rather than the analytic.

4. Argumentation: This kind of composition is higher than exposition inasmuch as it leads to conviction rather than to mere understanding. The greater part of Paul's exposition is in reality Argument.

In Paul's letters Argument is generally direct with no concessions whatsoever to the opponent. The Argument at times takes the form of dialogue, especially when fine theological points are to be carried.

5. Persuasion: The real object of Paul in all his writing was to influence lives for God; to lead his readers to perceive the truth and intellectually accept it. It was not enough for Paul: the truth must be accepted and made a part of life.

The appeal in all the letters is primarily to the feelings.

The exhortation at the close of the letters is of great importance. Paul was a preacher; he was master of the chief art of the preacher, the art of exhorting.

Two reasons for Paul's power over the wills of men:

a. He felt deeply himself and his feelings were contagious. He had great power of self-control, and his controlled feelings were most strongly
felt. His affections and his wrath were alike powerful through subjection.

b. He gave concrete examples which persuaded by their plainness.

In the Acts we have evidence that Paul was a persuader before his conversion and he lost none of the power when he was born again. In cases where two letters were written to one church there is evidence in the second letter that the first had done its work.

The Worth of the Letters of Paul since the Death of their Author.

Note: This is the truest test of the Rhetoric of the Letters.


The fact that the Letters of Paul were included in the New Testament canon shows in what estimation they were held and what influence they had.

2. Worth of the Letters to Christian Reformers: History repeats itself in the matter of the decline of religion and the raising up of a reformer, even as Paul was raised up. Martin Luther and John Wesley, two of the greatest Reformers since the days of Paul, received personal peace and reforming power from the pages of the Letters of Paul.

3. The Value of the Letters of Paul in formulating a theology: Paul left no real system of doctrine, although the Letter to the Romans approaches a system. But the Letters of Paul form a basis for all future systems of Christian Doctrine. For technical theological vocabulary, for subject-matter of doctrine, for Scripture reference, formulated theologies draw heavily on the Letters of Paul, the Apostle. Concerning the mediatorial
office of Christ the Letters of Paul are the most helpful part of the New Testament.

Paul's theology grew out of his experience, and therefore is vital and universal.

Conclusion: The Enlarging Influence of Paul and his Letters.

Ernest Renan wrote that Paul was dying, but it was because he wanted Protestantism to die. Matthew Arnold and Dr Stalker are quoted to the contrary in the Dissertation. Thousands that have failed of peace until they have learned the lesson of Justification by Faith in Christ through the Letters of Paul are ready to add their testimony to the vitality and worth of those Letters. As long as Christ lives and reigns so long will the Letters of Paul endure as the chief exponent of Christ. This fact is their justification and the proof of the high quality of their expression.
A RHETORICAL ANALYSIS OF THE LETTERS OF PAUL, THE APOSTLE.

This Dissertation seeks to set forth the more important characteristics of the Diction and Rhetoric of the Letters of Paul, the Apostle, as these are found in the English Bible. The text followed is that of the King James Version, as originally printed in "black letter" folio in 1611, though the English Revision of 1881, and the American Standard Edition of the Revised Version, in itself a recension of the English Revision, have been consulted. As the purpose of the Dissertation is literary and not critical, there is no discussion of questions of criticism, higher or lower, and the writer takes no part in controversies that are at present proceeding.

In the year 1911 the present writer submitted to the Graduate School of Boston University, in partial fulfilment of requirements for the degree of Master of Arts, a Thesis entitled, "The Rhetorical Quality of Christ's Sayings". It seems wise to repeat here one or two observations made at that time. In the first place it should be noted that while the New Testament was originally written in the Greek language its style is preserved in its translations. It is one of the few examples in English of a translation which preserves the spirit and vigor of the original. This fact makes the present study in English possible. Then it should be borne in mind that the King James Version of the Bible was authorized because it was the best. In "A Short History of the English People", by John Richard Greene, New Edition, Page 461, we read: "As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language". While the later revisions may be more accurate they are not truer in spirit and in style than this English version of 1611. In no part of the New Testament are these observations more
BIBLIOGRAPHY.
BIBLIOGRAPHY used in preparation of the Dissertation.

A RHETORICAL ANALYSIS OF THE LETTERS OF PAUL, THE APOSTLE.


St. Paul, the Traveller and the Roman Citizen, by W. M. Samsay. Published by G. R. Putnam's Sons, 1896. This book was read carefully by me.

The Apostolic Age, by A. G. McGiffert. Published by Chas. Scribner's Sons. I have read this book and used it for reference.

St. Paul and Protestantism, by Matthew Arnold. Published by Smith, Elder and Co., 1887. I read carefully the parts in this book that had a special bearing upon the subject of the Dissertation.


Life and Epistles of St. Paul, by W. J. Conybeare and J. S. Howson. Published by Chas. Scribner's Sons, 2 volumes, 1906. This work was used for reference.

The Man, the Missionary, and the Teacher, by G. Cone. Published by The Macmillan Co., 1898. This book was read.

The Bible in English Literature, by J. B. Gardiner. Published by Ghas. Scribner's Sons, 1906. I read this book carefully.

St. Paul, the Man and his Work, by Heinrich Weinel. Published by Putnam's Sons, 1906. I read this book while in college and was quite deeply interested in it.

Pauline Theology, by G. B. Stevens. Published by Ghas. Scribner's Sons, 1892. This book was read through.


The Autographs of St. Paul, by Marcus D. Buell. Published by Eaton and Mains, 1912. This book I have read very carefully twice.

The Mind of Christ, by A. D. Batchelor. Published by Jennings and Graham, 1912. Book read through for help on the Letter to the Philippians.

The Student's life of Paul, by G. H. Gilbert. Published by The Macmillan Co., 1909. I used this book as a text in Boston University School of Theology, and have studied it very carefully.
The Twentieth Century New Testament, a translation into modern English made from the original Greek (Westcott and Hort's Text) by a company of twenty scholars. Published by Fleming Revell Company, 1904. I read the Letters of Paul, the Apostle, in this translation for the purpose of the effect of a free, modern translation.

The New Testament in the Original Greek, the text revised by Westcott and Hort. Published by Macmillan and Co., London, 1903. I have read critically in Greek the Letters to the Galatians, Romans, and Colossians.

King James Version of the Holy Scriptures, Thomas Nelson and Sons, New York. This text was used in the Dissertation. See Dissertation.

American Revised Version of the Holy Scriptures, Thomas Nelson and Sons. This text was used for comparison and reference.

The Expositors Bible, edited by W. Robertson Nicoll. Published by A. C. Armstrong and Son, 1903. I read the five volumes in this series that expound the Letters of Paul. The writers on these letters are:

1 and 2 Thessalonians—James Denney.
Galatians—G. G. Findlay.
1 Corinthians—Marcus Dodd.
2 Corinthians—James Denney.
Romans—Handley G. Moule.
Colossians—Alexander Maclaren.
Ephesians—G. G. Findlay.
Philemon—Alexander Maclaren.
Philippians—Robert Rainy.
The Pastoral Letters—Alfred Blummer.
A Short Introduction to the Literature of the Bible, by Richard G. Moulton.

Published by D. C. Heath and Co. I read and studied this book carefully.

A Dictionary of the Bible, edited by James Hastings. Published by Chas. Scribner's Sons, 1901. In this Dictionary I read the articles on Paul the Apostle, and on each of his letters with authors as follows:

Paul the Apostle—G. G. Findlay.
Galatians—Marcus Dods.
1 and 2 Thessalonians—W. Lock.
1 and 2 Corinthians—A. Robertson.
Romans—A. Robertson.
Colossians—J. C. F. Murray.
Ephesians—W. Lock.
Philippians—J. Gibb.
Philemon—J. H. Bernard.
The Pastoral Letters—W. Lock.

Dictionary of Christ and the Gospels, edited by James Hastings. Article on Paul by W. Sanday. This article was carefully read.


Questions and Answers on the Pauline Epistles, by Marcus D. Buell. These notes were used in seminary and carefully studied since that time.
The Manifold Message of the Gospel, edited by Charles M. Stuart. Published by Jennings and Graham, 1913. Writers on the Letters of Paul as follows:

- Galatians--Amos W. Fatten.
- 1 and 2 Thessalonians--D. M. Tompkins.
- 1 and 2 Corinthians--Wallace N. Stearns.
- Romans--Rollin H. Walker.
- Colossians--L. E. W. Leseman.
- Ephesians--L. L. Hammitt.
- Philémon--Chas. M. Stuart.
- Philippians--W. C. Parolay.
- The Pastoral Letters--Samuel Crantz.

Bible Criticism and the Average Man, by Howard Agnew Jonston. Published by Fleming H. Revell Company, 1902. Read the chapter on "The Writings of Paul", Pages 190–208.

The Worker and His Bible, by F. G. Eiselen and W. C. Parolay. Published by The Board of Sunday Schools of the Methodist Episcopal Church, 1909. I have studied and taught this book.

The Practical Commentary on the New Testament, edited by W. Robertson Nicoll. Published by Jennings and Graham, 1905. In this series I read and studied Epistle to the Ephesians, by Joseph Parker.

Introduction to "The Temple Bible", edited by Vernon Bartlett. Published by J. B. Lippincott Co., 1902. Read this introduction to 1 and 2 Thessalonians, Galatians, and 1 and 2 Corinthians.
The University Press, Cambridge, 1893. Read 1 and 2 Thessalonians by
G. G. Findlay.

The Life of St. Paul, James Stalker. Published by T. T. Clark, Edinburgh,
1910. This book was read.

Principles of Rhetoric, by A. S. Hill. The revised and enlarged edition was
studied, published by American Book Co., 1895.

Outlines of Rhetoric, Genung. Published by Ginn and Co., 1893. Studied.

Elements of Rhetoric, by Richard Whately, Archbishop of London. Published
by Sheldon and Co., New York, 1876. This book was studied with special
reference to Argumentation and Persuasion.

Manual of English Prose Literature, by Wm. Minto. Published by Ginn and Co.,
1887. Book studied with special reference to Figures of Speech.
evident than in the letters of Saint Paul.

Paul, the Man.

The first step towards a thorough study of a man's rhetoric or literary style is a study of the man himself. In literature grapes do not grow on thorn-bushes nor figs on thistles. A man expresses HIMSELF as much with his pen as with his eye or his handshake. The eye is often referred to as the window of the soul; a man's handshake indicates the force of his character. Just so a man's manner of writing tells what manner of man he is. A man's style can no more be separated from him than can his eye or his hand. These all grow out of him and serve to index his soul. A man's life is a unit consisting in the abundance of things that he doth as well as in what he has and is. Indeed what he does is the flower of what he is. For a time there may be imitation and hypocrisy but these can neither go far nor last long. A man will inevitably come to his own. Especially in literary composition there must be spontaneity and sincerity. Paul was a true man. His prodigious achievements in many fields were made possible because he never stood in his own way. There had never been a Paul up to his time and the world has not produced once since. He had an intense individuality and we can get to his style through his personality better than in any other way.

His Race:

A man's racial affiliations determine his tendencies. Paul belonged to a unique race of men. The Hebrews are a peculiar people and Paul inherited all the peculiarities of his stock. He was very religious. He was intensely emotional. He was a mystic. He held rigorously to tradition and law. He revered the Jewish patriarchs. These things were in his blood. He acquired some Hellenistic manners, but these were grafts on the parent stock. After years of Greek culture and wide travel he turns, in his deepest moments, to the
thoughts and ways of his fathers, even as a foreign-born American, though proud of the country and tongue of his adoption, will, in moments of stress and excitement, return to his mother language. Paul always reckons time according to the Jewish calendar, makes frequent reference to Jewish customs, Jewish laws, and Jewish feasts. Many of his metaphors and turns of expression are derived from that quiet family life for which the Jews have been distinguished in all ages. The Jew blood in Paul is ever mingled with his writing ink.

His Education:

Paul would receive the customary Jewish education. All parents were bound to instruct their children in the history and in the religion of their nation: "Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand—And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive at this day."

In addition to the home training school education began at the age of six. In most cases this elementary school was attached to the synagogue of the town. In these synagogue schools the course of study was restricted mostly to the law and its application.

Furthermore Paul studied at Jerusalem. According to his own testimony, Gamaliel was his teacher: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God". Thus we see the law continued to be the chief subject.
of study in the secondary school. And yet Gamaliel was very liberal-minded. When Peter and the other apostles had been arrested for their good works in the name of Jesus, and some of the Pharisees and Sadducees called for the punishment of death upon them, it was Gamaliel who counselled care and toleration: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." There is no doubt that Paul imbibed some of the liberal spirit of his great Jerusalem teacher, and although the rigor of his early training seemed to dominate him in the forepart of his public career, yet Gamaliel's spirit very clearly influenced him in his later life. Dr. F. W. Farrar in his fifth Excursus writes: "In what we know of Gamaliel, we trace, a tone, a spirit, a point of view, which eminently resembles that of his far greater pupil. His decision that soldiers in war time, and all people engaged in works of mercy, duty, or necessity, might be exempted from the more stringent Sabbatical traditions; his concession of rights of gleaning to the poorer brethren; his direction that "Peace be with you" should be addressed even to pagans on their feast days — are all exactly analogous to the known sentiments of the Apostle; while the just, humane, and liberal regulations which he laid down to prevent the unfairness of husbands towards divorced wives, and of disobedient children towards their mothers, are identical in spirit to those which St. Paul applies to similar subjects."

Seeing that Paul wrote in Greek he must have had some education in the Greek language. It is quite possible that a young man with St. Paul's thirst for knowledge may have read Greek literature while studying in Jerusalem. While the Greek of the letters of St. Paul could never be called classic it more nearly approaches the classic than any other part of the New Testament — with the possible exception of the Gospel according to John.
The influence of Greek style is apparent in the letters of St. Paul in the long sentences with the thought sustained to their close, in the wide vocabulary, and in the rich and varied apparatus of phrases and clauses. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, who according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." Professor J. H. Gardiner, in his book, "The Bible as English Literature", says, "St. Paul's special mission was the translation of a Gospel which had been first delivered in terms of Jewish and Oriental thought into terms of Greek and modern thought".

His Conversion:

A greater influence than his training and education affected Paul's style, namely, the influence of a sudden revelation of God to his inner spirit. The experience is detailed in the Book of Acts, Chapter 9. Paul frequently refers to it in his letters. Consider the following, by way of example, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief".

The interrelation and interdependence of the Acts of the Apostles and the Letters of St. Paul is an interesting fact. If Paul reveals his own character through his letters the author of the Book of Acts furnishes the setting for that character by giving the story of Paul's life.
In that unique little book, "The Autographs of Saint Paul", by Professor Marcus D. Buell of Boston University School of Theology, Luke, the author of the Book of Acts is described as Paul's "Fidus Achates".

Pages 20 and 21, Dr. Buell writes: "The book of Acts in those vivid glimpses of the great apostle, which were first caught by a keen-eyed traveling companion and colaborer, beginning at the psychological moment when he first crossed into Europe of the Gentiles and only ending with those two years' ministry in the heart of the Roman world, furnishes an incomparable basis for comparing the portrait of the apostle drawn by a contemporary, with those self-revelations made by Paul himself in his extant writings. One sees emerging from this phenomenal historical sketch of a long complex of providential events with ever-growing distinctness, the lineaments of a unique and powerful personality, none of whose words, sentiments, or acts are at variance with those which are everywhere disclosed in the epistles".

