

### Chapter 3

## THE QUALIFICATIONS OF ST. PAUL AS A TEACHER

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

The teacher is called to teach, and the teaching situation is the teacher's best medium of refraction. All aglow under the urge of his aim, the teacher unconsciously reveals himself—personality is released, every ability is summoned, his knowledge is tested, culture disclosed, and his whole training is focused in an endeavor to achieve his end.

St. Paul insisted on calling himself a teacher as well as an apostle.<sup>1</sup> Does his experience justify this claim? It seems to have been a habit of his life to turn his daily experiences into teaching situations. He was not unique in this respect, for he was only one among many who devoted themselves to such an activity. But he is unique in that he stands with a few other towering geniuses far above his contemporaries.<sup>2</sup>

What a revelation it is to follow him in his many-sided career! He taught in the Jewish synagogues,<sup>3</sup> by a river-side,<sup>4</sup> in a prison<sup>5</sup> (surrounded by the cold, bare walls of a prison, he sent warmly radiant instructions to his disciples!),<sup>6</sup> in the market-place,<sup>7</sup> on a hill-top,<sup>8</sup> in a school,<sup>9</sup> in an upper

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1. II. Tim. 1:11; I Cor. 4:17; Acts 15:35.

2. An interesting study at this point would be a comparison of Paul and the other apostles as teachers; Paul and Jesus as teachers; Paul and the contemporary Jewish teachers (Gamaliel and Josephus), the Hellenistic Philo, the Grecian Dio of Prusa and the Roman Epictetus, etc.

3. Acts 9:20; 13:5, 14; 14:1; 17:17; 18:26; 19:8, etc.

4. Acts 16:13.

5. Acts 16:25 ff.

6. His Prison Epistles are: Philippians, Ephesians, Colossians, Philemon.

7. Acts 17:17.

8. Acts 17:22.

9. Acts 19:9.

chamber in a [50] Greek city,<sup>10</sup> from a staircase,<sup>11</sup> in a council chamber,<sup>12</sup> in a court-room,<sup>13</sup> on shipboard,<sup>14</sup> in a private dwelling in Rome.<sup>15</sup> He taught in public,<sup>16</sup> and in private,<sup>17</sup> and from house to house.<sup>18</sup> He instructed individuals<sup>19</sup> as well as crowds,<sup>20</sup> groups of men,<sup>21</sup> groups of women,<sup>22</sup> and mixed groups.<sup>23</sup> He taught especially on the Jewish sabbath,<sup>24</sup> and on the first day of the week,<sup>25</sup> from morning till evening,<sup>26</sup> until midnight,<sup>27</sup> and “even till break of day.” In the groups that he taught there were Hebrews,<sup>28</sup> Greeks,<sup>29</sup> Romans,<sup>30</sup> barbarians;<sup>31</sup> friends,<sup>32</sup> foes,<sup>33</sup> and strangers;<sup>34</sup> there were philosophers,<sup>35</sup> soothsayers,<sup>36</sup> orators,<sup>37</sup> jailors,<sup>38</sup> prisoners,<sup>39</sup> slaves,<sup>40</sup>

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10. Acts 20:8.

11. Acts 21:40.

12. Acts 22:30-23:1 ff.

13. Acts 25:6, 23.

14. Acts 27.

15. Acts 28:31.

16. Acts 20:20; 18:28.

17. Gal. 2:2.

18. Acts 20:20.

19. Acts 26:27 ff.

20. Acts 14:11; 17:22 ff.

21. Acts 15:4.

22. Acts 16:13.

23. Acts 21:5.

24. Acts 13:14; 16:13, etc.

25. Acts 20:7, etc.

26. Acts 28:23.

27. Acts 16:25; 20:7, 11.

28. Acts 13:16 ff.; 19:10; 22:1 ff., etc.

29. Acts 17:16 ff.

30. Acts 20:30.

31. Acts 28:1.

32. Acts 20:7-37; cf. Gal. 2:9.

33. Acts 23:1-10.

34. Acts 17:20.

35. Acts 17:18.

36. Acts 16:16 ff.

37. Acts 24:1.

38. Acts 16:19-34.

39. Acts 16:25.

40. Cf. Philemon, v. 10.

the sick,<sup>41</sup> soldiers,<sup>42</sup> and sailors;<sup>43</sup> women devout,<sup>44</sup> honorable,<sup>45</sup> and industrious;<sup>46</sup> rulers,<sup>47</sup> magistrates,<sup>48</sup> governors,<sup>49</sup> a King and Queen.<sup>50</sup> His life was one teaching experience after another. He taught whenever an occasion presented itself, wheresoever he happened to be, and whomsoever came within the sphere of his influence. He was a world teacher. His voice was silenced centuries ago, yet its tone is distinctly heard around the world to-day.<sup>51</sup> He being dead yet speaketh!

[51] But what was there about this man, so much beloved and so hated, that gave him such preeminence as a teacher?

First of all, he knew men. His knowledge of human nature is to be seen in his recognition of individual and racial differences among men, and his ability to distinguish between different dispositions and temperaments.<sup>52</sup> This fact conditioned his points of contact and shaped his methods of approach. For instance, among the Jews he used the *history* which was so dear to them to remove any prejudice and create a favorable attitude toward him;<sup>53</sup> he used the *language* and *customs* which they loved so much to conciliate them;<sup>54</sup> he used the name of his *teacher* and called attention to his *training* to gain authority;<sup>55</sup> he utilized his *Pharasaic alignment* to win supporters and create a dispute in his favor;<sup>56</sup> he quoted from *personal experience* to correct wrong impressions concerning him.<sup>57</sup>

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41. Acts 14:8 ff.

42. Acts 28:16.

43. Acts 27:21.

44. Acts 13:50.

45. Acts 17:12.

46. Acts 16:14.

47. Acts 13:7.

48. Acts 16:35 f.

49. Acts 23:33; 24:10.

50. Acts 25:13.

51. Cf. Chapter IX, *The Results of His Pedagogy*, where a study is made from the quantitative standpoint, on the basis of present-day statistics; a study first made and suggested by Dr. H. H. Horne, in *Jesus the Master Teacher*, pp. 200, 201. Chapter XXVI, "The Significance of Jesus in Educational History."

52. Cf. I Cor. 9:20-22. For a consideration of his conception of human nature see Chapter V, "His Educational Views."

53. Acts 13:16-23 ff.

54. Acts 21:40; 22:1 ff.

55. Acts 22:3.

56. Acts 23:6, 7 ff.; 24:15 ff.

57. Gal. 1:12-24; 2:1-21.

Among the Romans he used the fact of his *citizenship* to gain prestige,<sup>58</sup> to establish sympathy,<sup>59</sup> and to carry through his purpose.<sup>60</sup> He appealed to the *curiosity* of the Greeks by reasoning in their market-place about his "new teaching," and consequently won a hearing; then adapting his address to their mode of thinking, he won their interest and prepared them for his point by quoting from their *literature*.<sup>61</sup> He had learned how to become all things to all men<sup>62</sup>—a very desirable characteristic of a true teacher.

[52] This knowledge of men was enhanced by his ability to perceive,<sup>63</sup> to recall,<sup>64</sup> to imagine,<sup>65</sup> to conceive,<sup>66</sup> to discern,<sup>67</sup> and to reason.<sup>68</sup> These several windows of his consciousness were open to the zephyrs of human individuality which stirred the atmosphere all about him. His great spirit, moved and touched by what he sensed, responded with all the manhood that was in him, reinforced by a will sometimes fiery, indeed, but motivated and "atmosphered" by a love which knew no

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58. Acts 16:37 ff.

59. Acts 22:25-29.

60. Acts 25:10-12; 28:19.

61. Acts 17:16-34.

62. I Cor. 9:19-22. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." Cf. also I Cor. 10:33.

63. Acts 17:22; 27:10. "Θεωρέω is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose. As denoting the careful observation of details Θεωρέω can even be contrasted with ὁράω, in so far as the latter denotes only perception in general (as resulting principally from vision)." —Thayer.

