

# Galatians

## Background

### Galatia background (North or South Galatia?)

- \* North Galatia (Lightfoot): ethnic designation (2MJ or later)
  - ~ Area previously settled by Gauls (Celts)
  - ~ Paul's reference to "Galatians" in ethnic sense (Gal 3:1)
- \* South Galatia (Ramsey): provincial designation (early as after 1MJ)
  - ~ Roman provincial designation enlarged by southern regions (25 BC)
  - ~ Paul typically refers to Roman provinces, but not always

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At death of last Galatian king





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### Letter background

- \* Unusual address: non-local designation atypical of Paul
- \* Mission activity: unknown, outside Acts (1MJ, Acts 13-14, two other verses)
- \* Torah teachers: challenging Paul's authority and law-free gospel
  - ~ Apparently have disputed Paul's apostleship claim among Twelve
  - ~ Apparently have contradicted Paul's Torah teaching among gentiles
    - ◆ Circumcision still required (perhaps on order of a "completed" disciple)
    - ◆ Dietary restrictions still apply (table fellowship impacted)

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Only passing references on 2MJ (Acts 16:6) and 3MJ (Acts 18:23), and both of those restrict the movement to the Phrygian "region," which tends to suggest South Galatia, not North Galatia.

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# Galatians

## Letter

- ▶ Opening (1:1-2): apostleship from divine initiative, not human agency or institution
- ▶ Greeting (1:3-5): who gave himself for our sins to rescue us from this present evil age
- ▶ Thanksgiving: completely absent
- ▶ Body (1:6-6:10)
  - \* Vindication of Paul's apostleship (1:6-2:21)
    - ~ Occasion (1:6-10): Galatian apostasy to "different gospel"
    - ~ Paul's story (1:11-2:10): gospel by revelation, not taught, affirmed by Jerusalem
    - ~ Peter's story (2:11-21): Jerusalem pressure, Antioch apostasy

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Paul's story:

- Former way of life (1:11-14): persecutor of God's church, zealous for ancestral traditions
- Life-changing epiphany (1:15-16): revelation of resurrection truth and call to preach
- Jerusalem independence (1:16-17): 3 years, Arabia/Damascus, independent gospel work
- First Jerusalem visit (1:18-20): Peter and James exclusively, reason unspecified
- Return to Syria, Cilicia (1:21-24): continuing ministry
- Second Jerusalem visit (2:1-): 14 years later (14-3=11?, or 14+3=17?), Barnabas, Titus, by "revelation," private gospel presentation to "leaders" (perhaps James, Cephas, John, cf. 2:9) provoked by "false brothers," resulting in affirmation of Paul's gospel and agreement on mission division to circumcised (Jerusalem) and gentiles (Paul, Barnabas, Titus) and Paul's offering collection for the poor

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Expansion immediately doubles down on apostleship, hence authority

ans

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Expansion immediately doubles down on law-free gospel

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# Galatians

Omission immediately doubles down on seriousness of problem

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"I am crucified with Christ" (2:20)

"If righteousness comes through the law, then Christ died for nothing" (Gal 2:21)

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# Galatians

- Letter
  - ▶ Body (1:6-6:10)
    - \* Vindication of Paul's gospel (3:1-4:31): argument from evidence
      - ~ Gift of the Spirit (3:1-5)
      - ~ Scripture (3:6-14): story of Abraham
      - ~ Torah purpose (3:15-29): "disciplinarian" paving the way for Christ
      - ~ Freedom experience (4:1-11): "elemental spirits" slavery of Galatian experience
      - ~ Friendship experience (4:12-20): how Torah teachers could turn them so quickly
      - ~ Hagar/Sarah allegory (4:21-31): Torah creates slavery like Hagar

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# Galatians

## Letter

### Body (1:6–6:10)

- \* Exhortations (5:1–6:10): faith working through love in the power of the Spirit
  - ~ Law justification is Christ alienation, fallen from grace
  - ~ Walk by the Spirit, fruit of Spirit destroys works of the flesh that Torah inspires
  - ~ Restore the fallen in temptation, carry burdens, fulfill law of Christ
  - ~ Never weary of doing good for all
- ▶ Conclusion (6:11–18): autograph, admonition, no greetings, grace benediction
  - \* Neither circumcision nor uncircumcision—only the cross of Christ
  - \* Brand marks of Jesus (true apostle signature), so do not trouble me

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Paul does not still preach circumcision, implying Galatian separation from Paul

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  - ~ Walk by "See what large letters I make" works of the flesh that Torah inspires
  - ~ Restore the fallen in repentance, carry burdens, fulfill law of Christ
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# Galatians

## Critical Issues

- ▶ Galatian addresses: already covered (North or South Galatia)
- ▶ Jerusalem visits: Gal 2 vs. Acts 11 and 15
  - \* Unclear whether Gal 2 = Acts 11 or Acts 15; if Acts 15 (likely), details are at odds
  - \* KH: memory and event (Paul, about 5 years; Luke in Acts, some 20+ years)
- ▶ Paul's opponents
  - \* Jewish believers after Paul's mission preaching circumcision and Torah obedience
  - \* They are *not* the "same group that Paul encountered in Philippi and Corinth"

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Contra KH (457). We simply cannot know this, nor should we presume this historically.

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# Galatians

## ● Critical Issues

### ▶ Paul and Israel

- \* What is the relationship of the “church” and “Israel” in Paul?
- \* Replacement theology? Two track theology?
- \* What is the meaning of “the Israel of God” (Gal 6:16)?

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# Galatians

## ● Theological themes

### ▶ Paul and the Law

- \* Understanding the relationship of God’s Christ and God’s Torah
- \* KH need updating on the “new perspective” on Paul
  - ~ “Whether one relies upon oneself to work one’s own salvation” (KH: 457)
  - ~ Misconstrues first-century Judaism through a Lutheran lens
  - ~ “Works of the law” ≠ “salvation by works”; rather, required covenant social identity

### ▶ Equality in Christ

- \* “neither slave nor free,” etc. (Gal 3:28)
- \* theological unity in union with Christ

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# Galatians

## ● Theological themes

### ▶ The “faith of Jesus Christ”: does “of” mean “in”?

- \* Literal Greek is “faith of Jesus Christ”
- \* “faith of Jesus Christ” = Christian faith “in” Jesus?
- \* “faith of Jesus Christ” = faithfulness of Jesus Christ to God’s salvation plan?
- \* KH oversimplify and confuse the issue by saying “both dimensions” are in Gal 2:16 when only one dimension is present; further, the preposition correctly is “in.”

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### Theological themes

- ▶ The "faith of Jesus Christ": do
  - \* Literal Greek is "faith of Jesus Christ in Jesus."
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KH (457). The Greek is clear. The phrase "faith in Christ Jesus" in this verse has the correct Greek preposition "in," so *should* be translated "faith in Christ Jesus."

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## Romans

### Background

- ▶ Rome background
  - \* Pompey's Campaign: takes Judea by 63 BC
  - \* About 40,000 Jews by first century
- ▶ Church background: early likely, but not founded by Paul (or Peter, for that matter)
  - \* Impact of Pentecost (Acts 2:10): dismissed by KH, without real reason
  - \* Impact of Edict of Claudius (AD 49): altered Jew/gentile social mix
  - \* Impact of Nero (54-68): Paul writes Rom 13 in *first stage* of career, not second

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Ergo, tensions of Rom 14-15?

