

**The Life and Theology of Paul**  
**Blue Ridge Institute for Theological Education (BRITE)**  
**January 16-18, 2020**

**Thursday, Jan 16 6:00–9:00PM**  
**Friday, Jan 17 6:00–9:00PM**  
**Saturday, Jan 18 9:00AM–5:00PM**

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### **Course Description**

A study of the life and theology of Paul with particular attention to the Epistle to the Romans

### **Course Objectives**

- (1) To understand issues of special introduction pertaining to Romans.
- (2) To understand Romans in its first century context.
- (3) To understand the implications of Paul's writings for the contemporary church, and to understand Paul as a model of applying theology to the life of the church.
- (4) To understand with greater clarity and precision key questions and issues in Romans: the person and work of Christ, the nature and condition of man, covenant and law, the application of redemption (justification by faith alone, sanctification, union with Christ, etc.).

### **Required Texts**

- (1) The Holy Bible, preferably in a recent translation such as the New American Standard or the English Standard Version. Students who are competent in Hellenistic Greek are strongly encouraged to bring their Greek New Testaments to each class session.
- (2) D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (2d ed.; Grand Rapids: Zondervan, 2005), 331-414.
- (3) Richard B. Gaffin, Jr., "The Redemptive -Historical View," pp. 89-110 in ed. Stanley E. Porter and Beth M. Stovell, *Biblical Hermeneutics: Five Views* (Downers Grove, IL: InterVarsity, 2012).
- (4) Richard B. Gaffin, Jr., *By Faith, Not By Sight* (2d ed.; Phillipsburg, NJ: P&R, 2013).
- (5) Guy Prentiss Waters, *The Life and Theology of Paul* (Sanford, FL: Reformation Trust, 2018).

### **Assignments & Requirements**

(1) Attendance and Participation. Students should plan to attend all class sessions in their entirety. The course will be in lecture format, but the instructor welcomes questions and discussion. Please see the course technology policy below.

(2) Readings. Students should complete all assigned readings (above). Please complete **Waters, *The Life and Theology of Paul*** and **Gaffin, "The Redemptive-Historical View"**

before our first class meets on January 18. This will help you better grasp the course material and provide for better classroom discussion.

**(3) Paper Assignment.** An 8-10 page research paper on some text from Romans. The text and topic must be pre-approved by the professor. See paper guidelines below. The paper is due **February 29, 2020** (six weeks from the end of our course meetings). Paper submitted late are subject to a half-grade reduction per day (Sunday excluded). See guidelines below. Please note that no paper longer than 12 pages will be accepted.

## **Grading Scale**

Please see the attached Grading Rubric for Written Assignments.

## **Plagiarism**

Please review BRITE's policy on plagiarism. Plagiarized work will subject the student to failure in the course and possible disciplinary action.

## **In-Class Computer Use**

Computers and tablets are permitted in this course for course-related purposes only. Cell phones must be set to silent and stowed. If for some extraordinary reason you need to take a call, you may either wait until the break or leave the classroom.

## Paper Guidelines

You will submit an 8-10 page research paper, exclusive of cover page and bibliography. This paper must demonstrate awareness of and competence in both the primary and secondary literature.

You must submit your paper electronically. Submit your paper via the BRITE Academic Dean ([academicdean@brite-va.org](mailto:academicdean@brite-va.org)), and be sure to submit it as a **PDF attachment only**.

The paper should have the following elements and meet the following guidelines:

- A concise introduction that reflects your awareness of the pertinent issues
- A strong, incisive, clearly-stated thesis in the opening of the paper
- A cogent argument that is integrally tied to and flows from your thesis
- Organization that is both inherent to the paper and evident to your reader
- A conclusion that properly concludes the argument of your paper, concisely reflecting on the implications of your thesis for our understanding of the theology of Paul and of its significance for the church today.
- Appropriate exegetical and biblical-theological treatment of the biblical data relevant to your topic
- Fair and decisive engagement of the secondary literature. You should engage positions that are similar to your own and positions with which you disagree.
- Use of at least **eight (8) sources, one of which must be a journal article**. "Use" means not merely inclusion in a bibliography, but also footnoted referencing in your paper. Do not string together quotations in your paper, and be sure to keep your quotations concise and to the point.
- Footnotes (not endnotes or parenthetical references!). Footnotes should be single spaced, 10 pt font. The first line of each footnote should be indented.
- Pagination – each page should be clearly numbered
- Consistent, readable margins – ½ to 1 inch margins on each side of the text
- Text set in left justification, Times New Roman font, 12 pt. Set your indentation at 1 inch.
- Double or 1.5 spacing only
- Greek or Hebrew, typed (no transliterations)
- Documentation according to format and standards prescribed in the *SBL Handbook of Style* – this applies both to the body of the paper and the bibliography. Please take special note of the abbreviations.
- Absence of typographical, grammatical, syntactical, or spelling errors. Such errors will result in a lower grade on your paper. Proofread!

## The Good Paper Guide

In grading your final paper, I will make reference to the following criteria (in addition to the guidelines set forth above, p.5). I have adopted these criteria, with slight modification, from a syllabus of Dr. W. Duncan Rankin.

