

## NT 3053—PAULINE THEOLOGY

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Spring Term 2019

Louisville Presbyterian Theological Seminary  
Louisville, Kentucky

This course takes a panoramic look at the undisputed letters of Paul and asks about Paul's thought(s) on a number of key theological topics. We will survey the letters of Paul in order to establish an interpretive macrostructure for the synthetic task of constructing statements about Paul's thought(s) on crucial topics through the exegetical analysis of pertinent passages. Each student will focus on particular themes, working together with another member of the class to develop presentations concerning the topics. A series of brief papers will organize and summarize conclusions/questions about the topics studied.

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### Course Requirements

1. Attendance at *all* class sessions. The assignments given on the syllabus are *for* the class period with which they are listed. In other words, assignments are *for (to be done before)* the date and subject with which they are listed—and so, *for/before* February 13 students should have read Paul's letter to *Philemon*, Schnelle, *Paul*, 377-81; and Soards, *Apostle*, 122-27.
2. For each Pauline letter treated during the second through the ninth class sessions (there are seven undisputed letters!), each student will read the letter, read the assigned secondary literature, create an outline of the contents of the letter, and write a succinct and substantial *single* paragraph that summarizes the substance and significance of the letter. *What's the problem? There always is at least one. From a theological point of view, what are Paul's key observations and/or directions?* These papers should be collected and will be submitted together at the end of the course.
3. For each *topic* related to Pauline theology that is listed below (there are seven!), each student will read *the basic article(s) assigned in relation to that topic* (these are marked †). Further readings are mandatory for only the students making the particular presentations. The additional readings are identified as being of second (marked by \*) and third (marked by •) levels of importance for our purposes. After the classes dealing with particular themes in Pauline theology, before the next meeting of the class, each student should write a 2-page paper (500-600 words *absolute maximum*) summarizing her/his conclusions regarding each topic. These papers should take into account the reading(s) done on the topic, both the presentation(s) and discussion(s) in class, and also incorporate her/his own reflections on the subject.
4. Furthermore, each student will work with a peer in examining *two* of the particular theological themes listed in the schedule below. For each particular topic, every student should read *at least one of the "essential" articles listed in the syllabus*. Students are encouraged to do as much additional reading on each topic as possible.

From their work, the pair of students will develop presentations for the class that will (a) survey the subject, (b) identify and examine passages in Paul's letters that are pertinent to the theme, and (c) raise questions for general discussion. Before each presentation, *at least two days in advance of the class session*, the pair of students who will lead the class should prepare and distribute 3-5 incisive questions designed to stimulate and focus discussion of the topic after the presentation has been made.

5. As already noted, after the class dealing with a particular theme in Pauline theology, before the next meeting of the class, each student should write a 2-page paper (500-600 words *absolute maximum*) summarizing her/his conclusions regarding the topic. In turn, at the end of the course each student will have collected a series of short papers on the topics treated in the course. Any paper that a student desires to revise may be revised as needed. The papers should be assembled with an additional 3-to-5-page statement (750-1500 words) summarizing the most important learning(s) from the course. These final papers should be collected along with the papers on (a) Paul's letters and (b) the series of theological themes (or topics). The complete collection of papers will be submitted at the end of the course.

### **Grading**

1. Attendance, preparation, & participation: 20%.
2. Classroom presentation with preliminary questions for discussion: 25%.
3. Letter outlines & summaries and topical papers: 35% total (14 x 2.5% each).
4. Final submission of papers with summary: 20%.

### **Books**

These books are required and may be purchased in the virtual bookstore or from some online purveyor of books—these books and other readings are on reserve:

1. Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. (Cited as *Schnelle* in the scheduled assignments.)
2. Soards, M. L. *The Apostle Paul: An Introduction to His Writings and Teaching*. New York: Paulist, 1987. (Cited as *Soards* in the scheduled assignments.)

