

Paul and the Roman World (Theo 429) Studies in Christian Scripture (Theo 519)

Spring 2007

Wednesdays, 1:00-3:30 p.m.

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I. Course Description

Arguably the most powerful human personality in the earliest Church, Paul wrote letters that are among the foundations on which later Christian theology is built. This course will discuss the life and teachings of the apostle Paul and explore how the Pauline legacy was received and interpreted by others in the early church. Of the twenty-seven writings in the New Testament, thirteen are attributed to Paul. Of these thirteen, seven are universally recognized by scholars as having been written by Paul (Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon). The first eleven weeks of this course will be devoted to discussing these seven indisputably Pauline letters with an eye to Paul's theology, mission, controversies, ethics and understanding of the church's life within the larger Greco-Roman world. The other six NT writings attributed to Paul are often referred to as the Deuteropaulines. Two of the Deuteropaulines (Colossians and 2 Thessalonians) are broadly considered non-Pauline, but some reputable scholars will claim that one, both, or certain parts of these letters ultimately stem from Paul. Finally, Ephesians and the Pastoral Epistles (1 Timothy, 2 Timothy, Titus) are regarded by nearly all scholars as non-Pauline, especially because their depictions of women and of church organization differ from Paul's own writings. The last four weeks of the term will consider later interpretations of Paul, including the six Deuteropauline letters, the NT book of Acts, the *Acts of Paul and Thecla*, and John Chrysostom. As a result of this course, students will be familiar with both Paul's own thought and several of the most influential lenses through which Pauline theology was been interpreted in the early church.

II. Course Format

This seminar is designed primarily for undergraduate students pursuing a major or minor in Theological Studies and Master's level students in Theological Studies, Historical Theology or Religious Education. As such, the seminar will have a mixture of lectures, student-led discussions and student presentations. Any other motivated undergraduate students, especially those in the Honors program, are welcome to register for this seminar with permission of the instructor. Please note: Any student who feels that he/she may need academic accommodations in order to meet the requirements of this course—as outlined in the syllabus—due to the presence of a physical or learning disability, should also contact the Office of Disabilities Services in DuBourg Hall, room 36 (314.977.8885); confidentiality will be observed in all inquiries. Also, if you have special needs stemming from a disability, *please contact me* as soon

as possible and not later than two weeks before the first assignment is due. I will always do my best to make this course a positive learning experience for every student. Additionally, I expect that every student will conduct him or herself in such a way as not to be a distraction to other students or myself. The ethics of participating in a community of learners governs, but is not limited to, reading or studying anything during class that is not directly related to this course, as well as refraining from any clothing, cell phone, pager, internet use, food or drink that causes disruption. I hold in the highest regard the religious, academic and personal freedom of every individual but also recognize the responsibility of every person to be considerate of his or her neighbor.¹ Although these dual ideals can sometimes be in tension with one another, both are deeply rooted in SLU's Jesuit, Catholic mission and should thus guide our approach to this (and every) course. Please contact me if you have any questions or feedback about making this class a more positive learning experience for all. ☺

III. Learning Objectives

As a result of this course students will develop:

