

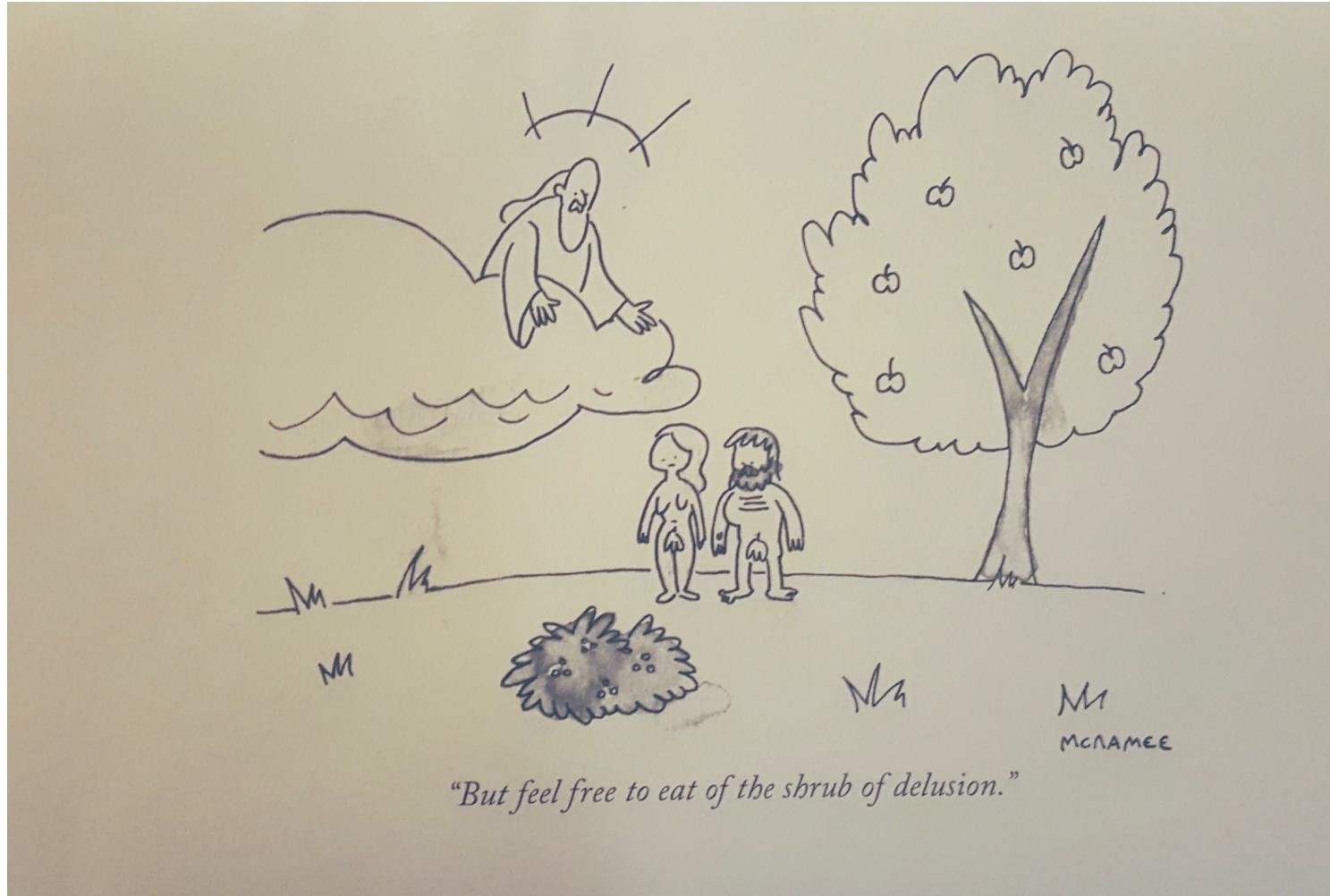


## 04 Intro to Paul Dio OOC

- Dr Matthew R Anderson

Sometimes all  
this material  
might seem  
confusing – but  
there IS a  
central theme!

(Paul was a complex,  
ancient, apocalyptic,  
mystical, Jew)



# Fun Fact about the Ancient World

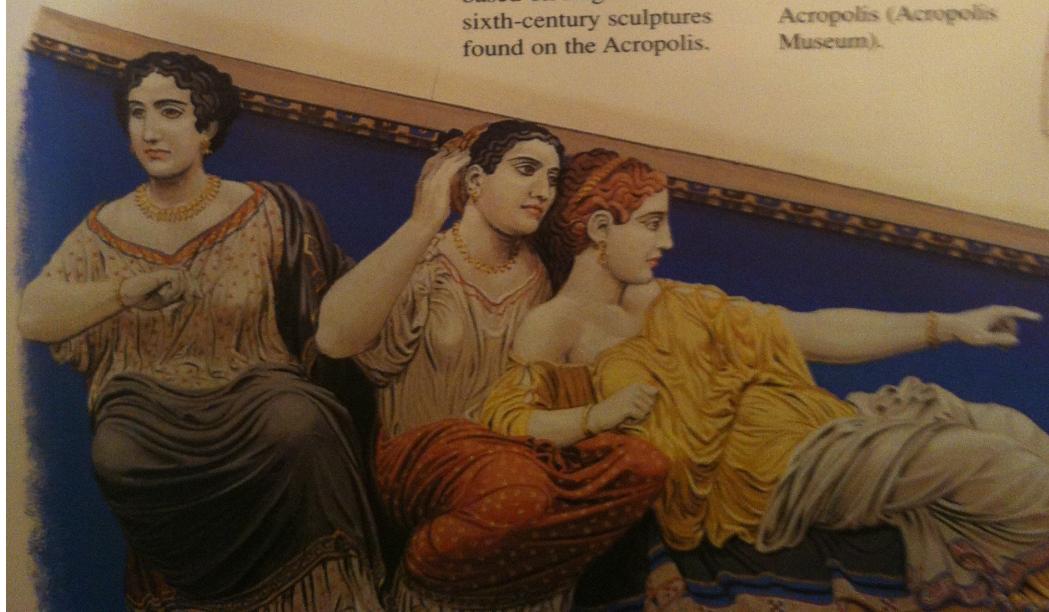
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△ The three female figures shown in Carrey's drawing and now in the British Museum. Although it is known that these figures would have been painted, no trace of the colouring remains.

▽ A reconstruction of the three figures above, based on fragments of sixth-century sculptures found on the Acropolis.

