

## *Chapter IX The Results of St. Paul's Pedagogy*

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Having studied the origin and nature of St. Paul's pedagogy, our interest turns naturally enough to its results. We ask, What then was the influence of his pedagogy? How many were influenced? How much were they influenced? How lasting was this influence? We are interested both in the quantity and quality; both in the immediateness and permanence of the influence he exerted as a teacher.

Adolphe Monod says, "Should any one ask me to name the man who of all other has been the greatest benefactor of our race, I should say without hesitation the *Apostle Paul*. His name is the type of human activity the most endless, and at the same time the most useful, that history has cared to preserve."<sup>1</sup>

While this challenging opinion of Monod is open to question, it is worth investigating at least, for any justification there may be for it.

*The immediate results* which attended the teaching career of St. Paul are impressive.

Every world teacher has had disciples. Buddha, Socrates, Jesus, each had an inner circle of immediate followers. One of the rewards of the teacher's giving is the receiving of friendship. Having found a way into the lives of others, they also enter into his. What a large number of personally intimate friends St. Paul had in his heart's affection! Turn [137] through the pages of Acts and his Epistles and such names as these greet you, almost every one being introduced in some affectionate

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1. Adolphe Monod, *Der Apostel Paulus* (Five Discourses from the French). Quoted in MacDuff, *Footsteps of St. Paul*, 209.

way: Timothy, the man of God; Luke, the beloved physician; Silas (Silvanus) the fellow-singer; Barnabas, "the good"; Mark, the young; Lydia, the seller of purple; Priscilla and Aquila, the tent-makers; Sopater of Berea, the searcher of the Scriptures; Aristarchus, the fellow-prisoner; Secundus of Thessalonica; Gaius of Derbe; Tychicus, the amanuensis; Trophimus; Phœbe, the helper of many; Epænetus, the first fruit in Asia; Mary, the busy; Andronicus and Junias, fellow-prisoners; Ampliatus; Urbanus; Stachys; Apelles, the approved; Aristobulus; Herodion; Narcissus; Tryphæna; Tryphosa; Persis; Rufus, the chosen; Asyncritus; Phlegon; Hermes; Patrobas; Hermas; Philologus; Julia; Nereus and his sister; Olympas; Lucius; Jason, the courageous; Sosipater; Tertius, the amanuensis; Gaius, the host; Erastus, the city treasurer; Quartus; Sosthenes, the collaborator; Stephanas; Fortunatus; Achaicus; Epaphroditus, the fellow-soldier; Onesimus, the slave; Justus; Demas, who loved this present world; Lois, the grandmother; Eunice, the mother; Crescens; Carpus; Onesiphorus; Eubulus; Pudens; Linus; Claudia; Artemas; Zenas, the lawyer; Philemon, the beloved brother; Apphia; Epaphras, the bond-servant; Apollos, the eloquent; etc. St. Paul reaped one of the fruits of faithful teaching: warm and radiant friendship.

As a teacher St. Paul not only made friends; he was a seeker after and a teacher of truth. Truth was a consuming passion in him. He staked his life upon it, consequently he shared the experiences common to any enthusiast for truth. Wherever he went something happened. Wherever men today study his Epistles thoughtfully, something happens! [138] Whether the tables turned for or against him, it was always the trust which motivated him.

At the sequel to the Council of Jerusalem, at Antioch where he "resisted Cephas to the face," he gives as the reason: "But when I saw that they were not pursuing a straightforward course in relation to the truth of the Gospel, I said unto Cephas before them all,"<sup>2</sup> etc. Clashes and controversy attended his teaching because the truth was at stake!

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2. Gal 2:11 ff. ὁρθοποδεῖν used only here in Paul's writings. It means "to make a straight path" rather than "to walk erect." See Sophocles, Greek Lexicon of Roman and Byzantine Period, where this meaning is established by use of later ecclesiastical writers.

1. What he taught interfered with certain commercial pursuits. Consequently there were clashes with soothsayers,<sup>3</sup> silversmiths,<sup>4</sup> and craftsmen.<sup>4</sup>

2. His teachings aroused the antagonism and jealousy of the Jews, in Damascus,<sup>5</sup> Jerusalem,<sup>6</sup> Antioch of Pisidia,<sup>7</sup> Iconium,<sup>8</sup> Lystra,<sup>9</sup> Thessalonica,<sup>10</sup> Berea<sup>11</sup> and other places. For the truth he was stoned, and suffered all manner of hardships.<sup>12</sup>

3. His teachings sometimes clashed with established customs.<sup>13</sup> Conventions did not pervert the Apostle from his mission.

4. What he taught cut across the grain of the teachings of Judaisers who taught that it was necessary to conform to the “works of the law” in order to be a Christian. Out of such a situation came the Epistle to the Galatians. In his plea the Apostle cries out: “So then am I become

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3. Acts 16:16, 19.

