

CHAPTER VI [91]

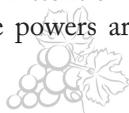
PSYCHOLOGICAL ELEMENTS
IN ST. PAUL'S APPEAL

THE INTELLECT

How did St. Paul teach? That—rather than, What did he teach?—is the guiding principle of this investigation. By necessity the *content* of his pedagogy must largely serve as the medium for studying the *manner* of his pedagogy. This does not imply that the present study is an endeavor to read William James into the teachings of St. Paul. It means rather that certain principles recognized by modern psychology are latent in his pedagogy. In this chapter we shall investigate these principles; in a following chapter we shall study the methods he employed which embody these principles. Whether St. Paul intentionally projected his teachings on a psychological basis or not, we may profitably study the psychological elements in his appeal if we would effectually re-teach his teachings.

This is directly in line with what President G. Stanley Hall¹ has said concerning Biblical psychology: "It is our great good fortune to live in an age when our Bible is being slowly re-revealed as the best utterance and reflex of the nature and needs of the souls of men, as his great text book on psychology, dealing with him as a whole, body, mind, heart, and will, and all in the largest and deepest relation to nature and to his fellow man, which has been so misunderstood simply because it was so divine." [92] This study, therefore, is simply an endeavor to recognize and state in modern terminology such psychological principles as are latent in that part of the Bible to which St. Paul contributed. Let us first study his appeal to the *intellect*. When we speak of perception, memory, imagination, judgment, and reason, we are not dividing the intellect into segments or faculties, but we are speaking of different aspects of consciousness in the acquisitions of knowledge. Attention is that attitude of mind in which any one or more of these powers are fixed on a single object.

1. *Adolescence*, Vol. II, p. 321.



1. Interest and Attention.

Attention has been appropriately defined as “focused consciousness.” “It may be what is called ‘passive’ or ‘involuntary,’ or it may be ‘active’ and ‘voluntary’ attention.”² Fitch³ has correctly pointed out that the secret of attention is interest. It is the “motive power of attention.” The teacher may attract attention (spontaneously) or he may secure attention by commanding it (voluntary attention). St. Paul did both.

He *invited* attention:

1. By *mingling with people* who might give him attention. He availed himself of opportunities to interest people. On the Sabbath it was his custom to attend the synagogue.⁴ He frequented the crowded market-places,⁵ or sought places where he might interest smaller groups (*e.g.*, by the riverside at Philippi⁶), or associated with those of his own trade (*e.g.*, Aquila and Priscilla at Corinth⁷).

2. There was *much about Paul* that awakened the [93] interest of others in him. His enthusiasm,⁸ his frankness,⁹ his courage,¹⁰ his zeal,¹¹ his poise,¹² his sympathy,¹³ all blended into a radiance that made his presence in a group known. Somehow people knew, when he was present, that a *man* stood among them, for his personality was magnetic. He not only drew others to him, but he had the ability to focus their attention upon his subject-matter.

2. Titchener, *An Outline of Psychology*, p. 135 ff.

3. *The Art of Securing Attention*, p. 3.

4. Acts 13:14, 42, 44; 17:2, etc.

5. Acts 17:17.

6. Acts 16:13.

7. Acts 18:1.

8. Acts 16:25, 28 ff.; 14:1; 13:42, 43.

9. Acts 20:20, 27.

10. Acts 13:46; 18:26; 19:8.

11. Gal. 1:13, 14, 23.

12. Acts 26:2; 27:21-25.

13. Acts 14:8; 28:7-10.



3. *Unwelcome attention* was heaped upon him by way of opposition (e.g., at Damascus,¹⁴ at Iconium,¹⁵ at Lystra,¹⁶ at Beræa,¹⁷ at Ephesus,¹⁸ at Cæsarea¹⁹), because of jealousy (e.g., at Thessalonica²⁰), and hate (e.g., at Jerusalem²¹).

St. Paul *secured attention* by calling for it.

1. In *direct address*. In addressing himself to others he used such expressions as:

“Hearken.” Acts 13:16.

“Behold” (quoted). Acts 13:25, 41; 20:22, 25.

“Brethren.” Acts 13:26, 38. See also Acts 22:1; 23:1.

“Men of Israel.” “Ye that fear God.” Acts 13:16.

“Those among you that fear God.” Acts 13:26.

“Ye men of Athens.” Acts 17:22.

