

## The Pauline Epistles (NT5300-N1)

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February 3 – May 19

Two in-person meetings: February 13-14 & April 10-11 (Fri, 6:00p-9:30p; Sat, 9:00a-1:45ap)

Tuesdays, 5:00-6:30 PM via Zoom

March 17-21 Reading Week (no class)

### 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.<sup>1</sup>
2. Complete a 12-page "digest" of Gaffin, *Paul*, chs. 6-14. Follow the formatting of the sample outline below.

### COURSE TEXTS

1. Richard B. Gaffin Jr. *In the Fullness of Time*.
2. Stephen Westerholm. *Perspectives Old and New on Paul*.
3. Paul Jeon. *Empowered by Joy*.  
\_\_\_\_\_. *Introducing Romans*.  
\_\_\_\_\_. *Living Intentionally before God*.  
\_\_\_\_\_. *Galatians*  
\_\_\_\_\_. *True Faith*.  
\_\_\_\_\_. *Unreconciled*.  
\_\_\_\_\_. *God's Wisdom for Making Peace*.  
\_\_\_\_\_. *To Exhort and Reprove*; see separate lectures on [www.kainapolis.com](http://www.kainapolis.com)  
<https://www.thegospelcoalition.org/commentary/titus/>

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<sup>1</sup> I will demonstrate how to complete these outlines in the first class. Please adopt the format I use.

\_\_\_\_\_. *1 Timothy*; see separate lectures on [www.kainapolis.com](http://www.kainapolis.com)  
<https://www.thegospelcoalition.org/commentary/1-timothy/>  
\_\_\_\_\_. *2 Timothy*; see separate lectures on [www.kainapolis.com](http://www.kainapolis.com)  
<https://www.thegospelcoalition.org/commentary/2-timothy/>

## **COURSE GRADING SCALE**

- |             |     |
|-------------|-----|
| 1. Outlines | 40% |
| 2. Digest   | 20% |
| 3. Exam 1   | 20% |
| 4. Exam 2   | 20% |

All outlines, digest, and exams must be completed on time. Exams are based on the lectures and readings.

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## **COURSE SCHEDULE**

### Orientation & Introduction

- Review of Syllabus
- Practice with Analytical Outline
- Complete Jeon, *Introducing Romans*.

### The Center of Paul's Theology

- Intro: Paul, the Apostle, Missionary, Pastor
- The Center of Paul's Theology
- Begin Westerholm, *Perspectives Old and New*

### 1-2 Thessalonians

- Read 1-2 Thessalonians
- Outline 1 Thessalonians 1
- Complete Jeon, *Living Intentionally before God*

### Galatians

- Read Galatians
- Outline Galatians 2
- Complete Jeon, *Notes on Galatians*

### Philippians

- Read Philippians
- Outline Philippians 2
- Complete Jeon, *Empowered by Joy*

## 1 Corinthians

- Read 1 Corinthians
- Outline 1 Corinthians 1
- Complete Westerholm, *Perspectives Old and New on Paul*

## Midterm

## 2 Corinthians

- Read 2 Corinthians
- Outline 2 Corinthians 2
- Begin work on Digest

## Colossians & Philemon

- Read Colossians & Philemon
- Outline Colossians 3
- Complete Jeon, *Unreconciled; God's Wisdom for Making Peace*.

## Ephesians

- Read Ephesians
- Outline Ephesians 3

## Titus

- Read Titus
- Outline Titus 2
- Complete Jeon, *True Faith; To Exhort and Reprove*, chs. 1, 2, 7; *Christian Philanthropy*

## 1 Timothy

- Read 1 Timothy
- Outline 1 Timothy 3
- Complete Paul Jeon, *1 Timothy*, chs. 1-2

## 2 Timothy

- Read 2 Timothy
- Outline 2 Timothy 1
- Complete Jeon, *2 Timothy*, chs. 1, 2.

## Final (in-Class)

## 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 New York City**

Date: **February 3 – April 28**

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></b>
<p><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></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> <li>• <b>Strong</b></li> <li>• <b>Moderate</b></li> <li>• <b>Minimal</b></li> <li>• <b>None</b></li> </ul>	
<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. 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.
<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	Direct study of and interaction with source material (i.e., Paul's Letters).
<b>Reformed Theology</b>	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	We presuppose Reformed

			Theology in our interpretations and discussions.
<b>Sanctification</b>	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	Regular application of the material to personal growth.
<b>Worldview</b>	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.
<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	Given my pastoral experience, I seek to model how to apply these truths to evangelism and ministry.
<b>Pastoral Ministry</b>	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."