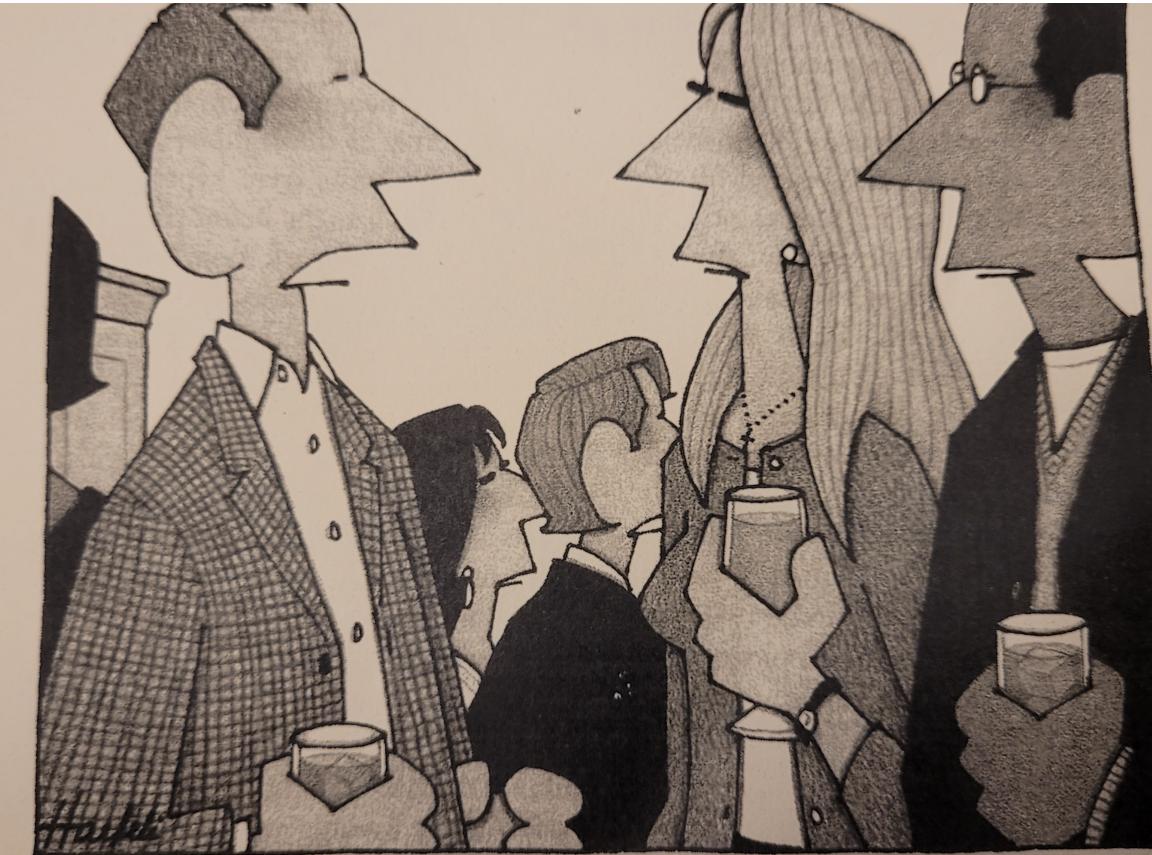


03 Intro to Paul Dio OOC

Dr Matthew R Anderson

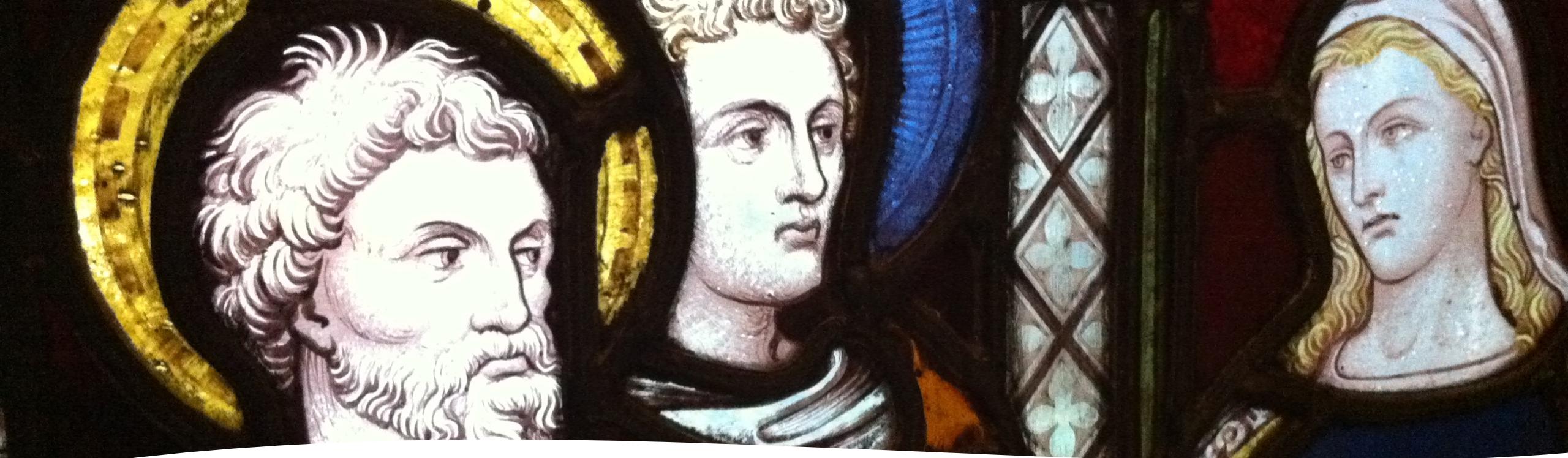
Sometimes all
this material
might seem
confusing!



