

NT-2520 – The Pauline Corpus

Spring, 2019: Mon/Thur 8:10 - 9:30

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Office hours (Office no. 207): Mon. and Tues. 11:10 - 12:30 or by appointment.

- ☛ **PLEASE NOTE** that there will be no class on Monday the 18th of February (*Washington and Lincoln's birthday observed*), no class the week of 25-29 March (*Spring Break*) and no class on Monday the 22nd of April (Easter Monday).

I. Description and requirements.

1. No one letter of the Pauline corpus can be presented as a précis of Paul's thought. The undisputed letters present carefully reasoned responses to immediate concerns aroused by issues within the church to which he was writing. While Paul did not know the community in Rome, *Romans* draws together his soteriological thought on God bringing life from death, the necessity of God's saving act in Christ for all, who will be brought, both Jew and gentile, under the kingship of Christ. Therefore, to abstract Paul's Christology and soteriology from his letters divorces the content of Paul's thought from the dynamism of his writing. Therefore, we will read the letters carefully to trace the major ideas of Paul and of his followers to develop an understanding of his thought on anthropology, soteriology and eschatology, including sin, death, resurrection, baptism, Eucharist, church, law, grace, salvation, expiation, ransom, sanctification, freedom, justification, reconciliation, new creation, transformation. The outline in Part III gives the particular themes we will concentrate on in each letter.

2. When we speak of the **Pauline Corpus**, we are referring to the thirteen letters arranged from longest to shortest in the New Testament canon, starting with *Romans* and ending with *Philemon*. Of these the *Pastorals* (1 & 2 Timothy and Titus) are generally accepted today as a product of the second generation church. *Colossians* and *Ephesians* are usually considered *Deutero-Pauline*, although there are supporters for their Pauline authorship in whole or part. The authorship of *2 Thessalonians* continues to be disputed. In addition to the extant letters there are one or more letters to the Corinthians which are missing (see 1 Cor 5:9, 2 Cor 2:4). Owing to several internal disjunctions *2 Corinthians* is usually seen as a merging of two or more letters; we will read 2 Corinthians 10-13 before 2 Corinthians 1-9.

3. The concerns of the undisputed letters change as Paul meets new situations. "Early" Paul focuses on the impending parousia and ethical preparation for it. In mid career he defends his apostolate and begins to reflect on the nature of church order. Towards the end of his career he turns to the universal need for salvation in Christ Jesus. The author[s] of the *Deutero-Pauline* and *Pastorals* pick up various issues relating to church and salvation but drop justification. In light of the foregoing the course is divided into four parts:

- A. Introductory issues, apocalyptic eschatology, and a close reading of 1 Thessalonians.
- B. Apostleship and church: reading 1 and 2 Corinthians and Philipians.
- C. Law and grace, sin and grace, justification, ethics of new life in Christ: reading Galatians, Romans and Philemon.
- D. Paul, the next generation: reading 2 Thessalonians, Colossians, Ephesians, Titus, 1 and 2 Timothy

4. There is no required textbook. All students are expected to read the Pauline letters and to bring a Bible to class. The following introductions are available through <http://astore.amazon.com/dspt-20>.

Finlan, S. *The Apostle Paul and the Pauline Tradition* (Collegeville, Minn.: Liturgical Press, 2008). ISBN-13: 978-0814652718; retail price \$29.95 [amazon \$26.96]

Matera, F. J. *God's Saving Grace. A Pauline Theology* (Grand Rapids / Cambridge, U.K.: Eerdmans, 2012). ISBN-3: 978-0802867476; retail \$28.00 [Amazon \$19.44].

Murphy-O'Connor, J. *Becoming Human Together. The Pastoral Anthropology of St. Paul* (3rd ed.; Atlanta: Society of Biblical Literature, 2009). ISBN-13: 978-1589833616; retail price \$29.95.

Roetzel, C. J. *The Letters of Paul. Conversations in Context* (5th ed.; Louisville: Westminster John Knox, 2009). ISBN-13: 978-0664257828; retail price \$29.95 [amazon \$19.76]

5. General introductory material available on GTU Library's Moodle site.

- The course bibliography.
- The course syllabus.
- Tools for biblical research.
- Professor's notes on Pauline soteriology.
- J. A. Fitzmyer, *Paul and His Theology. A Brief Sketch* (2nd ed., revised; Englewood Cliffs [NJ]: Prentice Hall, 1989) as printed in the *NewJBC*.
- A key to the preceding work, which I have prepared.
- All the material for the exercises posted as identified in §9 below.
- Important material to supplement the lectures.

