

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	ROMANS: FAITH IN THE GOD WHO RESCUES NEWT 0622
Date and Time	SEPTEMBER 13 – DECEMBER 10, 2021 THURSDAYS 6:45 PM – 9:35 PM
Instructor	IAN SCOTT, PhD Telephone/voice mail: (416) 226-6620 Ext. 6719 Email: iscott@tyndale.ca
Class Information	The classes will be livestreamed on Thursdays from 6:45 PM – 9:35 PM. Students may participate in live-streamed office hours as posted below. Office Hours: Tuesdays 12:00 PM – 2:00 PM, Thursdays 5:30 PM – 6:30 PM or at a separate time by appointment.
Course Material	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only. Learn how to access and forward emails to your personal account.

I. COURSE DESCRIPTION

As he prepared for his last, fateful journey to Jerusalem, Paul sent the Roman churches a summary and defense of his controversial preaching. More than any other New Testament document, it is this letter to the Romans that has gone on to shape the thought of key leaders like Augustine, Luther, Calvin, and Barth. In this course we will trace the argument of Paul's letter, setting it in the context of his mission and the realities of the Roman church. Along the way, we will explore the radical theological and ethical vision Paul developed, and we will examine some of the very different ways in which Paul's readers have understood that vision.

Prerequisite: BIBL 0501. Recommended: NEWT 0522.

II. LEARNING OUTCOMES

By the end of the course, students will be able to:

- offer a historically plausible reconstruction of the letter's first audience and thoughtfully discuss the impact Paul wanted to have on their (a) thoughts, (b) actions, and (c) attitudes and emotions.
- plausibly and thoughtfully locate a passage in Romans within a plausible interpretation of the letter's overall argument;
- accurately summarize and thoughtfully discuss several different scholarly interpretations of a passage in Romans, identifying the evidence on which each approach is based and evaluating the alternatives;
- accurately identify and thoughtfully discuss Paul's use of Old Testament allusions and quotations in a given passage, paying special attention to his interpretive approach;
- plausibly analyze the rhetoric and logic of a passage in Romans, paying special attention to the Apostle's use of ancient diatribe;
- outline a specific, contextual message one may hear in the passage today, based on a valid and thoughtful analogy between one's own contemporary situation and the situation of the letter's first audience.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Burns, J. Patout, Jr., *Romans: Interpreted by Early Christian Commentators*. Church's Bible. Grand Rapids: Eerdmans, 2012. (ISBN-10: 0802825753 | ISBN-13: 978-0802825759)

Byrne, Brendan. *Romans*. Sacra Pagina 6. Collegeville, MN: Liturgical, 1996. (ISBN-10: 0814659691 | ISBN-13: 978-0814659694)

A copy of the Bible in one of the following translations: NIV, TNIV, NRSV, NJB, NET Bible, CEV, ESV

(Note that the NASB is not preferred, and please do not use the KJV or Authorized Version, or the RSV. Loose translations such as the New Living Translation, the New English Bible, and the Message are also not appropriate for this kind of study. If you do not own an appropriate translation you may use the electronic copies available online at [Bible Gateway](http://BibleGateway.com).)

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as

for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

E. ASSIGNMENTS AND GRADING

There are four principles of learning that undergird the assignments for this course. *First, we learn best when we put new knowledge to use right away.* Rather than simply feeding information back to an instructor, we learn best when we are engaged in a project or problem that requires us to apply our new skills and information. So, throughout this course we will focus on applying our new knowledge in the interpretation of NT passages.

Second, we learn better when we acquire new knowledge in the context of the same activities we will pursue outside the course. If we learn by pursuing artificial “textbook” problems, then we will not necessarily transfer that knowledge into real-world contexts. On the other hand, if we practice real-world activities from the beginning, then we are likely to use new skills and information beyond the course. Although students will put their Seminary education to use in many different ways, we will all be involved somehow in reading and interpreting Scripture. This activity is, in many ways, the common core of our multi-faceted roles in God’s kingdom. It is central to our personal devotional lives, our leading of small groups, our strategizing about community outreach, our preaching, our teaching, our spiritual direction, our counseling, our visiting of prisoners, our creation of music and works of art, etc. So as we learn about the New Testament in its context, we will focus at each stage on how this new knowledge helps us to interpret specific passages in each biblical book.

