**Reformed Theological Seminary**

**Spring 2022**

**NT 5300 Pauline Epistles 3 Hrs.**

**Feb 4-5, Feb 25-26, Mar 18-19, Apr 29-30**

**Friday, 6PM-9PM; Saturday, 8AM-4PM**

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**Description (as per RTS *Catalogue*)**

“An exposition of Paul’s epistles in chronological order that emphasizes the application of Paul’s theology to the pastoral needs of the churches of his day and ours.” (p.73).

**Course Objectives**

**(1)** To understand and critically to evaluate academic research in the Pauline Epistles.

**(2)** To understand issues of special introduction pertaining to the Pauline Epistles.

**(3)** To understand the letters of Paul in their first-century context.

**(4)** To understand the implications of Paul’s writings for the contemporary church, and to understand Paul as a model of applying theology to the life of the church.

**(5)** To understand with greater clarity and precision key questions and issues in the Pauline Epistles: the person and work of Christ, the nature and condition of man, covenant and law, the application of redemption (justification by faith alone, sanctification, union with Christ, etc.).

**Required Texts (see below for page assts.; note the abbreviations)**

**(1)** The Holy Bible, preferably in a recent translation such as the New American Standard or the English Standard Version. Students who are competent in Hellenistic Greek are strongly encouraged to bring their Greek New Testaments to each class session.

**(2)** Paul Barnett, *Paul: Missionary of Jesus* (Eerdmans) **[B]**

**(3)** Carson and Moo, *An Introduction to the New Testament* (2d ed.; Zondervan) **[C&M]**

**(4)** R. B. Gaffin, *By Faith, Not By Sight: Paul and the Order of Salvation* (2d ed.; P&R) **[G]**

**(5)** Herman Ridderbos, *Paul: An Outline of His Theology* (Eerdmans) **[R]**

**Recommended Texts**

**(1)** Guy Prentiss Waters, *The Life and Theology of Paul* (Reformation Trust)

**(2)** ed. Michael J. Kruger, *A Biblical-Theological Introduction to the New Testament: The Gospel Realized* (Crossway)

**Assignments & Requirements**

**(1)** A final exam will be taken within a week of the final class and will be cumulative. The final exam is worth **30%** of your final grade.

**(2)** Memorization of **Ephesians 2:1-22**. You must recite Eph 2 (in any translation) to a fellow student in the course. That student must indicate to the course TA in writing that you have successfully completed the assignment (i.e. that you have recited Ephesians 2, from memory, without error). This assignment is due at the beginning of the final exam. It will be 10% of your final exam grade [i.e. **3%** of your course grade].

**(3)** Read the Pauline Epistles (minus Romans) in English. You must read the PE (minus Romans) in their entirety this semester. This assignment is due at the beginning of the final exam. You will be asked to give a percentage reflecting the extent of your reading. This assignment will be 10% of your final exam grade [i.e. **3%** of your course grade].

**(4)** Reading Digests. **40%** of your final grade

**(a)** To read and to prepare a digest of Barnett, *Paul: Missionary of Jesus.* See attached guidelines. **Due Feb 25.** Late work will subject your work to reduction of one full letter grade per day late (or fraction thereof). **5%** of the final grade.

**(b)** To read in full and to prepare a digest of See attached guidelines. Carson and Moo, *Introduction* (2d ed.), Chaps. 8-9, 11-18. **Due Feb 25.** Late work will subject your work to reduction of one full letter grade per day late (or fraction thereof). **5%** of the final grade.

**(c)** To read in full and to prepare a digest of Gaffin, *By Faith and Not By Sight.* See attached guidelines. **Due Mar 18.** Late work will subject your work to reduction of one full letter grade per day late (or fraction thereof). **10%** of the final grade.

**(d)** To read in full and to prepare a digest of Ridderbos, *Paul: An Outline of His Theology*, I-VII, XII*.* See attached guidelines. **Due Apr 29.** Late work will subject your work to reduction of one full letter grade per day late (or fraction thereof). **10%** of the final grade.

**(5)** An 8-10 page research paper on some text from the Pauline Epistles (except Romans). The text and topic must be pre-approved by the professor. See paper guidelines below. **30%** of your final grade. **Due 8:00AM 29 April.**

**Attendance**

Class attendance is required for NT 5300. If a student anticipates an unavoidable absence, he should notify the instructor in advance. Each hour of unexcused absence subjects the student to a reduction of his final grade by one-half of a letter grade. Two tardies (arriving after the beginning of the hour) constitute an hour of unexcused absence. Students missing more than two sessions (for any reason) may **either** submit an additional, compensatory assignment [determined by the instructor] **or** choose to receive a full letter grade reduction in their final grade.

**Grading Scale**

The grading scale for this course is the seminary’s grading scale. You may find it listed in the *RTS Catalog*.

**Plagiarism**

Please review the seminary’s policy on plagiarism. Plagiarized work will subject the student to failure in the course and possible disciplinary action.