“Brethren and fathers, hear ye the defense I now make unto you.” Acts 22:1.

“I beseech thee to hear me patiently.” Acts 26:3.

“Paul stood forth in the midst of them and said, Sirs,” etc. Acts 27:21.

“O foolish Galatians.” Gal. 3:1.

“My little children.” Gal. 4:19.

“O Timothy.” I Tim. 6:20, etc.

[94] 2. He *utilized posture*. (Fitch mentions this as one of the mechanical devices for securing attention.)

“He sat down” (indicating willingness to speak) ... “and stood up” (after being invited) “and said...” Acts 13:14, 16.

“He sat down and spake.” Acts 16:13.

“He stood in the midst of the Areopagus.” Acts 17:22.

“Then Paul stood forth in the midst.” Acts 27:21, etc.

14. Acts 9:23-25.

15. Acts 14:1-7.

16. Acts 14:19, 20.

17. Acts 17:13.

18. Acts 20:1-3.

19. Acts 24:2 ff.

20. Acts 17:5.

21. Acts 21:27 ff.



3. He *employed gesture*:

“He beckoned with his hand, and said...” Acts 13:16.

“Paul standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake.” Acts 21:40.

“Then Paul stretched forth his hand and made his defense.” Acts 26:1.

We have already noted that his gaze was attention-commanding. See Acts 13:9, 14:9, 23:1.

4. He *used dramatic actions*.

“But when the Apostles Barnabas and Paul heard of it they rent their garments, and sprang forth among the multitude, crying out, and saying, Sirs, why do ye these things?” Acts 14:14, 15.

5. He *expressed warning*.

“Beware.” Acts 13:40. Did Paul at this point observe any symptoms of dissent or disapprobation on the countenances of his hearers?

6. He *used language to win attention*.

“And when they heard that he spake unto them in the Hebrew language, they were more quiet.” Acts 22:2.

7. He *performed miracles and thus aroused interest*.

At Lystra. Acts 14:8-18.

At Ephesus. Acts 19:11-13.

[95] At Melita. Acts 28:1-6 ff.

8. He *appealed to the curiosity of his hearers*.

In Damascus “All that heard him were amazed.” Acts 9:20-22.

At Athens, in the market-place, where his “strange things” aroused the curiosity of the Greeks. Acts 17:20 ff.

On the island of Melita in a strange experience, Acts 28:4 ff.

Before Agrippa, “And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.” Acts 25:22.

In Rome. “But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.” Acts 28:22, 23.

The two experiences, at Antioch of Pisidia (Acts 13) and in Athens (Acts 17), might be considered as classic instances of securing and holding attention, in fact as complete teaching situations.

St. Paul won attention without effort and used the thing at hand to “focus consciousness.” Professor James says “The genius of the interesting teacher consists in sympathetic divination of the sort of material with which the pupil’s mind is likely to be already spontaneously engaged, and the ingenuity which discovers paths of connection from that material to the matter to be learned. The principle is easy to grasp, but the accomplishment is difficult in the extreme.” St. Paul did this difficult thing naturally. At Antioch of Pisidia it was history;²² at Athens, the altar;²³ at Jerusalem it was “The [96] Hebrew language”;²⁴ before Felix his Roman citizenship;²⁵ before Agrippa, his (Agrippa’s) reputation;²⁶ and in Corinth his trade²⁷ that was ingeniously used to win effectual interest.

2. Perception.

In one of his outstanding instructions (Phil, 4:8, 9) the Apostle appealed (whether consciously or unconsciously) both to the inner and sense perceptions of those he taught. Professor Horne says: “The mind looking inward at itself and becoming aware of itself, its thoughts, feelings or intuitions, or the mind becoming aware of any thing, theory or truth, is inner perception.”²⁸ “By sense perceptions is meant the knowledge of an individual, sensible, present thing.”²⁸

One of St. Paul’s favorite words is λογίζομαι²⁹, which he uses some 27

22. Acts 13.

23. Acts 17:23.

24. Acts 22:2.

25. Acts 24.

26. Acts 25, 26.

27. Acts 18:3.

28. *Psychological Principles of Education*, pp. 97, 98.