64. Cf. Acts 16:1-3 and 20:37 with II Tim. 1:3-6.

65. Acts 26:26-29.

66. Gal. 4:20. ἀπορόεμαι. Cf. Thuc. 5, 40, 3; Xen. Hell. 6:1, 4; Hdt. 3, 4, 179. To be at a loss with one's self, to be in doubt; not to know how to decide or what to do—to be in doubt. In this case Paul was called upon to use his conceptual powers to the utmost.

67. Acts 14:9. "Perception as denoted by ἰδών when conceived of as completed permits the sensuous element to be forgotten and abides merely as an activity of the soul. Hence οἶδα, second perfect of εἶδω, signifies not 'I have seen' but 'I know.'" —Thayer.

68. Acts 24:25.

bounds (except toward “the enemies of the cross of Christ”).

Paul had not only a profound knowledge of men; he knew *what* he taught. The subject-matter of his teaching had been crystallized into his life by a unique experience. We have already seen that the focal center of his education was the Hebrew Bible.<sup>69</sup> He had mastered it. All his knowledge centered in or radiated from it. His experience on the road to Damascus had precipitated a Person into that center.<sup>70</sup> Henceforth, for Paul, Christ was the heart of all life and all education.<sup>71</sup>

“Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.”<sup>72</sup>

[53] He went forth teaching a knowledge which he had received at first hand. He knew not only *about* it, he knew *it*!<sup>73</sup> This is evidenced by the ring of conviction and authority in his speech which frequently becomes strongly dogmatic;<sup>74</sup> by his ability to quote from memory<sup>75</sup> and to relate historic facts to each other in their true perspective as he spoke;<sup>76</sup> by his claim to interpret those facts correctly;<sup>77</sup> by his continual references to the great characters of the Old Testament, among whom are Abraham,<sup>78</sup>

69. Cf. Chapter I *Domestic and Scholastic Influences*.

70. Acts 9:3-8. He often repeated the story of this transforming life experience, Acts 22:6, 11; 26:12-18. Cf. also I Cor. 9:1; 15:8.

71. “Paul says in I Cor. 9:1 and II Cor. 5:16 that he had seen Christ. This expression, however, does not warrant the belief that he saw Christ before his crucifixion, but according to Neander and Hensen, it may refer to the event mentioned in Acts 9:3 ff.”—*Iholuck*.

72. Frederick W. H. Myers, *St. Paul*, p. 53.

73. Cf. Phil. 3:8-11.

74. *E.g.*, Gal. 1:8, 9.

75. “How much the education of the Apostle availed for giving him a comprehensive knowledge of the Bible, we perceive in his remarkable, copious, and ready use of all parts of the sacred writings, and in the additional fact that he ordinarily quotes from memory. Koppe, who regards the Epistle to the Hebrews as the production of Paul, has collected 88 quotations from the Old Testament, of which it is thought probable that at least 49 were cited from memory. Koppe is also inclined to the opinion, and so are more recent interpreters, as Bleek (Introduction to Literary Journal, 1829, No. 104), that every one of Paul’s citations without one exception is made from memory. Bleek has shown more clearly than other that often the Apostle’s memory referred not to the text of the Septuagint, but to that of the original Hebrew.”—*Iholuck*.

76. Acts 13:16-22 ff.

77. Acts 13:45, 46; II Cor. 10:8; 11:10; Gal. 2:9 ff.; I Thess. 2:13-16.

78. Rom. 4; Gal. 3:5-20; 4:21-31.

Moses,<sup>79</sup> David,<sup>80</sup> and the prophets;<sup>81</sup> by his knowledge of Christ, which he claimed had come to him directly in a “personal experience, divine in its origin, personal to himself, and effectual.”<sup>82</sup> He knew whereof he spoke!

Both knowledge of men and of subject-matter seem to have held an important place in Paul’s conception of the teacher’s function. Among other qualifications of leaders in the church he required that they be “apt to teach,”<sup>83</sup> an expression peculiar to Paul, by which he evidently meant to indicate that the [54] ideal leader should possess those qualities which would make him a teacher: firm yet reasonable adherence to convictions, skill, great patience, and untiring perseverance. (Cf. Bengel’s comment on this word above.) When his followers looked at Paul they could see his conception of the teacher, as well as his teaching, personified. Who but a genius,—a genius who was yet a humble follower,—could say: “Be ye imitators of me, as I also am of Christ?”<sup>84</sup>

There has been an unwarranted amount of scholarly conjecturing about Paul’s physique, a correct idea of which is most likely to be found not in subjective statements about it (as limited as they are in the sources), but rather in the quantitative facts of his life experience. True it is that he “preached the Gospel the first time” to the Galatians “because of an infirmity of the flesh,”<sup>85</sup> yet at Lystra (a city of Galatia) he was given an ovation and received as the Greek god Hermes because of his eloquence.<sup>86</sup>

79. II Cor. 3:12-18; Acts 13:39.

80. Acts 13:22, 34, 36; Rom. 4:6.

81. Acts 28:23.

82. Gal. 1:12. Cf. Burton, *Commentary on Galatians*, 1:12.

83. I Tim. 3:2; II Tim. 2:24, διδακτικόν “One who possesses everything that fits him for teaching, including also the inclination (Plitt: “inclined to teach”) or the ‘willingness.’”—*Hofmann*. Cf. Meyer on I Tim 3:2. Bengel said: “*Hoc non solum soliditatem et facilitatem in docendo, sed vel maxime patientiam et assiduitatem significat.*” According to Thayer, the word is found elsewhere only in Philo, De. Praem. Et Poenis. 4., not in classic Greek.

84. I Cor. 11:1 (Cf. also 10:23-32, with which this verse is properly connected for setting.) “Excepting Heb. 4:12, μιμητής is in N. T. peculiar to St. Paul (4:16; Eph. 5:1; I Thess. 1:6; 2:14), not found in LXX. Everywhere it is joined with γίνεσθαι indicates moral effort: ‘Strive to behave as I do.’”—*Robertson and Plummer*, *Commentary on I Corinthians* (International Critical Commentary Series).

85. Gal. 4:13. “It was a bodily weakness that gave occasion to his preaching to the Galatians, either by detaining him in Galatia longer than he had intended, or by leading him to go there contrary to his previous plan.”—*Burton*, *Commentary on Galatians*, p. 238.

86. Acts 14:12.

At Corinth his *enemies* taunted him by saying, “His bodily presence is weak and his speech of no account,”<sup>87</sup> while at a neighboring city the *unbiased strangers* and Athenians led him to their chief speaking-place and gave him an earnest hearing.<sup>88</sup> Trust it is that he had a “thorn in the flesh,”<sup>89</sup> whatever it was; some of the conjectures are: some bodily ailment, such as epilepsy, ophthalmia, headache, toothache, stones, hemorrhoids, melancholia, leprosy, neurasthenia, malarial fever, hysteria, etc.; persecution; [55] carnal longings; spiritual trials, etc.<sup>90</sup> Yet even this has proved to be a significantly effective point of contact rather than a weakness in Paul as a teacher, for it not only made him at one with sufferers in Corinth, but has ever since linked him in a peculiar bond of sympathy with thousands of other sufferers the world over. Each one has seen in that thorn his own weakness, which becomes a point of departure for the Apostle to teach a lesson of faith and comfort on the true meaning and ennobling glory of patient suffering. Paul knew how to make even his weakness effectual object lessons in teaching.

When one considers, besides this, the quantitative facts of his life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, “anxiety for all the churches,” the result is most impressive.<sup>91</sup> In the light of these facts Paul was no “shambling invalid,” but a “man of extraordinary physical equipment, endowed with amazing powers of bodily endurance, a Christian Samson giving exhibition of physical stamina unique in the annals of mankind.”<sup>92</sup>

Whatever may have been the quality of Paul’s voice, it was effective, as is seen in the various situations in the Acts. It was a voice which carried

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87. II Cor. 10:10.

88. Acts 17:16, 21 ff.

89. II Cor. 12:7 ff.

90. For a list of conjectures on this point see Lias, Introduction, p. 13 ff., of his Commentary on II Corinthians, in the Cambridge Bible for Schools and Colleges. Lightfoot, Commentary on Galatians, p. 186 ff. Stanley, Commentary on Corinthians, p. 547 ff. Plummer, Commentary on II Corinthians 11:7, International Critical Commentary Series.