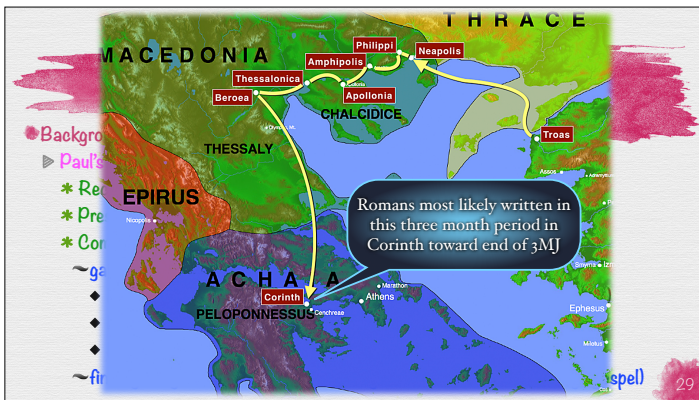
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# Romans

## Background

- ▶ Paul's background (3MJ, Corinth, ca. 57)
  - \* Recent crises: Corinth (lost church) and Ephesus (lost mission)
  - \* Present plans: three destinations (Jerusalem, Rome, Spain)
  - \* Complex purpose: gospel, apostleship, mission, unity
    - ~gaining support for gospel, leadership, and mission
      - ◆ Paul's gospel of righteousness by faith (though not a Torah obedience)
      - ◆ Paul's leadership as an apostle (though not a Pauline church)
      - ◆ Paul's mission to Spain (though not a collection contributor)
    - ~finding unity in Rome (resolving Jew/gentile social tensions through gospel)

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	Acts	Letter	From	Date
	JC	Galatians	?	?
	2MJ	1 Thess 2 Thess	Corinth	50
	3MJ	"Previous Letter"	Ephesus	55
		1 Corinthians	Ephesus	55
		"Harsh Letter"	Ephesus	56
		2 Corinthians	Macedonia	56
		Romans	Corinth	57
	Rome	Colossians	Rome	60
		Philemon	Rome	60
		Ephesians	Rome	60
		Philippians	Rome	62

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Collection (15:25-27),  
introduction (15:23-24),  
mission (15:23, 28)

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Letter

- ▶ Opening (1:1-7a): Paul alone, apostleship/gospel expansion + Roman creed (1:3-4)
- ▶ Greeting (1:7b): grace and peace
- ▶ Thanksgiving (1:8-15): their faith, Paul's itinerary, the gospel of God
- ▶ Body (1:16-15:33)
- \* God's gospel explained (1:16-11:36): Rom 11:32 as summary of structure
  - ~ Universal guilt (Rom 1:1-3:20): "For God has shut up all in disobedience"
  - ~ Universal grace (Rom 3:21-8:38): "in order that he might show mercy"
  - ~ Universal salvation (9:1-11:36): "to all"

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Rom 11:32: "For God has shut up all in disobedience in order that he might show mercy to all."

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\* God's gospel applied (12:1-15:33): "I beg you by the mercies of God" (12:1)

~ General exhortation (12:1-13:14)

~ Problem of the weak and strong (14:1-15:13)

~ Paul's plans (15:14-33)

\* Closing (16:1-27)

~ Commendation of Phoebe (16:1-2)

~ Greetings + warning (16:3-23): Greetings 1 (16:3-16), Warning (16:17-20a)

~ Grace benediction (16:20b), Greetings 2 (16:21-23), Doxology (16:25-27) 37

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Verses 24 and 25 are a second grace benediction after the second set of greetings, but mss support is not as strong as its omission. Hence, English translations often do not have Rom 16:24.

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Most scholars do not think the doxology is original to Romans, because Paul never concluded a letter with a doxology. The theory is that the doxology was added liturgically to end the book with a quasi-summary of its content.

# Romans

## ● Critical Issues

- ▶ Unity/integrity questions: the ending of Romans (three editions)
  - \* Mss evidence for ending with ch 14, ch 15, or ch 16
  - \* Likely Rom 1–16 was original (Marcion created the Rom 1–14 version)
- ▶ Attitude to Roman state in Rom 13 (context of Nero's early reign)
  - \* Government as divinely ordained, obedience owed, pay taxes
  - \* Contrast Rev 13 when government not fulfilling ordained task
- ▶ Chapter 16: recommendation (Phoebe), greetings (long length, rhetorical purpose)
- ▶ Doxology: Rom 16:25–27 (position not secure in mss)

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## About P46:

“The Chester Beatty Papyrus II (P46, ca. 200 C.E.) contains a Letter to the Romans with only 15 chapters” (KH: 460). This statement is completely in error, an embarrassing mistake. KH have misunderstood and misrepresented the evidence. P46 does not “contain a letter to the Romans with only 15 chapters.” In fact, P46 has sixteen chapters of Romans. What KH misunderstood—obviously—was the actual evidence that P46 represents. This Greek manuscript testifies to the possibility of an unknown *precursor text* that *might* have had only fifteen chapters. The reason this precursor text is suspected is because P46 doubles the doxology, placing the doxology *both* at the end of Rom 15 *and* at the end of Rom 16. The placement of the doxology in P46 at the end of Rom 15 suggests that the scribe of P46 might have had among his manuscripts from which he was copying one manuscript that had just Rom 1–15, concluding with the doxology. He did not know what to do with this odd-man out reading of this one manuscript. He decided his solution to his copying conundrum was to double the doxology at *both* the end of Rom 15 and at the end of Rom 16.

- ▶ Doxology: Rom 16:25–27 (position not secure in mss)

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## Romans

### ● Critical Issues

- ▶ Paul's use of the OT (56x): Contextual or proof-texting?
- ▶ Paul and the Law: "new perspective" on Paul (Sanders, Dunn, Wright)
  - \* Breakdown of traditional Lutheran synthesis
  - \* Paul the Jew and covenantal nomism
- ▶ Paul and Israel (Rom 9-11)
  - \* "Abraham, our father" (Rom 4)
  - \* all Israel will be saved" (Rom 9-11)

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## Romans

### ● Theological Themes

- ▶ The "gospel of God": unusual phrasing in the thanksgiving section
  - \* Multiple, conflicting "gospels" were preached (Gal 1:6-9)
  - \* Paul equates his version as the one divinely approved
- ▶ The righteousness of God: forensic (Luther) or dynamic (Käsemann)
  - \* Forensic? ("God's gift of righteousness," KH: 461)
  - \* Dynamic? ("God's character of righteousness")
- ▶ The problem of sin: original sin, or propagated choice of sin?
  - \* Original? (requires channel of mitigation)
  - \* Inferential? (requires choice of repentance)

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## 2Thess ("Deutero")

### ● Background: Similar to 1 Thess

- ▶ New developments
  - \* Problem of parousia
  - \* Problem of idlers

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## 2Thess ("Deutero")

### Letter

#### Body (1:5-3:15)

Paul's previous teaching, so not new

#### \* Problem of Christ's coming (2:1-3:5)

- ~ Shaken members (2:1-2): report (spirit, word, or letter): Day of the Lord is here
- ~ Required pre-parousia events (2:3-12): have not taken place, so report wrong
  - ◆ Revelation of apostasy and "lawless one" (destined for destruction)
  - ◆ Self-exaltation for worship, takes seat in temple of God, declares he is God
  - ◆ Presently divinely restrained by God's sovereignty (restraint: who and what)
  - ◆ God's powerful delusion to believe Satan's power, signs, lying wonders

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Mysterious dual gender references

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## 2Thess ("Deutero")

### Letter

#### Body (1:5-3:15)

#### \* Problem of Christ's coming (2:1-3:5)—continued

- ~ Second thanksgiving (2:13-17): God's preservation of believers (election security)
  - ◆ Believer's destiny: glory of our Lord Jesus Christ
  - ◆ Believer's responsibility: stand firm, hold fast Pauline traditions learned
- ~ Paul's prayer benediction (2:16-17): word of comfort addresses shaken believers
- ~ Paul's prayer request (3:1-5): Paul's mission in these wicked times

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## 2Thess ("Deutero")

### Letter

#### Body (1:5-3:15)

- \* Problem of idlers (3:6-15)
  - ~No work, no eat, Paul's letters already published, collected
  - ~Ostracize the disobedient
- \* Closing (3:16-17)
  - ~Peace benediction
  - ~Autograph, "this is my mark in every letter" (not "all letters"; adj. is singular)
  - ~Grace benediction

Contra KH, who make plural to suggest Paul's letters already published, collected

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## 2Thess ("Deutero")

### Critical Issues

- ▶ Order: canonical order the chronological order?
- ▶ Authorship (issue of pseudepigraphy): see earlier presentation ("Paul's Letters")
  - \* Dramatic change of tone: elaborate, formal style
  - \* Dramatic change of eschatology: lack of imminence expectation?
- ▶ Three key phrases (2 Thess 2:1-12)
  - \* The apostasy (2:3): known tradition, technical term
  - \* The man of lawlessness (2:3): five-fold description, technical term
  - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

53

## 2Thess ("Deutero")

### Critical Issues

- ▶ Order: canonical order the chronological order?
  - \* Jewish rejection of Christ? Christian falling from faith?
  - \* Unknown apocalyptic event? Generic for all non-believers?
- ▶ Authorship (issue of pseudepigraphy): see earlier presentation ("Paul's Letters")
  - \* Dramatic change of tone: elaborate, formal style
  - \* Dramatic change of eschatology: lack of imminence expectation?
- ▶ Three key phrases (2 Thess 2:1-12)
  - \* The apostasy (2:3): known tradition, technical term
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  - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

