

FOREWARD

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A Selection from *The Pedagogy of St. Paul* by Howard Tillman Kuist

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There are those who say frankly that religion has no place in education, that education should be concerned with facts, not with faith. Many educational writers imply the same by omission of all references to religion in education. Such a view is short-sighted, in that it fails to see religion as a part of life, man as an heir of eternity, and the Scriptures as a portrayal of life in true perspective.

The field of what may be called Biblical Pedagogy is practically an unworked mine. A few rich nuggets of rare promise have been turned up here and there, an earnest of many discoveries sure to reward the worker who digs zealously. The Proverbs, the Psalms, the Prophets, the Law, the Gospels, the Epistles, are veritable treasures of educational wisdom. These writings have nourished the souls of peoples for hundreds of generations. They are literature of power rather than information. Their content, their aim, their methods await exploration, discovery, analysis, and presentation. The worker finds richest return both for himself and his readers. The Bible is the greatest collection of educational masterpieces we possess. Our very appreciation of the tutelage of Scripture has perhaps led us to neglect its pedagogical study.

The most influential figure in human history, next to Jesus of Nazareth, is probably Saul of Tarsus. He became the accepted expositor and interpreter of [viii] Christianity. He did not lay a new foundation but he built upon the foundation laid by Jesus. Though some have gone so far as to regard him as the real founder of Western Christianity, he did not so regard himself, teaching instead: "Other foundation can no man lay than is laid in Christ Jesus." St. Paul helped to give to Christianity what was

essential if it was to become a system of thought and a practical working organization as well as the life of God in the soul of man. Let any reader say something about Christianity and he is likely to find himself, perhaps unconsciously, quoting the phrases of Paul. Try it! At the moment it occurs to me to ask, "What is Christianity?" and the answer comes: It is "The life hid with Christ in God."

The author of the present work, Dr. Howard Tillman Kuist, sees that education without religion is incomplete,—lacking in dynamic and in goal. He also sees that the Bible is the source-book for much that is best in modern educational theory and practice. He also recognizes in St. Paul a master teacher second in greatness only to the Master himself. He brings to his study a first-hand knowledge of his Greek New Testament, a scholarly technique of investigation, organization, and presentation, and a readable, interesting, literary style.

The critical reader will sense here a contribution of first importance among available literature to our knowledge of "the Pedagogy of St. Paul." Let no reader be deterred by the practical term "Pedagogy" in the title, doubtless used for alliterative reasons, from seeking here the profoundest possible educational insight concerning man's wisest way of reaching his greatest goal,—the knowledge of God and the service of mankind.

What influences shaped St. Paul as a teacher? What are his qualifications as a teacher? At what did he aim as a teacher? What are the psychological [ix] elements in his appeal? What methods did he use? What results did he accomplish? How should his pedagogy be evaluated? What literature is available on this subject? What similar studies are possible? The interested reader will find answers to these questions, and many similar ones, in the following pages. Especial attention is directed to the treatment of Romans 1-8 in Chap. VIII.

The subscriber esteems it a distinct privilege and honor to have his name associated with this masterpiece of scholarship in dedication and sponsorship. Each week during the winter of 1923-1924 our Seminar in the History of Modern Education would be thrilled with the exhibit of latest findings in this virgin mine. He confidently promises and predicts that all those who sense their indebtedness to the great "Apostle to the Gentiles" will be grateful to Dr. Kuist for this new and valuable portraiture of him as a teacher of the human race.

INTRODUCTION

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In the preface to his recent volume (1923) entitled, “The Apostle Paul and the Modern World,” Francis G. Peabody calls attention to the fact that “The Library of the Theological School in Harvard University contain more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has an important place.” As a brilliant gem excites interest and invites the closest scrutiny, so does the personality of the great apostle. His influence has spanned twenty centuries and encircles the globe.

What place then is to be assigned to him in educational history? Or, Is the Apostle entitle to recognition as an Educator at all? True it is that he did not discuss pedagogy, but of necessity he was faced by pedagogical problems! The purpose of this study is to bring together, somewhat more fully than can easily be found in one place elsewhere, the material for making an estimate of the man from a pedagogical point of view. The problem briefly stated is this: In the light of his times and his life work, what can be learned regarding the origin, nature, results and value of his pedagogy?

It may be asked whether such an inquiry if worth undertaking. Pasteur is said to have glowed with enthusiasm whenever he read the life of an illustrious person, and was kindled with the ambition to imitate him. He once said: “From the lives of men who have marked their passage with a trail of enduring light, let us piously gather, for the benefit [xii] of posterity, every detail, down to the slightest words, the slightest acts calculated to reveal the guiding principles of their great souls.”¹

Paul was a great soul who devoted himself with whole-hearted

1. Albert Keim and Louis Lumet: Louis Pasteur. Published by Stokes, New York, 1914. Cf. title-page.

enthusiasm to teaching and influencing men. That he succeeded is written boldly on the pages of history. It is in the detail of his life experience as exhibited in his words and acts that we should discover how he taught and influenced men.

It is not at all surprising to find instructive “teaching situations”² in his career, e.g., at Antioch of Pisidia,³ and on Mars Hill in Athens,⁴ from which one may learn with profit how he sensed problems, found points of contact, secured interest, and captured attention; how he framed and called forth questions; how he drew conclusions and shaped his appeals. In short, certain principles of modern pedagogy are discernible in his contacts, which invite most thoughtful study.

Our present interest, therefore is rather in St. Paul the teacher, than in the teachings of St. Paul. As an embodiment of Hebrew education; as a reflection of that which was best in Greek culture in the first century; as a Christian teacher and traveler in the Roman world, St. Paul in his manifold experiences furnishes a study of genuine interest and of practical worth to the Educator.

The following chapters have been worked out inductively. The historical sources of his racial heritage and educational environment were first investigated, then “the cameo-like pictures of St. Luke and the self-revelations of St. Paul’s Epistles,”⁵ in their original Greek setting were examined [xiii] for evidence of his qualifications as a teacher, his pedagogical aims, his educational views, psychological elements in his appeal, his pedagogical methods, and the results of his pedagogy. A critical estimate of the facts thus secured has led to a conclusion concerning his rightful place in educational history.

“Thou therefore that teachest another, teachest thou not thyself?” This questions propounded originally to the Romans (2:21) is pertinent to-day and always will be. The Pedagogy of St. Paul though actually wrought out in a generation endures forever.

2. Horne: Jesus the Master Teacher. Published by Association Press, New York, 1920, which is largely the inspiration of the present study. Cf. pp 1-3.

3. Acts 13:13 ff.

4. Acts 17:16-34.

5. Stalker: The Life of St. Paul, p. 169.

Chapter 1 THE SOURCES OF ST. PAUL'S PEDAGOGY

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1. RACIAL INFLUENCES.

Saul of Tarsus was conspicuously a son of his race. He could well say that he was a Hebrew of the Hebrews.¹ He had advanced in the religion of the Jews beyond many who were of equal age with him in his nation, being more exceedingly zealous than they of the traditions of his fathers.² His whole training had been geared to the watchwords, "Learn—teach; teach—learn."³ To him, as to all the sons of Israel, piety and education were inseparable.⁴ Education was the handmaid of religion; religion was the sponsor of education.

