

The Pauline Epistles

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February 9 -May 24, 2012 Thursday 7:30-9:40

NT 520

Revised Syllabus

“And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.”¹

“I have lived with St Paul as a more or less constant companion for more than twenty years. . . . I still have the sense of being only half-way up the mountain, of there being yet more to explore, more vistas to glimpse. . . . Always I am aware that I myself have a good deal more climbing yet to do.”²

Course Purpose

1. To develop a working knowledge of Paul and his letters.
2. To refine our ability to interpret Paul’s letters
3. To apply Paul’s theology and letters to “real life” and ministry

Course Description

1. The course consists of three main sections:
 - a. The course will begin with an overview of Paul, highlighting his calling as an apostle, pastor, and missionary. The first part of the course will also consider the “center” of Paul’s theology and some contemporary issues in Pauline studies.
 - b. It will then proceed to a discussion of all the Pauline Epistles.
 - c. It will conclude with some reflections on common emphases in all of the letters and various ministerial applications.
2. The course is intended to be an *introductory* course (one could do a separate course on each of the letters). The instructor assumes that the participants have little or no exposure to Paul’s letters.
3. Given the constraints of time the course will consist mainly of lecture.

Course Assignments

1. Outline select portions of each epistle.
2. Complete all readings. Readings must be completed **on the date that they are listed**.
3. Submit two exegetical papers.

¹ 2 Peter 3:15-16.

² N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids: Eerdmans, 1997) 7.

Course Texts

1. Richard B. Gaffin. *By Faith, Not by Sight: Paul and the Order of Salvation*. Milton Keynes, UK: Paternoster, 2006.
2. N. T. Wright. *Paul in Fresh Perspective*. Minneapolis: Fortress, 2005.
3. Westerholm, Stephen. *Perspectives Old and New on Paul: the "Lutheran" Paul and His Critics*. Grand Rapids: Eerdmans, 2004.
4. Paul Jeon. *Introducing Romans*. (Eugene, OR: Wipf&Stock, 2010).
5. Paul Jeon. *The Nature of True Faith: Reflections on Titus*. Copies of the manuscript will be provided on the first day of class. The cost of the material will cover printing/production costs. (The book will be available at the end of May, 2011.)
6. Select articles (most are available via ATLA).

Course Grading Scale

1. Outlines 30%
2. Paper 1 10%
3. Paper 2 15%
4. Exam 1 20%
5. Exam 2 25%

All outlines, papers, and exams must be completed on time. Exceptions will be made according to the discretion of the instructor. Exams are based on the lectures and readings.

Course Schedule

1. February 9:
 - a. Review of Syllabus
 - b. Paul, the Apostle, Missionary, and Pastor
 - c. Read Eugene H. Peterson, "Pastor Paul," in *Romans and the People of God* (Grand Rapids: Eerdmans, 1999) 283-94. Gaffin, *By Faith, Not By Sight*.
2. February 16:
 - a. The Center of Paul's Theology
 - b. Contemporary Issues in Pauline Studies Part 1
 - c. Interpreting Paul
 - d. Read Jeon, *Introducing Romans*; Stanley E. Porter, "Understanding Pauline Studies: An Assessment of Recent Research," *Themelios* 22 (1996) 14-25.
3. February 23:
 - a. 1 Thessalonians
 - b. 2 Thessalonians
 - c. Read 1-2 Thessalonians; outline 1 Thessalonians 1; Wright, *Paul in Fresh Perspective*, 5-8; Thomas R. Schreiner, "The Thessalonian Letters," *Southern Baptist Journal of Theology* 3 (1999) 1-87.
4. March 1:
 - a. Galatians
 - b. Read Galatians; outline Galatians 3; Moisés D. Silva, "The Truth of the Gospel: Paul's Mission According to Galatians," in *Gospel to the Nations* (Downers

