

BRIERCREST

BLST 620 Pauline Epistles Fall 2020

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Course Dates: November 16-20, 2020

3 Credit Hours

COURSE DESCRIPTION

Students will study the letters of Paul and their key themes, especially as these relate to his Jewish heritage and Greco-Roman context. The study will include careful analysis of the biblical text as well as critical engagement with the methods and perspectives of leading Pauline scholars. Special attention will be given to a range of issues that have significance for the church including church leadership, the role of women in ministry, the work of the Spirit, and the use of the Jewish scriptures as a frame of reference for Christian life.

COURSE INTEGRATION

Besides Jesus Christ, Paul is a key figure in early Christianity and probably the earliest writer of the New Testament. Paul was primarily responsible for the growth of early Christianity and instrumental in the development of early Christian theology. His influence on the thought and practice of the early Church was so fundamental that he continues to be relevant for today, and Pauline studies are arguably the most debated in New Testament scholarship. Students will interact closely with primary sources (the Pauline Letters and the Book of Acts) and secondary sources. Students will be encouraged not only to acquire in-depth knowledge of Paul and his letters but also to apply this knowledge to contemporary Christian ministry and contexts. The course will ground students in a biblical-theological understanding of the Pauline Corpus within an evangelical framework and contribute to ministerial formation, personal development, and vocational competency.

COURSE TEXTS

Required

- Barclay, John M. G. *Paul: A Very Brief History*. London: SPCK, 2017.
- Bassler, Jouette M. *Navigating Paul: An Introduction to Key Theological Concepts*. Louisville, KY: Westminster John Knox, 2007.
- Porter, Stanley E. *The Apostle Paul: His Life, Thought, and Letters*. Grand Rapids, MI: Eerdmans, 2016.
- Wright, N. T. *Paul in Fresh Perspective*. Minneapolis, MN: Fortress, 2009.

Recommended (but need not be purchased)

- Barclay, John M. G. *Paul and the Gift*. Grand Rapids, MI: Eerdmans, 2015.
- Bird, Michael. *A Bird's-Eye View of Paul*. Nottingham: Inter-Varsity, 2008.
- Dunn, James D. G. *The Theology of the Apostle Paul*. Grand Rapids, MI: Eerdmans, 1998.
- Gorman, Michael J. *Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters*. Second edition. Grand Rapids, MI: Eerdmans, 2016.

Hooker, Morna D. *From Adam to Christ: Essays on Paul*. Cambridge: Cambridge University Press, 1990.

Students are expected to refer to Briercrest Seminary's Format and Style Guides and Guide for Writing Research Papers, available as PDF documents here: <https://www.mybriercrest.ca/seminary/documents/>.

These texts are available in store and online at the Briercrest Bookstore: <http://briercrest.ca/bookstore>.

Students are responsible for course materials and communication on Canvas (<https://briercrest.instructure.com>; cf. <http://briercrest.ca/online/canvas>) and their myBriercrest.ca email account.

COURSE OUTCOMES

At the end of the course, students are expected to:

1. understand the Jewish and Greco-Roman worlds in which Paul operated and his relationship to Judaism.
2. demonstrate detailed knowledge and systematic understanding of the various historical, exegetical, and theological issues in Pauline studies, based on various primary sources, with reference to advanced scholarship.
3. evaluate the occasion, critical issues, and theology of each letter in the Pauline Corpus and draw implications for Christian ministry and contemporary contexts.

COURSE OUTLINE AND CONTENT

Date	Time	Topic
Mon 16 Nov	8.30-8.50	Devotion: Jesus's Approach to Education (Cor Bennema on Mark 8:14-9:8)
	9.00-9.55	Introduction to the Course and Current Pauline Debates
	9.55-10.10	<i>coffee break</i>
	10.10-11.05	Paul's Jewish World
	11.10-12.05	Paul's Jewish World; Paul's Greco-Roman World
	<i>Lunch</i>	—
	13.00-13.55	Paul's Greco-Roman World
	14.00-14.55	Paul's Life, Ministry, and Writings
	14.55-15.05	<i>tea break</i>
	15.05-16.00	Paul's Life, Ministry, and Writings
Tue 17 Nov	8.30-8.45	Devotion (student-led)
	8.45-9.00	Q&A
	9.00-9.55	Paul, the Gospel, and the Historical Jesus
	9.55-10.10	<i>coffee break</i>
	10.10-11.05	Paul's Spirituality
	11.10-12.05	Panel Discussion 1: Spiritual Gifts and the Church
	<i>Lunch</i>	—
	13.00-13.55	Paul's Ethics
	14.00-14.55	Paul and Culture: Paul's Approach to Contextualization
	14.55-15.05	<i>tea break</i>
15.05-16.00	Panel Discussion 2: The New Perspective on Paul	
Wed 18 Nov	8.30-8.45	Devotion (student-led)
	8.45-9.00	Q&A
	9.00-9.55	Paul's Theology I: Major Themes
	9.55-10.10	<i>coffee break</i>