The principles of his religion and his education were the product of a remarkable history and are preserved in a unique literature. A study of this literature should reveal to us some of the sources of his pedagogy. The Bible as a whole may be described not only as "centuries of intense religious experience made poignantly articulate";⁵ it is an

educational code, and its history is a history of [22] education.⁶ "The genius of the Hebrew lay in his masterful absorbing function, by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He religionized everything into an ethical monotheism and preserved it immortally in a book, and with his pedagogical instinct, made his Holy God the world's Educator."⁷

Saul had inherited from his race a strongly didactic nature. He was true to type. Edersheim's characterization of this "peculiar people"⁸ well befits him: "Excitable, impulsive, quick, sharp-witted, imaginative; fond of parable, pithy sayings, acute distinctions, or pungent wit; reverent towards God and man, respectful in the presence of age, enthusiastic of learning and of superior mental endowments, most delicately sensitive in regard to the feelings of others; zealous; with intensely warm Eastern natures, ready to have each prejudice aroused, hasty and violent in passion but quickly assuaged."⁹

He fell heir to a unique educational ideal.¹⁰ As a Pharisee¹¹ he was brought up to consider the study and observance of the Laws of Jehovah as the supreme aim in life. "The honor of father and mother, acts of benevolence and kindness, hospitality to strangers, visiting the sick, devotions in prayer, promotion of peace among man and man, and study in general (remain intact against the [23] exigencies of the world

6. See Imber, U.S. Commissioner of Education Report, 1894-95, Vol. II, p. 1802.

7. Simon, *The Principle of Jewish Education in the Past*, p. 8.

8. Deut. 14:2.

9. Edersheim, *Sketches of Jewish Social Life in the Days of Christ*, p. 89.

10. This ideal has been variously described: Güdemann, *Jewish Encyclopedia*, Vol. V, p. 42, calls it "Moral and religious training." Simon, *The Principle of Jewish Education*, p. 9, calls it "Religious culture." Imber, U.S. Commissioner of Education Report, 1895-96, Vol. I, p. 701, describes it as a "Sleepless care over the culture of the spiritual sense." Swift, *Education in Ancient Israel*, p. 62, sums it up in one word, "Holiness." Edersheim, *Sketches of Jewish Social Life*, p. 124, says, "To the pious Jew the knowledge of God was everything; and to prepare for or impart that knowledge was the sum total, the sole object of his education."

11. Acts 26:5; Pihl. 3:5.

1. Phil. 3:5. Contrary to Kauffmann, *Jewish Encyclopedia*, Vol. XI, p. 79, who rigorously contends Saul was a Hellenist, not a Hebrew scholar, and refers to Phil. 3:5 as "a rather unusual term, which seems to refer to his nationalistic training and conduct." (Cf. Acts 21:39; 22:2.)

2. Gal. 1:14.

3. Deutsch, *Literary Remains*, p. 139.

4. Wellhausen, *Israelitische und jüdische Geschichte*, p. 159.

5. Hough, *Life and History*, p. 56.

to come), but the study of the law outweighs them all.”¹²

This fundamental aim was to be attained, according to Josephus, by instruction in words and by exercises in practice.¹³ The method of Saul’s education thus combined the theoretical and the practical, learning with doing. It made its appeal to the whole man: to the spirit—“The fear of Jehovah is the beginning of knowledge”;¹⁴ to the mind—“First learn, then understand”;¹⁵ to the body—“Not learning but doing is the principal thing.”¹⁶ It therefore called for a response *from* the whole man: the emotions, the intellect, and the will. It involved feeling, thinking, acting. His education had sought not only to combine instruction in the *positive truths* of the ancestral faith with preparation for the practical duties of life,¹⁷ but it also had made these positive truths the controlling and dominating discipline both of the theoretical and the practical. It was religio-centric! Saul had therefore inherited the unique contribution of ancient Israel to the treasure-house of education, namely the principle of religious culture as the organizing center of all education, and as the ruling discipline for the cultivation of character and life.¹⁸

In his reverent survey of the history of his race [24] Saul could not but have been appreciably influenced by the personalities and principles of the great master teachers of his fathers. What a succession

12. Tract Kiddushin, fol. 39B.

13. Shilleto, *The Works of Flavius Josephus*, Book II, pp. 242, 243. Josephus points out that various nations have chosen one or other of these methods: “Thus did the Lacedæmonians and the Cretans teach by their exercises in practice, and not by words; while the Athenians and almost all the other Greeks made laws about what was to be done or left undone, but neglected exercising people thereunto in practice. The Jews carefully joined these two methods of instruction together; for he (Moses) neither left these exercises in practice to go without verbal instruction, nor did he permit the hearing of the law to proceed without exercises in practice.” (Against Apion.)

14. Prov. 1:7; cf. 9:10.

15. Tract Shabbath, 63a.

16. Tract Aboth 1:17.

17. Kennedy, *Hastings’ Dictionary of the Bible*, Vol. I, p. 646.

18. For a succinct discussion of this point as it is related to the History of Education and the Modern Ideal, cf. Simon, *The Principle of Jewish Education in the Past*, p. 7 ff., paragraph beginning “Out of this has grown our Modern Educational Ideal,” etc. Cf. also S.S. Laurie, *Historical Survey of Pre-Christian Education*, Introduction, pp.65-78.

of teachers Israel had! They represented almost every type of leadership among his people: the Legislator, the Priest, the Psalmist, the Prophet, the Scribe, the Wise! Their combined contributions to the cause of moral and intellectual culture provide “a catena of pedagogic principles without a parallel in ancient literature.”¹⁹

There was Moses, who won for himself the well-deserved title “The Father of Wisdom.”²⁰ He possessed forty-nine of the fifty divisions of wisdom. His personality fairly radiated the truth which he communicated.²¹ As the mouthpiece of Jehovah,²² he taught “by the power of a tremendous and impressive example,”²³ in public²⁴ and in private,²⁵ by word²⁶ and symbol,²⁷ by command²⁸ and by act.²⁹ He sagaciously sensed the significance of critical situations, and courageously shaped them to beneficent ends.³⁰ To every Israelite he was as a prince among teachers.³¹ He was Israel’s greatest schoolmaster. His influence on Saul’s pedagogical sense, therefore, was not a little. Paul refers to Moses (or

19. Kennedy, *Hastings’ Dictionary of the Bible*, Vol. I, p. 646.

20. Lauterbach, *Jewish Encyclopedia*, s. v. “Moses: Personal qualities.” (Reference also to Megillah 13a; Leviticus Raba 1:15)

21. Ex. 34:27-35. Some one has defined Education as “The communication of the truth by the contagion of personality.”

22. Ex. 3:14; Deut. 4:14. Constant repetition through Pentateuch of such phrases as, “Thus shalt thou say;” “Thus saith Jehovah”; and “As Jehovah commanded Moses, so did he,” etc.

23. Numbers 12:3, 7; Heb. 3:2, 5. Cf. Simon, *The Principle of Jewish Education*, p. 21.

24. Ex. 19:7-25; 24:1-11; 32:3-35; Deut. 32, 33, etc.

25. Lev. 16:1-5 ff.; Numbers 6:22-27; 8:1-4 ff., etc.

26. Ex. 19: 1-6; Deut. 1:1, 9-17; 4:1-24, etc.

27. Ex. 7:8-13; 17:14-16; Numbers 15:37-41; 17:1-11.

28. Ex. 14-10-31; 20:1-17; Deut. 1:18; 5:1-21, etc.

29. Ex. 15: 1-18, 22-26; 17:1-7; Deut. 15:17-19, etc.

30. Ex. 32:21-35; Numbers 16:1-50 (in this case “Morale”), etc.

31. Cf. Laurie, *Pre-Christian Education*, p. 66. “Moses was the greatest of schoolmasters.”

quotes him) twenty-five times. When he stood before King Agrippa³² he based his defense on the fact that he [25] “stood unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come.” To Saul, Moses as a teacher, “mighty in his words and works,” was significantly real.

The Priests exercised with their priestly function a powerful educative influence. Their long spotless linen robes³³ and solemn bearing³⁴ clothed them with peculiar dignity. They projected the spiritual into the secular and the secular into the spiritual (sometimes at the baneful expense of the spiritual).³⁵ When they were faithful in teaching ordinances,³⁶ the law of Jehovah, worship,³⁷ and the fear of Jehovah,³⁸ they “strengthened moral conscience, softened public manners, and educated society.”³⁹ They taught by symbol and ceremony,⁴⁰ by giving practical advice⁴¹ and in presiding over judicial matters.⁴² Their appeal was not so much to the conscience as to the feelings; not so much to the imagination as to the emotions.⁴³ On this basis they sought to educate the will. “Keep the Law, carefully observe the ceremonies,” was their never varying exhortation to the nation and individual alike.⁴⁴ They added their speech to the educative voices of the past that rang in the ears of Saul of Tarsus. But they exercised their influence on Saul also, in person. “Then Paul took the men, and the next day, purifying himself

32. See Acts 26:22.

33. Ex. 28: 39-43.

34. Ex. 29:1-9; Lev. 8:1 ff.

35. Jer. 5:30, 31.

36. Mal. 2:1, 5-9.

37. Deut. 33:10.

38. II Kings 17: 27-28.

39. Stade, quoted by Montefiore in Laurie, *Pre-Christian Education*, p.

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40. Ex. 29:38-46; Lev. 9:22-24.