"I don't belong to an organized religion. My religious beliefs are way too disorganized."

Review

- **Session 1:**
- **Who was Paul?**
- With our detective caps: What did he believe about the **end of the world?**
- **Session 2:**
- Difference between a **closed, canonized Bible** now and the open-ended collection of **scriptures** then.
- **Paul within Judaism.** Makes his comments about **Law (or Torah)** easier to understand. Makes him more "foreign" to us Christians, but new material and more truthful



Tonight:

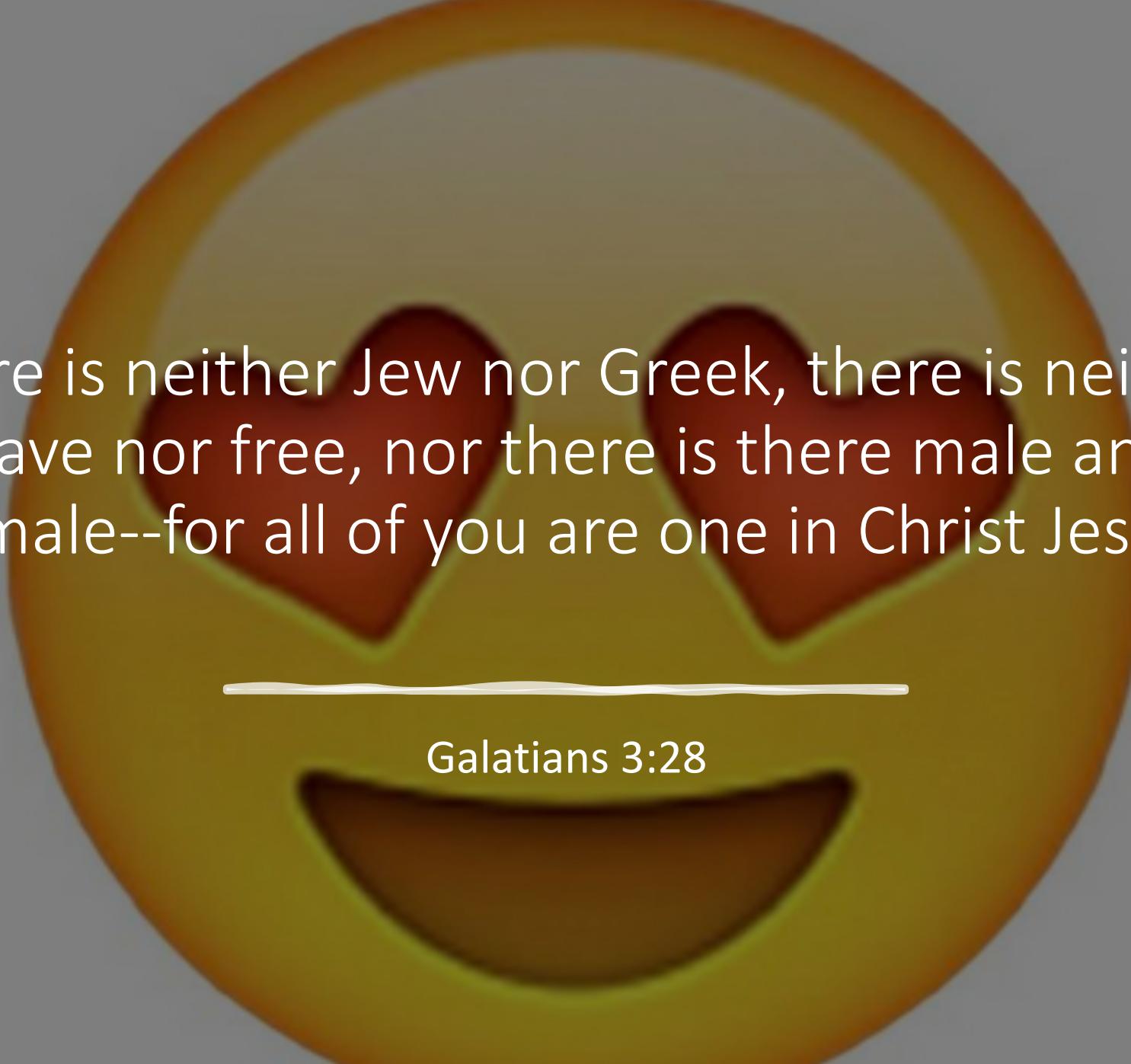
- Paul among women
- (which will lead into pseudonymity - what if Paul *didn't* write all the books in the New Testament attributed to him?)

