

**NT 817 Christotelic Hermeneutics in Paul
Spring 2019**

Last revised: January 15, 2019

CLASS DATES, TIMES, AND LOCATION

May 1-2 and June 10-11, 2019.
8:30 am – 4:30 pm

PROFESSOR

Name Sung Kook Jung
Phone # 419.367.6741
Email sjung@acts.ac.kr (preferred mode of contact)
Office Hours: (By appointment only)

MISSIO'S MISSION

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

COURSE DESCRIPTION

No one denies that Paul is deeply immersed in the world of Scripture, and that his theological ideas are also deeply rooted in Scripture. However, opinion varies about how Paul read the scriptures, and what factors led him to read the scriptures differently from his Jewish contemporaries. In their reading Paul's letters, Paul's students, whether consciously or not, presuppose a certain kind of hermeneutical position which they believe Paul possessed, and this influences their own understating of Paul's words. In this course, we will examine diverse hermeneutical positions adopted by the current Pauline scholars, and how those positions shape their understanding of Pauline theology. Among the diverse positions, we will examine the potentials of the so-called "Christotelic hermeneutics" and its hermeneutical, theological, practical implications. This course will be taught in Korean, thus limited to the Korean students.

PERSONAL NOTE FROM THE PROFESSOR

Pauline scholarship now acknowledges that, in order to understand Paul properly, we need to grasp not only Paul as the theologian and the missionary but also Paul as the interpreter. All the important theological topics of Paul's letters such as the role of the Law, the qualification of Abraham's seed, the righteousness of God, and the fulfillment of Mosaic covenant through Christ event are closely related to the Jewish Scriptures – more exactly Paul's understanding of Scripture. Each different Christian tradition has had its own answers to these questions, assuming a certain hermeneutical framework serving best for its doctrines. Especially in Korean context where the Reformed, Presbyterian tradition has been very strong, the above questions have been dealt with usually without considering diverse hermeneutical, historical factors working in Paul's time.

No doubt, to understand the way Paul interpreted Scripture is significant, not only because we desire to understand Paul better but also because Paul's hermeneutics becomes our hermeneutical model for reading God's words. Like Paul, we need to take the Old and the New as one story written by God and, most of all, to see Jesus Christ as the hermeneutical key for unlocking the mystery of God's story.

In order to learn from Paul, reevaluation of our hermeneutical, theological framework is required. To grasp the 1st century historical, hermeneutical, religious background requires academic humbleness and honesty. We may have to go beyond boldly our long-held hermeneutical, theological stance to reshape ours into Paul's. Indeed, the area of Paul's hermeneutics of Scripture touches many related fields or topics like the relationship between the Old and the New, the nature of the 1st century historical, theological tension within the early church, the nature of the 2nd temple hermeneutical milieu and Jewish interpretation of Scripture, the New Perspective on Paul, relationship among different hermeneutical factors operating in biblical interpretation, modern and postmodern hermeneutics vis-à-vis biblical interpretation, etc. In this sense, this course will be challenging in that it requires rigorous interactions among diverse hermeneutical, historical, theological issues, and, most of all, in that it may test students' hermeneutical paradigm to see whether or not it is working to explain the Old and the New Testaments all together.

COURSE GOALS

The aim of the course is to demonstrate the beauty of Christotelic hermeneutics for understanding Scripture in general and Pauline letters in particular, in comparison with other hermeneutical models, by examining how Paul (and some other NT writers) actually re-interpreted, re-evaluated, and re-defined the earlier events and characters of God's story in light of its climax, which is Christ's death, resurrection, and the advent of Holy Spirit.

PROGRAM GOALS AND COURSE OBJECTIVES

PROGRAM GOALS	COURSE OBJECTIVES—TO ENABLE YOU TO . . .
Use advanced methods and disciplines of critical thinking, research, exposition, and application.	<ol style="list-style-type: none"> 1. Identify your own hermeneutical assumptions for understanding Paul's use of Scripture as well as Pauline theology. 2. Explain the beauty of Christotelic hermeneutics from the historical, theological, and hermeneutical perspectives, and apply it to reading Paul's words..
<p>Demonstrate advanced knowledge of biblical theology and redemptive historical hermeneutics.</p> <p>Demonstrate advanced preparedness for pastoral ministry, teaching, doctoral study, or other pursuits.</p> <p>Complete a scholarly thesis that explores a theological or biblical issue in their chosen area of focus.</p>	<ol style="list-style-type: none"> 1. Approach the Old and the New Testaments as one story, and interpret each part within the whole story culminating in Christ, without ignoring any among historical, theological, and hermeneutical aspects of Pauline letters. 2. Understand theological, practical implications of Christotelic hermeneutics, and apply them to ministry. 3. Write a research paper about Paul's specific use/echo of Scripture or any Pauline theological idea by applying Christotelic hermeneutics.

