

The Strategy of St. Paul



THE STRATEGY

OF

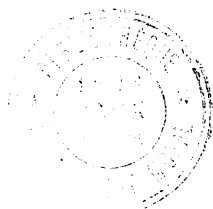
ST. PAUL

by

Paul Campbell

and

Peter Howard



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THE AUTHORS

Canadian-born Dr. Paul Campbell was on the staff of Henry Ford Hospital in Detroit. For twenty years he was personal physician and associate of Dr. Frank Buchman, initiator of Moral Re-Armament, and continued to carry on his work. This 20th century campaign to bring the world under God's direction owes much to the inspiration and example of St. Paul.

Peter Howard, noted British sportsman, journalist, author and playwright, took charge of the work of Moral Re-Armament after Buchman's death. His books have had a circulation of millions in many languages.

FOREWORD

As I have used this book extensively in the past, I count it a special privilege to welcome its new publication and outreach.

In my view, the authors succeed in giving us some rare insights. First, they present us (true to what they believe St. Paul's letters to be) with a "training manual, a handbook for revolutionaries". There are a good many books that attempt a comprehensive examination of St. Paul's theology, but we have only very few studies concentrating on the principles of strategy which he was led to pursue. It is this particular angle that the authors adopt, highlighting the plan behind Paul's work and the significance of it. Secondly, in refreshingly down-to-earth, contemporary language, they express St. Paul's world view for our own age, in a way that could help us re-discover the almost forgotten art of interpreting world events from a Christian standpoint. As they follow Paul's missionary activities and his advance on the political, intellectual, and religious nerve centres of his time, again and again the true challenge of Christianity is brought out, and one gets a glimpse of the Gospel as a dynamic, transforming design for theory and practice, or, to use the secular word: as an ideology. According to the Oxford dictionaries, this term, sometimes used in the book, can have two conflict-

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ing connotations: on the one hand, it means “the sum of views and convictions that somebody will live, and if necessary, die for”, on the other, it can mean “unproductive thought”. The authors clearly use it in the former sense which has also been predominant in recent political thought.

When this book was translated into German, one of its authors wrote: “If there is another word better than ideology, let’s use it. But it must have concrete commitment to aim and method and revolution which the materialist ideologies connote. It is an ideology not for one race or one class—divisions are dangerous for man in the atomic age—but a world of revolution for which every man of every race, class and nation on every continent is needed. It is such a good word we must not surrender it to the materialist forces.

“I am constantly faced with the necessity of helping people of our own time grasp, appropriate, and practise the fundamentals of God’s truth. For so many it is a closed book. But I am convinced that there is a way whereby we can interpret what we know of salvation to a generation of spiritual illiterates. The Holy Spirit can do it, I am sure, if we are teachable.”

As I ponder the fact that this little book was first published more than 25 years ago, I marvel at the foresight with which it was written. Already then it described the upcoming “choice between a catastrophic conflict or ultimate surrender to a dicta-

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torship", a dilemma which we now see before us daily. It makes the practical application of the programme and statesmanship outlined in the book even more urgent.

This book is written by two individuals who do not set forth the views of any particular organisation, denomination or movement. It is well worth renewed intensive study by people from all denominations.

Klaus Bockmuehl,
Professor of Theology and Ethics,
Regent College,
Vancouver, B.C.

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THE AMBASSADOR

This is the story of one of the most remarkable personalities in history. By his life he affected the thinking and living of succeeding generations as much as any man who ever lived. His statesmanship is modern. His name is Paul.

Today distance is shortened by radio, press and television. What happens in Warsaw has immediate repercussions in Washington and Moscow. What happens in Zimbabwe is directly noted in Cape Town and London. And before the day is past, millions on every continent know the story by word and pictures.

We live in a set of conditions for which history has no counterpart. A study of the past, therefore, can be of but little help in guiding us in the present. This holds true in the political, military and economic fields. But it does not hold in the ideological, for human nature has not been altered by changing conditions. It is here that Paul comes into his own and has as much to teach as we have need to learn. The atomic age has not made Paul obsolete—rather it has brought his true significance to light.

Paul might have been an employer or a leader of labour. He was an educated man who never al-

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lowed his business of tent-making to interfere with the main job. He told such unusual things about himself that he had an amazing effect on other people. They were divided into two camps—those who were devotedly for him and those who were passionately against him. Many who met him gave the rest of their lives to work with him. Others devoted the rest of their lives in attempting to destroy him. Paul travelled all over the Roman world—and so did his opponents. He and his friends moved as a team from city to city and country to country. These journeys in the time required for them would be today the equivalent of trips from Paris to New York, from London to Bombay or from San Francisco to Tokyo. Wherever he went he left two things in the area—a new thinking and people with new motives. The result was what could be expected—riots, beatings, jail sentences and the establishment of a network of cells across the heart of the Empire.

Our knowledge of him and his work is in fourteen documents—a diary of his travels kept by his personal physician and thirteen letters which Paul himself wrote to these groups in different parts of the world. (These records make up forty per cent of the New Testament.) The diary—the Book of Acts—was written by Luke, who travelled with Paul and who later wrote a life of Christ known as the Gospel of Luke. The letters were written over a period of years from A.D. 50 to 67.

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They were written to answer questions, to encourage and strengthen his friends by showing what he was learning and what he himself had been through. They trained his troops in how to live the life and fight the battle; how to create and develop teamwork; how to meet and deal with opposition, and how to build the Kingdom of God on earth. In fact, they are a training manual—a handbook for revolutionaries. The first was written in Corinth, Greece, for the force in Salonica, in the year A.D. 50. Today Greece seems small, but it took for that letter to reach Salonica time enough for us to go by ship from London to New York. He wrote a letter while in Ephesus in A.D. 56, to the cell in Corinth. The next year, A.D. 57, he is in Corinth and writes to Rome. Five years later, A.D. 62, he is in Rome. While there he writes in prison to his friends in Greece and in Asia Minor. One of the last letters is to Timothy in Ephesus—the young man who regarded Paul as a father, and whom Paul regarded as a son. It is a stirring farewell manifesto.

Paul was born in the commercial port city of Tarsus at the time when Caesar Augustus died—marking the close of the great period of Rome's expansion. He lived under the rule of Tiberius and died under the hand of Nero. He was born into a world dominated by Roman power, permeated by Greek culture and everywhere made conscious of the Jewish religion.

He went to the most famous school in his

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country—in Jerusalem. “I received my training at the feet of Gamaliel, and I was schooled in the strictest observance of our fathers’ law.”¹ Here he distinguished himself by his ability and application. And Luke began the diary of St. Paul’s life as a leading student in Jerusalem. “Yelling with fury, as one man they made a rush at him (Stephen) and hustled him out of the city and stoned him. The witnesses of the execution flung their clothes at the feet of a young man by the name of Saul . . . while Saul gave silent consent to his execution.”² It is a pen-picture in two sentences of the force and fanaticism of the Jewish faith as taught and lived in Paul’s day. After his change Paul was fourteen years in obscurity.³ At the end of this time, of which we have scant record, Barnabas, one of the leaders of the work, goes to Tarsus to find Paul and bring him to Antioch.⁴ For one year Paul works there with a leadership comprised of himself and Barnabas, two Africans from the area known now as Libya, and the foster brother of the unscrupulous despot, King Herod.⁵

Paul at this time is commissioned with Barnabas to take money from the cell in Asia Minor to the cell in Jerusalem, which is undergoing hard times.⁶ While he is on this visit to Jerusalem there occurs the famous incident of King Herod’s imprisonment of Peter and Peter’s miraculous escape—a wonderful story.⁷

On his return to Antioch, Paul and Barnabas set

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out to take their message and experience to the world.⁸ They first visit Cyprus. Here they convince and win the Roman proconsul, the man who to the Jewish mind represents the imperialist and occupying power. Then they visit Asia Minor and throw the whole country into ferment.⁹ City riots occur and opposition mounts of the same viciousness that had led to the stoning of Stephen. On returning to Antioch to report, Paul has to deal with a point of doctrine. Some of the Jews, still in the grip of their tradition, were insisting that everyone had to conform to certain religious customs.¹⁰ To this Paul took determined exception, and went to Jerusalem to clarify for the whole world the issue—that the heart of the ideology is demonstrated by moral change, not conformity to any tradition, rule or form. “The suggestion would never have arisen but for the presence of some pseudo-Christians, who wormed their way into our meeting to spy on the liberty we enjoy in Jesus Christ, and then attempted to tie us up with rules and regulations. We did not give those men an inch, for the truth of the Gospel for you and all Gentiles was at stake.” “Surely you can’t be so idiotic as to think that a man begins his spiritual life in the Spirit and then completes it by reverting to outward observances?”¹¹

His next trip takes him from Antioch through Asia Minor and into Greece.¹² It is on this journey, in Philippi, that after being beaten and thrown into

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jail, he is liberated from his bonds by an earthquake. That night he changes the keeper of the prison and his entire family.¹³ From there he goes to Athens¹⁴ and to Corinth, where he remains for eighteen months.¹⁵

He returns to Asia Minor and works in Ephesus for two years. His stay there ends with a city riot stirred up by the silversmiths.¹⁶

After another shorter trip to Greece, training and developing those who had changed, he goes to Jerusalem.¹⁷ He is in Israel for two years as a prisoner of the Romans.¹⁸ While thus adequately protected from his enemies, he was free to see people and train them in obedience to the Spirit. Finally, he is taken to Rome, where again as a prisoner in his own house he carries on his work for two years, "with the utmost freedom and without hindrance from anyone".¹⁹

Tradition has it that under Nero he was incarcerated with Peter in the Mamertine prison, a stone's throw from the Forum. It is a dark and damp dungeon which can be visited today. The post is pointed out to which Paul was chained. He and Peter are said to have changed forty-three of their visitors during their imprisonment.