Third, we learn best when we are pursuing questions we form for ourselves, rather than questions that are set for us by an instructor. When we help to set the direction of our own learning, we are immediately more motivated and more likely to connect what we learn with other areas of knowledge. So students will decide for themselves what questions they want to make the focus of their blog discussions and what passage they want to examine in their final interpretation essay.

Fourth, we learn best when we help one another grapple with questions. Much of the North American educational system is oriented toward isolated, individual learning. This fosters a competitive, status-driven mindset in which I evaluate my learning based on my victory over others (“top-of-the-class”) and based on self-centred external rewards (“grades” and a good transcript). The problem is that both of these tendencies run directly counter to the values of God's kingdom in which we are called to “build up” the community and sacrifice our own status for the sake of others. So most of your learning activities in this course will consist of co-operative, group activities. You will not just be graded on your own contribution. You will also be graded on how further the learning of others in your group. This does not mean being an “expert” and dispensing knowledge. It does mean helping your group members to ask good questions. In many cases we build others up best by allowing *them* to teach *us*. So part of your group assignments will also involve inviting your group members to reflect on your own suggestions—what is strong and what is missing or incorrect. This is often a threatening experience for all of us, particularly in such an individualistic society.

1. Contribution to In-Class Group Discussions: 30% of final grade

Students will participate in small-group discussions in class, based on reading questions set by the instructor. Students are expected to demonstrate in the discussions that they have (a) read and understood the week's sections in Romans and in the textbook; (b) reflected on the set reading questions enough to offer a substantial response; (c) reflected enough on the reading to formulate questions of their own to share with the group. **After each class, students will provide the instructor with a peer evaluation grade out of 10 for each of their fellow group members via a web-app provided at <https://learngreek.ca/grades>.** Students should use the rubric posted on the class web-page in order formulate these marks. The instructor will also observe the discussions and will reserve the right to balance peer grades that he judges not to reflect a student's actual learning and contribution. **Students absent from class will receive 0/10 for their class discussion contributions** unless prior arrangements have been made with the instructor or the student can demonstrate that the lateness is the result of a medical emergency.

2. Interpretation Essay: Due by midnight on Thursday, December 2nd; 45% of final grade.

Students will write an essay of 13-15 pages in length providing and defending an interpretation of one passage from Romans in light of what we have learned over the term. A grading rubric and full instructions for the essay are provided on the class web-page.

3. Take Home Exam: Due by 11:59pm on **Friday, December 10th**; 25% of final grade

Students will write a 5-7 page take-home exam answering this question:

“What are Paul’s goals in writing to the Romans? Outline the letter’s argument and explain how this argument is intended to achieve those goals.”

Note that this is not a research essay and you are not required to provide any footnote references. A full rubric will be provided on the class web-page.

Turnitin Text-Matching Software

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at classes.tyndale.ca. When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student Guides](#) for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignment:

Contributions to In-Class Discussions	30 %
Interpretation Essay	45 %
Take-home Exam	25 %
Total Grade	100 %

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

The SBL Manual of Style provides a helpful adaptation of the Chicago Manual for biblical studies. See the resources available here: <https://libguides.tyndale.ca/c.php?g=315368&p=2107273>. These include an online citation builder to help with proper citation formatting.

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office (aau@tyndale.ca) before proceeding.

I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Each week students should read the set passages from Romans, along with the commentary on those passages in the two textbooks. Students must also prepare for an oral discussion of the week’s reading questions. The introductions to both textbooks should be read prior to the first class session.