Paul's great life-experience, as outlined in the Book of Acts and referred to in the his letters, is well called Paul's Conversion. It completely revolutionized his whole life. He himself speaks of it thus:

Galatians 2:13-16.

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood".

1 Cor.15:8.

To Paul this transforming experience was a new birth. "And last of all he was seen of me also, as of one born out of due time." Paul became a new man. Not a feature nor a characteristic, not a theory nor a practice, not an inheritance nor an acquirement but what was either radically broken up or thoroughly changed on that day. He had seen Christ. When Ananias was
authorized to open the eyes of Paul that had been st汴en blind by the vision at the time of his conversion on the Damascus road he proceeded to his task with considerable trepidation. But Ananias did his duty. Paul received his sight at his hands. The record reads thus: "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized. With the opening of Paul's eyes he looked out upon a new world. On that day the course of his life and activity and expression was turned into another channel.

While Paul's conversion may be mysterious in one sense it is not so in another sense. It itself defies explanation but it explains many factors in Paul's after life and experience. It is the tap-root of his theology and it throws its romantic light over his literary expression. There is a dogmatism about Paul's theology as a result of definite and clear-cut conversion: also there is an energy of style that is inexplicable except in the light of this indubitable experience. It would seem as if he had enough of experience on that day to last him a lifetime. It will not be anticipating too much to say right here that Paul expresses himself clearly because he had seen Christ clearly and experienced the Christ touch immediately; that he writes forcefully because such deep convictions were burned into him his soul that day on the road to Damascus; that there is a vital unity in all his letters because that great initial experience controlled and colored all his expression; that there is a beauty and grace in all his words and phrases because the baptism of power was also the baptism of goodness and love.

That Paul is always easy to understand is not the implication a-
1 Tim. 3, 16. Above. His high subject and our lean experience often preclude that. "Without controversy great is the mystery of godliness." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In a sense and to sense Paul is a mystic. He deals with matters where man's reason flags helpless. Paul had the genius for expressing inexpressible thoughts. The mystical is closely associated with the emotional. Paul's 'I know' was the outgrowth of his 'I have felt'. Such an experience as he had in conversion was possible because of his superb imagination and his capacity for feeling. And these powers of soul were not paralyzed that day but awakened to a deeper and truer meaning. In his writing days Paul's heart had the tenderness of a child's heart and the passion of a beast of prey on just provocation. Dean Farrar quotes Casaubon, Adversaria ap. Wolf., page 135, as follows: "Paul alone of writers seems to have written, not with fingers and pen and ink, but with his very heart, his very feelings, the unbared palpitations of his inmost being".

His Growth:
Paul's conversion did not perfect the man. Conversion is never more than a beginning in the right direction with an enduement of power to go on. With Paul the beginning was miraculous but the growth was evolutionary. Paul was still in the making and with him his quality of expression. He retired to Arabia and there he had opportunity to reflect and to formulate his beliefs. In that quiet time he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. When he came from that place of prayer and revelation he had many things to learn about himself, his work, and others. He began preaching in Damascus where he had last intended to write out threatenings and slaughter. There he first tasted the cup of persecution which cup he was to drain to the dregs ere his earthly ministry was complete. The
pain of suffering is often alive in his writings and his own pain gives him a heart of tender compassion.

But Paul's pathos of style is not more striking than his words of wrath. He develops a vocabulary and a style of anger and scorn from the false and pestilential Judaizers. To have his own flock ravaged made his blood to boil and his words to flame forth. The victims were his converts, his children, his dearly beloved and longed for, his joy and crown.

As a Christian Paul had visions which left their marks upon his soul and so influenced his expression. "I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) now that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

In his travels Paul saw sin at its worst. Before his conversion Paul had experience with sin but his sins did not outrage all moral decency. His had been sins of ignorance or stubbornness, or at worst disobedience. But now Paul came to see bestiality incarnate in men. His list makes you shudder but Paul had looked in the face of it all and so wrote: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Paul wrote that from the hell of such scenes.

Paul was troubled with a thorn in the flesh which, without a doubt, influenced his life and his language. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should
be exalted above measure." If we are not just like other people in some particular, we are prone to shape our whole course so as to reduce to the lowest noticeable terms our infirmity. Paul, though the humblest of men, even boasts of fleshly advantages, as it would seem to offset the impression of his physical peculiarity. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more." Some of the charges which Paul's enemies made against him are directed against his appearance and address, and his manifest infirmity gave these charges plausibility. He had to speak for himself against his foes and his thorn. "For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."

Because of real humility of heart, Paul frequently passes abruptly in his letters from self-praise to self-abnegation, sometimes even quoting the very reproach of his enemies, "I am become a fool in glorying----though I be nothing". The variable appraisals of himself by Paul are to be explained by his thorn. He was extremely sensitive on that point striving to cover his trouble and yet fearful that he might be misunderstood as proud and boastful. In "The Life and Work of St. Paul", Dr. F.W. Farrar writes: "No one can even cursorily read St. Paul's Epistles without observing that he was aware of something in his aspect or his personality which distressed him with an agony of humiliation—something which seemed to force him, against every natural instinct of his disposition, into language which sounds to himself like a boastfulness which was abhorrent to him, but which he finds to be more necessary to himself than to other men.----It is this which explains the whole style and character of his Epistles". We are safe in supposing the theory that Paul's language would have been quite different from what it is if he had not died daily.
We may be very sure that Paul wrote according to his nature and experience. Some characteristics he carried from the cradle to the grave; some were his endowment when he was born from above; some arose in him because of his labor of love; all had a distinct influence upon his literary expression. Some qualities were fixed in his soul, and yet he was ever a growing man. With Ulysses, in Tennyson's poem, Paul might well have said:

"I am a part of all that I have met. Yet all experience is an arch wherethro' Gleams that untravell'd world, whose margin fades For ever and for ever when I move."

A Necessary Consideration.

These writings are letters:

Paul's extant literature is in the form of letters. Letters have a style of their own. At best they are apt to be fragmentary. They are not written for critical examination. We have some letters in literature that are splendid examples of prose expression, such as those of Thomas Carlyle to his mother, but even these show little regard for the laws of rhetoric. They do not possess the unity of a more formal composition. Like a great many sermons they may be concluded in several places without any sense of incompleteness. Letters are not carefully planned in matter and expression. They usually arise from a present, urgent circumstance, or else they are parts of a regular correspondence. They are generally spontaneous, and often quite irregular. Letters may be vivid and forceful, but their strength is usually an emotional rather than an intellectual strength.

The spontaneity of letter literature is quite in accord with St. Paul's temperament. We have found him to be a man of deep feeling and decided individuality. He was oftentimes too deeply in earnest to pay any heed to form, too angry to care about his language, too grieved in spirit
to attend to the manner of his expression. It may be that into no other literary form could he have poured the earnestness of his soul.

A letter-writer is allowed many liberties. Paul uses his license to the full. Consider his habit of 'going off at a word'. He will hold to a line of argument very well for a time, but in the discussion make use of a word which has irresistible associations for him, when he will leave the thread of his discourse and follow the lead of the suggestive word. Such a habit of writing is not logical nor according to law, but with Paul it is very effective and leads to a fine conclusion.

The word 'Jews' was full of suggestiveness for Paul. It furnishes a splendid example of the digression mentioned above. "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; etc."

It is this quality of style that causes Dr. Farrar in "The Life and Work of St. Paul" to write: "The style of St. Paul may be compared to a great tide ever advancing irresistibly towards the destined shore, but broken and rippled over every wave of its broad expanse, and liable at any moment to mighty refluences as it foams and swells about opposing sandbank or rocky cape. With even more exactness we might compare it to a river whose pure waters, at every interspace of calm, reflect as in a mirror the hues of heaven, but which is liable to the rushing influx of mountain torrents, and whose reflected images are only dimly discernible in ten thousand fragments of quivering colour, when its surface is swept by ruffling winds".
Each one of the letters of Paul, the Apostle, arose out of a special exigency. Paul was not a professional letter-writer. Indeed it seems as if he never would have put pen to paper, or dictated any letters, if he could have been with his friends whenever he so desired. To Paul writing letters became a necessity rather than being a matter of choice. He never wrote for pastime nor for future generations, though we are under eternal obligation to him for writing. Paul wrote to a church when he could not visit it and when a word from him was much needed. He wrote for specific reasons every time. Something definite was in his mind, something of a very urgent character, when he would leave his preaching or his weaving for writing letters. This urgent cause, whatever it was, determined his words and his tone.

Other elements than that of the special condition of the church to which he addressed himself entered into the character of each letter. The place from which the letter was written, the people with whom he was living, and the church with which he was laboring at the time of writing, all served as a background and a viewpoint from which Paul looked out upon the church to which he wrote.

Professor Richard G. Moulton in "A Short Introduction to the Literature of the Bible" writes: "A pastoral epistle is called forth by an emergency: in its doctrinal discussion the apostle is bringing to bear upon this emergency the expanding thought of the new religion". Professor Moulton regards all of the letters of St. Paul as pastoral. An emergency, either in the form of an error or a doubt, created a mood of discontent in the mind of the Apostle and this mood would inevitably creep out on the written page by way of reproof or exhortation. As no two emergencies were just alike in any two churches Paul's mind was always differently agitated and as a result each letter has its own peculiar cast of style.
The Letter to the Galatians:

Professor Buell of Boston University presents strong evidence in favor of the theory that the Letter to the Galatians was the first of Paul's letters in point of time. Throughout this study we shall consider this letter first.

Paul had a special interest in the Galatian people. Amongst them he had established his first churches. With them he began his mission to the Gentiles. It was in Pisidian Antioch that the Jews first rejected the Gospel of Paul, and where, straightway, he turned to the Gentiles. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The same rejection on the part of the Galatian Jews, and the same turning to the Gentiles, occurred in the towns of Iconium, Lystra, and Derbe. Only the Jews became more savage in their opposition. Of the Jewish attitude in Lystra we read: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead."

The work in Galatia always appeared to Paul as a kind of probation and ordination for the great missionary work of his succeeding years. These Galatian Christians belonged to Paul in a peculiar way. Once and again he visited them, counting no sacrifice too great, if only he might be with his early converts for a short time. In the course of his third missionary journey Paul "went over all the country of Galatia and Phrygia strengthening the disciples."

But Paul was not left unmolested in his Galatian claim. While he was in Galatia, as we have noted, the Jews had opposed him and driven him...
out. After he had gone they took advantage of his absence to push their claims and to turn aside Paul's converts. False Judaizing teachers came from Jerusalem for the express purpose of undermining Paul's influence and teaching. They affirmed that Paul was no true apostle, that his doctrine was unscriptural, and immoral in tendency. These contentions made the Apostle righteously indignant, and he wrote the letter to the Galatians.

It is most likely that Paul wrote this Letter to the Galatians from the city of Corinth. Corinth was a very wicked city. It was difficult for a man with a conscience, such as the great Apostle possessed, to be of a contented spirit in Corinth. The lack of sympathy which Paul felt for his Corinthian environment may be said to be reflected, in a measure, in his Letter to the Galatians.

Paul wrote at this time to defend himself and the Gospel of Christ, to expose the proselyters, and to strip the wool from the eyes of the Galatian Christians. He wrote fiercely, and yet tenderly, for the sake of his own children in the Gospel. The letter is a perfect cyclone in words of memories, and grief, and wrath, and shame, and conviction, and love, and hate, and confession, and assurance. There is no initial thanksgiving. No congratulations appear. Every now and again throughout the letter there is an outburst of indignant remonstrance. And still the consistent spirit of wrath in the letter against the Judaizers is tempered by an undercurrent of sympathy for the weak, foolish Galatian Christians. All the stops of a highly emotional nature are drawn out for the expression of the thoughts and feelings which have been aroused in the great Apostle's soul.

However Paul's power of thought does not suffer from his deep feeling in this letter. He adheres to his subject. He develops his thesis with strong and clear logic. The letter as a whole presents an argument that bears down all opposition and wins all fair-minded readers.

The distinctive rhetorical quality of the Letter to the Galatians
might be called FERVENT SYSTEMATIC ARGUMENTATION—mighty thought-systems are clothed in strong words, effectively arranged.

The Letters to the Thessalonians:

It is quite generally agreed that from the city of Corinth Paul also wrote letters to the Thessalonians. The first letter was prompted by Timothy's report from the city of Thessalonica. "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord." Paul had experienced especial joy in his work at Thessalonica. He had been driven out of Thessalonica Philippi. At Thessalonica some very influential men, such as Jason, accepted his Gospel and cast in their lot with the Christian people. However, for the safety of his friends, and because some of his enemies had followed him, Paul had to leave Thessalonica rather hurriedly. "And when they had taken security of Jason, and of the others, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea."

Paul had hoped to return to Thessalonica very soon. He felt that his work there had not been completed. He was in some anxiety over the converts, for he knew that they were liable to persecution. But he was not permitted to return, passing on instead to Athens and Corinth. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." But Timothy was sent to Thessalonica to find out just how the young church was doing. As noted above, Timothy's report, in the main, was a good one. It reminds Paul of his happy times with the Thessalonians and calls forth his commendation and gratitude.

What a difference between the tone of the first letter to the
The language of the Second Letter to the Thessalonians is sharper than that of the First. Paul had heard, perhaps from the bearer of the first letter, that some disorders had set in amongst the Thessalonians. "For we hear that there are some which walk among you disorderly, working not at all but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Some statements in the first letter touching the second coming of Christ had been misinterpreted so as to induce gossip and idleness. It seems as if Paul is still at Corinth when this second report comes. He is quick to write again, endeavoring to control into calm and to shame into diligence the gossipers and idle ones. His affection is not dimmed; only his anxiety is increased. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." But as we read this letter we are very soon sensible of a sterner tone than that of the first letter. The Second Letter to the Thessalonians is of a kind exhortation. The keynote of the letter, a type passage, is the following: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand".

The Letters to the Corinthians:

Apparently Paul's next letters in order were to Corinth rather than from it. Manifestly the First Letter to the Corinthians was written from Ephesus towards the end of a three-year sojourn in that city. So we might reasonably expect to find some Ephesian coloring in the letter. Ephesus
was a city of magic and superstition. There was the temple of Diana, which
which was temple, art museum, and bank, all in one. Formulae of magic were
in such common use in Ephesus that converts to Christianity found it hard
to break away from them. "And many that believed came, and confessed, and
shewed their deeds. Many of them also which used curious arts brought their
books together, and burned them before all men: and they counted the price
of them, and found it fifty thousand pieces of silver." Because of this
inherent superstition and because of the bitter opposition of those who
made their gain by making images Paul had hard fighting at Ephesus and the
resoluteness of the language in the First Letter to the Corinthians may be,
in part, due to conditions at Ephesus.