41. Lev. 10:11; Deut. 31:9-13.

42. Deut. 17:8-13.

43. Simon, *The Principle of Jewish Education*, p. 19.

44. Kent, *The Wise Men of Ancient Israel and Their Proverbs*, p. 13.

with them, went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.”⁴⁵

No less was the educative influence of the Psalmists. It was in the sublimity and tenderness of [26] expression of the Psalms that Saul learned as was prepared to teach the “universal language of religious emotion.”⁴⁶ “The beauty of image, boldness of expression, and the brevity and elegance of Hebrew poetry would render it wonderfully suitable to the romantic fervor of the youthful mind, more especially as to those characteristics are added, with uncommon freedom of metaphor and vividness of ornament, the blending of references to the natural objects of the country, the occupation of the people, the history of their nation, and the manners of common life. The parallelisms of sentiment in the sacred hymns must greatly have assisted the learner in committing those hymns to memory.”⁴⁷

The Prophets too made their contribution to the teaching Ideal that built itself up into the consciousness of Saul. Like lofty peaks and majestic pyramids the Prophets arose above the common plane of ordinary life, into strong religious and pedagogical perspective. They were the masters of the art of persuasive speech.⁴⁸ They faced the task of opening blind eyes and deaf ears to the perception of truth.⁴⁹ Theirs was the mission to impel weak wills to right living. They rubbed shoulders with their fellows and knew and understood them. They knew how to teach. They won attention not only because their enthusiasm was contagious, but because they called for and expected it. They introduced

45. Acts 21:26.

46. Noyes, *New Translation of the Book of Psalms*, 8vo., Introduction, p. vi.

47. Benham, *Hebrew Education*. A lecture read before the Subscribers to the Sunday-School Union Library in 1848, p. 20.

48. Beecher, *The Prophets and the Promise*, p. 132.

49. Isa. 6:9; 42: 18-25. The following references are merely suggestive, selected as typical in the Prophets indicated. It is suggested that such a study be made of all the Prophets still more extensively.

their lessons with: “Ho!”⁵⁰ “Come near!”⁵¹ “Hear ye!”⁵² “Behold!”⁵³ “Listen!”⁵⁴ “Awake, [27] awake!”⁵⁵ “Arise, shine!”⁵⁶ They utilized likely occasions to impart truth.⁵⁷ They found points of contact in their immediate circumstances.⁵⁸ They chose concrete illustrations from life all about them, from nature⁵⁹ and from history.⁶⁰ They used pointed questions to probe sluggish minds.⁶¹ They proceeded from the known to the unknown.⁶² They used proverbs,⁶³ parables,⁶⁴ figures of speech,⁶⁵ to accommodate their truth to the understanding of their hearers. They employed visions,⁶⁶ symbols,⁶⁷ object lessons,⁶⁸ and dramatic actions⁶⁹ to stir the imagination and touch the conscience. They cast their messages

50. Isa. 29:1; 55:1

51. Isa. 34:1.

52. Isa. 1:10; 44:1; 46:3; 48:1; 12; Jer. 2:4.

53. Isa. 24:1; 32:1; 42:1; 59:1, etc.

54. Isa. 49:1.

55. Isa. 51:9, 17, etc.

56. Isa. 52:1; 60:1.

57. Jer. 7:1-7; 20:1-6; 26:1-7, etc.

58. Ezek. 24:15-18.

59. Jer. 8:7; 12:8-10; 13:23; 14:2-6.

60. Micah 7:18-20; Hosea 11:1-4.

61. Isa. 40:6, 12, 27, 28; 53:1, etc.

62. Isa. 28:23-29. Is there not a possible parallelism between the use of this principle (apperception) here and the use of it by Jesus in the parable of the Sower, Mark 4:1-20?

63. Ezek. 18:1-4 ff.; Jer. 31:29.

64. Isa. 5:1-7; 27:2-6; Ezek. 17:1-24, 24:1-5.

65. Isa. 48:18, 19; Jer. 2:13, 17:1, etc.

66. Jer. 1:11, 12, 13 ff.; 24:1-10; Ezek. 1, 2, 37:1-14, etc.

67. Ezek. 4:1-4; 19:1-9, etc.

68. Jer. 13:12-14; 18:1-4 ff.; 36:1-8 ff.; Ezek. 4:4 ff.; 9 ff.; 5:1 ff.; 21:1-7.

69. Jer. 13:1-7 ff.; 16:1-4, etc.

into acrostics⁷⁰ and poetic form, choosing the meter best adapted to their message.⁷¹ They atmosphered all their contacts with a tremendous earnestness.⁷² They met adverse situations with a courage that defied their antagonists.⁷³ They spoke not because they had to say something, but because they had something to say.⁷⁴ They were the spokesman of Jehovah.⁷⁵ They clothed their words with a ring of authority that made their message glow with conviction.⁷⁶ Who can read their messages without being stirred and thrilled, unless one's [28] eyes, too, are dull, and one's ears are heavy? Surely the alert mind of Saul not only grasped their tremendous truths, but read also the message of the personalities that gave form and living expression to those truths. Deissmann⁷⁷ says: “The real characteristic of the man, the prophetic force of his religious experience and the energy of his practical piety have been only too often underestimated.” He places Paul with the prophets, and likens him especially to Amos, the herdsman of Tekoa. That Paul spoke “as one of the prophets” is seen in his discourses, especially in that given in the synagogue at Antioch of Pisidia.⁷⁸

The Scribes, whose activity began with the cessation of that of the Prophets, had occupied themselves with plans for raising Hebrew thought to a higher intellectual plane.⁷⁹ “They caused the people to understand the law...And they read in the book of the law of God distinctly; and they gave the sense, so that they (the people) understood the reading.”⁸⁰ Through their influence, ability to write came to be

70. Cf. Lamentations 1-5.

71. Cf. Swift, *Education in Ancient Israel*, p. 36.

72. Of which I Kings 18 is typical.

73. Jer. 38:1-13; 21:9, etc.

74. As C. Alphonso Smith, *What Can Literature Do for Me?* New York, 1918, p. 18.

75. Isa. 6:6 ff.; Jer. 1:17 ff.; Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6, etc.

76. Isa. 44:6, 21; 45:1, 14; 48:17.

77. Deissmann, *St. Paul*, p. 6.

78. Acts 13:16 ff.

79. Seligsohn: *Jewish Encyclopedia*, Vol XI, pp. 123, 124.

80. Nehemiah 8:7, 8.

generally accepted as the mark of an educated or learned man.⁸¹ It has been said that through Ezra and the Scribes, the Jews became, in the words of Mohammed, “The People of the Book.”⁸² The educative service of the Scribes was sternly practical. It required leisure and application:

“The wisdom of the Scribe cometh by opportunity of leisure, And he that hath little business shall become wise.”⁸³

[29]“Howbeit he that hath applied his soul,
And meditateth in the law of the Most High;
He will seek out the wisdom of all the ancients,
And will be occupied in prophecies.
He will keep the discourse of the men of renown,
And will enter in amidst the subtilties of parables.
He will seek out the hidden meanings of proverbs,
And be conversant in the dark sayings of parables.”⁸⁴