The **Green** books on this “bookshelf” (the New Testament) are epistles in the “Pauline tradition.”

This doesn’t mean all were *written* by Paul, but that all were *associated* with Paul at least at some point.

1. Those with **gold trim** are the **undisputed letters**.
2. Those with a **grey star** are not thought to be written by Paul by critical scholars.
3. Those with the **red dot** have ongoing debates over authorship!





There is neither Jew nor Greek, there is neither slave nor free, nor there is there male and female--for all of you are one in Christ Jesus.

Galatians 3:28



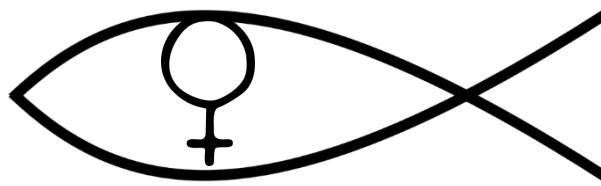
Sometimes we're TOO anxious to make Paul into either a feminist or a misogynist

- He was neither. He was a first-century eschatological, mystical, ascetic, Jew

Women and Men in Paul

- Gal 3:28, once seen by many as a “slogan for women’s equality in Paul” may not be about men and women’s parity at all, but about marriage in the eschaton
- **BUT:**
- Paul was not a 21st century feminist
- Paul had apostolic forerunners, partners, and mentors who were women. And he acknowledged them, especially when it was useful for him to do so
- Paul gave public thanks to women apostles
- Paul gave instructions as to how women should speak in the Corinthian assemblies (meaning, they were speaking!)
- Paul’s more “feminist” appraisal of women’s roles almost certainly was linked to the soon-to-arrive Day of the Lord and to a community that had - since Jesus - women incorporated in leadership roles

1: Jesus & Women



- * **women disciples:**
 - sitting at his feet receiving teaching (Luke 10:39 – Mary “sat at the Lord’s feet listening to what he said,” Matthew 12:49 – “Pointing to his disciples, he said ‘here are my mother and my brothers.’” Acts 9:36 “a disciple named Tabitha)
 - spreading his message: Q (authentic Jesus sayings) seems deliberately addressed to women and men as equal basileia agents, called to itinerant prophecy
- * **women patrons:**
 - Financial supporters (Luke 8:2-3 lists “some women, Mary Magdalene, Joanna, Susanna, and many others” and says they “provided for” Jesus “out of their own resources.”)
- * **special gender-egalitarian rhetoric:**
 - The “gender parable pairs” are a rhetorical innovation of Jesus (twin stories, one geared to men and one geared to women, with the same lesson)
 - * mustard seed and yeast
 - * lost sheep lost coin
 - *queen of south and men of Nineveh
 - * ravens and lilies, etc etc etc

It seems that Jesus was surrounded by numerous women, whom he taught and who supported his movement financially and in terms of promoting it, and who played important roles during his life and after his death. (e.g. Sole Resurrection Witnesses)

EARLY Jesus movements (including Paul's):

- * largely funded by wealthy women
- * post-execution movement initiated by women
- * women played leading roles of every sort
- * Paul = most major early source: ambiguous reputation on women *largely because of authorship debates (pseudo-Pauline letters)*, but one **authentic** source contains a seemingly negative verse toward women

Authentic Paul

Romans 16:1-2

- I commend to you our sister **Phoebe**, a **deacon*** of the church in Cenchreae. ² I ask you to receive her in the Lord in a way worthy of his people and to give her any help she may need from you, for she has been the **benefactor**** of many people, including me.

ROMANS 16:7

- ⁷ Greet Andronicus and **Junia**, my fellow Jews who have been in prison with me. **They are outstanding among the apostles**, and they were in Christ before I was.



EARLY CHRISTIANITY
THE LETTERS OF PAUL

*

deacon/*diakonos*

- In some (usually older) translations of the Bible, deacon is often left as “deacon” for men but translated as “servant” for women (e.g. Phoebe)

**

benefactor

Strong's Concordance

prostatis: a patroness, protectress

Original Word: προστάτις, ιδος, ἡ

Part of Speech: Noun, Feminine

Transliteration: prostatis

▼ 6:38

▼ Version

Definition: a female guardian, protector, patroness.

NAS Exhaustive Concordance

Word Origin

fem. of a derivation of [proistémi](#)

Definition

a patroness, protectress

NASB Translation

helper (1).

Strong's Concordance

proistémi: to put before, to set over, to rule

Transliteration: proistémi

Short Definition: engage

NAS Exhaustive Concordance

▼ 7:21

▼ Version

from [pro](#) and [histémi](#)

Definition

to put before, to set over, to rule

NASB Translation

engage (2), have charge over (1), leads (1), manage (1), managers (1), manages (1), rule (1).

