

The Pauline Epistles (06NT5300/01)

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February 7 – May 2 | 6:00-8:00 PM¹

COURSE PURPOSE

1. To develop a working knowledge of Paul and his letters
2. To refine our ability to outline Paul's letters
3. To apply Paul's letters to life and ministry.

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**. The first part of the course will also consider the “center” of Paul's theology.
 - b. It will then proceed to a discussion of Paul's letters.
2. The course is intended to be an *introductory* course: the instructor assumes that the participants have little or no exposure to Paul's letters.

COURSE ASSIGNMENTS

1. Outline select portions of each epistle according to the corresponding date.²
2. Complete a 12-page “digest” of Gaffin, *In the Fullness of Time*, chs. 6-14. Follow the formatting of the sample outline below.
3. Participate in four Canvas discussion forums. These will comprise meaningful interaction between the students-and-professor and between the students themselves. Students will receive advanced notice at least two weeks prior to each discussion forum.

COURSE TEXTS

1. Richard Gaffin. *In the Fullness of Time*.
2. Stephen Westerholm. *Perspectives Old and New on Paul*.
3. Paul Jeon.³ *Empowered by Joy*.
_____. *Introducing Romans*.
_____. *Notes on Galatians*.
_____. *Living Intentionally before God*.
_____. *True Faith*.
_____. *Unreconciled*.
_____. *God's Wisdom for Making Peace*.
_____. *To Exhort and Reprove*.
_____. *1 Timothy*.
_____. *2 Timothy*.

¹ Feb 7 (in-person). Feb 24-25; Mar 31-Apr. 1. Fri 6:00-9:00 PM; Sat 9:00-5:00 PM.

² See sample outline below.

³ For further resources by Dr. Jeon, see: <https://kainapolis.com/resources>.

COURSE GRADING SCALE

1. Outlines 40%
2. Exam 1 20%
3. Exam 2 20%
4. Digest 15%
5. Forums 5%

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. February 7 (in-person): Orientation & Introduction
 - a. Review of Syllabus
 - b. Practice with Analytical Outline
 - c. Complete Jeon, *Introducing Romans*.
2. February 14: The Center of Paul's Theology
 - a. Intro: Paul, the Apostle, Missionary, Pastor
 - b. The Center of Paul's Theology
 - c. Begin Westerholm, *Perspectives Old and New*
3. February 21: 1-2 Thessalonians
 - a. Read 1-2 Thessalonians
 - b. Outline 1 Thessalonians 1
 - c. Complete Jeon, *Living Intentionally before God*
4. February 24: Galatians (in-person)
 - a. Read Galatians
 - b. Outline Galatians 2
 - c. Complete Jeon, *Notes on Galatians*
5. February 25: 1 Corinthians (in-person)
 - a. Read 1 Corinthians
 - b. Outline 1 Corinthians 1
 - c. Complete Westerholm, *Perspectives Old and New on Paul*
6. February 25: Philippians (in-person)
 - a. Read Philippians
 - b. Outline Philippians 2
 - c. Complete Jeon, *Empowered by Joy*

Exam 1: Take-home (Due February 28)

7. March 7: 2 Corinthians
 - a. Read 2 Corinthians
 - b. Outline 2 Corinthians 2
 - c. Begin work on Digest

March 13-17 Reading Week

8. March 14: Colossians
 - a. Read Colossians
 - b. Outline Colossians 3
 - c. Begin work on Digest
8. March 21: Philemon
 - a. Read Philemon
 - b. Outline Philemon
 - c. Complete Jeon, *Unreconciled; God's Wisdom for Making Peace*.
9. March 28: Ephesians
 - a. Read Ephesians
 - b. Outline Ephesians 3
10. March 31 (in-person): 1 Timothy
 - a. Read 1 Timothy
 - b. Outline 1 Timothy 3
 - c. Complete Paul Jeon, *1 Timothy*, chs. 1-2
11. April 1 (in-person): 2 Timothy
 - a. Read 2 Timothy
 - b. Outline 2 Timothy 1
 - c. Complete Jeon, *2 Timothy*, chs. 1, 2.
12. April 1 (in-person): Titus
 - a. Read Titus
 - b. Outline Titus 2
 - c. Complete Jeon, *True Faith; To Exhort and Reprove*, chs. 1, 2, 7; *Christian Philanthropy*

Exam 2: In-Class (May 2)

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

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.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: **The Pauline Epistles**

Professor: **Dr. Paul S. Jeon**

Campus: **RTS Washington**

Date: **February 7 – May 2**

MDiv* Student Learning Outcomes <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>		Rubric <ul style="list-style-type: none"> • 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	Concrete exercises for acquiring and articulating biblical knowledge and theology.
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	Direct study of and interaction with source material (i.e., Paul's Letters).
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	We presuppose Reformed Theology in our interpretations and discussions.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	Regular application of the material to personal growth.
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.	Strong	It is impossible <i>not</i> to challenge secular worldviews while studying Pauline framework.
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	Given my pastoral experience, I seek to model how to apply these truths to evangelism and ministry.
Pastoral Ministry	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Strong	See "Winsomely Reformed."