

IN SEARCH OF PAUL: John Dominic Crossan & Jon Reed

Roman Empire: Peace through Victory (successfully retained conquests)

piety (Aeneas) → war (Mars) → victory (Roma) → peace (Fertility)

Built on Hierarchy and Patrimony

Kingdom of God: Peace through Justice

covenant → non-violence → justice → peace

Caesars: 42BC at Philippi: Brutus+Cassius vs. Octavian (to be Augustus)+Antony.

31BC Antony’s fleet flees back to Cleopatra from Octavian and Republic is ended.

Augustus (Grk *Sebastos*) is Son of a God *dei filius* and *divi filius* and *theou hyos* (Julius

Caesar’s death followed by comet – his apotheosis!)

Augustus followed Alexander into divinity by world conquest. Nude sculpture figure denotes divinity. Luke/Acts: rapprochement of Christ and Caesar.

Poaching God-fearers

Jews successful in diaspora, their synagogues modelled on Roman Associations halls.

Paul poaches God-fearing pagans from Synagogues (accepted faith of Judaism, but kept Grk culture). They financed many Syn’gues and offered political protection.

Women among them: Lydia at Philippi deals in cloth. At Thessalonica + Bereoa.

Paul

1. maintains that he is not sent by Jerusalem Jewish Ch but Apostle of Christ!
2. Vocation to preach to Gentiles (Luke says he preached to Jews first!?)
3. His epistles to gentiles expect knowledge of Septuagint
4. Why would Jews care if Paul only converted pagans to Christianity?

Identically Paul	Questionably Paul
Corinthians	Christians
Ephesians	Christians
Colossians	Thessalonians
Romans	Christians
Galatians	Christians
Thessalonians	
Hebrews	

EQUALITY:

Slave: Philemon. Slave could run to a god's statue or seek a friend to plead.

Should free Onesimus (brother) unconditionally, nothing about Onesimus' change.

Family Equality. In 1Cor 7 in intercourse, divorce, virginity, anxieties.

Gal 3:28: "neither male nor female etc."

BUT: 1Cor 11:3-16? Husband is head, woman for man, although man is also born through woman. Head covering – just following usual practice (woman do teach).

Women. 1Cor 16. Phoebe a deacon, carries letter so reads and interprets.

Prisca and Aquila (female first!) Andronicus & Junia ("they are prominent among the apostles)

Post-Pauline Letters argue for inequality

THESSALONICAN PERSECUTION – WHY?

In 1 Thessns Paul uses civic words for Christian concepts – steals their theology.

1. v1 ecclesia – originally self-governing decision making in Greek cities
2. His Peace has Shalom content rather than Pax after Victory
3. Calls Jesus the Lord – parallelism would be high treason.
4. Kingdom, power and glory belong to only Rome
5. Many gospels, proclaiming victories and successions
6. 5:3 'when they say peace and security' – this was a favourite phrase.
7. Parousia was a visitation demanding reception – meet Js in the air.

ROMAN BLESSINGS - Galatians

Urbanisation of conquered territories by Augustus – but not independent as in Grk.

As centre for administrative control and inculcators of Roman culture.

1. Ports and Roads: came first, built by Legions with ideological impact.
2. Statues and Temples: built by locals and expected quid pro quo.
3. Aqueducts and Baths: cult of luxury.

(Caesarea Maritima's port called Sebastos (Grk for Augustus) but his roads came rather late)

Galatians has to argue case for Paul's gentilebeliever approach:

1. The compromise at Jerusalem was not workable – there could be no separation of Gentile and Jewish mission since ‘Godfearers’ worshipped at Synagogues. Hence the Antioch table disputes. Paul overstates the difference between faith and works.
2. Holy Spirit has come to Gentiles before circumcision, so why do it?
3. Gen 17:1-27 is quoted at him (Priestly Trad) so he quotes Gen 15:6 (Yahwist trad) which mentions faith and not circumcision.
4. Baptism in one Spirit makes us all One.

KENOSIS: PHILIPPIANS

The Caesars controlled religious excesses in sects but boundary control was phallic.

Wealthy men penetrated anyone and discarded them at will. Subjugated nations sculpted as bonded women.

Paul however glories in his chains at Ephesus (as prisoner (*desmios*) of Christ. The more Corinthians boast in power he boasts of slavery.

‘*En Christo*’ **mysticism** of oneness with Christ. Spirit is free gift to anyone. The Spirit of Christ and the Body of Christ – we are in them and they in us.

Cross is Roman power – mystical union with kenotic Christ.

CORINTHIANS AND CONTROL

Patronal relations were the ethical mainspring of Roman world. Myriad pyramids.

Each household would have shrine. Sacrifice

Houses – elongated rectangles with central courtyard and rooms off. Sleeping-rooms very small. Triclinium adorned in big houses. Mixed housing in each area, arranged on

patronage system. Shops would be run by dependents of Patron. Priscilla and Aquila employed Paul (Acts 18:2) canopies and awnings? Would relate Paul to wide clientele.

Patronal society begets inequality. They would resent him not entering their networks – ‘his letters are weighty but bodily presence weak.’ The presenting problems were those of the powerful :-

- Powerful could take disputes to civil court.(6:1-8)
- Could marry stepson and stepmother to protect patrimony. (5:1-13)
- Could buy meat for pagan temple dinners (10:14-33)
- Glossolalia was a powerful gift – but it builds up self

Bodily resurrection was antagonistic to soma~sema dualism, but more important, it addressed the justice issue for the material violent world.

ROMANS: UNITY AND JUSTICE

Paul about to finish Eastern work and look West. Asks them to accept his programme.

The letter is therefore a sweeping history, God creating one world by global justification.

Urban areas had local street associations, Augustus subverted these rebellious groups to his ends by installing Imperial altars at those street corners and associations guarded them.

Also bread and circuses (bread doles + baths)

Jews often banished from Rome because too influential – in 40s and 50s only those where disturbances occurred, but Nero could distinguish between Jew and Christian in 60s.

Augustus created Transtiberium – now *Trastevere* (across-the-Tiber). Harbour quarter.

Latrines for tanning. Catacomb data and names (largely Greek in Romans) indicate Christian groups, Philo says it was inhabited by Jews.

1. The Unity of Pagans and Jews: Romans 1-8

Unity is their sharing of global sin. God justifies us all (makes us just)

Justice is used by Rome (and us) as retributive, Paul means distributive justice.

Sacrifice as substitution would have been way to justification, but Paul says it is participation (en Christo) which brings justification. He mentions substitution in verse (3:5), participation gets all of chapter 6 because only the latter links to resurrection.

Law gives power of knowing what is wrong, but not power of doing the right thing.

The last enemy is not just death in general but the death of violence (Christ's death)

2. Unity of Jews and Christians: Romans 9-11

'No distinction between Jew and Greek', but all gone wrong!

But God has not rejected his old covenant people – 'by no means!'

3. Unity of Jewish Christians & Pagan Christians: Romans 12-16

Love one another

Live peaceably with outsiders

Do not rebel against authorities (There is another time for martyrdom?)

Love is the fulfilling of the law.

Weak are Christian Jews now returning from banishment; Strong are pagan Christians who were not expelled – also the ‘strong’ were probably richer and more secure pagans.

The Collection for Jerusalem:

James did not accept money without Paul proving his kosher. Purified in Temple.

Jews from Asia attack Paul for bringing non-Jews into Temple.

(Luke believes Jerusalem for Jews and Rome for Christians, but not Paul)

Paul probably died with others after Nero’s fire 64.

POSITIVE PEACE

Paul and Jesus are not just against the Roman global Peace but FOR Shalom Justice.