▷ A fragment of a sixth-century painted statue found on the Acropolis (Acropolis Museum).



## REVIEW:

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!



# Review of last week

- **Paul was an ascetic**
- “I wish that all were as I myself am” (unmarried)
- He even felt married couples could live as if unmarried (ie not having sex) at least for short periods of time, in light of the coming crisis and their need to pray
- **Paul felt the coming Day of the Lord and end of society was so close there was no point in marrying, unless you absolutely had to**
- He also applied this reasoning to enslaved persons (don’t seek your freedom too hard, he says, because you will soon enough be free in any case.)
- **When it came to women, in Romans 16, Paul acknowledges women as apostles, as his patrons, and as preachers. In 1 Cor he says that women are not to preach or prophesy with their heads uncovered (meaning they were preaching and prophesying, & he knew that)**
- With the notable exception of 1 Cor 14, everywhere in his undisputed letters Paul understands women as having public leadership roles – not because he was a feminist, but because a/ already in Judaism and especially in Jesus we see teaching of men and women in parallel, and b/ in light of the impending end of society, organization structure in Paul’s assemblies was charismatic (according to gift) and fluid.

# Review of last week (continued)

- **1 Tim, 2 Tim, and Titus, along with Ephesians and Colossians - a VERY different view of women**
  - Here women are told to stay silent, forbidden from speaking in the assemblies, and told that they will be saved “through childbearing.”
  - The Pastoral letters are **pro-procreation, pro-marriage, and anti-ascetic**. The opposite of Paul
- **How to reconcile “I commend to you Phoebe, (& Mary, & Prisca, & Junia) with “women are to be silent”?**
  - **Nearly impossible.** This is one of the reasons – but only one – why most scholars think Paul did NOT write 1 Tim, 2 Tim, and Titus. Other reasons include the lack of urgency about Christ’s return in these letters, the obvious church structure, the idea of the church as the “Roman household of God” rather than the “body of Christ” and the lack of asceticism and high value given to stability, marriage, and children.

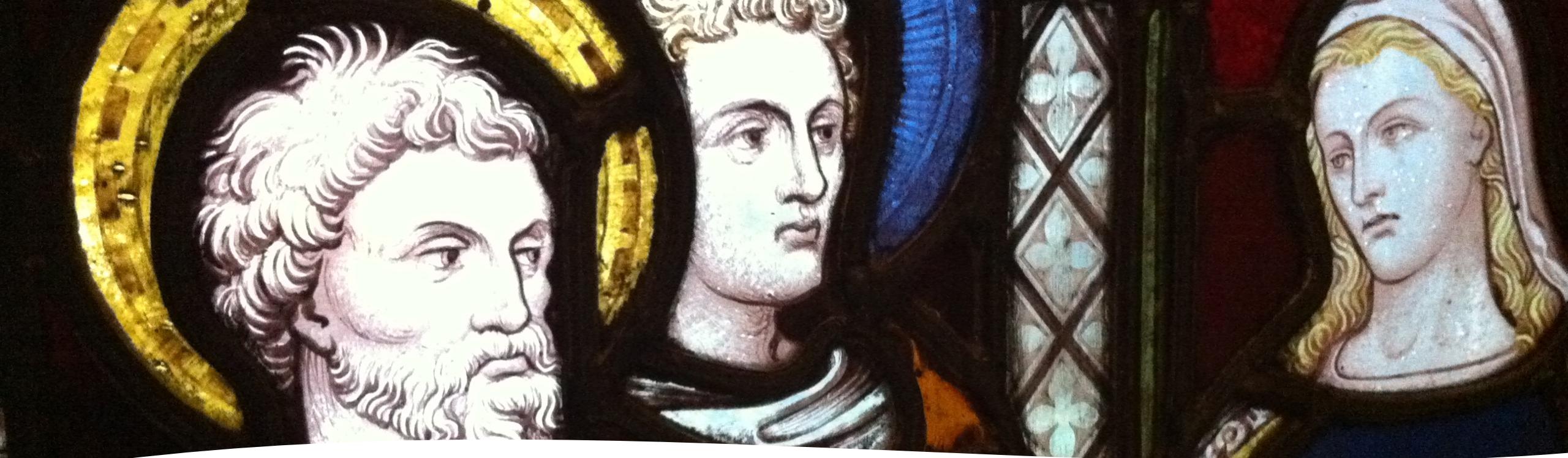
# Reminder: the historical Paul was driven by the nearness of the Day of the Lord



- 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)

