

AUTHENTICITY OF SAINT PAUL'S LETTERS IN NEW TESTAMENT

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Abstract

A Jew named Paul appeared in the religion of Christianity and claimed to be an apostle of Jesus, after having been ascended of Prophet Jesus Christ. His claim turned into rejection through true companions of Prophet Jesus, however one of them namely Barnabas had testified Paul, so he turned into additionally visible as a disciple of Prophet Jesus Christ. Having entered Jesus' followers, St. Paul started to preach their thoughts affirming them as Jesus' teachings. Paul presented a new salvation concept through Jesus' crucifixion which was different from conventional Judaism. Moreover, he abolished all teachings of Torah and announced keeping faith on Jesus' atonement sufficient for salvation. Furthermore, he declared that Jesus is begotten son of God and Jesus is not a prophet or man. His perspectives about Jesus, Torah and other Jewish rituals were considered as blasphemy against Jewish faith so the companion of Jesus firmly opposed him, however Paul's impact on Christian society constantly spread. Gathering many people, he remoted his cult from Jewish-Christianity and established a new version of Christianity which turned into absolutely in opposition to Jesus' teachings. St. Paul has expressed his thoughts and ideas in his fourteen letters. What is the authenticity of these fourteen letters? In this article, we will discuss in detail that what are the authenticity of these letters.

Keywords: Saint Paul, Pauline Epistles, Authenticity, New Testaments, Canon.

Introduction:

St. Paul is one of the originators of Christianity and he has a position in Christianity that not even Jesus Christ has. St. Paul's Jewish name was Saul, and he was initially from Judaism, but when he converted into Christianity, he changed his name to Paul. St. Paul persecuted the Christians. After the ascension of Jesus Christ, St. Paul announced that he had made me his disciple by revelation on the way to Damascus. After this announcement, St. Paul joined the ranks of the disciples of Christ. The disciples were shocked by the miracle of St. Paul's faith and were reluctant to give

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St. Paul a place in their ranks. A great disciple named Barnabas testified to Paul and joined his group. After the apostles joined the ranks of Christ, St. Paul started to spread new theories in the name of Jesus, which led to a heated argument between Jesus's other disciples and Paul, who became Paul and his disciples after a while. This whole scenario led to the permanent separation between them. After separating this group, St. Paul started to openly propagate his polytheistic ideas in the name of inspiration and revelation, and he wrote letters to several churches to promote these theories. Two hundred years later, letters of St. Paul became an important part of the New Testament, declaring that the church was inspired, and today the number of St. Paul's letters in the New Testament are fourteen and the Christian world recognizes these letters as inspiration. The most important question in the fourteen letters of St. Paul is about their authenticity. We will discuss the authenticity of these letters in the following lines-

List of Saint Paul Letters:

Here is the list of St. Paul letters according to the New Testament order. There are fourteen letters of St. Paul.

1. Letter of Paul to the Romans
 - Letters of Paul to the Corinthians
2. I Corinthians
3. II Corinthians
4. Letter of Paul to the Galatians
5. Letter of Paul to the Ephesians
6. Letter of Paul to the Philippians
7. Letter of Paul to the Colossians
 - Letters of Paul to the Thessalonians
8. I Thessalonians
9. II Thessalonians
 - Letters of Paul to Timothy
10. I Timothy
11. II Timothy
12. Letter of Paul to Titus
13. Letter of Paul to Philemon
14. Letter to the Hebrews

Revealed Status:

More than half of the New Testament books are dedicated to St. Paul. The name of the St. Paul is mentioned in the opening and introductory salutations of the thirteen letters of the New Testament, but many modern scholars say with full conviction that all these letters were not written by the St. Paul himself.¹ According to most Christian leaders in the ancient and modern churches, when the scribes were copying the letters of St. Paul during the first century AD, they did not consider these letters to be inspired, but in their eyes, they were ordinary letters to people they used to write to each other.² These letters received their inspiration in the third or fourth century AD when Christianity parted ways with Judaism and needed a new decree.³

Christian scholars also acknowledge that the letters of St. Paul were written in response to certain situations and issues that were related to those of his time. To solve serious problems such as the quarrels of the early disciples, sectarian immorality, and misconceptions prevalent in the church, the St. Paul felt the need to write something to guide the people, whether they wrote these letters or not. At the time of writing, he had no illusions that he would gain the credentials and credentials that the holy Jewish scriptures currently have. He did not believe at all that he was writing an inspired text and that it would one day become part of the inspired text and the Holy Scriptures.⁴

There are also three letters that reveal the basic teachings of St. Paul. But they seem to lack the basic ideas that are not present in the seven letters to the St. Paul with certainty. In addition to the basic ideas, we also see significant differences in the style of writing and vocabulary. Therefore, some scholars suggest that the Ephesians, the Colossians, and the Thessalonians were written by someone else. Three letters to the early church leaders (1 and 2 - Timothy and Titus) shed light on the Christian ecclesiastical controversies that also appeared one or two generations after the death of St. Paul. Therefore, according to the traditions, they are the writings of the St. Paul, but it is possible that these letters were written by people who were well acquainted with the teachings and letters of the St. Paul. They wanted to solve the problems of the church by applying what they learned from the teachings and letters of St. Paul.