For their own sake it would not do for Paul to mince matters with
the Corinthian Christians if the reports that came to him were genuine.
The household of Chloe reported serious divisions in the Corinthian Church.
Different parties arose within the church according as one preacher and
organizer was preferred above another. "For it hath been declared unto me
of you, my brethren, by them which are of the house of Chloe, that there
are contentions among you. Now this I say, that every one of you saith,
I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

Also there was evidence of sin of darker hue, namely, fornication. "It is reported commonly that there is fornication among you, and such
fornication as is not so much as named among the Gentiles, that one should
have his father's wife." Paul, of sturdy conscience, could not be expected
to look upon such outbreaking sin with the least degree of allowance and
he expresses surprise that the Church should. He uses language that the
meaning of which can never be mistaken. It is simple and unadorned, sharp
and clear. His moral vision is not blurred. He can lay bare the heinousness
of lust as surely as he can rebuke false teaching.
The First Letter to the Corinthians is one of the longest of the letters of St. Paul. Moreover there is no useless verbiage in it, no 'beating about the bush'. Paul has something very definite to say and he says it with clearness and directness. The distinctive quality of the letter might be termed UNCOMPROMISING STRAIGHTFORWARDNESS.

In the Second Letter to the Corinthians, as we have these letters, Paul adopts a somewhat gentler tone than that of the First Letter. We might quite safely conclude that Paul feared he had been too severe in some letter previously written. In this second recorded letter he writes: "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing?", Paul had been waiting with some anxiety to know how a former letter had been received. Apparently this letter, which has been lost, was a severe one. If it were not well received by the Corinthians it were better for Paul not to visit them. He had gone from Ephesus into Macedonia to meet Titus on his journey from Corinth. Titus brought a favorable report of the reception of this severe letter, and the door into the hearts of the Corinthians seemed wide open.

In our Second Letter to the Corinthians Paul expresses these resolutions. "But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all."

The favorable report from the Corinthian Church naturally pleased
Paul. This second letter of ours reveals this gratitude. And yet the Corinthian Christians were far from perfect. They were very easily deceived by the false apostles. They even questioned Paul's authority, and some of them forsook Christ. It was necessary for Paul to represent the Judaizers as they really were, and to vindicate his own method and message for their sakes and the sake of the Gospel. "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles."

On account of the mingled feelings of gratitude, solicitation, and anger in the Apostle's heart the style of the Second Letter to the Corinthians is occasionally labored. The ease and grace of the first letter are lacking. There is little system in the letter. The expression throughout the letter might be said to be characterized by SPONTANEOUS EMOTIONALISM.

The Letter to the Romans:

Just as the Second Letter to the Corinthians is the least systematic of the writings of Paul so the Letter to the Romans is the most systematic and logical. It seems to have been written from the city of Corinth during Paul's winter stay there. Of the morals of Corinth we have already written. For the Apostle it was a much better city than when he wrote from it to the Galatians and the Thessalonians. He had found some very congenial friends in the city by this time, and formed some pleasant associations.

Romans 16, 23. "Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother."

Paul had not been in Rome as yet. However he had been brought
into close touch with the church there by reason of the fact that the Christian church had been founded by those who were his converts in other parts. Paul was desirous that in Rome, the center of the pagan world, there should be a full comprehension of the Gospel of Christ. So this letter stands out as a scientific treatise of the Gospel system. It is less impassioned than the other letters but more logical and intellectual. Here Paul is a lawyer interpreting the law rather than a barrister pleading before the court of the people for tolerance and fair play. The language is calm and well-chosen, the tone deliberate, and the style clear and strong. We might say that the distinctive rhetorical quality of the Letter to the Romans is LOGICAL CLEARNESS.

The Letter to the Colossians:

Between the Letter to the Romans and that to the Colossians there seems to have been an interval of three years or more. These were stormy years and when Paul does write again his writings afford evidence of the fact that he has been in the storm. The sufferings of His Master were falling upon Paul. He went from the city of Corinth up to Jerusalem in a roundabout way and all the way he had prophecies of coming trouble. In Jerusalem he was mobbed by jealous Jews; about to be scourged he appealed to his Roman citizenship for the first time; he was thrust into prison; a plot was formed against him and to save his life he was hastily removed to Caesarea. In Caesarea he appeared before Felix, Festus and Agrippa and because of his appeal to Caesar was taken to Rome. After a stormy voyage in which Paul gave hope and courage to all others in the ship at last the Apostle arrived in Rome. He was thrust into prison and, although given a number of unusual privileges, his confinement told upon his writings. Almost all the remainder of Paul's letters came out of the Roman prison.
The great Apostle never gave way to discouragement: his soul was not bound. The great Apostle never gave way to discouragement: his soul was not bound. And yet he borrows some of his words and figures from his surroundings.

Galatians 4, 8. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

Colossians seems to have been the first prison letter, although Colossians and Ephesians were probably written about the same time. Paul did not find the church at Colossae in the Lycus valley, but it was established by his disciple, Epaphras, and this gave Paul a pastoral interest. Col. 1, 7 and 8 in it. "As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit." Epaphras apparently had come all the way from Colossae to Rome to acquaint his master with certain mischievous influences that were creeping into the Colossian church, and to ask his counsel. False teachers had been insisting on a mass of ritualism; intermediary beings were being worshipped; mere ethical principles were being preached as sufficient for salvation. Such doctrines and practices were intolerable to Paul. He could not go to the Colossians so he writes to tell them of the entire sufficiency of Christ. Not knowing the members of the Colossian church individually, the point and passion of the Letters to the Galatians and to the Corinthians is absent. This letter is more formal than those to the Thessalonians and to the Philippians. The subject of the Letter to the Colossians is a comparatively new one. The same fluency of language and freedom of style is not to be expected as in some of the other letters. And yet the language is very definite and concrete.

The impression left after reading the Letter to the Colossians is that Paul, by virtue of his office, was attempting to show the right place of emphasis in the Christian faith. There is considerable doctrine and some formality, even in the practical portions of the letter. The style is THEOLOGICAL AND OFFICIAL in its character.
The Letter to the Ephesians:

The Letter to the Ephesians is quite closely linked to that to the Colossians. It was written about the same time and carried by the same messengers. There is a strong parallelism between the thought and language in these letters. The same words and phrases predominate in each. The resemblances are especially numerous in the parts containing the practical exhortations. "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God." "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart."

However there is a deal of difference between these two letters.

A difference of circumstances and occasion makes sameness impossible. The Letter to the Ephesians is quite clearly a circular letter intended for several churches. While in the English we read at the beginning of the letter, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus," in the original Greek the words "at Ephesus" are lacking. Marcion gave the letter the title, "To the Laodiceans." There is an absence of greetings from several of Paul's companions in the letter to the Ephesians and this is not the case in the companion letters, Colossians and Philemon. It would seem as if the mention of these companions would have been made had the letter been intended for a single church. But all being omitted it is reasonable to conclude that all were not known in all places to which the letter was directed.

The language in the Letter to the Ephesians is more abstract and general than in the Letter to the Colossians. This would naturally be the case in a letter that was to be read to several churches having different needs.
And yet there is a distinct message in the Letter to the Ephesians. Paul wanted to show in this letter that the Gentiles had a standing in Christ as well as the Jews; that it was the eternal purpose of God to gather all into oneness in Christ. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." This is a great theme and its greatness has an effect on Paul's style.

The style of the Letter to the Ephesians as a whole is marked by DIGNITY AND STRENGTH.

The Letter to Philemon:

Paul's letter to Philemon is not unlike modern correspondence. For instance, "Letters of C. Lamb, with a sketch of His Life", published by T. N. Talfourd in 1837, and reedited by Hazlitt in 1886. In reality these letters form the autobiography of Charles Lamb; and, in like manner, the letters of Paul, the Apostle, form his biography, and especially is the personal letter to Philemon self-revealing.

Paul did not expect that any other eyes than those of Philemon would look upon these words. He was intimately acquainted with Philemon and therefore he might write to him without reserve. Philemon's house had been a sort of Bethany home for Christians, and Paul himself, was looking forward to a visit with his friend. "But withal prepare me a lodging: for I trust that through your prayers I shall be given unto you."

It was a delicate matter that prompted Paul to write to his friend at this time. He wanted Philemon to take back Onesimus, a runaway slave, and treat him as a brother. That was asking a good deal from a man who was accustomed to manage his own affairs. Philemon was a man of authority. He was wont to command rather than take orders. But no suppliant patronizing is apparent on Paul's part. There is perfect free-
dom in the letter. It reminds us of our everyday correspondence with little care for formal rules of composition. Indeed the style in the letter to Philemon is very spontaneous and unstudied. Compared with the remainder of the correspondence of Paul, the Apostle, the distinctive quality of the letter to Philemon is UNSTUDIED GRACE.

The Letter to the Philippians:

Paul writes one more letter during his first Roman imprisonment. The great Apostle had a special regard for the Christians at Philippi. It was here that he planted his first church on European soil. As Paul loved the Philippians so they loved him. Wherever he went they followed with tender thought, frequently making contributions to his physical necessities. They never questioned his apostolic authority but believed his word to be the pure word of God.

This letter shows forth the love of Paul's heart for his friends:

"My brethren, dearly beloved and longed for, my joy and crown."

This letter was seemingly written at this time because Paul had just received a voluntary gift from the Christians at Philippi and he wishes to make known his deep gratitude to them by the returning messenger. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants."

"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity."

The Letter to the Philippians is the least dogmatic of all of the letters of Paul. It sets forth the true Gospel in very simple form. There is a tendency to some disunion in the church at Philippi but even in speaking of this Paul uses mild terms. Only once does he seem to be stirred by an angry passion: "Beware of dogs, beware of evil workers, beware of
the concision."

In this letter we have then the warm, free outpouring of a loving heart expressing itself with unreserved gratitude and tenderness toward the favorite children of his ministry. The letter affords us a deep look into the character of the great Apostle. The characteristic of the letter is BRIGHTNESS AND SYMPATHY.

The Pastoral Letters:

Paul had appointed Timothy and Titus to look after the interests of certain churches that he had founded. They were in reality pastors or shepherds of the Christian people in these places. Paul did not leave them to their own counsel, inexperienced as they themselves were, but writes to them on the qualifications and duties of those who are true pastors. Two letters were written to Timothy and one to Titus and these three are commonly spoken of as the Pastoral Letters.

These Pastoral Letters are just as personal as the letter to Philemon and this intimacy affects their style. In a recent book edited by Dr. Charles M. Stuart, "The Manifest Message of the Gospel", Dr. Samuel Plantz writing on these pastoral letters remarks: "Being less official and more confidential than the other writings ascribed to the great apostle, the Pastoral Epistles have many expressions and usages of language which are special and not characteristic of the Pauline Epistles. There is less logical vigor in them, but more tenderness and solicitude. They lack the brilliancy and strength of some of the other writings, but betray the same deep spiritual tone. Although there are occasional doctrinal digressions they are intensely practical and are related to the particular needs of localities and times."

Although these three letters are all Pastoral the differences in localities and times, as well as the difference between the two pastors,
make some rhetorical distinction inevitable.

The First Letter to Timothy:

The First Letter to Timothy seems to have been written while Paul was enjoying a space of freedom between the first and second imprisonments. Paul loved Timothy as a son in the Gospel. Timothy had been true to Paul in service and in his bonds. After his release Paul seems to have visited the Church at Ephesus. Seeing their need he appointed Timothy as their pastor and went on his way. But Paul realized that the task at Ephesus was not an easy one and that Paul was young and somewhat timid.

Q Tim. 1, 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Paul seems to be writing from Macedonia: it is not long since he was in Ephesus; he knows all about the false teachers and the gossiping disturbers.

1 Tim. 1, 3&4. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

From these circumstances, Paul's special care for Timothy, a consciousness of his youthful timidity, the seriousness of the problems to be solved, and withal, a burning desire that the Christian Church prosper, there arises a style specially characterized by PRACTICAL EARNESS.

The Letter to Titus:

The Letter to Titus is supposed to have been written at about the same time as the First Letter to Timothy. Titus was a Gentile who had been of real service to Paul, assisting him in establishing the Church in the island of Crete and being left there to complete the organization. Titus was a strong and fearless leader. Paul wishes to impress upon his mind the instructions that had been given pruently, and in the winter to join
Titus 3, 12. "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter."

There are serious and delicate situations to be managed in Crete.

Titus 1, 10-12. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses teaching things which they ought not. One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies."

The Letter to Titus is very plain and practical, outlining situations clearly, and giving very definite rules of treatment. The Letter to Titus might be characterized as a manual of CHRISTIAN DISCIPLINE.

The Second Letter to Timothy:

This Letter was written during Paul’s second imprisonment, a period of closer confinement and of much less hope of liberation, than that of the first imprisonment. Many passages in the Second Letter to Timothy denote persecution and hardship. "Wherein I suffer trouble, as an evil doer, even unto bonds." "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge!"

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."

Although Paul will not allow his afflictions to overwhelm him it is inevitable that they should affect the tone of his writing. There is a loneliness and sadness that cannot be brushed aside. It would seem as if the chief reason for writing this letter was that Timothy might come to him in his sore trials. "Do thy diligence to come shortly unto me".

"Only Luke is with me. Take Mark, and bring him with thee: for he is profit-able to me for the ministry." "Do thy diligence to come before winter."

There is nothing of weakness in this letter. The great Apostle never loses heart for a moment. There is more of the triumphant in the
letter than there is of the sad. The true soldier lives in Paul to the very end. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Moreover Paul is as brave and as unselfish in his directions as he is in his faith; "Thou therefore endure hardness, as a good soldier of Jesus Christ."

The Second Letter to Timothy furnishes a fine literary example of how PATHOS AND POWER may be combined without any weakness on the one hand or any harshness on the other. This is the distinctive quality of the Letter.

The Unity of All of the Letters.

Thus far in this study the letters of Paul have been considered separately, according to the individual setting and expression of each. It is the purpose now to study them collectively, ascertaining their relations or the bearing of each upon one central topic. This is the rhetorical principle of Unity.

Unity is one of the essential qualities of good writing. It may be considered in connection with sentences and paragraphs or as affecting entire compositions. In the case of the Letters of Paul, the Apostle, it seems possible to arrange them all under one common topic. The strong personality of the author himself is, to say the least, a common bond of unity. He binds the products of his great mind together by one absorbing theme and by the use of a characteristic style.

Ruskin in "The Elements of Drawing", writes: "Composition means, literally and simply, putting several things together, so as to make one thing out of them; the nature and goodness of which they all have a share
in producing. Thus a musician composes an air, by putting notes together in certain relations: a poet composes a poem, by putting thoughts and words in pleasant order: and a painter a picture, by putting thoughts, forms, and colours in pleasant order.

"In all these cases, observe, an intended unity must be the result of composition. A paviour cannot be said to compose the heap of stones which he empties from his cart, nor the sower the handful of seed which he scatters from his hand. It is the essence of composition that everything should be in a determined place, perform an intended part, and act, in that part, advantageously for everything that is connected with it."

It appears to us that the letters of Paul, taken all together, fulfill this criterion of John Ruskin.