These books are highly recommended—they and other readings are on reserve:

1. Dunn, J. D. G. *The Theology of Paul the Apostle*. Grand Rapids, Mich.: Eerdmans, 1998.
2. Martyn, J. L. *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997.

3. Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress, 1977.
4. Wright, N. T. *Paul: In a Fresh Perspective*. Minneapolis Minn.: Fortress, 2005.

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## SCHEDULE

<b>February 8</b>	<b>Introduction to the Course: Syllabus, Sources, and Methods</b>
<b>February 13</b> Assignment:	<b>Philemon</b> •Read Philemon. -and- †Schnelle, <i>Paul</i> , 377-81. †Soards, <i>Apostle</i> , 122-27.
<b>February 15</b> Assignment:	<b>1 Thessalonians</b> •Read 1 Thessalonians. -and- †Schnelle, <i>Paul</i> , 171-91. †Soards, <i>Apostle</i> , 47-56.
<b>February 20</b> Assignment:	<b>1 Corinthians</b> •Read 1 Corinthians. -and- †Schnelle, <i>Paul</i> , 192-234. †Soards, <i>Apostle</i> , 71-81.
<b>February 22</b> Assignment:	<b>2 Corinthians</b> •Read 2 Corinthians. -and- †Schnelle, <i>Paul</i> , 235-64. †Soards, <i>Apostle</i> , 82-94.
<b>February 27</b> Assignment:	<b>Philippians</b> •Read Philippians. -and- †Schnelle, <i>Paul</i> , 359-77. †Soards, <i>Apostle</i> , 112-21.
<b>March 1</b> Assignment:	<b>Galatians</b> •Read Galatians. -and- †Schnelle, <i>Paul</i> , 265-301. †Soards, <i>Apostle</i> , 57-67.

**March 6 & 8**

Assignment:

**Romans**

- Read Romans.
- and-
- †Schnelle, *Paul*, 302-58.
- †Soards, *Apostle*, 95-111.

**March 13 & 15**

Assignment:

**Is There a “Center” of Paul’s Theology**

- †Sanders, E. P. “Patterns of Religion in Paul and Rabbinic Judaism: A Holistic Method of Comparison.” *Harvard Theological Review* 66 (1973): 455-78.
- †Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress, 1977. Pp. 431-523.
- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 389-409.
- \*Dunn, J. D. G. “The New Perspective on Paul.” *Bulletin of the John Rylands Library* 65 (1983): 95-122. Reprinted in his *Jesus, Paul and the Law*. Louisville, Ky.: WJKP, 1990. Pp. 183-214.
- \*Hagner, D. A. “Paul & Judaism—Testing the New Perspective.” In P. Stuhlmacher’s *Revisiting Paul’s Doctrine of Justification: A Challenge to the New Perspective*. Downers Grove, Ill.: InterVarsity, 2001. Pp. 75-105.
- Käsemann, E. “Justification and Salvation History in the Epistle to the Romans.” In his *Perspectives on Paul*. Philadelphia: Fortress, 1971. Pp. 60-78.
- Käsemann, E. “The Righteousness of God’ in Paul.” In his *New Testament Questions of Today*. Philadelphia: Fortress, 1969. Pp. 168-82.
- Stendahl, K. “The Apostle Paul and the Introspective Conscience of the West.” In his *Paul Among Jews and Gentiles*. Philadelphia: Fortress, 1976. Pp. 78-96.

**March 27 & 29**

Assignment:

**Christology**

- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 410-77.
- \*Stuhlmacher, P. “On Pauline Christology.” In his *Reconciliation, Law, & Righteousness*. Philadelphia: Fortress, 1986. Pp. 169-81.
- \*Soards, M. L. “Christology of the Pauline Epistles.” In M. A. Powell and D. R. Baur, eds. *Who Do You Say That I Am? Essays on Christology*. Louisville, Ky.: WJKP, 1999. Pp. 88-109.
- Hengel, M. “The Testimony of Paul.” In his *The Son of God*. Philadelphia: Fortress, 1976. Pp. 7-15.
- Hengel, M. *The Atonement: The Origins of the Doctrine in the New Testament*. Philadelphia: Fortress, 1981. Pp. 33-75.