The Scribes started a stream in its course that in Saul’s time flowed like a mighty river. “Political, social, and religious life came to be dominated by a burdensome system of traditions, laws, and minute regulations, the external form of which instead of the spirit and underlying principles came to be the focus of interest and attention.”⁸⁵ Thus Saul, “a Pharisee, a son of Pharisees,”⁸⁶ was borne along by this mighty current which affected both his religious and educational principles. Beside the Bible, this vast aggregate of Hebrew lore and knowledge now in the process of accumulation became the content of

his education, as we shall see.⁸⁷

The influence of Israel’s ancient Wise men on Saul’s pedagogy should not be underestimated. “Gifted with a rare prudence and penetration, King Solomon is prominent not as the founder of an order of the Wise, but rather as the most conspicuous representative of that practical cleverness which Semitic antiquity designated as wisdom.”⁸⁸ When Saul [30] of Tarsus studied the Book of Proverbs he had in his hands a repository of rich pedagogic experience, the oldest known text-book on pedagogy.⁸⁹ Here are sentences on education which were not written for one age but for all time. Here he found all life and all education regarded as a disciplinary process.⁹⁰ Here, as in the other Wisdom Literature of his race,⁹¹ Saul found men who sought not merely to instruct, but to educate; who aimed to develop sane, happy, and efficient men and women; who endeavored not only to impart knowledge but to train in experience.⁹² This process having begun and atmosphered in the home was to be continued at the hands of those who were instructed in wisdom. Jesus ben Sira⁹³ expressed this wisdom thus:

87. “The Talmud, that great written museum containing untold treasures of a civilized world of six bygone centuries, that wonderful and universal encyclopedia, which with the Mishna and Midrash which follow in its train, presents twice as many volumes as the Encyclopedia Britannica...Not the work of a few individuals, but a work of great scientific importance. It is a work by the whole Jewish nation, as well as by others who indirectly contributed to that remarkable gazette of the world...It is a tale of the struggle between light and darkness, between education and ignorance, with the final victory of the schoolmaster.” –Imber, U.S. Commissioner of Education Report, 1894-95, Vol. II, p. 1808.

88. Kent, *The Wise Men of Ancient Israel*, p. 19. Cf. also I Kings 4:29-34.

89. Kennedy, *Hastings’ Dictionary of the Bible*, Vol. I, p. 648. Güdemann, *Jewish Encyclopedia*, Vol. IX, p. 571.

90. Cf. Holtzmann, in *Stade’s Geschichte des Volkes Israel*, Band 2, Berlin, 1889, pp. 297, 298.

91. The Wisdom Literature is comprised chiefly of the books of Job, Proverbs, Ecclesiasticus, Ecclesiastes, and Wisdom of Solomon.

92. Cf. Kent, *Makers and Teachers of Judaism*, p. 164.

93. Jesus ben Sira flourished in the first third of the second century B.C. Cf. Levi, *Jewish Encyclopedia*, XI, 389a.

81. Cf. Swift, *Education in Ancient Israel*, p. 81. Cf. also I Chron. 27: 32.

82. Kennedy, *Hastings’ Bible Dict.*, Article, Education.

83. Ecclesiasticus 38:24.

84. Ecclesiasticus 39:1-3.

85. Swift, *Education in Ancient Israel*, p. 84. For a contrary view see S. Schechter, *Studies in Judaism*, Chapter IV, “The Law and Recent Criticism,” pp. 233-251, especially p. 248 ff.

86. Acts 23:6.

*“My son, if thou wilt, thou shalt be instructed;
And if thou wilt yield thy soul, thou shalt be prudent.
If thou love to hear, thou shalt receive;
And if thou incline thine ear, thou shalt be wise.
Stand thou in the multitude of the elders;
And whoso is wise, cleave thou unto him.
Be willing to listen to every godly discourse;
And let not the proverbs of understanding escape thee.
If thou seest a man of understanding, get thee betimes unto him;
And let thy foot wear out the steps of his doors.
Let thy mind dwell upon the ordinances of the Lord,
And meditate continually in his commandments:
He shall establish thine heart,
And thy desire of wisdom shall be given unto thee.”⁹⁴*

The Wisdom Literature cemented and reinforced the foundation of that remarkable superstructure [31] which finally was organized into the school system of the Talmud,⁹⁵ which even in Saul’s day was already exercising a strong influence, and which largely environed and shaped the training of Saul; a foundation to which Legislator, Priest, Psalmist, Prophet, Scribe, and Sage, each as an instrument of his holy God,⁹⁶ had contributed. This superstructure was first domestic, then scholastic, in the training it afforded. The fundamental pedagogical principles of this system, now in its development, as applied in home and school, constitute our next points of interest.

2. DOMESTIC INFLUENCES.

One impression that certainly projected itself into Saul’s pedagogical sense was the supreme importance of the home as an educational institution. The personality of his parents and the atmosphere of his home were among the most potent educative factors in his early life. Long after he had left his home the fundamental principles of domestic education remained stamped in his consciousness.⁹⁷

94. Ecclesiasticus 6:32-37.

95. Spiers, *School System of the Talmud*, London, 1898, is an excellent treatise setting forth this system.

96. Simon, *The Principle of Jewish Education*, p. 8.

97. Cf. Eph. 5:22-33; 6:1-4; Col 3:18-20.

First and foremost of these principles was the duty and responsibility of parents. “The modern Rousseauian theory that parents must win their authority over their offspring by the superiority of parental wisdom and goodness found no place in Hebrew thought. On the contrary, parents ruled by divine right.”⁹⁸ The mother kept the home. The chief responsibility for the education of the children fell upon the father as head of the household.⁹⁹ On [32] the other hand, the first duty of children was to honor and obey their parents absolutely.¹⁰⁰ Contrary also to Rousseau,¹⁰¹ child nature was considered to be irresponsible, foolish, and rebellious.¹⁰² Stern discipline was advocated as the best teacher,¹⁰³ in this way the child’s will would be properly trained,¹⁰⁴ and his life rightly ordered.¹⁰⁵ Thus happiness and prosperity would follow, to parents and children alike,¹⁰⁶ attended by virtues not a few.¹⁰⁷

Life in the Hebrew home was a series of object-lessons. Each symbol, ceremony, and festival in family observance exerted an educative influence. The great reservoir of the child’s consciousness was stirred at the turn of every event. The order of instruction followed the order of events. Interest and attention were aroused by an appeal to the child’s

98. Swift, *Education in Ancient Israel*, p. 51. Cf. also Ecclesiasticus 3:2, 30:1-13; Proverbs 1:8, 4:1-4, 6:20-22, 13:1, 30:17.

99. His duties were fourfold: To bring up and rear his children in all branches of knowledge, to teach his son a trade, to compel his son to swim, and to care for his religious training and education. Cf. Imber, U.S. Commissioner of Education Report, 1894-95, Vol. II, p. 1813.

100. Ex. 20:12; Ecclesiasticus 3:1-16, 7:27, 28; Prov. 23:22.

101. Emile, first sentence: “All is good as it comes from the hand of the Creator; all degenerates under the hands of man.”

102. Proverbs 22:15.

103. Proverbs 13:24; 19:18; 22:6; 23:13, 14; 29:15.

104. Ecclesiasticus 30:8; Proverbs 17:10.

105. Proverbs 20:11; 22:6.

106. Ex. 20:12; Prov. 23:15, 16; Deut. 30:15, 16.

107. For a fine survey of this point, cf. Swift, *Education in Ancient Israel*, pp. 66-72. A thoughtful reading of Proverbs will reveal the large number of virtues taught.

curiosity. The Mesussah,¹⁰⁸ the unusual rites and utter change of food at Passover,¹⁰⁹ the removal of the family to a tent during the feast of tabernacles, the candles at the feast of dedication, the good cheer and boisterous merriment at Purim, all called forth innumerable questions.¹¹⁰ The parents, seizing this moment of excited curiosity, imparted that knowledge to the child which was so dear to themselves; [33] the origin of each festival, the meaning of each symbol and ceremony, as the case might be, in the history and religion of their race.