	10.10-11.05 11.10-12.05 <i>Lunch</i> 13.00-13.55 14.00-14.55 14.55-15.05 15.05-16.00	Paul's Theology II: Major Themes Paul's Theology III: The Old and New Perspectives on Paul, and Beyond — <i>Panel Discussion 3: The Antioch Crisis and Jerusalem Council</i> Early Letters: Galatians (<i>as good as Romans but shorter</i>) <i>tea break</i> Early Letters: 1–2 Thessalonians (<i>how to live well in light of the end</i>)
Thu 19 Nov	8.30-8.45 8.45-9.00 9.00-9.55 9.55-10.10 10.10-11.05 11.10-12.05 <i>Lunch</i> 13.00-13.55 14.00-14.55 14.55-15.05 15.05-16.00	<i>Devotion</i> (student-led) Q&A Middle Letters: 1 Corinthians (what a chaos!) <i>coffee break</i> <i>Panel Discussion 4: The Role of Women in the Church</i> Middle Letters: 2 Corinthians (how many letters?) — Middle Letters: Romans (is God fair?) <i>Panel Discussion 5: The Divided "I" in Romans 7:14-25</i> <i>tea break</i> Middle Letters: Romans
Fri 20 Nov	8.30-8.45 8.45-9.00 9.00-9.55 9.55-10.10 10.10-11.05 11.10-12.05 <i>Lunch</i> 13.00-13.55 14.00-14.55	<i>Devotion</i> (student-led) Q&A Prison Letters: Philippians (<i>how to live as good Gospel citizens</i>) <i>coffee break</i> <i>Panel Discussion 6: The Philippian Christ Hymn</i> Prison Letters: Philemon (<i>investing in relationships to get things done</i>) — Prison Letters: Colossians and Ephesians (<i>the Pauline version of Star Trek</i>) Prison Letters: The Pastoral Epistles (<i>did Paul really write these?</i>)

ASSIGNMENTS

Please submit written assignments to Canvas.

Pre-Course Assignments:

- 1. Three one-page summaries of selected Pauline letters** **10%**

The student can choose any three letters of the Pauline Corpus. Each summary should capture the occasion and main argument of the chosen letter. In other words, the summary should describe what issue(s) Paul seeks to address, how he goes about it, and what he wants his audience to do.
- 2. A four-page critical book review of John Barclay, *Paul: A Very Brief History*** **10%**

While the review should briefly summarize the content of each chapter in the book, it should not be a mere summary of the content of the book. Rather, the review should capture the main arguments, analyze the strengths and weaknesses of the book, and conclude with an overall assessment. Please be respectful to the author in keeping with the "Golden Rule"—"do to others as you would have them do to you" (Matt. 7:12).
- 3. A four-page critical book review of Tom Wright, *Paul in Fresh Perspective*** **10%**

While the review should briefly summarize the content of each chapter in the book, it should not be a mere summary of the content of the book. Rather, the review should capture the main arguments, analyze the strengths and weaknesses of the book, and conclude with an

overall assessment. Please be respectful to the author in keeping with the “Golden Rule”—“do to others as you would have them do to you” (Matt. 7:12).

All pre-course assignments (Times New Roman, 12-point font, double-spaced) are due on the first day of class. Appendix A contains a sample book review, and while the student is not expected to reach this level of critical interaction, it shows the kind of engagement and components of a review.

Mid-Course Assignments:

4. Two written panel presentations 20%

There are six discussion panels in total, addressing topics that are much debated in Pauline scholarship. Appendix B provides a description of the debate and recommended reading for each topic. The professor will chair the discussion panels. The format for each panel consists of two parts: (i) student presentations for the first 30 mins; (ii) a 20-min discussion where non-presenting students can engage the panelists with comments and questions. While there is scope to be critical (i.e. analytical) about someone's views, please be respectful to the person (again, remember the “Golden Rule”). Each student must present in two panels and email the professor at least two weeks before the start of the course with their preferred choices. The student must submit her or his written panel presentation to the professor before the start of the panel. The panel presentation should address some of the key issues in the debate and argue a particular case in conversation with relevant scholarship.