91. II Cor. 11:16-33.

92. Jefferson, *The Character of Paul*, p. 21. Chapter II, “What We Know and What We Do Not Know,” is especially to the point. Some of the “scholarly conjectures” on Paul’s physique are: Renan, who calls Paul “an ugly little Jew.” Jowett: “A poor decrepit being, afflicted perhaps with palsy; the creature, as he seemed to spectators, of nervous sensibility.” Raphael paints Paul on Mars Hill

conviction,<sup>93</sup> courage, and persuasion.<sup>94</sup> At times it [56] became sharp and censorious,<sup>95</sup> at times loud and commanding,<sup>96</sup> at other times earnest and deliberate. (Was the tone of his voice monotonous? “And there sat in the window a certain young man named Eutychus, borne down with deep sleep, and as Paul discoursed yet longer...he fell down from the third story, and was taken up dead.” Acts 20:9) If Paul’s eyesight troubled him, his eye had at least a [57] “governing power.”<sup>97</sup> His gaze was searching, attention-commanding and scrutinizing. You might almost call it a “speaking eye.” In each of the cases cited in Acts, his eye both *saw* and *spoke*.

To analyze the many-sided character of Paul is far beyond the scope and limits of this chapter. We may, however, name with profit some of the features in his “frame of mind,” some of the “principles” upon which he acted which are of special interest from the pedagogical point of view.<sup>98</sup> An interesting study of character from this standpoint can be made by the use of such a chart as Betts has prepared.<sup>99</sup> To check off the positive and negative qualities suggested in this chart reveals an overwhelming preponderance of positive qualities over the negative. Even the negative qualities in Paul’s case have their place in the light of his mission. For instance, Paul was dogmatic and in a certain sense one-sided, yet he was so in the best sense, as Schaff<sup>100</sup> says of Athanasius: “He was a man of one mold, one idea,...as the same is true of all great men who are borne along with a mighty and comprehensive [57] thought and subordinate

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as a man of commanding presence. A pen picture in *Acta Pauli et Thekla* (possibly of the second century A.D.), Chapter 1:7, is: “Of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow eyed; had a crooked nose; countenance of an angel.” *Dialogue of Philopatris* (in the time of Julian): “The Galilean with the bald head and the aquiline nose.”

93. Acts 13:46; II Cor. 3:12; 7:4.

94. Acts 26:28.

95. Acts 23:3, 4.

96. Acts 14:10.

97. Acts 13:9; 14:9; 23:1. (Cf. also II Cor. 3:7-13.) “Paul saw in the whole being of the man closely scrutinized by him, in his look, gesture, play of features, his confidence of being saved, *i.e.*, healed.”—*Meyer*, on Acts 14:9.

98. Butler says, “By character is meant that temper, taste, disposition, and whole frame of mind from which we act in one way rather than in another way; those principles from which a man acts, when they become fixed and habitual in him, we call his character. And consequently there is a far greater variety in men’s character than there is in the features of their faces.”—*Angus*, p. 120.

99. Betts, *How To Teach Religion*, pp. 18-21.

100. Schaff, *History of the Christian Church*, Vol. III, p. 890.

all others to it. So Paul lived and labored for Christ crucified, Gregory VII for the Roman Hierarchy, Luther for the doctrine of justification by faith alone, and Calvin for the idea of the Sovereign grace of God.” It is in this sense that Paul was dogmatic. What he taught was so vitally real, so absolutely essential, so critically eternal in its consequences, that he could brook no rival. If need be, he must be intolerant! On the other hand, his open-mindedness is to be seen in his attitude toward matters that were important yet non-essential. For instance, his advice concerning the marriage of virgins: “I have no commandment of the Lord, but I give you my judgment...And I think that I have the Spirit of God.”<sup>101</sup>

Paul is not to be defended for his difficulties with his associates (e.g., John Mark,<sup>102</sup> Barnabas,<sup>103</sup> Peter<sup>104</sup>). These difficulties are to be recognized and acknowledged. Would that every teacher had the common sense to dispose of difficulties of this nature as effectually as Paul did! That Paul was deeply human, a man among men, blazes forth from the sources, in his actions and words. He had a plentiful supply of “good brown earth” in his nature, as well as the Spirit of God. “Men call him a saint, but he was far from perfect.”<sup>105</sup> “I am the chief of sinners,” was his testimony.<sup>106</sup>

Who can read either the Acts or his Epistles without being convinced of his superior mental equipment? What are the tests of intellectual superiority? “Originality, penetration, soundness of judgment.”<sup>107</sup> Each of these qualities is to be found in Paul’s thinking.

Paul’s originality is not in the content but in the form of his thinking. He always insisted that his [58] Gospel had come to him by revelation. Yet Stalker<sup>108</sup> says: “We owe to him hundreds of ideas which were never uttered before.” His life was a constant passion for truth, and his extraordinarily versatile mind cast that truth into teachable form; hence his style, of which Farrar says, “All that has been written of the peculiarities of Paul’s style may, I think, be summed up in two words—*intense*

*individuality*.”<sup>109</sup> Hausrath correctly observes: “It is hard to characterize this individuality, in whom Christian fullness of love, rabbinic keenness of perception, and ancient will power so wonderfully mingle.”<sup>110</sup> Originality, penetration, and sanity fairly leap forth from Paul’s thought as expressed in his use of language, which Farrar calls “the style of genius, if not the genius of style.”<sup>111</sup>

“The absorption in the one thought before him, which makes him state without any qualification truths which, taken in the whole extent of his words, seem mutually irreconcilable;<sup>112</sup> the dramatic, rapid, overwhelming series of questions, which show that in his controversial passages he is always mentally face to face with an objection;<sup>113</sup> the *centrifugal* force of mental activity, which drives him into incessant digressions and goings off at a word, due to his vivid power of realization;<sup>114</sup> the *centripetal* force of imagination, which keeps all these digressions under the control of one dominant thought;<sup>115</sup> the grand confusions of metaphor;<sup>116</sup> the vehemence which makes him love the [59] most emphatic compounds;<sup>117</sup> the irony<sup>118</sup> and sarcasm;<sup>119</sup> the chivalrously delicate courtesy;<sup>120</sup> the overflowing sympathy with the Jew, the pagan, the barbarian—with saint and sinner,

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109. Farrar, *The Life and Work of St. Paul*. Cf. Excursus I, “The Style of St. Paul as Illustrative of His Character,” in which he has gathered a collection of varying estimates of the style of the great Apostle, from many notable sources. Pp. 689-693. This quotation is from p.692.

110. Hausrath, *Der Apostel Paulus*, p. 502.

111. Farrar, *The Life and Work of St. Paul*, Vol. I, p. 623.

112. The following references to the Epistles are partly suggested by Farrar, partly by the present writer to supplement and substantiate Farrar’s statements. Romans 9-11.

113. Rom. 3:21-31; ch. 10.

114. Phil 2:5-11. In this case the word is “who,” on which Paul “goes off” into one of the most profound Christological passages in his Epistles.

115. II Cor. 2:14-46; 12:1-3, 12-16; Eph. 4:8-11; 5:12-15. Cf. Paley, *Horæ Paulinæ*, 6:3.

116. II Cor. 3:1; Col. 2:6, etc.

117. Especially compounds in ὑπέρ-, κατά-, ἐπί-. Cf. Thayer’s lists of verbs compounded with these prepositions, at the close of his discussions of these prepositions and others.

118. I Cor. 4:8; II Cor. 11:16-20, etc.

119. Phil. 3:2; Gal. 4:17; I Cor. 14:36, etc.

120. I Cor. chs. 1-3; Philemon vs. 4-7, 8 ff.; Phil. 1:1-11; 4:1-3.

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101. I Cor. 7:25-40.

