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## EDITORIAL INTRODUCTION

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Was the Apostle Paul “a prisoner of his date” like every other writer? This question was posed by Howard T. Kuist in Chapter 5 (p. 88) of *The Pedagogy of St. Paul* while introducing his summary of Paul’s views of women as teachers. Kuist then quoted first 1 Tim 2:11-12 and then 1 Cor 11:33-36 as statements that “suggest his attitude.” We should consider “suggest” and observe footnote 33, attached to this opening question, where Kuist correctly states the practice within Judaism: “No woman was permitted to teach in Hebrew schools or synagogues.” Indeed, and the same is true for the Greco-Roman world at the time of Paul.

This issue of *JIBS* begins with two articles that demonstrate the importance of collecting evidence to answer interpretive questions arising from careful observation. In the first article “A Wife in Relation to a Husband: Greek Discourse Pragmatic and Cultural Evidence for Interpreting 1 Tim 2:11-15,” I tackle the difficult passage that would appear to forbid women from teaching and possibly even speaking in churches. At least, this is how the passage is commonly interpreted and applied. However, Paul was concerned for social and ethical decorum for effective evangelistic outreach (1 Tim 2:1-10). Moreover, careful consideration of social-cultural views of women, and specifically wives in relation to husbands, sheds light on Paul’s argumentation. Altogether, when attending to discourse pragmatics (contextual language in use), considerable evidence exists that Paul’s admonitions in 2:11-12 are rather restricted to the wife-husband relationship for the sake of the spread of the Gospel in the Greco-Roman world. What implications does this have for today?

In the second article, Benjamin J. Snyder collects co-textual literary evidence from Luke-Acts to interpret “The ‘Fathers’ Motif in Luke-Acts.” Interpreters have struggled to understand the relevance of the switching between “Our Fathers” and “Your Fathers” in Stephen’s Speech for the broader message of the Book of Acts. But Snyder has “observed” a way forward, by recognizing that these distinctions occur elsewhere within polemical contexts. Moreover, these reoccurrences contribute to a “Fathers Motif” that spans the entirety of Luke-Acts, from the very beginning to the very end. Here, Snyder concludes convincingly that Luke constructed

the Fathers Motif to show how the Messianic People of God laid claim to Abraham and the Patriarchs (much like the Apostle Paul), but in such a way that is not supersessionistic against the Jewish people. At issue was Luke's recognition of two contrasting "families" in terms of beliefs, values, actions, and responses to God's self-revealing initiatives and the renewal of God's people. Snyder affirms and contributes to the views of David W. Pao (e.g. *Acts and the Isaianic New Exodus* [Grand Rapids: Baker, 2000]), to whom the article is dedicated.

We are pleased to continue making available chapters from Kuist's *The Pedagogy of St. Paul*, presently his Chapters 5 (cited above) and 6. In Chapter 5 "St. Paul's Educational Views," Kuist adopts a taxonomy of home, school, (societal) vocation, (governing) state, and church as "agencies" of civilization, about which he then offers brief summaries of Paul's views of pedagogy. Indeed, each agency deserves its own separate dissertation, and numerous dissertations and monographs have addressed or touched on each of them, attempting to locate Paul among Jewish contemporaries and Greco-Roman philosophers and rhetoricians. Yet, Kuist's perspective and identification of core passages remains valuable.

Chapter 6, "Psychological Elements in St. Paul's Appeal" is a goldmine, collecting various data that reveals how Paul garnered "interest and attention," used "perception," appealed to "memory," engaged "imagination" especially in his use of metaphor and figures of speech, before concluding with brief comments on his skill in judgment and reason, which is the focus of the next chapter. Once again, Kuist anticipates waves of research that are still reverberating through Biblical Studies, e.g. on rhetorical style, memory, and mental perception. Then, too, surveying Kuist's list of Paul's metaphors reveals Paul's breadth of knowledge, which included Imperial Warfare, Architecture, Agriculture, Roman Law, Medical Science, Seafaring, Commerce, and Hunting. If one were to survey more recent scholarship, there is no doubt in my mind that this list could easily be tripled; and so Kuist has helpfully contextualized such aspects of ancient life to the Apostle Paul's pedagogy.

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