Post-Course Assignments:

5. Major essay on an approved topic 50%

The essay will critically examine a Pauline topic, chosen by the student and approved by the professor. The maximum length of the essay is 15 pages (excluding the bibliography; Times New Roman, 12-point font, double-spaced), including a 2-page section applying the research findings to contemporary Christian ministry. The assignment is due on **Friday, January 15, 2021**.

SEMINARY CALENDAR

Students are expected to be aware of the policies that govern course work at Briercrest Seminary, all of which are published in the current Seminary Calendar:

<https://www.briercrestseminary.ca/academics/calendar/>.

Attendance Policy

In order to benefit fully from a seminary education, to be good stewards of time and finances, and to be considerate of their classmates and faculty members, students must be in class at every opportunity.

Modular Courses

Students are expected to attend 100 per cent of each modular for which they register. If this is impossible due to extenuating circumstances, arrangements must be made with the course professor before the first day of class. If extenuating circumstances prevent a student from attending class, a maximum of one (1) full day of class can be foregone. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Online Courses

If extenuating circumstances prevent a student from attending scheduled meeting times, then up to 20% of meeting time can be foregone. Students missing scheduled meeting times should make every effort to inform the course professor prior to any time missed. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Semester-Based Courses

All students missing more than two full weeks of a particular course from registration to the last day of classes will receive an automatic fail (0%). A student may appeal a course failure due to excessive absences. Successful appeals will be granted only in rare cases where all absences are clearly beyond the student's control. Appeals must be made through the Academic Appeal Process.

Course Schedules

Classes begin at 9:00 a.m. on Monday morning and run a minimum of 30 hours through the course of the week. The schedule is determined by the course professor. Students should check the syllabus for specifics. When the syllabus does not state class times, students are responsible to check with the professor prior to making travel plans.

Assignment Submission

All assignments must be submitted no later than eight weeks after the last day of class as stated in the syllabus. The correct due dates will be clearly noted in the syllabus and each faculty member will state in their syllabus how assignments should be submitted. Assignments submitted within a week after the due date will be accepted with a 10 per cent penalty. For additional information refer to the late assignment policy or the extension policy in the [academic calendar](#).

Return of Graded Assignments

Professors are expected to return graded assignments within six weeks of the due date. If they fail to do so, students may submit an inquiry to the [Seminary](#). If an extension is granted, the professor is no longer obligated to meet this deadline.

Academic Honesty

Students are accountable to perform each task according to principles of academic honesty. Please refer to pages 24-25 in the [academic calendar](#) for more information.

Academic Accommodations

Any student with a disability, injury, or health condition who may need academic accommodations (permanent or temporary) should discuss them with the course instructor after contacting the Director of the Academic Resource Centre in person (L234 in the Library), by telephone (1-306-756-3230) or by email (academicresourcecentre@briercrest.ca). Documentation from a qualified practitioner will be required (i.e., medical doctor, psychologist, etc.).

BIBLIOGRAPHY

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- Akenson, Donald H. *Saint Saul: A Skeleton Key to the Historical Jesus*. New York: Oxford University Press, 2000.
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- Ashworth, Timothy. *Paul's Necessary Sin: The Experience of Liberation*. Burlington, VT: Ashgate, 2006.
- Aune, David Edward, ed. *Rereading Paul Together Protestant and Catholic Perspectives on Justification*. Grand Rapids, MI: Baker Academic, 2006.
- Babcock, William S., ed. *Paul and the Legacies of Paul*. Dallas, TX: Southern Methodist University Press, 1990.
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APPENDIX A: SAMPLE BOOK REVIEW (published in *JETS* 58 [2015]: 397-401)

The Gospel of John and Christian Origins. By John Ashton. Minneapolis: Fortress, 2014, xii + 228 pp.

John Ashton, former Lecturer in NT Studies at Oxford University, is well known for his work on the Fourth Gospel, including his *Understanding the Fourth Gospel* (2d ed.; Oxford: Oxford University Press, 2007) and *Studying John: Approaches to the Fourth Gospel* (Oxford: Oxford University Press, 1994). The current book, based on a short series of lectures delivered at St Mary's University College, London in 2012, stands in the same excellent tradition. The book consists of nine chapters and four excursuses, framed by an introduction and conclusion.