- Dahl, N. A. "The Messiahship of Jesus in Paul." In his *The Crucified Messiah*. Minneapolis, Minn.: Augsburg, 1974 Pp. 37-47.
- +Goppelt, L. "Chapter II: Jesus Christ (Christology)." In his *Theology of the New Testament*. Vol. 2. Grand Rapids, Mich.: Eerdmans, 1982. Pp. 65-106.

### **April 10**

Assignment:

### **Holy Spirit**

- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 486-93.
- \*Fee, G. D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody, Mass.: Hendrickson, 1994. Pp. 1-36 (+799-895).
- \*Meyer, P. W. "The Holy Spirit in the Pauline Letters: A Contextual Exploration." *Interpretation* 33 (1979): 3-18
- Martyn, J. L. "The Daily Life of the Church in the War Between the Spirit and the Flesh." In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. 251-66.
- Dunn, J. D. G. *The Theology of Paul the Apostle*. §16. "The Gift of the Spirit." Grand Rapids, Mich.: Eerdmans, 1998. Pp. 413-41.

### **April 12 & 17**

Assignment:

### **The Meaning of Jesus' Death and Resurrection**

- †Schnelle, U. *Theology of the New Testament*. Grand Rapids, Mich.: Baker, 2009. Pp. 221-68.
- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 478-85 and 410-77.
- \*Martyn, J. L. "God's Way of Making Right What Is Wrong." In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. 141-56.
- \*Stuhlmacher, P. "Eighteen Theses on Paul's Theology of the Cross." In his *Reconciliation, Law, & Righteousness*. Philadelphia: Fortress, 1986. Pp. 155-68.
- Cousar, C. B. *A Theology of the Cross: The Death of Jesus in the Pauline Letters*. Minneapolis, Minn.: Fortress, 1990. Pp. 25-108.
- Käsemann, E. "The Saving Significance of the Death of Jesus in Paul." In *Perspectives on Paul*. Philadelphia: Fortress, 1971. Pp. 32-59.
- Finlan, S. *Problems with Atonement: The Origins of, Controversy about, the Atonement Doctrine*. Collegeville, Minn.: Michael Glazier/Liturgical Press, 2005. Pp. 1-62.

### **April 24 & 26**

Assignment:

### **Scripture in Paul's Writings and Thought**

- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 108-11.

- †Wright, N. T. *Paul and the Faithfulness of God*. Book 2/Part 4. Minneapolis, Minn.: Fortress, 2013. Pp. 1449-72.
- \*Martyn, J. L. "The Covenants of Hagar and Sarah: Two Covenants and Two Gentile Missions." In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. 191-208.
- \*Martyn, J. L. "John and Paul on the Subject of Gospel and Scripture." In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. 209-30.
- Silva, M. "Old Testament in Paul." In G. F. Hawthorne and R. P. Martin, eds. *Dictionary of Paul and His Letters*. Downers Grove, Ill./Leicester, UK: InterVarsity, 1993. Pp. 630-42.
- Soards, M. L. "The Allegory of Hagar and Sarah, [Galatians] 4:21-31" in *Galatians*. Smyth & Helwys Bible Commentary 26A. Macon, Ga.: Smyth & Helwys, 2015. Pp. 214-31.
- Hays, R. B. "Chapter One: The Puzzle of Pauline Hermeneutic." In his *Echoes of Scripture in the Letters of Paul*. New Haven, Conn.: Yale University Press, 1989. Pp. 1-33.
- Hays, R. B. "Who Has Believed Our Message? Paul's Reading of Isaiah." In his *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*. Grand Rapids, Mich.: Eerdmans, 2005. Pp. 25-49.