1. Acquaintance with the contents, distinctive themes and theology of each of the thirteen NT letters attributed to Paul.
 - by reading each letter individually in a single sitting, in order to gain an appreciation for each letter's overall message and overarching theological concerns.
 - by surveying scholars' assessments of the purpose, character, arguments and community addressed in each letter.
 - by developing a theory of origins for Paul's letters.
2. Understanding of how to read an ancient Greek letter.
 - by gaining an orientation to Greek letter writing conventions through assigned readings.
 - through practice of interpretive skills, asking what each letter reveals about its author, audience, occasion and, where applicable, opponents.
3. Familiarity with the "new" school of contemporary Pauline scholarship.
 - by first developing a vocabulary for the terms (e.g., "law"), definitions, and questions that scholars have posited for Paul's theology and letters in recent decades.
 - then by considering both the strengths and weaknesses of such newer approaches.
4. Knowledge of Paul's political, social and religious world and how familiarity with that world offers a context for interpreting Paul's itinerant ministry.
 - through gaining basic knowledge of events and chronology of Paul's career.
 - through analyzing contemporary debates over Paul's calling/conversion and role as a miracle worker/shaman in converting Gentiles to faith in Jesus.
 - through the study of slavery, food offered to gods/idols, and circumcision in the broader context(s) of the ancient Mediterranean world.
 - through study of Meeks, *First Urban Christians*, on the social world of the Pauline Christian congregations.
5. Awareness of the various ways Paul's life and message were received and interpreted in the early church and through the centuries.
 - through study of the six Deuteropauline letters and considering the amount of continuity and innovation reflected in each letter.
 - by considering the portraits of Paul that emerge in other early Christian authors, writings and communities, including the Acts of the Apostles.
6. Development of research skills and competence to express in writing your grasp of different methods and approaches to the Pauline literature and apply these methods to specific passages in these letters.

¹ Cf. the apostle Paul's admonition in Phil 2:3-4: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others."

- through generating questions based on the assigned readings that you would like to see addressed in class.
 - by gaining research skills, including (increased) competence to assemble a bibliography for an academic paper in Theological Studies through use of the ATLA Religion Database; online: <http://www.slu.edu/libraries/pius/databases/dbdesc/atlaser.html>. Students who have never used this database are strongly encouraged to meet with the professor well in advance of the paper deadlines.
 - in the first paper, through thoughtful interaction with Meeks, *First Urban Christians* and analysis of a biblical passage discussed in Meeks's book.
 - in the second paper, through comparing and contrasting a passage in an undisputed Pauline letter with a passage in a Deuteropauline letter.
 - with opportunities to improve one's writing through revision and resubmission of papers originally turned in on time (Deadline I for each paper, discussed below).
7. Foster a deeper appreciation for their own religious tradition, as well as the ways in which Paul's life, teachings and legacy may have contributed to that tradition.

IV. Course Requirements

1. Class attendance, participation, self-evaluations and presentations are worth 25%:
 - Please arrive on time, having completed reading assignments in advance of each class, and prepared to participate. Attendance is required for each class session. Excessive absenteeism will result in a lower grade or your being dropped from this course. As part of your class preparation, please write out prior to each class two or three **questions** that you would like to see addressed during the discussion. On different days, I will request that your questions be turned in to me or be shared informally with the class or in small groups.
 - Self-evaluations: Approximately every five weeks (February 19, April 2 and May 8), each student will submit a one-page **self-evaluation** of his or her class preparation, participation and learning during the most recent five weeks. The self-evaluation should include both a grade and a rationale for why the grade is justified. (Your class presentations, described immediately below, will be graded separately from the self-evaluations.)
 - Graduate students: Along with each of your self-evaluations, you will submit summaries and critiques of four essays from Sampley, *Paul in the Greco-Roman World* (2–2 1/2 pages per essay).
 - Two (undergraduates) or three (graduate students) brief **class presentations** are required. Each class presentation is to be accompanied by a handout and should last approximately 10–15 minutes. The handout and presentation should facilitate the discussion of the class as a whole. The handout and presentation are each worth 50% of this assignment. The most effective presentations do not simply involve reading a lengthy handout to the class. Rather, the best presentations encourage discussion, and the most helpful handouts offer resources for further study.
2. **Midterm Exam**, worth 20% (March 7).
3. **Paper 1**: interacting with Meeks, *First Urban Christians*; worth 15% (due March 5, 9, or 20; this assignment and the deadlines are described below).
4. **Paper 2**: On Paul and Pauline interpretation, worth 20% (due April 23, 30, or May 4; this assignment and the deadlines are described below).
5. **Final Exam**, worth 20% (May 11).
6. Regular access to your **SLU email**. On occasion I will contact the class by email, and you are responsible to receive any such communications.

Note: Additional reading and writing assignments (described below) are assigned for Master's level students.