In the introduction, Ashton reveals that his aim is to tease out how Christianity emerged from Judaism. He sees the stark incompatibility of the two religions reflected, for example, in the Johannine Prologue: "For the law was given through Moses; grace and truth came through Jesus Christ" (1:17). His central argument is that "the Gospel represents a deliberate decision to supplant Moses and to replace him with Jesus, thereby substituting one revelation, and indeed one religion, for another" (p. 3). Ashton is a fervent critic of many contemporary developments in biblical scholarship such as (1) viewing the Gospels as ancient Greco-Roman biographies; (2) understanding the Gospels to address a general Christian audience; and (3) using narrative criticism to approach the Gospels. Instead, Ashton embraces historical criticism, especially the interpretation of the Fourth Gospel's historical situation by Louis Martyn (in its basic outline).

In chapter 1, Ashton briefly examines the various Johannine texts where "Moses" occurs to show that the opposition between Moses and Jesus was at the heart of the conflict between the Johannine Christians and the synagogue Jews. He discusses the Moses passages in "chronological order," by which he means the composition history of the text—an initial missionary document (i.e. the Signs Source), a second missionary document directed to the Samaritans, the first edition of the Gospel, and the second edition of the Gospel. According to Ashton, "in ousting Moses from his central place as God's representative in his dealings with his people, the fourth evangelist ... was effectively establishing a new religion" (p. 9). While agreeing with Ashton's main point that the fourth evangelist presents Jesus as superseding Moses, I see this more in terms of Jesus going *beyond* Moses rather than *against* Moses.

In excursus 1 on the genre of the Gospels, Ashton critiques the theory that the Gospels belong to the genre of ancient Greco-Roman biographies. He especially takes issue with the work of Richard Burridge, who has been influential in advocating this theory. Ashton contends that proponents of the Gospels as biographies have ignored the kerygmatic purpose of the Gospels, namely, to promote faith in Jesus as Messiah and Son of God. While I doubt that Burridge has overlooked the bearing of the stated purpose of the Fourth Gospel on its genre, I also see little difference in Burridge's view of the Gospels being "Christology in narrative form, the story of Jesus" and their being a narrative of Jesus to promote faith (p. 28).

As an aside, chapter 2 is a literary inquiry on how the text of the Fourth Gospel presents itself, while the remainder of the book is a historical inquiry about the origins of the Fourth Gospel. So, in chapter 2, Ashton explores the tension inherent to the Gospel's genre, namely that the story of Jesus about his words and works *before* the resurrection was operative in the evangelist's own community. Ashton's position reflects his conviction concerning the basic correctness of Louis Martyn's two-level reading of the Fourth Gospel (which becomes explicit in the remaining chapters). In my view, we always engage in some sort of two-level reading of the Fourth Gospel, since the evangelist tells the pre-Easter story of Jesus from a post-Easter perspective. However, there is a crucial difference between saying that the evangelist drew out the significance of Jesus' pre-Easter words and works with a post-Easter, Spirit-enabled understanding for a general, late first-century Christian audience, and saying that he read the post-AD 70 historical situation of

the Johannine community in a specific geographical location in Asia Minor back into the early life of Jesus in Palestine. Admittedly, Ashton does not use these latter words but it is the effect of claims such as “he [John] is probably retrojecting his current enmity with the Pharisees back into the story” (p. 51; a statement he makes when discussing the historically awkward conjunction “chief priests and Pharisees” in chapter 3).

In chapter 4, Ashton looks closely at the Essene community at Qumran. Although he admits that there is “no immediately obvious link between the Dead Sea Scrolls and the Gospel of John ... there is at least one very important feature shared by the teachers of the community and the fourth evangelist ... namely, *a readiness to accept further divine revelations*” (pp. 60–61, italics his). He argues that the Essene community claimed access to new privileged revelation that allowed them to interpret the revelation to Moses (the law) correctly. Ashton brings this finding back into play in chapter 6 when he looks at the Gospel’s apocalyptic background.