### May 1 & 3

Assignment:

#### Ecclesiology

- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 389-409.
- †Beker, J. C. "The Church as the Dawning of the New Age." In his *Paul the Apostle*. 2<sup>nd</sup> ed. Philadelphia: Fortress, 1984. Pp. 303-27.
- \*Schnackenburg, R. "The Pauline Theology of the Church." In his *The Church in the New Testament*. New York: Herder, 1967. Pp. 77-85, 165-76--reprinted in Michael J. Taylor, ed. *A Companion to Paul*. New York: Alba House, 1975. Pp. 213-23.
- \*Schweizer, E. "The Church as the Body of Christ in the Undisputed Letters of Paul." In *The Church as the Body of Christ*. Richmond, Va.: John Knox, 1964. Pp. 41-56.
- Cousar, C. B. *A Theology of the Cross: The Death of Jesus in the Pauline Letters*. Minneapolis, Minn.: Fortress, 1990. Pp. 109-75.

### May 8 & 10

Assignment:

#### Eschatology

- †Schnelle, U. *Apostle Paul: His Life and Theology*. Grand Rapids, Mich.: Baker, 2012. Pp. 577-97.
- †Fitzmyer, J. A. *Paul and His Theology: A Brief Sketch*. 2<sup>nd</sup> ed. Englewood Cliffs, N.J.: Prentice-Hall, 1989. Pp. 41-71, §§37-80.
- †Käsemann, E. "The Beginnings of Christian Theology." In his *New Testament Questions of Today*. Philadelphia: Fortress, 1969. Pp. 82-107.

- \*Käsemann, E. "On the Subject of Primitive Christian Apocalyptic." In his *New Testament Questions of Today*. Philadelphia: Fortress, 1969. Pp. 108-37.
- \*Martyn, J. L. "Part II: Apocalyptic Rectification." In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. 85-156.

## SELECTED BIBLIOGRAPHY

### Basic Readings on Basic Issues in Pauline Studies

- Beker, J. C. "Paul's Theology: Consistent or Inconsistent?" *New Testament Studies* 34 (1988): 364-77.
- Bornkamm, G. "Paul's Descent and Environment before Conversion." In *Paul*. New York: Harper & Row, 1971. Pp. 3-25.
- Bousset, W. "Paul." In his *Kyrios Christos*. Nashville: Abingdon, 1970—German original, 1913. Pp. 153-210.
- Bultmann, R. "The Historical Position of Paul." In *Theology of the New Testament*. Vol. 1. New York: Scribner, 1951. Pp. 187-9.
- De Boer, M. C. "Paul and Jewish Apocalyptic Eschatology." In J. Marcus and M. L. Soards, eds. *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn*. JSNTSup 24. Sheffield: JSOT Press, 1989. Pp. 169-90.
- Doty, W.G. *Letters in Primitive Christianity*. Philadelphia: Fortress, 1973.
- Dunn, J. D.G. "The New Perspective on Paul." In *Jesus, Paul and the Law*. Louisville, Ky.: WJKP, 1990. Pp. 183-214.
- Gaventa, B. Roberts. *Our Mother Saint Paul*. Louisville, Ky.: WJKP, 2007.
- Jewett, R. *A Chronology of Paul's Life*. Philadelphia: Fortress, 1979.
- Käsemann, E. "On the Subject of Primitive Christian Apocalyptic." In *New Testament Questions of Today*. Philadelphia: Fortress, 1969. Pp. 108-137.
- Käsemann, E. "The Beginnings of Christian Theology." In *New Testament Questions of Today*. Philadelphia: Fortress, 1969. Pp. 82-107.
- Knox, J. *Chapters in a Life of Paul*. Rev. ed. Macon, Ga.: Mercer University Press, 1987—Original, 1950.
- Martin, R. P. "Ways of Interpreting Paul." In *Reconciliation: A Study of Paul's Theology*. Grand Rapids, Mich.: Zondervan, 1989. Pp. 9-31.
- Meeks, W. A. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven/London: Yale University Press, 1983.
- Murphy-O'Connor, J. "On the Road and on the Sea with St. Paul." *Bible Review* 1 (1985): 38-47.
- Murphy-O'Connor, J. *Paul: A Critical Life*. Oxford: Oxford University Press, 1998.
- Ridderbos, H. *Paul: An Outline of His Theology*. Grand Rapids, Mich.: Eerdmans, 1975.
- Roetzel, C. J. *The World That Shaped the New Testament*. Atlanta: John Knox, 1985.