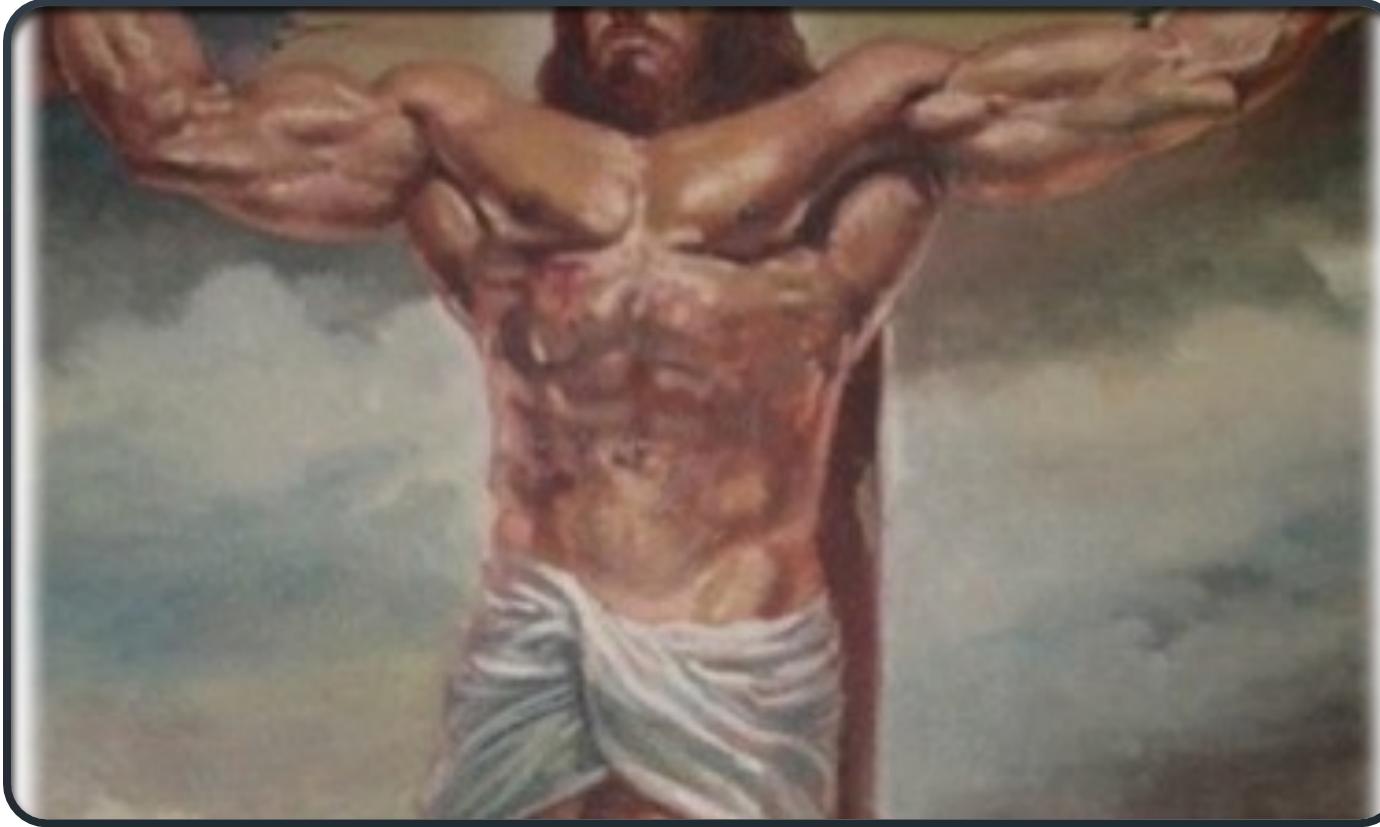
# Review of Sessions So Far

- **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
- **Session 3:**
- **Paul and women.** (Which led into the topic of **pseudonymity** – did Paul write all the letters attributed to him in the New Testament?)



Tonight:

- Paul as a Roman man / Paul and masculinity
- (which will lead into rhetoric – the “trash-talking” of the first century)



