

## A TALE OF TWO MISSIONS: Michael Goulder

### SCM 1994

#### 1. The Basic Tension (Gal 2:7 assumes Paul to Gentiles, Peter to Jews)

Antioch 350 miles from Jerusalem. Galatians 2:1-4 records the tension. vv6,9 refer to Jm leaders, Peter James (barJoseph) & John, as “seemed to be” pillars.

Gal 2:11-14 sees the virtual excommunication by Peter of the Antioch Christians once James had sent his envois, even though the day before he ate with them happily.

Petrines had thus won the day against the weak new Gentile Pauline Churches.

Ignatius Bp of Antioch 117AD. (Paul had appointed local leaders presbyters after his short establishment visits). Ignatius writes “Give heed to Bp and Deacons and do not follow Judaism for your Gospel.” Paul and prob Ignatius martyred as consequence.

#### 2. Jesus’ Family & Sons of Zebedee

Peter, James, John (barZebedee) ran Jerusalem Church, other 9 ran Galilee? Soon Jesus’ family arrived in Jm and took lead, first James then cousin Symeon as Bp. (as Bp Hegesippus). Spoke Aramaic while Stephen and Philip lead Greek-speakers (then Barnabas & the highly educated and brilliant Paul) Paul is usually reserved but gets huffy about his ‘apostleship’ being questioned (ICor 9:11) and in Phil 2 calls them ‘dogs’.

Gospels do not mention Paul but likewise hammer sons of Zebedee. They say Js is out of his mind (Mk 3:21) Matt is easier on them (Jm Church?) even having their mother asking about seats in heaven rather than Mk’s direct version. Does Mark look both ways, for P,Jms,Jn often the heroes but says they are continually mistaken. And has Js say: ‘woe to those who drive out my little ones who believe in me’ – new converts? Luke eirenicly smooths over the stories; John even has their right to look after their mother removed at crucifixion!

#### 3. Peter

Papias, bishop of Hierapolis (WTurkey) says in 130AD that John the Elder (letters of John) said that Peter’s interpreter was John Mark, but this is contested because the authenticity of the gospels was being questioned. Note how Matthew embellishes Peter’s confession (Mk8 ~ Mtt 16:15-23) Mk gives P no credit and denigrates him in his Passover night stories (are you asleep? Betrayal!) Paul leaves Mk on journey, attends Jn Mark’s mother’s house in Jm, so Mk would know stories. Peter hardly

mentioned by John's Gospel who instead introduces the 'beloved disciple' who puts P in the shade. 'what is it to you? Follow me and mind your own business.' (ch 21)

#### **4. Meat, Wine and Sabbath**

No one ate meat with blood but cut the throat. Kosher stressed exactly how it was to be done. Acts 15:29 offers 'no idolatrous or strangled meat, no blood or unchastity'. Later, Mark says Jesus eating with sinners, 'pronouncing all foods clean'!(7:19) which is omitted by Matthew.

But Sabbath a real problem because Gentiles required to work Saturdays. Riot in Rome in 49 led by 'Chrestus' says Suetonius. Therefore Jewish Christians evicted including Aquila (Acts 18:2) and on return find Gentile Christians in charge. Mk has Jesus say: 'made for man' (Mk 2:27) Matthew and Luke leave this out. Jm church who knew Jesus never quotes this of Jesus – quite the reverse – but Paul never uses these quotes either! (injected later?) The feeling is that Jesus was a conservative Jew but radical about the Kingdom.

#### **5. The Whole Law**

In Judaism, Gentile God-fearers were accepted *without* circumcision. Matthew goes to extreme 'not one jot or tittle' (5:17-20) to say Christianity is quest for perfection, surpass that of the scribes and Pharisees. (5:20 ff) Paul knows it will not work for Gentile mission. He offers excuses:

1. We keep the Biblical Law but not oral traditions (Col 2:20 ff)
2. Abraham righteous by faith and Law came later (Gen 15:6) The argument in Gal 3 is weak – everyone knows that scripture expected to keep Law *as well*.
3. Law was custodian but now we're adults in Christ.
4. Love is fulfilment of Law. But does not quote Mark 'Shema & neighbour', so probably another invention of Mark. By John's gospel the war is over so he says, 'your Law', 'the Law of Moses'.