V. Textbooks

All of the following required and recommended texts are on order at the SLU Bookstore. They can also be found on Reserve (or in the Reference area) of the Pius Library. An additional bibliography of resources for further study will be distributed to the class.

Required

1. Calvin Roetzel, *The Letters of Paul: Conversations in Context*. Fourth Edition. Louisville, KY: Westminster/John Knox, 1998. Pius: BS2650.2 .R63 1998. ISBN: 0-664-25782-8.
2. Victor Furnish, *The Moral Teaching of Paul: Selected Issues*. Second Revised Edition. Nashville: Abingdon, 1985. Pius: BS2655.E8 F79 1985. ISBN: 0-687-27181-9.
3. Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*. Second Edition. New Haven: Yale University, 2003. Pius: BR166 .M44 2003. ISBN: 0300098618.
4. David E. Aune, ed., *Reading Paul Together: Protestant and Catholic Perspectives on Justification* (Grand Rapids: Baker Academic, 2006). ISBN: 0-8010-2840-3.
5. J. Paul Sampley, ed., *Paul in the Greco-Roman World: A Handbook*. Harrisburg, PA: Trinity Press International, 2003. Pius: BS2506.3 .P38 2003. ISBN: 1563382660.

Recommended

6. *The HarperCollins Study Bible: Student Edition* (ed. Harold W. Attridge et al.; San Francisco: HarperCollins, 2006). ISBN: 0060786841 (cloth). Pius Reference: BS191.5.A1 2006 S26.

Students are required to bring to each class a *modern* translation of the Bible, *preferably the New Revised Standard Version (NRSV)*. Other acceptable translations include the New American Bible (NAB) and the New International Version (NIV). For this class, unacceptable versions of the Bible include the King James Version (KJV) and paraphrases such as the Living Bible or the Amplified Bible. *The HarperCollins Study Bible* is an excellent Study Bible based on the NRSV translation. If you already own an academic Study Bible, you may bring yours to class. If you do not already own one, *The HarperCollins Study Bible* would be an excellent addition to your library. Please contact me with any additional questions about textbooks or translations of the Bible.

Additional Library Resources

Please consult the following reference works when you want to understand something from the readings and lectures in greater depth. You may always ask me for suggestions about which articles would be most helpful for your questions.

The Anchor Bible Dictionary, 6 vols. David Noel Freedman, ed. New York: Doubleday, 1992.

Pius Reference: BS440 .A54 1992 vols. 1-6; BS440 .A543 2002 CD-ROM.

Oxford Classical Dictionary, Third Revised Edition. Simon Hornblower and Anthony Spawforth, eds. New York/Oxford: Oxford University Press, 2003. Pius Reference: DE5 .O9 2003.

VI. Reserve Readings (on Reserve and e-Reserve)

The following readings are on Reserve (Pius Library, 2nd floor) and electronic Reserve (<http://eres.slu.edu/>). To locate items on e-Reserve for this course, you may search under the department (“Theological Studies”), name of the instructor (“Kelhoffer, James”) or course name (“New Testament Special Topics”). The password is: **Paul** (not case sensitive). If there are any problems with materials on Reserve or e-Reserve, please notify both the Librarian on duty and me as soon as possible.