Finally in A.D. 67 or 68 he went to his death—the death of a Roman citizen—execution by beheading outside the walls of Rome.

Paul brought the idea that splintered and shattered the Roman philosophy of life and govern-

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ment, that transformed the Greek conception of democracy and that transcended the narrow religious practice of the Jews with a universal concept centred not on race but on renaissance for everyone everywhere.

To Paul the ills of his society lay in human nature by which men were always wanting and taking things for themselves, whether it was money, power, pride, other men's property, wives or countries. His life was spent in bringing the answer to this disease. Sin is like an infectious plague on society. The ancient Jews tackled what was sin by a code, by isolating and destroying the sinner. So the Communist regimes today try to deal with what is sin to them. The Greeks, thinking that sin was the result of ignorance, believed, like our modern Western democracies, that education was the way to deal with the sinner. And at all times, there have been those who believe that freedom means doing what you please. All three fail to grasp the true nature of the problem. Sin in society is more than deviation from a moral code or the party-line. It is more than a personal matter. It infects and affects everybody. The pretence that sin is irrelevant to the trend of history and to national well-being is blind and suicidal. It is the attitude millions take today.

Paul faced the reality and power of sin. He fought for a radical change in human nature as the essential precondition for a world that works.

THE PLAN

Paul was confronted by an era marked by imperialism and bitterness, decadence and division, slavery and sexual licence; by statesmen who were occupied with systems of security and methods of control, treaties and tribute, laws and legislation, campaigns and conquests. To it he brought a revolutionary conception of statesmanship as relevant and effective today as it was in his lifetime.

Legislation and policy have always been based on the assumption that human nature was a constant—that it would not fundamentally change, and that therefore men would always respond in a predictable way to any given set of circumstances. It was based on the belief that his environment and his nature would always master man. Paul introduced the explosive idea that human nature and environment could be mastered. “Don’t let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves towards the goal of true maturity.”¹

The philosophies and ideologies of materialism—Imperialism, Capitalism, Fascism, Marx-

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ism—are based on the assumption that men and nations are the slaves of self-interest.

So far no system, however free or however controlled, has been able to withstand the relentless demands, divisions and ingenuity of personal and national selfishness. Russia is bedevilled by drink, corruption, ethnic divisions and loss of credibility. And America is finding to her bewilderment that a way of life which dangles economic advantages before the world does not win the goodwill of friend or foe, does not remove mistrust or bitterness. Without an answer to selfishness, no system can create unity, build trust, provide an adequate foreign policy, or give a spark of hope of any solution for the crises of our time.

The fantastic paradox of the world-wide conflict of today is that both the Communist and non-Communist worlds act from the same premise. Their quarrel is over the degree and the method by which the selfishness of men and nations should be modified. They have in common a fundamental atheism—human nature cannot be changed. Communist and anti-Communist do not clash on the fundamental tenet of materialism at all. On that they agree. They are both children of the same mother.

If the world struggle continues as a war between two forms of materialism, the Communist, uninhibited by idealism, has the advantage. The only thing the anti-Communist can offer as resistance to

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a realistic, ruthless, amoral application of a belief which he himself accepts but applies with less thoroughness, is force. This has brought us to our present dilemma: the choice between a catastrophic conflict or ultimate surrender to a dictatorship.

Paul saw through the imperial-colonial conflict, the racial and religious contradictions of his day, to the reality behind these struggles. He faced the fact that most men want to do what is right but find themselves succumbing to the pressures of their own nature and environment. "I often find that I have the will to do good, but not the power My conscious mind wholeheartedly endorses (what is right) But in my own nature I am bound fast It is an agonising situation Thank God there is a way out through Jesus Christ our Lord."²

To this basic crisis of his time and ours Paul brings the solution—the liberation of men and nations from their servitude to self-interest. This is the world's most revolutionary idea. Materialism (by its very nature) can call for revolution only in the environment of man. No materialist revolution in history has succeeded in changing the nature of man one iota. Consequently the change it brings is superficial. It leaves man at the mercy of economic, political, national and class selfishness.

Paul brings a new factor into statesmanship—a change in human nature. "For if a man is in Christ he becomes a new person altogether—the past is

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finished and gone, everything has become fresh and new." . . . "His purpose in dying for them is that their lives now should be no longer lived for themselves."³ Man is able to rebuild his world when freed from the paralysing grip of materialism in his own heart. "Look upon yourselves as dead to the appeal and power of sin, but alive and sensitive to the call of God."⁴ It is a mighty conception. It is daring, radical and the only one that works and frees man from his dilemma.

Men who have not experienced this inner liberation believe that economic, class, cultural and political forces must always be decisive. It is an understandable blindness. But our slavery to self-interest does not alter the fact that such a revolution is real, practical, realizable. The outreach of such a conception staggers most of us, because our materialism has limited our experience and thought to a very narrow segment of what is possible.

The answer to the crisis of our era—to the materialism of the Communist and non-Communist worlds—is the same as Paul's answer to the materialism of his world—an ideology centred on a revolution in human nature. The men who will lead the nations on that road are the practical statesmen who have the answer to the present and the key to the future.

Paul was the first to launch the ideological struggle on a global scale. He was the first to fight a

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total warfare which put every man, woman and child, every race and nation on the front line. The battle-line he drew ran through every heart, every business, every city, every government. "For there is no distinction to be made anywhere: everyone has sinned, everyone has fallen short of the beauty of God's plan."⁵

His "journeys" were the ideological equivalent of Rome's conquests. Their objective was dominion. They were made with a trained force of fighters. They were carried out with an inspired strategy. The fact that his troops were in the tens and not in the thousands simply underlines the strength of his idea.

His was a world struggle for the minds of men. The objective was "the destruction of the enemy's strongholds . . . to bring down every deceptive fantasy and every imposing defence . . . to capture every thought."⁶ He leaves us in no doubt as to the totality of his objective. He is confident of complete victory—"every knee shall bow"⁷—and he works for the day "when everything created has been made obedient to God".⁸

He sees that it is the normal function of everyone and everything to restore God to leadership, and so remake the world, and that in so doing all find their fullest development and perfection. "For God has allowed us to know the secret of His Plan, and it is this: He purposes in His sovereign will that all human history shall be consummated in

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Christ, that everything that exists in Heaven or earth shall find its perfection and fulfilment in Him. And here is the staggering thing—that in all which will one day belong to Him we have been promised a share.”⁹

Paul sees every man, race and nation a force for the idea. He yearns in his spirit and fights in every city he enters that his own race should play its part in the struggle for which he believes it has been specially prepared through history. He finds only a minority of his race which sees the issues and fights the battle. But “think”, he says, “what tremendous advantages its fulfilling of God’s plan could mean!”¹⁰ And as for the millions not of his race, he says, “My constant endeavor is to present (them) to God.”¹¹

While he is penetrating the provinces of the Roman Empire, the commercial and trade centres of Asia Minor, the intellectual and cultural cities of Greece, he has in his mind the heart of the Empire itself. His programme is not the liberation of Jerusalem but the conquest of Rome.¹² It has the ultra-revolutionary greatness of Poles concerned more with capturing Russia with an idea than with just gaining the political independence of Poland.

It is not by accident that the first man his diarist records as being won is the Roman Proconsul in Cyprus. Of all those won in the Greek centres of Salonica and Berea, it is “a considerable number of influential women” and “a number of Greek wom-

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en of social standing and quite a number of men” who are mentioned.¹³ In Corinth it is the city clerk and the leader of his own people. The chief men of Asia Minor were his friends. In Athens, it is a member of the Areopagus.¹⁴ In Rome he soon has members of the Emperor’s household working with him and sending greetings through him to fellow fighters throughout the Empire.¹⁵ It is not ambition or snobbishness that lists these facts but the evidence of Paul working to an intelligent strategy. For Paul’s plan is that the city administrators, his own people, the leading families, the men of authority, shall be forces for making Christ King—remaking the world.

As Paul’s spirit strains to grasp the tremendous implications of the ideology which has grasped him, he writes: “When I think of the greatness of this great Plan I fall on my knees before God the Father . . . and I pray that out of the glorious richness of His resources He will enable you to know the strength of the Spirit’s inner reinforcement.”¹⁶ “In view of these tremendous issues, I beg you not to lose heart because I am now suffering.”¹⁷ “For it is God Who is at work within you, giving you the will and the power to achieve His purpose.”¹⁸

OPPOSITION

War on the materialism of an age means a fight. "Persecution is inevitable," Paul wrote to Timothy; "... stand fast in all that you are doing, meeting whatever suffering this may involve."¹ And to the force in Philippi, "Make sure your everyday life is worthy . . . standing fast in a united spirit, battling with a single mind . . . not caring two straws for your enemies."² To Paul, opposition meant that he and his friends had engaged the enemy.

Paul's battle for the wills of men cut through all divisions of race and class. It divided the world between those who fought to take man and his society into a revolutionary dimension of living and thinking through a moral renaissance, and those who resisted and fought against such a revolution because it interfered with their selfish desires, securities, plans and prejudices. This is the real ideological struggle, the true dialectic, the relevant clash of interests throughout history. It must be fought in every generation. Failure to fight on this battle-line means we fight each other and surrender civilization to the rule of the jungle.