To go at once to the point, Paul's basal theme is, THE BELIEVER'S LIFE IN CHRIST. From his own life, from the lives of those of his followers who were true to the Gospel, Paul constantly strives to make clear the Christ life. By concrete examples, by abstract statement, by exhortation, by contrast, he seeks to keep that life foremost and make it winsome. Although those to whom Paul wrote varied greatly in their spiritual needs, and in their religious standing faith in Christ is Paul's universal prescription and his constant theme.

The following might be taken as a topic verse for all of Paul's Rom. 1,16-17 epistolary writings: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The Just shall live by faith."

We must now seek to discover how each letter relates itself to this common theme, and how it makes its distinct contribution.
The Letter to the Galatians:

The particular phase of the Christian life that is treated in the Letter to the Galatians is the condition of admission and continuance. This condition is faith in Christ. Justification by faith in Christ is the theme of the letter. This theme is very closely allied to the main theme of all the letters, the Believer's Life in Christ. It might be regarded as the main division of the basal theme.

The Letter to the Galatians is clearly autobiographical. The Damascus road experience is a pivot around which the whole letter revolves. In one sense the letters of Paul form an antitoga: this first one is the most important and the most vital. It forms a sort of text for all of the other letters. It is, above all the others, the topic letter. Paul very clearly writes his own experience of Justification by Faith in Christ into this letter.

We will choose a passage from each chapter in the letter to illustrate the prevalence of this theme.

Gal. 1, 3-5.

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

Gal. 2, 16.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Gal. 3, 11.

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Gal. 4, 4 and 5.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."
Gal. 5, 6. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Gal. 6, 13 and 14. "For neither themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Much argument is not necessary to prove that the Letter to the Galatians is closely related to the basal thought of all the letters, and that it makes a large and distinct contribution thereto.

The Letters to the Thessalonians:
The Letters to the Thessalonians offer concrete illustrations of what it means to be a believer in Christ. The Thessalonian Christians are worthy of commendation when they believe in Christ and live His life, and they are open to criticism in so far as they depart from the principles of that life.

The Apostle opens his correspondence with the Thessalonians by thanking God for their faith and good works. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." The continued Christian consistency of the Thessalonian believers, as reported by Timothy, gives Paul heart in the city of Corinth. "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord."

The exhortations in these letters to the Thessalonians are very direct and practical, showing how a believer in Christ ought to live. 1Thess. 3, 11. "And that ye study to be quiet, and to do your own business, and to work. 2Thess. 3, 12. with your own hands." "Now them that are such we command and exhort by our
Lord Jesus Christ, that with quietness they work, and eat their own bread."

The doctrine of the Second Coming of Christ has considerable prominence in these letters to the Thessalonians. It is not treated as a mere doctrine but as a vitalizing principle of conduct. In the first letter Paul writes on this subject to encourage the Thessalonians in the Christian way: in the second letter he deals with the same subject in order to correct wrong inferences from statements in his first letter, and to incite to a present consistent life of Christian service. The Second Coming of Christ, which by some has been given as the subject of these letters, is, in reality, introduced by Paul as a motive of Christian living.

1Thess. 4, 17 and 18.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2Thess. 2, 1 and 2.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together with him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

Thus by encouragement, exhortation, and doctrine Paul seeks to have the Thessalonians perfectly exemplify the believer's life in Christ.

The Letters to the Corinthians:

The Letters to the Corinthians might be said to treat negatively the general theme of the Pauline letters, the Believer's Life in Christ. They show how, without a true and constant faith in Christ, divisions and disorders are bound to arise. They contrast the genuine Christian life with the false life, to the advantage of the former.

Christ is the Head of the church. All believers are united in Him. True Christians are not divided because they follow different under-shepherds. Where there is schism there is not the perfect Christian
The Corinthians were suffering divisions, and, therefore, they were not truly loyal to Christ.

1Cor. 1, 11-15.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name."

By showing how the Corinthians had infringed the requirements of the true Christian life that life in its purity is made plain in these letters. The tolerance of an incestuous person, lawsuits between Christians and heathen, fornication, disgraceful conduct in church, all are contrary to the spirit and the letter of the Christian life. Paul claims that in the genuine Christian life even the body must be sanctified. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid."

Even the commands in these letters are, to a great extent, prohibitions. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

The indirect method is further used by Paul in writing to the Corinthians in condemning some actions not wrong in themselves. Personal liberty is not the first rule of the Christian life. Paul exhorts to abstinence, and practices it itself, oftentimes for the sake of weaker brethren. "But take heed lest by any means this liberty of yours become a stumb-
ling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" And for himself Paul writes, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

In the Second Letter to the Corinthians the Apostle continues to make the true life in Christ manifest by contrasting his own ministry with that of the Judaizing teachers, which is after the manner of Moses.

"And as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded: for unto this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.---But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

In vindicating his own apostolic authority Paul makes comparison with the false teachers. Thus his life becomes typical. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

"I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

Indirectly, but vividly, the Believer's Life in Christ is set forth to the Corinthians, and to us.
The Letter to the Romans:

In its thought the Letter to the Romans is very similar to the Letter to the Galatians. The conditions of the Christian life are set forth in the Letter to the Galatians; the results of faith in Christ are logically set forth in the Letter to the Romans. These results may be summed up in the word 'righteousness'. The Believer’s Life in Christ is a righteous life.

As has been stated when Paul wrote the Letter to the Romans he had not been in Rome. Nor had he received very definite information from the few Christians in that city. But he was truly desirous of having the Christian church make a right start, and the members to be true exponents of Christ, in the capital city of the world. Consequently he wrote this letter to the Romans, which is in truth a system of Christian doctrine.

The first eight chapters of this letter of Christian doctrine undertake to show how, to Jew and Gentile alike, the only adequate means of a righteous life is faith in Christ. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves.)"

In chapters nine, ten and eleven of the letter Paul speaks, for the most part, of the Jewish people, showing how, through their unbelief, they are at present unsaved, but how they may be saved by belief in Christ. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they
Rom.10, 1-3. stumbled at that stumblingstone; As it is written, Behold I lay in Sion a stumblingstone and a rock of offence: and whosoever believeth on him shall not be ashamed." "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The remaining chapters in the Letter to the Romans are practical chapters of exhortation, based upon the truth that faith in Christ will sanctify the life in all its varied relations. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

A few additional quotations from the Letter to the Romans will not be out of place. They will show how definitely Paul deals with his constant theme, the Believer's Life in Christ, in this doctrinal treatise.

Rom.3,23-26. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Rom.5,1and2. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this
grace wherein we stand, and rejoice in hope of the glory of God."

"For Christ is the end of the law for righteousness to every one that believeth."

Such references, dealing very directly with the doctrine of Righteousness, might easily be multiplied. To exhaust such references one would need to quote the whole of the letter, so pregnant is it with this vital doctrine.

The Letter to the Colossians:

Up to this letter the emphasis has been upon the Life of the Believer. Here the motive power for that life is stressed. That motive power is Christ, and Christ alone. He is wholly sufficient for the life of righteousness. This makes a distinct and valuable addition to the basal thought of the epistles.

Some members of the Colossian church had been partially trusting to other intermediary beings, instead of looking solely to Christ. In this letter Paul represents Christ as wholly sufficient for salvation.

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth, or things in heaven."

And just as truly as the sufficiency of Christ is stated so truly is the insufficiency of the false teaching proven. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

The Letter to the Colossians so lifts up Christ to the place
of preeminence that a righteousness without his help is clearly out of the question.

The Letter to the Ephesians:

The power and glory of Christ are the factors of importance in the Letter to the Colossians: in the Letter to the Ephesians, the Church, the corporate body of believers, is the supreme factor. In this letter Paul passes from the individual Christian life to the life of all believers. The social ideal predominates. The Believer's Life in Christ is expanded to the Believers' Life in Christ.

Jews and Gentiles are bound together in common privilege in this letter. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ, In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

In the long and comprehensive prayer of this letter the solidarity of the church is kept prominent. Believers are looked upon as one great family in the Father. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.--------Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Loving Christian unity is Paul's exhortation for all Christian
society and for the home. Otherwise there is no true life in Christ.

Eph.5,1 and 2.

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

Eph.5, 25--32.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought man to love their wives as their own bodies, He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for as we are members of his body, of his flesh, of his bones, For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church."

The church's life in Christ is clearly the department of the main theme treated in this letter to the Colossians.

The Letter to Philemon;

The Letter to Philemon is a very short one. However it makes a definite contribution to the general subject, the Believer's Life in Christ. It makes clear the duty of a Christian employer to a servant who has not been faithful, but who has repented of his delinquency. The duty is raised to the level of privilege. Forgiveness, charity, brotherliness—these are the graces of a true believer according to this personal letter.

Paul practices what he preaches in acting according to the principle of love toward Philemon, when, ex officio, he might lawfully have used authority. "Wherefore, though I might be much bold in Christ to en-
join thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ."

Paul exhorts Philemon to this motive of love in the following words: "I beseech thee for my son Onesimus, whom I have begotten in my bonds! which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again; thou therefore receive him, that is, mine own bowels." This passage also declares the power of Christ to transform a dishonest servant into a profitable workman.

The special message of the Letter to Philemon is, therefore, industrial in its character. The Christian employer will be considerate, the Christian servant faithful.

The Letter to the Philippians:

The Letter to the Philippians abounds in expressions of love and joy. It is an evident fact that the love and joy are the fruits of union with Christ. In no other of Paul's letters does the Believer's Joy in Christ receive such marked attention as in this letter to the Philippians. According to it when believers are at peace one with another, and when they are perfectly joined to Christ, genuine joy is bound to be the resultant.

Paul's own optimism and faith under great difficulties, as indicated in this letter, are the best illustrations of his theme.

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."—What then? notwithstanding, every way, whether in pretence, or in truth, Christ
is preached; and I therein do rejoice, yea, and will rejoice. For I know
that this shall turn to my salvation through your prayer, and the supply
of the Spirit of Jesus Christ, according to my earnest expectation and
my hope, that in nothing I shall be ashamed, but that with all boldness,
as always, so now also Christ shall be magnified in my body, whether it
be by life, or by death. For to me to live is Christ, and to die is gain.

And again in exhortation: "Therefore, my brethren dearly beloved and
longed for, my joy and crown, so stand fast in the Lord, my dearly
beloved."

"Rejoice in the Lord always, and again I say, Rejoice. Let your
moderation be known unto all men. The Lord is at hand. Be careful for
nothing; but in everything by prayer and supplication with thanksgiving
let your requests be made known unto God. And the peace of God, which
passeth all understanding, shall keep your minds and hearts through Christ
Jesus."

According to this letter one of the plain fruits of the Spirit
is joy. If a believer does not experience real joy something is wrong
with his Christian experience. This is the contribution of the Letter to
the Philippians.

The Two Letters to Timothy, and the One to Titus:

These pastoral letters are, for the most part, manuals of
directions for individual Christian and for Church conduct. As such they
are very practical. Their special theme is, the Christian Worker's Life
and Work in Christ. This is closely allied to the basal theme of all the
letters and throws new and clear light thereupon.

Paul's directions in these letters are first of all for the
leaders themselves, Timothy and Titus, and also for those subordinates
whom they may appoint. The character and duties of each are considered.
Examples of Paul's declarations concerning the person of Timothy, and of rules for his guidance, might be selected as follows:

_1Tim. 1,18 and 19._

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience."

_1Tim. 4,12-16._

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

_1Tim. 6,11 and 12._

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

_2Tim. 1,5 and 6._

And in the second letter: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

_2Tim. 4,1 and 2._

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."
For Titus: "To Titus, mine own son after the common faith: grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Also the qualifications of those Christian workers under Timothy and Titus, and appointed by them, are enumerated.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection, etc."

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless."

"If any man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy; but a lover of hospitality, a lover of good men, sober, just holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."
Thus the special contribution of these pastoral letters to the general theme, the Believer's Life in Christ, is the Pastor's Life in Christ.

Conclusion on the Unity of the entire body of letters:

We have thirteen letters of Paul, the Apostle. But, in a sense, these are one. Beneath all their differences and variations there is a fundamental theme. Each letter treats of some phase of the Believer's Life in Christ. The Unity of all the letters is more than an expectation from a great soul fired with one ambition; it is an actuality. Just as the Bible itself is one book, and also a library of sixty-six books, so the thirteen letters of Paul, the Apostle, can be thought of as one letter because they elaborate one general theme.

The Unity of the Individual Letters of Paul.

In good composition the principle of unity is observed not only for the entire body of writing but also for the constituent parts. It becomes necessary, therefore, for us to examine the letters of Paul one by one in order that we may discover if this principle of unity obtains in each. The very fact that all the letters amplify the one general theme, as we have shown above, is, in some measure, a proof that there is some coherence about each one. But this scarcely definite enough to be final.

Romans 12:4 and 5. In writing to the Romans Paul says, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one member one of another." Borrowing the figure here it might be said that there are many letters and each has not the same office and yet together they form one body. But as each letter has a distinct office it will have a more or less distinct topic and a
unity within itself. Whether this be the case or not we shall now attempt to discover.

Of one certain fact already alluded to we must remind ourselves here. We must always bear in mind that these are but letters that we are studying. It is wholly impossible for a letter that has to pay attention to several different demands to exhibit the same unity as a more formal composition. A business letter may be written for a single purpose and, if that be the case, the writer usually goes direct to the point and having dealt with that comes to an abrupt close. But none of the letters of Paul are mere business letters. Some of them have business matters mentioned in them but there are also matters of friendship, of religion, of ethics, of personal experience, and many other things. To unite all of these elements into one requires rhetorical art and literary skill.

And yet unity in such an informal composition is possible if only the author have a strong personality and the gift of language. The different parts will find their unity in him. Many different kinds of nutriment go into the building of a tree, into the development of any particular branch of that tree: also in that one branch there are leaves, bark, fibre, etc. But the tree is one and the branch is one, bound together by the force of nature. So the Letters of Paul are one, and if we find the individual letters to be units, they are such because of the force of Paul's mind and heart.

unity of the Letter to the Galatians:

It is not a difficult matter to find the unifying factor in the Letter to the Galatians. Paul has one deep underlying motive in writing to the Galatians at this time, namely, to set right the foolish, bewitched, Christians of Galatia. Judaizing teachers had been endeavoring to lead them astray and with some success. Paul knows full well the artfulness of the
false teachers: he is equally as cognizant of the weakness and inexperience of the Galatian Christians. Seeing the whole situation clearly, being aware that all misdemeanors sprung from one primary source, Paul deals very definitely with the root of the trouble and starts out in this letter with the thesis, Justification by Faith in Christ versus Justification by the Mosaic Law.