29. λογίζομαι is a favorite word with Paul, being used (exclusive of quotations), according to Thayer, some 27 times in his epistles, and only 4 times in the rest of the N.T. Some of the most striking instances of its usage from the present point of view are: Rom. 2:3; I Cor. 13:5, 11; II Cor. 10:7, 11; 12:6. In each of these cases it means (*in animo conferre*) “to reckon inwardly, count up, or to weigh reasons, to deliberate.”—Thayer. Ellicott says *in loco*, “Use your faculties upon,” quoting Bengel, “*Horum rationem habete.*”

times in his epistles in the sense (as Thayer says) "to reckon inwardly." This word is the focus of the passage under discussion:

"Finally, brothers, keep in mind (λογίζεσθε) whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high toned, all excellence, all merit."

This, says Vincent,³⁰ "is an appeal to an independent moral judgment, to thoughtfully estimate the value of these things." St. Paul is evidently seeking to educate his pupils in a life, "whose mental [97] energies are fully at work, always gravitating towards purposes and actions true, pure, gracious, virtuous, and commendable."³¹ Miss Harrison in her *Study of Child Nature* says that "the habit of contrasting or comparing in material things leads to fineness of distinction in higher matters. John Ruskin and like thinkers claim that a perception of and love for the beautiful in nature leads directly to a discernment of the beautiful in the moral world." This makes St. Paul's instruction which immediately follows the verse quoted above all the more pertinent:

"Practice also what you have learned (ἐμάθετε)³² and received (παρελάβετε)³³ from me, what you heard me say (ἠκούσατε ... ἐν ἐμοί) and what you saw me do (εἶδετε ἐν ἐμοί)."

Is not Paul here appealing to the sense perception of his pupils? Is he not seeking habits of action in those taught on the basis of eye and ear perception, he himself having been the object perceived? According to Chrysostom this is good pedagogy: "This is teaching, in all his exhortations to propose himself for a model; as he saith in another place (3:17) 'even as ye have us for an example.'³⁴

St. Paul's instruction in these verses (Phil. 4:8, 9) illustrates a principle reiterated over and over in educational history: "Moral practice is the cause of moral insight."³⁵ Although in the order of his thought, the

30. Vincent, *On Philippians*, in International Critical Commentary Series, p. 139.

31. Moule, *Philippians Studies*, p. 239.

32. μανθάνω, "to ascertain," "to find out," as in Acts 23:27; Gal. 3:2; Col. 1:7; or as in Phil. 4:11, "to learn by use and practice."

33. παραλαμβάνω. With reference to knowledge this word is used to refer to that which is received with the mind, either by oral transmission as in I Cor. 11:23, by the transmission of teachers (used of disciples) as in I Cor. 15:1, 3; Gal. 1:9. See references given by Thayer. In connection with the climactic order of the verbs it suggests an active rather than a passive receiving.

34. Chrysostom, *Homilies on Philippians*, XIV, on Phil. 4:8.

35. Horne, *Psychological Principles of Education*, p. 105.

insight precedes the practice, yet the insight is based on practice, and his conclusion naturally [98] follows: peace within and harmony without. (See the psychological order of certain “results” named by Paul in Rom. 5:3-5.)

3. Memory.

Sully³⁶ defines memory as “the power of retaining and reproducing anything that has been impressed in the mind whether by the way of the senses or through the medium of language.” There are really three factors involved: retention, reproduction, and recognition. Herbart³⁷ distinguished three kinds of memory: the rational (secured by association of cause and effect), the ingenious (no essential connection in recall), and the mechanical (impression through repetition). St. Paul made his appeal chiefly to the first of these memories:

1. *Through apperception.* He used familiar ideas, many of them old and established facts, to prepare for and to interpret the new.

Teaching in the synagogue at Antioch of Pisidia³⁸ he “studiously conciliated his hearers,”³⁹ and prepared them for his message (the new) by retailing the history (the old) they so much loved: the deliverance from Egypt (17), the wilderness experience (18), the inheritance of Canaan (19), the Judges (19), Samuel (20), Saul (21), David (22). The he proceeded point by point *knitting the new to the old*, by proving his thesis (Jesus is the Christ) from the testimony of John the Baptist (24), the prediction of the Prophets (27), and the attestation of living witnesses to the resurrection (31).

At Athens he used the well-known altar and its familiar inscription to set for the trust he proclaimed (the new) to his hearers. (Acts 17:23.)

[99] St. Paul’s appeal to “the apperceiving mass” of those taught is especially noteworthy in the salutations and greetings of his Epistles. See the opening verses of his Epistle to the Romans (1-7), Philippians (1-3), Colossians (1-3), I Thessalonians (1-3), II Timothy (1-7), Philemon (1-7).