- R1. J. A. Kelhoffer, “The New Testament,” forthcoming in: *An Introduction to Theology*. J. J. Mueller, S.J., ed. Winona, MN: St. Mary’s Press, 2007.
- R2. Christopher Mount, “1 Corinthians 11:3–16: Spirit Possession and Authority in a Non-Pauline Interpolation,” *Journal of Biblical Literature* 124/2 (2005): 313–40.
- R3. J. A. Kelhoffer, “The Apostle Paul and Justin Martyr on the Miraculous: A Comparison of Appeals to Authority,” *Greek, Roman, and Byzantine Studies* 42 (2001): 163–84.
- R4. Hans Dieter Betz, “Paul (Person)” art. in: *Anchor Bible Dictionary* 5.186–201.
- R5. J. Albert Harrill, “Paul and Slavery,” in: Sampley, *Paul in the Greco-Roman World*, 575–607.
- R6. J. Albert Harrill, “The Use of the New Testament in the American Slave Controversy: A Case History in the Hermeneutical Tension between Biblical Interpretation and Christian Moral Debate,” *Religion and American Culture* 10 (2000): 149–86. Pius: BL65.C8 R44 v. 10–11 (2000–2001)
- R7. Scott M. Lewis, S.J., *What Are They Saying about New Testament Apocalyptic?* New York: Paulist Press, 2004, 38–52, 76–80. Pius: BS646 .L49 2004
- R8. John Fotopoulos, “Arguments concerning Food Offered to Idols: Corinthian Quotations and Pauline Refutations in a Rhetorical *Partitio* (1 Corinthians 8:1–9),” *Catholic Biblical Quarterly* 67/4 (2005): 611–31.
- R9. Dieter Georgi, *Remembering the Poor: The History of Paul’s Collection from Jerusalem* (Nashville: Abingdon, 1992 [1965]), 43–48, 80–109. Pius: BS 2655.C53 G46 1992.
- R10. Robert G. Hall, “Circumcision,” art. in: *Anchor Bible Dictionary* 1.1025–31.
- R11. Krister Stendahl, “The Apostle Paul and the Introspective Conscience of the West,” in: idem, *Paul Among Jews and Gentiles*. Philadelphia: Fortress, 1976, 78–96. Pius: BR166 .M44 2003
- R12. Hans Dieter Betz, “The Human Being in the Antagonisms of Life according to the Apostle Paul,” *Journal of Religion* 80 (2000): 557–75.
- R13. Mark Reasoner, “Ancient and Modern Exegesis of Romans 13 under Unfriendly Governments,” in: the *Society of Biblical Literature 1999 Seminar Papers* (SBLSP 38; Atlanta: Society of Biblical Literature, 1999), 359–74. Pius: BS410 .S65a 1999

- R14. Stephen J. Chester, “Paul and the Introspective Conscience of Martin Luther: The Impact of Luther’s *Anfechtungen* on His Interpretation of Paul,” *Biblical Interpretation* 14/5 (2006): 508–536.
- R15. Philipp Vielhauer, “On the ‘Paulinism’ of Acts,” in: *Studies in Luke-Acts* (FS Paul Schubert; ed. Leander E. Keck and J. Louis Martyn; Nashville: Abingdon, 1966), 33–50.

VI. Grading, Attendance and Non-tolerance of Academic Dishonesty

Grading: Students earn grades; I do not give them. Students never compete with one another for grades, and working together in study groups is encouraged. Furthermore, only students who produce above average work should expect to earn a grade higher than “C.” Those who attend faithfully, participate fully and complete all requirements with sincere effort are usually pleased with the grade they earn. All this is to say that grades are not included with the price of admission to this course. Nor are grades an appropriate way of offering emotional validation or an effective means of evaluating a person’s general intelligence or level of “spirituality.” Simply put, grades offer an assessment of a student’s work and learning for *this course*. For the qualitative assessment of written work (e.g., papers and essay questions on exams), the Department of Theological Studies has adopted the following criteria:

A range = *Superior, exceptional, outstanding* with evidence of critical, informed and creative theological inquiry that deepens a student’s understanding of theological concepts and the human condition. The student demonstrates depth of insight beyond what is normally expected. Carefully nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

B range = *Good*, ready command of full range of concepts and shows some critical, informed, and creative inquiry that deepens the student’s understanding of theological concepts and the human condition. This also means the student has produced an assignment that is free from material, structural and grammatical errors.

C range = *Acceptable*, satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors; nor is nuanced reasoning demonstrated.

D range = *Poor*, below normal expectation. Reasoning is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

F = *Unsatisfactory*. The student failed to respond to the assignment: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student did not make a serious effort, 4) plagiarism or cheating involved.