The process of retailing these traditions in story, by word of mouth, accompanied by all the added expressions of the parent's personality, stirred the child's imagination and satisfied his credulity. His whole being was made to glow with loyalty and pride in the traditions of his race.¹¹¹ His emotions being aroused, he began to express himself in word¹¹² and in deed;¹¹³ in reverence, prayer, and song. This imitative process was enhanced through the avenue of the eye¹¹⁴ and ear by the sights and sounds in the hourly experience of the child.¹¹⁵ The repetition of precept upon precept, line upon line, here a little, there a little, helped to make these experiences permanent. The content of these stories and precepts pricked the conscience and educated the will.¹¹⁶ Thus

obedience was inculcated, habit was formed, conduct was regulated, and the foundations of character were laid. Pervaded by a continuous sense of the reality, holiness, purity, and graciousness of Jehovah in the manner and atmosphere of his home life, the child's religious consciousness was awakened, stimulated, and nurtured. "Train up a child according to its nature, and even when he is old he will not depart from it,"¹¹⁷ was the dictum of the Wise. Whatever crises and experiences changed Saul's religious views, he never got away from these fundamental principles of domestic education, for he made it a point to reaffirm his conviction that fathers should bring up their children "in the nurture and admonition of the Lord."¹¹⁸

108. Edersheim, *Sketches of Jewish Social Life*, p. 107, describes the Mesusah as a kind of phylactery for the house, serving a purpose kindred to that of the phylactery for the person; a small longitudinally folded parchment square on which, on twenty-two lines, Deut. 6:4-9 and 11:13-21 were written. It was fastened at the door-post of every "clean" apartment, and always was found wherever the family was Pharisaically inclined. The father and all others going out or coming in would reverently touch the case and afterwards kiss the finger, speaking at the same time a benediction.

109. Ex. 12:25-27; 13:8-10, 14-16.

110. Imber, U.S. Commissioner of Education Report, 1894-95, Vol. II, p. 1814.

111. Psalm 78:1-4.

112. Deut. 6:4-9.

113. Philo says: "Having been taught the knowledge of the laws from earliest youth, they bore in their souls the image of the commandments."

114. Deut. 4:9.

115. Deut. 11:18-21.

116. Josh. 4:4-7; Deut. 6:20-25.

117. Prov. 22:6.

118. Ephesians 6:4.

Chapter 2
THE SOURCES OF ST. PAUL'S
PEDAGOGY (CONTINUED)
[34]

A Selection from *The Pedagogy of St. Paul* by Howard Tillman Kuist

3. SCHOLASTIC INFLUENCES.

What a rich and varied influence the Hebrew school system exerted upon the sons of Israel! In the first century a mental atmosphere had been created which brought it to full bloom. "Education: catholic, compulsory, and gratuitous" was the cry of the day. "Strenuously and indefatigably, the Pharisees advocated education; and by their unceasing efforts, hundreds of synagogues, colleges, and schools arose, not only in Judea but throughout the whole Roman Empire."¹ The ignorant were left without excuse. He who could not read was no true Jew! The Hebrew Scriptures had become a spelling-book; every Jewish community supported a school; religion itself was considered a matter of teaching and learning.² Centuries of educational practice had crystallized into a system! A study of the teacher, the pupil, the aim, and the method as uniformly presented in this system adds many instructive points of interest to the present inquiry.

To what greater eminence might a Hebrew youth of Saul's time aspire than to be a teacher? Honor and obedience were due to parents; reverence and greater honor to the teacher. "Your teacher and your father have need of your assistance," was the counsel to the pupil. "Help your teacher before [35] helping your father, for the latter has given you only the life of this world, while the former has secured you the life of

1. Emmanuel Deutsch, "Notes of a Lecture on the Talmud," Chapter 3. Literary Remains, pp. 139, 140.

2. Cf. Wellhausen, *Israelitische und jüdische Geschichte*, p. 159.

the world to come."³ The teacher was advised: "Let the honor of the pupil be as much to thee as thine own; and the honor of thy companions as much as the reverence for thy teacher and the reverence for thy teacher as much as the reverence for God."⁴ Teachers were regarded as Lights of Israel, the Princes of the people, the Pillars of Israel. What ambitious youth would not aspire to become a teacher?

The ideal teacher,⁵ then, as now, had a high standard set for him. He must be pleasant, prudent, wise, learned, well read, thoughtful; he must have a good memory; he must know how to frame questions, and answer readily⁶ and correctly; he must be open-minded, humble,⁷ open-hearted, and practical. He must be patient,⁸ kind,⁹ and meek. He must be married and not young,¹⁰ wholly devoted to the needs of the pupil. No woman could teach. Her sphere was the home. The teacher was expected to give his services gratuitously, or earn part of his living at least by some other livelihood.¹¹

The Hebrew equivalents for the various teachers are wonderfully suggestive of the exalted conception [36] of the teacher's function. The

3. See Deutsch, quotation from the Talmud, p. 24.

4. Tract Aboth IV, 17. (Taylor.)

5. Tract Aboth V, 10 (Taylor): "The wise man speaks not before one who is greater than he in wisdom; and does not interrupt the words of his companion; and is not hasty to reply; he asks according to canon, and answers to the point; and speaks on the first thing first, and on the last last; of what he has not heard he says, 'I have not heard'; and he acknowledges the truth."

6. Tract Kiddushin 30a, "If one asks thee a question, do not stammer, but answer without hesitation."

7. Tract Maccoth XVII, 25, "I have learned much from my teachers, more from my associates, most from my pupils."

8. See Tract Erubin 54 B: "Unwearidly must the teacher explain a matter until the pupil thoroughly understands it." (Spiers.)

9. Tract Aboth II, 6 (Taylor): "Hillel said...the shamefast is not fit to learn, nor the passionate to teach."

10. Tract Aboth IV, 20 (Spiers): "Instruction by young teachers is like sour grapes and new wine; instruction by older teachers, however, is like ripe grapes and old wine."

11. Cf. the article by Kandel and Grossman, in *Monroe's Cyclopædia*, on Jewish Education, Vol. III, p. 544.

Melamed Tinoketh¹²— the teacher who *goads* the children by the rigid will of discipline; the Hazzan, literally “he who oversees” the training of the older children; Moreh, the *guide* who points out the way to be trod; Alef, the *leader*, who goes before and leads the way; Rabbi, “My Master,” literally “My great one,” who taught by the power of his example.¹³ The teacher’s function thus conceived was not to inform the mind or to impart knowledge for its own sake, but to train up the pupils to self-activity, by goading, overseeing, guiding, leading, and by exemplifying to them the Ideal. This is pedagogy par excellence.¹⁴

On the part of the pupil, both industry and the most painstaking application were required in study.¹⁵ The sages recognized four classes of pupils; “There are four characters in those who sit under the wise: a sponge; a funnel; a strainer; and a bolt-sieve. A sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; a bolt-sieve, which lets out the pollard (bran) and keeps back the flour.”¹⁶ The pedagogical applications of this classification are apparent. Still other characteristics of pupils are suggested: “There are four characteristics in scholars. Quick to hear and quick to forget, his gain is canceled by his loss; slow to hear [37] and slow to forget, his loss is canceled by his gain; quick to hear and slow to forget, is wise; slow to hear and quick to forget, this is an evil lot.”¹⁷

The aim of education as it was projected into Saul’s consciousness

12. “A term which in Biblical times denoted a teacher or instructor in general (e.g., Psalm 119:99 and Prov. 5:13), but which in the Talmudic period was applied especially to a teacher of children, and was almost invariably followed by the word ‘tinokot’ (children.)”—Lauterbach, in *Jewish Encyclopedia*, Vol. VIII, p. 448.

13. For a fuller consideration of these terms cf. U.S. Commissioner of Education Report, 1894-95, Vol. II, p. 1816 ff., and Kennedy, *Hastings’ Dictionary of the Bible*, Vol. I, p. 650.

14. “Since Paul came from Tarshish he must have had a Babylonian education: and also in the school of Gamaliel the Babylonian system was adopted, he (Gamaliel) having been one of the disciples of the great Babylonian Hillel, whose deeds and teachings resemble those of Christ.” Imber, p. 1809.

