

05 Intro to Paul Dio OOC

LAST CLASS

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Review: **Masculinity** in Paul

The one-gender model

Example: The Gospel of Mary Magdalene

- **Chapter 5**
- 1) But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?
- 2) Then Mary [Magdalene] stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.
- 3) But rather, let us praise His greatness, for He has prepared us and made us into Men.





In antiquity, as now, the definitions of what it means to be “manly” or “womanly” are heavily influenced (some would say “constructed”) by culture, and can therefore change.

The easiest way to demonstrate this is that the definitions of “masculine” and “feminine” throughout human history have not been static, but have changed drastically according to cultural norms. Norms of masculine/feminine **attire**, qualities of masculine/feminine **sexual desirability**, descriptors of a masculine or feminine **personality**, and masculine/feminine prescribed **social roles** have all changed with each era. These norms are encouraged, taught, shaped, “policed,” and sometimes subverted in literature and art, then and now.

To be considered manly or womanly is in some ways tied very tightly to **culture** and only very loosely to **biology**.

PAUL AND THECLA 2:40-41

[Thecla] took young men and maids, and **girded herself, and sewed her mantle into a cloak after the fashion of a man**, and departed into Myra, and found Paul speaking the word of God, and went to him. But he when he saw her and the people that were with her was amazed, thinking in himself: Hath some other temptation come upon her? But she perceived it, and said to him: I have received the washing, O Paul; for he that hath worked together with thee in the Gospel hath worked with me also unto my baptizing. And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her; so that Paul marvelled much, and they that heard were confirmed, and prayed for Tryphaena. And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God.

Paul's persuasive use of language



Ethos, Pathos, & Logos

Ethos	Pathos	Logos
<ul style="list-style-type: none">• Argument from character• You're such good students you will do well on exam• Rom 1:8 "I thank my God...because your faith is proclaimed throughout the world"	<ul style="list-style-type: none">• Argument from emotion• You don't care for me if you don't study hard• 1 Cor 4:15 "You do not have many fathers...In Christ Jesus I became your father..."	<ul style="list-style-type: none">• Argument from logic/rationality• If you study hard and hard work results in good marks, study hard for good marks (if a = b and b = c; then a = c)• Rom 6:4 We were buried by baptism into Christ; Christ was raised from the dead; we will be raised to walk in new life.

These rhetorical techniques were widely used in ancient rhetorical writing and speaking, and still are today, especially in advertising!

In addition to these techniques, Paul used diatribes (angry, sarcastic, rants), created imaginary opponents or questions (prosopopeia) referred to witnesses, quotes, sayings, and other means to convince his hearers of what he wanted them to hear