The student’s average corresponds to undergraduate letter grades as follows:

A	94.0% or higher	4.0 GPA
A ⁻²	92.0–93.9%	3.7 GPA
B ⁺	90.0–91.9%	3.3 GPA
B	85.0–89.9%	3.0 GPA
B ⁻	83.0–84.9%	2.7 GPA
C ⁺³	81.0–82.9%	2.3 GPA
C	78.0–80.9%	2.0 GPA
C ⁻⁴	76.0–77.9%	1.7 GPA

² Undergraduates only. For graduate students, the range for a grade of B⁺ is 90.0–93.9%.

³ Undergraduates only. For graduate students, the range for a grade of B⁻ is 81.0–84.9%.

D	70.0–75.9%	1.0 GPA
F	below 70.0%	0.0 GPA

It is not my policy to “round up” grades (e.g., to call 93.5% an “A” or to allow 69.8% to pass with a “D”). An Incomplete grade (“I”) will be given temporarily only in special circumstances and is highly discouraged. Because no person can be omniscient or completely objective, I invite each student at the end of the term to write an additional one-page self-evaluation of his or her work and learning during the semester. In short, I am open to hearing from you if you were the instructor, what final grade you would assign to yourself for this course, and why? Any student concerned about his or her grade is strongly encouraged to contact me well in advance of the end of the term. I am on your side and here to help you.

Attendance: Consistent attendance, when accompanied by active and thoughtful participation, will be rewarded. Conversely, excessive absenteeism will result in a lower final grade for the course. In your three required self-evaluations, you should mention the reason for any absences or tardiness, as well as what you did to make up what you missed. A failing grade (“AF”) will automatically be assigned to any student who misses **three (3)** or more class sessions for any reason. Students who come in late after the roll is called will be considered absent unless they inform me of their tardiness immediately after class. Lateness counts as half (1/2) an absence. Absences due to late registration will typically be regarded as unexcused. Excused absences due to travel for a recognized University activity (sports, debate, etc.) must be confirmed with an email reminder to me within three business days of each absence, so that any such absences will be marked as excused. Students are responsible, moreover, for all quizzes given and handouts distributed in class, as well as for everything discussed in the lectures and group discussions. Students should also bear in mind that *it is extremely difficult to do well in this class without faithful class preparation and attendance.*

Make-up policy: Except for extraordinary circumstances, there will be no make-ups for exams and quizzes or extensions given for any other late assignments. Upon returning to class, students who miss an exam or a deadline because of a legitimate emergency will turn in:

- 1) A brief written statement explaining the reason for the absence;
- 2) A note from the appropriate person (e.g., your doctor) concerning your absence.

Out of fairness to students who take an exam or quiz on time, make-up assignments will typically be more difficult.

No form of **academic dishonesty** (i.e., cheating) will be tolerated. Cheating includes the giving of information about or for a quiz, exam or paper to someone in another section of this course during this, or any future, academic term. Academic dishonesty can also involve the receiving of information from someone in another section of this course from the current, or any previous, semester. Cheating can also include inappropriate borrowing from materials in print or on the Web without adequate citation and credit (including the use of quotation marks) for words or ideas not your own. At the instructor’s discretion, students caught cheating will receive a zero for the specific assignment, and may also be given a grade of “F” for the course or be dropped from the course. This policy includes and is governed by both the Policy on Academic Honesty

⁴ Undergraduates only. For graduate students, the range for a grade of C is 76.0–80.9%.

of the College of Arts & Sciences (online: http://www.slu.edu/colleges/AS/academic_honesty.html) and the Theology Department's Academic Integrity Statement.⁵

VII. Papers

Two papers are required for this course. Students are encouraged to meet with the instructor individually well in advance of the due dates to discuss the particular topics of their papers. Papers are to be typed (typically on a Mac or PC word processor) and meticulously proofread. Email is not an acceptable medium for submitting papers or any other work for this class. Late papers (and participation evaluations) will be penalized by 3% per business day late. Papers turned in early are always welcome.