Paul states the topic of the letter very definitely as follows:

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

It may be that the unity of the Letter to the Galatians can best be shown by following the course of Paul's thought throughout the letter. He opens the letter by saluting the churches and by laying claim to a divinely ordained apostleship. The Galatian Christians are then rebuked for departing from his gospel, which he affirms was revealed to him by God, for in no other manner could he have received because of circumstances. He had taken even the Apostle Peter to task for not being true to the gospel in substituting law for grace. Then Paul remonstrates with these Galatians for having turned back from the true Gospel to seek justification by works, and shows how Abraham himself was justified by faith. Christ has freed men, who will believe on Him, from the curse of the law and so fulfilled the promise to Abraham. Paul contends that the law had been given to prepare for and lead up to the gospel. He reprobrates the conduct of those false teachers who had tried to mislead the Galatians into the bondage of the law. The story of Agar and Sara is used allegorically to show how grace is greater than law and how the law must give way to the gospel. A number of exhortations follow, which by their nature are difficult to relate to the theme of the letter; and yet Paul relates them for he urges the Galatians to hold fast their freedom which they had obtained in Christ, always being lest their freedom degenerate into licentiousness. From beginning to end
is intent on proving the superiority of the Gospel of Grace to adherence to the Mosaic law.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

The Unity of the First Letter to the Thessalonians:

The First Letter to the Thessalonians is not so compact as the Letter to the Galatians. That to the Thessalonians is, for the most part, a friendship letter. In it there are a number of topics discussed and it is rather difficult to find the controlling one. The subjects discussed in the course of the letter are as follows:

Chapter One: Thanksgiving for the Christian Life, and the wide influence for good of the Thessalonian Christians.

Chapter Two, 1--16: The Motives of Paul, Silvanus, and Timothy in their work at Thessalonica.

Chapter Two, 17--Chapter Three, 13: The Permanent Interest of Paul, Silvanus, and Timothy in the Thessalonian Christians.

Chapter Four, 1--12: An Exhortation to Purity and Industry.

Chapter Four, 13--Chapter Five, 11: Instruction concerning the Lord's Return.

Chapter Five, 12--28: An Exhortation to Unity and Helpfulness with a prayer that they may be Faithful to God.

It is not an easy matter to find a vital relation among these several themes. The characteristics of the Christian life seem to be set forth with special reference to the Thessalonian Christians. The matter
of the Lord's return is an important element in the letter, but, by no means, central. All parts of the letter might possibly be related to such a theme as, the Christian Life of the Thessalonians; but the chief factor of unity in this letter is the loving personality of the author, Paul, writing to his beloved children for the express purpose of encouraging them in the Christian faith.

The Unity of the Second Letter to the Thessalonians:

The Second Letter to the Thessalonians is of firmer texture than the First Letter. The Second Coming of Christ is clearly the central topic in the Second Letter and all parts of the letter have some relation to this topic. Some advantage had been taken of Paul's words of consolation on the second coming that appeared in his first letter to them. Gossiping and idleness had resulted. "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

The first chapter of the Second Letter to the Thessalonians is introductory: Paul is thankful that they their faith and love increases, and that persecution cannot move them from the Christian way. At the beginning the Second Coming is taken up and quite closely adhered to unto the end of the letter. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

The Unity of the First Letter to the Corinthians:

Christian Unity is the main topic of the First Letter to the Corinthians. The first four chapters of the letter deal very directly with
this topic. The lack of unity in the Church at Corinth, the inordinate
preference of human leaders by the members of the church, seems to have
been the immediate cause of this letter by Paul. "Now I beseech you, brethren,
by the name of our Lord Jesus Christ, that ye all speak the same thing,
and that there be no divisions among you; but that ye be perfectly joined
together in the same mind and in the same judgment. For it hath been de-
clared unto me of you, my brethren, by them which are of the house of
Chloe, that there are contentions among you. Now this I say, that every
one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I
of Christ."

For the first four chapters of the letter Paul keeps strictly to
the topic of Christian Unity; then he makes reference to some serious lax-
ity of discipline in the case of incestuous person; replies to questions
concerning marriage and celibacy, and concerning the eating of food conse-
crated to idols; then he speaks rather sternly about reverence in worship;
expresses himself very gracefully on the nature and use of spiritual gifts;
takes up the resurrection; and closes the letter with some directions re-
garding collections for the saints, including personal plans and general
salutations.

Inasmuch as without regularity in worship and sincerity in faith
there can never be true Christian Unity the whole of the First Letter to
the Corinthians may be said to bear directly on that topic, the first four
chapters directly, and the remainder of the letter indirectly. That the
matter of unity is in Paul's mind appears at the close of the letter where
he writes, "Greet ye one another with a holy kiss."

The Unity of the Second Letter to the Corinthians:
In a very special manner Paul is in evidence in his Second Letter
to the Corinthians. Some of his motives have been called in question, not
met only by the false teachers but even by some of the Corinthians themselves. These latter have apparently accused him of fickleness because he gave up a proposed visit to them; he makes it plain that his motives for changing his mind were wise and sufficient according to the following passage: "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea."

That the Judaizing teachers had maligned Paul is very evident from his vindication of himself in this Second Letter to the Corinthians. Not only does he justify himself but he presents these mischief makers in their true light, as is clear from the following: "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ". It appears from this that the false apostles had been accusing Paul of seeking a living by his ministry. He clears himself of the charge in very strong terms, and takes occasion to refer to their deceitfulness.

From the bold denials and declarations of Paul in this Second Letter to the Corinthians it is evident that other calumnies had been heaped upon him. He had apparently been accused of lying: "The God and Father of
Our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. The false teachers had also attacked his personal appearance as is seen by the following: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present."

The True Apostleship of Paul, is clearly the leading thought of the Second Letter to the Corinthians. As he himself says, before he visits them in person he would have them very sure that Christ speaks through him. "I told you before, and foretell you, as if I were present, the second time; and being absent now I writeto them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you."

Unity of the Letter to the Romans:

As we have noticed the purpose of the Letter to the Romans was to present to the Christians at Rome a system of Christian doctrine. It is the most formal of the Letters of Paul and conforms most faithfully to the laws of rhetoric. Its theme is, Righteousness by Faith in Christ is the Gospel Plan of Salvation.

If course the apostolic salutation at the outset of the letter, as well as the personal messages at the close, can scarcely be said to form a part of the letter. Likewise this true of all of the letters. In a study of unity they are not included. The remainder of the Letter to the Romans is clearly associated with the topic mentioned above.

With this topic in mind, Righteousness by Faith in Christ is the Gospel Plan of Salvation, the Letter to the Romans might be analyzed as follow
Chapter One, 1--17: Personal Introduction.
Chapter One, 18--Three, 29: The Universal Need of such a Plan.
Chapter Three, 21--Five, 21: The Doctrinal Aspects of the Plan.
Chapter Six, 1--Eleven, 36: The Practical Aspects of the Plan as it affects the Individual and the Entire Race.
Chapter Twelve, 1--Sixteen, 27: The Application of the Plan to Justified Believers.

From this analysis it may be seen how closely every part of the Second Letter to the Romans adheres to the subject, the Gospel Plan of Salvation. The unity of the letter is very apparent.

Unity of the Letter to the Colossians:
The Letter to the Colossians, like the other prison letters of Paul, does not possess the same unity of thought as the Letter to the Romans or the Letter to the Galatians. The reason for this may be that Paul did not have the urgent motive for writing the prison letters as when he wrote to the Galatians and to the Romans. As was said in connection with the Letters to the Thessalonians, so it might be said with respect to the prison letters they are, for the most part, friendship letters, or letters of kindly counsel rather than letters of doctrine or of criticism.

In the case of the Letter to the Colossians Paul did not know personally the people to whom he was writing: this fact would naturally detract from the definiteness of the letter. However it is evident that Paul's purpose in writing this letter was to exalt Christ. Apparently the Colossian Christians had been betrayed by the false teachers into thinking that the power of Christ must be supplemented if they wish to experience the full benefits of salvation. "Let no man beguile you of your reward by intruding into those things..."
which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

The subject of the Letter to the Colossians might be stated thus, Full Sufficiency for Salvation is in Christ Alone; and the letter might be analyzed as follows:

Chapter One, 1--12: Introduction by Salutation, Thanksgiving, and Prayer.

Chapter One, 13--Two, 2: The Preeminence of Christ, as Redeemer, Creator, Head of the Church, and Reconciler.

Chapter Two, 4--Three, 4: The Sufficiency of Christ contrasted with the Insufficiency of the False Teaching.

Chapter Three, 5--Four, 6: An Exhortation to put off the Old Man and to put on Christ.

Chapter Four, 7--13: Personal Salutations.

From the above analysis it is manifest that all parts of the letter to the Colossians have a vital relation to the topic, Full Sufficiency for Salvation is in Christ Alone. The law of Unity is observed. The whole letter is an amplification of the verse, "For it pleased the Father that in him should all fulness dwell".

Unity of the Letter to the Ephesians:

As noted earlier in this study, the Letter to the Ephesians, this letter is a circular one, intended for several churches. Under such a circumstance the same unity might not be expected as in a letter directed to a single church. The Church is the central factor in the Letter to the Ephesians. The topic might be thus stated, The Divine Possibilities of the Church that is Centered in Christ, and the Conditions on which the Realization of those Possibilities Depend.
The prayer that Paul makes in the letter might be regarded as the central thought in the letter: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The Letter to the Ephesians falls naturally into two main divisions, as follows:

Chapters 1-3: The Doctrinal Part of the Letter, showing the Possibilities of Grace for the Church that is in Christ.

Chapters 4-6: The Practical Part of the Letter, setting forth the Conditions on which the Realization of the Possibilities of Grace Depend.

Thus the whole letter contributes to one central theme, and the Unity of the letter is undoubted.

Unity of the Letter to Philemon:

The Letter to Philemon is a brief one, and Paul has a single purpose in writing it, namely, to induce Philemon to take back his runaway slave, Onesimus, and treat him as a brother. "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to
thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels."

The subject of the Letter to Philemon is, The Obligation of a Christian Master to an Erring Servant who has Repented. Paul begins by commending Philemon for his Christian love and faith, then pleads with him to reinstate Philemon, giving good reasons for the same, and promising to make up any loss that might result. Paul speaks of a promised intended visit to Philemon, and closes with his usual salutations. The principle of Unity is observed in this short letter to Philemon.

Unity of the Letter to the Philippians:
As love and gratitude prompted Paul to write to the Christians at Thessalonica the first time, so now out of his imprisonment Paul writes a letter of love and gratitude to the Christian at Philippi. The chief bond of unity for the different parts of the letter is perhaps a pervasive spirit of hopefulness and joy. Over and over again Paul speaks of his joy and bids the Philippians to rejoice: "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord of one mind"; "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe." "Rejoice in the Lord always: and again I say, Rejoice.".

Apart from this unity of spirit in the Letter to the Philippians there is a distinct unity of thought. The chief topic of thought in the letter is, the Unity of Christian Believers with themselves and with Christ.

The first chapter in the Letter to the Philippians is taken up with salutations and thanksgiving, and also some account of the state of the Christian Church in Rome. The second chapter exhorts the Christians at Philippi to perfect unity and tells how messengers will be sent to them to cheer them in the Christian life. The third chapter urges union with
Christ, which Paul affirms, will save them from trusting in the law, and, at the same time will guard against antinomian license. Furthermore, union with Christ will remove all disagreements in the church and banish worldly anxiety. Expressing his deep gratitude for their gifts and sending salutations Paul closes his letter to the Philippians.

From this brief analysis it will appear that the central thought in the letter is union amongst believers and with Christ, as stated above. Around this topic the whole letter shapes itself. Characteristic passages on this central theme are: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

Unity of the First Letter to Timothy:

The chief topic of the First letter to Timothy is, The Qualifications and Duties of a good Minister of Jesus Christ. A characteristic verse in the letter is the following, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

In the first chapter of his First letter to Timothy Paul sets the true gospel in contrast to false doctrine. In the second chapter he gives directions for public worship, and in the third chapter he enumerates the mental and moral qualifications of those who are to lead in the affairs of the church and in public worship. The remaining three chapters are es-
The remaining three chapters of the First Letter to Timothy are taken up mostly with the characteristics of the deluded leader and the misguided teacher and the means Timothy is to adopt for destroying the evil wrought by such teachers. The last two verses summarize the leading thoughts of the entire letter and bring us face to face again with the main topic of the letter: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."

Unity of the Letter to Titus:

The subject of Paul's Letter to Titus is, The Organization of a Church, and the Qualifications of the Officers and Members thereof.

There are three chapters in this pastoral letter. In the first four verses of the first chapter Paul tells something of his own apostleship. The remainder of the first chapter is taken up with the negative positive and negative qualifications of those who are to be the leaders in the Cretan Church, as well as with directions about the manner of silencing the false teachers. In the second chapter of the letter Titus is told how to set an example of pastoral fidelity by house to house visitation and instruction. In the third chapter the matter of training the elders in the church is continued: all are to show their purity of doctrine by good works. The letter closes with personal references so shaped that they reinforce the main theme of the letter: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

Unity of the Second Letter to Timothy:

The Second Letter to Timothy is a personal exhortation to Timothy to be faithful to Paul and his teaching. The letter might truly be named, A Leader's Exhortation to a Follower to be Faithful.
Paul's Second Letter to Timothy may be roughly divided thus:

Chapter One, 1—Two, 13: An exhortation to be faithful under persecution.

Chapter two, 14—Four, 5: An exhortation to be faithful under the provocation of false teachers.

Chapter Four, 6—22: An appeal out of the darkest hour of Paul's Christian life for Timothy to come to him.

As an example of exhortation to faithfulness under persecution consider the following: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God".

As an example of exhortation to faithfulness in the face of false teachers: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some".

At the very close of the letter and almost at the end of Paul's life we read: "Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee."
1. The Paragraphs:

Continuing the analysis of the Letters of Paul, after a comprehensive study of the letters themselves, and the chapters of the letters, we turn naturally to the paragraphs. A paragraph should be a unit in thought and in expression. This means that the thoughts in a paragraph should be homogeneous, and that they should appear in logical order.

Paul's letters furnish splendid examples of units of thought treating important sub-topics. These appear as wheels within a wheel. Just as the letters themselves are complete, revolving around a central topic, so there are many complete subdivisions in each letter, each subdivision revolving about its own sub-topic. The sub-topics are always related to the main topic in a very vital way, and so unity, in the complete sense is preserved throughout.

Here is a paragraph, or subdivision of thought, from the Letters of Paul which is truly representative: "This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have
crucified the flesh with the affections and lusts."

The topic of this paragraph is, The Life of the Spirit overcomes the Life of the Flesh. The first sentence in the paragraph states the topic in a very brief and direct way: "This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh." Explicit reference is made to what goes before, and thus the larger unity is preserved, by means of the particle, 'then'. The sentences of the paragraph follow one another in a very orderly fashion. The second sentence states the contrariness of the Spirit and the flesh, and relates itself very closely to the topic of the paragraph. And it is so with the third sentence which asserts the superiority of the Spirit life. The fourth and the fifth sentences enumerate the works of the flesh and give their consequences. On the other side, the sixth and seventh sentences enumerate the works of the flesh Spirit. The eighth sentence brings the paragraph to a close by showing how life in the Spirit can overcome the fleshly life, namely, through the indwelling of Christ.

In this way this section out of the Letter to the Galatians maintains a unity of its own by presenting and developing one thought. And yet it is not cut off from the letter as a whole, nor from the chapter of which it forms a part. There is no superfluous matter in the paragraph; the sentences follow one another in logical fashion, and lead up to a desired conclusion.