* “church that meets at their house”

· 5 καὶ τὴν κατ' οἴκον αὐτῶν ἐκκλησίαν
and the at house of them church
Conj Art-AFS Prep N-AMS PPro-GM3P N-AFS

“their house-church”



Roman triclinium (Pompeii House of Mysteries)

Note that talking about Paul and gender means not just “Paul and women” but also “Paul and *masculinity*”!

(There’s a reason later interpreters like this stained-glass artist have Paul “falling from his horse” when he has the vision of Christ)

- We will be discussing Paul and masculinity separately.



Paul: 'family man' or ascetic? (questions next slide)

- **1 Corinthians 7:7-9**
- ⁷ I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.
- ⁸ To the unmarried and the widows I say that it is well for them to remain unmarried as I am. ⁹ But if they are not practising self-control, they should marry. For it is better to marry than to be aflame with passion.
- ³² I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; ³³ but the married man is anxious about the affairs of the world, how to please his wife, ³⁴ and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. ³⁵ I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.
- **1 Corinthians 7:26-31**
- ²⁶ I think that, in view of the impending crisis, it is well for you to remain as you are. ²⁷ Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. ²⁸ But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life, and I would spare you that. ²⁹ I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, ³⁰ and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, ³¹ and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

Exercise based on the previous slide

- 1/ judging from what you've just read what was Paul's view of marriage?
- 2/ how did Paul rationalize his particular view of marriage?
- 3/ in your opinion, is it coherent with what you know of his other thinking and theology?

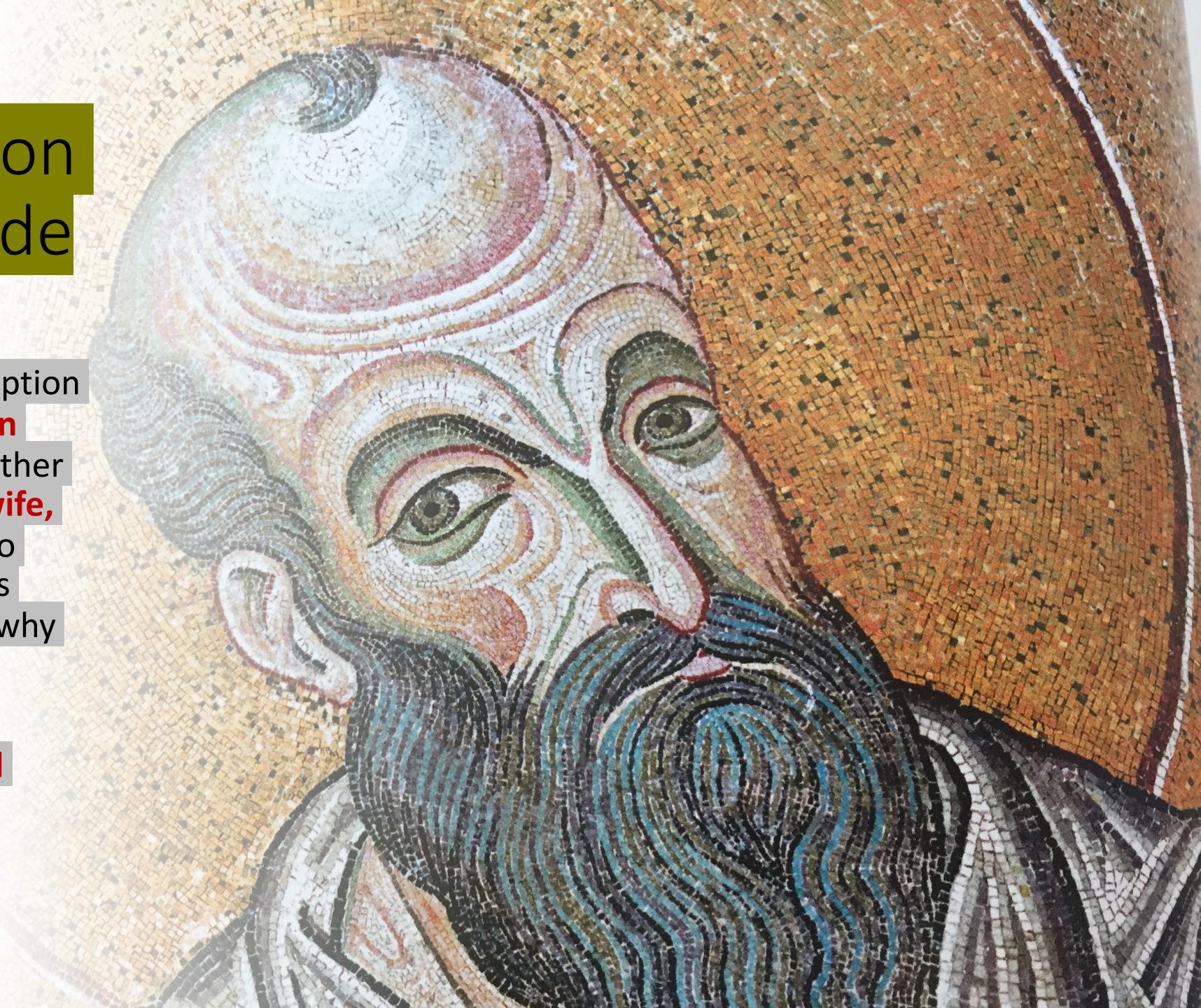


Paul & family/ marriage (questions next slide)

