

5. Pauline Epistles Part 2: Prison and Pastoral Epistles

Chad Harrington

Introduction

- “Letters from Prison”
- Pastoral Epistles
- I’m leaning heavily on my notes from Fred Long’s class I took in seminary

Prison Epistles

Philippians

- Author: Paul and Timothy
- Audience: Saints in Philippi
- Date: AD 57–59
 - Two possibilities: A.D. 60-62 (Rome) or A.D. 57-59 (Caesarea)
 - While traditionally it’s thought to be Rome, the most likely place and date is Caesarea (IVP article by Hawthorne in DPL). This is because his later imprisonment was in Rome, etc.
- Main Point:
 - Live together a life worthy of the gospel of Christ with joy, even in the midst of suffering.
 - Thesis statement: Philippians 1:27–30 (three themes will be addressed: unity, approved workers, and suffering)
- Themes:
 - Suffering, unity, approved workers, and joy.
 - The primary reason for joy in Philippians is a restoration of the number one relationship that was broken: God to man. Then, it radiates from this core and we share it communally with others.
- Features:
 - no Scripture quoted
 - Philippians 4:2–3: Euodia and Syntyche (my theory and pun)
 - Phil 4:5: “Let your gentleness be known to all”: corporate
 - The Christ Hymn

Paul as Author? Disputed vs. Undisputed Epistles

- Disputed:
 - Pastorals

- Ephesians, Colossians
- 2 Thessalonians
- Undisputed:
 - Romans and Galatians
 - Philippians
 - Philemon
 - 1 and 2 Corinthians
 - 1 Thessalonians
- Resolution:
 - Ephesians as test case: Attic Greek used vs. other Pauline letters
 - Pastorals as test case:
 - Problems: Advanced church organization; development of doctrine; the pastorals combat false teachers more closely associated with 2nd century Gnosticism
 - Solutions: 1. Philippians 1:1, “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus at Philippi, together with the overseers and deacons”; 2. Later in Paul’s life he developed advanced doctrine; 3. The Pastorals actually address Judaizing tendencies, Jewish myths / genealogies, and false teaching about the Law.

Ephesians

- Author: Paul
- Audience: Ephesians.
 - He doesn’t know the audience directly, yet in Acts he seems to know them (cf. Acts 20); therefore, people say that Paul didn’t write it.
 - Answers to this proposal: ‘in Ephesus’ is a textual variant and not in some early manuscripts. So 1) it could be the lost letter of Laodicea or 2) “Ephesians” was meant to be a circular letter for multiple settings (especially because it’s the capitol of the region).
- Genre: Political Theology/Theory (maybe even technically a *politeia*)—of how the state (of church) should be run.
- Date: AD 60–61
- Themes: Politics. Philippians and Ephesians are extremely political.
 - politeu,esqe – live as citizens...
 - Only about 5-10% (or so) of people were Roman citizens
- Main Point:
 - Thesis statement: Ephesians 2:8–10.
 - Ephesians 2.10 – in the statement “Created ‘to do’ good works” (NIV) is not right. “*epi*” is not used how the NIV translates it “to do.” It does not show purpose but means. When this is used in extra-canonical works it is used for Augustus’s deeds in founding a city, for example. What God prepared beforehand was the good deeds of Jesus (this is what Ephesians is all about—

Jesus reconciling all things into himself). The real PURPOSE is that we would walk in the same deeds that Christ did. The founding father set the tone for the society, so that every citizen would look back to the founder and model their life after them.

- Structure:
 - Ephesians 4–6: Man of 4 realized in 6.
 - *peripateo*. Each section of the hortatory segment of Ephesians (chapters 4-6) is broken up by *peripateo*:
 - 4.1-16
 - 4.17-32
 - 5.1-6 – the middle of the chiasm is to imitate after God in love
 - 5.7-14
 - 5.15-6.9

Colossians

- Author: Paul and Timothy
- Audience: Colossians
- Date: AD 60–61
- Main Point:
 - Thesis statement: Colossians 1:10–14
 - Main point: Live a life worthy of God and please him through your good works in the kingdom of light.
- Structure: Comparable to Ephesians (see especially Ephesians 2 // Colossians 2)

Philemon

- *Read this whole letter.*
- Author: Paul and Timothy
- Audience: Philemon, Apphia, Archippus, and the church in Philemon's home
- Date: AD 60–61
- Main Point:
 - *Exordium*: Verses 8–9
 - On the basis of love, do what you ought to do: let Onesimus go free (and come back to me!)
 - This is southern, indirect style asking
- Theme: Love from a spontaneous heart.
- Performance Criticism: Joke in verse 19