Sept. 16	Introduction: Galatians and Romans in Context
Sept. 23	Rom 1:18-2:11
Sept. 30	2:12-3:20
Oct. 7	3:21-4:25
Oct. 14	5:1-21
Oct. 21	6:1-7:25
Oct. 28	** Reading days – no class **
Nov. 4	8:1-39
Nov. 11	9:1-33
Nov. 18	10:1-11:36

Nov. 25	12:1-13:14
Dec. 2	14:1-15:13 Essay due on Thursday, Dec. 2nd by 11:59pm
Dec. 9	15:14-16:27 Take-home exam on Friday, Dec. 10th by 11:59pm

V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

General Works on Paul

Becker, Jürgen. *Paul: Apostle to the Gentiles*. Translated by O. C. Dean, Jr. Louisville, KY: Westminster John Knox, 1993.

Bornkamm, Günther. *Paul*. Translated by D. M. G. Stalker. New York: Harper & Row, 1971.

Deidun, T. J. *New Covenant Morality in Paul*. Analecta Biblica 89. Rome: Pontifical Biblical Institute, 1981.

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

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Wright, N. T. *Paul: In Fresh Perspective*. Minneapolis: Fortress, 2005.

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Dunn, James D. G. "The New Perspective on Paul." *Bulleting of the John Rylands University Library* 65, no. 2 (1983): 95–122.

Dunn, James D. G. *The New Perspective on Paul: Collected Essays*. WUNT. Tübingen: Mohr Siebeck, 2005.

** Westerholm, Stephen. *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics*. Grand Rapids, MI: Eerdmans, 2004.

Wright, N. T. *The Climax of the Covenant: Christ and the Law in Pauline Theology*. Edinburgh/Minneapolis: T. & T. Clark/Fortress, 1991.

Wright, N. T. *What Saint Paul Really Said*. Grand Rapids: Eerdmans, 1997.

Ancient Letters (Genre and Function)

Aune, David E. *The New Testament against Its Literary Environment*. Philadelphia: Westminster, 1987.

Doty, W. G. *Letters in Primitive Christianity*. Philadelphia: Fortress, 1973.

Murphy-O'Connor, Jerome. *Paul the Letter-Writer: His World, His Options, His Skills*. Good News Studies, 41. Collegeville, MN: Liturgical, 1995.

Stowers, Stanley K. *Letter Writing in Greco-Roman Antiquity*. Library of Early Christianity. Philadelphia, PA: The Westminster Press, 1986.

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**Achtemeier, Paul J. *Romans*. Interpretation. Louisville: John Knox, 1985.

**Byrne, Brendan. *Romans*. Sacra Pagina 6. Collegeville, MN: Liturgical, 1996.

**Barrett, C. K. *A Commentary on the Epistle to the Romans*. 2d ed. Black's New Testament Commentary. London: Black, 1991.

Boers, Hendrikus. *The Justification of the Gentiles: Paul's Letters to the Galatians and Romans*. Peabody, MA: Hendrickson, 1994.

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Calvin, John. *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. Edited by David W. Torrance and Thomas F. Torrance. Translated by Ross MacKenzie. Calvin's Commentaries. Edinburgh and London: Oliver and Boyd, 1960.

John B. Cobb and David J. Lull, *Romans*, Chalice Commentaries for Today (Chalice).

** Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. International Critical Commentary. Edinburgh: T. & T. Clark, 1975.

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** Dunn, James D. G. *Romans*. Word Biblical Commentary 38. Dallas: Word, 1988.

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Johnson, Luke Timothy. *Reading Romans: A Literary and Theological Commentary*. New York, 1997.

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- Bornkamm, Günther. "The Letter to the Romans as Paul's Last Will and Testament." Pp. 16–28 in *The Romans Debate*. Rev. ed. Edited by Karl P. Donfried. Peabody, MA: Hendrickson, 1991.
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- Jervell, J. "The Letter to Jerusalem." Pp. 53–64 in *The Romans Debate*. Karl P. Donfried. Peabody, MA: Hendrickson, 1991.
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