6. Course objectives.

- a. The student will be able to discuss the issues regarding Pauline authorship of the contested letters.
- b. The student will be able to discuss the similarities and differences between the Paul of *Acts* and the Paul of the Letters.
- c. The student will be able to discuss the major themes of each of the Pauline letters.
- d. The student will be able to discuss Pauline anthropology with respect to sin, law, and grace.
- e. The student will be able to discuss the effects of the Christ-event in Paul with respect to justification, freedom, salvation, and sanctification.
- f. The student will be able to contrast the Christology of the Pastoral epistles with the Christology of the uncontested letters.

7. Course requirements.

- There are ten (10) short content essays of at least one paragraph but no more than one page related to basic questions in Pauline studies. They are to be based on material that will be posted on Moodle. The material is supplementary to class lectures. They may be submitted by e-mail or in hardcopy form. See §9 below.
- Midterm exam is on 21 March.
- Final exam is on 23 May.
- There is a final research paper, due on the 13th of May. See §8 below.
- The course grade depends on the topical summaries (25%), midterm exam (25%), final exam (25%), research paper (25%).
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8. The Research Paper.

- The research paper should be 8-10 pages long, counting footnotes but not counting bibliography. The paper is due on the 12th of May.
- The research paper must be either a detailed exegesis of a passage from one of the Pauline letters or an extensive analysis of a theme in either in one of the letters or that recurs. In either case it must examine the Old Testament background, the background in contemporary Jewish culture (and Greco-Roman culture where relevant), the relationship to the Pauline corpus as a whole, and the value for the Pauline churches and an understanding of early Christianity.
- The topic must be approved by the professor. By March 3rd you must have made an appointment with the professor to discuss your topic. By March 17th you must have submitted for review a bibliography of at least 20 (twenty) titles, at least half of which must be from periodical literature. The bibliography is to be based on research in the bibliographic tools which will be explained at the beginning of the course. You must indicate for at least half of the titles the volume and page number of the resource from which you drew the title. Bibliography may also include titles taken from other sources such as commentaries. You will discover that as you read periodical literature, you will come across other titles that you may wish to consult. Therefore, your final paper's bibliography may include more than the titles originally submitted. However, your written work must reflect consultation with the titles you originally present.

9. The special topics. Related readings are posted on Moodle and will be given once class starts.

- 📖 [due 7 Feb] Looking at Paul as a first-century Jew how may we characterize what is consistent with Judaism in his view of God? what has been changed in his view of God? How does Paul express the consistency and the difference in presenting the reality of his transformation through his call? What are the marks of Paul as a prophet like Jeremiah? What are the marks of Paul as Cynic preacher?
Readings: F. J. Matera, "The God Revealed through the Saving Grace of Jesus Christ;" A. Paretsky, "Paul, a Prophet like Jeremiah"; A. Malherbe, "Paul and the Thessalonians"; A. Malherbe, "Exhortation in First Thessalonians".
- 📖 [due 14 Feb] For Paul what determines moral exhortation in the present? What determines Christian moral choice? From where do Christians draw strength? How is the Christian morally and existentially united with Christ?
Readings: R. B. Hays, "The Role of Scripture in Paul's Ethics;" F. J. Matera, "Living According to God's Saving Grace."
- 📖 [due 21 Feb] What is the role of the Spirit in Paul's thought? To what extent is the Spirit like Christ and to what extent is the Spirit distinct?
Readings: A. K. Gabriel, "Pauline Pneumatology and the Question of Trinitarian Presuppositions;" J. G. D. Dunn, "Spirit Speech: Reflections on Rom 8:12-27."
- 📖 [due 28 Feb] Discuss the tension between the "already" and the "not yet" in Pauline eschatology. Where is the eschatological moment worked out? How is the *parousia* related to the present time? How is Paul's eschatological thought continued and developed in *Colossians-Ephesians* and the *Pastoral Epistles*?
Readings: "Parousia in the New Testament"; R. F. Collins, "Parousia and the Day of the Lord"; Horrell, "Parousia and Pauline Eschatology"; F. J. Matera, "Waiting for the Final Appearance of God's Saving Grace."