One of the early stories of opposition which

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Paul's diarist records is that of the Roman employers in Philippi. When Paul gave the woman they exploited the answer to her materialism, the employers saw "that their hope of making money out of her had disappeared." They raised a riot in the city. They had Paul jailed, beaten with the rod and the lash on the charge not that he interfered with their exploitation, but that he taught "customs which it is illegal for us as Roman citizens to accept or practise."³

On another occasion the opposition came from the workers—materialism is not limited to any one class—the silversmiths of Ephesus. They held a policy meeting of the union because, due to Paul's work, the bottom was dropping out of the idol market. So they, "furiously angry", rallied the whole city with the cry, "Great is Diana of the Ephesians." It was a zeal for Diana so out of the ordinary and easily explicable that the city official was able to handle the mob by pointing out that Paul and his colleagues had neither been speaking against their goddess nor stealing from her temple; that the courts were available to the silversmiths for any charges they cared to prefer; and they had better all go home without further ado before they had to answer to the higher authorities for the day's disorders.⁴

Something of a similar nature may be behind Paul's warning from Rome to Timothy in Ephesus concerning Alexander the coppersmith, "who did

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me a great deal of harm . . . and I should be very careful of him if I were you. He has been an obstinate opponent.”⁵

Paul’s vision of his people as a force for closing the gap between profession and practice, leaving no security in race, tradition or a way of life, but demanding daily living to match the principles they preached, raised enormous resistance from the Jews.

In Antioch, where Paul’s idea was quickly and gladly taken up by the people considered pagan by his own race, the Jews raised a persecution against him by enlisting some of the chief men and leading women of the city. They drove Paul from the region. From Antioch Paul goes to Iconium, where again he has a tremendous effect and splits the whole city—the ringleaders of the opposition being of his own race. Paul finally left when a plot to kill him was uncovered. From there he goes to Lystra and Derbe. Again there is a tumultuous response to his message, and again the same forces rise to oppose him. Only this time the opposition is being organized by his opponents from Antioch and Iconium.⁶

In Salonica Paul won “a great many believing Greeks and a considerable number of influential women”. But his own people, “in a fury of jealousy, got hold of some of the unprincipled loungers of the market place”. They set the whole city in uproar, and developing a sudden and unusual

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loyalty to the Emperor, accused Paul and his friends of acting "against the decrees of Caesar." This smear so troubled the rulers of the city (it touched them on their most sensitive spot) that Paul decided he had done what he could for the time being and moved on. From there he went to Berea, where the attack against him was inspired by his enemies who came from Salonica to do it. The intellectuals of Athens mocked and snubbed him—an age-old method of wriggling out of facing uncomfortable truth.⁷

It is significant that Paul's diarist includes these facts on organized opposition. It is the same battle today. "Good" people, who never think of uniting on a world front to establish what is right, find it extremely difficult to believe people can unite on a world scale to establish what is wrong. It gives rise to the naïve "it can't happen here" mentality which has cost some contemporary nations their freedom. And some even use the inescapable battle as an excuse to remain neutral, on the grounds that to fight for what is right is "controversial"; as if it were possible to oppose materialism without taking sides at all.

The opposition to Paul was not sporadic. It followed him incessantly throughout his career. On his last visit to Jerusalem he is in the city less than a week before he is seized and beaten by a fanatical mob organized and incited by men from Asia Minor—the very ones who had attacked him

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in one city after another.⁸ This time they cleverly accuse him of teaching men against "the people", "the Law" and "the Temple"; the issues best calculated to rouse the prejudices of a Jerusalem mob and ensure his destruction. This technique of labelling the men under attack with the most unpopular issues of the day is still the stock-in-trade of the agents of materialism.

These persecutions, accusations, innuendoes and lies levelled at Paul—sometimes with the apparent assistance of chief men and leading women—did not prove he was wrong. Far from it. Paul and his idea were not on trial. The world was. His own people rejected him—and their destiny. The Romans killed him—and destroyed themselves.

Paul refused to come to terms with his own people or anyone else on a basis other than the fullest acceptance and practice of the truth. He would make no terms with the materialism of employers or workers, intellectuals or administrators, his jailers or his persecutors. He would accept nothing less from anyone than change and enlistment in the struggle.

Not all of Paul's persecutions came from his avowed enemies. A good deal came from those who accepted the idea in principle and associated with him but who, not having broken fully with materialism, were not one hundred per cent committed. Their sabotage was to avoid the shock of clash by yielding certain points at issue, and to rely

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on form, observances and doctrine more than on a change in human nature. They attempted to undercut the stature of Paul the man—"His letters are impressive . . . but his actual presence is feeble and his speaking beneath contempt."⁹ And they tried to discount his moral integrity and his humility. He is "humble enough in our presence, but outspoken when away from us."¹⁰ Actually this is an accusation of man-pleasing cowardice. And they questioned his veracity: "He says one thing and means another. He promised to come but didn't." They struck at his sincerity, suggesting he made a good thing out of loyalty he created in others.¹¹ Paul had to point out he never received a penny from them, that with the work of his own hands—he was a tent-maker—he supported his team, and that on occasion he even received help from other cells to carry on the work in Corinth.¹² And they deliberately misstated his idea, saying that he advocated, "Do evil that good may be, by contrast, all the more conspicuous and valuable."¹³

Paul had to wage a constant fight that friend and foe understand the full meaning, the scope and grandeur of the answer which had grasped him, and to keep them from pigeon-holing it in their desire to be able to label it as "another good thing" and go on living as before.

But, though Paul had bitter and dangerous enemies, no one had an enemy in him. That was his strength. Paul was against neither Jew nor Roman,

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employer nor worker. He had a more intelligent plan than that—change for everyone. “To the Jews,” he says, “I was a Jew that I might win the Jews.” To the weak, he is weak; to the Roman, he is Roman. “I have . . . been all things to all sorts of men that by every possible means I might win some.”¹⁴

PAUL THE REVOLUTIONARY

Paul had the effect in his world of a firebrand thrown into a can of gasoline. His enemies rallied against him as one of those "who have turned the world upside down".¹ The diary of his activities is the record of city-wide riots (thirteen are listed) which took place whenever he showed up. And the diary is sparse on details. In one of his letters written at least ten years before the end of his career he tells that among "beatings without number" were eight of exceptional severity, five of thirty-nine stripes each and three with rods.² The diary lists but three of these, for him, memorable occasions. You get the sense on reading his diary and his letters that Paul was always in hot water—and for a very simple reason. He was a man of fire whose philosophy, conviction, experience and life were calculated to remake the whole social, political, economic and moral structure of his world. And what made him so effective or, depending on the standpoint, so dangerous, was that his fire and his life were contagious. He created, nurtured, fed and developed revolutionary cells across the Roman world.

We know little of his physical appearance. But he was rugged. Any man who can endure exhaus-

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tion, pain, long vigils, hunger and thirst, cold, lack of clothing, who faces danger in the street, in the desert, on the high seas (he was ship-wrecked at least three times by the record—and had twenty-four hours adrift in the open sea), who endures the danger from river-crossings and floods, bandits and ruthless enemies and who spends more time in jail than any of his colleagues, is to say the least resilient.³ He had a physical handicap which may have been trouble with his eyes. In writing to the team in Galatia, he reminds them how their care for him was so great—that during his illness they would have given him their “very eyes” if they could.⁴ The other suggestive remark is about the large size of the letters he makes when signing his name.⁵ But whatever it was he didn’t complain. For him his personal weaknesses were just further evidence of the transcendent power of his Master. “My grace is enough for you: for where there is weakness, My power is shown the more completely.”⁶

According to his critics, he was not much in appearance and a poor speaker—to which he retorts: “Perhaps I am not a polished speaker, but I do know what I am talking about.”⁷ Above all, he was a man of tremendous heart. His letters are vibrant with affection for his own people, the Greeks, the Romans, the bond and the free, the poor and the mighty. The quality of his life, work and thought more than support his own evaluation

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of himself as a statesman—"I am . . . an ambassador".⁸ To picture him at Geneva, Bonn, Washington, Moscow, Peking, London or Paris, involved with the policies of nations and the destiny of the millions, is to see him in the correct perspective. He would likely create a stir. But he would be admirably fitted for the job in this twentieth century. For Paul has the essential for statesmanship today—he changed people.

His was an unusual statesmanship. He was not interested in compromise. "Let us have a genuine break with evil and a real devotion to good."⁹ He was as much concerned with the welfare of other nations as of his own. "I feel myself under a sort of universal obligation, I owe something to all men, from cultured Greek to ignorant savage."¹⁰ He was not concerned with maintaining the status quo. He worked, burned, suffered and struggled for a fundamental revolution in human society. ". . . in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!"¹¹ He had no faith in Time as the great healer of divisions. He did not believe in postponing decisions. He had a tremendous sense of urgency—but without frustration.¹² His statesmanship is timeless, for he concerned himself not with symptoms and salves, but with causes and cure.

Paul was a man of unsurpassed moral courage

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and an acute sense of right and wrong. Yet in the day of Roman power he raises no voice against imperialism. His own country was occupied by foreign troops, and his people suffered under a colonial system, yet he does not raise his voice for political liberty. He lived in a day, as we do, when slavery was an order of society, yet he raises no voice against slavery. If he did not clash with such issues, why was he such a force for ferment? Because Paul attacked not the superstructure of his civilization but its foundations. For him imperialism, political and economic servitude and slavery were symptoms of a disease, they were not the disease itself.

Paul was out to remake the world. He refers to himself as a master builder. He was a statesman with a new constructive programme for everybody. He thinks of the new society as a building in which each person is an integral part of the structure. It is an interesting concept and runs directly counter to our modern thought. We think of society as being a system—legal, political, economic, social, into which people are made to fit—by consent if possible, by coercion if necessary. But that was not Paul's conception. "Each separate piece of building properly fitting into its neighbour, grows together . . . You are all part of this building."¹³ With Paul the primary thing was not the law on the statute book, but the spirit in people. For him the paramount factor in building

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the new world was right relationships between men. This is a more realistic philosophy than that of materialism. The emphasis goes not on the construction of new laws and legislation, but on the reconstruction of the character of men and their relationships. The one is the product of men's brains and is implemented by human schemes. The other requires a new dimension in people's living and thinking.