It is interesting to note how Paul adheres to one sub-topic of thought, even in his pastoral letters, until he has said all that he wishes to say on that particular subject. These pastoral letters, as manuals of directions, treat of so many different matters, large and small, that unity and completeness, at the same time, are difficult matters. And yet Paul observes the laws of unity and of clear divisions in his letters to Timothy and to Titus.
As an illustration of this principle of Unity, where unity is difficult, we will consider what Paul has to say on public prayer in his First Letter to Timothy. He says all that he has to say on that important matter in the following passage, telling for whom prayers should be made, the content of the prayers, the reasons for praying, and the manner of prayer: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a minister, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

The short letter to Philemon manifests Paul's natural talent for logical development and good paragraphing. This letter was written very spontaneously and informally, and yet it shows great skill in the art of unity. In the letter there are five clear subdivisions, and five corresponding paragraphs. The subjects of these paragraphs are as follows: Introductory Greetings, verses 1 to 3. The Christian Virtues of Philemon, verses 4 to 7. The Plea for Onesimus, verses 8 to 20. Paul's Confidence in Philemon, verses 21 and 22. Closing Salutation, verses 23 to 25.

The longest paragraph in the Letter to Philemon is devoted to the main thought of the letter, the purpose for which the letter was written. This third paragraph is a unit. The topic of this paragraph ap-
pears in the tenth verse, "I beseech thee for my child, whom I have begotten in my bonds, Onesimus." Verses eight and nine make way for this plea by avowing a motive of love rather than of authority. After verse ten the paragraph by argument, by iteration, and by personal appeal, makes good the plea. "Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ."

Into his letters Paul introduces a number of quotations from the Old Testament, which, though pertinent, often make a break in the continuity. Here is an example from the Letter to the Romans: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This quotation is from Psalm 32, 1 and 2.

This letter to the Romans has more Old Testament quotations and references than all of the other letters of Paul together. This is probably due to the fact that it is a designed treatise on Christian doctrine. The allusions and quotations in the Letter to the Romans, from the Old Testament, are as follows:

Romans 3, 4: Psalm 51, 4.
Romans 3, 10--16: Psalm 14.
Romans 8, 38: Psalm 44, 22.
Romans 9, 25: Hosea 2, 3.
Romans 9, 26: Hosea 1, 10.
Romans 9, 29: Isaiah 1, 9.
Romans 9, 33: Isaiah 28, 16.
Romans 10, 16: Psalm 19, 4.
Romans 10, 19: Deut. 32, 21.
Furthermore the unity of a division is sometimes apparently partly broken up by parenthetic parentheses, of which there are many in the Letters of Paul. The following will serve as an example: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) now that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Dr. F. W. Farrar writes in "The Life and Work of St. Paul", "Sometimes his heart beats with such quick emotion, his thoughts rush with such confused impetuosity, that in anakoluthon after anakoluthon, and parenthesis after parenthesis, the whole meaning becomes uncertain."

And yet, amid all the interjections and digressions in the Letters of Paul, there is a deep sense of unity. As Dr. Joseph Parker has said in "The Practical Commentary on the New Testament—Epistle to the Galatians", speaking of Paul: "He never wearyeth us, because he has a great gift of escaping monotony. He is rugged, incoherent, sometimes almost verbally self-contradictory; he is full of parentheses, he makes great use of bracketings and asides and literary diversions, yet all the while there is a wholeness which eyes that love him can perfectly discern."
2. The Sentences:

Generally speaking the sentences in the Letters of Paul are long. In the doctrinal and polemical parts of the letters this is very noticeably so; but in the impassioned and hortatory portions, and also in the very friendly parts, the sentences are predominantly short. The sentences at the beginning of a letter are usually of greater length than those at the close; the opening is frequently doctrinal while the end is hortatory. For example, the First Letter to the Corinthians: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And towards the close 1 Cor. 16, 13 & 14. there are such sentences as, "watch ye, stand fast, quit you like men, be strong. Let all your things be done in charity." "All the brethren greet you. Greet ye one another with a holy kiss."

With respect to the length of the sentences it is a mark of rhetorical skill to find variety, some long, some short, and some medium. the length of the sentence is in accord with the thought.

The long sentences in the letters of Paul are usually clear, being true to the principle of unity. They are commonly loose in structure and this fact makes them easier of comprehension. It is always evident that Paul's thought was always very clear to his own mind; that he saw the end of the sentence before he began to write it; he would arrive at the purposed end unless the mention of some word aroused his imagination or stirred his memory. His thought was clear beforehand; his expression was not premeditated.

While the long sentences in the letters of Paul are usually loose
they are not always so. Some noteworthy periodic sentences occur, as the

1 Cor. 13, 1-3. following: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

There are a great many sentences of balanced structure in the Letters of Paul. These balanced sentences serve to give a touch of grace to the rugged style of the letters. They furnish the only instance of real poetic expression that we have in the Letters of Paul. At the same time the balanced sentences are very clear and strong. However difficult some of the long sentences in the letters are, the balanced sentences can always be understood with one reading. Moreover there is a certain emphasis about this kind of sentence structure that is fully realized in these letters. The following references will serve to show how grace, clearness, and effectiveness are gained in the Letters of Paul by means of the ability to set one part of a sentence against another part.

Rom. 2, 28 & 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

Rom. 7, 15. "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I."

1 Cor. 13, 4-7. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all
things, hopeth all things, endureth all things."

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"For they that sleep sleep in the night; and they that be drunken are drunken in the night."

3. The vocabulary of Paul:

The Letters of the Great Apostle prove that he had an extended vocabulary. The greatness of his intellect, as well as his capacity for deep emotions, demand a broad range of words and exact skill in their use. Paul does not fail here. He seems to have a word for every thought and feeling—a word coordinate with the thought and feeling. His religious terminology seems unlimited, especially in his later letters. In the expression of authors and speakers on the subject of theology to-day there is noticeable a strong leaning to Pauline terminology. Verbal inspiration is almost credible theory in the case of Paul, the Apostle.

In the Letters of Paul specific terms are always chosen in preference to general. His very definite words crowd the mind with imagery. There is a realism about Paul's language that makes the mystical tangible and visible. Consider the following passage by way of example: "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Paul has a habit of repeating substantives which adds force and vividness to his style. He frequently repeats a noun instead of using a
pronoun, when a pronoun would have been expected. The well-known chapter on charity, the thirteenth chapter of First Letter to the Corinthians, furnishes a good example; the word 'charity' occurs over and over again.

Other examples are: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." "Exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things."

Figures of Speech in the Letters of Paul:

No study of the rhetoric of the Letters of Paul would be complete, and especially no study of the diction of those letters, without an inquiry into the figures of speech which are used. The figures in the Letters of Paul refer especially to individual words because those figures are generally tropes, or words turned from their ordinary application, rather than extended formal similitudes. Such figures of speech as, metaphors, personification, synecdoche, and metonymy abound in the Letters of Paul. There are very few verses in the whole of the letters but what have at least one trope, and in many passages words used in a figurative manner fairly abound.

**Metaphors**

The king of tropes, for purposes of clearness of thought and force, is the metaphor. The style of the Letters of Paul is picturesque because of the great number of apt metaphors. The following will suffice as evidence for this statement:

Gal. 3, 24.

"Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith."

Gal. 5, 15.

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

Gal. 6, 7--9.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit"
reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

1 Cor. 3, 2.  "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

Romans 4, 20.  "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

Eph. 2, 19 and 20.  "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

1 Tim. 2, 19.  "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck."

Personification.

Personification is not frequent in the Letters of Paul, but occasionally inanimate objects and abstract ideas are given life. Here is an instance:

1 Cor. 3, 4—8.  "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, etc." This passage is well known.

Synecdoche.

In his letters Paul very frequently puts the part for the whole, or the whole for the part; the species for the genus, and the genus for the species; and so on. Here are examples:

Romans 3, 13—15.  "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood."

Romans 16, 4.  "Who have for my life laid down their own necks."
The figure of Metonymy is not so frequent in the Letters of Paul as some other kinds of trope, and yet there are instances where the name of one object is put for another in such a way as to suggest that other, as here: 1 Cor. 1, 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

There are longer comparisons in the Letters of Paul. These are used for purposes of illustration and emphasis. Paul always makes comparison with something that is very familiar to his readers, and thus makes many difficult theological points plain. A few examples will suffice:

Romans 7, 2-4. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

1 Cor. 9, 24-27. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

There are several very lengthy comparisons in the Letters of Paul...
which cannot well be quoted here. Chief amongst these are those found in Galatians 4, 22—26; 1 Corinthians 12, 12—31; and 1 Corinthians 3, 6—17. Some of these comparisons are so long that we have comparisons within comparisons, even to the point of the mixing of figures, as might be charged against the last quoted example above.

In this connection reference should be made to some of the distinct similes in the Letters of Paul. These are numerous but what there are add beauty to the expression. Here are a few:

**Similes.**

1 Thess. 5, 2.  
"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

1 Thess. 2, 7.  
"But we were gentle among you, even as a nurse cherisheth her children."

Gal. 4, 14.  
"And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God."

**Figures of Contrast.**

There are many antitheses in the writings of Paul as well as comparisons. These also add beauty and strength to the style. An interesting characteristic of the contrasts of Paul is that one contrast leads to another quite similar to it. As Professor Wm. Minto says on the matter of Macaulay's Figures of Speech in his "Manual of English Prose Literature", so I think it might be said of Paul in his letters, "The contrasts are really more numerous than might be thought at first glance; the bare framework is so overlaid and disguised by the extraordinary fulness of expression that many of them escape notice. When we look narrowly, we see that there is a constant play of antithesis. Not only is word set off against word, clause against clause, and sentence against sentence. There are contrasts on a more extensive scale; one group of sentences answers to
another, and paragraphs are balanced against paragraphs. His pages are illuminated not only by little sparks of antithesis, but by broad flashes!

1 Cor. 7, 32-34. One of Paul's antithesis follows: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband." For several verses following this passages the figures used in it are not forgotten but they lead into other contrasts that develop and illustrate kindred truths.

The Figures of Speech in the Letters of Paul are by no means exhausted when we have in the different kinds of comparisons and contrasts. Examples of the following figures, which are commonly spoken of as rhetorical, are not difficult to find; Epigram, Interrogation, Hyperbole, Apostrophe, Irony, and Climax. We will cite an example or two of each.

**Epigram.**

Col. 3, 3.  "For ye are dead, and your life is hid with Christ in God."

Phil. 1, 21.  "For to me to live is Christ, and to die is gain."

Rom. 2, 11.  "For there is no respect of persons with God."

**Interrogation.**

Rom. 2, 3 and 4.  "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

Rom. 3, 3.  "For what if some did not believe? shall their unbelief make the faith of God without effect?"
One peculiar feature concerning the rhetorical questions of Paul is worthy of mention because of its irregularity, namely, the habit of frequently setting an answer to them, when no answer would be expected because it is perfectly understood. As an example of this consider this passage: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also."

Hyperbole.

2 Cor. 12, 2-4. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth such a one caught up to the third heaven. And I knew such a man,(whether in the body, or out of the body, I cannot tell: God knoweth;) now that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Apostrophe.

2 Cor. 6, 11. "O ye Corinthians, our mouth is open unto you, our heart is enlarged."

Romans 2, 1. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Irony.

2 Cor. 11, 4. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him?"

Climax.

Climax is at the very top of the arts of rhetoric; and Paul is the climax expert. Many texts on rhetoric quote the climaxes from the
Letters of Paul as models. We will cite two examples:

Rom. 8:38and 39.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2 Cor. 4:10and 9.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

With this study of the Figures of Speech we will close the analysis of the Letters of Paul from the standpoint of the elements of their style. These elements have consisted of the paragraphs, the sentences, the vocabulary, and the figures of speech. Along with these elements of style there has been a constant reference to the qualities of the style of the letters. It is difficult to hold these two apart. The qualities of style are those that belong to the elements of the expression.

By way of gathering up was has been said in the discussion of the different elements regarding the qualities of style let it be said that rhetorical strength is the outstanding quality of style in the Letters of Paul. The unity and construction of the paragraphs and the sentences, the mastery of words, and the effective figures of speech, all add force to the expression. The emotional quality of style stands out above the intellectual quality, clear as the expression usually is. Such epithets as nerve, vigor, fervor, energy, animation, passion, could truthfully be applied to almost any part of the letters of Paul. Moreover in reading the letters you are always conscious of a reserve force, a controlled energy, which consciousness tends to deepen the impression made upon your soul.
Speaking of the emotional quality of Paul's style leads us to state, what has been implied more than once, that there is a touch of pathos in a number of the Letters of Paul. It is the pathos of disappointment, such as is found in the Letter to the Galatians, on account of a turning away from him and the true gospel of some of his followers. Wherever the false teachers have been at work this pathos appears, sometimes mingled with wrath. In the Second Letter to Timothy the pathos is very manifest because of Paul's loneliness and the approaching doom. But in no place does the pathos amount to a tone of discouragement, and usually it is present only as an undertone.

The intellectual quality of style that pervades the letters, and that has been referred to over and over, is clearness. Amid all the theological discussions and fine distinctions between the law and the gospel there is clear meaning for the earnest student. The passion of Paul's heart never beclouds his expression so that we are at a loss to know what he means.

Paul cares very little for the elegancies of style. He feels too deeply and thinks too strongly to care much for polished expression; clear and strong expression he is careful about for he wishes to make clear and strong impressions. The balanced structures and the brilliant climaxes are about the only instances of style that are truly pleasing to the ear.

There is yet another angle of approach to the expression in the Letters of Paul. This is from the standpoint of the kinds of composition to be found in the letters, whether description, narration, exposition, argumentation, or persuasion. This viewpoint is not entirely distinct from those of the Elements of Style and the Qualities of Style, even as these two are not distinct from each other. However to discover and analyze the different kinds of composition is sufficiently distinct for a separate treatment.
The versatility of Paul as a writer becomes very apparent when we stop to consider the different kinds of composition of which he makes use in his letters. And he seems perfectly at home in any one of them. Description, Narration, Exposition, Argumentation, and Persuasion are all in evidence in the letters, sometimes singly, and sometimes so carefully interwoven as to almost defy analysis.

Of one thing we can be sure, namely, that the kind of composition adopted for any specific purpose is best suited to that purpose. Paul had unusual powers of literary discrimination. This power seemed native with him, for his writing is so unconscious. He never strained after effect but sought only a clear and effective presentation. His mind was absorbed in his matter not in his method. The conscious analysis of his unconscious composition becomes an interesting task.

1. Description:

Paul’s purpose is not to represent external things or states of mind, and consequently description is not of frequent occurrence in his letters. Apparently he had little, if any, interest in the things of nature. Paul’s great theme was religion, and religion is a subjective phenomenon. The descriptions in the Letters of Paul are therefore psychological, or subjective.

Paul had the power to look into his own consciousness and to read his own experiences to others. This faculty is proven by his speeches as set down in the Book of Acts where he relates the incidents of his conversion. This spiritual experience is thought of and represented in a very realistic way. For instance in his defence before King Agrippa, Paul says, "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which..."
journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:"

In his letters Paul also makes reference to this experience, as for example, "And last of all he was seen of me also, as of one born out of due time."