#### **6. Kingdom, already or Not Yet?**

Paul speaks rarely of Kingdom, and always as future, so behave! John's gospel likewise and only speaks negatively, as with Jew Nicodemus ~ 'unless you are born again you will not enter'. Mark speaks of it 'at hand' *engiken* and related to Judgement Day and Christ's Coming.

Matthew: 'if by the Spirit of God I cast out demons, then KgdM Gd has come upon you.' (12:28) in contrast to KgdM of Satan. The Jerusalem Church experienced Signs and Wonders in their midst and interpreted that as kingdom already come, with perfection. Matthew also claims Peter will have the Keys to the KgdM of Heaven. (Ch 16) Binding and Loosing were standard terms for saying something must be or not be done, in keeping the Law. So Matthew is claiming supreme authority for Peter *in the Church = KgdM*. And it is thus here already in the body of the Church. [little evidence for Peter in Rome: he is not mentioned as being there by anyone] Matthew does however acknowledge the KgdM not here in entirety and retains Mk's kingdom parables. (Ten bridesmaids, talents, Thy Kingdom come) Even the Aramaic prayer which Paul quotes speaks of future – *Maranatha*.

Luke 19:11 speaks of those who claimed Kingdom immediately. Acts 1:6 ~ it is not for you to know the time! The question was 'restoration of Kingdom *to Israel!* But as usual Luke also allows the immediacy also to be stated. 'it is among you'.

## **7. Tongues and Visions**

Paul has two worries: they created chaos; they invited manipulation.

CHAOS: 'all must be for edification' (I Cor 14:27-34) Many of Paul's presbyters were women but he silences those who give 'words of knowledge' etc in church. (14:34) and bids them dress in yashmak (11:2-6) to ensure it.

MANIPULATION: visions of heaven puff people up (Col 2:18). John shows they are Petrine and the incarnation has let us see God as he really is in Jesus so no need for these heavenly journey visions of God. No one has seen God! However, the Paulines who determine our canon allow Revelation (the Divine was a Paulist). Paul caps it off with 'now I know *gnosis* in part, then I shall know fully, as I am know.' (I Cor 13:12)

## **8. Gifts and Fruits of the Spirit**

Paul wants liturgical order, stresses gifts of order, claims Love is above all of them. Sign of true apostle is not wonders but endurance and suffering. 'Jews demand signs, Greeks wisdom, but we preach Christ crucified' (I Cor 1:22)

## **9. Radicalism: Sex**

Petrines claimed share in perfect spiritual life already. Paul recognised that some could live celibate and that to be preferred but others to marry, nor to divorce. Lord's Day would be soon and entail suffering. 'I would spare you tribulation' (7:28) Also

some travelling disciples considered divorce but Paul refuses. Compare Js in Mark when confronted by Pharisees, just same as Paul's questioners, and same answers. Matthew writes later and allows divorce, like Jewish Shammaites. (Matt 19:10) Petrines were aiming at higher holiness. Revn 7 talks of 144K who are Jewish Christians on Mount Zion and so virgins, and then speaks of the Gentile dispensation ~ so the Divine is conscious of the two missions.

Montanus in 2<sup>nd</sup> Cent, followed by Tertullian then Augustine in continuing this strong anti-sex line from Jm Petrines.

### **10. Radicalism: Money**

Luke 8:1ff – women share money with Js' disciples. 48AD Jm church in trouble and ask Paul to assist. Jews expelled from Jm in 66 and became *Ebionim* 'the poor' ~ the OT remnant poor. Paul had to take Silas as a guarantor of authority (as a Jewish Xn) but led to Petrine practices, such as expectation of immediacy of Kingdom so they were work-shy. He went on to Corinth and left Silas behind in Thessalonica (not mentioned again), requiring a later letter on the subject.

Matthew however explains: 'even Solomon in all his glory' so why worry. You cannot serve God and Mammon. (6:19-29) But even Mk 10:21 records 'sell what you have and follow me' – so he adds 'with God all is possible'. That's all right then? Matthew's later situation is a struggle so: 'if you would be perfect, go sell all you have' (19:21)

Luke is quite Petrine when it comes to money – Blessed are you poor, Zaccheaus,

### **11. Ministry and the Church**

'Nothing for your journey' Mk 6:8-10) for Jewish tradition to care for travelling holy men. But Hillel earnt own income and expected others to. Gentiles have no such tradition of hospitality so Paul works in Leather. (Acts 18:2) He set up local leaders as presbyters with daughter churches, so strong financially. Jerusalem used wandering missionaries in pairs from Palestine which like Judaism, saw itself as authoritative centre. *Didache* 150AD is Pauline and says a false prophet if he stays over three days for free.