- **1 Corinthians 7:10-13**
- ¹⁰To the married I give this command—not I but the Lord—that the wife should not separate from her husband ¹¹(but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife.
- ¹²To the rest I say—I and not the Lord—that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.
- ¹³And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.
- **1 Corinthians 7:4**
- ⁴For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.
- **1 Corinthians 11:4-5**
- ⁴Any man who prays or prophesies with something on his head disgraces his head, ⁵but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved.

Exercise based on the previous slide

- 1/ In Roman society's conception of the "paterfamilias", **the man had total control** over every other person in his household: **his wife, his slaves, and his children.** Do Paul's thoughts in the previous slide agree with this? Why or why not?
- 2/ According to the later gospels, Jesus seems to **forbid divorce**. Did Paul?



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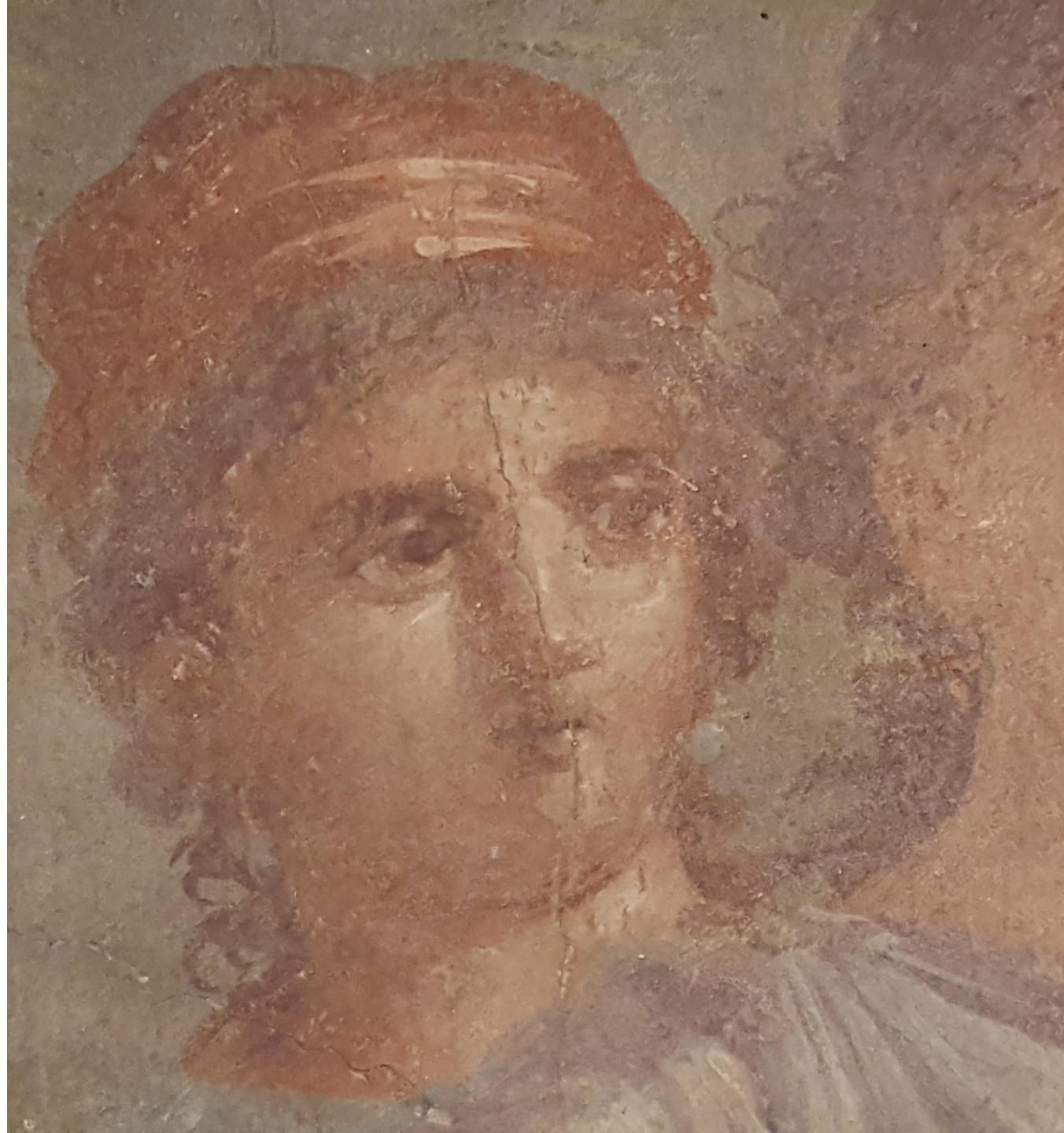