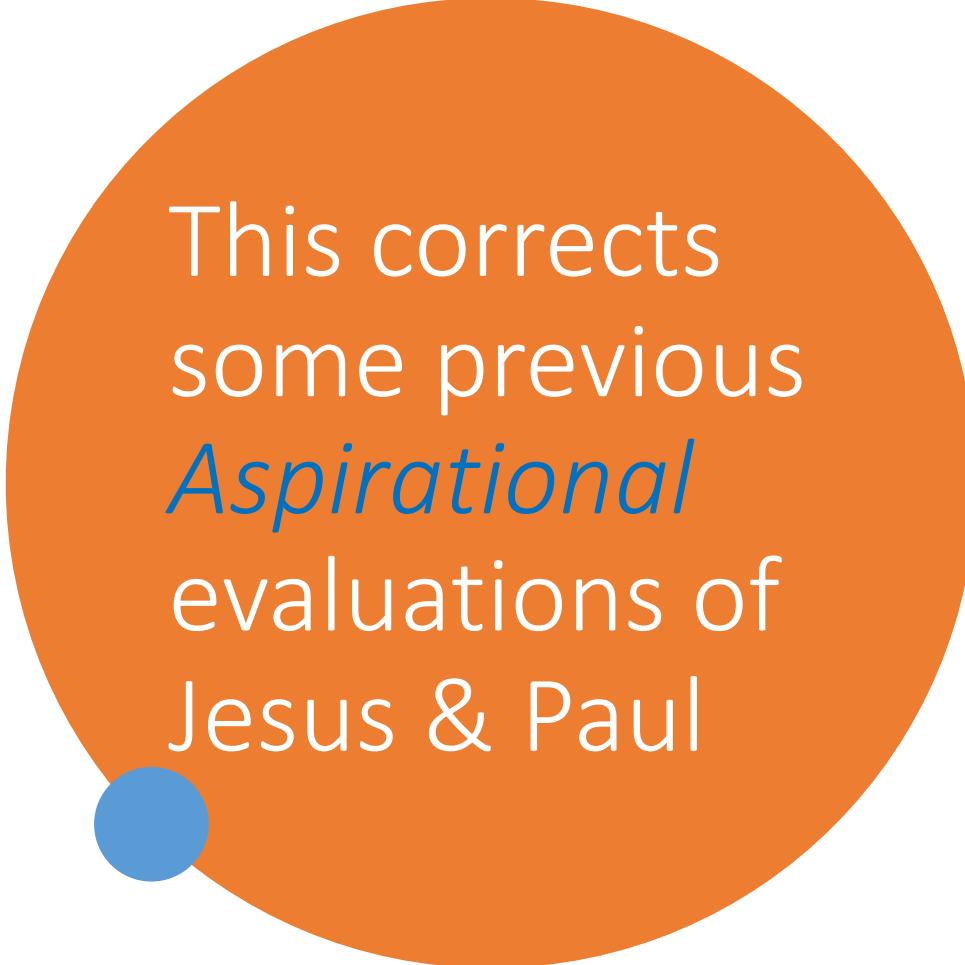
Paul's Masculinity

Dr Matthew R Anderson



# The “One Gender” model of ancients

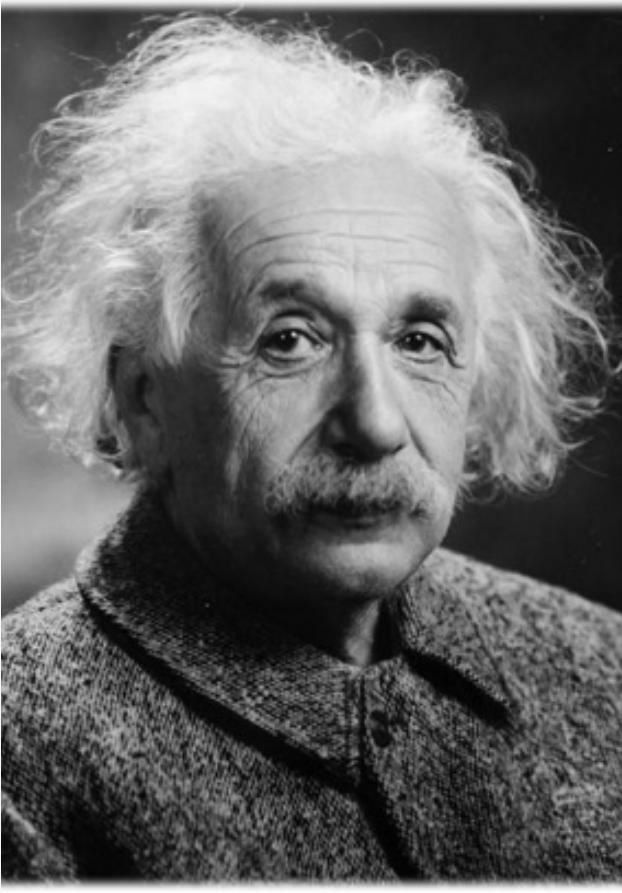
- While the physical gender of a baby determined how it would be classified, one became a “*Vir*” (man in the fullest sense) through action and control of self and others
- “Ancient masculinity was constituted more by the shape of one’s life than by the shape of one’s body.” (Colleen Conway)
- There was a kind of “One gender” model for the ancients. Women were imperfect males; (and so were MOST men)
- Therefore, the few truly elite and powerful men were always in danger of falling from that pinnacle, “becoming” feminized



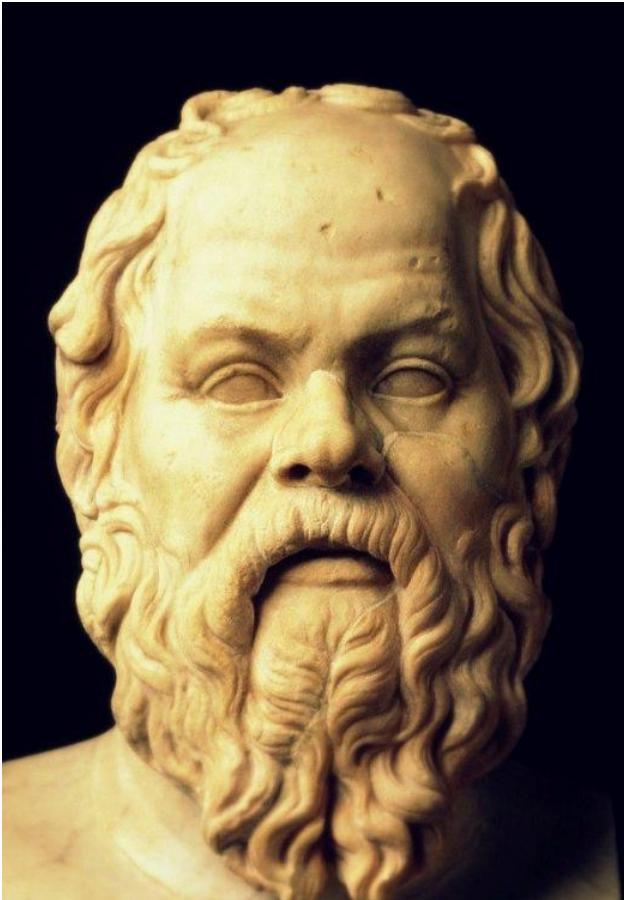
This corrects  
some previous  
*Aspirational*  
evaluations of  
Jesus & Paul



- in some instances, there has been a somewhat uncritical evaluation of gender roles in the New Testament, and an over-valuation, now more critically appraised, of how the early church and Paul dealt saw the role of women.
- Paul has been seen as both incredibly misogynist, and as one of the earliest liberators of women.
- Jesus has been seen as a “non-typical” first century Jew who valued women in a way supposedly not true of his Jewish context (this is mistaken)
- Understandings from readings of Gal 3:28 need special attention and care, since they are often built on a misreading of this text (it is NOT about equality between men and women, but about marriage)



IDEAL MASCULINITY NOW  
what is ideal masculinity?



IDEAL MASCULINITY IN ANTIQUITY  
what is ideal masculinity?

# IDEAL MASCULINITY IN ANTIQUITY

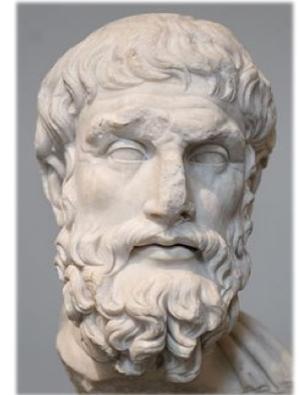
What is ideal masculinity?

**control:** especially over yourself but also over others

**morality:** wisdom, moderation, courage, justice

**leadership:** loyal, pious, & self-sacrificing

The ideal ancient man was a/active b/rational c/dominating d/in control and e/virtuous



***non-men (women, slaves, barbarians): are those controlled by others and by emotions: lust, cruelty, greed***

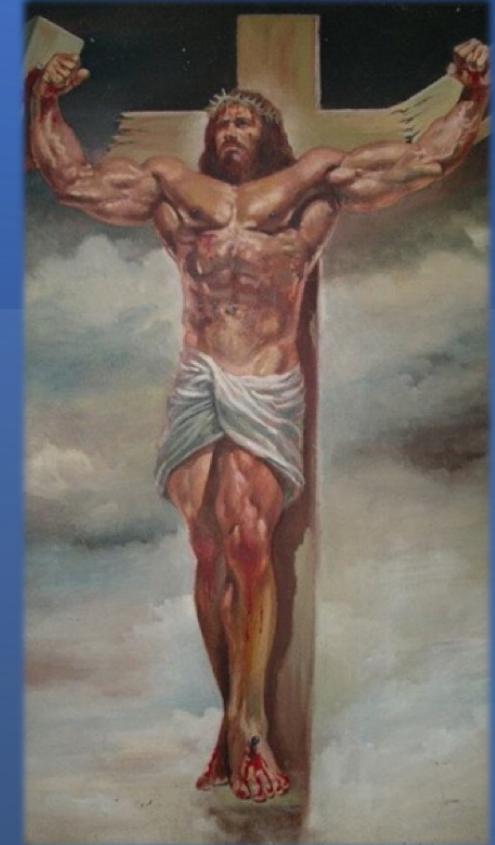
# The fruits of the spirit: a stoic list?