- Sanders, E. P. "Patterns of Religion in Paul and Rabbinic Judaism: A Holistic Method of Comparison." *Harvard Theological Review* 66 (1973): 455-78.
- Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress, 1977.
- Stendahl, K. *Paul Among Jews and Gentiles and Other Essays*. Philadelphia: Fortress, 1976.
- Sturm, R. E. "Defining the Word 'Apocalyptic': A Problem in Biblical Criticism." In Joel Marcus and Marion L. Soards, eds. *Apocalyptic and the New Testament: Essays in Honor of J. Louis Martyn*. JSNTSup 24. Sheffield, UK: JSOT Press, 1989. Pp. 17-48.

*The following items are some helpful resources for working with Paul's individual letters:*

### **1 Thessalonians**

- Collins, R. F. "The Church of the Thessalonians." *Louvain Studies* 5 (1974-75): 336-49.
- Donfried, K. P. "I Thessalonians 2:13-16 as a Test Case." *Interpretation* 38 (1984): 242-53.
- Donfried, K. P. "The Cults of Thessalonica and the Thessalonian Correspondence." *New Testament Studies* 31 (1985): 336-56.
- Lightfoot, J. B. "The Church of Thessalonica." In *Biblical Essays*. London: Macmillan, 1893. Pp. 253-69.
- Malherbe, A. J. *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care*. Philadelphia: Fortress, 1987.

### **Galatians**

- Cosgrove, C. H. *The Cross and the Spirit: A Study in the Argument and Theology of Galatians*. Macon, Ga.: Mercer University Press, 1988.
- Dunn, J. D. G. "The Theology of Galatians." In *Jesus, Paul and the Law*. Louisville, Ky.: WJKP, 1990. Pp. 242-64.
- Gaventa, B. R. "Galatians 1 and 2: Autobiography as Paradigm." *Novum Testamentum* 28 (1986): 309-26.
- Martyn, J. L. "Galatians." In Bernhard W. Anderson, ed. *The Books of the Bible: The Apocrypha and the New Testament*. New York: Macmillan, 1989. Pp. 271-84.
- Martyn, J. L. "Apocalyptic Antinomies in Paul's Letter to the Galatians." *New Testament Studies* 31 (1985): 410-24. In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. XXX.

### **1 Corinthians**

- Bornkamm, G. "The Missionary Stance of Paul in I Corinthians 9 and in Acts." In Leander E. Keck and J. Louis Martyn, eds. *Studies in Luke-Acts*. London: SPCK, 1968. Pp. 194-207.
- Walker, W. O. "1 Corinthians 11:2-16 and Paul's Views Regarding Women." *Journal of Biblical Literature* 94 (1975): 94-110.



- Collins, A. Yarbro. "The Function of 'Excommunication' in Paul." *Harvard Theological Review* 73 (1980): 251-63.
- Ellis, E. E. "Traditions in 1 Corinthians." *New Testament Studies* 32 (1986): 481-502.
- Flanagan, N. M. and E. Hunter Snyder. "Did Paul Put Down Women in 1 Cor 14:34-36?" *Biblical Theology Bulletin* 11 (1981): 10-12.
- Horsley, R. A. "Pneumatikos Vs. Psychikos--Distinctions of Spiritual Status among the Corinthians." *Harvard Theological Review* 69 (1976): 269-88.