- ✍ [due 7 Mar] What are the different ways in which Paul relates the theme of “**body**” to Christian life, especially in 1 Corinthians?
Reading: J. Murphy-O’Connor, “The Living Christ”.
- ✍ [due 14 Mar] Is the Law distinct from the rest of Scripture for Paul? What is Paul’s understanding of Law in his major writings?
Readings: R. B. Hays, “Three Dramatic Roles: The Law in Romans 3-4;” F. Thielman, “Law in Galatians”; F. Thielman, “Law in Romans”.
- ✍ [due 4 Apr] What is the Old Testament background to “justification/righteousness” and related words (*dikaioō*, *dikaioōsynē*, *dikaios*) and how does Paul use the term?
Readings: J. Reumann, “‘Righteousness’ in the Old Testament”; J. Reumann, “‘Righteousness’ in Paul” parts 1 & 2 (with response by Fitzmyer); R. B. Hays, “Psalm 143 as Testimony to the Righteousness of God.”
- ✍ [due 11 Apr] What is meant by Pauline pseudepigrapha (or pseudonymity)? What are the arguments for and against Pauline authorship of 2 Thessalonians?
Readings: R. F. Collins, “Pauline Pseudepigrapha”; R. F. Collins: “2 Thessalonians”; R. E. Brown, “Pauline Pseudonymity and 2 Thessalonians”.
- ✍ [due 18 Apr] What is the relationship between Colossians and Ephesians, and how are Philippians and Philemon reflected in Colossians?
Readings: E. Best, “Ephesians and Colossians”; M. Kiley, “Colossians as pseudepigrapha in relation to Philippians and Philemon”.
- ✍ [due 25 Apr] What characterizes the Christology of the Pastorals?
Reading: A. Y. Lau, “Epiphany Christology of the Pastoral Epistles”.

II. Preparing for class.

1. Read all the Pauline letters through once. Then re-read each letter carefully in preparation for discussion as it comes up in the syllabus. Be alert to the themes associated with the letters in the outline below and as given in the outline of the letters posted on Moodle. When reading undisputed Paul pay attention to repetition of words, phrases, and themes. Look for symmetry: the same word or theme may open and close a short section, or a section extending over several chapters, or even an entire letter. Note that translations can be misleading. It is helpful to consult more than one translation. Pay attention to points indicated by (☛). These may be used in class discussion and exams.

2. We will look at the following issues as they are reflected in each of the letters. See the detailed breakdown in the separate Moodle posting.

- A. **Paul’s Gospel and Paul’s Apostleship.**
- B. **Pauline Christology.**
- C. **Christ and History.**
- D. **Pauline Anthropology.**
- E. **Law and Grace, Sin and Grace, Justification.**
- F. **Effects of the Christ event.**

G. Christian life.**H. Ecclesiology.****I. Mystery of Israel.**

These themes are not presented systematically in Paul's letters, so it would be useful to read the appropriate section in Fitzmyer or any other recommended introduction to Paul. Read the apposite sections of **Roetzel** for a general introduction to Paul's thought and of **Finlan** or **Brown** or **Matera** (posted on Moodle) for an introduction to the letters as we discuss them.

III. Lecture Outline.**Part 1: Introductory issues, apocalyptic eschatology, ethical demands of imminent *parousia*.****A. Background issues.**

[1. **Establishing a biography of Paul.** ☛ This course will not be concerned with issues related to establishing a biography of Paul. We will address briefly the problems in reconciling Acts of the Apostles and the Pauline letters and the importance of Acts 18:12. The information in §§*a* and *b* is for your use, if you want to pursue the question further. See Moodle posting of Fitzmyer's life of Paul.

a. Data from *Acts* for a Life of Paul.