54

## 2Thess ("Deutero")

### Critical Issues

- ▶ Order: canonical order? Satan? Beast of Rev 13? Line of Roman emperors? Pope?
- ▶ Authorship (issue of pseudepigraphy): Unknown future figure?
- \* Dramatic change of tone: elaborate, festive?
- \* Dramatic change of eschatology: lack of imminence expectation?
- ▶ Three key phrases (2 Thess 2:1-12)
  - \* The apostasy (2:3): known tradition, technical term
  - \* The man of lawlessness (2:3): five-fold description, technical term
  - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

55

## 2Thess ("Deutero")

### Critical Issues

- ▶ Order: canonical order? the chronological order?
- ▶ Authorship (issue of pseudepigraphy): see earlier presentation ("Paul's Letters")
- \* Dramatic change of tone: elaborate, festive?
- \* Dramatic change of eschatology: "hold fast," "restrain," "occupy," "prevail," "be master of" expectation?
- ▶ Three key phrases (2 Thess 2:1-12)
  - \* The apostasy (2:3): known tradition, technical term
  - \* The man of lawlessness (2:3): five-fold description, technical term
  - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

56

## 2Thess ("Deutero")

### Critical Issues

- ▶ Order: canonical order? the chronological order?
- ▶ Authorship (issue of pseudepigraphy): see earlier presentation ("Paul's Letters")
- \* Dramatic change of tone: elaborate, festive?
- \* Dramatic change of eschatology: Neuter: v. 6, "that which restrains" Masculine, v. 7, "he who restrains"
- ▶ Three key phrases (2 Thess 2:1-12)
  - \* The apostasy (2:3): known tradition, technical term
  - \* The man of lawlessness (2:3): five-fold description, technical term
  - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

57

## 2 Thess ("Deutero")

- Critical Issues
  - ▶ Order
  - ▶ Authorship (Pauline epistles)
  - \* Draft
  - \* Draft
  - ▶ Three key phrases (2 Thess 2:1-12)
    - \* The apostasy (2:3): known tradition, technical term
    - \* The man of lawlessness (2:3): five-fold description, technical term
    - \* "That which restrains" (2:6, 7): range of verb, technical term, dual gender

Speculations on "that which restrains" (2 Thess 2: 6, 7):

- Historical: Roman empire, emperor
- Symbolic: binding, loosing of Satan
- Gospel: proclamation, preacher
- Civic: Government, leader
- Honorable mention: papacy, Holy Spirit, Jewish state, witnessing church

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## 2 Thess ("Deutero")

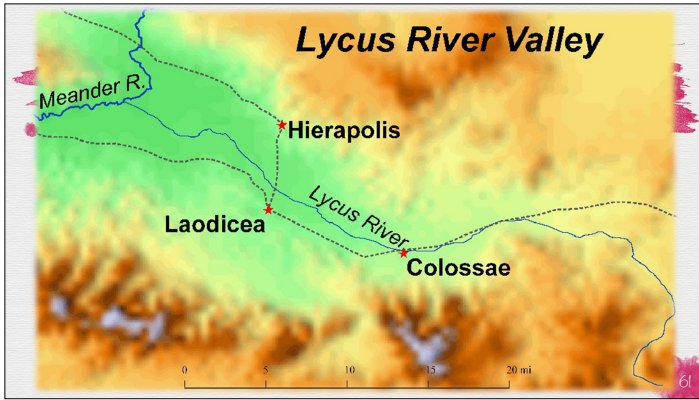
- Theological Themes
  - ▶ God's judgment
    - \* Apocalyptic language, worldview
    - \* Good/evil dualism (Satan/lawless one, God/Christ)
    - \* Retributive justice theology
  - ▶ Human work: hard work, not handouts

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## Colossians ("Deutero")

- Background
  - ▶ Colossae background
    - \* Lycus valley triad with Hierapolis (15 miles) and Laodicea (11 miles)
    - \* Principal city of valley centuries earlier, commercial trade route prosperity
    - \* Whether diminished by first century debated (Strabo vs. other evidence)
    - \* Destroyed by major earthquake AD 60 leveling most cities of Lycus valley
  - ▶ Mission background
    - \* 3MJ, Paul's associate Epaphras (+ Laodicea, Hierapolis, Col 4:12-13)
    - \* Inhabitants: Philemon, Onesimus (Col 4:9; Phile 10), Archippus, Apphia
    - \* Philemon likely patron of house church

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**Colossae ("Deutero")**

Herodotus (7.30), Xenophon (*An.* 1.2.6), Pliny (*HN* 5.145)

- Background
  - ▶ Colossae background
    - \* Lycus valley triad with Hierapolis (15 miles) and Laodicea (11 miles)
    - \* Principal city of valley centuries earlier, commercial trade route prosperity
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    - \* Philemon likely patron of house church

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**Colossae ("Deutero")**

Cf. "small towns" possible designation in Strabo (*Geog.* 12.8.13), but D. Magie noted lacuna in that text and counter evidence in extant coins and inscriptions.

- Background
  - ▶ Colossae background
    - \* Lycus valley triad with Hierapolis (15 miles) and Laodicea (11 miles)
    - \* Principal city of valley centuries earlier, commercial trade route prosperity
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## Colossians ("Deutero")

### Background

- ▶ Colossae (Tacitus *Ann.* 14.27), population eventually relocated to nearby Chonae (Honaz) and Laodicea (11 miles)
- \* Principal cities, commercial trade route prosperity
- \* Whether diminished by first century debated (Stabo vs. other evidence)
- \* Destroyed by major earthquake AD 60 leveling most cities of Lycous valley
- ▶ Mission background
- \* 3MJ, Paul's associate Epaphras (+ Laodicea, Hierapolis, Col 4:12-13)
- \* Inhabitants: Philemon, Onesimus (Col 4:9; Phile 10), Archippus, Apphia
- \* Philemon likely patron of house church

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## Colossians ("Deutero")

### Authorship

- ▶ Pauline authorship questioned, not conclusively
- \* Vocabulary: differences—but variations within acceptable range
- \* Style: differences—but inconclusive (presence and absence of Pauline features)
- \* Doctrine: Christology (1:15-20), "firstborn," "beginning of creation," no Holy Spirit
- \* Hierarchy: too evolved, later church structure—but subjectively evaluated
- \* Greetings: simply copy Philemon—but infers no more than close relationship
- \* Heresy: too developed, like second-century Gnosticism—but not conclusive
- ▶ Church: Paul never visited, similar to Romans, but here with an associate connection

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## Pauline Vocabulary Variation

	<i>Gal.</i>	<i>Phil.</i>	<i>Col.</i>	<i>Eph.</i>
total words	526	448	431	529
unique words	98	85	74	94
percent unique	18.6	18.9	17	17.6

67

## Colossians ("Deutero")

### Authorship

- ▶ Pauline authorship: Different emphases, but not "unPauline"
- \* Vocabulary: within acceptable range
- \* Style: differences—but inconclusive (presence and absence of Pauline features)
- \* Doctrine: Christology (1:15–20), "firstborn," "beginning of creation," no Holy Spirit
- \* Hierarchy: too evolved, later church structure—but subjectively evaluated
- \* Greetings: simply copy Philemon—but infers no more than close relationship
- \* Heresy: too developed, like second-century Gnosticism—but not conclusive
- ▶ Church: Paul never visited, similar to Romans, but here with an associate connection

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## Colossians ("Deutero")

### Authorship

- ▶ Pauline authorship: conclusively "early Catholicism"
- \* Vocabulary: within acceptable range
- \* Style: differences—but inconclusive (presence and absence of Pauline features)
- \* Doctrine: Christology (1:15–20), "firstborn," "beginning of creation," no Holy Spirit
- \* Hierarchy: too evolved, later church structure—but subjectively evaluated
- \* Greetings: simply copy Philemon—but infers no more than close relationship
- \* Heresy: too developed, like second-century Gnosticism—but not conclusive
- ▶ Church: Paul never visited, similar to Romans, but here with an associate connection