102. Acts 13:13; 15:38.

103. Acts 15:37-41.

104. Gal. 2:11-21.

105. Jefferson, *The Character of Paul*, p. 31.

106. I Tim. 1:15. Cf. Rom. 7.

107. Horne, *Leadership of Bible Study Groups*, pp. 8-11.

108. Stalker, *Life of St. Paul*, p. 108.

king and slave, man and woman, young and old;<sup>121</sup> the passion, which now makes his voice ring with indignation<sup>122</sup> and now break with sobs;<sup>123</sup> the accumulation and variation of words, from a desire to set forth the truths which he is proclaiming in every possible light;<sup>124</sup> the emotional emphasis and personal references of his style;<sup>125</sup> the depressed humility passing into boundless exultation;<sup>126</sup>—all these are due to his *natural temperament*, and the atmosphere of controversy and opposition on the one hand, and deep affection on the other, in which he worked,<sup>127</sup><sup>111</sup>

When one takes into account the fact that Luther awoke Europe from the slumber of centuries with a word of Paul, “The righteous shall live by faith,” (an idea first expressed in the Old Testament,<sup>128</sup> but re-stated and reaffirmed by Paul as the central point of his teaching<sup>129</sup>), and observes that whenever men have re-discovered this truth for themselves in the mighty utterances of the Apostle, something has happened within them, it is no wonder that Stalker<sup>130</sup> characterizes him as “the greatest thinker of his age, if not of any age.”<sup>131</sup>

[60] It has been sufficiently demonstrated above that Paul possessed

121. Cf. passages listed under third and fourth paragraphs of this chapter, footnotes No. 3 to 51.

122. Cf. Gal. chs. 3, 4. This is especially characteristic of Paul in his two Corinthian Epistles, where he unveils his own heart as nowhere else. Cf. also II Tim. 2-4.

123. Gal. 4:19, 20; II Tim. 4:16 ff.

124. Gal. 5:19-24; Eph. 6:10-20.

125. I Cor. 9:1-27.

126. II Cor. 2:14; Rom. 7:25.

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128. Gen. 15:6; Hab. 2:4.

129. “The righteous shall live by faith.” Rom 1:17; Gal. 3:11; cf. Heb. 10:38.

130. Stalker, *Life of St. Paul*, p. 105.

131. Dionysius Longinus (213?-273 A.D.) speaks thus of the eloquence of Paul: “The following men are the boast of all eloquence of Grecian genius, viz.: Demosthenes, Lysias, Æschines, Hyperides, Isæus, Anarchus or Demosthenes Crithinus, Isocrates, and Antiphon, to whom may be added Paul of Tarsus, who was the first, within my knowledge, that did not make use of demonstration, who made use of persuasion and pathos rather than argument.”—*Tholuck*, *Theologische Studien und Kritiken*, p. 393. Hug (Introduction, Fosdick’s translation, pp. 508-510) says, “I regard Paul as a master of eloquence, and should even like to compare him in this respect with celebrated men of ancient times; e.g., with Isocrates, whose letters to Demonicus and some of those to Nicocles bear considerable resemblance to Paul’s in design and purport.”

not only a mental equipment of the highest order, but also a superlative emotional endowment. His eloquence not only sparkles with thought, but is warm, sometimes hot, with feeling. His “intensity of feeling”<sup>132</sup> gave him an entrance into the experiences of others,<sup>133</sup> and his fountain of “personal sympathy”<sup>134</sup><sup>131</sup> flowed out of rich abundance to them.<sup>135</sup> “Who is weak and I am not weak? Who is caused to stumble and I burn not?” cried he. He stands in a high place among the leaders in the history of the emotional type.<sup>136</sup>

Paul is an extraordinary example also of the volitional type.<sup>137</sup><sup>134</sup>

One need but read the hortatory portions of his Epistles<sup>138</sup> to be impressed that Paul was an exceedingly practical man. He was a *doer* as well as a *thinker*. He not only worked with his mind, and travailed in spirit, but toiled with his hands. He combined an “avocation” with his “profession.”<sup>139</sup> He had “*definiteness of purpose*.”<sup>140</sup><sup>134</sup> “This one thing I do” was his watchword.<sup>141</sup> He had “*largeness of purpose*.”<sup>142</sup><sup>134</sup> He testified that he was appointed to carry the “good tidings”<sup>143</sup> before “the Gentiles, and kings, and the children of Israel.”<sup>144</sup> [61] His horizon extended unto “all the nations.”<sup>145</sup> He proposed to go even unto Spain. “But now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)...”<sup>146</sup> He

132. Cf. Horne, *Leadership of Bible Study Groups*, pp. 8-11.

133. Cf. footnotes 120 and 125, and Acts 27, 28; I Cor. 11:29.

134.

135. Cf. footnotes 121, 126, and Acts 20:18-38, Rom. 12:11-14, I Thess. 5:17-27.

136. Cf. Horne, *Leadership of bible Study Groups*, p. 10, for a list of notable historical examples of this class, together with characteristics of this type.

137.

138. Rom. 12-16; Gal. 5-6; Eph. 4-6; Col. 3:5-25; 4:1-18; and his sound practical advice in his Pastoral Epistles: I Timothy, Titus, II Timothy.

139. Cf. Acts 18:1-4; 20:34; I Cor. 4:12; I Thess. 2:9; II Thess. 3:8.

140.

141. Phil. 3:13.

142.

143. The Gospel.

144. Acts 9:15. See also 22:21; 26:17; Rom. 11:13; 15:16; Gal. 1:16; 2:7 ff.; Eph. 3:2, 8; I Tim. 2:7; II Tim. 4:17.

145. Rom 1:5.

146. Rom. 15:23, 24.

had “*faith in his purpose*,”<sup>147</sup> and spent his whole life enlisting others in its accomplishment<sup>148</sup>. He had “*tenacity of purpose*”;<sup>148,134</sup> he considered no obstacle great enough to come between him and the accomplishment of it.<sup>149</sup> He had a will of iron, like that of Luther, who said, “I am resolved to enter Worms, although as many devils should set at me as there are tiles on the house-tops.”<sup>150</sup>

One rarely finds a combination of mental, emotional, and volitional qualities of such high degree in a single individual. Yet Paul was superior in each of them! He seems well justified in calling himself a teacher: His active life was one teaching situation after another; he understood human nature; he knew and embodied what he taught; he had a high conception of the teacher’s function; his physical presence, though possibly weak, was transfigured by a radiant personality; he had an effective voice and a speaking eye; his character is thoroughly human, predominantly positive in quality; his personality, was projected by means of a superior mental, emotional, and volitional endowment. (His teaching abilities as exhibited in experience will be set forth in succeeding chapters.) All these facts distinguish St. Paul as a teacher, and give him high rank among those who in their teaching

“Seek to delight, that they may mend mankind,  
And, while they captivate, inform the mind.”<sup>151</sup>

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147. II Tim. 4:6.

148.

149. Acts 20:16, 22-24; 27:21-26.

150. Schaff, *History of the Christian Church*, Vol. VI, p. 298.

151. Cowper, *Hope*, 1. 770.

## Chapter 4

# ST PAUL'S AIMS AS A TEACHER

[62]

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

Our primary interest here, as throughout this entire study, is in St. Paul the teacher, rather than in the teachings of St. Paul. We propose in this chapter to study him as a teacher through the aims which prompted his teachings.

Dewey<sup>1</sup> defines an aim in education thus: "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, and aim means foresight in advance of the end, or possible termination."

In his letter to the Ephesians ("Its theme is *the Church*, and it contains all ecclesiology in a nutshell"<sup>2</sup>) there is a teaching which reflects a partial summary of Paul's aims as a teacher, aims toward which he worked in his teaching experience.

A paraphrase of this passage (4:11-16; Diagram and additional note at the end of this chapter giving an exegetical justification of this paraphrase) is as follows:

"And Christ gave (among other leaders) the Shepherd-Teachers who are to aim at the *practical ideals* of character perfecting, for service, with a view to Christian progress. They are to continue their activities toward such *ultimate attainments* as Unity—the goal of faith and knowledge of the Son of God; Maturity—the end of complete manhood; and Christlikeness—the ideal standard of the complete [63] life. *Consequently* they are to educate childish wills to follow after truth, and to seek for growth of love among all those whose head is Christ."

These aims may be stated pedagogically as follows (see conclusions at the end of Additional Note). In the economy of Christian activity, Christian education should be:

1. Dewey, *Democracy in Education*, p. 119.  
2. Burrell, *Paul's Letters*, p. 59.

Moral—The Shepherd-Teachers are to aim at character.

Social—The Shepherd-Teachers are to promote service.