Stoning of Stephen (7:58)

Call of Saul (9:1-31)

First missionary journey of Barnabas and Paul (13:1-14:28)

Paul's second missionary journey (15:36-18:22)

Paul's third missionary journey (18:23-23:35)

Paul taken prisoner in Jerusalem (21:15-23:35)

Paul's confinement in Caesarea (24:1-26:32)

The journey to Rome (27:1-28:16)

Paul preaches unhindered in Rome (28:17-31)

☛ Meeting with L. Junius Gallio in Achaia (18:12) is the one uncontested historical fact.

b. Data from *Letters* for a Life of Paul. *Previous life.* Rom 15:19-26; 1 Cor 2:3, 15:8-9, 16:1; 2 Cor 1:8-10, 4:7-11, 6:4-10, 8:1-5, 9:1-5, 11:9.22-20.32.33, 12:2.14; Gal 1:13-2:14, 4:12-15; Phil 1:12-18, 3:4-6; 1 Thess 1:7-9, 2:2.17-18; Philem 1. *Previous travels.* 1 Cor 16:8; 2 Cor 1:1.23, 2:12-14, 7:5-16; Gal 1:16-19.21-24; 2:1-14, Phil 4:14-16; 1 Thess 2:1. *Travel Plans.* Rom 1:15, 15:23-25.28; 1 Cor 4:19, 11:34, 16:3.5.8; 2 Cor 1:15-16, 12:14.21, 13:1, Phil 1:27, 2:24; Philemon 22. *Activities of Co-workers.* Rom 16:21-22; 1 Cor 1:11, 16:10-12.17.19.; 2 Cor 1:19, 2:13, 7:5.13-15, 8:6.18.22, 9:5, 12:17-18; Phil 1:1, 2:19.25-30; 1 Thess 1:1, 3:2.6; 2 Thess 1:1; Gal 2:1-13; Philemon 23-24.]

2. Character of Paul: Prophet or Apostle or Greek rhetorician? [Malherbe, *Paul and the Thessalonians*. For Paul as stoic philosopher, see Troels Engberg-Pedersen. *Paul and the Stoics*. Louisville: Westminster John Knox, 2000 – not required reading – and compare 1 Corinthians 9.]

3. Structure of a Pauline Letter. (☛ Read Roetzel, chapter 2: "The Anatomy of the Letters.")

B. 1 Thessalonians

Compositional problems.

Early Christian catechesis. ☛Read C. H. Dodd, “The ‘Primitive Catechism’ and the Sayings of Jesus”.

Moral exhortation (Pauline paraenesis).

Triad of faith, hope, and love. Note the *inclusio* formed by 1:3/5:8. ☛Read C. Spicq, “The Origin of the Triad: faith, hope, charity”.

Apostleship and the effect of apostolic witness.

Apostolic parousia. Eschatology – Christ’s parousia. ☛2:19, 3:13, 4:15, 5:23; compare 2:17, 3:6-10 [cf. Phil 1:26, 2:12; 2 Cor 7:6.7].

Ethical Dualism.

Arming for eschatological combat. ☛Read also Isa 59:15b-17.

Part 2: Apostleship and church**A. 1 Corinthians**

Paul’s defense of his apostleship.

Early Gnosticism? Esoteric knowledge, wisdom of God, and the gospel.

Body: discord caused by divided body of the community; individual body and the body of Christ, body as man and wife; body as Eucharist; baptism into the one body; no invidious distinctions in the body; the body as church; resurrection of the body. ☛As you read, identify all uses of the word “body”.

Role of women in Paul’s Corinth and Paul’s church.

☛What is the text-critical problem of 14:33b-35? ☛Be prepared to discuss: What is the paradox contained in 1 Cor 7:22? How is it related to Rom 6:16-22? Can you relate further to idea behind Gal 5:1? to Phil 2:6-7? Considering Gal 3:28 can 1 Cor 7:22 in the context of 1 Cor chapter 7 have implications for male-female relationship in Christ?

Eschatology and soteriology.

B. 2 Corinthians 10-13

Compositional problems of 2 Corinthians.

Nature of apostleship and apostolic authority: Paul’s defense of his apostleship against “super-apostles.”

Apocalyptic motifs.

C. 2 Corinthians 1-9

Paul’s defense of his apostleship against Corinthian antagonists.

Christian destiny: Transforming power of the Word; transforming power of the glory of Christ; new creation in Christ. ☛Read chapters 3-4 carefully and identify the ways in which “glory” is used.

☛Read 5:16-21 carefully and note how “reconciliation” is used.

D. Philippians

Compositional problems.

Apostolic model and apostolic authority.