- **Galatians 5:22-23 NRSV**
- <sup>22</sup> By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, **generosity**, faithfulness, <sup>23</sup> gentleness, and **self-control**.  
—
- “Julian must be reckoned a man [vir] of heroic stature, conspicuous for his glorious deeds and his innate majesty. Philosophers tell us there are four cardinal virtues [virtutes]:
  - **self-control**,
  - wisdom,
  - justice, and
  - courage; and in addition to these certain practical gifts: military skill, dignity, prosperity, and **generosity**.
- “All these Julian cultivated both singly and as a whole with utmost care.” (Amm. Marcellinus. 25.4.1)31

# MASCULINITY IN PAUL

- ▶ To what extent are these ancient Roman ideals of masculinity reflected in Paul?
  - do we find the same emphasis on control,
  - or do we see alternatives, or even resistance?
- ▶ *If masculinity is defined, not by sex primarily, but by **power**:*
  - That is, the person is male who has agency
  - who acts in the public
  - Who penetrates rather than is penetrated....
- ▶ *then what does that say about masculinity and **crucifixion**, And about masculinity and gender? (AND: can a woman be a “vir” or man?)*
- ▶ **Crucifixion as a gender issue**: ultimate emasculation,
  - total loss of control, complete violation
  - of ideal ancient masculinity



# *Masculinity in Paul's Christology*

The question scholar Colleen Conway poses:

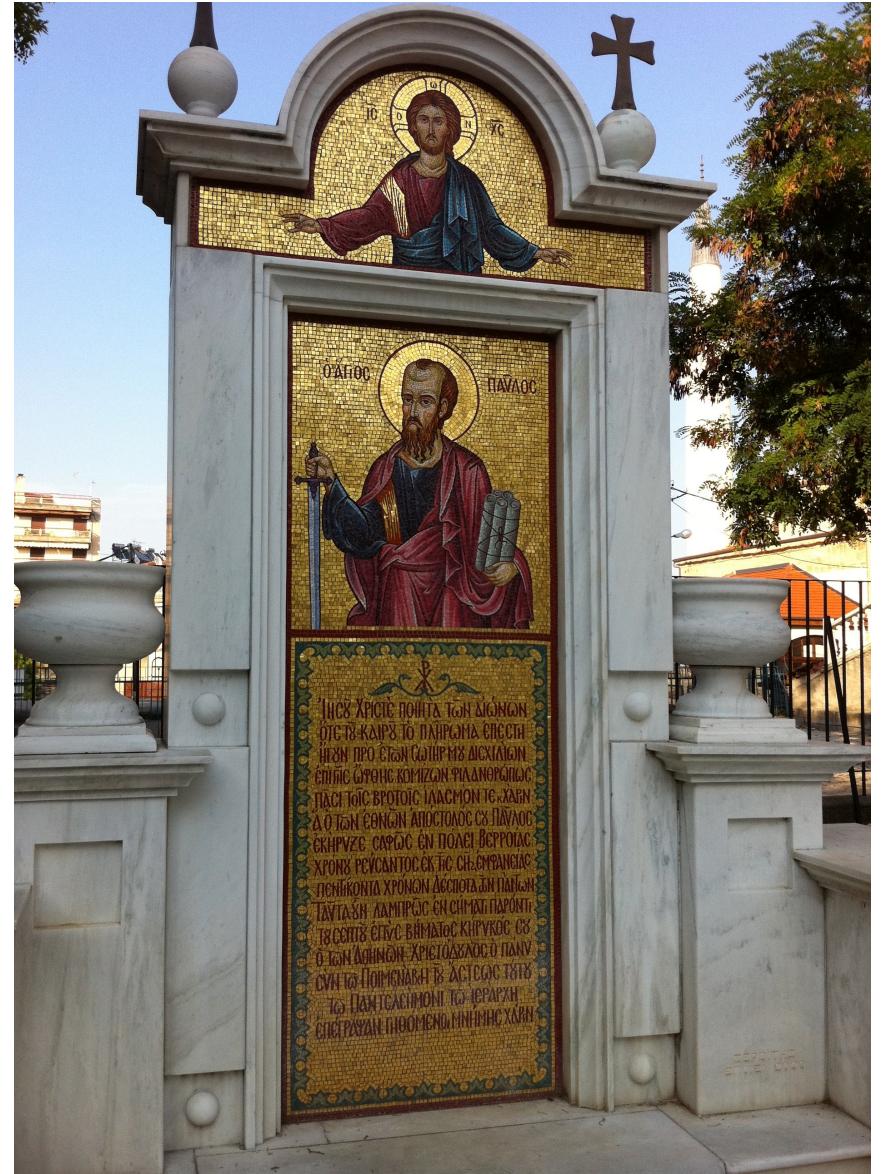
*was Paul really so countercultural in his understanding of his own or of Jesus' masculinity, as seen on the cross? Did he or his message speak out against hegemonic Roman ideals of masculinity?*

Conway notes:

- **the many athletic, martial and masculine metaphors Paul uses in his letters**
- **his use of 'gender-based' attacks on his opponents**

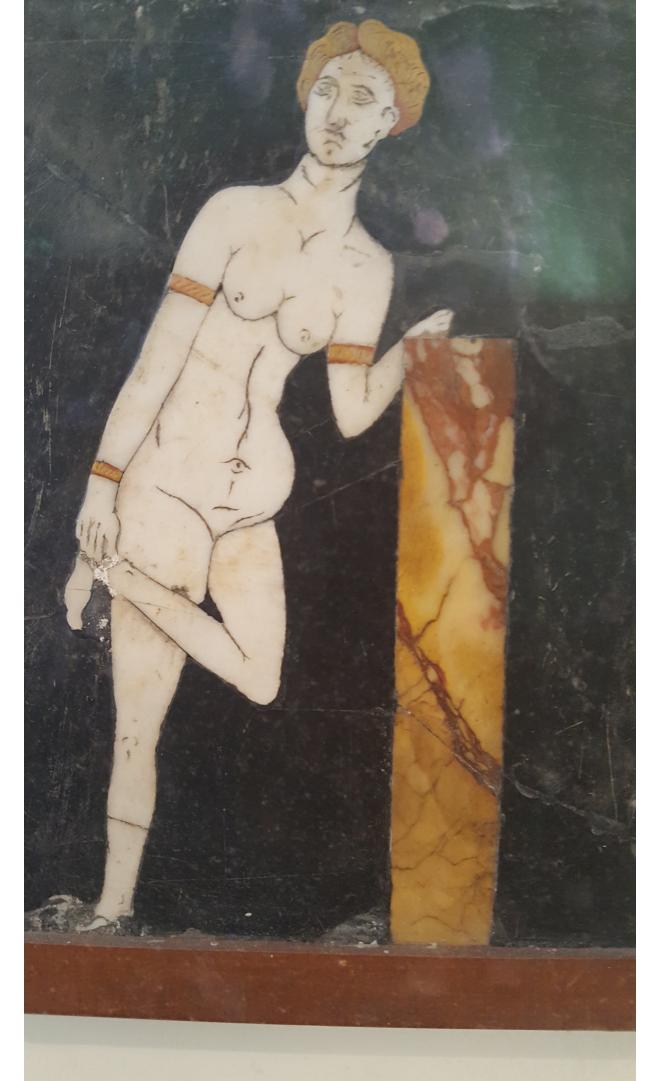
# Athletic language in Paul

- Receiving the prize as a runner (1 Cor. 9:24-26).
- Running the race (Phil. 2:16, Gal. 2:2).
- Running well (Gal. 5:7).