2. St. Paul appealed to the memory also at Ephesus by *vivid descriptions of previous events* to teach such lessons as:

36. Sully, *Outlines of Psychology*, p. 150.

37. Herbart’s *Introduction to the Science and Practice of Education*. Edited by Felkin, p. 30.

38. Acts 13:13 ff.

39. Jacobsen, *Bible Commentary*, Vol. II, p. 442.



Faithfulness: “Ye yourselves know from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews.” (Acts 20:18, 19.)

Good conduct: “Wherefore, watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.” (Acts 20:31.)

Generous service: “Ye yourselves know that these hands ministered to my necessities, and to them that were with me. In all these things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.” (Acts 20:34-35.)

Consecration: “My remembrance of thee...remembering thy tears...having been reminded of unfeigned faith that is in thee...For which cause I put thee in remembrance that thou stir up the gift of God that is in thee.” (II Tim. 1:3-6.)

3. He appealed to the memory (ingenious?) to create interest and sympathy: before Felix (Acts 24:10, 11) and before Agrippa (Acts 26:26).

4. He appealed to the memory to win confidence of others in himself and establish prestige: on shipboard in the storm, when he had advised against sailing from Crete. (Acts 27:10, 21, 42-44.)

5. He called for a hearty response to his teachings on the basis of memory. “I beseech you therefore, [100] be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach elsewhere in every church.” (I Cor. 4:17.)

6. He appealed through the memory to unite the common interests of a group who could not get along with each other. (See Phil. 1:3-5, and 1:27; 2:4; 4:2, 3.)

7. He instructed a younger teacher to appeal to the memory by way of good pedagogy. (See I Timothy 4:6; II Timothy 2:8-14.)

4. Imagination.

Imagination has been described as the picture-forming power of the mind, hence the term mental imagery. There are two kinds of imagination, the reproductive and the productive. The reproductive imagination functions as memory. The productive imagination is to some extent dependent on the reproductive imagination, as it involves recall. It combines past experiences in new form. Strayer and Norsworthy⁴⁰ classify productive imagery as fanciful, realistic, and idealistic, according to the character of the material used. Dewey⁴¹ says that fancy is “characterized by the predominance of

40. Strayer and Norsworthy, *How to Teach*, p. 96.

41. Dewey, *Psychology*, p. 195.

similes, of metaphors, of images in the poetical sense, of subtile analogies.” This sentence practically summarizes what may be said about St. Paul’s appeal to the imagination.

1. *His use of the simile.* (A formal comparison of two objects.)

“For even as we have many members in one body, and all the members have not the same office, so we, who are [101] many, are one body in Christ, and severally members of one another.” (Rom 12:4. Cf. I Cor. 12:12.)

“As sin reigned in death, even so might grace reign through righteousness.” (Rom 5:21.)

Paul’s use of the simile is so frequent that examples might be added indefinitely; for instance, his frequent construction “as—so,”⁴² is so frequent as almost to be a characteristic of his speech. According to Young⁴³ there are 7 similes in the teaching situations recorded in the Acts. There are 15 in Romans, 26 in I Corinthians, 23 in II Corinthians, 8 in Galatians, 14 in Ephesians, 5 in Philippians, 7 in Colossians, 8 in I Thessalonians, 4 in II Thessalonians, 4 in I Timothy, 4 in II Timothy, 2 in Titus, 3 in Philemon, (18 in Hebrews); a total (including Hebrews) of 148 (in about 100 chapters).

2. *His use of the metaphor.* (An implied simile.)

“Lest by any means I should be *running*, or had *run*, in vain.” (Gal. 2:2; cf. Rom. 9:16; II Thess. 3:1.)

“That the ordinance of the law might be fulfilled in us, who *walk* not after the flesh but after the Spirit.” (Rom. 8:4; cf. Rom. 6:4; II Cor. 4:2; Eph. 2:2, 10.)

“For as many of you as were baptized into Christ did *put on* Christ.” (Gal. 3:27; see also I Cor. 15:53, 54; II Cor. 5:3, 4; Eph. 4:24; Col. 3:10.)

42. ὡςπερ ... οὕτως or οὕτως καί.