## 2 Corinthians

- Barrett, C. K. "Paul's Opponents in II Corinthians." *New Testament Studies* 17 (1971): 233-54.
- Barré, M. "Qumran and the Weakness of Paul." *Catholic Biblical Quarterly* 42 (1980): 216-27.
- Forbes, C. "Comparison, Self-Praise and Irony: Paul's Boasting and the Conventions of Hellenistic Rhetoric." *New Testament Studies* 32 (1986): 1-30.
- Martyn, J. L. "Epistemology at the Turn of the Ages: 2 Corinthians 5.16." In W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr, eds. *Christian History and Interpretation: Studies Presented to John Knox*. Cambridge: Cambridge University Press, 1967. Pp. 269-87. In his *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Pp. XXX.
- Minear, P. S. "Some Pauline Thoughts on Dying: A Study of 2 Corinthians." In D. Y. Hadidian, ed. *From Faith to Faith*. Pittsburgh Theological Seminary Monograph Series 23. Pittsburgh, Penn.: P(ittsburgh)T(heological)S(eminary), 1979. Pp. 91-106.
- Mullins, T. Y. "Paul's Thorn in the Flesh." *Journal of Biblical Literature* 76 (1957): 299-303.

## Romans

- Black, C. C. "Pauline Perspectives on Death in Romans 5-8." *Journal of Biblical Literature* 103 (1984): 413-33.
- Dahl, N. A. "The Future of Israel." In *Studies in Paul: Theology for the Early Christian Mission*. Minneapolis, Minn.: Augsburg, 1977. Pp. 137-58.
- Donfried, K. P. "Introduction 1977" and "Introduction 1991." In *The Romans Debate*. Rev. ed. Peabody, Mass.: Hendrickson, 1991. Pp. xli-lxxii.
- Gundry, R. H. "Grace, Works, and Staying Saved in Paul." *Biblica* 66 (1985): 1-38.
- Käsemann, E. "The Faith of Abraham in Romans 4." In *Perspectives on Paul*. Philadelphia: Fortress, 1971. Pp. 79-101.
- Meyer, P. W. "Romans." In *Harper's Bible Commentary*. James L. Mays, ed. San Francisco: Harper, 1988. Pp. 1130-67.

## Philippians

- Culpepper, R. A. "Co-Workers in Suffering--Philippians 2:19-30." *Review and Expositor* 77 (1980): 349-58.

- Garland, D. E. "The Composition and Unity of Philippians. Some Neglected Literary Factors." *Novum Testamentum* 27 (1985): 141-73.
- Garland, D. E. "The Defense and Confirmation of the Gospel: Philippians 1:1-26." *Review and Expositor* 77 (1980): 327-36.
- Hock, R. F. "Philippians." In *Harper's Bible Commentary*. James L. Mays, ed. San Francisco: Harper, 1988. Pp. 1220-5.
- Käsemann, E. "A Critical Analysis of Philippians 2:5-11." *Journal for Theology and the Church* 5 (1968): 45-88—German Original, 1950.
- Stagg, F. "The Mind in Christ Jesus--Philippians 1:27-2:18." *Review and Expositor* 77 (1980): 337-47.

