

**PAULINISM: A CONTRIBUTION
TO THE HISTORY OF PRIMITIVE
CHRISTIAN THEOLOGY, VOL. I -
EXPOSITION OF PAUL'S
DOCTRINE**

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Paulinism: A Contribution to the History of Primitive Christian Theology, Vol. I - Exposition of Paul's Doctrine by Otto Pfliederer

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OTTO PFLEIDERER

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As it is important that the best results of recent theological investigations on the Continent, conducted without reference to doctrinal considerations, and with the sole purpose of arriving at truth, should be placed within the reach of English readers, it is proposed to collect, by Subscriptions and Donations, a Fund which shall be employed for the promotion of this object. A good deal has been already effected in the way of translating foreign theological literature, a series of works from the pens of Hengstenberg, Haevernick, Delitzsch, Keil, and others of the same school, having of late years been published in English; but—as the names of the authors just mentioned will at once suggest to those who are conversant with the subject—the tendency of these works is for the most part conservative. It is a theological literature of a more independent character, less biassed by dogmatical prepossessions, a literature which is represented by such works as those of Ewald, Hupfeld, F. C. Baur, Zeller, Rothe, Keim, Schrader, Hausrath, Nöldeke, Pfeiderer, &c., in Germany, and by those of Kuenen, Scholten, and others, in Holland, that it is desirable to render accessible to English readers who are not familiar with the languages of the Continent. The demand for works of this description is not as yet so widely extended among either the clergy or the laity of Great Britain as to render it practicable for publishers to bring them out in any considerable numbers at their own risk. And for this reason

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PAULINISM:

A Contribution to the
HISTORY OF PRIMITIVE CHRISTIAN
THEOLOGY.

BY
OTTO PFLEIDERER,
DOCTOR AND PROFESSOR OF THEOLOGY AT JENA, ETC.

TRANSLATED BY EDWARD PETERS,
LATE OF THE MADRAS CIVIL SERVICE.

VOL. I.
EXPOSITION OF PAUL'S DOCTRINE.



WILLIAMS AND NORGATE,
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PREFACE.

THIS work is intended as a contribution to the history of the primitive Christian theology, a portion of the history of early Christian dogma, not a biography of Paul, nor a critical introduction to Pauline literature, which forms the principal subject-matter of Baur's "Paul." The criticism of the Epistles is throughout presupposed, and is only treated of here where it is affected by questions of dogma. And the critical consideration of the Acts of the Apostles cannot, on this plan, be made the starting-point, but must be introduced at the conclusion; since this document can in nowise serve as the source of the Pauline theology, but rather as a test of the correctness of the view taken of the development of Pauline doctrine after the time of Paul.

Much has been done in late years to elucidate Pauline theology, especially by the able investigations of Dr. Holsten, which have been of the greatest assistance to me in this work, and indeed first set me upon it. It was his brilliant idea of starting from Paul's conversion and the psychological presuppositions and inferences connected with it, in order to grasp the kernel of his gospel in its peculiarity, that suggested to me the task of endeavouring to understand how, from this nucleus of Paul's faith in Christ, on the one hand, and the presuppositions of his Jewish theology, on the other, the Pauline doctrine as a whole

came into existence; and what is the particular significance of each portion. The solution of this problem has been attempted in the first Part of the present work. The second Part then traces, by the same genetic method, the gradual transformation of the original Pauline doctrine through the changing influence of new theoretical and practical factors, until it was resolved into the common consciousness of the Roman Catholic Church. In this way I have attempted to write a portion of the history of early Christian dogma, as I think the history of dogma should always be treated—not as a herbarium of dead forms, but as the history of the development of living religious ideas, in their birth, growth and change, as the creations of real religious life, acted upon by the surrounding world and acting on it in its turn.

It is evident that this is not so easy a task as the simple disinterment of the several doctrines of an Apostle or of an early Christian literature. It has seldom been attempted, still less has it been anywhere satisfactorily accomplished. Nay, it almost appears to me that the main direction of the scientific exegesis of the day (and that without distinction of the lines taken by different parties) rather tends from than towards this goal. If an attempt was made some time ago to transfer the representations of the Bible into too immediate proximity to modern thought, by which means they were changed in a rationalistic sense and stripped of their historical significance, there is now great danger of falling into the other extreme, by confining these representations, taken just as they stand, to their literal historical sense, and never inquiring how it comes to pass, if there is nothing more in them than thus meets the eye, that the writers of the Bible so often lighted on ideas strangely attractive to us, and whether the religious im-