# 1 Corinthians 9:24-27

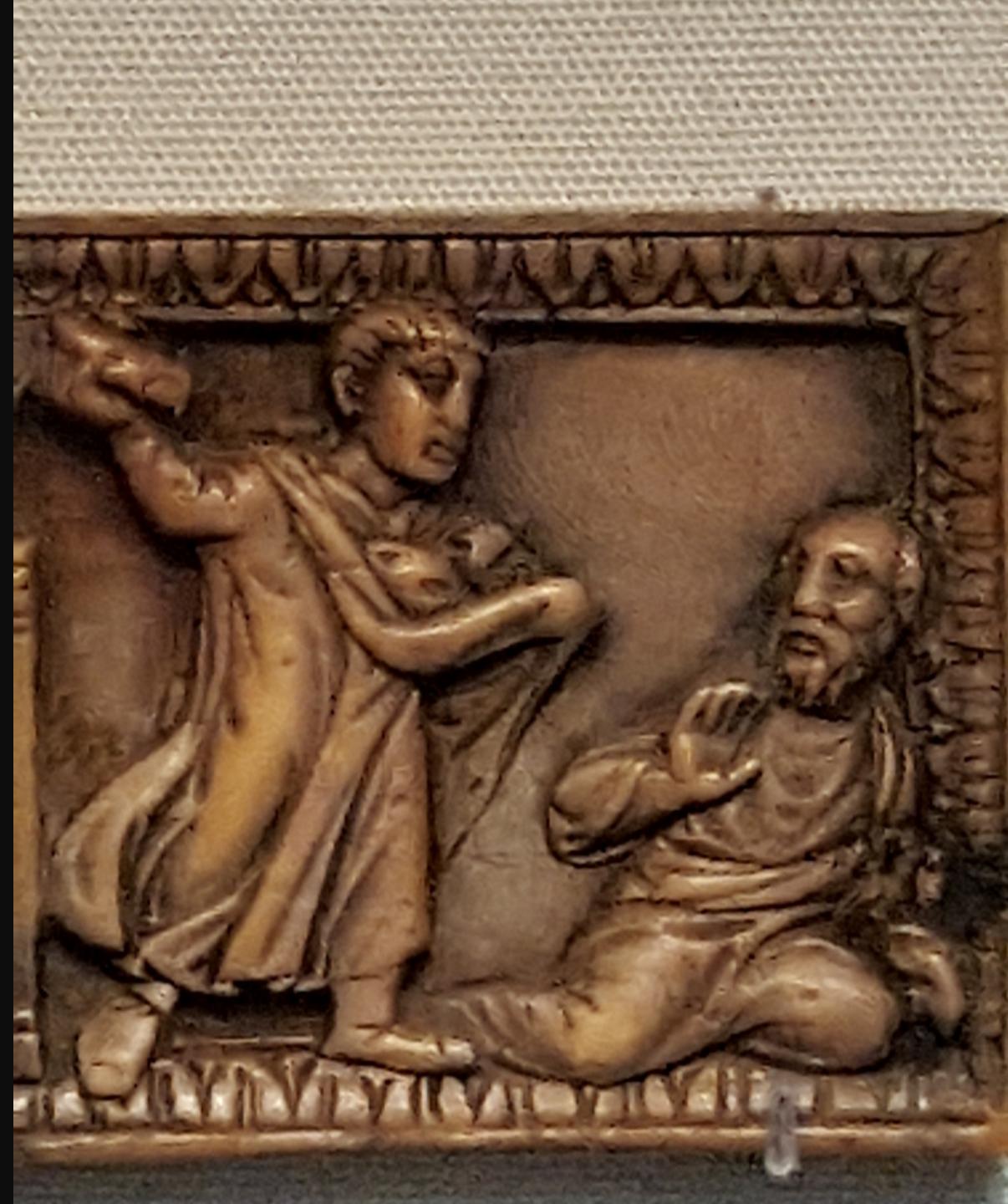
- <sup>24</sup> Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. <sup>25</sup> Athletes exercise self-control in all things; they do it to receive a perishable garland, but we an imperishable one. <sup>26</sup> So I do not run aimlessly, nor do I box as though beating the air; <sup>27</sup> but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