### Philemon

- Braxton, B. R. *No Longer Slaves: Galatians and African American Experience*. Collegeville, Minn.: Michael Glazier/Liturgical Press, 2002.
- Brogdon, L. *A Companion to Philemon*. Cascade Companions. Eugene, Ore.: Cascade, 2018.
- Church, F. F. "Rhetorical Structure and Design in Paul's Letter to Philemon." *Harvard Theological Review* 71 (1978): 17-33.
- Coleman-Norton, P. R. "The Apostle Paul and the Roman Law of Slavery." In P. R. Coleman-Norton, ed. *Studies in Roman Economic and Social History in Honor of Allen Chester Johnson*. Princeton: Princeton University Press, 1951. Pp. 155-77.
- Drake, A. E. "The Shape of Textual Content or Playing the Hermeneutical Game." Unpublished Doctor of Ministry Thesis. Indianapolis, Ind.: Christian Theological Seminary, 1974.
- Elliott, J. H. "Philemon and House Churches." *Bible Today* 22 (1984): 145-50.
- Fitzmyer, J. A. "The Letter to Philemon." In R. E. Brown, J. A. Fitzmyer, and R. E. Murphy, eds. *The New Jerome Biblical Commentary*, Englewood Cliffs, N.J.: Prentice-Hall, 1990. Pp. 869-70.
- Funk, R. W. "The Apostolic *Parousia*: Form and Significance." In W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr, eds. *Christian History and Interpretation: Studies Presented to John Knox*. Cambridge: Cambridge University Press, 1967. Pp. 249-68.
- Soards, M. L. "Benefiting from Philemon," *Journal of Theology* 91 (1987): 44-51.
- \_\_\_\_\_. "Some Neglected Theological Dimensions of Paul's Letter to Philemon," *Perspectives in Religious Studies* 17 (1990): 209-19.
- \_\_\_\_\_. "Philemon, Letter to," in D. N. Freedman, ed., *Eerdmans Dictionary of the Bible*. Grand Rapids, Mich.: Eerdmans, 2000. Pp. 1046-47.

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**On any or all of the theological topics listed above (and many others) you may wish to consult the following resources:**

- Becker, J. *Paul the Apostle*. 2<sup>nd</sup> ed. Louisville, Ky.: WJKP, 1996. Ground-breaking interpretation of Paul and his letters from the perspective of apocalyptic eschatology.

- Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Grand Rapids, Mich.: Eerdmans, 1977. Profound, conservative, traditional (British) reading of Paul and his letters.
- Bultmann, R. *Theology of the New Testament*. Vols. 1 & 2. New York: Charles Scribner, 1951 & 1955. Reprinted many times (now as a single volume)—because it is a seminal work, interpreting Paul (and the N.T.) from the thoroughgoing perspective of (a very Heideggerian) Existentialist philosophy.
- Fitzmyer, J. A. *Paul and His Theology*. 2<sup>nd</sup> ed. Englewood Cliffs, N.J.: Prentice Hall, 1989. A levelheaded treatment of Paul along historical-critical lines of interpretation by a consummate Roman Catholic N.T. scholar who had unsurpassed knowledge of so-called Intertestamental Judaism, or perhaps better as late Second Temple Judaism.
- Goppelt, L. *Theology of the New Testament*. Vol. 2. Grand Rapids, Mich.: Eerdmans, 1982. Mainline European Evangelical reading of Paul, Unfortunately often underestimated and underappreciated because of questionable associations with American evangelicals (not at all the same as European Evangelicals).
- Martyn, J. L. *Theological Issues in the Letters of Paul*. Nashville: Abingdon, 1997. Collection of seminal essays by one of the truly insightful 20<sup>th</sup>-century interpreters of Paul and his theology. Offers a fundamentally apocalyptic reading of Paul that differs markedly from the understanding of apocalyptic eschatology represented by the book of Revelation. Also, Martyn's commentary on Galatians (Anchor Bible series) has been described as being as important as Karl Barth's radical rereading of Romans.
- Ridderbos, H. *Paul: An Outline of His Theology*. Grand Rapids, Mich.: Eerdmans, 1975. A comprehensive, methodical assessment of theological aspects of Paul's thought along the lines of the best of academically informed Dutch Calvinist theological interpretation. Often found to be boring (but profound nevertheless).
- Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress, 1977. A genuinely revolutionary re-reading of Paul (this description is not hype) in the context of a revolutionary reinterpretation of ancient Palestinian Judaism. It is also at least as important for understanding ancient non-Palestinian Greco-Roman Mediterranean Judaism. This book and complementary work by Sanders launched the so-called New Perspective on Paul. This book is foundational, but it is not to be confused with the subsequent spinoff interpretations by others of either Paul or some factions in Second Temple Judaism. Sanders wrote other books related to Paul, but none approached the importance of this one work.
- Wright, N. T. *Paul and the Faithfulness of God*. Book 2/Part 4. Minneapolis, Minn.: Fortress, 2013. This mammoth work is part (the *summa*?) of an ongoing multifaceted project of interpretation of Paul, his letters, and his theology. Wright has not been lacking for words as he composed materials running from simple popular introductory items to commentaries of various depths to a biography of Paul to monograph treatments of significant Pauline themes to this seemingly all-

encompassing tome. One can catch Wright's interpretive drift in his much briefer and more manageable earlier popular work: *Paul: In Fresh Perspective*. Minneapolis, Minn.: Fortress, 2005.