69

# Colossians ("Deutero")

## Authorship

- ▶ Pauline authorship questioned, not conclusively
  - \* Vocabulary: differences—but variations (Easily explained by Onesimus "back story" (Philemon))
  - \* Style: differences—but inconclusive
  - \* Doctrine: Christology (1:15-20), "firstborn," "beginning of creation," no Holy Spirit
  - \* Hierarchy: too evolved, later church structure—but subjectively evaluated
  - \* Greetings: simply copy Philemon—but infers no more than close relationship
  - \* Heresy: too developed, like second-century Gnosticism—but not conclusive
- ▶ Church: Paul never visited, similar to Romans, but here with an associate connection

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	Acts	Letter	From	Date		
<p>Co</p> <p>Authorship</p> <ul style="list-style-type: none"> <li>▶ Pauline authorship questioned, not conclusively</li> <li>* Vocabulary: differences—but variations (Easily explained by Onesimus "back story" (Philemon))</li> <li>* Style: differences—but inconclusive</li> <li>* Doctrine: Christology (1:15-20), "firstborn," "beginning of creation," no Holy Spirit</li> <li>* Hierarchy: too evolved, later church structure—but subjectively evaluated</li> <li>* Greetings: simply copy Philemon—but infers no more than close relationship</li> <li>* Heresy: too developed, like second-century Gnosticism—but not conclusive</li> </ul> <p>▶ Church: Paul never visited, similar to Romans, but here with an associate connection</p>	JC	Galatians	?	?		
	2MJ	1 Thess 2 Thess	Corinth	50		
	3MJ		"Previous Letter"	Ephesus	55	(Pauline features) on," no Holy Spirit evaluated relationship conclusive associate connection
			1 Corinthians	Ephesus	55	
			"Harsh Letter"	Ephesus	56	
			2 Corinthians	Macedonia	56	
	Rome		Romans	Corinth	57	
			Colossians	Rome	60	
			Philemon	Rome	60	
			Ephesians	Rome	60	
		Philippians	Rome	62		

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# Colossians ("Deutero")

## Occasion

- ▶ Paul in prison: Ephesus, Caesarea, Rome
- ▶ Epaphras arrives with news from Colossae: three problems to solve
  - \* Interpersonal: rivalry between Epaphras and Archippus
  - \* Doctrinal: rise of heretical teachings of syncretistic nature
    - ~ Christological aberrations demoting Christ
    - ~ Jewish elements: asceticism, angel worship, exclusivism, legalism, diets
    - ~ Hellenistic elements: philosophical, fullness, knowledge, dualistic
  - \* Legal: return of an estranged slave

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## Colossians ("Deutero")

### Occasion

- ▶ Paul in prison: Ephesus, Caesarea, Rome
- ▶ Epaphras arrives with news from Colossae
- \* Interpersonal: rivalry between Epaphras and Paul
- \* Doctrinal: rise of heretical teachings of syncretistic nature
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  - ~ Jewish elements: asceticism, angel worship, exclusivism, legalism, diets
  - ~ Hellenistic elements: philosophical, fullness, knowledge, dualistic
- \* Legal: return of an estranged slave

Circumcision, Sabbath

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## Colossians ("Deutero")

### Letter

- ▶ Opening (1:1-2a): Timothy included, apostleship highlighted (connection, authority)
- ▶ Greeting (1:2b): grace and peace
- ▶ Thanksgiving (1:3-14): their faith, love, hope, role of Epaphras, inheritance in light
- ▶ Body (1:15-4:6): Christ, the all-powerful, all-sufficient
- \* Christ, object of believer's faith (1:15-2:23)
  - ~ Image of God, firstborn of creation, head of body, mystery of Christ in you
  - ~ Laodicea connection, human tradition, elemental spirits, fullness of deity bodily
  - ~ No condemnation in food, drink, festivals, moons, sabbaths, angel worship, visions
  - ~ Do not handle, taste, touch, self-imposed piety, all ineffective

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## Colossians

"He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (Col 1:13-14)

### Letter

- ▶ Opening (1:1-2a): Timothy included, apostleship highlighted (connection, authority)
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## Colossians ("Deutero")

### Letter

- ▶ Opening (1:1-2a): Timothy included, apostleship highlighted (connection, authority)
- ▶ Greeting (1:2b): grace and peace
- ▶ Thanksgiving (1:3-14): their faith, love, hope, role of Epaphras, inheritance in light
- ▶ Body (1:15-2:23): all-powerful, all-sufficient
  - \* "not seen me face to face"
  - ~ Image of God, firstborn of creation, head of body, mystery of Christ in you
  - ~ Laodicea connection, human tradition, elemental spirits, fullness of deity bodily
  - ~ No condemnation in food, drink, festivals, moons, sabbaths, angel worship, visions
  - ~ Do not handle, taste, touch, self-imposed piety, all ineffective

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## Colossians ("Deutero")

### Letter

- ▶ Body (1:15-4:6): Christ, the all-powerful, all-sufficient
  - \* Christ, object of believer's life (3:1-4:6)
    - ~ Raised with Christ, put to death the earthly, coming wrath of God
    - ~ Clothe with virtues (compassion, kindness, humility, etc.)
    - ~ Let peace of Christ rule, word of God dwell
    - ~ Concluding household code (3:20-4:5)

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## Colossians ("Deutero")

### Letter

- ▶ Closing (4:7-18):
  - \* Recommendation: Tychicus, coming with Onesimus
  - \* Greetings: Aristarchus, Mark, Justus, Epaphras, Luke, Demas
  - \* Greeting Nympha and her house church (at Laodicea?)
  - \* Exchange letters with Laodicea, and a word to Archippus ("complete the task")
  - \* Autograph
  - \* Grace benediction

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## Colossians ("Deutero")

### Letter

#### ▶ Closing (4:7-18):

- \* Recommendation: Tychicus, coming with Onesimus
- \* Greetings: Aristarchus, Mark, Justus, Epaphras, Luke, Demas
- \* Greeting Nympha and her house church (at Laodicea?)
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- \* Autograph
- \* Grace benediction

Laodicea, Hierapolis connection (4:13)

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## Colossians ("Deutero")

### Critical Issues

- ▶ Letter from Laodicea (4:16): Ephesians? Philemon? Lost?
- ▶ Hymn source (1:15-23): Paul? Tradition?
- ▶ Literary relationship with Ephesians: wording, content
- ▶ Household codes: culture or compromise?
- ▶ Slavery issue: approval or pragmatics?

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## Colossians ("Deutero")

### Theological Themes

- ▶ The exalted Christ (1:15-20): supremacy
  - \* Firstborn of all creation: through him, for him, held together by him
  - \* Head of the body: in concord with body as church?
  - \* Firstborn from dead: redemption agent, fullness of God, reconciliation
- ▶ The Colossae opponents
  - \* Christ-hymn as counterpoint to false teachings
  - \* Emphasis on wisdom, knowledge, fullness
  - \* Early stages of second-century Gnosticism?
  - \* No intermediaries between God, humans: elemental spirits, appeased by rituals

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## Ephesians ("Deutero")

### Authorship

- ▶ Pauline authorship questioned, but not conclusively
  - \* Vocabulary: differences—but variations within acceptable range
  - \* Style: differences—but liturgical purpose, less dictated (Colossians as base)
  - \* Hierarchy: like second century "early catholicism"—but read back into material
  - \* Doctrine: differences—but not as much *contradictions* as *distinctive emphases*
  - \* Literary dependence: 33% of shared words with Colossians
- ▶ Conclusion: all "Deutero Pauline" arguments are equivocal, just what is emphasized
  - \* Evidence regularly is over-pressed, counterpoints underweighted or ignored
  - \* Certainly the material is not unPauline, and still arguably Pauline

82

## Ephesians ("Deutero")

"in the heavenlies," "devil" (not Satan),  
"mystery" (for God's plan)

### Authorship

- ▶ Pauline authorship questioned, but not conclusively
  - \* Vocabulary: differences—but variations within acceptable range
  - \* Style: differences—but liturgical purpose, less dictated (Colossians as base)
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  - \* Certainly the material is not unPauline, and still arguably Pauline

83

### Pauline Vocabulary Variation

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total words	526	448	431	529
unique words	98	85	74	94
percent unique	18.6	18.9	17	17.6

84



	Acts	Letter	From	Date		
<p>Ep</p> <ul style="list-style-type: none"> <li>Authorship           <ul style="list-style-type: none"> <li>Pauline authorship</li> <li>Vocabulary</li> <li>Style: different</li> <li>Hierarchy: different</li> <li>Doctrine: different</li> <li>Literary devices</li> </ul> </li> <li>Conclusion: a different one</li> <li>Evidence not consistent</li> <li>Certainly different</li> </ul>	JC	Galatians	?	?	")	
	2MJ	1 Thess 2 Thess	Corinth	50		
	3MJ		"Previous Letter"	Ephesus	55	as base into material active emphases
			1 Corinthians	Ephesus	55	
			"Harsh Letter"	Ephesus	56	
			2 Corinthians	Macedonia	56	
	Rome		Romans	Corinth	57	is emphasized or ignored
			Colossians	Rome	60	
			Philemon	Rome	60	
			Ephesians	Rome	60	
		Philippians	Rome	62		

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## Ephesians ("Deutero")

So, the "Deutero-Pauline" argument is forced to capitulate to "Deutero" wording precisely because the *evidence is equivocal*. The best the argument can do is *insinuate* a "disciple of Paul" or "second generation Pauline Christian," but this is no more than *speculation*, and, in fact, (1) begs the authorial point and (2) offers no real historical context for any epistle, so becomes meaningless for exegesis.

