"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 outline and interpret Paul’s letters
3. To reflect on the personal and ministerial applications of Pauline theology

COURSE DESCRIPTION

1. The course consists of two main sections:
   a. The course will begin with an overview of Paul, highlighting his calling as an apostle, pastor, missionary, and theologian. 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, although the instructor reserves the right to adjust the pace of the course according to his discretion.
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 according to the corresponding date.³
2. Complete a 12-page “digest” of Herman N. Ridderbos, Paul: An Outline of His Theology. Use 1.0 spacing (single-spacing), 1-inch margins, Times New Roman font, the following format: Roman Numbers-Capital Letters-Arabic Numbers-Lower Case Letters.⁴

¹ 2 Peter 3:15-16.
³ See sample outline below.
COURSE TEXTS


COURSE GRADING SCALE

1. Outlines  25%
2. Digest    25%
3. Exam 1    25%
4. Exam 2    25%

All outlines, digest, 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.

4 See sample page below.
COURSE SCHEDULE

Aug 19-20Q

1. Orientation & Introduction
   a. Review of Syllabus
   b. Intro: Paul, the Apostle, Missionary, Pastor, and Theologian

2. The Center of Paul’s Theology
   a. The Center of Paul’s Theology
   b. Contemporary Issues in Pauline Studies: A Review of the New Perspective
   c. Interpreting Paul: Basic Considerations
   d. Complete Cornelis P. Venema, *Getting the Gospel Right*.

3. 1-2 Thessalonians
   a. Read 1-2 Thessalonians
   b. Outline 1 Thessalonians 1
   c. Complete Paul Jeon, *Living Intentionally before God*.

Sep 23-24

1. Galatians
   a. Galatians
   b. Read Galatians
   c. Outline Galatians 2

2. 1 Corinthians
   a. 1 Corinthians
   b. Read 1 Corinthians
   c. Outline 1 Corinthians 1

3. Philippians
   a. Philippians
   b. Read Philippians
   c. Outline Philippians 2

4. Exam 1: Take-home
Oct 7-8

1. 2 Corinthians
   a. Read 2 Corinthians
   b. Outline 2 Corinthians 2
   c. Begin work on Digest
2. Colossians & Philemon
   a. Read Colossians & Philemon
   b. Outline Colossians 3
3. Ephesians
   a. Read Ephesians
   b. Outline Ephesians 3

Nov 11-12

1. 1 Timothy
   a. Read 1 Timothy
   b. Outline 1 Timothy 3
   c. Submit Digest
2. Titus
   a. Read Titus
   b. Outline Titus 2
   c. Complete Paul Jeon, *True Faith; ______, To Exhort and Reprove*, chs. 1, 2, 7
3. 2 Timothy
   a. Read 2 Timothy
   b. Outline 2 Timothy 1
4. Exam 2: Take-home
Paul’s Thanksgiving for the Colossians and Motivations for Ministry (Colossians 1:1-29)

1:1-2 Introduction
1:1 Senders: Paul an apostle and Timothy a brother
1:2a Recipients: Saints at Colossae
1:2b Greetings: Grace and peace

1:3-6a Paul’s Thanksgiving
1:3 Always thanking God in prayer for the Colossians
1:4a Reasons for thanks
1:4b Love for all saints
1:5a Hope of heaven
1:5b-6a Gospel came to Colossians and is spreading globally

1:6b-8 Epaphras’ role
1:6b-7a Transmitted gospel
1:7b-8 Faithful minister for Colossians’ sake

1:9-12 Paul’s Intercessory Prayer
1:9 Know God’s will with wisdom and understanding
1:10a Live in a way pleasing to God
1:10b Bear fruit in every good work
1:10c Increase in knowledge
1:11 Be strengthened with power
1:12 Give thanks to God

1:13-14 Union with Christ
1:13 Transferred from darkness to Christ’s kingdom
1:14 Redemption and forgiveness in Christ