In excursus 2, Ashton challenges the case presented by Richard Bauckham and his former doctoral student Edward (“Mickey”) Klink that John’s Gospel was written for a general Christian audience and not for a Johannine community, as advocated by Raymond Brown, Louis Martyn, and Ashton himself. Ashton argues that the information in 9:22, 28, for example, reflects a controversy that most likely did not occur in Jesus’ lifetime—“there is not the slightest likelihood that the expulsion of Jesus’ disciples from the synagogue began during his [Jesus’] lifetime” (p. 77). I should point out, however, that the recent work of Jonathan Bernier argues the very opposite (*Aposynagōgos and the Historical Jesus in John* [Leiden: Brill, 2013]). Logically leading on from this, Ashton examines the socio-historical situation of the Gospel in chapter 5. Following Martyn, Ashton argues that John’s Gospel addresses the controversies between two groups in the synagogue towards the end of the first century. While Ashton continues to defend Martyn’s diachronic two-level reading (the time of Jesus and the time of the post-AD 70 Johannine community), I maintain that we can also view the Gospel as reflecting John’s post-Easter understanding of the pre-Easter reality he had experienced, which he considered relevant for a broad Christian audience.

In chapter 6, Ashton explores the Gospel’s apocalyptic background, where “apocalyptic” denotes “revelatory,” related to the disclosure of mysteries. While he highlights various aspects of Jewish apocalypticism, I found that Ashton did not establish many links between the Fourth Gospel and the various apocalyptic writings. What I considered more problematic, however, is his argument that John adapted the spatial dualism (of heaven and earth) in the apocalyptic literature into a temporal dualism to communicate his two stages, thus seeing the events of Jesus’ life and the later experiences of the Johannine community in a stereoptic vision. The Fourth Gospel unmistakably evidences a spatial dualism, where Jesus descends to the realm below to reveal the reality of the realm above.

In excursus 3, Ashton deals with the various aporias (textual discontinuities) in the Gospel and, consequently, the composition history of the text. It is here that Ashton is most severe in his critique of narrative criticism, and he has a point. I agree with Ashton that we cannot gloss over “bumps” in the text and ignore its possible history. Nevertheless, not everything is always as it seems. For example, Ashton considers the end of 14:31, “Get up, let’s go from here,” an aporia because rather than doing this Jesus carries on talking for a further three chapters. Ashton’s “straightforward” (his words) solution is that chapters 15–17 were inserted at a later stage. Yet, an equally straightforward solution is that Jesus and his disciples did get up and move toward the Kidron valley (18:1), and he taught the material recorded in chapters 15–17 *on the way*. If an editor has inserted these three chapters, why would he not have “covered his tracks” and removed those three Greek words at the end of 14:31 to facilitate a smooth transition into 15:1? Nevertheless, while solutions to alleged aporias will undoubtedly differ, we cannot simply assume that the Johannine text is seamless like Jesus’ tunic.

Then, over two chapters, Ashton explores John’s presentation of Jesus, focusing on the Prophet like Moses (chap. 7), incarnate Wisdom, and the (Danielic) Son of Man (chap. 8). While these are indeed important aspects of John’s Christology, I am somewhat puzzled by Ashton’s remark that Jesus’

messiahship was unimportant to both Jesus and the evangelist (p. 138). According to 20:31, the whole purpose of the Fourth Gospel is to persuade its readers that the Messiah is to be identified as Jesus.

In excursus 4, Ashton returns to a largely ignored article on the prologue that he published in 1986. Developing an idea suggested by Paul Lamarche in 1964, Ashton argues that 1:3 does not deal with creation but with God's plan for humanity. Instead of the standard rendering, "all things were made through him," he argues that the correct rendering of 1:3–4 is: "Everything came to pass through him, and apart from him not even one thing came to pass. What came to pass in him was life, and the life was the light of men." Ashton understands this as a reference to God's activity by means of his Logos throughout human history, but what has come about *in* the Logos was illuminating and revelatory life as God's special intervention on behalf of his people. I like this, and Ashton is right to lament how scholars have failed to take notice of his argument.

In the final chapter, and extending into the conclusion, Ashton proposes a single comprehensive answer to Bultmann's formulation of the first great riddle of the Gospel: what is the historical origin of the key features of John's Christology? Bultmann's own single large explanation (the Gnostic redeemer myth found in Mandaean sources) has failed, and Johannine scholarship has not yet provided a satisfactory account for the whole picture of John's depiction of Jesus and hence where John's Gospel should be located in the development of early Christianity. Ashton's own hypothesis is that John had received a revelation of the glorious Christ—a revelation that he shared with the members of his community and one that replaced the law and Moses. According to Ashton, this shared *religious experience* of the continuing presence of the glorified Christ in their midst explains John's shift in allegiance from Judaism/Moses to Christianity. Ashton insists, therefore, that we should not speak of John's theology but of his religious experience.