### General

Is the paper interesting? substantial? well-written?

Is the paper sufficiently focused or developed?

Is the paper organized? organized clearly?

### Development and Flow

Does the paper show clear plan and purpose?

### Treatment

Is the thesis of your paper stated clearly? Is your thesis pedestrian?

Does your paper raise more issues than you have adequately addressed in it?

Does your paper raise issues that cannot be adequately addressed in a paper of this scope and length?

Does your paper provide sufficient data to enable the reader to understand the problems and issues?

Does your paper set forth and engage various positions fully? fairly? objectively?

Does your paper provide careful, biblical exegesis?

Do your conclusions follow from the premises and data you set forth in the paper?

Does your paper evidence knowledge of and interaction with the broader Reformed tradition? views within modern evangelicalism? non-evangelical views?

Does your paper have material that should have been excised? Does it have material that is not germane to the subject?

Is the length of your paper adequate to address the issues raised?

### Documentation

Is your paper well documented? adequately documented? poorly documented?

### Bibliography

Does your paper have a bibliography?

Is your bibliography excellent? adequate? poor?

Does your paper omit key secondary sources that should have been included?

### Appearance

Is your paper neat in appearance? Is your paper annoying to read?

### Errors

Does your paper have typographical errors? grammatical errors? syntactical errors? spelling errors?

### Time of Submission

Was your paper submitted on time?

Did you submit it in both hard copy and electronically (*per* syllabus instructions)?

Your assigned grade is based upon the following: your successful completion of the instructions for this assignment, as those instructions are set forth in this syllabus; your overall quality of presentation; my assessment of your grasp of the subject matter; your skill in communicating the material; the quality of your work relative to your peers in the course.

## Paul & The Letters of Paul in Church History

“At length they saw a man coming (namely Paul), of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel.”

### ***Acts of Paul and Thecla, 1.7***

“With avid intensity I seized the sacred writings of your Spirit and especially the apostle Paul. Where at one time I used to think he contradicted himself and the text of his words disagreed with the testimonies of the law and the prophets, the problems simply vanished. The holy oracles now presented to me a simple face, and I learnt to ‘rejoice with trembling’ (Ps. 11:7).”

### **Augustine, Confessions, VII.xxi (27)**

“Meanwhile in that same year, 1519, I had begun interpreting the Psalms once again. I felt confident that I was now more experienced, since I had dealt in university courses with St. Paul’s Letters to the Romans, to the Galatians, and the Letter to the Hebrews. I had conceived a burning desire to understand what Paul meant in his Letter to the Romans, but thus far there had stood in my way, not the cold blood around my heart, but that one word which is in chapter one: “The justice of God is revealed in it.” I hated that word, “justice of God,” which, by the use and custom of all my teachers, I had been taught to understand philosophically as referring to formal or active justice, as they call it, i.e., that justice by which God is just and by which he punishes sinners and the unjust.

But I, blameless monk that I was, felt that before God I was a sinner with an extremely troubled conscience. I couldn’t be sure that God was appeased by my satisfaction. I did not love, no, rather I hated the just God who punishes sinners. In silence, if I did not blaspheme, then certainly I grumbled vehemently and got angry at God. I said, “Isn’t it enough that we miserable sinners, lost for all eternity because of original sin, are oppressed by every kind of calamity through the Ten Commandments? Why does God heap sorrow upon sorrow through the Gospel and through the Gospel threaten us with his justice and his wrath?” This was how I was raging with wild and disturbed conscience. I constantly badgered St. Paul about that spot in Romans 1 and anxiously wanted to know what he meant.

I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: “The justice of God is revealed in it, as it is written: ‘The just person lives by faith.’” I began to understand that in this verse the justice of God is that by which the just person lives by a gift of God, that is by faith. I began to understand that this verse means that the justice of God is revealed through the Gospel, but it is a passive justice, i.e. that by which the merciful God justifies us by faith, as it is written: “The just person lives by faith.” All at once I felt that I had been born again and entered into paradise itself through open gates. Immediately I saw the whole of Scripture in a different light. I ran through the Scriptures from memory and found that other terms had analogous meanings, e.g., the work of God, that is, what God works in us; the power of God, by which he makes us powerful; the wisdom of God, by which he makes us wise; the strength of God, the salvation of God, the glory of God.

I exalted this sweetest word of mine, "the justice of God," with as much love as before I had hated it with hate. This phrase of Paul was for me the very gate of paradise. Afterward I read Augustine's "On the Spirit and the Letter," in which I found what I had not dared hope for. I discovered that he too interpreted "the justice of God" in a similar way, namely, as that with which God clothes us when he justifies us. Although Augustine had said it imperfectly and did not explain in detail how God imputes justice to us, still it pleased me that he taught the justice of God by which we are justified."

**Martin Luther, 1545 (LW 4:421-428, trans. Andrew Thornton, OSB; © 1983, St. Anselm Abbey)**

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

**John Wesley, *The Journal of John Wesley***

"The Reformation fought and conquered in the name of Paul"

**Albert Schweitzer, *The Mysticism of Paul the Apostle***