1:15-20 Christ-Hymn
1:15-17 Christ the Agent of Creation
1:15 Christ = firstborn of all creation
1:16 All things created through Christ
1:17 All things sustained through Christ
1:18-20 Christ the Agent of Redemption
1:18 Christ = head of the body, the church
1:19 Fullness of God dwells in Christ
1:20 Reconciliation found in Christ’s blood

1:21-23 Colossians’ Transformation
1:21 Past: Alienated evildoers
1:22a Present: Reconciled by Christ’s death
1:22b Purpose: Be holy and blameless
1:23 Condition: Continuation in the faith and Paul’s gospel

1:24-29 Paul’s Ministry Motivations
1:24 Rejoice in sufferings for sake of the church
1:25-26 Paul is minister and steward of the gospel and church
1:27 God reveals Christ among Gentiles to mature them
1:28-29 Paul labors in preaching so that all may be mature in Christ
Chapter 11: The Upbuilding of the Church

I. Two Principal Aspects

A. Two Principal Aspects: R-H & Christological Perspectives

1. Intro. The church also belongs to the central content of Paul’s teaching. From a R-H point of view it has a fixed place in that work. It does not first come into view as a gathering of individual believers who have come to participate in the gift of Christ and the Holy Spirit. Rather, it has an *a priori* significance, namely, as the people that in his saving activity God has placed on his side and which he intends to be the exemplification of his grace and redemption.

2. Two Points of View:
   a. The church is the continuation and fulfillment of the historical people of God that in Abraham God chose to himself from all peoples and to which he bound himself by making the covenant and the promises.
   b. He gives his own form of expression to the real being and character of the church when he speaks of it as the body of Christ.

3. Both ways of viewing the church are indissolubly connected to each other, and together they constitute a unity. In the first the R-H aspect of the church predominates, and in the second the Christological. In both, however, the salvation given in Christ bears a corporate character, and is given and received only in the fellowship of the people chosen and called by God to himself and of the one body of Christ.

B. *Ekklesia*

1. Through the early Christian use of *ekklesia* it may be taken as established that the Christian church is thereby ascribed the title of the Old Testament people of God.

2. If the concept of the *ekklesia tou Theou* has above all a R-H content and speaks of the church as the true people of God, the manifestation of the Messianic congregation of the great future, then it is clear that for Paul, not only in Ephesians and Colossians but in all his preaching, the thought of the universal church is primary and the local church, the house-church, and the church gathering can be denoted as *ekklesia* because the universal *ekklesia* is revealed and represented in them.
**MDiv* Student Learning Outcomes**

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.

*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.

<table>
<thead>
<tr>
<th>Rubric</th>
<th>Mini-Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong</td>
<td>Class preparation, assignments, exams.</td>
</tr>
<tr>
<td>Moderate</td>
<td>Exegetical focus, significant outlines, class preparation of specific passages.</td>
</tr>
<tr>
<td>Minimal</td>
<td>Reformed approach and covenants underlie class.</td>
</tr>
<tr>
<td>None</td>
<td></td>
</tr>
</tbody>
</table>

| **Articulation** | Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. | Strong | Class preparation, assignments, exams. |
| **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 | Exegetical focus, significant outlines, class preparation of specific passages. |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | Medium/Strong | Reformed approach and covenants underlie class. |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Strong | Close study of the Word of God sanctifies; strong devotional components of Scripture. |
| **Desire for Worldview** | Burning desire to conform all of life to the Word of God. | Strong | Material taught thoroughly within and analyzed against redemptive-historical worldview. |
| **Winsomely Reformed** | Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Strong | Discussion and evaluation of contributions from other traditions in a respectful and honoring way. |
| **Preach** | Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | Moderate | Exegetical work forms the backbone of strong preaching; frequent discussion of applications. |
| **Worship** | Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service. | Moderate | Study of the Word of God should move believers to worship. |
| **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 | Discussion as applicable. |
| **Church/World** | Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Moderate | Discussion as applicable. |