Paul's gift of personal religious description is as evident in later experiences and in this initial experience of conversion. For instance to his dear friends, the Philippians, from whom he would withhold nothing, Paul writes: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." And again in the same chapter: "Brethren; I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Above the power of understanding and representing one's own inner states of consciousness is the power to discern and portray the motives and feelings of others. Paul could comprehend a spiritual situation from a single circumstance. A messenger from one of his churches would bring to him the slightest news and he inferred correctly from
the one item the religious state of the church. Professor Minto in his Manual of English Prose Literature, writes concerning Thomas DeQuincey, "Not only is he deeply learned in the proper vocabulary of the feelings; he had acquired by close study, and employs with exquisite skill, a profound knowledge of the outward manifestations of feeling in tone, feature, gesture, and conduct. In reading motives from what he would have called the dumb hieroglyphics of observed or recorded behaviour, and in tracing the succession of feelings that must have passed under given circumstances, he is one of our greatest masters." I feel that the very same statements could be made concerning Paul, the Apostle.

Paul's marvellous discernment and expression of according to 1 Cor. 5:1 and 2:6 what has just been said is well instanced in this passage: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.——Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

Descriptions of evil stated and practices are specially graphic and telling in the Letters of Paul. The example just cited illustrates this, but here is another that surpasses anything of its kind anywhere: Romans 1, 26-32. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit,
malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Such a description of evil as the above needs little comment. Dante's Inferno is not more lurid. Such a vivisection of evilheartedness, exposing the raw, rotten tissue of wilful degenerateness is not to be found elsewhere on the pages of literature. Without a doubt Paul has the faculty of subjective description.

2. Narration:

Paul is also a master of sequence. He can make events just as real to the reader as states of consciousness. The narratives in the Letters of Paul excel in their rapidity of movement and in their coherence. Minute details are not given in Paul's narratives, but rather he selects the significant features, and the reader's interest is heightened by allowing him to imagine the details of the narrative.

The narratives in the Letters of Paul impress us by their frankness. They are so simple and straightforward. The main action and the main actor are always kept prominent. There is very little comment and his stories are not pointed with morals. There seems to be a climax in every narrative to which all the facts tend, and when the climax is reached the narrative concludes. In all his historical matter Paul adheres strictly to the rule of truth. The narratives of Paul are as unimpassioned as any part of his writings.

The first two chapters of the Letter to the Galatians are narrative, for the most part, and illustrate the principles of Paul's
narration mentioned above. We quote a few verses from these chapters:

Gal. 1, 15 - 18.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.-------Afterwards I came into the regions of Syria and Cilicia;---Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

As an example of mingled description of feelings and narration of events I would like to refer to the First Letter to the Thessalonians. The laws of description and the laws of narration are observed throughout the passage: there is no confusion of thought, and the literary effect is rather pleasing. A part of the passage follows: 

"Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.----But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you."
3. Exposition:

Paul was a teacher, as well as a word painter and a story-teller. He set forth in clear statement general propositions. He believed his mission in writing to be the making very clear the principles of Christianity. This was the ultimate purpose of his description and his narration. From mere facts, as found in the description and the narration, Paul passes, in his expository matter, into the realm of truth. A fact is a something observed, some item of information; a truth goes deeper, may be a matter of deduction or intuition, rather than being subject to the ordinary senses. Truth implies a right habit of mind. Paul, in his writings, seeks to set forth the fundamental principles of right and wrong as interpreted by the Gospel of Christ.

Expository literature is scientific, attempting the explanation and expression of phenomena. The sciences are divided into two great divisions, namely, the positive or exact sciences; and the philosophical or speculative sciences. Theology is a philosophical science, and Paul's exposition belongs to this class. In his Letters Paul is intent on expounding God and His ways to man. Christ is represented as the Mediator between man and God, in whom dwelleth all the fulness of the Godhead, and through whom man may obtain salvation and honor.

The first requisite of good exposition is a definite message, and this surely appears in the Letters of Paul. Also there must be the faculty of expression on the part of the expounder, and that Paul has this faculty we are now prepared to believe.

One of the clearest methods of exposition is illustration by way of example. Paul often resorts to this method in his letters. For instance in setting forth the tolerance of the apostles when he and Barnabas went up to Jerusalem, after an absence of fourteen years, Paul cites an example, thus: "But neither Titus, who was with me, being a Greek, was com-
Like a true teacher Paul begins with that which is, in part at least, familiar to his readers. He discovers a point of contact. He leads them his readers from the known to the unknown. This explains some of the differences in the thought and style of the Letters of Paul. The members of some of his churches were predominantly Jewish, and in others predominantly Gentile. For instance, it is generally supposed that in the Church at Rome there were a number of Jews; consequently in the Letter to the Romans there are a great number of Old Testament references, and also references to Jewish ceremonies. Again the Christians at Rome were more highly educated than those in many other places, for example, Galatia, and so the Letter to the Galatians is simpler in language and arrangement than the Letter to the Romans. In short, Paul always begins on the level of his readers' knowledge and experience and works up from that to his desired goal.

The truth of this statement that Paul writes according to the level of his readers will appear if we attempt to exchange transport some of the passages in certain letters to other letters. Keeping to the Letters to the Romans and to the Galatians, can we imagine to following passage from the Letter to the Romans in the Letter to the Galatians, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge."? Or would the following from the Letter to the Galatians fit into the Letter to the Romans, "Now a mediator is not a mediator of one, but God is one."

The synthetic method is followed in the Letters of Paul rather the analytic. The synthetic method is the true expository method, used for conveying truth rather than discovering it. The style of the Letters of Paul is cumulative, rising from one plane to another as the thought
expands and as the way is cleared. This orderly progressiveness adds greatly to the strength of a composition. It tends to arouse the emotions and put the reader on the alert. The Letters of Paul sometimes close with a declaration of the statement that he has been striving to make clear throughout the entire letter. For instance, the Letter to the Philippians: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

In his exposition Paul has a habit of repeating a certain formula that expresses the keynote of the letter. This method makes for greater clearness and strength. It helps to keep the mind of the reader on the main thought of the letter. The formula is not always repeated in the same words but always in a terse and striking way. In the Second Letter to the Philippians the formula is some form of 'rejoice ye'; in the Letter to the Philippians it is, 'The just shall live by faith'; it is the same in the Letter to the Galatians as in the Letter to the Romans; in the Second Letter to the Thessalonians it is, 'The coming of our Lord Jesus Christ'.

Exposition forms the major part of the Letters of Paul and it is very important that this kind of composition should be skilfully constructed. Paul does not fail here. All the arts of the expositor seem to be well known to him. Any of his letters yield a very definite and a very deep meaning to the earnest student. Just as truly as Paul stirs the emotions, so truly does he enlighten the understanding.
4. Argumentation:

In a sense all the expository matter in the letters of Paul might be regarded as argumentative. In any case these two kinds of composition, exposition and argumentation, are closely connected. But argumentation goes one step further than exposition: exposition is only intent on making the persons addressed understand what is said; argument is bent on making them believe that what is stated is true. Exposition aims at explaining, argument at convincing. The Apostle Paul was too deeply in earnest to ever be satisfied with mere understanding on the part of his readers; he could not rest satisfied so long as there was any mental reservation whatsoever on their part. They must feel the truth of his statement; even as he himself felt it.

It might be wise to characterize all of the matter in the letters of Paul, outside of the narration and description, as expository-argumentative. And even the narration and description has for its purpose the bringing home to the minds of the readers some deep truth.

There is a legal maxim to the effect that he who affirms must prove. Paul was always willing to accept the burden of proof. So confident was he that he was right in the matter of faith that he laid down a proposition without any hesitation, even when his enemies had made deep impressions before him. For instance, in the Letter to the Colossians Paul's purpose was to convince of the sufficiency of Christ. False teachers had been dwelling on the doctrine of angel-worship, and the necessity of secondary mediatorial agents. Paul made no concessions whatsoever to them. He wrote very positively. At the beginning of the letter we find: Col. 1,14-19. "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions,
or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the father that in him should all fulness dwell."

The arguments in the Letters of Paul are usually very direct. Some debaters will seem to agree with their opponents until they have gained the good-will of prejudiced bearers. Such was Antony's scheme after Caesar's death, when he wished to turn the tide of popular prejudice against the slayers of Caesar. But Paul had few tricks of expression. To speak truthfully he did not need them. His great mind had such a grasp on truth, and he had such a power of expression, that he gained his points by straightforward arguments.

Paul at times keeps very definitely to one argument through several chapters of his letters. Take, for instance, the argument for Christian unity in the First Letter to the Corinthians. This extends over the first four chapters of the letter after nine verses of introduction in the opening chapter. Paul goes straight to the subject by a declaration of the fact that divisions exist. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

After this certain statement of disunions, Paul proceeds in the following direct way to show how they are foolish and harmful:

Chapter One, 13 - 17: Divisions put the servants of Christ in place of Christ.

Chapter One, 18 - 20, 5: Such divisions make Paul and Apollos to be teachers of philosophy rather than preachers of Christ's Gospel.
Chapter Two, 6--Three, 4: The Gospel preached by Paul and Apollos is not a human philosophy but a divine revelation.

Chapter Three, 5--Four, 24: Paul and Apollos are not rivals, but fellow-apostles in Christ.

The conclusion at which Paul arrived in the above argument and to which, no doubt, he brought his readers, was: "Therefore let no man glory in men: for all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Some of the subtlest arguments of Paul are found in the Letter to the Romans where he is striving to harmonize the law and grace. It is here that we see plainly one of the methods of Paul in deep argument, namely, that of imagining the objections and arguments of his readers. The question and answer method is thus introduced. In this procedure Paul established propositions and refuted arguments at the same time. It becomes a sort of double argumentation. Here is an example:

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

The nearest approach that Paul makes to indirect argument is in showing up the false side of any question by rhetorical questions. This method is like to the 'reductio ad absurdum' of debaters. It is always tinged with surprise and sometimes with scorn. Paul did not often resort to this method of argument. Here is one instance from the severe Letter to the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you,
Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh? have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you in the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness."

It is very clear that Paul was a master of argument. In the Second Letter to the Corinthians he bears his own testimony as to the effect of the first letter, thus, "For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end."

5. Persuasion:

But while leading his readers to acknowledge was better in Paul’s estimation than merely helping them to understand it was not sufficient. He had as his aim in all his churches the actual practice of the Gospel of Christ. All the kinds of composition which Paul used in his letters were means to the great end of persuading the will to conform. Unless Christian conduct resulted from Paul’s preaching and writing these exercises failed of their purpose according to Paul’s way of thinking.

The futility of understanding alone without continued conformity appears in the following passage to the Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherewith ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

Paul understood that the feelings have a greater influence
upon the will than does the understanding. For this reason Paul addressed himself to the feelings of his audience more than he did to their intellects. Composition that is addressed to the feelings is known as Persuasion. Of course just as the elements of consciousness are in reality all bound up together—thinking, feeling, and willing, being activities of the same mind—so exposition, argumentation, and persuasion cannot be separated except for purposes of analysis. But any appeal that enlisted the emotions directly is more certain to affect the life than one that addresses itself chiefly to the understanding.

The Great Apostle was essentially a preacher. As a describer of the motives of men he was a psychologist with the gift of expression; as a narrator of events he was a historian; as an expositor of the principles of Christ he was a religious teacher; as one endeavoring to convince men of the truth of God he was a religious debater; as an orator appealing to the deepest feelings in the human heart in order to make the outward life conform to the principles of righteousness he was a preacher. The greatest gift of any preacher is the gift of exhortation. He must be able to describe outward scenes and inward states, to expound, and to argue, but all of these go for naught unless the preacher can persuade men to lead holy lives and to perform good works. After all the exhortation is the main part of the sermon. And those parts of the Letters of Paul that have been regarded the most lightly are the most important. I refer to the practical directions and exhortations that appear in the closing chapters or verses of the majority of the letters. When the doctrines of any had been borne home to the minds of his readers Paul did not consider that his duty was done. Rather he judged that the way had just been opened for his main task.

Consider, for example, the Letter to the Romans. If any system
of truth should stand of itself, because of its matter and style, surely that in the Letter to the Romans should. But Paul gives the last six chapters of the Letter over to a hortatory application of the plan that he has been expounding. In this section we read such practical directions as the following: "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." Therefore if thy enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." It may be that such exhortations as these represent the real purpose rather than the setting forth a system of Christian doctrine.

Let us inquire into the reasons of Paul's power over the wills of men, as that power is evidenced in his letters.

To begin the letters of Paul reveal him as a man capable of very strong emotions. To stir the feelings of others one must feel deeply himself. There is a contagion about deep feeling that cannot be ignored. Paul was angry with the Judaizers with such an anger that spread itself to the hearts of the Christians who read his letters. He loved his friends at Philippi and Thessalonica with such a love that called out their love, and indirectly molded their characters' right. His language was ever as eloquent of his feelings as of his thoughts, and if his readers should deny his theories they were very apt to fall victims to his feelings.

The following passage will represent the convincing power of the feelings of Paul: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants,
and the giving of the law, and the service of God, and the promises."

No one could read this passage without having his scorn of those Jews who had rejected Christ turned to pity and grief.

The feelings of Paul which have the greatest effect are those which never come to the surface. His emotions never override his judgment. Paul had wonderful power of self-control. He presented a calm exterior even when a storm of wrath was raging within. But the force of the storm was felt all the more because it was held in check. We are bound to think that there were occasions when Paul's readers felt the passion of his own hot heart, when they were convinced that the half of his feelings were not expressed, when the unuttered and the unutterable were more eloquent than the spoken word. Such controlled energy scarcely ever fails of influence.

There were few things that ruffled the feelings of Paul more than to have his apostolic authority called into question, and especially by those who were pretenders themselves. False teachers had so impugned his authority to the Corinthians. In his Second Letter to the Corinthians he refuted the statements of these enemies, very plainly but not recklessly.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." These false brethren deserved much more than is here expressed, but Paul maintained his self-respect, and his words had greater force because he did not speak out all his mind.

Paul had the power of control over the softer emotions as well as over the stern. He had a heart of love. He loved his friends with exemplary tenderness and fidelity. He never forgot them in the salutations of his letters. But he loved them as strong men love strong men, with a love that is silently understood. Even for Timothy, whom he called
2 Tim. 1, 4 and 5. His son, he had only expressions of masculine regard. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." But I am sure that Timothy felt that Paul loved him with a love passing the love of women! It was just the same with the love that Paul bore the churches that he founded. It was intense though subdued in expression. I suppose he loved the members of no church more than the members of the church at Thessalonica. They had responded graciously to his efforts while he was with them and after he had been forced to depart they held him in grateful remembrance. He wrote to them from Corinth. At the time of writing he is in need of friendship as yet he has found little response in Corinth, and Timothy and Silvanus had not yet come to him. However in his First Letter to the Thessalonians Paul did not lay his heart bare. He led the Thessalonians to the place where they know how deep a place they have in the heart of Paul but in no sentimental way. The plainest expression of affection in the letter is the following: "But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

We cannot pass the methods of Paul's persuasion without referring to his habit of concrete examples. An example, incorporating a theory, will oftentimes be followed, when the abstract statement of the theory would make very little impression. A clear example is often more powerful than pages of generalities. We remain children in so far as preferring the concrete to the abstract is concerned, and in our moral lives the concrete is the molding influence. In the Letters of Paul concrete examples are
often appear with great persuasive effect. That part of the Letter to the Galatians where the bondage of the law and the freedom of faith are allegorically illustrated and contrasted will serve as an example. In part it reads thus: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondmaid was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all". The untrained minds of the Galatians might not be able to grasp a subtle distinction between Law and Faith, and so not be able to choose the better way; but this concrete presentation they could not help but see, and most likely would be constrained to govern themselves accordingly.