Pastoral Episodes

Timeline and Genre

- Paul was likely released from Roman prison (cf. Acts 28) in A.D. 62 and went on a fourth missionary journey.
- Fourth missionary journey?! Yes, he likely went to Spain.
 - Rom 15:23 "But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, 24 I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. ... 28 So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. 29 I know that when I come to you, I will come in the full measure of the blessing of Christ."
 - 1 Clement 5 (ca. AD 95), who wrote from Rome, indicates Paul had been released from Roman prison after he was under house arrest in Acts 28: "Having taught righteousness to the whole world, and having gone to the extremity of the west [ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθῶν] and having borne witness before the rulers, so was he released from the world and went to the holy place, being the greatest example of endurance." Going to *the furthest west* usually meant Spain.
- He went to Rome and wrote 1 Timothy and Titus. He went on a fourth missionary journey. And when he got back in Rome, he wrote 2 Timothy.
- Genre: Epistolary Speech

1 Timothy

- Author: Paul
- Audience: Timothy (who was in Ephesus)
- Date: AD 63–64
- Main Point: Teach with authority right doctrine and living and help others do the same. 1 Timothy 3:14–16: "Although I hope to come to you soon, I am writing you these instructions so that, 15 if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. Beyond all question, the mystery of godliness is great: He appeared in a body, // was vindicated by the Spirit, // was seen by angels, // was preached among the nations, // was believed on in the world, // was taken up in glory."
 - The background behind this desire is that false teachers threaten the church (1 Tim. 1:3–5), so we need strong, qualified leaders to counter this.
 - The connection between doctrine and life is closely connected: 1 Timothy 4:1–6, 16: "Watch your life and doctrine closely. Persevere in them because if you do, you will save both yourself and your hearers."
- Themes: Teaching, instruction, leadership, truth, godliness

- Issue: There was a women's liberation movement in the first century. The dress and hair of a person was a way to distinguish one's self by status and wealth. You can actually trace the women's liberation movement by hairdos.
- What are the Qualifications that Our Culture Wants in Leadership?
 - Charismatic—keeps attention
 - Integrity
 - Married w/ family
 - Ears tickled—entertained
 - Not ruffling feathers
- How do these line up with what Paul says?
 - *Lists can go either way—the first is important (Galatians 5:22—fruit of the Spirit, “love”) or the last is important (2 Peter 1.5ff, “love”). Can all the items be equal? Not sure.
 - Elders: 1 Timothy 3:1–7
 - Deacons: 1 Timothy 3:8–13

Titus

- Author: Paul
- Audience: Titus (who was in Crete)
- Date: AD 63–64
- Main Point: Teach with authority what is accord with sound doctrine and help others do the same. Titus 2:1: “You must teach what is in accord with sound doctrine.” paired with the inclusio statement of Titus 2:15, “Titus 2:15 These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.”
- Themes: Leadership
- Leadership
 - Elders: Titus 1:6–9
- Structure:

2 Timothy

- Author: Paul
- Audience: Timothy
- Date: AD 63–64
- Main Point: In light of suffering of the last days (2 Tim. 3:1 “There will be terrible times in the last days”), teach what's in accord with sound doctrine and help others do the same. 2 Timothy 1:13–14: “2 Tim 1:13 What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. 14 Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.” with a wing of 2 Tim. 2:2
- Theme: Suffering, the End, faithfulness
 - Paul's end: 2 Timothy 4:16–17: “2 Tim 4:16 At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. 17 But

the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth.”

Extra-Biblical Sources

Epigrapha

Light from the Ancient East by Adolph Deissmann

Mishna

Written and codified by AD 200

Apocrypha (14 books)

KJV of 1611 had an intertestamental section called “Apocrypha” with these books

- 1 Esdras (Vulgate 3 Esdras)
- 2 Esdras (Vulgate 4 Esdras)
- Tobit
- Judith (“Judeth” in Geneva)
- Rest of Esther (Vulgate Esther 10:4 – 16:24)
- Wisdom
- Ecclesiasticus (also known as Sirach)
- Baruch and the Epistle of Jeremy (“Jeremiah” in Geneva) (all part of Vulgate Baruch)
- Song of the Three Children (Vulgate Daniel 3:24–90)
- Story of Susanna (Vulgate Daniel 13)
- The Idol Bel and the Dragon (Vulgate Daniel 14)
- Prayer of Manasseh (Daniel)
- 1 Maccabees
- 2 Maccabees

• Old Testament Pseudepigrapha

In biblical studies, these were works claimed to have been written by a notable authority. Some were falsely attributed, but not necessarily all were falsely written.

- 3 Maccabees
- 4 Maccabees
- Assumption of Moses
- Ethiopic Book of Enoch (1 Enoch)
- Slavonic Second Book of Enoch
- Book of Jubilees
- 3 Baruch
- Letter of Aristeas
- Life of Adam and Eve
- Ascension of Isaiah
- Psalms of Solomon
- Sibylline Oracles
- 2 Baruch
- Testaments of the Twelve Patriarchs
- 4 Ezra