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Charles A. Anderson Scott

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BY

CHARLES A. ANDERSON SCOTT

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To
the revered memory
of
my teachers

THOMAS ANDERSON

EDWARD THRING

ANDREW BRUCE DAVIDSON

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PREFACE

It is a strange fate indeed which has befallen the Apostle Paul in the last quarter of a century. For four centuries at least he has been looked on as the champion of an Evangelical interpretation of Christianity, his writings as the sheet-anchor of Protestantism. Now there is an influential school of thought both at home and abroad which claims him as the author of 'sacramentarian' Christianity and the only begetter of Catholicism.

This book has been written with the issue thus raised in view, but with the conviction that the best way of dealing with it is to set forth as fully as may be within the necessary limitations of space what chiefly matters in St Paul's conception of Christianity. Some of the results, which have been slowly arrived at through many years study of the Apostle, are not likely to please partisans either of traditional Protestantism or of traditional Catholicism. It may be convenient to indicate a few of these conclusions.

1. The influence of Hellenistic thought upon St Paul's interpretation of Christianity was negligible. So far as the content of his teaching was not due to the fact of Christ its content and also its forms were derived almost exclusively from Judaism.

2. The conception of Salvation provides both a centre and a framework for all the religious and ethical ideas which have real importance in Christianity as St Paul understood it.

3. His doctrine of Redemption is mainly if not wholly explained in terms of emancipation from bondage to spiritual Forces, sin, death and possibly the Law being included among them.

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4. Justification as a conception which moves wholly on the forensic plane and starts from a forensic view of sin is essentially subordinate to Reconciliation, which starts from a deeper view of sin and operates on the higher plane of personal relationship. The Protestant interpretation has been too largely governed by the form which Luther's experience assumed.

5. In his interpretation of the sacrifice of Christ the Apostle's debt to the Levitical system is negligible. The Old Testament analogue which he had before his mind in Romans iii. 25 is not any form of Jewish sacrifice but the Brazen Serpent. It is unnecessary to seek for a technical meaning for *ἱλαστήριον* (A.V. 'propitiation'). We need not go beyond the simple, etymological meaning, 'one who restores friendly relations.'

6. Faith, in the specific sense in which St Paul ascribes to it saving quality, is evoked by preaching, by the proclamation of Christ and of Him as crucified, and is for the Apostle the sufficient condition on man's side for the securing of Salvation. Any 'sacramentarian' theory accordingly becomes irrelevant.

7. Faith-union with Christ secures at once the experience of Salvation and the condition of ethical victory. The Sacraments 'seal' the experience which has already been apprehended by faith.

8. So far as St Paul's recorded teaching goes, the function of the Lord's Supper is to bring about an intensely vivid sense of Christ as present with His Church and a similarly vivid sense of the oneness of its members who participate. This recognised presence of Christ is enough to give judgment-value to the rite.

9. The interpenetration for St Paul of theory and practice, of religious experience and ethical duty and achievement, is everywhere manifest. In failing to do justice to this we have missed an important line of

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apologetic. 'It is wholly necessary that the systems of Christian Dogmatics and Christian Ethics which are traditionally two, should be again fused into a single system.'

10. St Paul's Christology appears as the natural implication of his experience of Salvation together with the explanation of that experience which satisfied him. The forms in which he expresses his Christology have the Old Testament for their source.

As often happens, much confirmatory and illustrative material has come to hand while the book has been passing through the press. In particular, I should like to mention, on the ethical implications of primitive Christianity, Wendt's valuable study of the Epistles of St John, and, on the origins of the Eucharist, Lietzmann, *Messe und Herrenmahl*.

C. A. S.

*Westminster College**December, 1926*

THIS re-print has given me the opportunity of correcting some half-dozen *errata* which I have noticed. I should have been glad to make some addition, mainly in the form of quotation from authoritative sources, confirming some of the less familiar points made in the text. The important book on *The Mysticism of Paul*, by Albert Schweitzer, was published in German three years after this one, and it has given me satisfaction to find that I have the support of the great scholar and missionary in several of the views I have advanced. These include the treating of Justification as concomitant to Reconciliation, and the emphasis on the *unio mystica* as the necessary con-

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sequence of Reconciliation and the condition of ethical power and progress. 'Paul grasped the fact that the essence of being a Christian lies in the experience of being in fellowship with Christ.' I hope to return to this important point elsewhere.

I have noted also, not without satisfaction, how Lietzmann in two passages in the third edition of his Commentary on Corinthians has so altered the text of his second edition as to show that he is no longer prepared to accept Reitzenstein's theory of the influence of the mystical cults on the sacramental teaching of St Paul.

C. A. S.

September, 1932

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LIST OF ABBREVIATIONS

DAC, *Dictionary of the Apostolic Church*.

DCG, *Dictionary of Christ and the Gospels*.

EGT, *Expositor's Greek Testament*.

ERE, *Encyclopedia of Religion and Ethics*.

HDB, *Hastings' Dictionary of the Bible*.

HJTS, *Harvard Journal of Theological Studies*.

HBNT, *Handbuch zum Neuen Testament*.

I.C.C. International Critical Commentary.

OTT, *Old Testament Theology*.

RJ, Bousset's *Religion des Judentums*.

SH, Sanday and Headlam, *Romans*.

SNT, *Schriften des Neuen Testaments*.

TLZ, *Theologische Literaturzeitung*.

VNT, *Vocabulary of the New Testament*.

ZNTW, *Zeitschrift für Neutestamentliche Wissenschaft*.