Chapter 3

THE QUALIFICATIONS OF ST. PAUL AS A TEACHER

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. He taught in the Jewish synagogues, by a river-side, in a prison (surrounded by the cold, bare walls of a prison, he sent warmly radiant instructions to his disciples!), in the market-place, on a hill-top, in a school, in an upper chamber in a [50] Greek city, from a staircase, in a council chamber, in a court-room, on shipboard, in a private dwelling in Rome. He taught in public, and in private, and from house to house. He instructed individuals as well as crowds, groups of men, groups of women, and mixed groups. He taught especially on the Jewish sabbath, and on the first day of the week, from morning till evening, until midnight, and “even till break of day.” In the groups that he taught there were Hebrews, Greeks, Romans, barbarians, friends, foes, and strangers; there were philosophers, soothsayers, orators, jailors, prisoners, slaves, etc.
the sick, soldiers, and sailors; women devout, honorable, industrious; rulers, magistrates, governors, a King and Queen. His life was one teaching experience after another. He taught whosoever an occasion presented itself, wheresoever he happened to be, and whosoever 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. He being dead yet speaketh!

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. 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; he used the language and customs which they loved so much to conciliate them; he used the name of his teacher and called attention to his training to gain authority; he utilized his Pharasaic alignment to win supporters and create a dispute in his favor; he quoted from personal experience to correct wrong impressions concerning him.

Among the Romans he used the fact of his citizenship to gain prestige, to establish sympathy, and to carry through his purpose. 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. He had learned how to become all things to all men—a very desirable characteristic of a true teacher.

This knowledge of men was enhanced by his ability to perceive, to recall, to imagine, to conceive, to discern, and to reason. 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 powers to the utmost.

To be at a loss with oneself, 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. 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 powers to the utmost.

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. 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; he used the language and customs which they loved so much to conciliate them; he used the name of his teacher and called attention to his training to gain authority; he utilized his Pharasaic alignment to win supporters and create a dispute in his favor; he quoted from personal experience to correct wrong impressions concerning him.
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. He had mastered it. All his knowledge centered in or radiated from it. His experience on the road to Damascus at first hand. He knew not only his claim to interpret those facts correctly; by his continual references to relate historic facts to each other in their true perspective as he spoke; by his 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 "preached the Gospel the first time" to the Galatians "because of an infirmity of the flesh," yet at Lystra (a city of Galatia) he was given an ovation and received as the Greek god Hermes because of his eloquence.

69. Cf. Chapter I Domestic and Scholastic Influences.
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 Hensien, it may refer to the event mentioned in Acts 9:3 ff."—Tholuck.
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 any other that often the Apostle's memory referred not to the text of the Septuagint, but to that of the original Hebrew."—Tholuck.
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.
79. II Cor. 3:12-18; Acts 13:39.
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 asiduitatem 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 verse this is properly connected for setting.) “Excepting Heb. 4:12, μημαρτήσας is in N. T. peculiar to St. Paul (406; Eph. 5:1; I Thess. 1:6; 2:14), not found in LXX. Everywhere it is joined with violeous 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 in 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,"87 while at a neighboring city the unbiased strangers and Athenians led him to their chief speaking-place and gave him an earnest hearing.88 Trust it is that he had a "thorn in the flesh,"89 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.90 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 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 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 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 other sufferers.

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 life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most.

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 conviction,93 courage, and persuasion.94 At times it [56] became sharp and censorious,95 at times loud and commanding,96 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."97 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.98 An interesting study of character from this standpoint can be made by the use of such a chart as Betts has prepared.99 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 Schaff100 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 as a man of commanding presence. A pen picture in Acta Pauli et Tholh (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."

---

87. II Cor. 10:10.
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.
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 as 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.
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; those principles from which a man acts, when they become fixed and habitual in him, constitute 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.
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.”

Paul is not to be defended for his difficulties with his associates (e.g., John Mark, Barnabas, Peter). 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.”

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.” 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 Gospel had come to him by revelation. Yet Stalker 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.” 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.”

“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; the dramatic, rapid, overwhelming series of questions, which show that in his controversial passages he is always mentally face to face with an objection; 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; the centripetal force of imagination, which keeps all these digressions under the control of one dominant thought; the grand confusions of metaphor; the vehemence which makes him love the most emphatic compounds; the irony and sarcasm; the chivalrously delicate courtesy; the overflowing sympathy with the Jew, the pagan, the barbarian—with saint and sinner,
king and slave, man and woman, young and old; the passion, which now
makes his voice ring with indignation and now break with sobs; the
accumulation and variation of words, from a desire to set forth the truths
which he is proclaiming in every possible light; the emotional emphasis
and personal references of his style; the depressed humility passing into
boundless exultation—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.\textsuperscript{127}

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, but re-stated
and reaffirmed by Paul as the central point of his teaching), 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 characterizes him as “the greatest thinker of
his age, if not of any age.”\textsuperscript{130}

It has been sufficiently demonstrated above that Paul possessed
footnotes No. 3 to 51.