**In-Class Computer Use**

Computers and tablets are permitted in this course for course-related purposes only. Cell phones must be set to silent and stowed. If for some extraordinary reason you need to take a call, you may either wait until the break or leave the classroom.

Paul & The Letters of Paul in Church History

“At length they saw a man coming (namely Paul), of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel.”

***Acts of Paul and Thecla,* 1.7**

“With avid intensity I seized the sacred writings of your Spirit and especially the apostle Paul. Where at one time I used to think he contradicted himself and the text of his words disagreed with the testimonies of the law and the prophets, the problems simply vanished. The holy oracles now presented to me a simple face, and I learnt to ‘rejoice with trembling’ (Ps. 11:7).”

**Augustine, Confessions, VII.xxi (27)**

“Meanwhile in that same year, 1519, I had begun interpreting the Psalms once again. I felt confident that I was now more experienced, since I had dealt in university courses with St. Paul's Letters to the Romans, to the Galatians, and the Letter to the Hebrews. I had conceived a burning desire to understand what Paul meant in his Letter to the Romans, but thus far there had stood in my way, not the cold blood around my heart, but that one word which is in chapter one: "The justice of God is revealed in it." I hated that word, "justice of God," which, by the use and custom of all my teachers, I had been taught to understand philosophically as referring to formal or active justice, as they call it, i.e., that justice by which God is just and by which he punishes sinners and the unjust.

But I, blameless monk that I was, felt that before God I was a sinner with an extremely troubled conscience. I couldn't be sure that God was appeased by my satisfaction. I did not love, no, rather I hated the just God who punishes sinners. In silence, if I did not blaspheme, then certainly I grumbled vehemently and got angry at God. I said, "Isn't it enough that we miserable sinners, lost for all eternity because of original sin, are oppressed by every kind of calamity through the Ten Commandments? Why does God heap sorrow upon sorrow through the Gospel and through the Gospel threaten us with his justice and his wrath?" This was how I was raging with wild and disturbed conscience. I constantly badgered St. Paul about that spot in Romans 1 and anxiously wanted to know what he meant.

I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: "The justice of God is revealed in it, as it is written: 'The just person lives by faith.'" I began to understand that in this verse the justice of God is that by which the just person lives by a gift of God, that is by faith. I began to understand that this verse means that the justice of God is revealed through the Gospel, but it is a passive justice, i.e. that by which the merciful God justifies us by faith, as it is written: "The just person lives by faith." All at once I felt that I had been born again and entered into paradise itself through open gates. Immediately I saw the whole of Scripture in a different light. I ran through the Scriptures from memory and found that other terms had analogous meanings, e.g., the work of God, that is, what God works in us; the power of God, by which he makes us powerful; the wisdom of God, by which he makes us wise; the strength of God, the salvation of God, the glory of God.

I exalted this sweetest word of mine, "the justice of God," with as much love as before I had hated it with hate. This phrase of Paul was for me the very gate of paradise. Afterward I read Augustine's "On the Spirit and the Letter," in which I found what I had not dared hope for. I discovered that he too interpreted "the justice of God" in a similar way, namely, as that with which God clothes us when he justifies us. Although Augustine had said it imperfectly and did not explain in detail how God imputes justice to us, still it pleased me that he taught the justice of God by which we are justified.”

**Martin Luther, 1545 (*LW* 4:421-428, trans. Andrew Thornton, OSB; © 1983, St. Anselm Abbey)**

“In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

**John Wesley, *The Journal of John Wesley***

“The Reformation fought and conquered in the name of Paul”

**Albert Schweitzer, *The Mysticism of Paul the Apostle***

**Guidelines – Digests** (adapted from Dr. Richard B. Gaffin, Jr.’s guidelines)

Please prepare a digest of each assigned reading, double-spaced or 1.5 spaced. A written digest is not simply a repetition but a summary or overview organized to highlight the author’s main ideas and distinctive emphases. It may have one of several formats – an outline, a running commentary, a series of brief paragraphs. It should be concise without being superficial. A digest is not a response paper. I want to see that you have understood what you have read.

Your digests should be not longer than 10 pages each.

Some Practical Tips from a Former TA –

1. Make sure you proof or have a friend proof your paper. This is not a term paper but good style is still important.

2. Avoid improper citation and plagiarism. Instead use quotations marks properly and include parenthetical citations with author name and page numbers [e.g. - Gaffin says, "......" (15).]. Also, be sure to include a complete bibliography.
3. Here are two ways you can create bullet point style digests well.

a) make sure your summaries are more than just outlines. The reader should

understand the argument based on what you say.
b) make sure you demonstrate both the "how" and the "why" of each claim you summarize.

4. This assignment is a digest not a response paper. Don’t say things like – "this was a very meaningful/important/interesting (book/section/point/etc.)"
5. This assignment is not to be a series of quotes or observations about the book. Your paper should follow the flow of the book.

**Paper Guidelines**

You will submit an 8-10 page research paper, exclusive of cover page and bibliography. This paper must demonstrate awareness of and competence in both the primary and secondary literature.

