

**PAUL'S DOCTRINE
OF REDEMPTION. A
DISSERTATION**

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Paul's doctrine of redemption. A Dissertation by Henry Beach Carré

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HENRY BEACH CARRÉ

**PAUL'S DOCTRINE
OF REDEMPTION. A
DISSERTATION**

THE UNIVERSITY OF CHICAGO

Paul's Doctrine of Redemption

A DISSERTATION

Submitted to the Faculty of the Graduate Divinity School
In Candidacy for the Degree of Doctor of Philosophy

DEPARTMENT OF NEW TESTAMENT AND EARLY
CHRISTIAN LITERATURE

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To My Wife and Mother

WHOSE JOINT SACRIFICE AND CO-OPERATION HAVE MADE
THESE PAGES POSSIBLE

PREFACE

IN the preface to his recent book,¹ Schweitzer reaffirms the conclusion announced by him in his previous work,² which was that the proper understanding of Jesus is arrived at only by a thorough-going application to the interpretation of the Gospels of the principle of eschatology, based exclusively upon "the contemporary Apocalyptic." He believes that, in his faithful application of this principle to these sources, he has "created a new fact upon which to base the history of dogma."³ The next task, he thinks, is to "define the position of Paul," which in this connection means to determine whether the Apostle to the Gentiles represents the "first stage of the Hellenizing process," which the history of dogma

¹ Schweitzer, *Geschichte der paulinischen Forschung*, Tübingen, 1911. Eng. tr., *Paul and His Interpreters. A Critical History*, London, 1912.

² Schweitzer, *von Reimarus zu Wrede*, Tübingen, 1906. Eng. tr., *The Quest of the Historical Jesus*, London, 1910.

³ *Geschichte der paulinischen Forschung*, p. viii. Eng. tr., p. ix.

discloses, or whether Paul is essentially at one with the Jewish-eschatological thought of primitive Christianity. He thinks the latter alternative to be the correct one, and, in view of it, promises the public within a short time a "new formulation of the problem of Paulinism," under the title, "The Pauline Mysticism."

The important place given to eschatology by Schweitzer will doubtless help materially to our understanding of Paul, but it will not of itself furnish the solution of the problem which Paulinism presents to the historical interpreter. Eschatology was only one item in Paul's thought, albeit a very important one. It has to do with a great catastrophic event in the near future and with important and far-reaching cosmic happenings connected therewith.

While it is evident that Paul thought of all things as moving toward this eschatological moment, it is also clear that, as far as men were concerned, the future life was irrevocably conditioned on what transpired in this life. It is essential, therefore, that one present the eschatology of Paul as being of a piece with his entire world philosophy. It grows out of, and is the

logical sequel to, all that has gone before. To look at the end without having regard to the beginning as well as to the period between the beginning and the end is to misunderstand Paul.

The present study is an attempt to interpret the Apostle from the standpoint of his world philosophy. We believe that we have given to eschatology its proper proportion and significance, while, at the same time, we have undertaken to show that the redemption of man, as Paul conceived it, was inseparably connected with the redemption of the cosmos, and that the same principles which underlie the world's redemption are at work in the redemption of mankind. Man's salvation is a chapter of cosmical history, as it unfolded itself to the dualism of Paul.

A word touching the manner of treatment. Only here and there, and that incidentally, have we indicated the probable extra-Biblical sources of Paul's ideas. The question touching the sources of Paul's ideas is a large one, and the materials for its study are as yet in a chaotic condition. However, enough is already known to leave no room for doubt that Paul did his

work in a highly syncretic environment. This fact, taken along with his mental alertness and his highly sensitive nature, makes it very probable that he was, in no small degree, influenced by the strong thought-currents of his day.

No attempt has been made to determine the significance of the sacraments for the Pauline soteriology. The problem of the sacraments is complex and connected with the one just mentioned. It requires extended treatment. Its omission has not materially affected, we believe, our results. The sacraments had to do in some way with the appropriation of salvation by the believer. They did not affect the fact of salvation, or determine the means through which it was achieved by the Redeemer. It is with these latter questions that we are most concerned in this investigation.

The present discussion is based almost exclusively upon the ten more generally accepted letters of Paul, which are regarded as alike Pauline. For purposes of comparison a few references have been made to the Pastorals. The use of the Pauline material is not indicative of the writer's views touching special questions of