\textsuperscript{121} Cf. passages listed under third and fourth paragraphs of this chapter.

\textsuperscript{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.

\textsuperscript{123} Gal. 4:19, 20; II Tim. 4:16 ff.

\textsuperscript{124} Gal. 5:19-24; Eph. 6:10-20.

\textsuperscript{125} I Cor. 9:1-27.

\textsuperscript{126} II Cor. 2:14; Rom. 7:25.

\textsuperscript{127} Gen. 15:6; Hab. 2:4.

\textsuperscript{128} Gen. 15:6; Hab. 2:4.

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

\textsuperscript{130} Stalker, \textit{Life of St. Paul}, p. 105.

\textsuperscript{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, \textaechines, Hyperides, Isaurus, 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.”—\textit{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 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” gave
him an entrance into the experiences of others, and his fountain of
“personal sympathy” flowed out of rich abundance to them. “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.\textsuperscript{136}

Paul is an extraordinary example also of the volitional type.\textsuperscript{137}

One need but read the hortatory portions of his Epistles 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 traveled in spirit, but toiled with his hands. He combined an “avocation” with his “profession.”\textsuperscript{139} He had “definiteness of purpose.”\textsuperscript{140} “This one thing I do” was his watchword.\textsuperscript{141} He had “largeness of purpose.”\textsuperscript{142} He testified that he was appointed to carry the “good tidings” before “the Gentiles, and kings, and the children of Israel.”\textsuperscript{144} His horizon extended unto “all the nations.”\textsuperscript{145} 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, whenever I go unto Spain (for I hope to see you in my journey, and be brought on my way thither by you, if first in some measure I shall have been satisfied with your company)…”\textsuperscript{146} He
had “faith in his purpose,”¹³⁴ and spent his whole life enlisting others in its accomplishment¹⁴⁷. He had “tenacity of purpose”;¹⁴⁸¹³⁴ he considered no obstacle great enough to come between him and the accomplishment of it.¹⁴⁹ 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.”¹⁵⁰

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.”¹⁵¹

¹⁴⁷. II Tim. 4:6.
¹⁴⁸.
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.

Dewey1 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”2) 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 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. Moral—The Shepherd-Teachers are to aim at character.
2. Social—The Shepherd-Teachers are to promote service.
3. Intellectual—The Shepherd-Teachers are to strive for unity of faith and knowledge of the Son of God.
4. Spiritual—The Shepherd-Teachers are to point men to Christ, the ideal standard and dynamic of manhood.
5. Volitional (Moral)—The Shepherd-Teachers are to educate childish wills to follow after truth.
6. 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?”3 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 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.”4

St. Paul would have stated this doctrine by substituting “Christ” for “Nature,” thus making it read: “And since cooperation 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.”5 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.6 Rousseau made religion an accomplishment of life in the educative process. Paul

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. A pure body, a renewed mind, an energized will—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 with the medieval ideal and Rousseau’s ideal in a graphic way as follows:

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 15th 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.)

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 fulness of the Godhead bodily, and in him ye are made full,” i.e., complete. See also (Rom 16:10): “Surely apprises, 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 I. 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 δοκιμαζω) 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 petitioners.

[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 has aptly characterized this situation in these words: “Ideals pass into historic forces by embodying themselves in institutions. The
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.” 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, at Thessalonica, at Berea, at Ephesus, before King Agrippa, at Rome, 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:

“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.”

14.12b Gal. 5:1 (Burton).
17. Acts 17:10, 11.

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? 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.


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.”
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.
Loyalty: “Rally around me, by praying to God for me.” Rom 15:30.
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.
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.
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 this 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
put to you.” (Col. 4:6.) He sought also to make individuals give up their vices that bring down God’s anger upon the sons of disobedience.” (Eph. 5:6.) He encouraged them to remember who their teachers were, remember what they 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 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.” Phil. 4:6, 7.


St. Paul’s aim as a teacher was also intellectual. He sought 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), discoursing (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, yourself 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), discoursing (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.).
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 reposes: “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. 1:6.

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 Phillipi (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 taught 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):

![Diagram]

(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 Ambrose, Theophrastus, Ammonius, Calvin, Beza, Zanchius, Calixtus, Crocius, Grotius, Meier, Matthies, de Wette, Neander and Stier. Among those favoring the latter are Augustine, Jerome, Æcumenius,
Erasmus, Piscator, Musculus, Bengel, Rücker, 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 κατι επεξεργαστικά. While Winer (Grammar of N.T. Greek, ed. VII, p. 437) says that the epexegetical force has been attributed to κατι 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 κατι is distinctly used, according to both Thayer and Winer) it would seem that it has that force here: “ποιμένας, γεια, 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 κατι 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. πρός, εἰς, εἰς. Ellicott (on Titus 1:1, discussing the relation of πρός, εἰς and κατιδικαστι) concludes, “We might perhaps say εἰς marks immediate purpose, πρός ultimate purpose. The distinctions must however be applied with great caution.” Moulton (Grammar of N.T. Greek, p. 218, considering εἰς τό and πρός τό with infinitive, after citing numerous examples from the N.T., and first and second century papyri) says, “Like the rather commoner πρός 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 εἰς (which does not allow this. Cf. Rom. 5:10 and 15:2. According to this view the three clauses would be coordinate and dependent on ἐδοκεῖν.