You must submit your paper both in hard copy and electronically. Submit your paper through Canvas, and be sure to submit it as a **PDF attachment** **only.**

The paper should have the following elements and meet the following guidelines:

* A concise introduction that reflects your awareness of the pertinent issues
* A strong, incisive, clearly-stated thesis in the opening of the paper
* A cogent argument that is integrally tied to and flows from your thesis
* Organization that is both inherent to the paper and evident to your reader
* A conclusion that properly concludes the argument of your paper, concisely reflecting on the implications of your thesis for our understanding of the theology of Paul and of its significance for the church today.
* Appropriate exegetical and biblical-theological treatment of the biblical data relevant to your topic
* Fair and decisive engagement of the secondary literature. You should engage positions that are similar to your own and positions with which you disagree.
* Use of at least **eight (8) sources, one of which must be a journal article.** “Use” means not merely inclusion in a bibliography, but also footnoted referencing in your paper. Do not string together quotations in your paper, and be sure to keep your quotations concise and to the point.
* Footnotes (not endnotes or parenthetical references!). Footnotes should be single spaced, 10 pt font. The first line of each footnote should be indented.
* Pagination – each page should be clearly numbered
* Consistent, readable margins – ½ to 1 inch margins on each side of the text
* Text set in left justification, Times New Roman font, 12 pt. Set your indentation at ½ inch.
* Double or 1.5 spacing only
* Greek or Hebrew, typed (no transliterations)
* Documentation according to format and standards prescribed in the *SBL Handbook of Style* – this applies both to the body of the paper and the bibliography. Please take special note of the abbreviations.
* Absence of typographical, grammatical, syntactical, or spelling errors. Such errors will result in a lower grade on your paper. Proofread!
* A staple in the upper left-hand corner – no folders, etc., please.

**The Good Paper Guide**

In grading your final paper, I will make reference to the following criteria (in addition to the guidelines set forth above, p.5). I have adopted these criteria, with slight modification, from a syllabus of Dr. W. Duncan Rankin.

**General**

Is the paper interesting? substantial? well-written?

Is the paper sufficiently focused or developed?

Is the paper organized? organized clearly?

**Development and Flow**

Does the paper show clear plan and purpose?

**Treatment**

Is the thesis of your paper stated clearly? Is your thesis pedestrian?

Does your paper raise more issues than you have adequately addressed in it?

Does your paper raise issues that cannot be adequately addressed in a paper of this

 scope and length?

Does your paper provide sufficient data to enable the reader to understand the

 problems and issues?

Does your paper set forth and engage various positions fully? fairly? objectively?

Does your paper provide careful, biblical exegesis?

Do your conclusions follow from the premises and data you set forth in the paper?

Does your paper evidence knowledge of and interaction with the broader Reformed

 tradition? views within modern evangelicalism? non-evangelical views?

Does your paper have material that should have been excised? Does it have material that is not germane to the subject?

Is the length of your paper adequate to address the issues raised?

**Documentation**

Is your paper well documented? adequately documented? poorly documented?

**Bibliography**

Does your paper have a bibliography?

Is your bibliography excellent? adequate? poor?

Does your paper omit key secondary sources that should have been included?

**Appearance**

Is your paper neat in appearance? Is your paper annoying to read?

**Errors**

Does your paper have typographical errors? grammatical errors? syntactical errors? spelling errors?

**Time of Submission**

Was your paper submitted on time?

Did you submit it in both hard copy and electronically (*per* syllabus instructions)?

Your assigned grade is based upon the following: your successful completion of the instructions for this assignment, as those instructions are set forth in this syllabus; your overall quality of presentation; my assessment of your grasp of the subject matter; your skill in communicating the material; the quality of your work relative to your peers in the course.



**Course Objectives Related to MDiv\* Student Learning Outcomes**

Course: NT 5300 Pauline Epistles

Professor: Waters

Campus: Houston

Date: Spring 2022

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| **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.*  | **Rubric*** **Strong**
* **Moderate**
* **Minimal**
* **None**
 | **Mini-Justification** |
| **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. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. | Strong | 1. Theology of the PE2. Exegetical written assignment on a passage in the PE |
| **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 | 1. Major part of the class is exegesis of the PE2. Original languages are used in class and encouraged in writing assignment  |
| **Reformed Theology** | Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.  | Moderate | Traditional Reformed categories are shown to find their basis in the PE |
| **Sanctification** | Demonstrates a love for the Triune God that aids the student’s sanctification. | Moderate | Personal application is made in class from many texts of the PE |
| **Worldview**  | Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | Moderate | Multi-faceted applications are made from texts of the PE, e.g. church and culture.  |
| **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.) | Moderate | Non-Reformed scholarship is charitably discussed and engaged in class and readings.  |
| **Pastoral Ministry** | Ability to minister the Word of God to hearts and lives of both churched and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians. | Minimal | Paul’s pastoral practice is addressed throughout the course.  |