From the Book of Acts it can easily be proven that Paul had unusual power of persuasion. Before his conversion he was a member of the Jewish council, and, although the youngest man of that body, he was given the extremely difficult task of finding something worthy of death against the disciples. That he was wholly devoted to this work, putting his soul into it, and attaining some success at least in the project, he himself Acta 26, 10 and 11, later testifies. "And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

Following his conversion Paul preached that Jesus was Christ with the same effect of moving his hearers to action as when he gave his voice in compelling people to blaspheme. Almost immediately right in the
city of Damascus, which was to be the scene of his persecutions, but which became the city of his Christian anointing, he preached Christ with such power that the Jews were confounded and others convinced of the truth of his words. "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this very Christ." By the time of his first missionary journey men were moved to action by his eloquence. Of his ministry at Pisidian Antioch at this time it is written, "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God."

Paul's wonderful influence over King Agrippa is very well known. During Paul's imprisonment at Caesarea King Agrippa came from his capital, Caesarea Philippi, to see the Procurator, Festus. Festus told King Agrippa of his notable prisoner and of his wonderful story. King Agrippa expressed a desire to hear Paul. Under Paul's eloquence the king's interest was transformed to deep personal concern. Under the circumstances I suppose no power could have induced Agrippa to surrender his life to Christ. To even make him think of such a thing was a great achievement. And Paul did more than to merely make Agrippa think about the Christian life; he made it hard for Agrippa to turn away to his old life. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Further Paul persuaded Agrippa of the injustice of his own detention, "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar."

In the cases where more than one letter was sent to the same church there is some evidence in the second letter that the previous letter had been effective. In the case of the Second Letter to the Thessalonians there is evidence that the first letter had been misconstrued; but
according to their interpretation of it so they acted. In the case of the 
Second Letter to the Corinthians there is plain statement that a former 
letter had changed the habits of the Corinthians: "Nevertheless God, that 
comforteth those that are cast down, comforted us by the coming of Titus; 
and not by his coming only, but by the consolation wherewith he was com-
forted in you, when he told us your earnest desire, your mourning, your 
fervent mind toward me; so that I rejoiced the more. For though I made 
you sorry with a letter, I do not repent, though I did repent for I per-
ceive that the same epistle hath made you sorry, though it were but for a 
season. Now I rejoice, not that ye were made sorry, but that ye sorrowed 
to repentance: for ye were made sorry after a godly manner, that ye might 
receive damage by us in nothing."

By speech and by letter Paul had power over the hearts and lives 
of men in his own day. This is the true test of expression. Given a great 
character and a great message there may be failure because of the lack 
of power to body forth the truth: but a great character speaking out 
a great message in language coordinate with the speaker and the truth 
cannot fail to interest and move men. Paul was a man of strong intel-
lectual powers, of clear conscience, of sterling Christian character; his 
message was the greatest God ever sent to man, one with the incarnate 
Word: Paul's expression as found in his letters did full justice to the 
his sincere soul and to the word vouchsafed to him by Almighty God. His 
gift of language was reason for thanksgiving and pride even as he express-
es pride in the Gospel and its power in these words: "For I am not ashamed 
of the Gospel of Christ: for it is the power of God unto salvation to 
every one that believeth; to the Jew first and also to the Greek".

Romans 1, 16.
The Worth of the Letters of Paul, the Apostle,
since the Death of their Author.

1. Their Worth in the First Centuries:

The final test of the rhetoric of a speaker is the immediate power of his words to convince and persuade men who hear; that of the rhetoric of a writer is the permanent power that rests in the words to convince and persuade all men who may read in whatsoever time. We believe the Letters of Paul the Apostle had their designed effect upon those for whom they were specially written. But their influence did not stop there; the letters of Paul continued to do a mighty Christian work after their author had passed on.

Even as Christ left his disciples, so Paul left his. In fact it is not at all improbable that the disciples of Jesus, or some of them at least, became disciples of Paul, the Apostle, studying his letters and from them receiving doctrine and inspiration. They would surely become better disciples of Jesus by studying the Letters of Paul. The teaching of Paul in his Letters is more theological than that of the Master in his talks, but it was necessary that a system of Gospel truth be worked out after the voice of Christ was stilled. No one of the Gospel writers was qualified to work out such a system of doctrine as well as the trained Paul, although he had not walked directly with Jesus. The Gospel writers wrote after Paul and it may be that his letters helped them. At least they may have studied his expression.

At least Luke, the author of the third Gospel, was a disciple of Paul. In "St Paul, the Traveller and the Roman Citizen", W. M. Ramsay has written, referring to the third Gospel, "we have found traces of deep and strong emotion which must be understood as Paul's own feeling."

And this same author, Luke, in the Book of Acts, at times adopts a style...
that is strikingly similar to the style of the Letters of Paul. The style throughout the Book of Acts is rapid, clear, and strong, and these qualities are manifest in the Letters of Paul, as we have seen.

Mr. W. Sanday in "Dictionary of Christ and the Apostles", in the Appendix, has claimed that the First Letter of Peter is impregnated with the teaching of Paul. Also he shows how many modern critics number among the disciples of Paul the author of the Fourth Gospel, and how they claim that there is a strong Pauline coloring in the three Johannine Letters.

Whatever the truth may be regarding the disciples of Christ being followers of Paul we believe there were many to follow in his steps. There were Luke and Timothy and Titus and Mark and Barnabas and scores of unnamed converts. These remembered Paul with sufficient gratitude to carry on his work as best they could. His letters were their meat day and night.

The very fact that these thirteen Letters of Paul were included in the canon proves that they were held in the highest regard during the early centuries of the Church. They represented the inspired Word of God. The Third Council of Carthage, 397 A.D., representing the Western Church, accepted all of these letters as of Divine origin. With other Biblical Literature they were esteemed as "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works".

2. The Worth of the Letters of Paul to the Christian Reformers:

The tendency of religion seems to be to degenerate from inner devotion to external observance, from the spirit to the letter. There was a time when the Pharisees were given up to real righteousness, but with the passing of the years they gradually moved the emphasis from purity of heart to duties and ceremonies. Saul, whose name was later chang-
ed to Paul, fell on a time when adherence to the Mosaic law, especially the law of circumcision, was considered the essence of the Jewish religion. But Paul proved the inadequacy of law to give religious power and peace. He reformed his own thinking and his own life and set about reforming the whole Jewish system. He succeeded to the extent of introducing many souls in Asia and Europe into the experience of Justification by Faith in Christ, and to the extent of leaving on record letters that tell of the inner secrets of pure and undefiled religion.

Since the time of Paul pure religion has suffered many a relapse. But in each time of apostasy there has always been a faithful few, inspired and led on by some man of God. The greatest source of strength and light in the dark times of religious decline has been the Letters of Paul. To these the faithful have turned for the truth as it is in God; to these letters many a reformer owes his own peace of conscience and his power among men. Paul's struggles and victories, in essence, have been lived over by those who have been called of God to forsake the empty forms of religious custom and lead His people out. We will briefly refer to Martin Luther and John Wesley.

Martin Luther became a German monk in the Roman Catholic Church. That church had dropped into a religiosity that was as empty as that Pharisaism that cursed the Jews in the days of Paul. Martin Luther sought peace for his honest, troubled heart by being a better Roman Catholic, even as Paul had sought peace by being a better Jew. But with neither Paul nor Luther did it work. Luther said, "If ever a monk got to heaven by monkery, I would have gotten there." He was diligent in fasting, in vigils, in self-discipline, and in self-mortification. But peace of conscience did not come to him while he attended to such fleshly things. Luther made a pilgrimage to Rome hoping to find peace in the Holy City. In Rome he found sin stalking forth in the name of religion. Would he
ever find peace, and if so, how and where?

Light and peace came to this second Paul through the pages of the letters of the first Paul. For days and weeks Luther pondered on words like these: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

The Letters of Paul to the Romans and the Galatians became the Way, the Truth, and the Life to Luther's sincere, benighted spirit. What Luther experienced he first taught as professor in Wittenburg University, and afterwards heralded abroad so that the world might again have light. The Letters of Paul find full proof in the life and works of Martin Luther.

John Wesley was another Paul, another Luther. The fires kindled by Luther had burned to the ashes of dead ecclesiasticism when John Wesley was born into the Anglican Church at the beginning of the eighteenth century. He belonged to a race of preachers: John Wesley's mother was a saint. He grew up in the usage of the church. At Oxford he became the Father of the Holy Club. This was his Sanhedrin. Like Paul, Wesley was a religious zealot. He went to America to convert the Indians. But all the while John Wesley was not happy. Good works did not make him just before God. In Wesley's Journal for February 1, 1738, this entry appears: "This, then, have I learned in the ends of the earth, that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable; that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, that the most speci of them need an atonement themselves. I have no hope but that if I seek Christ, and be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God
by faith. I want that faith which enables every one that hath it to cry out, 'I live not; but Christ liveth in me; and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me. I want that faith which none can have without knowing he hath it; when 'the Spirit itself beareth witness with his spirit, that he is a child of God.'" (See footnote)

The above entry from the Journal of Wesley, and many others that might be referred to, show how thoroughly he was steeped in the Letters of Paul, and how they were the instrument under God of giving his mind light and his heart rest. On that memorable day, Wednesday, May 24, when Wesley entered into perfect peace he attended a little meeting in Nettleton Court, London, on the east side of Aldersgate Street, where a few pious souls met in a society for prayer and Bible study. Some one was reading Luther's preface to the epistle to the Romans descriptive of saving faith. The light burst in upon the soul of Wesley. He began to trust Christ, and him alone for salvation. Sacerdotalism died out of him that hour and he was fully justified by faith in Christ.

To my mind the real apostolic succession is in the line of such men as Luther and Wesley, and other sincere souls before and between and since. The official document of all has been the Letters of Paul, the Apostle. Letters that can thus live and inspire have a garment of expression ungainsayable. James Vernon Bartlett in the eleventh edition of the Encyclopaedia Britannica has written thus in his article on 'Paul': "In his epistles Paul found a fitting vehicle for his personality, whereby to speak not only to his own age but also to kindred souls all down the

Note: This entry from the Journal of John Wesley is taken from "John Wesley, the Methodist", by a Methodist Preacher, Eaton and Mains, 1903, Page 98.
ages, so coming to spiritual life again and again, when buried under convention and tradition.

3. The Worth of the Letters of Paul as forming a basis for theology:

The Founder of Christianity left on record no treatise of Christian doctrine. So far as the Gospel writers have reported Jesus we are justified in concluding that he was concerned with the practical principles of right living.

Paul was not a theologian in the strict sense of the word. His mind was fundamentally semitic and the Semites do not systematize. Paul's theology was that of a prophet rather than that of a philosopher. But Paul went farther than Jesus in giving to the world the principles of Christianity. His letters so expound the principles of Jesus in abstract form that those principles could be handed down to posterity. The doctrines of Paul as set forth in his letters are essentially the doctrines of Jesus, so far as we can determine the doctrines of Jesus from his life and practical utterances.

Dr. James Stalker in "The Life of St. Paul", has written:

"The epistles contain the best explanation of Christianity possessed by the world. The right way to look at them is to regard them as the continuation of Christ's own teaching. They contain the thoughts which Christ carried away from the earth with him unuttered."

Any formulated system of Christian Doctrine in use in the Church to-day has drawn heavily on the Letters of Paul for technical vocabulary, for subject-matter, and for references. The themes discussed in any work on Christian Dogmatics are those relating to God, those relating to Man as subjects of God's moral government, those relating to Christ and His redemptive work, and those relating to the Kingdom of Grace. On all of the
these themes there are significant utterances in the Letters of Paul, and concerning the office of Christ what is written by Paul is the most conclusive in the Scriptures. The following is a passage in point: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down that middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

Paul's theology arose out of his own experience. This explains why it is so vital and persistent. The religious needs of men are essentially the same through the centuries. To a certain degree Paul is a Christian representative, experiencing the common religious need, and finding the only possible satisfaction in Christ. His letters are in a sense autobiographical. They represent his progressive experience. We must adopt the historic standpoint in studying them. The early letters are predominantly personal; the later letters set forth a maturer Christian experience, and a type of Christian society. To remove doubts from our own minds, to find a good example of Christian biography, we can do no better than to read the Letters of Paul, the Apostle. These letters outline the life of Paul, even more clearly than the history of Paul according to Luke in the Book of Acts.

The theologians would have been badly off for Scriptural material in constructing their systems if the thirteen Letters of Paul had been omitted from the canon. James Vernon Bartlett in the Encyclopaedia Britannica has written; "Paul's letters are indeed 'the life-blood of
a noble spirit, poured forth to nourish its spiritual offspring. They are data for his life and form incidentally an immovable critical basis for historical Christianity on which the hypercriticism of Van Manen and others can make no real impression.

The Enlarging Influence of Paul and his Letters.

Ernest Renan in his book entitled "Saint Paul", which has been translated from the French by Ingersoll Lockwood, wrote as follows: "After having been for three centuries, thanks to orthodox Protestantism, the Christian teacher par excellence, Paul sees in our day his reign drawing to a close. It is no longer the epistle to the Romans, which is the resume of Christianity,—it is the Sermon on the Mount. True Christianity which will last forever, comes from the gospels,—not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock,—the cause of the principal defects of Christianity. Paul is the father of the subtle Augustine, of the unfruitful Thomas Aquinas, of the gloomy Calvinist, of the peevish Jansenist, of the fierce theology which damns and predestinates to damnation."

Matthew Arnold in his "St Paul and Protestantism", with special reference to Ernest Renan's book, in general and the above quotation in particular, said that Renan would like to think Paul dying in order that Protestantism might die. Then he goes on, "But the reign of the real St. Paul is only beginning; his fundamental ideas, disengaged from the elaborate misconceptions with which Protestantism has overlaid them, will have an influence in the future greater than any which they have yet had,—an influence proportioned to their correspondence with a number of the deepest and most permanent facts of human nature itself."

Dr. James Stalker, in "The Life of St. Paul", respecting this matter of the permanent influence of Paul through his letters, wrote:
"Paul lives among us to-day with a life a hundredfold more influential than that which throbbed in his brain whilst the earthly hull which made him visible still lingered on the earth. Wherever the feet of them who publish the glad tidings go forth beautiful upon the mountains, he walks by their side as an inspirer and a guide: in ten thousand churches every Sabbath, on a thousand thousand hearths every day, his eloquent lips still teach that gospel of which he was never ashamed."

The Letters of Paul, the Apostle, have indubitable credentials for their message and their expression in the fact that they continue to be Spirit and life to all sincere souls seeking after God. As long as Christ stands as the one Mediator between earth and heaven so long will Paul and his Letters endure as His chief exponent. "For he must reign, till he hath put all enemies under his feet."