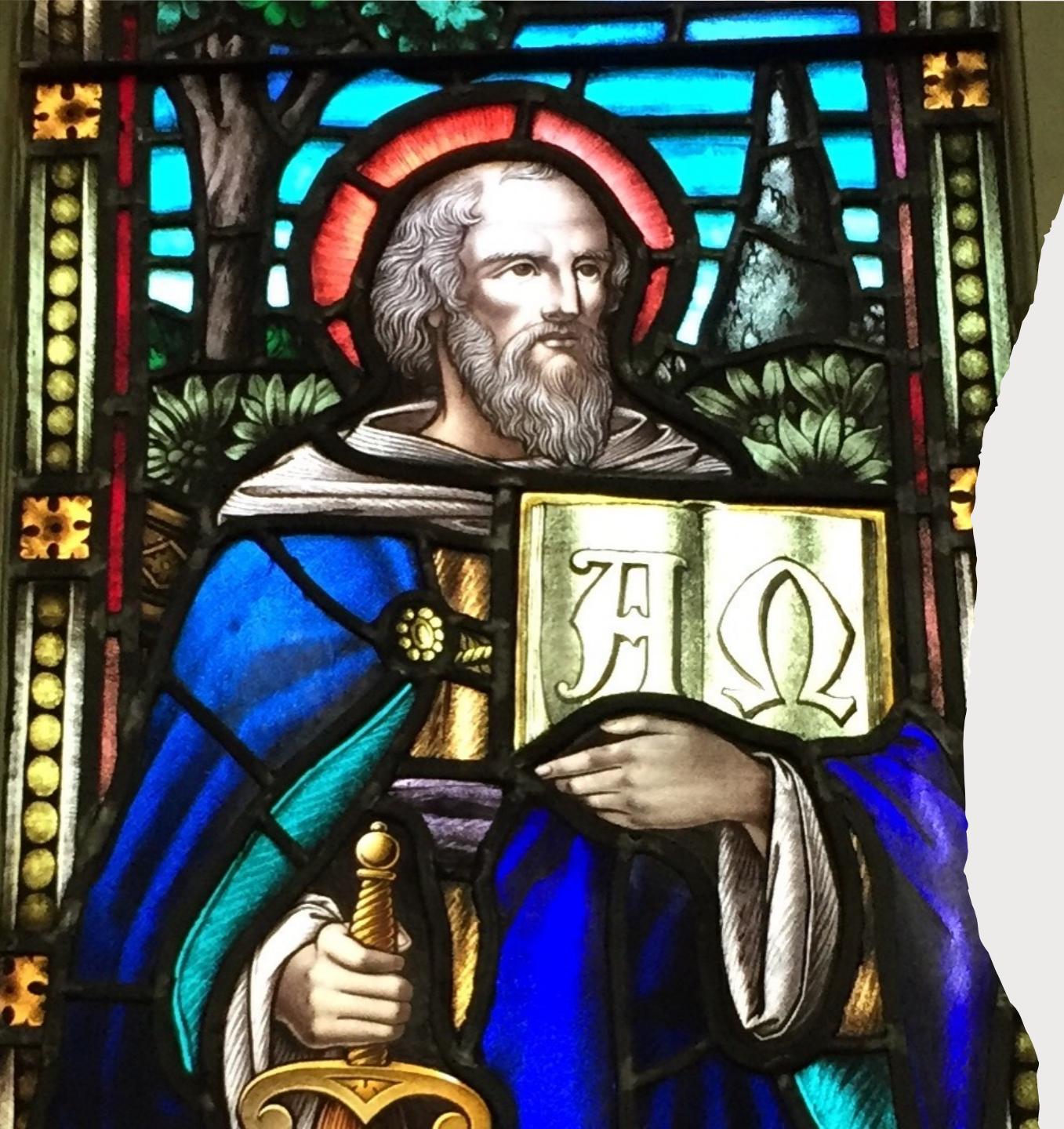


## Masculinity in Paul *personally* (in his letters)

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- Emphasis on **morality**: self-control is a ‘fruit of the spirit’ (Gal. 5:23), contrasted to one’s own will which leads to lust, anger and indulgence
- Competition with other men:
  - is attacked for **his** lack of masculinity: his letters sound impressive but he is weak in person (2 Cor. 10:10)
  - Attacks others for their **lack** of masculinity: you accept that you are tyrannized, insulted and humiliated (2 Cor. 11:20), their God is their belly and their honour is shamelessness (Phil. 3:19) I wish those who unsettle you would castrate themselves (Gal 5:12)





## Paul's self-descriptions as male boasting (within Stoic tradition)

- “Are they servants of Christ? I am a better one, with far greater labors, far more imprisonments, with countless floggings, and often near death. Five times I have received from the Jews the forty lashes minus one. Three times I was beaten with rods. Once I received a stoning....etc.” (2 Corinthians 11:23–25)

PERSECUTED, BEATEN UP, BUT NOT DEFEATED....

- ▶ Beat down but not defeated? Where have we heard this before?



**Spider man: homecoming  
Die Hard, The foreigner,  
Hacksaw Ridge, ETC ETC ETC**



## REFRAMING OF THE UNDERSTANDING OF CRUCIFIXION FROM WEAKNESS TO SELF-SACRIFICING STRENGTH

# Self-sacrifice

- ▶ Colleen Conway notes Paul's reframing of the understanding of crucifixion from weakness to self-sacrificing strength (the "noble, vicarious death", or martyrdom.) Jesus' death becomes a "noble, courageous, and thereby manly act"



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- Musonius Rufus (Stoic philosopher): *a man who has been of use to many in his life does not have the right to choose death, unless by dying he is of use to even more.*
- *Reframing crucifixion:*
- An honourable, voluntary death for others (e.g.. 1 Thess. 5:10; Phil. 2:8),
- (often without mentioning crucifixion)
  - Voluntary, vicarious submission to hardship and pain = manliness in the Stoic literature

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KEEP  
CALM  
AND  
STOIC  
ON



# Masculinity in Paul

- **crucifixion:**
  - the cross as an apparent weakness, that is really God's strength
  - (1 and 2 Cor., especially the first chapters of 1 Cor)
  - This is part of Paul's defense against attacks on his own weakness
- Musonius Rufus: how good it is that we are steadfast and persevere when we know that we are suffering for a good cause, to help our friends or for our city or to defend our wives and children, or, best and most necessary of all, to become good and just and full of self-control, a state that no man can reach without deprivation.



# Masculinity in Paul

## conclusion:

Many ancient “ideals” related to masculinity are confirmed in Paul

crucifixion framed within existing ideas about suffering and death

faith in Christ as a way of achieving masculinity

God’s weakness, shown in crucifixion and in its *mimesis* by Paul, is really strength, when it’s for the sake of others

and in its *mimesis* by Paul, is really strength, when it’s for the sake of others



# Masculinity and Resurrection

- The linking by Paul of resurrection, to power – specifically, the power to rule
- **“1 Corinthians 15:24**
- <sup>24</sup> Then comes the end, when he [Christ] hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power.”
- Ruling as a Roman masculine value

# Asserting control verbally or at a distance

=

- Rhetoric
- Rhetoric is the “art of persuasion”
- Paul was literate. In his world, to have any kind of education meant the three “r’s: reading, writing, and rhetoric!
- Through the way he argued, Paul not only confirmed his stoic masculinity, but exerted control over others