43. Young, *Analytic Concordance*, under “as.”



Farrar⁴⁴ finds a barrenness of “color” in St. Paul. Yet Humphries⁴⁵ finds a great wealth of imagery simply in his Pastoral Epistles. To his instances a great many may be added from Paul's other Epistles. His use of the metaphor shows that he drew his imagery from: [102] *Imperial Warfare*: “That thou mayest *war the good warfare*.” (I Tim. 1:18. See also II Cor. 10:4; Eph. 6:13-19; II Tim. 2:3, 3:6.)

Classical Architecture: “Howbeit the *firm foundation* of God standeth, having this seal.” (II Tim. 2:19. See also I Cor. 3:9, 10, 16, 17. Eph. 2:20-22. Col 2:7. I Tim. 3:13, 15. II Tim. 2:19.)

Ancient Agriculture: “The *husbandman that laboreth* must be the first to partake of the fruits.” (II Tim. 2:6. See also Rom. 5:5; 11:17; I Cor. 3:9; 9:10, 11; Gal 6:8; I Tim. 4:10; 5:17, 18; 6:10; Titus 1:13; 3:14.)

Greek Games: “And if also a man *contend in the games*, he is not crowned except he have contended lawfully.” (II Tim. 2:5. See also I Cor. 9:25; Eph. 6:12; I Tim. 4:7; 6:12; II Tim. 4:7.)

Roman Law: “That being justified we might be made *heirs* according to the hope of eternal life.” (Titus 3:7.) “Heirs” is a favorite word with Paul, being used 18 times in his Epistles. Further metaphors of this class are as follows:

“So also we when we were children were held in bondage under the rudiments of the world, that we might receive the *adoption* (υιοθεσία) of sons.” (Gal. 3:4 ff. See also Rom. 8:14, 21, Eph. 1:5.)

“But I say that so long as the heir is a child he differeth nothing from a *bondservant* (δοῦλος) being lord of all.” (Gal. 4:1. See also Rom. 3:25; I Cor. 7:21, 22; Rom 6:19; Phil. 2:7, 8.)

Medical Science: “If any man teacheth a different doctrine and consenteth not to sound words” ὑγιαίνουσιν λόγοις). (I Tim. 6:3. See also Titus 1:9, 13; 2:1; II Tim. 2:17; 3:17; 4:3. See also καταρτίζω, “restore,” as in Gal. 6:1.)

Seafaring Life: “Made *shipwreck* concerning the faith.” (I Tim. 1:19. See also 6:19.)

Commercial Life: “Supposing godliness is by way of *gain*.” (I Tim. 6:5. See also II Tim. 1:12, 14.)

Hunting Game: “Recover themselves out of the *snare* of the

44. Farrar, *The Life and Work of St. Paul*, pp. 10-12. A valuable reference on this point is Howson, *The Metaphors of St. Paul*, N.Y., 1872.

45. Humphries on Pastoral Epistles, p. 262.

devil.” (II Tim. 2:6. See also I Tim. 3:7; 6:9.)

[103] It is interesting to note from what activities Paul drew his figures. His references (as Farrar points out) to the beauties of nature are practically nil. Perhaps this is another illustration of St. Paul’s subordination of everything to the *practical*.

Other figures St. Paul used are:

Metonymy. (Container for thing contained.) “Ye cannot drink the *cup* of the Lord and the *cup* of demons.” (I Cor. 10:21.) “He shall justify the *circumcision* (the Jews) by faith and the *uncircumcision* (the Gentiles) through faith.” (Rom. 3:20. See also Rom. 2:26; Gal 2:7 ff.)

Synecdoche. (Whole for part or part for whole, etc.) His use of “law,” (νόμος). “But now apart from law χωρὶς νόμου) a righteousness of God hath been manifested, being witnessed by the law ὑπὸ τοῦ νόμου) and the prophets.” See also Rom. 7:2, 3. His use of uncircumcision (ἀκροβυστία) as in Rom. 2:26, and righteousness (δικαιοσύνη) as in Rom. 9:30, 31.

Personification. (To give personal form or character to an object.) “O death, where is thy victory? O Death, where is thy sting?” (I Cor. 15:55.) “For *sin* shall not have dominion over you.” (Rom. 6:14.) “And the *scripture*, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham.” (Gal. 3:8, 22.)

Apostrophe. (The absent addressed as present.) “Wherefore thou art without excuse, O man, whosoever thou art that judgest.” (Rom. 2:1; cf. 2:3.) “But I speak to *you that are Gentiles*.” (Rom 11:13; cf. 11:24.)

