Third, similar to Heidegger’s analysis, Paul also approaches human “anxiety” as an existential phenomenon, since he relates it to *temporality* (‘Zeitlichkeit’). When Paul admonishes his readers *not* to be anxious in Phil 4, he perceives temporality by expressing a specific eschatological expectation included in an announcement of time: χαίρετε ἐν κυρίῳ πάντοτε ... ὁ κύριος ἐγγύς – “Rejoice in the Lord always ... The Lord is at hand” (Phil 4:4). In Phil, Paul does not ignore human “anxiety” as such; in fact, he even recommends it. In revealing his own experience as a prisoner and pointing to Timothy’s example of an anxious ministry, he turns “anxiety” into an existential phenomenon of life experience. Only *eschatological, Christ-centered hope* can finally de-activate existential anxiety. In ancient discourse, it is this idea of biographical experience as much as eschatological hope that marks the difference between the sapiential, philosophical or moral and the *Pauline* approach to “anxiety.”

2. **1 Cor 12 and 2 Cor 11: anxiety in community politics and ethics**

Earlier in Paul’s letter-writing, “anxiety” and “care” appear as anthropological tools to guide ethics and community life. And already in these letters, Paul elaborates on his personal experiences and perception of “anxiety.”

2.1. **Paul’s anxiety as apostle: 2 Cor 11:28**

In 2 Cor 11, Paul confesses that his apostolic duties continuously worry him: “And, apart from other things” – he says –, “there is the daily pressure upon me of my anxiety (μέριμνα) for all the churches” (v. 28). Apostolic ministry is busy and exhausting, and it involves dealing with conflicts and missionary competition. In 2 Cor 10-13, the conflict with the Corinthian community is escalating. In Paul’s opinion, the apostolic ministry is full of personal “anxiety.” Nevertheless, commentators on 2 Cor – such as Margaret E. Thrall – tend to interpret the Pauline reference to “anxiety” as either insignificant or a negative expression. We might follow Thrall in valuing “anxiety” as something negative here – Paul is seemingly troubled about the Corinthians. However, the letter of Aristeas offers a different interpretation (271). In this letter, it is stated: “... to the question ...,”

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14 “This eschatological dimension ... has no real parallel in the thinking of Greco-Roman philosophers” either (F. E. Brenk, "Most Beautiful," 108 in regard to 1 Cor 7).
15 “… μέριμνα is somewhat negative in its connotations ... Since Paul is still cataloguing his apostolic trials, it is this sense that is appropriate, rather than a more general notion of pastoral care,” M. E. Thrall, *Epistle*, 749.