- Grove: InterVarsity) 51-61; ———, "Faith Versus Works of Law in Galatians," in *Justification and Variegated Nomism Volume 2, the Paradoxes of Paul* (Grand Rapids: Baker, 2004) 217-48.
5. March 8:
 - a. 1 Corinthians
 - b. Read 1 Corinthians; outline 1 Corinthians 2; Raymond F. Collins, "Reflections on 1 Corinthians as a Hellenistic Letter," in *Corinthian Correspondence* (Louvain Peeters, 1996: Leuven University Press, 1996) 39-61; Richard B. Hays, "Ecclesiology and Ethics in 1 Corinthians," *Ex auditu* 10 (1994) 31-43.
 6. March 15:
 - a. Philippians
 - b. Read Philippians; outline Philippians 3; **submit Paper 1**; Todd D. Still, "An Overview of Recent Scholarly Literature on Philippians," *Expository Times* 119, (2008) 422-28; L. Gregory Bloomquist, "Subverted by Joy: Suffering and Joy in Paul's Letter to the Philippians," *Interpretation* 61 (2007) 270-82.
 7. March 22:
 - a. 2 Corinthians
 - b. Read 2 Corinthians; outline 2 Corinthians 3; Scott J. Hafemann, "A Call to Pastoral Suffering: The Need for Recovering Paul's Model of Ministry in 2 Corinthians," *Southern Baptist Journal of Theology* 4 (2000) 22-36; ———, "The Comfort and Power of the Gospel: The Argument of 2 Corinthians 1-3," *Review & Expositor* 86 (1989) 325-44.
 8. March 29: Exam 1
 9. April 5: **No Class**
 10. April 12:
 - a. Colossians
 - b. Philemon
 - c. Read Colossians and Philemon; outline Colossians 1; Ben Witherington and G. Francois Wessels, "Do Everything in the Name of the Lord: Ethics and Ethos in Colossians," in *Identity, Ethics, and Ethos in the New Testament* (Berlin New York: Walter de Gruyter, 2006) 303-33; John Paul Heil, "The Chiastic Structure and Meaning of Paul's Letter to Philemon," *Biblica* 82, no. 2 (2001) 178-206
 11. April 19:
 - a. Ephesians
 - b. Read Ephesians; outline Ephesians 1; Jody A. Barnard, "Unity in Christ: The Purpose of Ephesians," *Expository Times* 120 (2009) 167-71; Ralph P. Martin, "Reconciliation and Unity in Ephesians," *Review & Expositor* 93 (1996) 203-35.
 12. April 26:
 - a. 1 Timothy
 - b. Titus
 - c. Read 1 Timothy and Titus; outline Titus 2; Jeon, *The Nature of True Faith*; Gordon D. Fee, "Toward a Theology of 2 Timothy--from a Pauline Perspective," *Society of Biblical Literature Seminar Papers* (1997) 732-49; Jerome Murphy-O'Connor, "2 Timothy Contrasted with 1 Timothy and Titus," *Revue biblique* 98 (1991) 403-18.

13. May 3:
 a. 2 Timothy
 b. Common Emphases and Convictions of Paul's Letters Part 1
 c. Read 2 Timothy; outline 2 Timothy 4; **submit Paper 2**; begin reading Westerholm, *Perspectives Old and New*.
14. May 10:
 a. Common Emphases and Convictions of Paul's Letters Part 2; closing comments.
 b. Complete Westerholm, *Perspectives Old and New*.
15. May 17: Reading Day
 16: May 24: Final Exam

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Pauline Epistles
 Professor: Paul Jeon
 Campus: Washington
 Date: 1/31/12

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	<ol style="list-style-type: none"> 1. Pauline theology 2. Historical-critical view of Paul 3. Significant academic paper on a Pauline theology topic
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	<ol style="list-style-type: none"> 1. Major part of class is exegeting Pauline texts 2. Original languages are used in class and encouraged in academic paper 3. It's a BIBLE class!
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	<ol style="list-style-type: none"> 1. Traditional Reformed categories are discussed in relation to Paul.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	<ol style="list-style-type: none"> 1. Personal application is made in class to many Pauline texts
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Moderate	<ol style="list-style-type: none"> 1. Multi-faceted applications are made from Pauline texts, e.g. environment, politics 2. Paul's passion to conform all of life to X is emphasized
Winsomely Reformed/ Evangelistic	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the	Strong	<ol style="list-style-type: none"> 1. Common grace use of historical-critical scholars is discussed & required in paper

	Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)		2. Paul's winsomeness is shown in Philemon
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	1. Preaching applications are made from Pauline texts.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	None	
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Moderate	1. Paul's method of dealing with spiritual problems in the church is highlighted in Pastorals.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Minimal	1. Occasional political discussions.



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