Contrast. (Association of likes or opposites.) “But we preach Christ crucified, unto Jews a *stumbling-block* and unto Gentiles *foolishness*.” (I Cor. 1:23. See Romans 2:21, 23; II Cor. 4:8, 9; 6:8-10.)

Paradox and Oxymoron. (Contradictory terms brought sharply together.) “For when I am *weak*, then am I *strong*.”

(II Cor. 12:10.) “If any man thinketh that he is *wise* among you in this world, let him become a *fool*, that he may become *wise*.” (I Cor. 3:9; 8:10. [104] See Rom. 4:18; II Cor. 4:8-10; 6:9; I Tim. 5:6; Rom 1:20, 22; II Cor. 8:2.)

Irony. (A form of speech represented in its opposite.) “Did I commit a sin in abasing myself that ye might be exalted, because I preached unto you?” (II Cor. 11:7. See also Gal. 4:16.) “Already ye are filled, already ye are become rich.” (I Cor. 4:8 ff.)

Hyperbole. (Exaggeration for sake of emphasis.) “I thank

my God through Jesus Christ for you all, that your faith is proclaimed throughout the *whole world*.” (Rom. 1:8.) There is a noticeable lack of hyperbole in Paul. But see II Cor. 2:14; Rom. 16:19; I Thess. 1:8.

This study reveals not only that St. Paul's mind was rich in imagery but that he used this imagery to project his teachings to others. St. Paul drew his figures, especially his metaphors, from the practical activities of life, rather than from the beauties of nature, as Stalker⁴⁶ says, “from scenes of human energy and monuments of cultivated life.” Life and actions were his *ends*; hence his figures. He was practical rather than poetic. The man was adapted to his mission. As for “subtile analogies,” they are best studied with St. Paul's dialectics.

St. Paul's appeal to the realistic imagination is seen in the frequent repetitions of his experience on the way to Damascus (repeated largely for the sake of self-defense). Is not his introduction to his discourse related in II Cor. 12 of this type: “I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth), such a one caught up even to the third heaven,” etc. From this passage he goes on to a very practical discussion of how strength may be found in weakness. (See Acts 16: 6-10.)

One need but survey our past study of the imagination [105] to appreciate the Ideal element running clear through St. Paul. He was an Idealist in a very real sense. The great ideas which he taught are concerning God, Sin, Christ, Redemption, the Christian Life, the Church, and the Future. This type of St. Paul's appeal to the imagination is seen especially in such passages as I Cor. 12 and Eph. 1:18 ff., which begins “Having the eyes of your heart enlightened, that ye may know,” etc. Of course St. Paul was appealing here to the spiritual sense, far deeper than to any mental response. Perhaps it would be better to say he appealed *through* the imagination than *to* it, as a certain wise man once put it: “Your brains will never save you, but you can't get saved without them.”

5. Judgment and Reason.

Plato called dialectic “the coping stone of the sciences,”⁴⁷ and called the Dialectician a person who takes thoughtful account of the essence of each thing. He used the term to suggest that method of discussion by question and answer, the determination of truth and error by a process

46. *Stalker, Life of Paul*, p. 13.

47. *Republic* 534 E.



of analysis, a process which “carries back its hypothesis to the very first principle of all, in order to establish them firmly.”⁴⁸ Aristotle limited the word to the use of argument for purposes of persuasion.⁴⁹ It is in this sense that we speak of the dialectics of St. Paul.

If it is true, as Whipple⁵⁰ says, that “skill in dialectics is more an art than an effort of genius,” we may conclude that St. Paul’s ability as a dialectician was largely a result of his training in the rabbinical school under Gamaliel. Storrs⁵¹ says, “Certainly [106] no more expert and splendid dialectical energy than that of Paul is known to have wrought in even the abundant and delicate Greek tongue.” We shall reserve a study of St. Paul’s appeal to the Judgment and Reason in his dialectics for Chapter VIII, in the discussion of his methods, which involves his questions and answers and reasoning.

48. *Republic* 532 A.

49. See Funk and Wagnalls’ *New Standard Dictionary of English Language*, New York, 1913, under “Dialectics.”

50. Whipple, *Essays and Reviews*, Webster, 1871, Vol. I, p. 168.

51. Storrs, *Divine Origin of Christianity*, p. 225.