I end by giving my verdict on the strength of Ashton's argument. I am intrigued by Ashton's case but not (yet) entirely convinced that John's Gospel is directed toward Moses. Could we not simply accept that John aimed to show how Jesus superseded all that *Judaism* stood for, since the Jewish festivals (rather than Moses) seem to be the primary topical canvas on which John paints his portrait of Jesus? I would also want to test Ashton's proposal against Richard Bauckham's case for viewing the Gospels as eyewitness testimony. Could John's ongoing experience of the risen Christ have shaped his understanding of his personal experience of the pre-Easter Jesus? In that case, John's eyewitness account of the life of Jesus is not simply a recall of past experience but also informed by his present experience of Christ, where the latter provides a deeper understanding of the former. Nevertheless, this book is an outstanding piece of scholarship, and I enjoyed engaging a great mind. One may not agree with all Ashton proposes, but his questions and probes are appropriate and stimulating, and his solutions original. I highly recommend this book for any serious student of the Fourth Gospel.

Cornelis Bennema

APPENDIX B: PANEL DISCUSSIONS AND RECOMMENDED READING

Panel Discussion 1: Spiritual Gifts and the Church

Denominations and scholars alike disagree on the topic of spiritual gifts, and churches have split over it. Key texts include Rom. 12:3-8; 1 Cor. 12:1-12 (or, more widely, 1 Cor. 12-14); Eph. 4:7-16. Questions we could explore are:

1. What do we mean by “spiritual gifts”?
2. What is the relation between spiritual gifts and natural abilities/talents?
3. Are all spiritual gifts still available today (relating to the issue of cessationism or continuationism)?
4. How do I know my “spiritual gifts”?

Recommended Reading:

Berding, Kenneth. “Confusing Word and Concept in ‘Spiritual Gifts.’” *Journal of the Evangelical Theological Society* 43 (2000): 37-51.

Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans, 1998. Pages 552-562.

Fee, Gordon D. *Paul, the Spirit, and the People of God*. Peabody, MA: Hendrickson, 1996. Chapter 14.

Turner, Max. *The Holy Spirit and Spiritual Gifts—Then and Now*. Rev. edn. Peabody, MA: Hendrickson, 2005. Chapters 15 and 20.

Panel Discussion 2: The New Perspective on Paul

Generations of Pauline scholars, rooted in the Reformation/Lutheran paradigm, viewed Paul as a champion of freedom and faith versus the legalism of the Judaism of his day. Jews, so the stereotype ran, believed that people were saved by works, whereas Paul countered such belief with the gospel of salvation by grace and faith. The New Perspective on Paul (NPP) challenged this ‘old’ perspective and its main proponents are Ed Sanders, James Dunn, and Tom Wright. Key questions in this debate are:

1. How did salvation work in Judaism? What is the nature of Jewish soteriology?
2. What in Judaism did Paul object to?

Recommended Reading:

Barclay, John M. G. *Paul and the Subversive Power of Grace*. B80. Cambridge, UK: Grove Books, 2016. Electronic purchase (CAD 7.00): <https://grovebooks.co.uk/collections/biblical>.

Dunn, James D. G. “The New perspective on Paul.” *Bulletin of the John Rylands Library* 65 (1983): 95-122. Available at <https://www.escholar.manchester.ac.uk/uk-ac-man-scw:1m1686>.

Garlington, D. “The New Perspective on Paul: Two Decades On.” Pages 1–30 in *Studies in the New Perspective on Paul*. Eugene, OR: Wipf and Stock, 2008.

Thompson, Michael B. *The New Perspective on Paul*. B26. Cambridge: Grove Books, 2002). Electronic purchase (CAD 7.00): <https://grovebooks.co.uk/collections/biblical>.

Westerholm, Stephen. “The New Perspective on Paul in Review.” *Direction* 44 (2015): 4-15.

Wright, N. T. *Paul in Fresh Perspective*. Minneapolis, MN: Fortress, 2009.

Wright, N. T. ‘Justification’, *Journal of the Evangelical Theological Society* 54 (2011): 49-63.

