

SOCIETY FOR NEW TESTAMENT STUDIES

MONOGRAPH SERIES

General Editor: G. N. Stanton

60

THE PAULINE CHURCHES

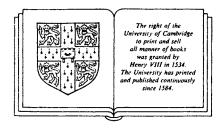


The Pauline Churches

A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings

MARGARET Y. MACDONALD

Department of Theology, St Francis Xavier University, Nova Scotia, Canada



CAMBRIDGE UNIVERSITY PRESS

CAMBRIDGE
NEW YORK PORT CHESTER
MELBOURNE SYDNEY



> PUBLISHED BY THE PRESS SYNDICATE OF THE UNIVERSITY OF CAMBRIDGE The Pitt Building, Trumpington Street, Cambridge, United Kingdom

CAMBRIDGE UNIVERSITY PRESS

The Edinburgh Building, Cambridge CB2 2RU, UK 40 West 20th Street, New York NY 10011-4211, USA 477 Williamstown Road, Port Melbourne, VIC 3207, Australia Ruiz de Alarcón 13, 28014 Madrid, Spain Dock House, The Waterfront, Cape Town 8001, South Africa

http://www.cambridge.org

© Cambridge University Press 1988

This book is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 1988 Reprinted 1990, 1991 First paperback edition 2004

A catalogue record for this book is available from the British Library

Library of Congress cataloguing in publication data

MacDonald, Margaret Y.

The Pauline Churches: a socio-historical study of institutionalization in the Pauline and Deutero-Pauline writings / Margaret Y. MacDonald.

p. cm. - (Monograph series / Society for New Testament

Studies: 60)

Bibliography.

Includes indexes.

ISBN 0 521 35337 8 hardback

1. Sociology. Biblical. 2. Bible. N.T. Epistles of Paul--Criticism, interpretation, etc. 3. Church history - Primitive and early church. ca. 30-600. I. Title. II. Series: Monograph series (Society for New Testament Studies): 60. BS2655.S6M33 1988

227'.067 - dcl9 87-32561

ISBN 0 521 35337 8 hardback ISBN 0 521 61605 0 paperback



For Hugh and Thérèse MacDonald, my parents



CONTENTS

Prejace		page xi	
A	bbreviations	xii	
IN	TRODUCTION		
1	The project	2	
2	The social sciences and New Testament interpretation	10	
	2.1 The symbolic universe	10	
	2.2 Institutionalization and the routinization of		
	charisma	11	
	2.3 Legitimation and cumulative institutionalization	16	
3	Methodological limits and possibilities	19	
	3.1 Why employ social sciences?	19	
	3.2 History and the social sciences	23	
	3.3 Theology and the social sciences	27	
4	Where from here?	29	
PA	ART 1		
PA	AUL: COMMUNITY-BUILDING INSTITUTIONALIZATION	31	
1	Attitudes to the world/ethics	32	
	1.1 Sectarian boundaries	32	
	1.2 Sectarian tensions	39	
	1.3 Patterns for life: love-patriarchalism	43	
	1.4 Conclusion	44	
2		46	
	2.1 Authority structures	46	
	2.2 The freedom of the congregation	51	
	2.3 Structural differentiation	55	
	2.4 Conclusion	60	



	Contents	viii
3	Ritual	61
	3.1 A ritual context	61
	3.2 Baptism: purification and sect formation	65
	3.3 The Lord's supper: conviviality and continuance	69
	3.4 Conclusion	71
4	Belief	72
	4.1 Sect, society and symbolic universe	72
	4.2 The symbol of the crucified and resurrected Messiah4.3 Christian existence: social existence in a universe	75
	of meaning	77
	4.4 Conclusion	82
5	General conclusion	84
PA	ART 2	
C	DLOSSIANS AND EPHESIANS: COMMUNITY-	
ST	ABILIZING INSTITUTIONALIZATION	85
1	Attitudes to the world/ethics	86
	1.1 Institutionalization in the absence of Paul	86
	1.2 The maintenance of the symbolic universe	91
	1.3 The growth of the sect	97
	1.4 The household codes and the ethos of love-	
	patriarchalism	102
	1.5 The origin and function of the household codes	106
	1.6 The Colossian household code and its social	
	context	111
	1.7 The Ephesian household code and its social context 1.8 Conclusion	115 120
	1.8 Conclusion	120
2	Ministry	123
	2.1 Images of Paul	123
	2.2 Governing in the absence of the Apostle:	
	Colossians	126
	2.3 Governing in the absence of the Apostle:	131
	Ephesians	131
	2.4 The household codes and leadership2.5 Conclusion	136 138
	2.3 Conclusion	130
3	Ritual	139
	3.1 Psalms, hymns and spiritual songs:	
	communication and integration	139