For Paul the new world would be built not by the student or the soldier, the planner or the politician, but by the committed man whoever he was. "You don't see among you many of the wise (according to this world's judgment) nor many of the ruling class, nor many from the noblest families. But God has chosen what the world calls foolish to shame the wise; He has chosen what the world calls weak to shame the strong. He has chosen things of little strength and small repute, yes and even things which have no real existence to explode the pretensions of the things that are—that no man may boast in the presence of God."¹⁴ The new world would come not by wishful thinking, but by warfare; not by coercion, but by change; not by men's wisdom, but by the wisdom of God. For him the line of battle was not drawn between the imperial and the colonial peoples, between race and race, class and class. That is why he did not exert his strength on those strongholds. The enemy was the materialism in men from which

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springs the gap between the ideal and the real, the profession and the performance. The whole force of his life was one relentless triumphant struggle against the materialism of his age.

Paul's fire came partly from the conviction of what the world could be like—"The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own"¹⁵—and partly from the certainty that unless men lived and thought in a different way they doomed society to lawlessness and illusion which would increase not decrease with time.¹⁶ And both convictions were built solidly on his own experience, which changed him from a self-righteous, covetous, academically wise, ineffective racist into an honest, humble, selfless universal type of man whose solid achievement was: "Our message has been engraved not in stone, but in living men."¹⁷

To understand his statesmanship we need to see his interpretation of the world. In writing to his colleagues in Rome, he cut through all the symptoms of materialism which were so flagrantly in evidence, and which good men ineffectively complained of, to the real issues which had to be met if a new order was to be built.

The ills of society, he says, are not in the law books; they are in men. It is the evil in some which renders truth dumb and inoperative. These people deliberately accept the big lie that the human intellect is the highest authority. Their minds teem

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with diabolical invention. As a result they are taken over by lesbianism and homosexuality, with all the consequences of such perversion. They are characterized by their greed and malice, envy, deceitfulness and spite, pride and boastfulness. These are men who produce a younger generation that scoffs at duty to parents, mocks at learning, recognizes no obligations of honour, has lost all natural affection and has no use for mercy. Not only do people live this way but they give their thorough approval to others who do the same.¹⁸

He tells the Ephesian cells that the struggle must be engaged at the level of "any form of impurity which lust can suggest", dishonesty, lying, feuds and bad feeling, resentments, violent self-assertiveness, slander, libellous remarks, covetousness.¹⁹

And for the Colossians he maps out the entrenched positions which must be stormed if the enemy is to be routed—"sexual immorality, dirty-mindedness, uncontrolled passion, . . . lust for other people's goods, . . . temper or furious rage, . . . evil thoughts or words about others, . . . lies".²⁰

And those who feel inclined to judge others on these points, he cautions with, "Let me assure you, whoever you are, that you are in no position to do so. For at whatever point you condemn others you automatically condemn yourself" because you do the same things.²¹ And of those who are prepared to instruct others in these matters, Paul asks, "Do

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you ever teach yourself anything? You preach against stealing for example, but are you sure of your own honesty? You denounce the practice of adultery, but are you sure of your own purity?"²² "Why all this stress on behaviour?" he asks. "Because, as I think you have realized, the present time is of the highest importance—it is time to wake up to reality. Every day brings God's salvation nearer."²³

Nowhere does he indicate that he feels the cure will come through the passage of time, or more of this world's wisdom, or more laws (men couldn't obey those they had). In fact, his sense of urgency lay in his conviction that unless men found an answer to their weaknesses, humanity would go from crisis to crisis. For him the world would not automatically get better and better. "Wicked and deceitful men will go from bad to worse, deluding others and deluding themselves."²⁴ His insights enabled him to foresee the day when men's moral standards and convictions of right and wrong would be so twisted that a lawless dictatorship would take over, a dictatorship that would make its own standards of right and wrong. Equipped with all the ingenuity of unrestrained evil, it would deceive people in the mass. It would enlist nations in the service of the big lie—leading them to their own destruction.²⁵

The new society, he says, is not just a matter of eating and drinking (of food, housing, old-age

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pensions, working conditions); but of right relationships between people.²⁶ Two quarrelling people in a beautiful house do not make a heaven. He knew man was not satisfied by bread alone, nor could collective man be satisfied solely by a higher standard of living. "It is because we realize the paramount importance of the spiritual that we labour and struggle."²⁷

Obviously for Paul "neither the immoral, nor the dirty-minded, nor the covetous", unless they changed, could have any part in building the new society.²⁸ Nor, "the effeminate, the pervert, or the thief; . . . the swindler, the drunkard".²⁹ No amount of law, he says, no system of rules can produce the cement of the new society, the right spirit between people. For the weakness is not in the law or the system, but in human nature.³⁰

Today we can hear him say, "You can try to build with your ideologies of Right and Left, but human nature is the material, people are the bricks you have to use. To try to create a new structure with the same quality of brick which failed the old, is not progress. It is wishful thinking."

With this basic conviction Paul went to work to bring the answer; to construct new character in people and nations on a world scale. He worked for a new moral climate and new standards in specific people. "I am no shadow boxer," he said, "I really fight."³¹ And he did. He got to traction with people. Read the thoroughness of his dealings

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with the man who had taken his step-mother as a mistress and with the cell in which such immorality took place.³² He fought for unity between races and classes; in the home, and specifically, "Euodias and Syntyche, I beg you by name to make up your differences."³³ He fought corruption and bribery and dishonesty wherever he found them. When Felix held him in prison, hoping he would bribe his way out, Paul spoke to him of moral standards and self-mastery. Felix, we read, "became alarmed", and broke off the conversation till a more "convenient moment"³⁴

Paul faces the hard facts of human nature and draws the obvious conclusion that inasmuch as all men have failed and fallen short, there is nothing to choose between them whoever they are. But when they change they find basic unity. "In this new man of God's design, there is no distinction between Greek and Hebrew, Jew or Gentile, foreigner or savage, slave or free man."³⁵ And in this conclusion Paul at one blow strikes at the whole accepted social, political, imperial, economic and moral structure of his age. It directly challenges the power-proud Roman, the race-proud Israelite and the intellect-proud Greek. There is no room left for self-satisfaction, apathy or special privilege. We all need to change. When we look at ourselves honestly, and our own race, we are in no position to criticize other men and races. His ideology takes men above their differ-

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ences of race, class, point of view and personal and national advantage. It becomes the focal point and the central force for unity in his world. He makes the operative force in personal, national, class and racial relationships no longer "criticism" but "change".

The price of liberty is eternal vigilance. "Urge (men) to action," he writes Titus.³⁶ "Put up with your share of hardship as a loyal soldier," he exhorts young Timothy with his dying breath, and "never lose your sense of urgency".³⁷ "Our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil."³⁸

This is the struggle which is the moral equivalent of war—with all that that implies: troops, training, weapons, strategy, tactics, unity, battle. He tells the Corinthians, "The very weapons we use are not those of human warfare, but powerful . . . for the destruction of the enemy's strongholds."³⁹ The new world Paul envisages is a dynamic society marked by relentless warfare. Because we do not fight that war with all our personal and national resources, we fight a million little personal wars and some very big collective ones. For Paul, to rest from the fight is to surrender. "Our sole defense, our only weapon," he writes, "is a life of integrity."⁴⁰

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For Paul there is no time when fighters, young or old, can rest and settle down by the stern. "Let us keep awake with our wits about us . . ." he writes Salonica, and "may you be kept in soul and mind and body in spotless integrity."⁴¹

It does not matter, he says in effect, whether you are married or single, parent or child, Greek or Roman, employer or worker, administrator or soldier, the first thing wherever you are or whoever you are is to live the answer.⁴² For on that all else depends. It is the level at which we live that is the deciding factor in the world struggle. "We shall conquer the world not with the atom bomb but with our ideas, our brains and our doctrines," said Molotov in Berlin. Paul preceded Molotov by 1,900 years with a positive alternative to materialism. "The Kingdom of God is not in word, but in power."⁴³

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The reason Paul had such a profound effect on his world is that he lived what he talked about. He had something better to offer than the materialism he fought. His conviction was based on a profound experience about which there could be no argument or uncertainty. He had little use for speculation. His message was based on experience. And the reality of that experience gave him the confidence to say of anyone who deviated from the doctrine, "May he be damned."¹ For, he said, his message was not on paper but written in the transformed lives of men and women. These were his credentials, which all could read, and the evidence of the reality of his own experience. It is hard to argue with a man who says, "Though I was blind—now I see."

His initial experience was the key to his life and power.² He was a young aristocrat, not much in appearance according to his belittlers, but with a keen, well-trained mind; in fact, one of the outstanding young men of his day, both in intellectual accomplishment and zeal for his race and its traditions. The experience came to him on his way from Jerusalem to Damascus to carry out his commission to smash the annoying and upsetting people

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who in city and country were claiming to have found a better way. What made them so irritating was their joyous living, which no amount of proof that they were wrong could dampen. They were irrepressible. Also they had an uncomfortably penetrating interpretation of the very scriptures in which Paul was so thoroughly schooled—proving that they had found the way which was to bring new life to all men and all nations. They claimed they were on the road of the true destiny of their race.

Paul had heard one of them on this subject—and so irrefutable and logical was he that the only way to overcome him was to destroy him. Paul watched over the clothes of the mob which stoned Stephen to death.³

Riding slowly the long road to Damascus bent on bringing to torture and trial another group of these people, Paul no doubt had a chance to think again of the kind of people he was destroying. They were wrong—that much was clear. That they were dangerous to Paul and his society was evidenced by his passion to liquidate them and by his unsettled state of mind. And yet . . . and yet . . . And then—he heard a voice. Now that would not seem strange to Paul. The whole history of his people was the story of those who listened for the voice of God and obeyed—and those who listened to the voice of the world (their own desire) and went their own way. The miracle is not that God

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spoke—but that Paul listened. That moment was a turning point in history. It was so disarmingly simple. None of his travelling companions heard the voice which spoke to him.⁴ To those who were with him his subsequent actions must have been mystifying, to say the least. When under the awful realization that he had been persecuting God Himself, he asked what he should do, he was told, “Go into the city.” He was on his way there, anyway—so it may have seemed just an ordinary thought, but his obedience to it had extraordinary results. And he was given this additional information, “When you get there you will be told what you must do.” He obeyed.