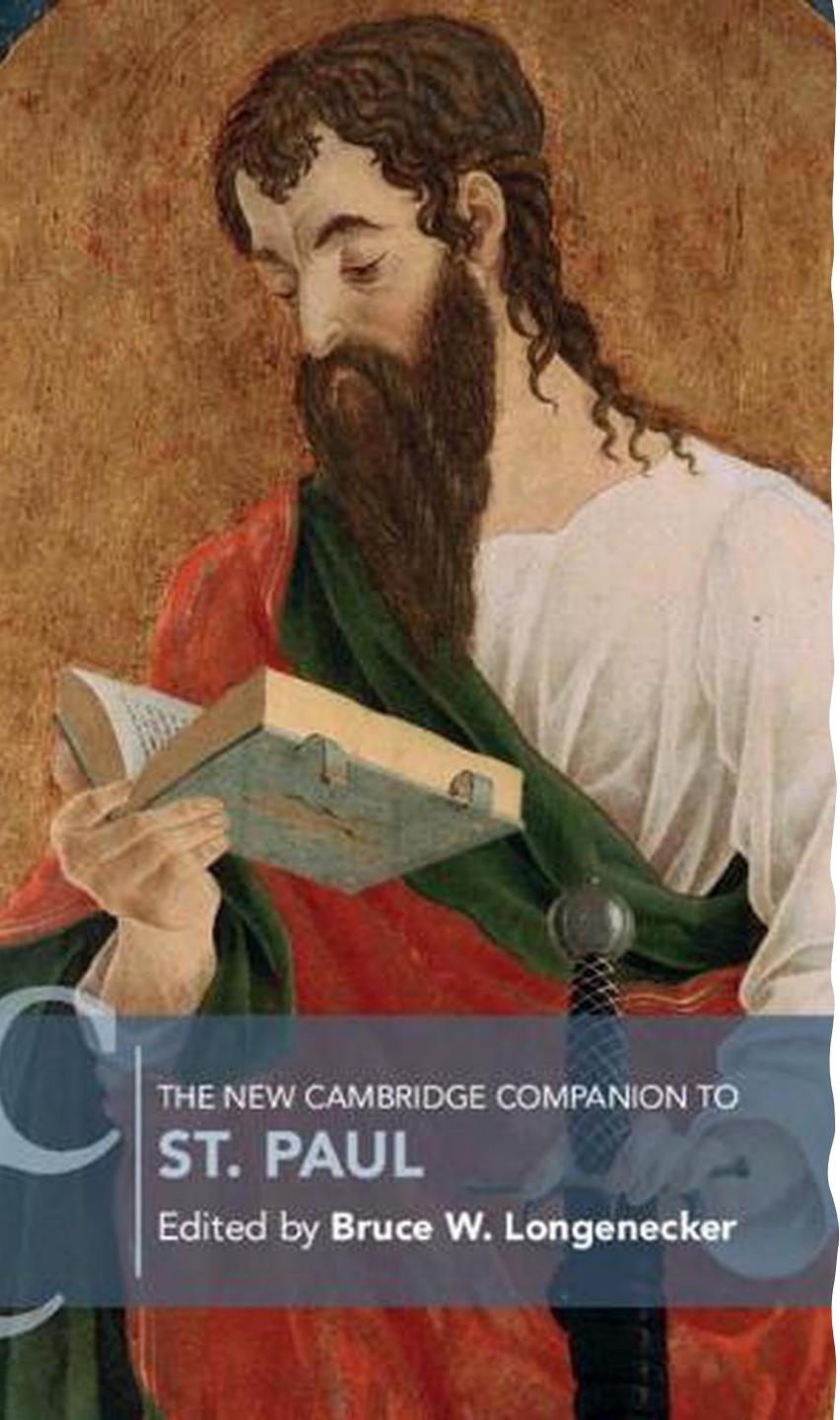
# Masculinity exercise: 1 Corinthians 4:10-21

- <sup>10</sup>We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honour, but we in disrepute. <sup>11</sup>To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, <sup>12</sup>and we grow weary from the work of our own hands. [BUT] **When reviled, we bless; when persecuted, we endure; <sup>13</sup>when slandered, we speak kindly.** We have become like the rubbish of the world, the dregs of all things, to this very day.
- <sup>14</sup>I am not writing this to make you ashamed, but to **admonish you** as my beloved children. <sup>15</sup>For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus **I became your father** through the gospel. <sup>16</sup>I appeal to you, then, be imitators of me. <sup>17</sup>For this reason I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every assembly. <sup>18</sup>But some of you, thinking that I am not coming to you, have become arrogant. <sup>19</sup>But I will come to you soon, if the Lord wills, **and I will find out not the talk of these arrogant people but their power.** <sup>20</sup>For the kingdom of God depends not on talk but on power. <sup>21</sup>**What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?**

A man with glasses and a green hoodie is dancing joyfully in front of a large, ancient Greek dryad statue at the British Museum. He is pointing upwards with one hand and has his mouth open as if singing. The statue is made of light-colored stone and is shown in a dynamic, dancing pose. The background is a dark museum gallery with other exhibits visible.

# Next week: the FINAL week!

- Paul's persuasive tricks – and ours
- Paul the mystic
- Vocabulary about Paul that should face mandatory retirement
- “Making Paul weird again” in our sermons and studies
- Taking stock of what we’ve discovered....
- (photo: dancing with the dryads in the British museum)



# John Barclay: “What Makes Paul Challenging Today?”

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- Barclay focusses on five areas where Paul challenges our attempts to bring him onside...
- Paul and human rights
- Paul and politics
- Paul and slavery
- Paul and celibacy
- Paul and “ethnicity”

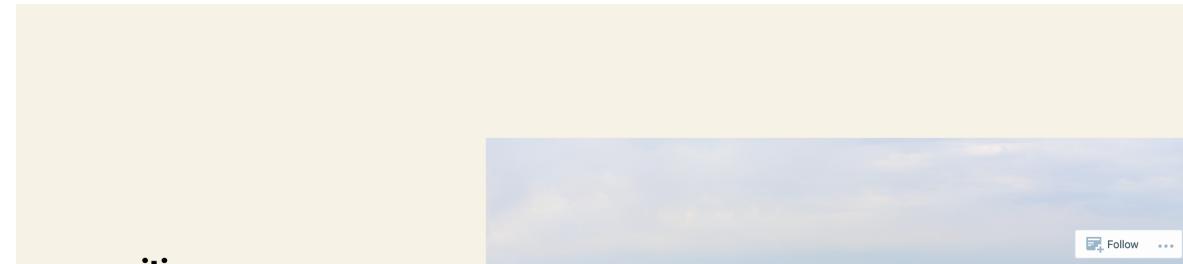
If you want  
to review  
or see my  
slides:

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

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