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## Ephesians ("Deutero")

- Destination
  - Divided manuscript evidence
    - Ephesus: some mss, early and strong external tradition (church fathers)
    - Undesignated: "in Ephesus" missing in earliest, best mss; matches internal evidence
      - ~ impersonal tone of letter as a whole
      - ~ absence of reference to any specific, local situation
      - ~ absence of any controversy, particularly Jew/gentile controversy
  - Solutions
    - Marcion proposed the letter originally sent to Laodicea (Col 4:16)
    - Circular hypothesis: like Galatians, but to Asian churches

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Historical Proposal (Stevens):

Paul writes Colossians from prison in Rome using Epaphras's information about prison in Colossae. Colossians is sent with the brief letter of Philemon, addressed to the patron of the house church in Colossae about returning his slave, Onesimus. Epaphras, a Pauline associate who founded multiple churches in the Lycus valley (likely including Laodicea and Hierapolis), is impressed with Colossians and encourages Paul to edit this material in order to send out a circular letter (like Galatians) for the benefit all Asian satellite churches from the leader of the Ephesian mission, lofty and liturgical in language to fit a worship context, impersonal in tone as this circular occasion demanded due to Paul not knowing these believers personally. Later scribes added "in Ephesus" as the address of the mother church of the Asian mission where the circular eventually was kept.

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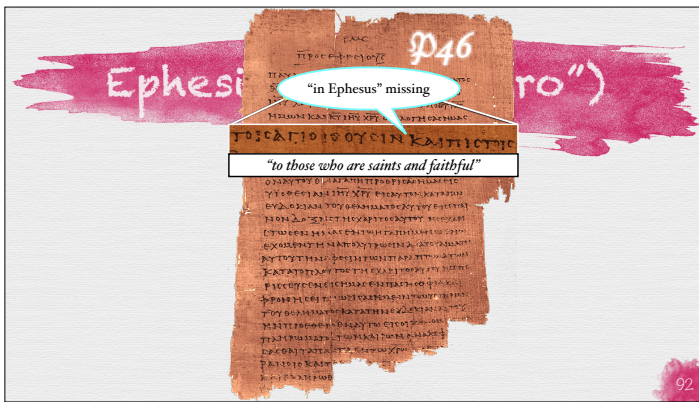
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## Ephesians ("Deutero")

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    - \* Ephesus: some mss, early and strong external tradition (church fathers)
    - \* Undesignated: "in Ephesus" missing in earliest, best mss; matches internal evidence
      - ~ impersonal tone
      - ~ absence of personal details
      - ~ absence of specific church names
  - ▶ Solutions
    - \* Marcion proposed the letter original sent to Laodicea (Col 4:16)
    - \* Circular hypothesis: like Galatians, but to Asian churches

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Eph

Purpose: summary reflections on the meaning of the church universal for gentiles of Asia. Theme: God's eternal and cosmic purpose that in Christ a broken, fragmented humanity be unified in the church, the body of Christ.

• Circular Letter

- ▶ Opening (1:1): Paul alone, apostle by God's will, "to those who are saints and faithful"
- ▶ Greeting (1:2): grace and peace
- ▶ Thanksgiving (1:3-14): chosen, adopted, redemption, mystery, inheritance, Spirit seal
- ▶ Body (1:15-6:20): Church, the body of Christ
- \* God's purpose in the church (1:15-3:21)
  - ~ Riches of his grace in Christ Jesus, formerly aliens of the commonwealth of Israel
  - ~ One new humanity, one body, through the cross, holy temple, the church
  - ~ Mystery of gentiles as fellow heirs, filled with all the fullness of God
  - ~ Summary benediction to God's power in the church (3:20-21)

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Epl

No location, as in earliest, best mss, inferring circular address

• Circular Letter

- ▶ Opening (1:1): Paul alone, apostle by God's will, "to those who are saints and faithful"
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95

("Deutero")

Substitute benediction for liturgical context, lofty in tone, long phrases

• Circular Letter

- ▶ Opening (1:1): Paul alone, apostle by God's will, "to those who are saints and faithful"
- ▶ Greeting (1:2): grace and peace
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96



Paul indicated the Laodicean believers had “not seen me face to face” (Col 2:1). Thus, naturally, in Ephesians we have expressions such as “I have heard of your faith” (Eph 1:15) and “for surely you have already heard of the commission of God’s grace that was given me for you” (Eph 3:2). In doing exegesis of these expressions, we are not immediately to presume the addresses of

- Circular Letter
- ▶ Opening (1:1-6): this circular are the Ephesians well known to Paul because of Paul’s three-year ministry in Ephesus on the 3MJ of Acts.
- ▶ Greeting (1:2): grace
- ▶ Thanksgiving (1:3-14): chosen, adoption, inheritance, Spirit seal
- ▶ Body (1:15-6:20): Church, the body of Christ
  - \* God’s purpose in the church (1:15-3:21)
    - ~ Riches of his grace in Christ Jesus, formerly aliens of the commonwealth of Israel
    - ~ One new humanity, one body, through the cross, holy temple, the church
    - ~ Mystery of gentiles as fellow heirs, filled with all the fullness of God
    - ~ Summary benediction to God’s power in the church (3:20-21)

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## Ephesians (“Deutero”)

- Circular Letter
- ▶ Body (1:15-6:20): Church, the body of Christ
  - \* Implications for believers (4:1-6:20)
    - ~ Lead a life worthy of your calling, in unity, expressing grace gifts given
    - ~ Put away old gentile self, put on new Christ self, redeem time, be filled with Spirit
    - ~ House code: express appropriate social subjection (5:21-6:9)
    - ~ Cosmic warfare: armor of God (6:10-17)
    - ~ Church prayer: in the Spirit, for the saints, for Paul’s mission in chains (6:18-20)

98

## Ephesians (“Deutero”)

- Circular Letter
- ▶ Closing (6:21-24):
  - \* Recommendation (6:21-22): Tychicus (from Philemon, coming with Onesimus)
  - \* Autograph: not explicit, but probably the peace benediction
  - \* Peace benediction (6:23): addressed to “the whole community”
  - \* Grace benediction (6:24): undying love emphasis, appropriate to prison context

99

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Appropriate to a circular letter

100

## Ephesians ("Deutero")

### ● Critical Issues

- ▶ Authorship, destination, origin
- ▶ Language (lofty), style (liturgical), tone (impersonal)
- ▶ Literary relationship with Colossians: wording, content
- ▶ Doctrinal distinctives
  - \* Doxology as theology
  - \* Jew/gentile "mystery," broken wall image, status of Israel
  - \* Charismata has only oral features
  - \* No dying with Christ imagery (baptismal, etc.)
  - \* Distinctive marriage perspective (part of mystery of Christ and church)

101

## Ephesians ("Deutero")

### ● Theological Theme: Church Universal

- ▶ Cosmic role of Christ and church
  - \* Christ as head of universe
  - \* Church as the bride of Christ
  - \* Church as the temple of the Lord
- ▶ Unity of the church as one humanity
- ▶ Universal church as totality of God's plan
  - \* "Church" in Paul normally is local church
  - \* "Church" in Ephesians always is universal
  - \* Stevens: product of circular function, *not* evolution of Paul's thought

102

## Ephesians ("Deutero")

### Theological Theme: Church Universal

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- \* Christ as head of universe
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#### ► Unity of the church as one

#### ► Universal church as totality

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Contra KH:

"Ephesians then shows the end of a development in the concept from local church to universal church" (KH: 470).