COURSE INSTRUCTIONAL HOURS

INSTRUCTION TYPE	RELATED OBJECTIVES	HOURS TO COMPLETE
1. Classroom sessions	All	32 hours
2. Interactive Assignments on Readings	All	2.5 hours

Total instructional hours	3 credit course	34.5 hours
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COURSE ASSIGNMENTS AND ASSESSMENTS

ASSIGNMENT OR ASSESSMENT	RELATED OBJECTIVES	PERCENT OF GRADE	ESTIMATED TIME IN HOURS
1. Weekly Preparation and Participation	All	10%	--
2. Reading	All	20%	40
3. Final Paper	All	70%	60
Total estimated time for the above assignments.			100 hours

REQUIRED TEXTS & MATERIALS

Sung Kook Jung, *Meditation and Interpretation*. Scripture Union Korea, 2018.

In Korean. Follow the link.

(<https://www.aladin.co.kr/search/wsearchresult.aspx?SearchTarget=Book&SearchWord=%B9%AC%BB%F3%B0%FA+%C7%D8%BC%AE&x=0&y=0>)

Walter C. Kaiser, Jr., Darrell L. Bock, and Peter Enns, *Three Views on the New Testament Use of the Old Testament*. Zondervan, 2008.

Richard B. Hays, *Echoes of Scripture in the Letters of Paul*. Yale Univ. Press, 1989.

For Korean translation, follow the link.

(<https://www.aladin.co.kr/search/wsearchresult.aspx?SearchTarget=All&SearchWord=%B9%D9%BF%EF%BC%AD%BD%C5%BF%A1+%B3%AA%C5%B8%B3%AD+%B1%B8%BE%E0%C0%C7+%B9%DD%C7%E2&x=0&y=0>)

Some articles will be distributed in the class.

RECOMMENDED TEXTS & MATERIALS

Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period*. 2nd ed. Eerdmans, 1999.

G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Baker Academic, 2012.

For Korean translation, follow the link.

(<https://www.aladin.co.kr/shop/wproduct.aspx?ItemId=23136739&start=slayer>)

Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*. Baylor Univ. Press, 2014.

Richard B. Hays, *Echoes of Scripture in the Gospels*. Baylor Univ. Press, 2016.

John S. Feinberg, *Continuity and Discontinuity: Perspectives on the Relationship between the Old and New Testaments*. Crossway Books, 1988.

For Korean translation, follow the link.

(<https://www.aladin.co.kr/shop/wproduct.aspx?ItemId=82537362&start=slayer>)

COURSE PROCEDURES & COURSE REQUIREMENTS

Format: All assignments must be submitted in Chicago Style (SBL or Turabian) format unless otherwise noted (one inch margins all around, double-spaced, Times New Roman font, 11 or 12 point type, and standard footnote and bibliography form [see the librarian for an acceptable style manual]). Note that page requirements do not count the title or bibliography pages.

Written assignments must be submitted by email directly to Professor Jung at sjung@acts.ac.kr.

Course Readings

Read Jung and Kaiser/Bock/Enns by April 30th, 2019.

Read Hays by June 9th, 2019.

The professor will keep a record of preparedness and participation.

Final Research Project

Students are required to write a research paper on Paul's use of Scripture or Pauline theological idea, by applying Christotelic hermeneutics to a passage (or passages) which contains OT quotation, allusion, theme, symbol, event, etc. The passage should be significant enough to spark theological, hermeneutical interactions with other theological traditions and hermeneutical models and to demonstrate the usefulness of Christotelic hermeneutics.

The paper should be approximately 20-25 pages in length, and demonstrate the student's ability to incorporate readings and interact with other major scholars.

The due date for the paper is June 25, 2019.

Class Attendance

Since this is an intensive, no absences are permitted without express permission from the Professor. For every three hours of class missed, a student's final grade will be reduced by 5 percentage points.