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, Alford, et al., take πρός expressing remote end, and the two εἰς’s as immediate ends. Thus the two clauses introduced by εἰς would be coordinate 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, Rücker, Weiss, Haupt and Salmond make the three clauses successive and dependent on ἐδοκεῖν. 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 ἐκάστῳ at its close (verse 16).” Thus the individual is properly related to the group.

The four views discussed above might be diagrammed thus:
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 τὰ εἰς τὸν τῆς οὐλῆς καταρτισμόν, which he translates “the things for the furnishing of the guest chamber,” etc. The verb κατατάζω 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, κατά + άρτιος, 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.

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 Chrystostom, Theophylact, Cæcumenius, 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 Ephesians, in International Critical Commentary Series, p. 121.)

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 πίστεως and ἐπιγνώσεως are two different notions. Cf. Meyer in loco. Paul has used not γνώσης but ἐπίγνωσις, which indicates “true, fully developed spiritual knowledge.” Cf. Thayer, Trench.

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

The relation of this sentence expressive of aim to the preceding is as follows (as against Harless, who holds to coordinate 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 δὲ).” —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.
BIBLIOGRAPHY

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

**AUTHENTIC SOURCES**


*Literary*: The Epistles of St. Paul. (Arranged in their probable chronological order.) Note: “Of the Epistles of St. Paul the four most important, Galatians, Romans, I and II Corinthians, are universally acknowledged as genuine even by the most exacting critics; Philippians, Philemon, Colossians, and Ephesians are admitted by nearly all critics; the Pastoral Epistles, especially I Timothy and Titus, are more or less disputed, but even they bear the stamp of Paul’s genius.” Schaff, History of the Christian Church, Vol. I, p. 281.

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

- 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 Philippian.
SECONDARY AUTHORITIES

(The Literature on the Life and Work of the Apostle Paul is so vast that the reader is referred to the Bibliographies appended to such articles as A.T. Robertson in International Standard Bible Encyclopedia; Orr, Chicago, 1915, under Paul, the Apostle; and G.G. Findlay, in Hastings' Dictionary of the Bible, New York, 1901, under Paul, the Apostle. On Jewish Education see Bibliography in Swift, Education in Ancient Israel, Chicago, 1919; and Bibliography in Jewish Encyclopedia, article on Education by Güdemann, and article on Pedagogics by Grossmann.)


Encyclopedia Britannica, Articles on Gamaliel and Paul.
Fitch, *Lectures on Teaching*.
Hastings, *Dictionary of the Bible*. Articles, Paul the Apostle, by G.G. Findlay; Feasts and Fasts, by Harding; Synagogue, by W. Bacher; Education, by Kennedy.

First Fruits
THE ACADEMIC OPEN PRESS OF ABURGTHEMIST

This publication is not to be used for commercial purposes.
Freely available for educational and research use.

Iverach, Jas., St. Paul, His Life and Times. New York, 1890.


James, William, Talks to Teachers on Psychology; and to Students on Some of Life’s Ideals. New York, 1899.

James, William, Psychology. New York, 1900.

Jefferson, Chas., The Character of Paul. New York, 1923. [157]


Kent, C.F., Makers and Teachers of Judaism. New York, 1911.

King, C.F., Personal and Ideal Elements in Education. New York, 1915.

Lange and De Garmo, Herbart’s Outlines of Educational Doctrine. 1909.


Lias, Commentary on II Corinthians. Cambridge, 1897. Cambridge Bible for Schools and Colleges.


Lightfoot, St. Paul’s Epistle to the Galatians. Andover, 1899.


Marcus, S., Die Pädagogik des israelitischen Volkes. Vienna, 1887.


Meyer, Commentaries on Pauline Epistles. New York, 1890. [158]


Monod, Adolphe, Der Apostel Paulus. (Five Discourses from the French.) Elberfeld, 1854.


Neander, History of Planting and Progress of the Christian Church. English Translation in Bohn’s Standard Library.


Noyes, New Translation of the Book of Psalms. 8vo. 1831.


Smith’s *Dictionary of the Bible*. Three volumes. London, 1863. Article by Plumptre on Education.


Wisen, *Geschichte und Methodik des Schulwesens in Talmudischen Altertume*. Strassburg, 1892.

*World Almanac*, 1924.