103

## Pastorals (1-2 Tim, Titus)

### Authorship: Greatly Disputed

#### ► Problems: language, style, theology

- \* Language: *doubles* non-Pauline word percentage; common words missing
- \* Style: significantly different
- \* Setting: venerates apostles, sophisticated church hierarchy, heresy like 2nd century
- \* Theology: no ubiquitous "in Christ" formula, God as Father, Spirit's work, etc.
- \* Ethics: different mindset of epiphany of Christ, Stoic godliness, self-control

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## Pastorals (1-2 Tim, Titus)

### Authorship: Greatly Disputed

#### ► Proposals

- \* Pseudonymous: Paul "reinvented" for later church, but changes Pauline thought
- \* Posthumous: genuine Pauline fragments woven together with significant editing
- \* Secretarial: not dictated, but directed, with significant scribal contribution
- \* Authorial: significant differences admitted, but context unavailable to explain

#### ► Evangelical concerns

- \* Pseudonymous: inherent, serious problems historically and ethically
- \* Authorial: need to be careful to avoid specious arguments

105

## Pastorals (1-2 Tim, Titus)

### ● Authorship: Greatly Disputed

#### ▶ Proposals

- \* Pseudonymous: Paul "reinvented" for later church, but changes Pauline thought

Unconvincing evangelical proposals:

- Writer versatility? Ignores actual stylistic evidence
- Individual addressees? Does not apply to Philemon, nor explain different *mindset*
- Use of tradition? Would be too extensive, rendering Pauline contribution virtually nil

- \* Pseudonymous: inherent, serious problem, is historically and ethically

- \* Authorial: need to be careful to avoid specious arguments

106

## Pastorals (1-2 Tim, Titus)

### ● Authorship: Greatly Disputed

#### ▶ Provisional conclusion: an impasse

- \* Scholarship remains sharply divided

- ~ Large majority: not Pauline, not even "Deutero-Pauline," no doubt
- ~ Small minority: evangelical efforts to rehabilitate, but too often specious

#### ▶ Points of agreement

- \* Grouping: all three epistles hang together as the work of one author, similar topics
- \* Verisimilitude: dramatic differences but simultaneous dramatic similarities
- \* Occasion: opposition/heresy, church order, pastoral care

107

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108

Too flippant about serious differences; high on conjecture, low on historical probabilities

## Pastorals (1-2 Tim, Titus)

- Date: Depends on Authorship
  - ▶ Non-Pauline: anywhere you want them after Paul—AD 70–140
    - \* Evolution of church: composition, structure, doctrine
    - \* Pauline biographical notations invented for verisimilitude
  - ▶ Pauline: question of the silence of Acts on outcome of Paul's imprisonment
    - \* Before Acts imprisonment (AD 56–60): Bo Reicke, *Re-examining Paul's Letters*
    - \* After Acts imprisonment (62–64): dependent on shaky church tradition

109

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Release, Spain, second imprisonment, death under Nero. For serious problems with this scenario, see Stevens, *Acts: A New Vision of the People of God*, 577–606.

110

## Pastorals (1-2 Tim, Titus)

- Inferred Origins (using Acts as possibility)
  - ▶ 1 Timothy: perhaps Macedonia, 3MJ, after Ephesus on way to winter in Corinth
  - ▶ Titus: perhaps Corinth, 3MJ, after Macedonia, during winter
  - ▶ 2 Timothy: probably Rome, toward end of two-year period in Acts 28



111

## Pastorals

Or, Miletus, during stop on way to Jerusalem at end of 3MJ after winter in Corinth (Acts 20:15-17).

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## Pastorals (1-2 Tim, Titus)

### Indicated Destinations (using internal information)

- ▶ 1 Timothy: Ephesus (1 Tim 1:3; 3:14-15): shortly after Paul left Ephesus on 3MJ
- ▶ Titus: Crete (Titus 1:5): sent there by Paul to evangelize (from Corinth?)
- ▶ 2 Timothy: unclear, perhaps Ephesus again?



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## Pastorals (1-2 Tim, Titus)

### Indicated Occasions (using internal information)

- ▶ 1 Timothy: respond to disillusionment
- ▶ Titus: encourage successful Pauline mission, letter through Zenas, Apollos
- ▶ 2 Timothy: Paul's imprisonment, desire to visit, winter's chill, books, Timothy, Mark



114

## Pastor

Either from Corinth during winter stay on 3MJ, or perhaps from stop at Miletus on way to Jerusalem.

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- ▶ 1 Timothy: respond to disillusionment
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115

## Pastorals (1-2 Tim, Titus)

### Theme Overall

- ▶ Respond to challenges in traditions, behavior, leadership succession
- ▶ Similarities among all three

### Topics Covered

- ▶ 1 Timothy: false teachers, law/grace, prayer, social duties, leaders, women, asceticism, money, ministry
- ▶ Titus: false teachers, young/old relationships, doing good in society
- ▶ 2 Timothy: last will and testament on faithfulness, suffering hardship, approved workers, last days, courageous preaching

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## Pastorals (1-2 Tim, Titus)

### Critical Problems—Everything

- ▶ Authorship, date, origin, occasion, purpose
- ▶ Genre analysis
  - \* 1 Timothy and Titus
    - ~Missing Pauline Thanksgiving that often portends letter themes
    - ~More like a "mandate" to a delegate?
  - \* 2 Timothy
    - ~More like a last will and testament, or farewell discourse
    - ~Retains greatest sense of Pauline verisimilitude

117

## Pastorals (1-2 Tim, Titus)

- Critical Problems:—Everything
  - ▶ Heresy (1 Timothy, Titus)
    - \* Same problem in both letters?
    - \* Characteristics
      - ~ Jewish elements: law, circumcision, myths, genealogies
      - ~ Eclectic elements: asceticism (marriage, foods), Gnosticism (resurrection, knowledge), antinomian tendencies
    - \* Identification: Jewish Christian? Marcionite (especially “antithesis,” 1 Tim 6:20)? Proto-Gnostic?

118

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Presence of this one word often argument for 2nd cent. setting.

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## Pastorals (1-2 Tim, Titus)

- Theological Themes
  - ▶ Ecclesial vision
    - \* Church as Greco-Roman family structure (“household of God,” 1 Tim 3:15)
    - \* Church as fulfilling society’s household codes
  - ▶ Leadership vision
    - \* “Elders” from Jewish world on synagogue pattern
    - \* “Bishops” from Hellenistic world on patron protector pattern
  - ▶ Scripture vision
    - \* “Inspired” by God: creates distinctive category
    - \* Begins journey to NT canon

120



# Hebrews

## Authorship: Unknown

- ▶ Eastern church: Paul—but only because Timothy is mentioned in Heb 13:23
  - \* Clement of Alexandria (150–215): no name, because Jews were hostile
  - \* Origen: questioned Paul (“only God knows,” Eusebius, *EH* 6.25.14)
- ▶ Western church: skeptical—but then canon discussions, then Augustine, Jerome
  - \* Canon context: more to gain guarantee of canonical status than objective thought
  - \* Once Augustine, Jerome weighed in, brains went out of gear
- ▶ Reformation: unknown—reopened question, reestablished correctness of Origen
  - \* Luther speculated Apollos (as good as any; 1 Cor 1:12; 3:4–6; Acts 18:24–28)
  - \* Fresh theory: Luke as scribe, on basis of language, style arguments

121

But Paul wrote *letters*, never *anonymously*, and this entire homily is replete with ideas, expressions Paul never used, as well as the admission this author’s information is secondhand, not from the Lord (2:3), which Paul vehemently denied about his gospel (Gal 1:1).

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# Hebrews

Ludicrous argument

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123

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## ● Authorship: Unknown

### ▶ Internal profile

- \* Unknown: certainly not an eyewitness to Jesus, nor an apostle (2:3)
- \* Jewish: Jewish interpretation, imagery, institutions, practices, Scripture
- \* Hellenistic: educated, literary skills, rhetorical skills, Greek mastery, Plato affinities
- \* Pauline connection?
  - ~Pauline-style letter closing, particularly the grace benediction (but cf. Rev 22:21)
  - ~Particularly mention of "Timothy," in context of "has been released" (13:24)
  - ~But why close an "exhortation" like a letter? (Quite curious.)