15. See Tract Aboth II, 16. “Set thyself to learn Thorah, for it is not an heirloom unto thee.” See also Aboth III, 11.

16. Tract Aboth V, 21 (Taylor).

17. Tract Aboth V, 18 (Taylor).

has been sufficiently described already.¹⁸ It was further reflected, however, in the methods which were the great guiding principles for the attaining of the Hebrew ideal.

All methods were employed to fix knowledge accurately and permanently in the memory, either directly or indirectly. Instruction was chiefly oral,¹⁹ for “to speak aloud the sentence which is being learned fixes it in the memory.”²⁰ Oral instruction also helped to create atmosphere: “As a small chip of wood sets fire to a large one, so the younger pupils sharpen the older, or just as steel whets steel, so is one scholar sharpened by another.”²¹ The different senses were all regarded as important avenues of the learning process. “The Jews had learned,” says Graves, “to make a practical appeal to various memories through the different senses—to the visual memory by reading, the motor by pronunciation and writing, the auditory by hearing, and the musical by singing the portions to be committed.”²² As further aids to memory, various mnemonic devices were employed: acrostics,²³ catch-words, rimes, and rhythm.²⁴

“*Non multa sed multum*” is the great underlying principle that these schoolmasters proclaimed.²⁵ To this end, concentration and thoughtfulness in study [38] were enjoined: “If you attempt to grasp too much you grasp nothing at all,”²⁶ and “He who studies hastily and crams too much at once, his knowledge shall diminish; but he who studies by

18. Cf. above under “Racial Influences,” p.22, note 10.

19. Benham, *Hebrew Education*, p. 27, discusses this point splendidly.

20. Both of these statements are quoted from the Talmud in the article on Jewish Education, in *Monroe’s Cyclopædia of Education*. (See Tannith 7, A.)*

21. **

22. Graves, *History of Education*, Vol. I, p. 129.

23. Good examples in Biblical literature are the 119th Psalm and Lamentations.

24. For instance: “Alef, Beth, learning follows wisdom: Gimel, Daleth, be kind to the poor,” etc. (See *Jewish Encyclopædia*, Article Pedagogics, Vol. IX, p. 572)

25. Deutsch, *Literary Remains*, p. 140.

26. Tract Kiddushin 17, A (Spiers), Megillah 6, B (Grossmann).

degrees or step by step, shall accumulate much wisdom and learning,”²⁷ Brevity in imparting knowledge was also suggested: “Always teach your pupils in the shortest possible manner.”²⁸ Conciseness was also recommended, so that far-fetched digressions might be avoided and that a superfluity of words might not confuse the thought.²⁹

The principle of association was employed. Vivid appeals were made to the Oriental imagination of the pupils in teaching the alphabet by associating with each word some tale of childish fantasy.³⁰ This tale always had some moral or religious application which not only served to fix the letter in the memory but also remained permanently associated with it. It is no wonder that the idealistic spiritual education thus implanted in the heart of the child inspired later the grown Hebrew to endure temptation as well as persecution.

The keynote of this method is most aptly described in the Latin maxim, “*Repetito mater studiorum*.”³¹ Reviews and plenty of them, was the constant [39] practice.³² “To review one hundred and one times is better

27. Laurie, *Pre-Christian Education*, p. 97.

28. Pesachim 3, B, and Chullin 63, B (Spiers).

29. Laurie, *Pre-Christian Education*, Cf. p. 97.

30. The Letters of Rabbi Akibah, or The Jewish Primer as it was used in the Public Schools two thousand years ago. Discovered and translated by Rabbi N.H. Imber, 1896, in U.S. Commissioner of Education Report, 1895-96, Vol. I, p. 702 ff. This is a fascinating and suggestive article. Is it possible that Saul may have been taught according to the methods of this primer? A typical instance of instruction taken from this primer is as follows: “As the A, or Aleph, heard and saw how the Lord said unto the A, ‘Why art thou silent?’ and the A replied, ‘Because I do not count for much, as I represent only number one, while the other letters represent much, as B number two, G number three, D number four, and so on.’ Then said the Lord, ‘Be not afraid, as thou art the king of all the letters; thou art one, and I am one, the law is one, and with thee will I give it to Israel my people who are called one (Nation), as the first letter of the Ten Commandments is the A in the word “Anochi”—“I am the Lord,” etc.’ “

31. *Hastings' Dictionary of the Bible*, Vol. I, p. 651.

32. Haggith IX, 6 (Güdemann, quoted in *Jewish Encyclopædia*, Vol. V, p. 43). “It is well known that in Mishnic Hebrew the characteristic word for both ‘to learn’ and ‘to teach’ is *sannah*, ‘to repeat,’ whilst *misnah* (properly, ‘repetition’) is ‘instruction.’ The Biblical Hebrew words are *lamdah*, ‘to learn’; *pi*, ‘to teach’; *sinnen*, ‘to inculcate’; *horah*, ‘to instruct,’ etc.” Box, *Encyclopædia Biblica*, s.v. “Education,” col. 1191.

than to review one hundred times,” was a favorite saying. Thoroughness and perseverance were urged. “Turn it again and again (the Torah), for everything can be found therein; study it, get old and gray with it, and never depart from it, for there is no better gauge of a moral life than the Torah.”³³

“Learning by rote,” says Laurie,³⁴ “was an inevitable and leading characteristic...We can easily understand that instruction of this kind must have inflicted a grievous burden on young minds and crushed out all spontaneity of life. Doubtless this was quite understood and intended by the authorities: all were to be cast in one mold.” Yet as Swift³⁵ appropriately remarks: “We should never lose sight of the fact that passages which the boy would be required to learn by heart, setting forth the details of rites and laws,...were in many cases merely descriptions of acts the pupil had witnessed from his earliest years,...this memorizing of the law in its threefold content, ceremonial, civil, and criminal...was in reality a distinctly socializing process.”

In the Rabbinic school, training in discussion and argumentation was united with memorization. “The professors did not deliver lectures which the disciples, like the student in ‘Faust,’ could comfortably take home in black and white. Here all was life, movement, debate; question was met by counter-question, answers were given wrapped up in allegories or parables, the inquirer was led to deduce the questionable point for himself by [40] analogy--the nearest approach to the Socratic method.”³⁶

It was in the Rabbinic college at Jerusalem that Saul was brought up “at the feet of Gamaliel and instructed according to the strict manner of the law”³⁷ of his fathers. It was here that Saul acquired his peculiar dialectics,³⁸ his antithetic and piquant style of instruction,³⁹ and his

33. Tract Aboth V, 32 (Taylor). See also Tract Sanhedrin, fol. 99a, (Goldschmidt).

34. *Pre-Christian Education*, p. 93.

35. *Education in Ancient Israel*, p. 97.

36. Deutsch, *Literary Remains*, p.24.

37. Acts 22:3.

38. On this point cf. Neander, *History of the Planting and Progress of the Church*, Vol. I, pp. 80, 81. Also Fosdick’s translation of Hug’s Introduction, pp. 511, 512.

39. Tholuck, *The Life, Character, and Style of the Apostle Paul*, p. 42.

characteristic brevity which leaves many things to be supplied by the reader.⁴⁰ It was in the catechetical atmosphere of this environment that he was trained in submitting cases and asking questions. “The questions might be *ethical*: ‘What was the greatest commandment of all?’ or *casuistic*: ‘What must a man do or leave undone on the sabbath?’ or *ceremonial*: ‘What did or did not render a man unclean?’ etc.”⁴¹ It was here too that he became well versed in the stories of mystical interpretation, that he might be able to answer such questions readily by citing these allegories as luminous examples.⁴² Here he also learned how to draw conclusions and apply the argumentative principles adhered to so rigorously by the Rabbis, which often involved hair-splitting distinctions and ingenious twisting of texts.⁴³

In Gamaliel, religion and its handmaid, education, was exhibited to Saul as a concern of one’s whole life. Gamaliel was the grandson of Hillel, the founder and head of the liberal school known by his name. The grandson was distinguished for his [41] lofty character, enlightened mind, and breadth of learning.⁴⁴ He imbued the instruction in Jewish law more fully with the spirit of practical life. Perhaps his son Simeon (possibly St. Paul’s own classmate) expressed this spirit best in his saying, “Not learning but doing is the chief thing.”⁴⁵ Gamaliel was called “The Glory of the Law” and was esteemed as the last of the great Rabbans of Israel.⁴⁶ Before his time the teachers stood to instruct; he introduced the novelty of sitting to give his lessons.⁴⁷

Some of his best known sayings are:

40. Cf. Michaelis, Introduction, Part I, p. 165.

41. Plumtre, in Smith’s *Dictionary of the Bible*, pp. 1167, 1168.

42. Polano, *The Text of the Talmud, Selections*, p. 245, *The Law and Its Study*.

43. “We are initiated into the principles of this logic, and especially its terms, by Bashuysen in his *Clavis Talmudica Maxima*, Panoviae, 1714.”—Tholuck. With this also may be compared Baring-Gould, *A Study of St. Paul*, pp. 54-57.