Intellectual—The Shepherd-Teachers are to strive for unity of faith and knowledge of the Son of God.

Spiritual—The Shepherd-Teachers are to point men to Christ, the ideal standard and dynamic of manhood.

Volitional (Moral)—The Shepherd-Teachers are to educate childish wills to follow after truth.

Emotional—The Shepherd-Teachers are to seek for growth of love among all Christians.

These aims, we repeat, are merely *reflected* in this passage, which is really an exhortation to unity. It is striking indeed that such suggestions as these should be reflected in an utterance which is not designedly pedagogical. But St. Paul practiced what he preached: "Thou therefore that teachest another, teachest thou not thyself?"<sup>3</sup> These ideals set before the Shepherd-Teachers and the other leaders spoken of were the very aims (together with others) for which he himself strove as a teacher.

Strictly speaking St. Paul had but one aim as a teacher. This aim was central and unique, yet it was as many-sided as life itself. Rousseau said, "We are educated by 'three kinds of teachers,—nature, man, and things; and since the cooperation of the [64] three educations is necessary for their perfection, it is to the one over which we have no control (*i.e.*, nature) that we must direct the other two.' Education must, therefore, conform to nature."<sup>4</sup>

St. Paul would have stated this doctrine by substituting "Christ" for "Nature," thus making it read: "And since coöperation of the three educations is necessary for their perfection, it is to the One whom we have committed our lives in faith that we must direct the other two. Education therefore must conform to Christ." Rousseau's cry was "Back to Nature." Paul's was "Back to Christ." Rousseau's method in the light of this aim was "Cultivate your natural powers." Paul's was "Dedicate your ransomed powers."<sup>5</sup> Rousseau's education began with the body (1 to 5), then the senses (5 to 12), the mind (12 to 15), and the heart (15 to 20). In this last period Emile is to become moral, affectionate, and religious.<sup>6</sup> Rousseau made religion an accomplishment of life in the educative process. Paul

3. Romans 2:21.

4. Graves, *History of Education*, Vol. III, p. 10, quoting from *The Emile*.

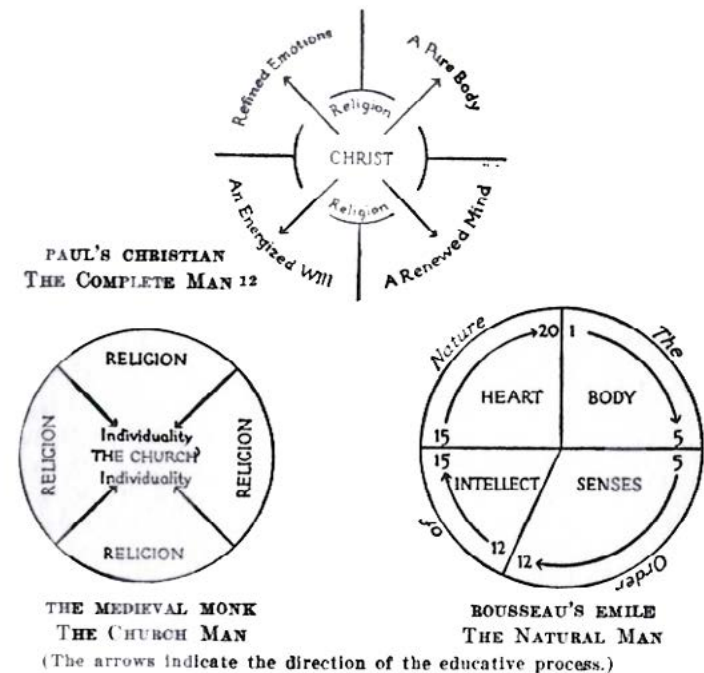
5. Romans 12:1, 2; cf. also Rom. 6:13, 16, 19; Col. 3: 5-11, 12-17.

6. Graves, p. 16.



considered religion the heart and center of all life and education, and the heart of true religion according to St. Paul is Christ.<sup>7</sup> A pure body,<sup>8</sup> a renewed mind,<sup>9</sup> an energized will,<sup>10</sup> refined emotions,<sup>11</sup>—all being developed, articulated, and equipped *in each period of life*; all *increasing* unto the measure of which Christ is the standard;—these are the marks of the complete man in the educative process as Paul taught and lived it.

St Paul's educational ideal may be compared [65] with the medieval ideal and Rousseau's ideal in a graphic way as follows:<sup>12</sup>



7. Cf. Chapter III, paragraph 7, and footnotes 69-72.

8. Cf. I Cor. 6:12-20, especially vv. 15, 19, 20; Gal 5:24; Eph. 5:23; Phil 1:20.

9. Rom 12:2; Eph. 4:23; Phil 4:8. "By this renewal the intellectual or rational principle will no longer be a νοῦς σαρκός (Col. 2:18), but will be filled with the Spirit, and coincident with the highest part of human nature (I Cor. 2:15, 16)."—*Sanday*, International Critical Commentary: Romans, p. 354.

10. Phil. 2:12, 13; Rom. 12:3; (Heb. 13:21).

11. Gal 5:22-24 (19-21); Eph. 5:19; Col. 3:16.

12. Eph. 4:13. Col 2:8-10 is of unusual interest at this point: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are *made full*," i.e., complete. See also (Rom 16:10): "Salute Apelles, the approved man (τὸν δόκιμον) in Christ." τὸν δόκιμον from δοκιμάζω, "means originally 'put to the test,' but in the N.T. generally conveys the added thought that the test has been successfully surmounted." (G. Milligan on II Thess. 2:4.) Cf. Rom. 1:28; 2:18. See also I Cor. 11:19; II Cor. 10:18; 13:7. Moulton and Milligan in *Voc. Of Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*, cite (under δοκιμάζω) P. Fayûm 106:23 (c. A.D. 140), in which a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination," like the petitioner.

These diagrams suggest the place that has been given to religion in the educative process:

Rousseau—Religion an accomplishment—in the educative process. (Religion has no place till the 15<sup>th</sup> year.)

The Medieval Ideal—Religion circumscribing and repressing individuality. (The arrows pointed in.)

St. Paul—Religion at the heart of educative process and releasing personality indefinitely. (The arrows pointing out.)

[66] St. Paul's aim stands in contrast also to the medieval ideal. His aim put religion at the heart of the educative process with the view of releasing personality indefinitely. The medieval aim circumscribed all education by religion and repressed individuality by ecclesiastical pronouncements. The schools taught only what the church approved and instruction was for church ends. St. Paul's aim implied supreme loyalty to a Person. The medieval ideal involved strict conformity to a system. Rashdall<sup>1312a</sup> has aptly characterized this situation in these words: "Ideals pass into historic forces by embodying themselves in institutions. The

13. <sup>12a</sup> Universities in the Middle Ages, Vol. I, p. 5.

power of embodying its ideals in institutions was the peculiar genius of the medieval mind, as its most conspicuous defect lay in the corresponding tendency to materialize them.” St. Paul’s aim sought expression in life, not in form, therefore freedom was to be its accompaniment, not bondage. In his epistle to the Galatians he cries: “With this freedom Christ set us free: stand, therefore, and be not entangled in a yoke of bondage.”<sup>1412b</sup> On the other hand a great ecclesiastic once said that he favored the medieval ideal because it gave him an horizon for his thinking!

The question naturally follows: Has modern education anything to learn from St. Paul’s ideal?

St. Paul’s ideal aims of religion and education [67] really fall together. Both focused in “the scriptures.” Follow him on his journeys and this becomes evident. One teaching situation after another reveals this. Observe him at Antioch of Pisidia,<sup>15</sup> at Thessalonica,<sup>16</sup> at Beræa,<sup>17</sup> at Ephesus,<sup>18</sup> before King Agrippa,<sup>19</sup> at Rome,<sup>20</sup> in each case this fact is patent. In this respect St. Paul’s ideal anticipates a statement of the modern ideal as Henry Churchill King has framed it:<sup>21</sup>

“I think it must be said that the ultimate *aims* of religion and education are essentially the same. For, on the one hand, the best education seeks to call out the whole man in his highest harmonious development. That education often falls short of this highest aim, must of course be granted; but to this ideal it must nevertheless be held, and any education must be regarded as defective in just the degree in which it fails to accomplish this aim.