A Reading from Philemon

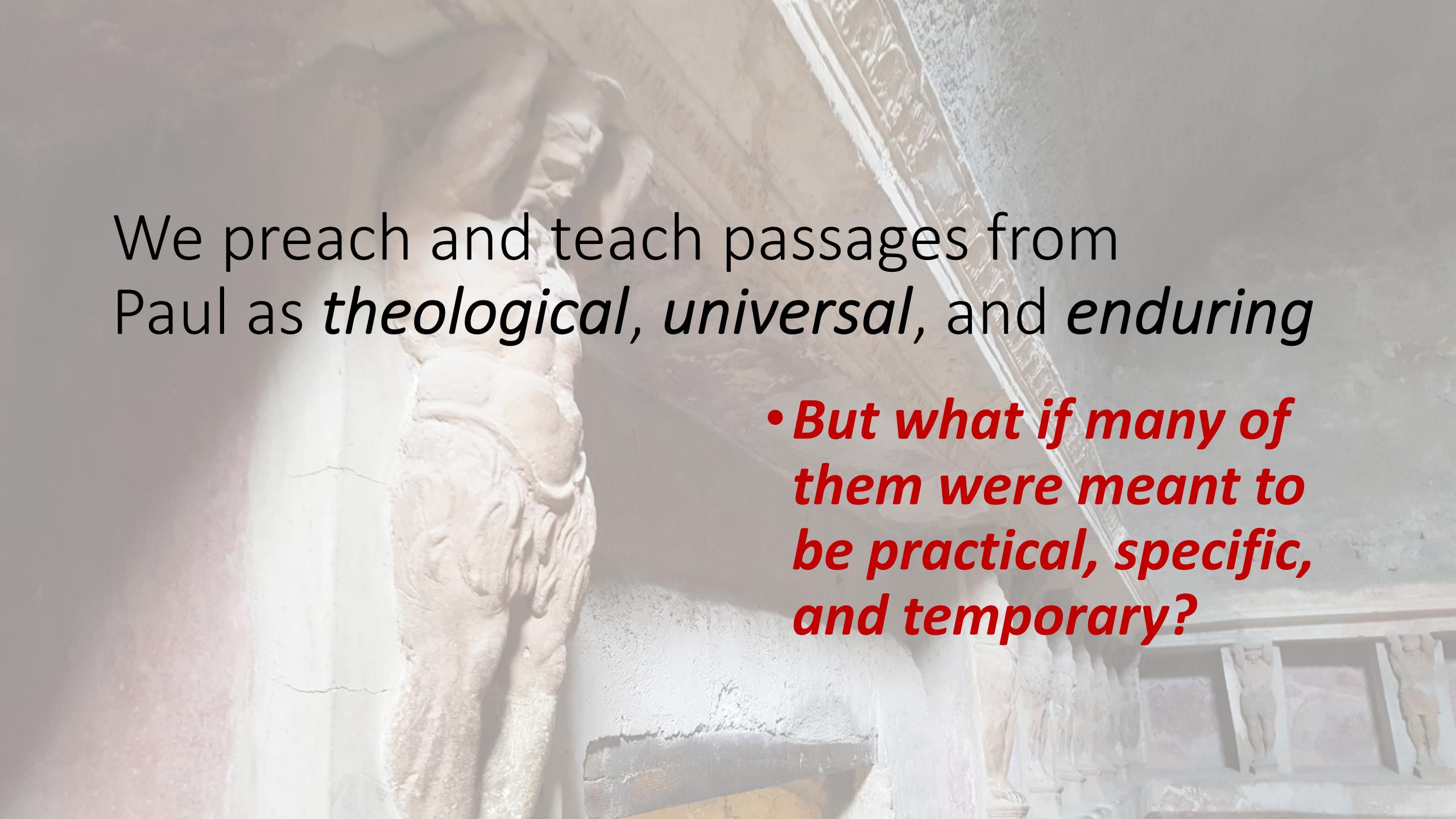
- Paul, a prisoner of Christ Jesus, and Timothy our brother,
- To Philemon our dear friend and co-worker, 2 to Apphia our sister, to Archippus our fellow soldier, and to the church in your house:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 4 When I remember you in my prayers, I always thank my God 5 because I hear of your love for all the saints and your faith toward the Lord Jesus. 6 I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ. 7 I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.
- 8. For this reason, though I am bold enough in Christ to command you to do your duty, 9 yet I would rather appeal to you on the basis of love—and I, Paul, do this **as an old man**, and now also **as a prisoner** of Christ Jesus. 10 I am appealing to you for my child, Onesimus, whose **father** I have become during my imprisonment. 11 Formerly he was useless to you, but now he is indeed useful both to you and to me. 12 I am sending him, that is, **my own heart**, back to you. 13 I wanted to keep him with me, so that he might be of service to me **in your place** during my imprisonment for the gospel; 14 but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. 15 Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, 16 no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. 17 So if you consider me your partner, welcome him as you would welcome me. 18 If he has wronged you in any way, or owes you anything, charge that to my account. 19 **I, Paul, am writing this with my own hand:** I will repay it. I say nothing about your owing me even your own self. 20 Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ.
- 21 **Confident of your obedience, I am writing to you, knowing that you will do even more than I say.** 22 One thing more—prepare a guest room for me, for I am hoping through your prayers to be restored to you.
- 23 Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, 24 and so do Mark, Aristarchus, Demas, and Luke, my fellow workers. 25 The grace of the Lord Jesus Christ be with your spirit.

Who was Paul?

- A preacher
- A mystic
- A Jew
- A follower of Jesus
- A city person
- A Roman subject (maybe citizen)
- A letter-writer
- A traveler
- A craftsman
- A trained rhetorician
- A founder of Christ assemblies
- A firm believer that God was ending human history soon.

Review: the basics

- Dates: Paul had a vision of Christ (NOT on a horse) around 35 CE. Oldest letter 1 Thessalonians about 50 or 51. He died about 64, murdered (martyred) in Rome. All of his seven undisputed letters come from about a 12 year period
- Dates: Paul's letters come after the gospels in the New Testament. But Paul's letters were written first, as much as 50-75 years before the gospels. Why?
- Paul was Jewish. Never "Christian" although he was a follower of Christ. He lived and died as a Jew – not just an "ethnic" Jew but a religious Jew fully within the fold of Judaism
- Many of the ideas Paul uses that we think of as Christian – Messiah, covenant, resurrection of the dead – were Jewish
- Paul was mystical, ascetic, and apocalyptic. These characteristics defined him.
- Paul's "innovation" was to link the resurrection of Jesus to the coming Day of the Lord. Jesus's resurrection was never supposed to be a "one-off" but the first of very many coming right away after
- When that didn't happen, Paul seemed to believe that the "turning to God of the gentiles" would have to happen first before the Day of the Lord and the return of Jesus



We preach and teach passages from
Paul as *theological, universal, and enduring*

- *But what if many of
them were meant to
be practical, specific,
and temporary?*



Questions and answers about Paul

- Was he a terrible misogynist?
- No, but he wasn't a feminist either
- Did Paul "invent Christianity" and pervert the faith of Jesus?
- No, but he did set the tone for what Christianity would become
- Was Paul against the Roman empire (a human rights person before his time)?
- No. He didn't much care about either the Empire or human rights, only about the imminent return of Jesus and the equality that meant

Q & A