Paper 1: Meeks, *First Urban Christians*

The first half of this paper involves a summary and critique of Meeks's book, *The First Urban Christians*. In the second half of the paper you will analyze a passage in a Pauline letter discussed in Meeks, utilizing at least two (2) biblical commentaries and two (2) additional academic articles or monographs. Length: eight pages (undergraduates); ten pages (graduate students).

Deadline I (re-write option). March 5. If you turn in your paper by this date, I will return it with criticisms and suggestions on March 7 so that you can submit a revised paper (along with your first draft) by Deadline III (March 20).

Deadline II March 9. If you turn in your paper by this date, I will grade it and make comments and criticism. There is no re-writing with this option.

Deadline III March 20. If you turn in your paper by this date, I will grade it *without* comments and criticism. There is no re-writing with this option. Late penalties start to apply for papers submitted after March 20.

The purpose of this system is to allow each student as much feedback from the instructor as she or he wants. Moreover, you as a motivated student will have an additional opportunity to produce an excellent paper and in so doing to engage in the meta-cognitive process of reflecting upon your own work. The criteria for evaluating the papers is the same for each deadline. Your paper will not be graded more or less strictly depending on which deadline you meet. That is, a paper submitted by Deadline II could earn an A, and a paper submitted by Deadline I a C.

Paper 2: Paul and Pauline Interpretation

For this assignment you will select one passage from Paul's undisputed letters to analyze and compare with a later interpretation of Paul (e.g., in one of the Deuteropauline letters or Acts). You will interact with eight (8) other academic sources, of which four (4) should be biblical commentaries. Length: ten pages (undergraduates); fourteen pages (graduate students).

⁵ Department of Theological Studies Academic Integrity Statement: "Students are expected to be honest in their academic work. The University reserves the right to penalize any student whose academic work is, in its judgment, detrimental to the University. Such conduct shall include cases of plagiarism, collusion, cheating, giving or receiving or offering or soliciting information on examinations, or the use of previously prepared material in examinations of quizzes. Violations should be reported to your course instructor, who will investigate and adjudicate them according to the Policy on Academic Honesty of the College of Arts & Sciences. If the charges are found to be true, the student may be liable for academic of disciplinary probation, suspension or expulsion from the University."

Deadline I (re-write option) April 23. If you turn in your paper by this date, I will return it with criticisms and suggestions on April 25 so that you can submit a revised paper (along with your first draft) by **Deadline III** (May 4).

Deadline II April 30. If you turn in your paper by this date, I will grade it and make comments and criticism. There is no re-writing with this option.

Deadline III May 4. If you turn in your paper by this date, I will grade it *without* comments and criticism. There is no re-writing with this option. Late penalties start to apply for papers submitted after May 4.

Criteria for Evaluation of Papers

- Understanding of and interaction with primary sources = 30%.
- Understanding of and interaction with secondary sources (biblical commentaries, monographs and articles or essays) = 30%.
- Strength and cogency of the argument, indicated by judicious use of primary and secondary sources = 25%.
- Style, presentation and proofreading = 15%.

VIII. Class and Assignment Schedule

Legal Disclaimer: Any part of this “syllabus,” including the following schedule, is subject to modifications. Any changes will be announced in class. Students are expected to prepare the assigned readings in advance of each class.

Part One: Paul’s Life, Ministry and Teachings

Week 1: January 15–19

-- M

No class meeting: MLK Day – University Holiday

1 W

Introduction to the Course; Overview of the New Testament
Read: Kelhoffer, “The New Testament” (R1).⁶

Paul’s World; Paul’s Encounter with Jesus: Calling or Conversion?
Read: 1 Cor 15:3–11; Phil 3:1b–4:1; Gal 1:13–2:20; Acts 7:57–8:1; 9:1–31; 22:1–21; 26:2–23; Roetzel, *The Letters of Paul*, 1–50.