“Religion, too, at its highest, as looking always to the fulfillment of the supreme personal relation, involves everywhere the full personality in its highest possible response; and just so far as it attains its aims, must touch and quicken every faculty, must call out the entire man—volitionally, emotionally, intellectually. In the concrete case, doubtless, religion also fails all too often to reach its final goal; but the power of the genuine religious experience to quicken its best the entire personality of the man, cannot be doubted. The ideal aims, therefore, both of education and religion, surely fall together.”

14.<sup>12b</sup> Gal. 5:1 (Burton).

15. Acts, ch. 13.

16. Acts 17:2, 3.

17. Acts 17:10, 11.

18. Acts 19:8 ff.

19. Acts 26:27.

20. Acts 28:23, 30, 31.

21. Personal and Ideal Elements in Education, pp. 71, 72.

If the ideal of early Christian education may be described as “other-worldly,” is it true that this was the ideal for which St. Paul strove?<sup>22</sup>

St. Paul’s aim as a teacher was central and unique,—but it was as many-sided as life itself. Commenting on Ephesians 4:12, Moule speaks of this ideal as “a noble process, with a glorious goal! All was to be aimed at nothing short of the production of an ideal community of ideal members, each and all alike animated and sanctified by saving reliance on the Head.”

St. Paul’s experiences recorded in the Acts, and especially the practical and hortatory sections of his Epistles, fairly bristle with aims. In these aims we can feel the pulse-beat, the heart-throb of this great teacher. They reveal the all-inclusive motive that [68] urged him on and on, and make us feel that Paul, the man himself, is the Epistle we are reading. Here a great soul is revealed. Here personality is released. Here stands a man among men. Here stands a TEACHER.

Whatever may be said about St. Paul’s teachings concerning the future life, an examination of the sources reveals the most sternly practical aims for every-day life. What then were these contributory, practical aims, for which St. Paul strove as a teacher?

One cannot but be impressed with the *moral* aim: St. Paul aimed at *character*. Note the various elements of character, in the complete man, as they are delineated by his teachings (Moffatt’s translation):

Love: “Let your love be a real thing, with a loathing for evil and a bent for what is good.” Rom. 12:9.

Truthfulness: “Lay aside falsehood, then, let each tell his neighbor the truth.” Eph. 4:25.

Kindness: “Always aim at what is kind to one another and to all the world.” I Thess. 5:15.

Hospitality: “Contribute to the needy saints, make a practice of hospitality.” Rom. 12:13.

Temperance: “And do not get drunk with wine—that means profligacy—but be filled with the Spirit.” Eph. 5:18.

Industry: “Attend to your own business, and—as we charged you—work with your hands, so that your life may be correct in the eyes of the outside world, and self-supporting.” I Thess. 4:11-13. (And this in one of Paul’s most “other-worldly” epistles!)

Prudence: “Keep harmony with one another: instead of being ambitious, associating with humble folk.”

22. See Graves, Vol. I, pp. 278, 279; Cubberley, p. 87 ff., *et al.*

Rom. 12:16.

Patience: "Never lose your temper with any one." I Thess. 5:14. See also Rom. 12:12.

Obedience: "Children, obey your parents at every point." Col. 3:20.

Christlikeness: "Put on the character of the Lord Jesus Christ." Rom. 13:14. (This is the verse that changed Augustine's life.)

Forbearance: "Let your forbearance be known to every one." Phil. 4:5.

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12:15.

Diligence: "Never let your zeal flag." Rom. 12:11.

Thrift: "Buy up the time" (lit.) Eph. 5:16.

Meekness: "Never be self-conceited." Rom 12:16.

Loyalty: "Rally around me, by praying to God for me." Rom 15:30.

Perseverance: "Bless those who make a practice of persecuting you; bless them instead of cursing them." Rom. 12:14.

Mercy: "Never pay back evil for evil to any one." Rom. 12:17.

Forgiving spirit: "Be angry, but do not sin, never let the sun go down upon your exasperation." Eph. 4:26.

Hopefulness: "Let your hope be a joy to you." Rom 12:12.

Joyfulness: "Rejoice in the Lord always; I will say it again, 'Rejoice.'" Phil. 4:4. See also I Thess. 5:16.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Humility: "Be forward to honor one another." Rom 12:10.

Honesty: "Lead an honest life and you will be commended for it." Rom. 13:3.

Spirituality: "Maintain the spiritual glow." Rom 12:11.

Prayerfulness: "Attend to prayer." Rom. 12: 13. Col. 4:2.

Respectfulness: "Aim to be above reproach in the sight of all." Rom. 12:17.

Peaceableness: "Be at peace with all men, if possible, so far as depends on you." Rom. 12:18.

Self-Control: "Do not let evil get the better of you; get the better of evil by doing good." Rom 12:21.

This list might be continued to include almost every adjective

descriptive of character.

[70] We see in St. Paul's teachings also the *social* aim: He sought to ennoble social relationships in:

Good citizenship: "Every subject must obey the government-authorities..Any one who resists authority is opposing the divine order, and the opposition must bring judgment on themselves... Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honor to that." Rom. 13:1-7.

Sound business: "Be in debt to no man—apart from the debt of love one to another." Rom. 13:8.

Good ethics: "You must not commit adultery, you must not kill, you must not steal, you must not covet; these and any other command are summed up in the single word, You must love your neighbor as yourself." Rom. 13:9.

Respect for the rights of others: "So let us stop criticizing one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way." Rom. 14:13.

Neighborliness: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves. Each of us must please his neighbor, doing him good by building up his faith." Rom: 15:1, 2.

Thoughtfulness: "I want you to be experts in good and innocents in evil." Rom. 16:19.

No partisanship: "I beg of you to drop all these party-cries. There must be no cliques among you; you must regain your common temper and attitude." I Cor. 1:10.

No class rivalry: "You are not to be puffed up with rivalry over one teacher as against another." I Cor. 4:6.

Good company: "Expel the wicked from your company." I Cor. 5:13.

Lawsuits: "When any of you has a grievance against his neighbor do you dare go to law in a sinful pagan court, instead of laying the case before the saints?...Even to have lawsuits with one another is in itself evidence of defeat. Why not rather let

yourselves be wronged?" I Cor. 6:1, 7.

Industry: "Keep a check on loafers." I Thess. 5:14. "Shun any brother who is loafing." II Thess. 3:6. "If a man will not work, he shall not eat." II Thess. 3:10. "Brothers, you recollect our hard labor and toil, how we worked at our trade night and day when we preached the gospel to you, so as not to be a burden to you." I Thess. 2:9.

Instances of good social use might also be multiplied indefinitely.

The *intellectual* aim is also evident. St. Paul aimed *to inform the mind, awaken the understanding, stir the reason, quicken the judgment*. The Revised Version used the following words to translate the verbs in the Acts used to describe his appeal to the intellect with this aim in view: Expounded (28:13), exhorting (20:1), disputing (9:29), reasoning (19:8, 9), persuading (28:23), discoursed (20:7), declaring (20:20), testifying (23:11 *et al.*), preaching (20:25), admonishing (20:31), commending (20:32), rehearsed (21:19 *et al.*), make defense (24:10 *et al.*).

St. Paul directed the mind to the most *ennobling and exalted thoughts*. "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." (Phil. 4:8, 9, Moffatt's translation.) Yet he *warned against speculation*: "Avoid the profane jargon and contradictions of what is falsely called knowledge." (I Tim. 6:20, Moffatt's translation.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim. 4:7.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim. 4:7) "Shut your mind against foolish, popular controversy; be sure that only breeds strife." His *Pharisaic conservatism* crops out: "But hold to what you have been taught, hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus." (II Tim. [72] 3:14, 15.) He aimed to train in *exactness and readiness of thought*: "Learn how to answer any questions put to you." (Col. 4:6.) He sought also to make individuals *independent in their thinking*: "Let no one deceive you with specious arguments; these are the vices that bring down God's anger upon the sons of disobedience." (Eph. 5:6.) He encouraged *application in study*: "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (II Tim. 2:15, R. V.)