4. Acts 19:23, 24 ff.

5. Acts 9:19 ff.

6. Acts 9:26 ff.; 22:1 ff.; 23:1 ff.

7. Acts 13:45, 50.

8. Acts 14:2, 4, 5.

9. Acts 14:19.

10. Acts 17:5 ff.

11. Acts 17:13 ff.

12. II Cor. 11:23 ff.; I Cor. 4:9 ff.

13. Acts 16:21.

your enemy, by telling you the truth?... My little children, of whom I am again in travail... I am perplexed about you.”<sup>14</sup>

5. He would not tolerate schism,<sup>15</sup> immorality,<sup>16</sup> [139] idolatry,<sup>17</sup> disorder,<sup>18</sup> idleness,<sup>19</sup> among his followers. Out of such situations came his Epistles to the Corinthians, to the Philippians, and to the Thessalonians. Because he would not permit any personal comfort or ambition of his own to come between him and one of his followers, the Epistle to Philemon was given to the world. His whole attitude in teaching might be summed up in his words to the Corinthians: “I seek not yours but you...And I will most gladly spend and be spent for your souls...If I love you more abundantly am I loved the less?”<sup>20</sup> No wonder such results followed!

Other immediate results of his pedagogy are:

1. Great masses, crowds, and whole cities were influenced:

“And the next Sabbath almost the whole city was gathered together to hear the word of God” (Acts 13:44).

“But the multitude of the city was divided” (Acts 14:4).

“And with these sayings scarce restrained they the multitudes from doing sacrifice unto them” (Acts 14:18).

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14. Gal 4:16-20.

15. I Cor. 1:10-15; Phil 1-4.

16. I Cor. 5.

17. I Cor. 10.

18. I Cor. 11.

19. II Thess. 1-3.

20. II Cor. 12:14, 15.

“And the multitude rose up together against them” (Acts 16:22).

“Set the city on an uproar” (Acts 17:5).

“And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands” (Acts 19:26).

“All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks” (Acts 19:10).

“This is the man that teacheth all men everywhere against the people, and the law, and this place” (Acts 21:28), etc.

2. Perhaps the greatest tribute ever paid to any world teacher with respect to the effectiveness of his teaching was voiced by the Jews in Thessalonica when they said:

[140] “These that have turned the world upside down are come hither also” (Acts 17:6).<sup>21</sup>

3. The pedagogy of St. Paul appealed to the philosophers of Athens. Upon invitation the Apostle met them on their own grounds, quoted from their own poets, and proved his point so conclusively that there was nothing left for them to do but either to accept his teaching or mock him.<sup>22</sup>

4. In Ephesus he taught so effectively for over two years that

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21. A recent cable dispatch from Salonica, Greece (the Thessalonica of Paul's day) brings the news of extraordinary honors conferred upon Dr. John R. Mott in connection with the laying of the cornerstone of a modern Y.M.C.A. building in that city. The building is being erected at the intersection of two city thoroughfares, one of which has been named “Y.M.C.A. Avenue” and the other “John R. Mott Street.” Is this a confirmation of the permanency of St. Paul's pedagogy?

22. Acts 17:16 ff.

“Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.” (Estimated at about \$10,000.00)<sup>23</sup>

His pedagogy not only touched the conscience, but freed the mind from the bondage of superstition.

But more impressive are the *permanent results* of his pedagogy. His influence on early Christian education is paramount. Seeley says:

“The Apostles and Church Fathers were foremost in all educational matters... They caught the spirit of the Master, and sought to instruct the head as well as the heart... Men like Paul, Origen, Chrysostom, Basil the Great, and Augustine, did much good, not only in building up the church, but also in promoting education, the chief handmaid of the church. Indeed all educational progress during the early Christian centuries centers about the names of these men.”<sup>24</sup>

[141] At the head of this succession and next to the Master himself stands St. Paul. It was the result of his extensive teaching-travels throughout the Roman world that a Jewish sect became a world religion. His work was so important that some have even called him the second founder of the Christian church.<sup>25</sup> He united the Occident and the Orient by bringing to Europe a religion which originated in the Orient. In this one way he predetermined the history of Europe to the present day.

Although he was not a personal disciple of Jesus, it is unquestionably true that he understood the content of the Christian

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23. Acts 19:18, 19.

24. Seeley, *History of Education*, 101, 102.

25. See Cubberley, *The History of Education*, 87.

message better than any other Apostle, and by the nature of his personality was better fitted to interpret it to the world. One-fourth of the New Testament is the result of his pedagogy, and another fourth was written by one of his companions, much of which is about him, and gives us the only information about him outside of his Epistles. Thus this Apostle of justifying faith and of evangelical freedom has become the great teacher of nations. “His wonderful epistles, which far exceed in value all the classical literature put together, are to this day, as they have been for eighteen centuries past, an inexhaustible source of instruction and comfort, the richest mine of doctrines of free grace, an armory against lifeless formalism and mechanical obedience to the letter, and the mightiest lever of evangelical reform and progress in the church.”<sup>26</sup>

Next to Jesus more volumes have been written about his life and work than of any other mortal.<sup>27</sup> In the library of the Theological School of Harvard University there are more than 2,000 volumes dealing directly with his life and letters, not to speak [142] of the multitudinous commentaries and histories in which the teaching of Paul has an important place. On the Epistle to the Galatians alone at least 108 exegetical commentaries have been written since the Reformation.<sup>28</sup>

The permanent results of St. Paul’s pedagogy are seen also in the lives of influential leaders since his time. Augustine, Luther, and John Wesley are regarded as the most potent moral forces (and in a sense intellectual as well) in the Church since the time of St. Paul. Yet each of them came to their own through a critical experience in which a sentence uttered by St. Paul was the determining factor.