For three days, as the force and implications of God breaking in on him cracked and splintered his values, his training, his ambitions and his pride, he was blind to all else and neither ate nor drank. In the midst of his bewilderment he had this further direction—that a man would come and through his touch he would be able to see; and that his destiny was to revolutionize the world the way he had been revolutionized.

The man Ananias, who listened to the Spirit within as a normal everyday practice and who knew how to communicate his experience to others, was told to go to Paul. He was told of the experience Paul had had on the road, his street address, what was in the mind of the man he was

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about to see, and what to do when he got there. He went.

That is just as great a miracle as Paul's change.

From that time on Paul lived by the direction and power that come to all men when they listen. His commitment was complete and final. It is the key to his life and action, to his thinking, to his fire and great care, to his unflagging spending of himself. This was the unique factor he brought to his statesmanship. It was the heart of his message to the world. When he faced the Jerusalem mob led by the religious leaders who were determined to destroy him, his message was the story of the first guidance he obeyed, and of the miracle in him that followed.⁵ This is the second time his diarist relates the same story. When asked to give his defence to King Agrippa and his wife Bernice, and to Festus the Governor of Caesarea, in the presence of the chief Roman officers and the principal men of the city, Paul tells the same story, which for the third time is related in full by the diarist.⁶ In effect, he says, I was going my own way believing there was no other. I listened. I changed. I have become a free man. Every man of every race can have the same experience. To those who heard him for the first time, his message was not moral precept, advice on how to live or explanation of the change in human nature; that came later in their training. It was simply the story of what happened to him when he listened and obeyed.

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We are given one picture of what was produced in a situation as a result of Paul's quality of life and experience.⁷ The people of Ephesus and the surrounding country began openly to admit their former practices. They burned books on mysticism to the value of nearly \$60,000. His work "continued to grow irresistibly in power and influence". The art he had of communicating his experiences to others was in turn readily developed by them.⁸

It is illuminating to see the people mentioned as enlisting with him in the fight. They represented the conquered and the conqueror, slave and free, poor and rich, ruler and ruled, the jailer and the prisoner, the Roman, Greek and Jew, and people from all the countries round about. There was the Roman Proconsul in Cyprus. There was the business-woman, Lydia, in Philippi and the slave girl of the same city. There was the rich owner Philemon and his dishonest slave Onesimus, whom Paul changes, trains and sends back to his master as a fellow fighter and revolutionary—"a brother". "Receive him as you would receive me".⁹ There were the chief women of Salonica and other cities, the chief City Administrator of Salonica and the chief men of Asia. There was young Timothy, whose mother and grandmother had been with Paul in the fight. Timothy was a young man of rare qualifications who stuck with Paul as a son to a father,¹⁰ and was left in charge of the work in Asia Minor.

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There was John Mark, the nephew of one of the older revolutionaries, Barnabas. Young Mark, after an initial trip, found the going tougher than the level of his commitment was able to endure, and he went back to his home. The next time Paul was urged by Barnabas to take John Mark he flatly refused. His work required men who were complete and final in their commitment.¹¹

But that very refusal had its effect—it changed John Mark. Years later we find him in Rome with Paul. And after that towards the end of his career Paul asks Timothy to bring John Mark with him to Italy. He says he can find plenty for him to do.¹²

And there is that pair Aquila and Priscilla, who, driven from Rome by an imperial edict banishing the Jews, meet Paul in Corinth. They ply Paul's trade, tent-making, and Paul lives with them. He takes them with him to Ephesus and leaves them there. They are completely identified with him, and he trusts this couple to build cells wherever they are led. While in Ephesus, Apollos, a fiery character of real ability, with more conviction than training, is taken by them and given needed training. He is said to be the author of the letter to the Hebrews. The next we hear of these two, Paul is sending greetings to them in Rome, and finally towards the end of his days Paul is sending messages to them in Ephesus, where in all likelihood they provide the home for young Timothy.¹³

Altogether about twenty-five men and women

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are mentioned by name as part of the intimate cell that moved with him in his travels and campaigns. Luke, the physician, whom Paul meets first in Troas¹⁴, writes the diary of his travels and is with him to the end. "Only Luke is with me," for Paul had selflessly despatched the others to various fronts.¹⁵ To Paul, who was an apostle "born out of time", Luke must have been a treasured source of intimate knowledge of Christ's personality, work and teaching. Tychicus, a trusted colleague, was a skilled traveller. At least twice he carried Paul's letters to the various cells.

Paul was a statesman who had a vital understanding of the life and problems of the ordinary man. He plied his craft of tent-making to keep himself and his immediate team from being an expense to the young cells he was developing. Then came a time when they began to provide for him and for each other in different parts of the world when there was need. But for many years he knew the life of the market-place, the business life of his day.

One secret of his power with people was the way he admitted his mistakes and weaknesses and his inner struggles. He knew unity could never be built between men and nations who were always right. He knew unity could be built only between men who admitted when they were wrong. To the revolutionaries in Corinth he wrote, "When I came to you . . . I was feeling far from strong, I was

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nervous and rather shaky. What I said had none of the attractiveness of the clever mind.”¹⁶ They knew he was referring to the drubbing and cold shoulder he had received from the intellectuals and philosophers of Athens—just before his first visit to Corinth. Later, to encourage these same people in Corinth, much troubled by persecution, he shares: “In Asia . . . we were completely overwhelmed, the burden was more than we could bear, in fact we told ourselves that this was the end. Yet we believe now that we had this experience of coming to the end of our tether that we might learn trust.”¹⁷ And to give the worst of them hope he says: “Look at me. Of all those who fight with us ‘I am the least’. I am the worst of all. For I even openly fought against the Truth.”¹⁸ His humanity won everybody. He tells the Roman team what a covetous person he was.¹⁹ Paul never appears too wise or too good, but always as a man who understands and who cares.

Ten years before the end he shares a revealing description of his life as a revolutionary—“Up to this very hour we are hungry and thirsty, ill-clad, knocked about and practically homeless. We still have to work for our living by manual labour. Men curse us, but we return a blessing: they make our lives miserable, but we take it patiently. They ruin our reputations, but we go on trying to win them . . . We are the world’s rubbish, the scum of the earth, yes, up to this very day.” “Handicapped on

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all sides, we are never frustrated; puzzled, but never in despair. Persecuted, but we never have to stand it alone; knocked down, but never knocked out." "Called 'imposters' we must be true; called 'nobodies' we must be in the public eye; we are never far from death; we are always 'going through it'—but never 'going under'; we know sorrow yet our joy is inextinguishable; we are penniless yet in reality we have everything worth having."²⁰

"I did in actual fact suffer the loss of everything, but I considered it useless rubbish compared with being able to win Christ."²¹ "I am ready for anything through the strength of the One Who lives within me."²² He expresses his longing to know the power that remakes men and so to die to his own wishes and ways that this power may be supreme in his life. "How changed are my ambitions! . . . Yet I do not consider myself to have 'arrived' . . . nor do I consider myself already perfect. But I keep going on, grasping ever more firmly the purpose for which Christ grasped me . . . I concentrate on this: I leave the past behind me and with hands outstretched to whatever lies ahead I go straight for the goal."²³ And towards the end when he feels "the last drops of my sacrifice are being poured out", his final words to Timothy, the one who knows him most intimately, are, "I have fought the good fight, I have finished the course that was set, I have kept the faith."²⁴

Another outstanding quality of this tough, tire-

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less, undauntable warrior is his care for people. To the revolutionary cell in Rome he writes, "I thank God for you all . . . You are always in my prayers . . . I am longing to see you."²⁵ After a severe and needed word of correction to the Corinth cell (and he had the power of severity), he writes, "I wrote to you . . . out of a most unhappy heart . . . (I shed tears over that letter), not, believe me, to cause you pain, but to show you how deep is my care for your welfare." "Whether we live or die", he assures them, "you live in our hearts."²⁶ To the cells in Asia he writes, "I never give up praying for you." And what he prays for them is worth reading.²⁷ He asks the cell in Philippi, "Remember how much I love you."²⁸ To the cell in Colossae he says, "I wish you could understand how deep is my anxiety for you." "We pray you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage." "How I long that you may be encouraged, and find out more and more how strong are the bonds of Christian love."²⁹

To the cell in Salonica he can write, "Our attitude among you was . . . like a devoted nurse among her babies . . . because we loved you it was a joy to give you not only the (message), but our very hearts as well . . . I have longed to come see you more than once." "And to know you are

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standing fast . . . is a breath of life to us. I pray for you earnestly day and night."³⁰

And from his solitude in the Mamertine prison near the Forum, in sight and sound of the heart of the Empire, he writes Timothy in Asia, "Every day and every night I have been longing to see you . . . to have you with me again would be the greatest possible joy."³¹

The man has a heart—but it is more than that. Care for people is Christ's command. He has the insight that without a genuine, selfless love for people nothing fundamental can be done; society will not hang together. He says that even if he could speak compellingly enough to rouse people with his words like a bugle call to war—but had no love—he would accomplish nothing. Even if he could see ahead, and had in his mind all the facts, even the secrets of God Himself, and had such faith he could move mountains (or raise iron curtains) and had not love, it would all be of no relevant use. And if for the sake of his policy he sold all his possessions to feed the hungry, and for his convictions faced his own destruction, but did not selflessly care for people, he would achieve precisely nothing.³²

Disciplined obedience to the Spirit within was in Paul's experience the means of a radical break with materialism and the source of power for a life of sustained moral victory. It was the means by which people of all classes and races could be united in a

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world-wide strategy for building the world to God's design. Straightforward honesty about his weaknesses and failures was the way he found of giving men hope of changing and of enlisting and uniting them in the struggle. Love for people was the mainspring of his life, the invincible weapon he brought to every situation.