COURSE SCHEDULE WITH TOPIC, ASSIGNMENTS, SUBMISSION METHOD, & DUE DATES

<p style="text-align: center;">Previous Reading by April 30th. Jung, <i>Meditation and Interpretation</i>. Kaiser/Bock/Enns, <i>Three Views on the New Testament Use of the Old Testament</i>.</p>
<p style="text-align: center;">Wednesday, May 1, 2019 8:30 AM – 4:30 PM Course Introduction The Galatian Debate and its hermeneutical significance The problem of the Old and the New and Christ's unexpected fulfillment Redemptive historical interpretation and its diverse models Christocentric or Christotelic?</p>
<p style="text-align: center;">Thursday, May 2, 2019 8:30 AM – 4:30 PM The 1st century hermeneutical milieu; hermeneutical goal and method Paul's Christotelic interpretation about Abraham's seed in Galatians Paul's reinterpretation about Moses' role in 2 Corinthians 3</p>
<p style="text-align: center;">May 3-June 9 (No face-to-face classes; independent research time) Reading: Hays, <i>Echoes of Scripture</i>.</p>
<p style="text-align: center;">Monday, June 10, 2019 8:30 AM – 4:30 PM Paul's Christotelic interpretation about the Law in Galatians and Romans Paul's retelling of David's story Paul's retelling of Adam's story in 1 Corinthians and Romans</p>
<p style="text-align: center;">Tuesday, June 11, 2019 8:30 AM – 4:30 PM Paul's retelling of Exodus story Christotelic hermeneutics in other NT writings (ex. Hebrews; 1 Peter) Theological, Pastoral implications of Christotelic hermeneutics Christotelic hermeneutics and missional hermeneutics</p>
<p style="text-align: center;">Your term paper is due no later than midnight, June 25, 2019. Submit by email directly to Professor Jung at sjung@acts.ac.kr.</p>

Note: All assignments are due by the final due date for the course listed above. After the final due date, faculty cannot grant students permission to submit late work. Students must seek a course extension by the final due date by submitting an “Academic Variance Request” form to the academic office. The form is available on the seminary website through the “E-campus.” See the academic catalog for policies on course extensions.

STUDENT RESPONSIBILITY AND ACADEMIC POLICIES

Academic Policies: Students are fully responsible to know and follow all seminary rules, regulations, and deadlines published in the seminary catalog. The catalog is found on Missio’s website. www.missio.edu.

Course Syllabus: Students are fully responsible to know and fulfill the requirements stated in the course syllabus. Students should speak with the professor about issues related to course work and deadlines during the course. See “Completion of Course Work” below for policies on course extensions.

E-campus Course Site: Students are fully responsible for course content and materials that are posted on the course site. Students are encouraged to check the course site frequently during the course. Student usage of the course site is tracked by the software and monitored by the professor of the course. Students who experience difficulty accessing or using the E-campus should email helpdesk@biblical.edu and include their student ID# in their correspondence.

Academic and General Integrity: As followers of Jesus Christ, we are called to integrity and Christ-likeness in all areas of life. What this means in the academic realm is that the completion of all assignments and assessments are to reflect your own work. Students found guilty of cheating or plagiarism will receive a grade of zero on the assessment and will follow the process outlined in the catalog. See the seminary catalog for more information on plagiarism and Missio’s policies related to cheating and plagiarism.

ATTENDANCE POLICY AND GRADES

Students are expected to arrive on time and attend all class sessions. If you know you are going to miss a class or arrive late, contact the course instructor in advance via email. Nevertheless, your grade may be lowered for absences or lateness at the discretion of the instructor.

COMPLETION OF COURSE WORK – VARIANCE FORMS

All course work is to be completed by the last day of classes for the term or by the date posted in the course syllabus. Extensions to this time limit will be made only by the academic affairs committee. The individual faculty member does not have the authority to grant any extensions of time beyond the last class of the term. Requests for extensions must be made in writing to the committee at least one week prior to the last day of classes. Variance forms for this purpose are available in the academic office or on Missio’s website. All requests should specify the reasons for the extension and the length of the extension desired. Requests are not automatically granted.

STUDENT COURSE EVALUATIONS

Student course evaluations are an important part of Missio’s commitment to continuous improvement. Students are required to complete the course evaluation within one week of the final due date of the course. See the seminary catalog for more information.

STUDENT PC SECURITY STATEMENT

Missio Seminary recognizes the need for computer use throughout the entire educational process today. Computers equipped with Internet access and applications that help deliver information and knowledge are vital. Students are encouraged to bring their electronic computing devices to campus to facilitate their course work and supplemental activities. Given the current climate of online dangers such as viruses, malware, phishing scams, and other related risks it is critical to secure all such devices regardless if they're being used on campus or not. Please take the appropriate steps to safeguard the security of your own electronic devices to protect the integrity of the student network on campus and provide a safe computing environment for everyone to use.

GRADING SYSTEM

To remain in good academic standing, a student must maintain the grade point average designated for his or her program (see Missio's Catalog for details).

Missio Seminary Grading System			
A	4.00	93.0 -100	Superior
A-	3.67	90.0 – 92.9	
B+	3.33	87.0 – 89.9	
B	3.00	83.0 – 86.9	Good
B-	2.67	80.0 – 82.9	
C+	2.33	77.0 – 79.9	
C	2.00	73.0 – 76.9	Fair
C-	1.70	70.0 – 72.9	
D+	1.30	67.0 – 69.9	Poor
D	1.00	63.0 – 66.9	
D-	0.70	60.0 – 62.9	
F	0.00	00. - 59.9	Failing