Paul's aim as a teacher was also *spiritual*. He sought *to spiritualize life* by bringing men into fellowship with God by faith in Jesus Christ. "My aim," said he, "is to make the Gentiles an acceptable offering, consecrated

by the Holy Spirit. Now in Christ Jesus I can be proud of my work for God." (Rom. 15:16.) He sought to do this in places where no one else had ever done it. He was a *pioneer*. (Rom. 15:20.) He aimed *to touch and cultivate man's spiritual nature*: "We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them. And the reason is, that they must be read with spiritual eye." (I Cor. 2:14.)

St. Paul's aim was also *volitional*. He sought to *move men to action*. One need but note the almost continual use of the imperative mood in his speeches and letters to be convinced of this. He also aimed at *firmness of will*: "Well, then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter." He endeavored to establish *stability of purpose*: "Watch yourself and watch your teaching; stick to your work; if you do that you will save your hearers as well as yourself." (I Tim. 4:16.) He endeavored also *to educate weak wills to follow after truth*: "Only we must let our [73] steps be guided by such truth as we have attained." (Phil. 3:16.) To this end he invited *imitation* of himself: "Practice also what you have learned and received from me, what you heard me say and what you saw me do." (Phil. 4:9.)

The *emotional* aim also guided his efforts as a teacher. St. Paul endeavored not only to stir men to right action; he also was not unmindful of the *reservoir of feeling* in individuals:

Joy: "Rejoice at all times." I Thess. 5:16. His Epistle to the Philippians is an Epistle of Joy. The four chapters have been entitled: Joy in Suspense, Joy in Fellowship, Joy in the Race, Joy in Prayer. The word "rejoice" occurs 19 times in the 104 verses.

Peace: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus." Phil. 4:6, 7.

Love: St. Paul's classic on Love, I Corinthians 13, prompted Drummond to speak of Love as "The Greatest Thing in the World."

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12: 15.

Cheerfulness: "I now bid you cheer up." "Cheer up, men!" "Then they all cheered up and took food for themselves." Acts 27: 22, 25, 36.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Hopefulness: “May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope by the power of the Holy Spirit.” Rom. 15:13.

Confidence and repose: “Of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ.” Phil. 1:16.

Reverence: “Work all the more strenuously at your salvation with reverence and trembling.” Phil. 2:12.

Some of the feelings enumerated above also involve the will, but they are also of the emotions.

[74] St. Paul sought for emotional response in music and song: “Teach and train one another with the music of psalms, with hymns and songs of the spiritual life.” (Col. 3:16.) “Praise the Lord heartily with words and music.” (Eph. 5:19.) “But about midnight, as Paul and Silas were praying and singing to God, while the prisoners listened,” suggests how he lived this aim even in a distressing experience. (Acts 16:25.)

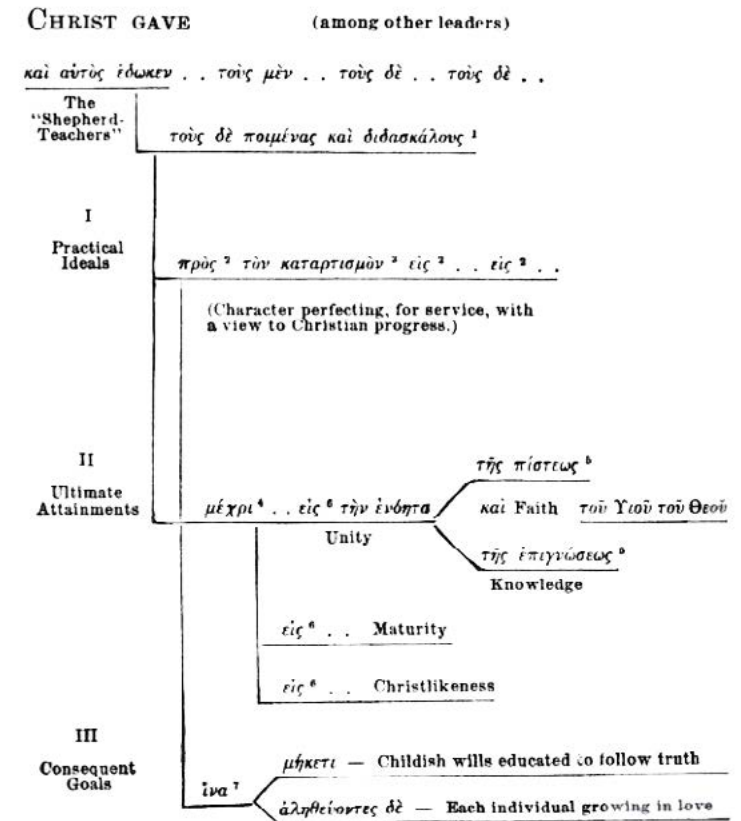
The *physical* aim claimed his attention as a teacher. In several experiences he actually *healed the bodies of men*, e.g., at Lystra (Acts 14:8-10), at Philippi (Acts 16:16-18), at Troas (Acts 20:7-12), at Melita (Acts 28:7-9). One of Paul’s *closest companions* was a *physician*, and he accompanied him on many of his journeys. Paul sought to teach men to regard their bodies with *reverence*: “Do you not know you are God’s temple and that God’s Spirit dwells within you? God will destroy any one who would destroy God’s temple, for God’s temple is sacred, and that is what you are” (I Cor. 3:17); and *keep them pure*: “The body is not meant for immorality but for the Lord, and the Lord is for the body;...shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body....You are not your own, you were bought for a price; then glorify God with your body.” (I Cor. 6:13, 18, 20.) And yet he said: “Train for the religious life; the training of the body is of small service, but religion is of service in all directions.” (I Tim. 4:8.)

Our study reveals that St. Paul’s aims as a teacher touched every side of man’s nature, and all of them focused in one unique, central aim, an aim which united religion and education toward the realization of complete manhood in this life (and as his teachings further show, in the world to come), the perfect standard and dynamic of which is Christ.

## [75] ADDITIONAL NOTE TO CHAPTER IV

Ephesians 4:11-16

The development of thought in this much involved and much disputed sentence, as based upon its grammatical construction, seems best diagrammed as follows (see exegetical justification):



[76] Exegetical justification of this diagram showing development of thought in this passage.

(1) τοὺς δὲ ποιμένας καὶ διδασκάλους. Critical authorities both ancient and modern are divided on the question as to whether these two terms point out two different classes of office-bearers, or merely describe one class by two combined characteristics. Those holding the former view are Theophylact, Ambrose, Pelagius, Calvin, Beza, Zanchius, Calixtus, Crocius, Grotius, Meier, Matthies, de Wette, Neander and Stier. Among those favoring the latter are Augustine, Jerome, Œcumenius,



Erasmus, Piscator, Musculus, Bengel, Rückert, Harless, Olshausen, Meyer, Davidson, Eadie, Hodge, and Salmond.

Two considerations seem to establish the latter view. 1. τοὺς δὲ is not repeated before διδασκάλους. St. Paul's usage of the Greek article (cf. II Cor. 1:3; 11:31; Eph. 1:3; I Thess. 1:3; Col. 1:3) would indicate that here also ποιμένας and διδασκάλους form but one class. 2. The possible use of καὶ epexegetically. While Winer (*Grammar of N.T. Greek*, ed. VII, p. 437) says that the epexegetical force has been attributed to καὶ in too many passages, yet comparing this passage with the others mentioned above (and with I Cor. 3:5, Eph. 6:18, and Gal. 6:16, where the epexegetical force of καὶ is distinctly used, according to both Thayer and Winer) it would seem that it has that force here: “ποιμένας, yea, διδασκάλους”; or “ποιμένας, indeed διδασκάλους.” This idea is further substantiated by such passages as Titus 1:9 and I Timothy 5:17. Jerome said: “*Nemo... pastoris sibi nomen assumere debet, nisi possit docere quos pascit.*” “The ποιμήν would naturally also be a διδάσκαλος; but there is not the same reason for supposing that every διδάσκαλος would be a ποιμήν.” (Salmond.) The epexegetical καὶ would clearly indicate this.

[77] Therefore Paul's striking combination of these terms in this passage, both governed by a common article; the later explicating the former; an idea expressed in other passages, would indicate that he conceived of the teaching function as going hand in hand with and as an essential part of Christian leadership. Would not this also indicate that since Paul united both of these functions in one person, he considered the ideal aims of both of religion and of education to fall together?