These three—obedience to guidance, honesty about his own and his nation's failures, a selfless universal love for people—such were the essentials of his statesmanship. They do not always characterize modern diplomacy. Perhaps it is for lack of them we are hard pressed for the quality of men who can create effective policies—and for the quality of men who can carry them out.

THE ROAD TO RENAISSANCE

As a logical deduction from his ideology sprang Paul's conception of the nature of the new society he was out to build. One thing is clear, he was not attempting to build a system which by power, pressure or prestige would change the world. He was clear that such a method would not work. His faith could not be compressed into such a small, limited, transient and superficial conception. Paul was grasped by God's purpose. It transformed his character, gave him daily direction, a lavish love for people, an insight into the meaning of events, a plan for friend and foe—but not a plan conjured up in a "back room" and administered by specialists for the benefit of the multitude. It was the power of an idea which, when it gripped men, answered their selfish motives, gave them a strategy and an unbreakable unity. It was a force which would inevitably transform all existing organizations by transforming the men in them. He was fighting to revolutionize the thinking and living of men so that they were enabled to act in a realm of unity above their divisions of pride and prejudice, above the barriers of their social and national characteristics, above the isolation created by their points of view.

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The struggle in which Paul was engaged was not one of massed armies and front-line trenches, the kind of warfare in which some are engaged in hand-to-hand combat while others back them up at various distances behind the line, or just watch. His forces were not drawn up on national, racial, colour or class frontiers. It was a battle for men's minds world-wide and the battle-line went through every life and through the heart of every nation, race and class.

Every man is on the battlefield. Every man has to fight. And the fight is for the Kingdom. Every man has a sword in one hand and a trowel in the other, and in some ways they are indistinguishable weapons. The fight is to restore God to leadership, for the radical application of this new thinking and living to the family, political, social and industrial life. Much of Paul's teaching is on the action that the employer and worker, the administrator, young and old must take to bring their experience of change to bear effectively on the society around them.¹

The greatness of this programme is that it satisfies the whole man here and now. Whenever a man changes, everything becomes new. A new spirit comes into the home, the office, the conference, and the new man begins to live in a new world. The enjoyment and privileges, the security and freedom of the new society is not postponed to some indefinite period in the future when certain condi-

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tions have been satisfied. It is not the "pie in the sky" promises of the materialist ideologies. It is realistic, not idealistic. It begins here and now.

It is obvious a man cannot be a force for this new world by joining an organization, by taking out a membership card or by paying a fee. A man becomes part of it when he takes on the battle, finds in his heart the passion and gives everything without hold-back. On that basis it is open to all, and bars none. "I would to God that both you and all who can hear me this day might stand where I stand—but without these chains!"²

A man cannot "join" a revolution except by becoming revolutionary. He cannot be a part of a renaissance without being reborn and learning how to bring rebirth to others. The new society cannot be organized into existence. We organize men in order to cope with individual irresponsibility. The less responsible people are, the more organized they have to be. And the converse is true. The more responsible people are, the less organization is necessary. Because materialism cannot deal with the selfishness in people, it has to rely on organization for discipline and efficiency. An organization delegates responsibility, defines limits of work, outlines duties. It uses people. It buys men's time and skills, but it cannot command the whole personality. It cannot cure ambition, jealousy, lack of interest; hence it must have inflexible rules,

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methods and leadership, and an unavoidable overhead of inefficiency.

The new world cannot be built by mercenaries. Paul calls for men who will present their whole personalities as a "living sacrifice", which is their reasonable service; men who can bring to life not a "spirit of fear, but a spirit of power and love and a sound mind"; men who live "with a due sense of responsibility, not as men who do not know the meaning and purpose of life, but as those who do".³

Again it is obvious that leadership for the struggle cannot be elected or delegated. It can go only to those who pay the price of living the life; who give the most because they deny themselves the most. Leadership is the inescapable lot of the fully committed. And because the entire man is committed to the objective, friction, the greatest source of inefficiency, is removed. Every man living the life considers the other better than himself.⁴ He is not out to carve a place for himself in the world but to give God the control. "We hold our commission . . . to forward obedience to the Faith in all nations."⁵ His ambition is a cross not a crown. "You may as well know now that it was my secret determination to concentrate entirely on Jesus Christ Himself and the fact of His death upon the Cross."⁶

In four different letters Paul expands his picture of the nature of the structure of the new society.

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And it is not a dream. Statesmanship is the art of the possible. Paul discovered that a radical change in human nature was possible. He had the wisdom to see that that fact was revolutionary, and the rock on which any new world must be built. Remaking men was the heart of his statesmanship. He sees not a machine being built but a living body being created.

Writing to Rome, the very headquarters of organization, imperial, military, legal, he presents the picture of a living body growing and developing in the old society. "For just as you have many members in one physical body and those members differ in their functions, so we, though many in number, comprise one Body in Christ, and are all members of one another."⁷

To the cell in Corinth he develops his theme—"As the human body, which has many parts, is a unity, and those parts, despite their multiplicity, comprise . . . one single body, so it is with . . . (us) . . . the body is not one member but many. If the foot should say, 'Because I am not a hand I don't belong to the body,' does that alter the fact that the foot *is* a part of the body? Or if the ear should say 'Because I am not an eye, I don't belong to the body,' does that mean the ear really is no part of the body? After all, if the body were all one eye, for example, where would be the sense of hearing? Or if it were all ear, where the sense of smell? The eye cannot say to the hand, 'I don't need you!' nor

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can the head say to the feet, 'I don't need you!' . . . the body should work together as a whole with all the members in sympathetic relationship with one another. So . . . if one member suffers all the other members suffer with it, and if one member is honoured all the members share a common joy."⁸ And the function of different members of the organism—of whatever class, race or nationality—each with his special gifts, is on the same principle of harmony as shown in the body. He reminds the Ephesians, "You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope."⁹

With such a conception of society accepted and fought for as a realistic and realizable policy it is natural that he should emphasize repeatedly the need for unity and purity in every relationship. With unity and purity lived, the organism functions and grows like a living cell. Without unity and purity, self-interest comes in, the spirit goes out and organization becomes inevitable—renaissance is an unrealizable dream.

To the Roman cell he writes, "May God . . . give you a mind united towards one another". To the revolutionaries in Philippi, "Live . . . as though you had only one mind and one spirit between you," and he tells them how to get it.¹⁰

"Don't cherish exaggerated ideas of yourself or your importance," he advises the imperial Romans, "but try to have a sane estimate." "Have a real

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willingness to let the other man have the credit.”¹¹ “I myself,” he tells the Corinthians, “try to adapt myself to all men without considering my own advantage but *their* advantage.” “Let no man set his own advantage as his objective, but rather the good of his neighbor.”¹² “Let us not be ambitious for our own reputations,” he calls to the Galatians, “for that only means making each other jealous.”¹³ “Never act from motives of rivalry or personal vanity,” he tells the Philippians, “but in humility think more of each other than you do of yourselves . . . Live together in harmony.”¹⁴ “Why, then, criticize your brother’s actions, why try to make him look small? . . . stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct.”¹⁵ You have been called to freedom—freedom to serve one another in love. You are not to use your freedom to attack and tear each other to pieces, otherwise your freedom will be used to destroy the very society you are creating.¹⁶ Rather make “allowances for each other because you love each other.” “Be kind to each other, be understanding. Be as ready to forgive . . . as God . . . has forgiven you.”¹⁷ “Learn to fit in with each other. Be merciful in action, kindly in heart, humble in mind. Accept life, and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone . . . remembering that as members of the same body you are called to live in harmony. And above

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everything else, be truly loving, for love is the golden chain of all the virtues."¹⁸

"This love of which I speak," he tells the Corinthians, "is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."¹⁹

Purity is logically, for Paul, the keystone that makes the building and functioning of the organism possible. He tackles with vigour and unflagging persistence every form of sexual impurity. And with reason, for sexual impurity like yeast, permeates the whole personality, enslaving men to their own desires in every field and rendering them utterly ineffective in the real task of statesmanship. "Every one of you should learn to control his body," he states frankly, "keeping it pure and treating it with respect, and never regarding it as an instrument for self-gratification . . . You cannot break this rule," he warns, "without in some way cheating your fellow-men. God's plan is to make you holy (fully committed) and that entails, first of

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all, a clean cut with sexual immorality.”²⁰ His emphasis is true to the facts of human nature—for impurity always carries in its train the very qualities which (unless cured in men) make the building of a new society necessary, and the breakdown of any system inevitable. Paul lists them for the Galatians, linking with sexual immorality, “impurity of mind, sensuality, hatred, quarrelling, jealousy, bad temper, rivalry, factions, party-spirit, envy, drunkenness, orgies”.²¹ He further explains his point to the revolutionaries in Asia—men “have stifled their consciences and then surrendered themselves to sensuality, practising any form of impurity which lust can suggest. But you have learned nothing like that from Christ, if you have really heard His Voice,” he says. “No, what you learned was to fling off the dirty clothes of the old way of living, which were rotted through and through with lust’s illusions, and, with yourselves mentally and spiritually remade, to put on the clean fresh clothes of the new life.”²²

“Avoid sexual looseness like the plague!” he warns the cell in Corinth.²³ And they needed to, for one of them had taken a mistress.²⁴ “Food was meant for the stomach and the stomach for food . . . But you cannot say that our physical body was made for sexual promiscuity; it was made for God . . . Every other sin a man commits is done outside his own body, but this is an offence against his own body. Have you forgotten that your body is the

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temple of the Holy Spirit, Who lives in you, and that you are not the owner of your own body? You have been bought, and at what a price! Therefore bring glory to God in your body and your spirit, for they both belong to Him.”²⁵ “Keep clear of anything that smirches body or soul.”²⁶ “Fix your minds on the things which are holy and right and pure and beautiful and good.”²⁷