Panel Discussion 3: The Antioch Crisis and Jerusalem Council

This debate focuses on the relationship between the Antioch crisis in Gal. 2:11-14 and the Jerusalem council in Acts 15. The majority of scholars think that the Antioch crisis in Gal. 2 occurs after Acts 15,

that Paul 'lost' the confrontation with Peter, and that Paul fell out with the Jerusalem church. The main questions in this difficult debate are:

1. Do the events in Gal. 2:1-10 refer to those in Acts 11:27-30 or Acts 15?
2. Did the Antioch crisis in Gal. 2:11-14 occur before or after the Jerusalem council in Acts 15?
3. Did Paul and the Jerusalem church grow apart or remain in agreement with each other?

Recommended Reading:

Bauckham, Richard. "James and the Jerusalem Church." Pages 415-480 in *The Book of Acts in Its Palestinian Setting*. Vol. 4 of *The Book of Acts in Its First Century Setting*. Ed. Richard Bauckham. Grand Rapids, MI: Eerdmans, 1995.

Bennema, Cornelis. "The Ethnic Conflict in Early Christianity: An Appraisal of Bauckham's Proposal on the Antioch Crisis and the Jerusalem Council." *Journal of the Evangelical Theological Society* 56 (2013): 753-763. Available at <https://ust.academia.edu/CornelisBennema>.

Dunn, James D. G. *Beginning from Jerusalem*. Vol. 2 of *Christianity in the Making*. Grand Rapids, MI: Eerdmans, 2009. Pages 438-494.

You can also consult some commentaries.

Panel Discussion 4: The Role of Women in the Church

Paul's view on the role of women in ministry is arguably the most difficult debate. Scholars are equally divided along complementarian and egalitarian lines, and various positions in between. Issues of gender and sexuality play a big role in the debate. Important Pauline texts on the issue include Gal. 3:28 (and Col. 3:11); 1 Cor. 11: 2-16; 14:33b-36; Eph. 5:21-33; Col. 3:18-4:1; 1 Tim. 2:8-15; 3:1-13.

Recommended Reading:

Beck, James R., and Stanley N. Gundry, eds. *Two Views on Women in Ministry*. Revised edition. Grand Rapids: Zondervan, 2005.

Bird, Michael F. *Bourgeois Babes, Bossy Wives, and Bobby Haircuts: A Case for Gender Equality in Ministry (Fresh Perspectives on Women in Ministry)*. Grand Rapids, MI: Zondervan, 2014. **Cheaply** available as Kindle Edition.

Online Complementarian Perspective: *The Council on Biblical Manhood and Womanhood*: <http://www.cbmw.org>

Online Egalitarian Perspective: *Christians for Biblical Equality*: <http://www.cbeinternational.org>

See also the last section in the syllabus bibliography, above.

Panel Discussion 5: The Divided "I" in Romans 7:14-25

The key issue is to identify who this struggling, torn "I" is in Romans 7:14-25. The main options are:

1. Paul the Pharisee or pre-Christian. *But* according to Phil. 3:6 and Gal. 1:13-14, Paul did not struggle with sin or keeping the law.
2. The believer in general. *But* the language of Rom. 7:14, 23, about the "I" being enslaved to sin, seems to describe the condition of the person who has not been redeemed (Rom. 6:14, 20).
3. The Jew in general. *But* according to "covenantal nomism", Jews did not struggle like this.
4. The believer before his conversion (as an exposition of 7:5). *But*, again, Jews would probably not have struggled like this because they considered themselves already in, and Gentiles did not have the law so they would not have struggled with it either.

So, do we have to think about another category or can you still find a way to argue for any of the options above?

Recommended Reading:

Please consult various commentaries and articles on the topic.

Panel Discussion 6: The Philippian Christ Hymn

Philippians 2:5-11 is a beautiful passage that is often preached on but also hotly debated among scholars. Questions include (questions 3-6 are arguably more important):

1. Is Phil. 2:5-11 a hymn, poem, or prose (genre)?
2. Did Paul compose this hymn, or did it originate in the early church and Paul adapted it?
3. Some bibles translate v.6 as "He did not regard equality with God as something to be exploited," while others have it as "He did not regard equality with God as something to be grasped." Which translation do you prefer, and why?
4. What did Christ empty himself of in v.7 (*kenosis* theology)?
5. What is the intention of the Christ hymn—to teach Christology, soteriology, or something else?
6. How does the hymn contribute to the purpose of the overall letter?

Recommended Reading:

Please consult various commentaries and articles on the topic.