44. Acts. 5:34-39.

45. Tract Aboth I, 17.

46. Tract Sotah, XV, 18: “When Rabbi Gamaliel died, the glory of the law ceased.”

47. Tract Megillah, fol. 21. 1. Cf. also Lightfoot’s works, Vol. VII, pp. 44-48.

“Make to thyself a master, and be quit of doubt; and tithe not much by estimation.”⁴⁸

(Taylor interprets this as follows: Let duties be defined as far as may be by rule; let doubts be resolved by authority; leave as little scope as possible for personal bias and the temptations of self-interest.)

“Excellent is Torah study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Torah without work must fail at length, and occasion iniquity.”⁴⁹

He demanded sincerity and a high moral standard of his pupils. “Rabban Gamaliel had issued a proclamation: ‘A disciple who is not inwardly the same as outwardly will not be allowed to enter the house of study.’”⁵⁰

His classification of pupils according to different varieties of fish is interesting.⁵¹ [42]

1. “A son of poor parents who has learned everything by study but who has no understanding is like an unclean fish” (ritually uneatable), *i.e.*, useless.
2. “A son of rich parents who has learned everything and who possesses understanding is like a clean fish,” *i.e.*, useful.
3. “A pupil who has learned everything but does not know how to reply is like a fish from the Jordan,” *i.e.*, provincial.
4. “A pupil who has learned everything and knows also how to reply is like a fish from the great ocean,” *i.e.*, cultured.

Gamaliel believed in teaching by the avenue of the eye as well as the ear. He had hanging on the walls of his room various tablets showing

48. Tract Aboth I, 17. See Taylor, *Sayings of the Fathers*, p. 38.

49. Tract Aboth II, 2.

50. Berach. 28:1, Cohen’s translation, fol. 21a. Cf. also Strassburger, p. 166, *Geschichte der Erziehung und des unterrichts bei den Israeliten*, Breslau, 1885.

51. See *Jewish Encyclopædia*, Vol. V, pp. 558, 559.

different shapes and figures of the moon.⁵²

Gamaliel was an enthusiastic student of Greek literature, considerably free from the ordinary narrowness of the Pharisees.⁵³ Contrary also to their spirit, he took a special pleasure in the beauties of nature. His freedom of spirit went so far that when he made a visit to Ptolemais he did not hesitate to “bathe in an apartment where stood a statue of Venus. Being asked by a heathen how he could reconcile this with his law, he gave the liberal and sensible answer: ‘The bath was here before the statue; the bath was not made for the service of the goddess, but the statue was made for the bath.’”⁵⁴

His discourse before the Sanhedrin,⁵⁵ in which he sets forth his convictions about the course to be taken in dealing with the Christians, is most prudent and sagacious. He gave neither a negative decision nor a verdict in their favor. He was willing to [43] suspend judgment till further light could be thrown upon this new phenomenon.

Certainly the instruction and personality of such a teacher must have exerted a great influence upon the susceptibly eager mind and heart of Saul of Tarsus and instilled into his consciousness many ideas and principles that later found expression in his remarkable teaching qualities. This fact will become more and more distinct as our study proceeds.

4. CULTURAL INFLUENCES.

Saul was a Pharisee indeed, but a Hellenistic Pharisee, “of Tarsus in Cilicia, a citizen of no mean city,”⁵⁶ “a Roman born.”⁵⁷ “As the colored threads in the weaver’s loom flashed to and fro till the eye could not follow, so the three threads of this boy’s life”—Jewish, “The thread of

52. Cf. Spiers, *The School System of the Talmud*, p. 34. Reference to *Misnah Rosh Hashanah*, II, 18.

53. “It is said that among the pupils of the celebrated Gamaliel there were five hundred who studied the philosophy and the literature of Greece.” See *Dictionnaire de Pedagogie*, 1ere Partie, Article Juifs. See Compayre’s *History of Pedagogy* (Payne), p. 11, and footnote.

54. Cf. Tholuck, p. 43.

55. Acts 5:34-39.

56. Acts 21:39.

57. Acts 22:28.

the centuries”; —Greek, “The thread of beauty”; Roman, “The thread of Empire”—“crossed and re-crossed till they were all blended in one wonderful pattern in the brain of this boy—the mind that was to become one of the swiftest, most daring, and yet tenderest that have ever lived.”⁵⁸

For a cosmopolitan mission his preparation had been cosmopolitan. “He came from a classical seat of international intercourse, and his home itself was to him from childhood a microcosmos, in which the forces of the great ancient cosmos of the Mediterranean world were all represented.”⁵⁹ His traditional Hebrew training had given him *the teacher’s technique*, as we have seen. It remains for us to [44] note briefly how his life in Tarsus awakened within him *the teacher’s sense of appreciation*, and that his contact with the surge of the Roman world gave him *the teacher’s vision*.

Strabo says that “the inhabitants of Tarsus were so zealous in the pursuits of philosophy and the whole circle of Greek study that they surpassed even the Athenians and Alexandrians, and indeed the citizens of every other place which can be mentioned, in which schools and lectures of philosophers and rhetoricians were established.”⁶⁰ Does not this source throw light on Paul’s experience as related in Acts 21:27-Ch. 22? In 21:37 Paul addresses the chief captain evidently in Greek, for the captain replies in surprise, “Dost thou know Greek?” Paul answers, “I am a Jew, of Tarsus,” just as though he meant to say: “Who could live in Tarsus and not know Greek?” The question of Saul’s Greek learning has been much disputed. Ramsay⁶¹ believes that since Paul’s father was a Roman citizen he was a man of wealth and importance in Tarsus. If this were true, Saul had abundant opportunity to take advantage of all the cultural influences Tarsus had to offer. Sihler raises the question,⁶² “Why shrink from the assumption that he had some course with a *grammatikos* in his native town, before he essayed a graduate course in Hebraism and Pharisaism at Jerusalem? I believe he heard the Septuagint

58. Matthews, *Paul the Dauntless*, p. 31.

59. “In the streets, in the market, all nations met, jostled, and talked in a babel of many tongues. There were beautiful, straight-nosed, oval-faced Greeks, bullet-headed Romans, dark-eyed Armenians, fair-haired fresh-looking Celts from Galatia, and sallow, almond-eyed men of Turanian ancestry.”—*Baring-Gould*, *A Study of St. Paul*, p. 45.

60. Strabo, *Geogr.* XIV, 5, 13.

61. Ramsay, *St. Paul the Traveler and Roman Citizen*, p. 31.

62. *Biblical Review*, October 1923, Vol. III, p. 625.

every Sabbath at Tarsus...He picked up Greek as easily as an American child of Scandinavian or German descent would gain English in Fort Wayne, St. Louis, or St. Paul.” On the other hand Hensen⁶³ limits any interference as to the extent of Saul’s Greek learning by two reasons. “First, the Hellenistic Jews kept themselves at a great distance [45] from the Greeks. In the case of Paul, too, there is a peculiar improbability of any very intimate connection with the Greeks, as he belonged to a family of very rigid Pharisaical principles. But secondly, Paul was sent away from the influences of Tarsus when he was between ten and thirteen years of age.”⁶⁴ Deissmann⁶⁵ also would limit Paul’s contact with Greek life in Tarsus. He stresses the artisan and craftsman in Saul, citing Acts 18:3, and that passages which state that he earned his whole living by the work of his hands, as evidence that his contact with broader cultural influences was very limited.