Relationships within the Christian community: Christ as the model for unity, peace, and joy.

Exhortation to steadfastness and warning against false teachers. (☛Read H. Giesen, “Eschatology in Philippians”.)

Christological creedal statement (2:6-11) [Philippians “hymn.”]

Part 3: Law and grace, sin and grace, justification, ethics of new life in Christ.

A. Galatians

Paul’s defense of his apostleship against “Judaizers.”

The Exodus as subtext.

Law and grace. ☛ As you read, note that grace is opposed to Law or works of the Law.

No invidious distinctions in the body of Christ.

Justification by faith. ☛ What difference to our understanding is created by whether we see πίστις Χριστοῦ (*pistis Christou* Gal 2:16, Rom 3:22.26) as objective genitive (“faith **in** Christ”) or subjective genitive (“faith/fidelity **of** Christ”)?

Exhortation and ethical dualism.

B. Romans

Compositional problems: question of chapter 16; question of original ending.

Relation to *Galatians*.

Sin and grace. ☛ As you read, note that grace is opposed to sin (see especially 5:15-21).

Justification by faith. (☛ See in Galatians above.)

Expiation.

Salvation.

Reconciliation.

Baptism as entry into death of Christ with promise of resurrection.

New life in Christ.

Problem of chapter 7. ☛ Read carefully; with whom would you identify the “I” (ἐγώ)?

Holy Spirit and rebirth of creation.

Mystery of Israel.

Ethical requirements of new life in Christ.

C. Philemon

Human dignity and the dissolving of social distinctions in Christ. ☛ Compare Col 3:22-24).

Part 4: Paul, the next generation. (For questions of authorship of disputed letters read posted selections from Collins, Roetzel, Brown; see Porter pp. 531-539.)

A. 2 Thessalonians

Problem of authorship and date.

Apocalyptic eschatology. ☛ Compare expectation of Christ in 1 Thess 1:10 with 2 Thess 1:7-8.

☛ Compare *parousia* of 1 Thessalonians with 2 Thess 2:1.8.9.

Man of lawlessness and cosmic figures of evil.

(Read Malherbe for defense of Pauline authorship.)

B. Colossians

Problems of authorship.

The transformation of Pauline thought.

Christological hymn: Christ as head of creation and of the church. ☛ Compare image of body (1:18, 2:19) with 1 Corinthians 12. ☛ How is “head” used at 2:10?

Baptism as entry into the heavenly life of Christ. ☛ Compare 2:12 with Rom 6:3-5. Do we await resurrection or have we already been raised? ☛ How does Col 3:1 differ from Romans 6?

Ecclesiology and soteriology. [*continued next page*]

Realized eschatology.

Exhortation on the behavior of households. ☛ Compare 3:22-24 with Philemon.

(Read Finlan for defense of Pauline authorship.)

C. Ephesians

Problems of authorship.

Relation to *Colossians*. ☛ In what ways does Eph 5:21-6:9 differ from Col 3:18-4:1?

Christological hymn: Christ as head of creation; divine plan for salvation. ☛ How does Christ as “head” differ in Eph 1:22, 4:15 from Col 1:18, 2:19? how is image similar to Col 2:10?

Ecclesiology.

Dissolving of barrier between Jew and Gentile. ☛ As you read, note contrast between past and present, far and near (cf. Isa 57:19), wandering and home.

Man and wife caught up into the reality of Christ and church.

Cosmic warfare. ☛ How does 6:11-17 differ from 1 Thess 5:8 (aside from being longer)?

D. Pastorals (read in the sequence Titus, 1 Timothy, 2 Timothy)

Problems of authorship. Is the author of 2 Timothy the same as the author of Titus and 1 Timothy?

What is the relationship of 2 Timothy to Romans?

Sitz im Leben. ☛ As you read, pay attention to theme of sound teaching.

Further transformation of Pauline thought. ☛ How does Paul’s authority as “teacher” differ from his authority as “apostle” in the undisputed letters? To what authority does undisputed Paul appeal as opposed to the author of the Pastorals?

Ecclesiology: Changing church structures – hierarchy.

Christology: Focus on the manifestation of Christ to the world (“epiphany”) – 1 Tim 6:14; 2 Tim 1:10, 4:1.8; Tit 2:13

Eschatology (or is there any?).