*Augustine* (354-430 AD): According to his Confessions he was in a garden of the Villa Cassiciacum, not far from Milan, in September of

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26. Schaff, *History of the Christian Church*, Vol. I, last sentence in section 19.

27. See S.G. Ayres, *Bibliography on Jesus Christ our Lord*. Contains references to 5,000 titles.

28. See *Bibliography in Commentaries* by Meyer and Burton.

the year 396, amidst the most violent struggles of the mind and heart, when he heard the voice of a child singing, "Take, read!" A copy of *St. Paul's Epistle to the Romans* was lying nearby, which he opened, and his eyes fell upon these words, "Put on the Lord Jesus Christ" (13:14). From that time on, his restless heart rested in peace. What all his teachers in the schools of Madaura and Carthage had not taught him, what he had not found on his journeys to Rome and Milan, or on his tedious wanderings through the labyrinth of carnal pleasures, Manichean mock-wisdom, Academic skepticism and Platonic idealism, St. Paul taught him in a sentence. And thus, as Schaff says, was wrought "in the man of three and thirty years that wonderful change which made him an incalculable blessing to the whole Christian world, and brought even the sins and errors of his youth into the service of the truth."<sup>29</sup>

*Martin Luther* (1483-1546): "The sudden enlightenment, [143] the personal revelation which was to change his whole life, came to him when he was reading *the Epistle to the Romans* in his cell... It was this contact with the Unseen (through this Epistle of St. Paul) which fitted Luther for his task as the leader of men in an age which was longing for a revival of moral living inspired by a fresh religious impulse."<sup>30</sup>

*John Wesley* (1703-1791): "On the 29<sup>th</sup> of May 1738, he found the object of his desire; the coveted assurance was received, and a fire destined to light a kindred flame over nations and continents was kindled in his heart. His own account of the event is as follows:

"In the evening I went very unwillingly to a society in Aldersgate, where one was reading Luther's preface to *the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for

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29. See Schaff, *History of the Christian Church*, Vol. III, 991-92, for a fuller account, together with valuable references in footnote.

30. T.M. Lindsay, *A History of the Reformation*, 203-4.



salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

“This was the experience says Sheldon,<sup>31</sup> “which served as the foundation of his great work.” Methodism, the largest and most rapidly increasing Protestant denomination today, is the real result.

Chrysostom gave to St. Paul the glorious name of “The Heart of the World.” If this were true in his day it is even more true today, for as Jefferson says:

“When he speaks to us, mysterious powers awaken in us. He quickens us, kindles us, arouses us to aspire and dream. We have to reckon with him as a world force. He is a potent [144] factor in social evolution. He is one of the determining influences in our Western civilization. The prints of his fingers are on our institutions. His ethical ideals stand in the market-place. His ideas are running in our blood. He has woven himself into the fiber of our consciences and conduct. We are influenced by him even when we are least conscious of him... The whole world would today be different had Saul of Tarsus never lived.”<sup>32</sup>

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31. Sheldon, *History of the Christian Church*, Vol. II, 46.

32. Jefferson, *The Character of Paul*, 375.

His present day influence on the world is seen also in the tale of figures. The 1924 World Almanac gives the following statistics for the religious membership of the world:

Roman Catholic.....	273,500,000
Orthodox Catholic.....	121,801,000
Protestant <sup>33</sup> .....	170,900,000
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Total Christian.....	566,201,000
Jews.....	15,286,000
Mohammedans.....	219,030,000
Buddhists.....	135,161,000
Hindus.....	210,400,000
Confucianists and Taoists.....	301,155,000
Shintoists.....	20,512,000
Animists.....	136,325,000
Miscellaneous.....	16,300,000

From the simple quantitative standpoint Jesus and St. Paul influence more people to-day than any other world teacher. But here St. Paul reverently stands aside and worships the Master Teacher with his fellow-Christians, for the supreme end of all his pedagogy was simply to interpret Jesus to the world. We have seen that he did this with all the art of a [145] true teacher. The present world unrest evidences a nominal rather than a serious interest in what St. Paul taught, a superficial rather than a studied application of his teachings. Let any individual or group join Augustine, Luther, and Wesley at the feet of St. Paul, and he will show them, and all the world that will listen, the meaning of and the way to the *summum bonum*.

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33. In four years the net gain of Protestantism is 3,900,000, all other religions showing a loss except Orthodox Catholic (gain 801,000) and Jews (gain 314,000).