Jm sees Church as the People of God, 'the lost sheep of the house of Israel' (M15:24)

Matt sees Church as Temple with Peter as foundation as leaders as Pillars.

Paul prefers 'Body of Christ' animated by Holy Spirit. Quite democratic.

### **12. Phasing of the Future**

Petrines' inward-looking talk of Signs and Wonders, ascetic sexuality, circumcision, could not sustain the mission. So Paul talks of future as 1. Now is pause, then 2. Son of perdition revealed, 3 destroyed with Js' coming. Much use of Daniel and Mk clarifies it all.

### **13. Spirit as a Brake of the Church**

Exuberance of Petrine worship for dispossessed was wonderful release for them. Spirit active *in the world* in healing etc. Paul makes little use of Spirit except to say it is active *in the soul* of preaching. Luke's story is dominated by HS.

John says HS blows where it will – everyone born of the Spirit (incl Gentiles!) The HS 'will teach you all things' 'will guide you into all truth' rather than produce new stuff? Risen Xt 'breathes' on them with Adam's life-giving force and gives 'authority', so HS is now controlling brake.

### **14. Messiah Christology**

Acts 11:26 given name 'Christians' in Antioch very early, ie messianic understanding. King was called God's Son (Ps 2:7) 'my son, today I have begotten thee.' The child was latent in the seed of the father – David. Matthew uses LLX and finds Isaiah 7:14 'a virgin shall conceive and bear a son, name shall be Emmanuel.' *alma* Hbw girl, but *parthenos* is virgin. Genealogies both assume normal birth through David's Joseph. John leaves conception stories out because 'when does Jesus start to exist?' with God or at conception by HS? Wrede then comes up with messianic secret.

### **15. Possession Christology**

Palestinians saw that Jesus had not behaved like a King, an insurrectionist; more like a prophet. Ebionites are described by Irenaeus (180) thus: They only used Matthew, repudiate Paul, Judaic style of life (circumcision presumably). Cerinths was other heretic Irenaeus attacked: after his Baptism, HS descended into Jesus and departed for Crucifixion. This heavenly spirit was called 'Christ', an archangel. Jesus rose again. They had no birth accounts but began with Bp of John.

### **16. Possessionists in Asia**

Roman Turkey divided into five provinces, western called Asia. Docetism said Christ Jesus only appeared as a single person.

### **17. John and the Possessionists**

Jesus Christ is single being, as Pastorals and Ignatius. John says Jesus handed over, not 'gave up' the Spirit on cross – ie Jesus controlled that 'hand-over'. At once came water and blood (divine and human) 'Before Abraham was, I am.' (John 8:31-59) The living bread which came down from heaven (Jn6). IICor 11:2-4 is concerned that 'another Jesus' is being preached – but the Paulines call out in worship, 'Jesus is LORD', but Peter had known him a human being so the Petrine church differs.

### **18. Possessionists before Mark**

Herod said: 'the Baptist has returned.' Like Elijah giving double share of Spirit to Elisha so Spirit enters Jesus at baptism. Mark gets this from Peter (via his Jerusalem mother? Acts 12:12) Does Mark take Ebionite outline of his Gospel from her – including 'my God why have you forsaken me'? This would explain the Petrine elements in Mark's account, but also the heavy Paulist overwriting. Jesus follows the Elijah events so clearly in Mark, and the feeding by Elisha's servant (IIK 4:42-44) has bread left over. So Jm church saw John as Elijah and Jesus as Elisha? Cross likewise an embarrassment to Jm Christians for the Spirit could not die. So Mark explains Ps22. John leaves saying out and says 'it is finished'.