With regard to his quotations from Greek Literature,⁶⁶ Moulton refers to the discovery of Dr. [46] Rendall Harris in one of his Syriac manuscripts of a passage in which two of these quotations are found

63. Hensen, *Der Apostel Paulus*. Cf. pp. 1-10.

64. Henke, on the question as to whether Paul was or was not well versed in Greek literature, says: “It is not to be determined by his number of quotations from the Greek authors; but by the general structure of his style, by his mode of argumentation, and by the whole arrangement of his thoughts.” Henke’s Translation of Paley’s *Horæ Pauline*, Remarks, pp. 449-457.

65. Deissman, *St. Paul: A Study in Social and Religious History*, p. 50 ff. Also, a number of references in his *Licht vom Osten*, 4th edition, Tübingen, 1923.

66. There are three of them:

I. Acts 17:28, “For we are also his offspring,” quoted in his discourse before the Athenians on the Areopagus. This quotation is either from the *Phænomena* of Aratus (270 B.C.), fifth line, or from the Hymn to Jupiter by Cleanthes (300 B.C.), fourth line. Since St. Paul used “certain even of your own poets,” might he not have referred to both poets? It would be natural for him to quote from Aratus, as he was a Cilician; it would also be natural for him to quote from Cleanthes, because he had resided at Athens, and St. Paul was now addressing an Athenian audience. Since both quotations are near the beginning of the two poems, they would be easily recognized by his hearers.

together:⁶⁷

“A grave have they fashioned for thee, O Zeus, highest and greatest, the Cretans, always liars, evil beasts, idle gluttons. But thou art not dead, for everlastingly thou livest and standest; for in thee we live, and move, and have our being.”

How far these quotations prove Paul’s reading in Greek Literature is not easy to say. Moulton suggests, however: “If you found an Englishman saying, ‘To be or not to be: that is the question,’ you could not inevitably prove he had read *Hamlet*. It might be he got the tag out of a newspaper. If, however, he continued the speech beyond that line, it would be a little better evidence that he knew his Shakespeare...He was just the sort of man to search the literature for traces of these higher things.”⁶⁸ To all of which the present writer would add this question: What about the learning and the example of the illustrious Gamaliel?

II. I Cor. 15:33, “Evil companionships corrupt good morals.” Clement of Alexandria (200 A.D.) calls this “a tragic Iambic line” (*Stromata* I. 14), and the historian Socrates (439 A.D.), *Hist. Eccles.* III. 16, ascribes it to a tragedy or Euripides (480-406 B.C.), a line not to be found in his extant writings, but possibly original with him. (See Meineke, *Fragm. Comic. Graec.*, Vol. IV, p. 132.) But Jerome, Letter LXX. 2 (420 A.D.) and Eusebius (340 A.D.) attribute it to Menander, and refer it to his lost comedy of *Thaïs*. Possibly it may have been first composed by Euripides and copied from him by Menander. (See Lewin, *Life and Epistles of St. Paul*, Vol. I, p. 401.)

III. Titus 1:12, “Cretans are always liars, evil beasts, idle gluttons.” This is to be found in the *Concerning Oracles* of Epimenides (600 B.C.) [according to Diogenes Laertius (200 A.D.), Book I. 109, and according to Chrysostom (407 A.D.), *Homily* III. 1. 12-14]. It also occurs in the Hymn to Zeus by Callimachus (285 B.C.), verse 8. The latter is evidently a quotation from the former. “The evil beasts,” etc., is found in Hesiod, *Theogony*, line 26, applied to shepherds. Downes suggests that Epimenides may have borrowed from Hesiod and Callimachus from him. See Schaff, *The Nicene and Post-Nicene Fathers*, First Series, Vol. XIII, p. 528.

Clement of Alexandria (200 A.D.), *Stromata* I. 14, says: “...Epimenides the Cretan, whom Paul knew as a Greek prophet, whom he mentions in the Epistle to Titus, where he speaks thus: ‘One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies.’” Concerning which Coxe says in a footnote: “Though Canon Farrar minimizes the Greek Scholarship of St. Paul, as is now the fashion, I think Clement credits him with Greek learning. The apostle’s example seems to have inspired the philosophical arguments of Clement, as well as his exuberance of poetical and mythological quotation.”

67. Moulton, *From Egyptian Rubbish Heaps*. London, 1916, p. 66.

68. *Ibid.*, p. 67.

Is not he the key to the problem? We can well believe he not only gave direction by hint and comment, but that the stimulus of his example sent Saul enthusiastically into the cultural sources of Greek literature with which he was more or less acquainted from his earliest days in Tarsus.

In the cosmopolitan atmosphere of Tarsus, Saul's pedagogical sense was considerably enhanced. On the pedagogical sense was considerably enhanced. On the practical side of life he had learned a trade, [47] and had acquired a language. The impact of Greek life all about him, the sights and sounds and the countless impressions of innumerable experiences enriched his imagination and awakened the teacher's sense of appreciation in him. His contact with the surge of the Roman world gave him a knowledge of men and an insight into human nature, and beside all this a vision that encompassed the world, a vision colored indeed by his Pharisaic nature, but one which became clarified and real when the truth had made him free.

To summarize: The racial influences which shaped and qualified St. Paul's Pedagogy are sourced in a remarkable history and are preserved in a unique literature. He inherited from his race a strongly didactic nature and a unique educational ideal. The practice of Israel's educational leaders through centuries was in the process of crystalizing in Saul's day into a system. This system largely environed and shaped his training first in the home, then in the school. Home education involved such principles as these: The absolute authority of parents by divine right; strict obedience of children according to divine command. Stern discipline was regarded as the best teacher. Instruction followed the order of events in the nature of object lessons explained orally, by using the moment of excited curiosity to impart knowledge. The child's imagination being stirred, his credulity satisfied and his emotions aroused, he began to express himself in word, deed, reverence, prayer, and song. Imitation, repetition, and obedience formed habit, regulated conduct, and laid the foundations of character. Thus the child was brought up "in the nurture and admonition of the Lord." The scholastic influences which shaped the training of Saul might be mentioned as: a passion for universal education among his people, the preeminence of the [48] teaching profession, high standards of teaching, and an exalted conception of the teacher's function. Instruction was chiefly oral, and characterized by brevity and conciseness on the part of the teacher. Knowledge was secured by encouragement of concentration, thoroughness, thoughtfulness, association, and repetition on the part of the pupil, for the sake of fixing knowledge accurately and permanently in memory. In the Rabbinic College discussion and argumentation by questions, answers, allegories,

and parables were united with memorization. As Saul's teacher, Gamaliel exhibited religion and education as concerns of one's whole life. He had a lofty character, enlightened mind, and breadth of learning. He was strongly practical in spirit, and was esteemed as the last of the great Rabbans of Israel. He introduced the seated posture of the teacher in Israel, and enlivened his instruction by wise sayings. He demanded sincerity and a high moral standard of his pupils. He imparted knowledge by eye as well as ear. He was an enthusiastic student of Greek literature. He influenced Saul considerably, as is seen in his later experience. This traditional Hebrew training having given Saul the teacher's technique, the cultural influences of Tarsus awakened within him the teacher's sense of appreciation, and his contact with the surge of the Roman world gave him the teacher's vision, distorted at first by his Pharisaic nature, but clarified and focused when the truth had made him free. Then Saul of Tarsus became Paul the Teacher, as it is now for us to see.

DOI: 10.7252/JOURNAL.02.2014F.07

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[152] To the Thessalonians. I.

To the Thessalonians. II.

To the Corinthians. I.

To the Corinthians. II.

To the Galatians.

To the Romans.

Epistles written during his first imprisonment (63-?)

To the Philippians.

To the Ephesians.

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