

## The Pauline Epistles

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February 5 – May 28 | Times Vary

*“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.**”<sup>1</sup>*

*“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.”<sup>2</sup>*

### 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.<sup>3</sup>
2. Complete a 12-page “digest” of selection portions from Herman N. Ridderbos, *Paul: An Outline of His Theology*. Use 1.0 spacing (single-spacing), 1-inch margins.

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<sup>1</sup> 2 Peter 3:15-16.

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

<sup>3</sup> We will be performing an analytical outline on the first day of class.

## COURSE TEXTS

1. \*\*\* **Herman N. Ridderbos. *Paul: An Outline of His Theology*. Grand Rapids: Eerdmans, 1997. \*\*\***
2. Cornelis P. Venema. *Getting the Gospel Right: Assessing the Reformation and New Perspectives on Paul*. Edinburgh: Banner of Trust, 2006.
3. Stephen Westerholm. *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.  
\_\_\_\_\_. *Empowered by Joy: Reflections on Paul's Letter to the Philippians*. Eugene, OR: Wipf & Stock, 2012.  
\_\_\_\_\_. *Living Intentionally before God: Reflections on 1 Thessalonians*. Eugene, OR: Wipf & Stock, 2013.  
\_\_\_\_\_. *True Faith: Reflections on Paul's Letter to Titus*. Eugene, OR: Wipf & Stock, 2012.  
\_\_\_\_\_. *To Exhort and Reprove: Audience Response to the Chiastic Structures of Paul's Letter to Titus*. Eugene, OR: Pickwick, 2012.  
\_\_\_\_\_. *1 Timothy: God's Missional Household*. Eugene, OR: Pickwick, 2018. Volume 1.  
\_\_\_\_\_. *Unreconciled: The New Norm*, Eugene, OR: Wipf & Stock, 2018.  
\_\_\_\_\_. *God's Wisdom for Making Peace*, Eugene, OR: Resource Publications, 2018.

## 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.

**DIGEST DUE DATE:** April 11, 2019

## COURSE SCHEDULE

1. February 5: Orientation & Introduction
  - a. Review of Syllabus
  - b. Practice with Analytical Outline
  - c. Complete Paul Jeon, *Introducing Romans*.
2. February 12: The Center of Paul's Theology
  - a. Intro: Paul, the Apostle, Missionary, Pastor, and Theologian
  - b. The Center of Paul's Theology
  - c. Complete Cornelis P. Venema, *Getting the Gospel Right*.
3. February 14: 1-2 Thessalonians
  - a. Read 1-2 Thessalonians
  - b. Outline 1 Thessalonians 1
  - c. Complete Paul Jeon, *Living Intentionally before God*.
4. February 19: Galatians
  - a. Read Galatians
  - b. Outline Galatians 2
  - c. Complete Stephen Westerholm, *Perspectives Old and New on Paul*.
5. February 26: 1 Corinthians
  - a. Read 1 Corinthians
  - b. Outline 1 Corinthians 1
6. March 5: Philippians
  - a. Read Philippians
  - b. Outline Philippians 2
  - c. Complete Paul Jeon, *Empowered by Joy*
- Exam 1: March 12
7. March 19: 2 Corinthians
  - a. Read 2 Corinthians
  - b. Outline 2 Corinthians 2
  - c. Begin work on Digest
8. March 26: Colossians
  - a. Read Colossians & Philemon
  - b. Outline Colossians 3
9. April 2: Philemon
  - a. Read Philemon 1
  - b. Outline Ephesians 3
  - c. Complete Paul Jeon, *Unreconciled; God's Wisdom for Making Peace*.
10. April 4: Ephesians
  - a. Read Ephesians
  - b. Outline Ephesians 3
11. April 9: 1 Timothy
  - a. Read 1 Timothy
  - b. Outline 1 Timothy 3
  - c. Complete Paul Jeon, *1 Timothy*, chs. 1-2
12. April 16: Titus
  - a. Read Titus
  - b. Outline Titus 2
  - c. Complete Paul Jeon, *True Faith; \_\_\_\_\_, To Exhort and Reprove*, chs. 1, 2, 7
13. April 18: 2 Timothy

a. Read 2 Timothy

b. Outline 2 Timothy 1

Exam 1: April 23

## SAMPLE OUTLINE FOR DIGEST

### 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.

<b><u>MDiv* Student Learning Outcomes</u></b> <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> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		<b><u>Rubric</u></b> ➤ Strong ➤ Moderate ➤ Minimal ➤ None	<b><u>Mini-Justification</u></b>
<b>Articulation (oral &amp; written)</b>	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.
<b>Scripture</b>	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.
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Medium/Strong	Reformed approach and covenants underlie class.
<b>Sanctification</b>	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.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Strong	Material taught thoroughly within and analyzed against redemptive-historical worldview.
<b>Winsomely Reformed</b>	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.
<b>Preach</b>	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.
<b>Worship</b>	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.
<b>Shepherd</b>	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.
<b>Church/World</b>	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	Discussion as applicable.