## **Policy Statements**

### **Use of Inclusive Language**

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See the following: <http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>

### **Academic Honesty**

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

### **Special Accommodations**

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

### **Citation Policy**

Citations in papers should follow Seminary standards, which are based on these guides:

- American Psychological Association. *Publication Manual of the American Psychological Association*. 6<sup>th</sup> ed. Washington, DC: American Psychological Association, 2010.
- Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8<sup>th</sup> ed. Chicago: University of Chicago Press, 2013.
- *The Chicago Manual of Style*. 16<sup>th</sup> ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

### **Attendance Policy**

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Five or more absences (1/4 of the course sessions) may result in a low or failing grade in the course.

### **Use of Electronic Devices in Class (An Ever-Burgeoning Problem)**

Serious work requires serious attention. Serious study is serious work. Jesus once said,

kai. eva.n oivki,a evf v e`auth.n merisqh/ | ( ouv  
dunh,setai h` oivki,a evkei,nh staqh/nai

*(If a house is divided against itself, that house will not be able to stand [Mark 3:25]).*

And so, let us do everything that we can to maintain our unity as we work together in class. Along these lines:

*Best of all*, in this class avoid electronic devices of all kinds completely. But if not that, then, avoid them as much as is reasonably possible. If you need a Bible, bring one with you in hardcopy. (And, yes, I do have several electronic versions of the Bible—in Hebrew and Greek and several English translations—but, as useful as these programs can be, they may easily become playful distractions in class.)

*Moreover*, there is no valid reason for anyone to send or to read text messages during class. In fact, no one may even access the Internet during class time under any circumstances. In the event that you have a legitimate need to be accessible while we are meeting (which is very likely a rare occurrence), you may ask for an exception to this rule prior to breaking it. Please, however, limit such requests to situations that are genuinely nonnegotiable.

*Even so*, laptops and other such tools should not be used if you cannot trust yourself to restrict your activity to taking notes. Any misuse of electronic devices during class time, including checking email or social networking sites, will occasion dismissal from the class session and negatively affect the course grade.

Long ago, long before the proliferation of electronic gadgets, George Arthur Buttrick observed, “*It’s a large question as to whether any civilization can endure under technological terms unless the machine is kept within its limits.*”

Furthermore, around 1986, Bishop Edsel A. Ammons of the West Ohio Annual Conference of the United Methodist Church said, “*We are the first generation in history in danger of amusing ourselves to death.*”

And so, the terms of this policy will be enforced; please don't test its limits.

### LATE PAPERS

**Please plan ahead. Papers are expected at the time indicated on the syllabus. *There will be no extensions given.* Starting early is the best guarantee against finishing late. Late papers will be marked down one full grade level for each day that they are overdue. *There will be no exceptions. Please don't ask.***

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### EINE DENKWÜRDIGE BEMERKUNG

Der Ungeduldige, dem es bloß um Ergebnis und mögliche praktische Verwendung geht, soll die Finger von der Exegese lassen. Er taugt nicht für sie, rechtschaffen betrieben sie nicht für ihn.

—which loosely translated says:

*The impatient, who are concerned only with results and possible practical use, should keep their hands off exegesis. They are not good for it; rightly done it is not good for them.*

Ernst Käsemann, *An die Römer*—  
also author of *Paulinische Perspektiven*, which has  
the remarkable title in English of *Perspectives on Paul*