	Contents	ix
	3.2 Baptism: interpretation and life-style 3.3 Conclusion	142
		146
4		147
	4.1 Changing symbols4.2 Enthronement in heaven and the community	147
	on earth	149
	4.3 Cosmological symbols and life in the sect	154
	4.4 Conclusion	156
5	General conclusion	157
P/	ART 3	
TI	HE PASTORAL EPISTLES: COMMUNITY-	
PI	ROTECTING INSTITUTIONALIZATION	159
1	Attitudes to the world/ethics	160
	1.1 Studying contacts with the Greco-Roman world:	
	problems of methodology	160
	1.2 Church or sect?	163
	1.3 Dealing with outsiders	167
	1.4 Gospel or deceitful speech?	170
	1.5 Women and false teaching in the household1.6 The Pastoral Epistles and the Acts of Paul and	176
	Thecla	181
	1.7 Service in the household as service in the	.01
	household of God	184
	1.8 Widows or wives: a conflict in community life	187
	1.9 A stratified society	190
	1.10 Attitudes to wealth in the Shepherd of Hermas	193
	1.11 Attitudes to wealth in the Pastorals	197
	1.12 Conclusion	200
2	Ministry	203
	2.1 The Paul of the Pastorals	203
	2.2 The household roles and offices in the household of God	207
	2.3 The organization of the community of the	207
	Pastorals	214
	2.4 Conclusion	
		220
3	Ritual	221
	3.1 Worship and order	221
	3.2 Conclusion	224



	Contents	x
4	Belief	225
	4.1 Orthodoxy or heresy?	225
	4.2 Beliefs in a social context	229
	4.3 Conclusion	234
CONCLUSION		235
Notes		239
Bibliography		270
Index of Biblical passages discussed		281
Subject index		000



PREFACE

This book is the culmination of my doctoral studies at Oxford University. I am especially grateful to the Revd R. Morgan, Linacre College, for introducing me to the use of the social sciences for New Testament interpretation and for suggesting many fruitful lines of enquiry. I also must express my appreciation to Professor E.P. Sanders, the Queen's College, for his bibliographical suggestions and for his careful reading of my work in its final stages.

I am indebted to Emero Stiegman, Lawrence Murphy, Paul Bowlby and Stan Armstrong of the Religious Studies Department and Helen Ralston of the Sociology Department at Saint Mary's University, Halifax, Nova Scotia. Without the encouragement of these fine teachers my time in Oxford would have been an impossibility.

During my studies, I have enjoyed and profited from many 'sociological' conversations with Harry Meier. In the course of his own studies, he discovered many useful works that he kindly shared with me.

The proof-reading efforts of Becky Gray deserve special mention. The attention given by Becky to this work far exceeded what could reasonably be expected from a friend. I am also grateful to Miriam Taylor and Bruce MacDougall for uncovering many errors in the text that would have otherwise gone undetected.

The unconditional support given to me by my husband, Duncan Macpherson, remains a constant inspiration. Duncan has endured lengthy separations, exorbitant phone-bills, and vacations spent proof-reading in England. Duncan's understanding and generosity have never faltered.



ABBREVIATIONS

CBQ Catholic Biblical Quarterly
EvT Evangelische Theologie
HR History of Religions

HTR Harvard Theological Review

IESS International Encyclopedia of the Social Sciences

Int Interpretation

JAAR Journal of the American Academy of Religion

JBL Journal of Biblical Literature

JR Journal of Religion

JSOT Journal for the Study of the Old Testament

NovT Novum Testamentum
NTS New Testament Studies

TDNT Theological Dictionary of the New Testament

TZ Theologische Zeitschrift

ZNW Zeitschrift für die neutestamentliche Wissenschaft