(2) πρὸς, εἰς, εἰς. Ellicott (on Titus 1:1, discussing the relation of πρὸς, εἰς and κατὰ) concludes, “We might perhaps say εἰς marks immediate purpose, πρὸς ultimate purpose. The distinctions must however be applied with great caution.” Moulton (*Grammar of N.T. Greek*, p. 218, considering εἰς τό and πρὸς τό with infinitive, after citing numerous examples from the N.T., and first and second century papyri) says, “Like the rather commoner πρὸς τό, it (εἰς τό) seems to carry the thought of a remoter purpose, the tendency toward an end.” Keeping these possible distinctions in mind, we note the following endeavors to relate the clauses successively introduced by these prepositions:

1. The A.V. translates each of these prepositions “for” (following Chrysostom, Zanchius, Wolf, Bodius, Bengel, *et al.*); but the change of prepositions and the omission of the article before ἔργον and οἰκοδομήν does not allow this. Cf. Rom. 5:10 and 15:2. According to this view the three clauses would be coördinate and dependent on ἔδωκεν.

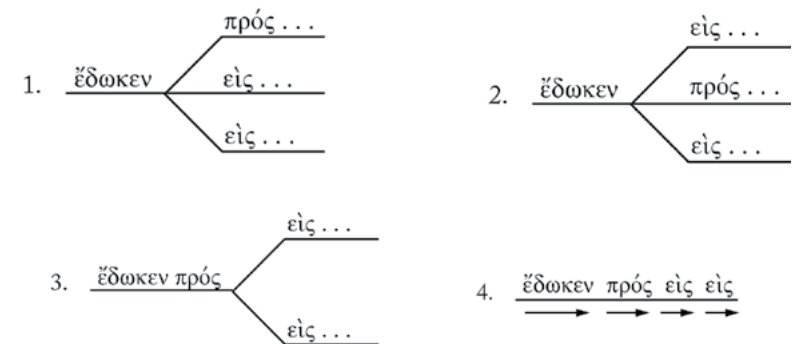
2. Grotius, Calovius, Rollock, Michaelis, Koppe and Cremer do

violence to these clauses by transposing them: “for,” “the design of which,” “and.” But such a transposition is arbitrary.

3. Lachmann, Harless, Tischendorf, Bleek, Hofmann, Meyer, Ellicott, Alford, *et al.*, take πρὸς expressing remote end, and the two εἰς's as [78] immediate ends. Thus the two clauses introduced by εἰς would be coördinate or parallel to each other. The sense then becomes, “For the sake of the full equipment of the saints, Christ appointed these teachers for their work of service, for the edification of His Body.” The aim then might be stated in modern terminology as Service and Christian progress for the sake of character perfecting. But this is clumsy.

4. Erasmus, Luther, de Wette, Rückert, Weiss, Haupt and Salmond make the three clauses successive and dependent on ἔδωκεν. The sense thus becomes: “Christ gave some...pastors and teachers with a view to the full equipment of the saints for their work of service in order to the building up of the body of Christ.” Salmond says concerning the passage: “The building up of the Church—that is the great aim and final object.” If this last view be taken, then the development of this religio-educative aim is: *Character perfecting, for service, with a view to Christian progress.* This gives the best sense. It is in keeping with the development of the whole context, beginning at verse 1 and continuing through verse 16. It is climactic in order, one clause unfolding naturally into the next, with an ultimate object expressed finally. Salmond points out that this is the only view “which does justice to the ἐνὶ δὲ ἐκάστῳ at the beginning of the statement (verse 7) and the ἐνὸς ἐκάστου at its close (verse 16).” Thus the individual is properly related to the group.

The four views discussed above might be diagrammed thus:



[79]

(3) καταρτισμόν occurs here only time in N.T. G. Milligan, in “Greek Papyri” (Cambridge, 1920), p. 29, reproduces Tebtunis Papyri 33, B.C. 112, καὶ τ[ὰ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, which he translates “the things for the furnishing of the guest chamber,” etc. The verb καταρτίζω occurs 13 times in the N.T., (5 by Paul;) *e.g.*, Matt 4:21, “mending nets”; Gal. 6:1, “restore such an one”; Heb. 11:3, “framed the worlds.” The derivation of the verb, κατὰ + ἄρτιος, suggests “that by which a thing or person is made fit, or whole.” “The idea is of mending a breach, completing a connection, putting the dislocated in order” (Moule). The word is used by Galen of setting a broken bone. Our English word “articulate” comes from the same root. “Character perfecting” might be a good equivalent for this phrase here.

(4) μέχρι. Harless (Jelf: 841:3) correctly connects καταντήσωμεν, aorist subjunctive, with principle verb ἔδωκεν as expressing a future aim. μέχρι suggests the length of time during which the gift spoken of will continue in the church. See Beet, *in loco*. “It is questioned whether St. Paul here conceived this ideal as one to be realized in the present life or only in the future. Amongst the ancient Chrysostom, Theophylact, Œcumenius, and Jerome took the former view, Theodoret the latter. It would probably be an error to suppose that the apostle meant definitely either one or the other. He speaks only of an Ideal which may be approximated. But though it may not be perfectly attainable, it must be aimed at, and this supposes that its attainment is not to be represented as impossible. See Dale, Lecture XV, p. 283.” (Abbot, on [80] Ephesians, in International Critical Commentary Series, p. 121.)

(5) τῆς πίστεως and τῆς ἐπιγνώσεως. εἰς marks the *terminus ad quem* and the genitive τοῦ υἱοῦ τοῦ θεοῦ is governed both by πίστεως and ἐπιγνώσεως. Cf. Rom. 3:22 and Gal. 2:16. ἐπιγνώσεως is not exegetical, being precluded not by καί but by the fact that πίστις and ἐπίγνωσις are two different notions. Cf. Meyer *in loco*. Paul has used not γνῶσις but ἐπίγνωσις, which indicates “true, fully developed spiritual knowledge.” Cf. Thayer, Trench.

(6) In each case εἰς is in apposition to and expounding the phrase introduced by μέχρι. Beet, Meyer, Spence, *et al.*

(7) ἵνα. The relation of this sentence expressive of aim, to the preceding is as follows (as against Harless, who holds to coördinate relationship to v. 13): “While in verse 13 there was expressed the *terminus ad quem*, which is appointed to the labor-task contained in v. 12, of the teachers given according to v. 11 by Christ, there is now adduced *that which is aimed at in the case with a view to the ultimate attainment of that terminus ad quem*, namely the *change*, which meanwhile, in accordance with

that final aim, is to take place in the—till then still current—condition of the church. This change divinely aimed at, is characterized in v.14 in its negative nature (μήκετι) and v.15 in its positive nature (ἀληθεύοντες δέ).” —Meyer, p. 460.

## CONCLUSIONS.

[81] The findings of this exegetical study yield the following analytical re-statement of Paul's thought:

Christ has “gifted” some leaders (among other) as  
Shepherd-Teachers, who are to devote themselves to  
PRACTICAL IDEALS (toward Christian progress).

Character.

Service.

ULTIMATE ATTAINMENTS.

Unity—the goal of faith and knowledge.

Maturity—the end of full-grown manhood.

Christlikeness—the ideal standard.

CONSEQUENT GOALS.

Childish wills educated to follow truth.

Each individual growing in love.

Pedagogical applications.

In the economy of Christian activity, Christian education should  
be:

Moral—The Shepherd-Teachers are to aim at character.

Social—The Shepherd-Teachers are to promote service.

Intellectual—The Shepherd-Teachers are to strive for  
unity of faith in and knowledge of the Son of  
God.

Spiritual—The Shepherd-Teachers are to point men to  
Christ the ideal and dynamic of manhood.

Volitional (Moral)—The Shepherd-Teachers are to  
educate childish wills to follow after truth.

Emotional—The Shepherd-Teachers are to seek for  
growth of love among all Christians.

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Epistles written during the period of his missionary activity (45-63?):

[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.

To the Colossians.

To Philemon.

Epistles written during his second imprisonment (-65?)

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To Timothy. II.

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