124

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Platonic like Philo of Alexandria: dualism of matter / spirit, material world / spirit world, shadow / reality

125

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  - ~But why close an "exhortation" like a letter? (Quite curious.)

Which also has a peculiar Pauline-style grace benediction

126

# Hebrews

- Genre: Unclear, Mixed
  - ▶ Most formulaic letter elements missing (no author, no addressee, no thanksgiving, etc.)
    - \* No reference to any local context, situation, persons, relationships, events
    - \* Epistolary feature: Pauline closing ("Timothy," grace benediction, 13:24-25)
  - ▶ Exhortation nature: "literary sermon," "topical discourse," is in ballpark (Heb 13:22)
- Date: second generation believer, but references already in 1 Clement (AD 95)
- Recipients: Jewish Christian? Jew/gentile mix? (but after AD 70 has no context)

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- Second generation, but is *after* First Jewish War *required*? Note Heb 9:9: "This is a symbol of the present time, during which gifts and sacrifices *are offered* that cannot perfect the conscience of the worshiper." Also, Timothy is known to the author (13:23).
- Genre: Unclear, Mixed
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      - \* No reference to any local context, situation, persons, relationships, events
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# Hebrews

- After First Jewish War, church became exclusively gentile. Jewish traditions, emphases faded quickly after the war (cf. letter of James, etc.)
- Genre: Unclear, Mixed
    - ▶ Most formulaic letter elements missing (no author, no addressee, no thanksgiving, etc.)
      - \* No reference to any local context, situation, persons, relationships, events
      - \* Epistolary feature: Pauline closing ("Timothy," grace benediction, 13:24-25)
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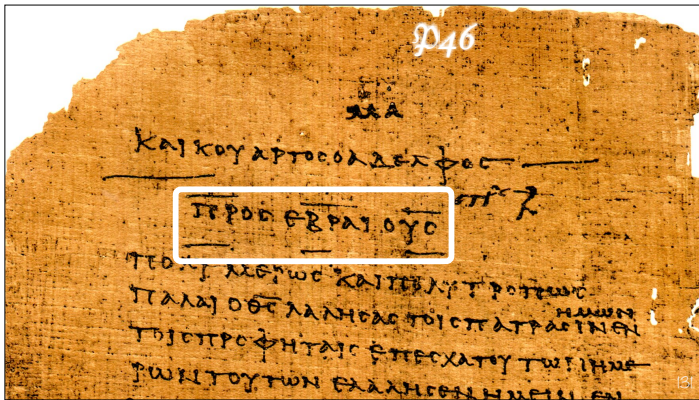
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# Hebrews

## Persecution Context

- ▶ Two persecution contexts in document
  - \* Former persecution (10:32-34)
  - \* Imminent persecution (1:2; 3:13; 10:25, 36; 12:4, 27)
- ▶ Two dating sequences to pair the two persecution contexts
  - \* Option 1 (60-64): former = Edict of Claudius (49), imminent = Nero (64)
  - \* Option 2 (80-90): former = Nero (64), imminent = Domitian (95)
- ▶ Choice: Option 1, just prior to Nero's persecution, in Rome
  - \* Accommodates "sacrifices are offered" (Heb 9:9)
  - \* Accommodates Hellenist Jewish Christian audience (not likely post war)

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# Hebrews

## Destination

- ▶ Technically unspecified
  - \* "To the Hebrews" title is second century addition by scribes (cf. P46)
  - \* Early church guess due to Jewish content: Jewish institutions, Jewish practices
- ▶ Likely Rome, all things considered
  - \* Earliest evidence from Clement of Rome (1 Clement 36.1-5)
  - \* "those from Italy send greetings" (13:24) most likely Italians outside Italy
  - \* Timothy was well known to Roman church (cf. Col 1:2; Phile 1:1)
  - \* Earlier persecution most likely Edict of Claudius

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# Hebrews

- Theme: Surpassing Excellency of Christ over All Jewish Ritual
- Outline
  - ▶ Introduction (1:1–4)
  - ▶ Christ's surpassing excellency over angels and Moses (1:5–4:13)
  - ▶ Christ's surpassing excellency over the Jewish high priest (4:14–10:18)
  - ▶ Christ's surpassing call to faith and obedience (10:19–13:16)
  - ▶ Conclusion (13:17–21): exhortations, prayer, peace benediction, doxology
  - ▶ Closing (13:22–25): Pauline-style letter closing with grace benediction

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Famous Melchizedek analogy, similar to Philo, but Philo has little eschatology in mind and treats Melchizedek as an allegory for Reason. A Melchizedek eschatological figure is used in the Dead Sea Scrolls. All this indicates Melchizedek was a fertile analogy for first-century Judaism.

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# Hebrews

- Critical Problems—Almost Everything
  - ▶ Authorship, date, origin, occasion, genre
  - ▶ Already discussed to introduce the content
- Theological Themes
  - ▶ Wandering people of God
    - \* Wilderness experience as post-redemption paradigm
    - \* Law rituals originally for Israel's wandering tabernacle, not Solomon's fixed temple
    - \* Solomon unilaterally appropriated tabernacle ritual for Davidic temple
    - \* Tabernacle language emphasizes wandering motif for people of God
    - \* Wandering motif explains no temple reference in Hebrews

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# Hebrews

**Theological Themes**

► **High Priesthood**

\* **Two**

~ **Di**

~ **Sh**

\* **Two char**

~ **Messianic func**

~ **Melchizedek for**

◆ Timeless, superior, once-for-all

◆ Uniqueness of the offering in the history of the patriarchs

In the Dead Sea Scrolls, Melchizedek is a heavenly being facilitating the climax of history as leader of the heavenly armies who will defeat evil. Thus, Philo and the DSS show how the author of Hebrews is taking advantage of a common figure in first-century Jewish tradition to interpret the significance of Jesus as fulfilling and surpassing all Israel's hopes.

## John: Jesus, the Word

Part 1  
Prologue and Book of Signs

Part 2  
Book of Glory and Epilogue

John 1:1-18

John 1:19-12:50

John 13:1-20:31

John 21:1-25

Prologue

Book of Signs

Book of Glory

Epilogue

Incarnate Word Hymn,  
Jesus as *Logos*,  
Heaven Sent, Revealer,  
Light, Life

JBapt, Disciples, Cana,  
Cleansing, Nicodemus,  
Samaritan, Healing,  
Bethesda, 5,000,  
Water, Siloam, Lazarus

Last Supper, Farewell  
Discourses, Passion,  
Resurrection

Miraculous Fish Catch,  
Peter's Restoration,  
Beloved Disciple and  
Jesus's Return,  
Conclusion



Book of Signs (1-12)



Book of Glory (13-20)









Adoption by early Gnostics proved a dilemma, and Spirit teachings on Paraclete fueled the Montanus heresy in Asia Minor

**Critical Problems**

▶ Johannine traditions as problematic

- \* Early church fathers: divergences widely felt, wary of use
- \* Always considered the "maverick" Gospel
  - ~ Contrasting coverage: incidents unique to one or other, common treated differently
  - ~ Contrasting arrangement: cleansing of temple, number of trips to Jerusalem
  - ~ Contrasting language
    - ◆ Missing Synoptic vocabulary
    - ◆ Jesus's rhetorical style

Unique Synoptic Incidents

- |                     |                       |
|---------------------|-----------------------|
| • birth narratives  | • Caesarea Philippi   |
| • baptism           | • transfiguration     |
| • temptation        | • one trip/Jerusalem  |
| • preaching k/God   | • Mt/Olives Discourse |
| • exorcisms         | • Lord's Supper       |
| • parables          | • Gethsemane          |
| • Lord's Prayer     |                       |
| • life with sinners |                       |
| • Galilean ministry |                       |

- ~ Contrasting coverage: incidents unique to one or other, common treated differently
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# John

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### Incidents Handled Differently

- Faith of disciples
  - Synoptics: later
  - John: immediate
- Cleansing of the Temple
  - Synoptics: end of ministry
  - John: beginning of ministry
- Death of Jesus
  - Synoptics: Nisan 15 (first day of Passover)
  - John: Nisan 14 (Passover eve)

# John

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### Johannine traditions as problematic

- \* Early church fathers: divergences widely felt, widely
- \* Always considered the "maverick" Gospel
- ~ Contrasting coverage: incidents unique to one or other, common treated differently
- ~ Contrasting arrangement: cleansing of temple, number of trips to Jerusalem
- ~ Contrasting language
  - ◆ Missing Synoptic vocabulary
  - ◆ Jesus's rhetorical style

Beginning of ministry (John), or end (Synoptics)?