Reminder: the historical Paul was driven by the nearness of the Day of the Lord

- The Lord is near. (Philippians 4:5)
- The time has been shortened....the form of this world is passing away (1 Corinthians 7:29, 31)
- These things were written down for us, for whom the ends of the ages have arrived (1 Corinthians 10:11)
- Look, I tell you a mystery. Not all of us shall fall “asleep,” but all of us shall be changed, in an instant, in a glance of an eye, at the final trumpet; for the trumpet will sound, the dead will rise imperishable, and we shall all be changed. (1 Corinthians 15:51-52)

Women as Paul's co-workers and mentors

- **Romans 16:1-7**
- 16 I commend to you our sister **Phoebe**, a deacon of the church at Cenchreae, [probably means Phoebe was the person who delivered and performed this letter]² so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many **and of myself** as well.
- ³ Greet **Prisca** and **Aquila**, who work with me in Christ Jesus, ⁴ and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. ⁵ Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. ⁶ Greet **Mary**, who has worked very hard among you. ⁷ Greet **Andronicus** and **Junia**, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.
- **1 Corinthians 1:11**
- ¹¹ For it has been reported to me by **Chloe's** people that there are quarrels among you, my brothers and sisters.





But see the Pastorals... (later)

- **1 Timothy 2:8-15**
- ⁸I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; ⁹also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, ¹⁰but with good works, as is proper for women who profess reverence for God.
¹¹Let a woman learn in silence with full submission. ¹²I permit no woman to teach or to have authority over a man; she is to keep silent.
¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

The Pastorals (at least a half-century later than Paul, but in his name) are pro-family, pro-marriage and pro-procreation

- The subordination of women tends to go with an emphasis on **family** and social **structure**
- An emphasis on family and social structure shows a movement that plans to be around a while (non-eschatological)



How to know about the pseudo-Paulines?

Arguments *against* Pauline authorship of the “disputed letters” are based on things like:

1. The view of the **eschaton (Parousia)**: is it still being eagerly awaited? Or is it moved off into an indefinite future? (1 Thessalonians expects it within their lifetime - 2 Thessalonians postpones it)
2. The presumed **institutional situation**: is there a ‘church hierarchy’ and defined offices assumed? If so, this means a later letter
3. The difference in **Greek vocabulary and style**. Are there key words and concepts in the disputed letters similar to the undisputed ones? Does it “sound like” Paul? (Colossians and Ephesians related to each other--a copy-paste situation, really)
4. The role of **women**: the Jesus movement, like many apocalyptic movements, had much more important roles for women in leadership at the outset, which Paul inherited, but these roles were pushed out as the movement institutionalized itself

later epistles

- Restrictions on women's roles and newly reinforced differentiation from men's roles.
- **Ephesians** 5:22-24: ²² Wives, be subject to your husbands as you are to the Lord. ²³ For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. ²⁴ Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.
- **Colossians** 3:18-29: ¹⁸ Wives, be subject to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and never treat them harshly.
- **1 Timothy** 2: 11-15 ¹¹ Let a woman learn in silence with full submission. ¹² I permit no woman to teach or to have authority over a man; she is to keep silent. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

RE-Capping the earliest evidence

Gospels

Ambiguity in the same author
many women mentioned!

translation
problems

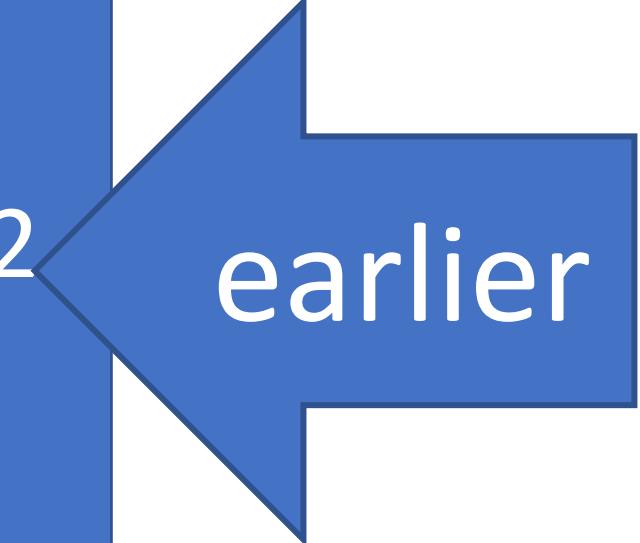
Jesus' sayings material
(an upcoming lecture)

Paul's letters

women called apostle, deacon, patron

Pauline epistles:

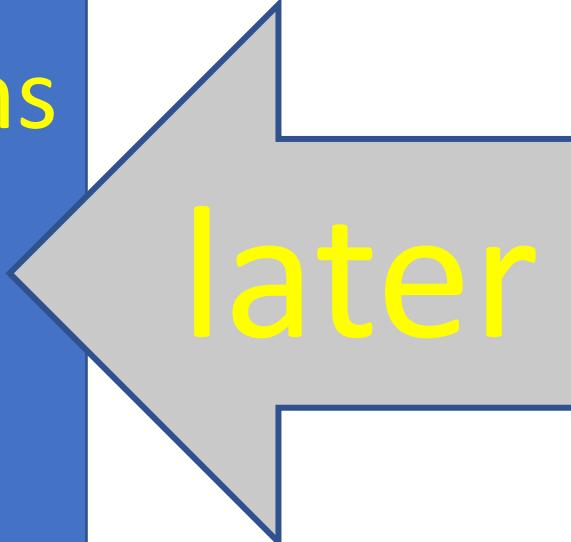
1 Thessalonians, Galatians, 1
Corinthians, Philemon, Philippians, 2
Corinthians, Romans



earlier

Deutero-Pauline epistles

2 Thessalonians, Ephesians, Colossians



later

Pastoral epistles:

1 & 2 Timothy, Titus

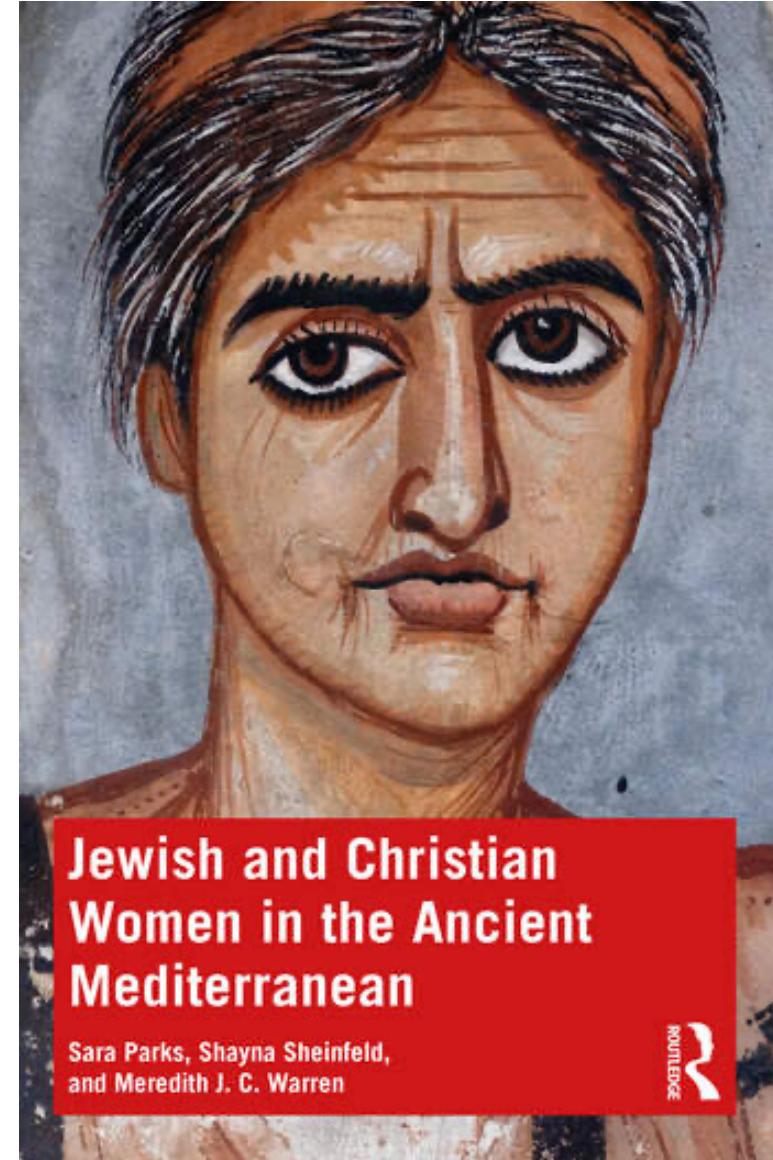
But ☹.... This too:

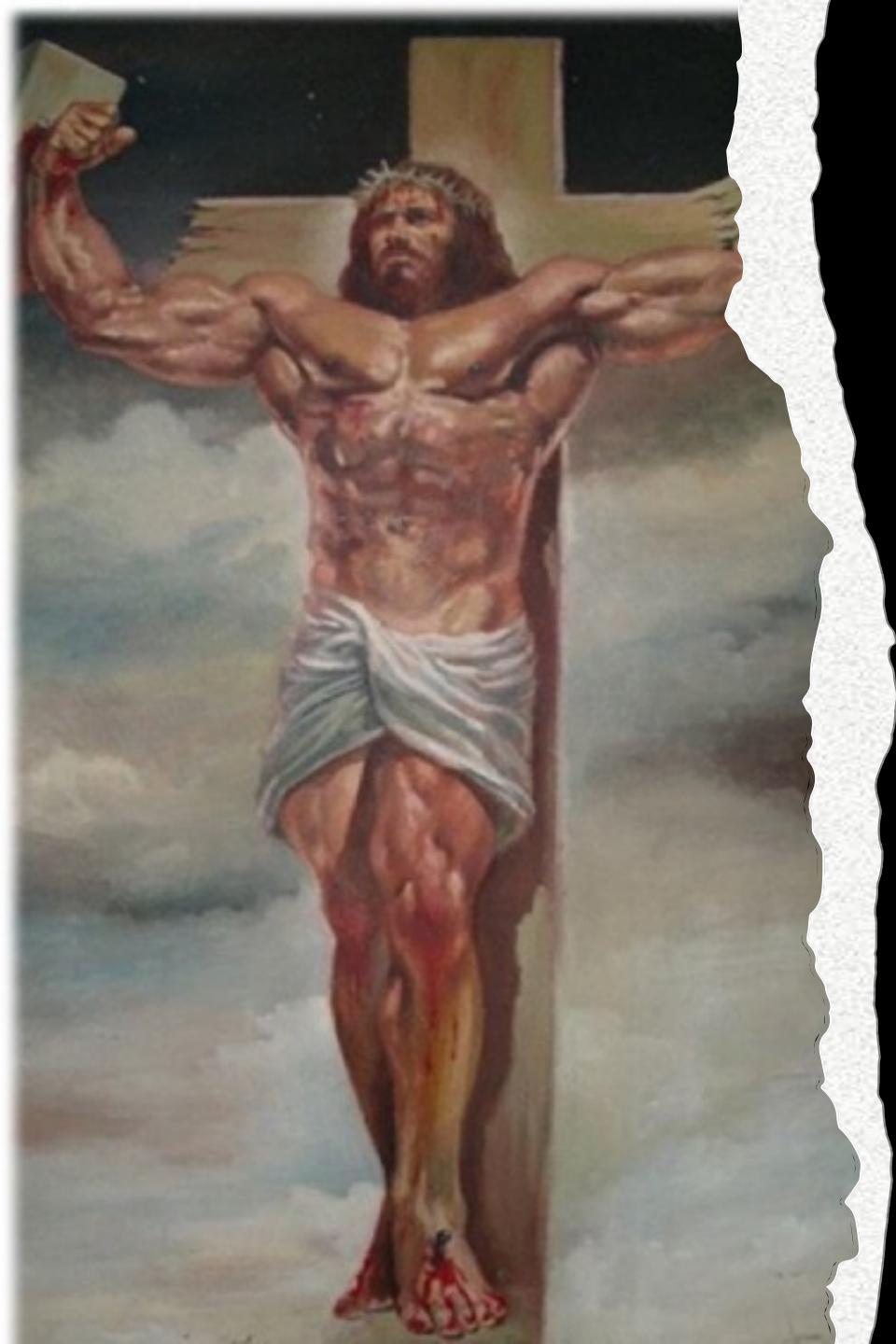
- **1 Corinthians 14:34-35**
- ³⁴ women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. ³⁵ If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.
- **Footnotes:**
- [1 Corinthians 14:35](#) Other ancient authorities put verses 34–35 after verse 40 (in other words, this piece of text did not have a particular position in the early manuscripts. Was it a marginal note later included?)



“Jewish and Early Christian Women in the Early Mediterranean”

Sara Parks, Shayna Sheinfeld,
Meredith Warren





Next week's Dio College OOR
session!

Paul's Masculinity

- Dr Matthew R Anderson

Also in the final two sessions:

- New preaching and teaching possibilities opened up by Paul within Judaism
- Words about Paul and the first followers that should face mandatory retirement
- How “making Paul weird again” (Thiessen) makes him interesting again

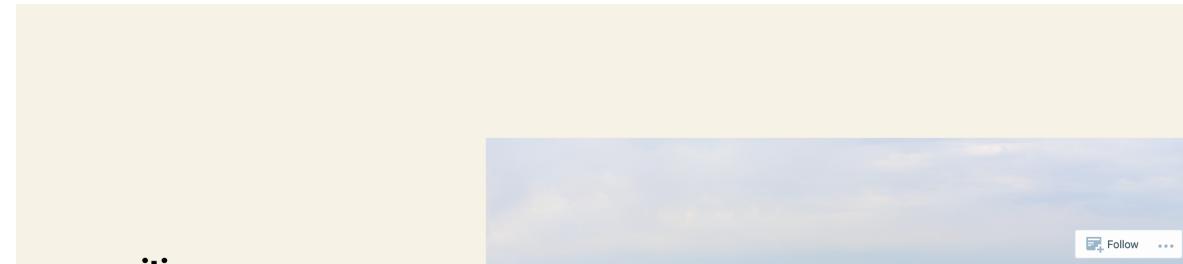
If you want
to review
or see my
slides:

somethinggrand
"And where did you learn the art of not
lasting long?" "Here", you answered

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Remember!



Rev. Dr. Ray
Aldred will be
in Montreal,
preaching at St
Andrew & St
Paul
Presbyterian,
**Sunday March
19th**