### **19. The Need for Incarnation**

Jewish Christians felt secure and baptism just an addition. Gentiles saw it as means of salvation and entry into God's people which Jews had through circumcision. Baptism had to be explained in big terms: Unites us to Jesus a man who died but also divine, so baptism saves from Adam's judgement to live in Body of Church. It revoked the condemnation of Law. It only worked because Incarnation not Possession. Need therefore to prove incarnation – as follows:

### **20. Lord and Son of God**

Lord said to my Lord, sit at my right hand until I make your enemies your footstall. (Ps 110:1) So Jesus is like first sheaf of harvest offered in Temple a couple of days after Passover. Jewish name for God is 'Adonai (our Lord) so this was 'escalated' up to Jesus.

Angels are 'sons of God' and Kings after David. God's people as termed 'sons' as in: 'out of Egypt have I called my son'. (Hos 11:1) Hebrews 1:1-3 argues against the Petrine Christ possession of Jesus idea by saying 'what angel did God ever say, You are my Son, today I have begotten you?'

## **21. The Son of Man**

Although simply meaning Man *ben 'adam*, becomes title for Jesus in Gospels. Paul never uses the phrase and only Jesus uses it in Gospels. Again Daniel is seen as significant 'one like a son of man came with the clouds' Dan 7:13 – the Jewish people. Mk uses it to show pre-existent Christ becoming a little lower than the angels.

## **22. The Limits of Monotheism**

Extensions of God in LXX – arm of God, Spirit of, Word of, hand of. Philo speaks similarly of Wisdom – for God was too exalted to act directly in the world. Dead Sea Scrolls use it widely too. Against possessionists Paul says: 'the fullness of God dwelt' (Col 1:19) He is also head to the Church. 'Was in the form of God and on equality with God.' Kenotic notions but Paul never says he 'was God'. John's Gospel opens quite clearly helped by fact that Logos is masculine, and Thomas says: 'my Lord and my God.'

## **23. Life after Death**

*Soma/Sema* notions vs Hebrew *nephesh (a living being)*. Jewish and Greek ideas mingled in 1<sup>st</sup> Century. Jews expected it at end of age. Paul expects it soon when all will then rise, those still alive will be swept up. In I Cor 15 he argues for resurrection of Body, rather oddly, against non-physical notions of Cephas (1:12) who felt that they were already perfect and spiritually risen, through baptism. Paul says: 1. Jesus raised physically so us too. 2. Js was first-fruits. 3. Transformation like a dead seed into plant. 4. Transformation will make us imperishable. If Petrine spiritual after-life was all then their *laissez-faire* attitude to everything else would dominate, so 'put to death' those sins.

## **24. Jesus' Resurrection**

In addition to the accepted 'visual' reports of Rn, come the 'physical' reports of touching, eating etc. Visuals were part of 'received' tradition as early as 34AD. Visuals understandable as 'concretisations' of transforming experience of Jesus. Physical traditions seem to come later to buoy up the visuals against the Petrines – empty tomb, Thomas. Even Ignatius has to counter Smyrna's possessionist views. Mark does not include any appearances but angel says: 'see the place where'. Perhaps some veteran Christians had never heard of an empty tomb, so Mark says the women never told anyone.

## 25. The Noise of Battle

By 190 Eusebius considers parts of Church but omits Syria and Egypt – Antioch, Damascus, Alexandria – for they are Ebionite heretics. Jerusalem forbidden to Jews after 70 and on return found it Gentile church. Paul's visit to Antioch was low point (Gal 2:11-14) He had to be supervised by Silas and Barnabas returned to Cyprus. Later had to have Timothy circumcised (Acts 16:1-3) In 51 Judaisers sent to Corinth causing all that trouble in Paul's letters. In Ephesus for three years with success but Judaisers took over and he despaired. (II Cor 1:8) By Acts 20:13-16 he is not welcome in Ephesus so sails by. The Judaisers pressure Galatia, even with circumcision, but they are loyal to Paul and hate the knife so write to Paul and his reply (our Gal) turns the tide. The Corinthians also stood by him, he learnt from Titus. In 57AD Paul returns to Jm with money but ends up in Rome. His death won him support from his presbyters and deacons (strong local foundations). The fall of Jerusalem and the top-down style of mission end in Petrine demise. Laodicea founded about 60AD and Paul writes to it (our Ephesians) He does not know them well. They dislike it, so a Pauline takes it on to Ephesus. Of Revelation's churches the best ones are Pauline.

James had led the Jm church – must have been formidable. Peter was not strict enough for him? Made good relations with Jm Pharisees.