Week 2: January 22–26

2 W

Paul as Missionary, Shaman, and Miracle Worker
Read: Christopher Mount, “1 Corinthians 11:3–16: Spirit Possession and Authority,” 313–16 (skim); 316–30 (read); 330–37 (skim); 337–40 (read) (R2); Kelhoffer, “The Apostle Paul and Justin Martyr on the Miraculous,” 163–75 (read); 175–83 (skim); 183–84 (skim) (R3); 1 Corinthians 11; 2 Cor 12:11–12; Gal 3:1–5; Rom 15:18–19; 1 Thess 1:5; 1 Cor 2:4–5 and 1 Cor 12:9–10, 28–30.

Paul as Letter Writer

Read: Philemon; Roetzel, 51–78, 116–18; H. D. Betz, “Paul (Person)” (R4).

⁶ The numbers R1, R2, etc. denote Reserve readings. Complete bibliographic entries and instructions for e-Reserve appear above in Section VI: Reserve Readings.

-- F *Last day to drop without a "W"*

Week 3: January 29–February 2

3 W

Slavery in Greco-Roman Antiquity

Read: Furnish, *Moral Teaching of Paul*, 11–28; Harrill, “The Use of the New Testament in the American Slave Controversy” (R6).
Graduate students: Harrill, “Paul and Slavery,” in: Sampley, *Paul in the Greco-Roman World*, 575–607 (R5).

1 and 2 Thessalonians (I): The End of the World (Misunderstood)
Read: 1 Thessalonians; Roetzel, 79–83.

Week 4: February 5–9

4 W

1 and 2 Thessalonians (II): The End of the World (Predicted)

Read: 2 Thessalonians; Roetzel, 148–52; Lewis, *What Are They Saying about New Testament Apocalyptic?*, 38–52, 76–80 (R7).

Philippians: An Appeal to Unity

Read: Philippians; Roetzel, 113–16, 119–32.

Week 5: February 12–16

-- T

Last day to choose Audit or P/NP options

5 W

1 Corinthians (I): Christian Identity in Greek Culture

Read: 1 Corinthians 1–7; Roetzel, 83–92.

1 Corinthians (II): Idol Meat; Eucharist; Spiritual Gifts; Resurrection

Read: 1 Corinthians 8–16; John Fotopoulos, “Arguments concerning Food Offered to Idols” (R8).

-- F

Last day to receive partial refund of tuition

Week 6: February 19–23

-- M

Participation Evaluation #1 Due

Graduate students: **Sampley summary and critique #1 Due**

6 W

The First Urban Christians (I)

Read: Meeks, prefaces, introduction and chapters 1–3.

Paul’s Conflicts (I): Responding to Christian Opponents

Read: 2 Corinthians 10–13, Roetzel, 92–96.

Week 7: February 26–March 2

7 W

The First Urban Christians (II)
Read: Meeks, chapters 4–6.

Paul's Conflicts (II): The Collection for the Saints; Reconciliation
Read: 2 Corinthians 1–9; Dieter Georgi, *Remembering the Poor*, 43–48, 80–109 (R9).

Week 8: March 5–9

M

Deadline I for Paper 1

8 W

Midterm

Return of Paper 1 with comments if submitted by Deadline I

We will watch part two of this four-hour video produced for the PBS series Frontline. This documentary cites many of the leading scholars in the field of New Testament/Early Christianity and will offer an opportunity to tie together many of the things we have discussed to this point. Read: Roetzel, 119–32 and survey the excellent resources on line at:

<http://www.pbs.org/wgbh/pages/frontline/shows/religion/>

F

Deadline II for Paper 1

Spring Break: March 12–16

Week 9: March 19–23

-- T

Deadline III for Paper 1

9 W

Paul's Conflicts (III): 'Justification' or Ethnic Self-Definition?
Read: Galatians; Roetzel, 96–103; Robert G. Hall, "Circumcision" (R10).

Paul's Conflicts (IV): Defining Justification and Augustinian Approaches to Paul's 'Conscience'

Read: Romans 1–8; Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West" (R11); Stephen J. Chester, "Paul and the Introspective Conscience of Martin Luther: The Impact of Luther's *Anfechtungen* on His Interpretation of Paul" (R14); Roetzel, 103–113.