The Pharisees taught God's law, and they themselves adhered to it. St. Paul repeatedly claims in his writings that before Revelation he persecuted the true followers of Jesus Christ because they believed that they did not accept the law of God but the law of Jesus Christ. They are paving the way for new teachings. When God revealed to the St. Paul who Jesus Christ really was, the St. Paul not only became a true follower and believer of Jesus Christ but also started to spread the teachings gospels.

In the New Testament letters, the St. Paul discusses several topics. Donations include, for example, that God sent Jesus to be our "atonement" and save us from sin. The St. Paul wrote that no one could please God or be justified by obeying the law. Those who believe and trust in Jesus Christ benefit from Christ's sacrifice and enter a new life. This new life was given by Jesus Christ after His resurrection from the dead. St. Paul urges Christians to live their lives according to the Spirit. St. Paul was waiting for the return of Christ.

He also taught Christians to stand firm in righteousness and said to stand firm in the life of righteousness because the coming of Jesus Christ could happen any day.

St. Paul's letter to the Romans:

The final date of composition of any letter cannot be stated considering the letters of the St. Paul and the problems in the New Testament. However, according to Christian scholars, this letter was written between 57 AD and 59 AD.⁵ Many Christian scholars have objected to the letter's authenticity and to the last chapter, including the objection that there are a few chapters that are not part of the letter.⁶

The first and second letters of Paul to the Corinthians:

The first letter to the Corinthians was written by Paul in 56 A.D and the second letter was written a year later.⁷ Concerning the second letter of St. Paul to the Corinthians, Christian scholars write that "it seems that at the end of the first century Clement of Rome had no knowledge of this letter."⁸

St. Paul's letter to the Galatians:

This letter has written by St. Paul in 53- 54 A.D.⁹ However, some Christian scholars believe that there is no explanation as to when and where this letter to the Galatians was written by St. Paul.¹⁰

The Epistle to the Ephesians:

The apostle Paul wrote this letter to the Ephesians in Roman captivity. The word "in Ephesus" does not appear in the first paragraph of the first chapter in the ancient manuscripts.¹¹ There have been challenges to the authorship of Pauline on the basis of the letter's characteristically non-Pauline syntax, eschatology and terminology recently.¹²

St. Paul's letter to the Philippians:

St. Paul wrote a letter to the Philippines during his imprisonment. The period of writing this letter is 62 A.D. According to several scholars, the book of Philippians is a later compilation of parts of St. Paul's letter to the church in Philippi, which is now considered canonical.¹³

St. Paul's letter to the Colossians:

The St. Paul also wrote a letter to the churches during his imprisonment in Rome. Some scholars have suggested that there was mysticism in the innovations of the churches and that mysticism emerged systematically in the second century, which is why the letter of the churches was written by someone else after the New Testament period.¹⁴

The first and second letters of St. Paul to the Thessalonians:

Regarding the first letter of St. Paul to the Thessalonians, Christian scholars say that the letter was written by St. Paul in 70 A.D so that people could re-accept the doctrine of the Second Coming of Jesus Christ. Christian scholars in the mid-19th century contested its authenticity specially, Clement Schrader and F.C. Baur.¹⁵

The first and second letters of St. Paul to Timothy:

The church is skeptical of the personal writings of Paul, the author of the epistle to Timothy. The style of the letter indicates that it was written by the apostle Paul in prison and was soon to be executed. There is no final word yet. A possible opinion of Timothy's second letter from the Bible study is since it was written by a disciple about a century or two after Paul's assassination. This act was not considered dishonest or false in the first century but was considered admirable.¹⁶

In the list of authentic Christian books compiled by the Marcion we find out the individual letters and this authoritative list consists of only ten letters from St. Paul.¹⁷

Paul's letter to Titus:

This letter, like the ones above, is unlikely to reach its author. This letter, like the previous ones, is subject to suspicion as to whether it was written by a personal Paul or by someone else.¹⁸ According to the Bible Studies publication, this was done in the past and was recognized as an honor to the teachings of St. Paul.¹⁹ In the list of authentic Christian books compiled by the Marcion we find out the individual letters are not present there and this authoritative list consists of only ten letters from St. Paul.²⁰

St. Paul's letter to Philemon:

This letter was written in Rome in 61 AD. St. Paul wrote this letter to a man named Philemon while in prison.²¹

St. Paul's letter to the Hebrews:

This letter of the St. Paul to the Hebrews is doubtful. According to Christian scholars, it is not clear who wrote the Hebrew letter and the style of this letter is very different from that of St. Paul. The moderns' scholars does not belongs Hebrews to Paul.²²

The authentic list compiled by the merchants includes the letter of the Hebrews.²³ Similarly, the canon of Mauro Perani does not include the Hebrew letter²⁴.

Conclusion:

The summary of this whole debate brings us to the conclusion that the fourteen letters in the New Testament of St. Paul are not authentic. The authenticity of these letters is questionable among Christian scholars themselves. Even many other letters, including the letter of the Hebrews, do not exist at all in the discovered canon. The Hebrew letter is the only source of Christian priesthood, but Christian scholars are still concerned about the author and addressee of the letter. The style of this letter is also very different from other letters. An important question that arises here is what the status of the beliefs is contained in these letters after they have become dubious. The

Christian world is called upon to seriously consider these matters and lay the foundations of its faith.

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