“Have nothing to do with sexual immorality,” he writes to Colossae, “dirty-mindedness, uncontrolled passion, evil desire.” And to young Timothy, “Turn your back on the turbulent desires of youth.”²⁸

“Do not, then, allow sin to establish any power over your mortal bodies in making you give way to your lusts,” he writes to Rome. “Nor hand over your organs to be, as it were, weapons of evil for the devil’s purposes. But . . . put yourselves in God’s hands . . . for His own purposes. For sin is not meant to be your master. In the past you voluntarily gave your bodies to the service of vice . . . so, now, give yourselves to the service” of the answer.²⁹ “Let us fling away the things that men do in the dark, let us arm ourselves for the fight of the Day! Let us live cleanly . . . not in the ‘delights’ of getting drunk or playing with sex, nor yet in quarrelling or jealousies.”³⁰ “Let us have a genuine break with evil and a real devotion to good.” “The calling of God is not to impurity but to the

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most thorough purity . . . It is not for nothing that the Spirit God gives us is called the *Holy Spirit*.”³¹

This is not an impossible standard, says Paul; it is essential. “For we ourselves have known what it is to be ignorant, disobedient and deceived, the slaves of various desires and pleasant feelings, while our lives were spent in malice and jealousy—we were hateful and we hated each other. But . . . He saved us—not by virtue of any moral achievements of ours, but by the cleansing power of a new birth and the moral renewal of the Holy Spirit.”³² “I often find”, he shares, “that I have the will to do good, but not the power . . . in my own nature I am bound fast, as I say, to the law of sin and death . . . I thank God there *is* a way out.”³³ He has found, he says, that when he obeys the voice of the Spirit he no longer obeys the voice of his lustful nature. “Here is my advice. Live your whole life in the spirit and you will not satisfy the desires of your lower nature.”³⁴ “If you cut the nerve of your instinctive actions by obeying the Spirit, you are on the way to real living.” “Once the Spirit . . . lives within you, He will . . . bring to your whole being new strength and vitality.”³⁵

“No temptation has come your way that is too hard for flesh and blood to bear . . . every temptation has a way out.”³⁶ “I am ready for anything”, he writes the Philippians, “through the strength of the One Who lives within me.”³⁷ Although “the whole energy of the lower nature is set against the

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Spirit, the whole power of the Spirit is contrary to the lower nature.”³⁸

“Fight the worth-while battle of the Faith,” is the way he sums up his message to Timothy. “Keep your grip on that life eternal to which you have been called, and to which you boldly professed your loyalty . . . Keep your commission clean and above reproach.”³⁹

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Although the outward man decays, the inner man is renewed day by day.¹ This is not only a picture of Paul personally but also of the true forces at work in society. The steady drift of materialism in all its forms to decay, division, deadlock, disillusionment and despair is inevitable. Materialism by itself cannot save itself. The constant devouring of her children by mother materialism is an integral part of her nature. Selfish men cannot create a free society, bitter men cannot build a lasting peace, morally defeated men cannot rise above self-interest. These are the inner moral contradictions by reason of which materialism as a way of life has failed humanity all through history, and must continue to fail.

The reason society still stands is that through the ages certain men have had to some degree the fire that blazed in Paul, shared his secret of action and lived at least in part for his God-given purpose. So that despite the continuous decay of materialism there has been a renewal of men of moral courage and action, who have fought for what is right and so given a saving grace of strength and unity to humanity.

Today with the globe so small, science so poten-

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tially destructive and the world so irreconcilably divided, we stand at a point in time when disintegration and chaos can suddenly reach proportions beyond recall. The facts of our era underline the validity of Paul's answer—a universal ideology of moral change for everyone everywhere. Statesmanship which does not aim to change people cannot break from the control of materialism, and is therefore void of any possibility of success. It may do certain work well—fight an election, collect taxes, build an atomic bomb, prosecute a war. But it must fail miserably at the essential job—to create unity between the races and classes and to build a new world. It actually cheats men by its pretence that with human nature as it is, a workable answer can be provided.

Materialism can be broken through only by a change in human nature. Were this not a practical possibility in this century of materialist ideologies and the exploitation of nuclear power, nothing would lie ahead but blackness and despair. But right at the heart of the inevitable decay and crumbling of our self-centred civilization the moral rearmament of the nations advances hour by hour. A new society is coming to birth and taking shape. The old may explode and destroy itself in civil wars or so degenerate through organized materialism that nothing of the graces of life is left. But nothing can stop the steady growth and flowering of the new world. Men who are morally rearmed, men

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who decide to change, unite and fight for what is right, are creating the alternative to materialism. Because of that the new world is inevitable—just as the destruction of the old is inevitable. One drifts to decay as a river runs to the sea. The other rises as surely as the sun—when men turn by moral decision and face the light. When men change and fight, renaissance is certain. Men who see this and act realistically are true statesmen; the men who are doing the one essential job in the world; men who have come of age; who have broken through to sanity. When all else has fallen, what such men build is the one thing that remains in a man, a nation, the world.

How can ordinary men play a relevant role in the world? Not everyone can be an Abraham or a Mohammed. Many would rather not! But we can hear Paul speak across nineteen centuries from a richly validated experience. For every man, everywhere to find his inspired part, the most important thing is “to obey the orders of Almighty God.”²

As an ambassador Paul was in constant communication with his Government. He was never without direct and adequate instruction as to how to carry out his commission and implement the policy of his Administration. From the moment he enlists in the service, he has adequate, accurate, direct information for every step. He is told to go to Damascus, to wait there where a certain man will be in touch with him. His province is the world, his

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credentials are to all people. That is the way his responsibility is outlined.³

Later he is in Jerusalem, where, because he is so well known and respected, his change should have a powerful effect on his national leaders: It is good human reasoning—but word comes urgently that he should get out of this city quickly, “for they will not accept your testimony about Me”.⁴ And judging by his reception previously in Damascus, to which he laughingly refers—“I escaped by climbing through a window and being let down the wall in a basket. That’s the kind of dignified exit I can boast about”⁵—the rejection of his message would be more than polite indifference.

From time to time his diarist quotes verbatim the instructions Paul received and followed, as if to keep constantly before us the means by which Paul did what he did.

Just as he was told to get quickly out of one city, he was told to remain in another. In Corinth, where there was much opposition, his instructions were, “Do not be afraid, but go on speaking and let no one silence you, for I Myself am with you and no man shall lift a finger to harm you. There are many in this city who belong to Me.”⁶ He stayed eighteen months. It was during this time he met, lived with and trained Aquila and Priscilla.

How he reached Corinth in the first place is illuminating. He had been working in Asia Minor. Humanly and historically it would have been natu-

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ral to go farther east and to work in the area south of the Black Sea, but he was forbidden by the Spirit. His instructions took him in the opposite direction—"Come over to Macedonia and help us."⁷

This move was a turning point. The road of expansion as taken by the Greeks and by the Romans was to the East and to the western boundaries of the known world. But the strategy of Paul's Government was to work not to the periphery but to the centre. For Paul was an agent not of territorial but of ideological conquest—the conquest of the mind and heart, of the thinking and policy of an Empire.

Paul has a growing conviction, fulfilled some years later, that he must capture the centres of power—"I must see Rome as well."⁸ The Emperor must be presented with God's claim to sovereignty. "You must stand before Caesar."⁹ The very details of how and in what manner he is to get there are clearly marked out. He will go as a prisoner—and via Jerusalem.¹⁰ It is the hardest way personally, the longest way geographically, but the most effective way ideologically. It gives steel and deepened conviction to his fellow fighters,¹¹ and through his time in Jerusalem he is given one final compelling opportunity to present to the leaders of his people his vision for his nation. He is prepared for his time in Rome by a series of triumphant occasions provided by the authorities

of the Roman Administration—Felix, Festus, King Agrippa.

On the way from Greece to Jerusalem his colleagues frequently have guidance that he is to be made prisoner and to suffer. He himself receives the same intelligence. The Holy Spirit tells him that bonds and hardships are ahead. But what happens to him is not the point. What happens as a result of his obedience to his orders is all important. He sets no value on his life compared with the joy of carrying out his commission.¹² It is characteristic of him. The first thing that happened when he turned back from the East to go to Macedonia was an imprisonment and a severe beating. Following this, he was driven out of Salonica and Berea by mobs stirred up by resolute enemies. Shortly after, in Athens, he was mocked by the intellectual leaders of his day. But on looking back none of these things are entered in the audit—"Wherever I go, thank God, He makes my life a constant pageant of triumph."¹³

When Paul is on trial before Agrippa and appeals his case to Caesar, Agrippa admits to Felix that Paul "might easily have been discharged if he had not appealed to Caesar".¹⁴ But it does not represent a mistake in tactics. Two years earlier Paul had had his instructions, "Take heart!—for as you have witnessed boldly for Me in Jerusalem so you must give your witness for Me in Rome."¹⁵ By

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intelligent use of the occasion, Paul was able to achieve God's purpose.

On his famous voyage to Rome it is the detailed instructions he receives in the crisis, for ship and crew, that saves the lives of his fellow passengers (which would not have been endangered at all if his previous warning had been heeded). And he saves his own life, for his behaviour in crisis so wins the centurion in charge that he reverses standing orders to kill the prisoners when shipwrecked lest some should escape.