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# John

## Critical Problems

### Johannine traditions as problematic

- \* Early church fathers: divergences widely felt, widely
- \* Always considered the "maverick" Gospel
- ~ Contrasting coverage: incidents unique to one or other, common treated differently
- ~ Contrasting arrangement: cleansing of temple, number of trips to Jerusalem
- ~ Contrasting language
  - ◆ Missing Synoptic vocabulary
  - ◆ Jesus's rhetorical style

Multiple (John), or one (Synoptics)?

159

# John

## Critical Problems

### Johannine traditions as problematic

- \* Early church fathers: pity, publican, rich, compassion, sinner, scribe, Sadducee
- \* Always considered the "maverick" Gospel (continued)

- ~ Contrasting coverage of Jesus or other, common treated differently
- ~ Contrasting arrangement: cleansing of temple, number of trips to Jerusalem
- ~ Contrasting language
  - ◆ Missing Synoptic vocabulary
  - ◆ Jesus's rhetorical style

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# John

## Critical Problems

### Johannine traditions as problematic

- \* Early church fathers: Synoptics: short, pithy sayings, quick short stories, spur of the moment answers. John: lofty, long discourses that run for chapters; less movement and action.
  - \* Always considered the "maverick" Gospel (continued)
- ~ Contrasting coverage of Jesus or other, common treated differently
  - ~ Contrasting arrangement: cleansing of temple, number of trips to Jerusalem
  - ~ Contrasting language
    - ◆ Missing Synoptic vocabulary
    - ◆ Jesus's rhetorical style

161

# John

## Critical Problems

### Johannine traditions as problematic

- \* Always considered the "maverick" Gospel (continued)
- ~ Contrasting passion emphasis (content distribution)
    - ◆ Over half the chapters (11/21) are just Jesus's passion, one week
    - ◆ Remaining 10 chapters add up to only 13 additional days in life of Jesus
    - ◆ The whole Gospel adds up to only three weeks in the life of Jesus!

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# John

## Critical Problems

- ▶ Johannine traditions as re-contextualized
  - \* Social context (impact of Qumran discoveries)
    - ~ Before Qumran: John's language/ thought = thoroughly "Hellenistic," non-Jewish
    - ~ After Qumran: John's language/ thought = thoroughly Jewish
  - \* Historical context (impact of Jerusalem archeology, after 1967 "Six Day War")
    - ~ Before: late Gospel = late traditions, non-Palestinian = untrustworthy history
    - ~ After: traditions early accurate, Palestinian
      - ◆ Pre-AD 70 knowledge of Samaritans
      - ◆ Pre-AD 70 knowledge of Jerusalem

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# John

## Critical Problems

- ▶ Johannine traditions as re-contextualized
  - \* Social context (impact of Qumran discoveries)
    - ~ Before Qumran: John's language/ thought = thoroughly "Hellenistic," non-Jewish
    - ~ After Qumran: John's language/ thought = thoroughly Jewish
  - \* Historical context (impact of Jerusalem archeology, after 1967 "Six Day War")
    - ~ Before: late Gospel = late traditions, non-Palestinian = untrustworthy history
    - ~ After: traditions early accurate, Palestinian
      - ◆ Pre-AD 70 knowledge of Samaritans
      - ◆ Pre-AD 70 knowledge of Jerusalem

Accurate theology, Gerizim worship, Jacob's well center

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Pools of Bethesda and Siloam, Solomon's Porticos as winter shelter, stone pavement of Praetorium

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## John

### Critical Problems

- ▶ Johannine language, ideas
  - \* Rhetoric of “the Jews” = antisemitic?
  - \* Language of “body”/“blood” in John 6 = metaphor or transubstantiation?
- ▶ Johannine sources, events
  - ~ Sources behind prologue, John 14:31, John 21 (unique material)
  - ~ John and Jesus simultaneously baptizing in Jordan = historical?
  - ~ Synagogue expulsion in John 9 = allusion to Pharisaic developments at Jamnia?
  - ~ Spirit’s post-resurrection distribution: breathed (John 20), or descent (Acts 2)?

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## John

### Critical Problems

- ▶ Integrity: Woman taken in adultery (7:53–8:11)
  - \* Manuscript evidence
    - ~ Missing in early and diverse Greek mss., and, when present, placement varies
    - ~ Missing in many early translations (Syriac, etc.)
    - ~ Style, vocabulary differ noticeably from John
    - ~ Interrupts natural thought sequence between 7:52 and 8:12
  - \* Conclusion
    - ~ Evidence overwhelming = not original to John’s Gospel
    - ~ Likely authentic Jesus tradition = spiritual value unquestioned

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Evidence of four different places in Gospel of John, and even in Gospel of Luke in one manuscript



# John

## Critical Problems

### Integrity: Woman taken in adultery (7:53-8:11)

#### \* Manuscript evidence

- ~ Missing in early manuscripts: placement varies
- ~ Missing in some: Theory: floating piece of authentic oral tradition in 2nd cent. Western church placed at John 7:51 perhaps to illustrate the contrast between 7:51 and 8:15.
- ~ Style, vocabulary
- ~ Interrupts natural thought flow

#### \* Conclusion

- ~ Evidence overwhelming = not original to John's Gospel
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### Possible Logic for Inserting Pericope Adulteress

Background: Jesus's earlier social interaction with the unmarried Samaritan woman in John 4

Foreground:

- Jn. 7:51 (Nicodemus's challenge to Pharisees):

"Our law does not judge a person unless first hearing from them to ascertain what they are doing, does it?"

- Jn. 8:15 (Jesus's response to Pharisees): "You judge by human standards. I judge no one."

#### \* Conclusion

- ~ Evidence overwhelming = not original to John's Gospel
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# John

## Theological Themes

### Christology

#### \* Logos doctrine (explicit in prologue, implicit in Gospel): Jesus reveals the Father

#### \* Christ's character, profile, description

- ~ Truth (prologue, Gospel), Life (revealed in "signs"), Light (prologue, man born blind)
- ~ Object of faith (John never uses noun "faith," only verb "to believe")
- ~ Pre-existent (not present in Synoptics)
- ~ Famous "I am" sayings
- ~ Authoritative, always in control

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## John

### Jesus's "I Am" Sayings

- Theological Themes
    - ▶ Christology
      - \* Logos doctrine
      - \* Christ's character
        - ~ Truth (prologue)
        - ~ Object of faith
        - ~ Pre-existence
        - ~ Famous "I am" sayings
        - ~ Authoritative, always in control
- the bread of life (6:35)
  - the light of the world (8:12)
  - the door (10:9)
  - the good shepherd (10:11)
  - the resurrection and the life (11:25)
  - the way, the truth, and the life (14:6)
  - the true vine (15:1)
- reveals the Father  
 blind man born blind  
 "I believe"

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#### In Mark's Gospel

Jesus suffers intensely: in Gethsemane he is in agony (14:33f.)

His disciples run away (14:34-52)

Eventually he dies in apparent despair, crying: 'My God, my God, why have you forsaken me?' (15:34).

#### In John's Gospel

Jesus seems in total control: when soldiers come to arrest him, he asks who they are looking for. They reply 'Jesus of Nazareth'. Jesus then replies 'I am' (literally in the Greek), and the arresting party then fall to the ground – as one might when confronted with the divine 'I am' (18:1-16).

Then Jesus continues to control the situation, telling the guards to let the disciples go (18:7-8).

At his trial Jesus is seen to be the king with even more authority than the Roman governor, Pilate, and, when he dies, his cry is of victory: 'It is finished.' (18:33-19:30)

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## John

- Theological Themes
  - ▶ "Signs" versus Miracles
    - \* Synoptics: proving kingdom's arrival, power
    - \* John: revealing Jesus's character, purpose
  - ▶ Spirit as "Paraclete": vital presence of Jesus as successor to incarnation ministry
  - ▶ Realized eschatology: "the wrath of God abides [present tense] on him" (John 3:36)
  - ▶ Discipleship: faith response, shared divine unity, love commandment, witness career
- Purpose: to believe that Jesus is the Messiah, the Son of God, and through believing have life in his Name (John 20:30-31)
- Summary Idea: The incarnate Word brings heaven to earth and believers back to heaven.

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