“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.”

“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.”

Course Purpose
1. To develop a working knowledge of Paul and his letters
2. To refine our ability to outline (interpret) Paul’s letters
3. To reflect on the personal and ministerial applications of Pauline theology

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, 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.
   c. It will conclude with reflection on common emphases in all of the letters and their 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 according to the corresponding date.
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.

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1 2 Peter 3:15-16.
3 See sample outline below.
4 See sample page 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.

Course Schedule
1. Aug 26: Orientation & Introduction
   a. Review of Syllabus
   b. Paul, the Apostle, Missionary, Pastor, and Theologian

2. Sept 2 (Labor Day Weekend Break)

3. Sept 9: 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
   d. Complete Cornelis P. Venema, *Getting the Gospel Right.*

4. Sept 16: 1-2 Thessalonians
   a. 1 Thessalonians & 2 Thessalonians
   b. Read 1-2 Thessalonians; outline 1 Thessalonians 1; complete Paul Jeon, *Living Intentionally before God.*
5. Sept 23: Galatians
   a. Galatians
   b. Read Galatians; outline Galatians 2; begin Stephen Westerholm, *Perspectives Old and New on Paul.*

6. Sept 30: 1 Corinthians
   a. 1 Corinthians
   b. Read 1 Corinthians; outline 1 Corinthians 15; continue with Westerholm.

7. Oct 7: Philippians
   a. Philippians
   b. Read Philippians; outline Philippians 3; complete Westerholm.

8. Oct 14: Exam 1: Take-home

   a. 2 Corinthians
   b. Read 2 Corinthians; outline 2 Corinthians 11; * begin work on Digest. *

10. Oct 28: Colossians & Philemon
    a. Colossians & Philemon
    b. Read Colossians; outline Colossians 3; * continue work on Digest. *

11. Nov 4: Ephesians
    a. Ephesians
    b. Read Ephesians; outline Ephesians 2; * submit first draft of Digest. *

12. Nov 11: 1 Timothy
    a. 1 Timothy
    b. Read 1 Timothy; outline 1 Timothy 1; * continue work on Digest. *

13. Nov 18: Titus
    a. Titus
    b. Read Titus; outline Titus 1; complete Paul Jeon, *True Faith; ______, To Exhort and Reprove*, chs. 1, 2, 7; * continue work on Digest. *


15. Dec 1: 2 Timothy
    a. 2 Timothy & Closing Comments
    b. Submit Digest

16. Dec 9: Final Exam
SAMPLE OUTLINE

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
1:4-5a Reasons for thanks
1:4a Faith in Christ
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.