Week 10: March 26–30

10 W

Paul's Conflicts (V): The Christian Life and Its Hardships
Read: Romans 1–8; Betz, "The Human Being in the Antagonisms of Life according to the Apostle Paul" (R12).

Paul's Conflicts (VI): Judaism, Antinomianism and Rome
Read: Romans 9–16; Mark Reasoner, "Ancient and Modern Exegesis of Romans 13 under Unfriendly Governments" (R13); Furnish, 115–39.

Week 11: April 2–6

-- M

Participation Evaluation #2 Due

Graduate students: **Sampley summary and critique #2 Due**

11	W	Pauline Ethics: Marriage, Divorce, and Homosexuality Read: Furnish, 1–10, 29–82. Paul’s Female Colleagues Read: Furnish, 83–114; Roetzel, 182–90; 1 Corinthians 11; Philippians 4; Romans 16; 1 Timothy 2.
--	R	Holy Thursday
--	F	Good Friday – University Holiday

Part Two: Interpreting Paul in the Early Church and Today

Week 12: April 9–12

--	M	Easter Monday – No undergraduate classes prior to 12:00 p.m.
12	W	Interpretations of Paul (I): Paul in Acts Read: The Acts of the Apostles in your Study Bible; Philipp Vielhauer, “On the ‘Paulinism’ of Acts” (R15).

Week 13: April 16–20

13	W	Interpretations of Paul (II): Colossians and Ephesians Read: Colossians; Ephesians; Roetzel, 133–48. Interpretations of Paul (III): Pastoral Epistles Read: 1 Timothy; 2 Timothy; Titus; Roetzel, 153–60.
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Week 14: April 23–27

--	M	Deadline I for Paper 2
14	W	Interpretations of Paul (IV): The Joint Declaration among Catholics and Protestants Read: The Joint Declaration on the Doctrine of Justification (JDDJ), online: http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html (on 25 April 2007); Aune, ed., <i>Reading Paul Together</i> , Preface and chaps. 1–3. Interpretations of Paul (V): Pauline Justification in Catholic Perspective (with Protestant Response) Read: Aune, ed., <i>Reading Paul Together</i> , chaps. 4–5. Return of Paper 2 with comments if submitted by Deadline I

Week 15: April 30–May 4

-- M

Deadline II for Paper 2

15 W

Interpretations of Paul (VI): Pauline Justification in Protestant Perspective (with Catholic Response)

Read: Aune, ed., *Reading Paul Together*, chaps. 6–7; review the JDDJ.

Interpretations of Paul (VII): Early, Medieval, and Contemporary Readings of Paul

Read: Aune, ed., *Reading Paul Together*, chaps. 8–10.

-- F

Deadline III for Paper 2

Week 16: May 7–11

T

Participation Evaluation #3 Due

Graduate students: **Sampley summary and critique #3 Due**

16 F

Final Exam: Friday, May 11, 12:00-1:50 p.m.

Please *do not ask me to amend the exam schedule or to give an earlier (or later) exam*. The Registrar has set the exam schedule, which aims to be fair to the demands placed upon students completing their work in various schools, departments and programs at the University. I am not allowed to make arbitrary exceptions to this policy.⁷ If you have already purchased earlier tickets for returning home prior to your exam date, you should make alternate arrangements now.

Requests to receive your graded final exam and papers must be made in person or in writing and accompanied by a self-addressed envelope. Exams and papers will be kept for one (1) month after the date of the final exam; after one month any remaining papers and exams will be recycled.

Grades will be submitted to the Registrar by 5:00 p.m. on Monday, May 14.

⁷ See further: http://www.slu.edu/services/registrar/academic_calendar.html. The only exception to this policy is if a student has three (3) exams scheduled for the same day, she or he may reschedule one (1) of the three exams. If this situation applies to you, I will work with you if you choose to reschedule this course's final exam. Please contact me in writing not later than three (3) weeks before the scheduled date of the exam and include in your note the names of the courses (with professors' names and contact information) that you are not rescheduling.