Paul was clear on the point that history showed convincingly the failure of the human mind to deal with the problems created by the human passions. He knew human wisdom had failed. "If any man among you thinks himself one of the world's clever ones, let him discard his cleverness that he may learn to be truly wise. For this world's cleverness is stupidity."¹⁶ What was needed was the mind of God on every problem and plan, a wisdom made available to every man by obeying the "promptings of the Spirit".¹⁷

Four things stand out about the directions Paul received:

1. They were detailed. "Stand up and go into the city."¹⁸ "Go on speaking and let no one silence you."¹⁹ "Make haste and leave . . . at once."²⁰ He was told which way to go.²¹ "This voyage is likely to result in damage and considerable loss, not only to ship and cargo."²² "Have no fear, Paul! You

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must stand before Caesar. And God, as a mark of His favour towards you, has granted you the lives of those who are sailing with you.”²³ To a man seeking to do God’s will everything he does is important. People who object to the idea of detailed instructions have never taken the trouble to think out the implications of guidance. And if they have and still object, it simply means they are determined to go their own way. Everything we do has some impact on people, has meaning. And for men who aim to capture the heart and mind of the world, this fact is of primary importance.

2. What happened to Paul was not important. What happened in people as a result of his obedience was important. Being thrown into jail and beaten was for him not the point. Winning the jailer and his family was. An attack by the employers was to him of no consequence. Winning a loyal fighter in Lydia, the business-woman, and the exploited slave girl was. For he knew ultimate victory was certain. The new world is built not on those who turn from the answer, but on those who turn to it. He knew there were prepared men and women in every situation who would be precipitated into life and action by his convictions. In one sense, the others didn’t matter. Bonds, beatings, imprisonments and shipwrecks did not for one instant invalidate his experience that “all things work together for good to them that love God . . . who are the called according to His purpose”.²⁴

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3. Obedience to instructions was always followed by miracles in people, opposition and the raising up of a hard core of fighters—usually in that order.

4. Paul was convinced this Direction and Power is available to all men everywhere, by listening and obeying. And the decision to accept this direction is the practical way by which a man changes masters, from being centered on his will to being centered on God's will, the possessor of a passion, philosophy and plan for remaking the world.

“So then, my brothers, you can see that we have no particular reason to feel grateful to our instinctive nature, or to live life on the level of the instincts. Indeed that way of living leads to certain spiritual death. But if on the other hand you cut the nerve of your instinctive actions by obeying the Spirit, you are on the way to real living. All who follow the leading of God's Spirit are God's own sons.”²⁵

THE FUTURE

Paul is not a monument in the past, but a signpost to the future. His statesmanship is that towards which free men are moving in their search for an answer to this age. It is perpetual, global, practical and normal.

It is perpetual in the sense that Paul expects faith to dominate every decision and action of every day of every man's life—if faith is to work. "This one thing I do" is the revolutionary reality to which he challenges us. Everything in his business hours and out of them, every penny he spends, every penny he makes is directly related to the task of remaking men who can remake nations.

In his concept of "this one thing I do" Paul saw that a mere personal experience of faith could be a selfish faith, and that without a commitment to remake men and remake history, a man's basic motives were untouched and his root self-will unbroken.

He utterly rejects the philosophy that a man of faith should keep clear of industrial, trade union, political or ecclesiastical matters and leave them to the experts. He says that remaking the world is everybody's priority business all the time. In recent history the Communists have adopted Paul's

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perpetual whole-heartedness: "This one thing I do." Most non-Communists are still far from this ideological concept, which is a main reason why the free world still loses ground in the cold war.

It is global. Paul embraced in the decisions and actions of his life-time the whole world as he then knew it. He moved with his force of trained revolutionaries to the centres of power which could affect the living of every race and nation. He strenuously fought the narrow theologians who tried to limit faith to one elected race or class. He offers an experience that is valid and available for all men everywhere, white, black, yellow, East, West, worker, capitalist, Communist, non-Communist, the faithless, and the self-satisfied but ineffective Christian.

It is practical. Paul deals with actions as well as theories. He challenges men's living as well as their thinking. He does not peddle an idea or movement. But he brings the Cross to bear on the basic motives, entrenched viewpoints and cherished habits of men. He knows you cannot think relevantly unless you live adequately. He is never for one instant fooled by the attractive but false theory that some co-existence with evil is possible. He fights it to the point of bloodshed and to the bitter, triumphant end. He holds all men fearlessly to standards of absolute purity, selflessness, truth and love—and to the guidance of God—which are the cornerstones of his own experience.

THE FUTURE

It is normal. Paul was an intellectual who held no brief for the intellect, but said the Holy Spirit must come first. He was an aristocrat who said the aristocracy should pioneer the pathways of change. He was an ecclesiastic who fought the ecclesiastics of his day for their narrow and self-righteous concept of churchmanship and for their level of personal, moral defeat. He was a well-educated industrialist who had everlasting confidence in and love for the ordinary workingman.

Paul's faith is that it is the normal destiny for everybody everywhere to unite in the supreme task of remaking the world through a change in human nature.

It is normal living. It holds the secret of unity as men and nations merge their causes, some good, some not so good, in a superior cause.

It may well prove to be the next and normal development of human history.

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29. Col. ii, 1, i, 11 and ii, 2
30. I Thess. ii, 7—20 and iii 8—10
31. Rom. xii, 9; II Tim. i, 3, 4
32. I Cor. xiii, 1—3

Chapter 6

THE ROAD TO RENAISSANCE

1. Eph. v, 22—vi, 9; Phil. ii, 12—18; Col. iii, 12—iv, 6; I Tim. vi, 1—20; Titus ii, Philemon.
2. Acts xxvi, 29
3. Rom. xii, 1; II Tim. i, 7; Eph. v, 15
4. Phil. ii, 3
5. Rom. i, 5
6. I Cor. ii, 2
7. Rom. xii, 4, 5
8. I Cor. xii, 12—25
9. Eph. iv, 4
10. Rom. xv, 5; Phil ii, 1—4
11. Rom. xii, 3, 10
12. I Cor. x, 33, 24
13. Gal. v, 26
14. Phil ii, 3, 4
15. Rom. xiv, 10—13
16. Gal. v, 13—16

17. Eph. iv, 2, 32
18. Col. iii, 12—14
19. I Cor. xiii, 4—8
20. I Thess. iv, 3—6
21. Gal v, 19—21
22. Eph. iv, 18—24
23. I Cor. vi, 18
24. I Cor. v, 1
25. I Cor. vi, 13—20
26. II Cor. vii, 2
27. Phil. iv, 8
28. Col. iii, 5, 6; II Tim. ii, 22
29. Rom. vi, 12—14, 19
30. Rom. xiii, 12—14
31. I Thess. iv, 7, 8
32. Titus iii, 3—5
33. Rom. vii, 18, 23, 25
34. Gal. v, 16
35. Rom. viii, 13, 11
36. I Cor. x, 13
37. Phil. iv, 13
38. Gal. v, 17
39. I Tim. vi, 12, 14

Chapter 7

UNDER ORDERS

1. II Cor. iv, 16
2. I Cor. vii, 19
3. Acts ix, 12, 15
4. Acts xxii, 18
5. II Cor. xi, 33
6. Acts xviii, 9—10
7. Acts xvi, 7, 9
8. Acts xix, 21
9. Acts xxvii, 24
10. Acts xxi, 11
11. Acts xx, 17—38
12. Acts xx, 22—24
13. II Cor. ii, 14
14. Acts xxvi, 32
15. Acts xxiii, 11
16. I Cor. iii, 18, 19
17. I Cor. ii, 10—13; Rom. viii, 4
18. Acts ix, 6
19. Acts xviii, 9, 10
20. Acts xxii, 18
21. Acts xvi, 7—10
22. Acts xxvii, 10
23. Acts xxvii, 24
24. Rom. viii, 28 (Authorized Version)
25. Rom. viii, 12—14

READINGS FROM PAUL'S LETTERS

What Paul Tells About Himself:

- Romans i, 1—18; vii, 1—end
- I Corinthians ii, 1—5; iv
- I Corinthians ix, 16—end; x, 23—end
- I Corinthians xiii
- II Corinthians I, 3—12; v, 11—end
- II Corinthians vi, 1—10
- II Corinthians xi, 16—end; xii, 1—10
- Galatians i; ii, 11—end
- Ephesians ii, 1—10; iii
- Philippians i
- Philippians iii, 4—end
- Colossians i, 23—end
- I Thessalonians i; ii, 1—13
- I Timothy i, 12—17
- II Timothy i, 1—14; iii, 10—end
- II Timothy iv, 6—end
- Titus iii, 1—11
- Philemon all

The Holy Spirit:

- Romans viii, 1—17, 26—37
- I Corinthians ii; xii, 1—11
- II Corinthians iii
- Galatians v, 16—end; vi, 1—10
- Ephesians iv, 1—6; v, 15—21

Purity:

- Romans i, 18—end; ii, 1—13
- Romans v, 20—end; vi
- Romans vii, 14—end; viii, 1—13
- Romans xiii, 8—end; xvi, 17—end
- I Corinthians iv, 18—end
- I Corinthians vi; x, 1—13
- II Corinthians vi, 14—end; vii
- II Corinthians xii, 19—end
- Ephesians iv, 17—end; v, 1—14
- Colossians ii, 16—end; iii, 1—12
- I Thessalonians iv, 3—12; v, 19—end
- I Timothy iv
- II Timothy iii, 1—19

Ideology:

Romans i, 1—7; iii, 21—end
Romans iv, 1—8, 19—end; v
Romans viii, 18—end; x
I Corinthians iii; ix, 13—end; xv
II Corinthians iii, 7—end; iv, 7—end
II Corinthians v, 4—end; vi, 1—10
II Corinthians viii, 1—15; x, 1—6
II Corinthians xi, 7—end; xiii, 5—end
Galatians ii, 11—end; iii, 1—5
Ephesians i; ii, 11—end
Ephesians iii, 13—end; iv, 1—6
Ephesians v, 22—end; vi
Philippians ii, 5—18; iii, 4—end
Philippians iv
Colossians iii, 18—end

Unity:

Romans xii
Romans xiv, 13—end; xv, 1—8
I Corinthians xii; xiii
Galatians v, 13—end; vi, 1—10
Ephesians iv; v, 1—4, 15—21
Philippians ii
Colossians iii, 12—17
I Thessalonians iv, 9—12