

“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 1S
Date, Time, and Delivery Format	SEPTEMBER 9 – DECEMBER 6, 2024 MONDAY 11:15 AM – 2:05 PM SYNCHRONOUS ONLINE
Instructor	JOHN MOON, Ph.D. Email: johnmoon@tyndale.ca
Class Information	The classes will be livestreamed on Zoom on Mondays from 11:15 AM to 2:05 PM. Office Hours: Mondays 2:30 PM – 3:30 PM or at a separate time by appointment.
Course Material	Access course material at classes.tyndale.ca (Moodle) or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

As he prepared for his last, fateful journey to Jerusalem, Paul sent the Roman churches a summary and defence 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 such as Augustine, Luther, Calvin and Barth. This course traces 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

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

1. describe some of the social, cultural, and historical dimensions of the Christ-following assemblies in Rome, as well as Paul's purpose in writing the letter;
2. summarize the theological argument of Romans;
3. critically analyze and charitably assess key interpretive issues and scholarly debates;
4. apply the teaching of Romans to basic human problems and issues in contemporary society;
5. explain the letter's distinct vision of the good news, as well as the letter's importance for Pauline theology and the history of Christian thought.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Matera, Frank J. *Romans*. Paideia Commentaries on the New Testament. Grand Rapids: Baker Academic, 2010. Hard copies available for purchase at [Cornerstone Bookshop](#).

Various readings posted on Moodle (classes.tyndale.ca)

An English translation of the Bible (e.g., NRSV, NIV, ESV), not a paraphrase. To maximize the benefit from the readings and lectures, students are encouraged to read the relevant text of Romans beforehand.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Barclay, John M. G. *Paul and the Power of Grace*. Grand Rapids: Eerdmans, 2020.

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

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 BLENDED COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class 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
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

*exceptions with permission from professor

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

1. Class participation (10%)

Class discussions are related to all the Learning Outcomes. Class discussion will be a regular part of the course, and its purpose is to foster our ability to think critically about issues, engage charitably with others, and stretch our thinking. Discussions will arise from the lecture material and some of the required readings. These **required readings** are **marked with an asterisk (*)**, and students are expected to come to class able to summarize the argument (e.g., in a paragraph), and with one point of appreciation and one point of critical evaluation. Students will get the most out of this course—and from one another—if they participate. Students will thus be graded on attendance, as well as the frequency and relevance of their contributions. A grading rubric will be provided on Moodle (classes.tyndale.ca).

2. Two take-home essay tests: questions posted Oct. 7 & Nov. 25, due respectively on Oct. 15 & Dec. 6 (30%)

This assignment is related to Learning Outcomes #1, #2, #3, and #5. The purpose of these two tests is to encourage students to carefully absorb and evaluate the course material (mainly lectures and discussions, but also readings). Careful note-taking is essential. The tests will be synthetic in nature, allowing students to integrate large amounts of course

material. **Each test will consist of one question to be answered in about 1,000 words.** Given the word limit, students are encouraged to write succinctly. Essays will be graded on clarity, style (spelling, grammar, etc.), strength of argument, and insight. Essays are to be **submitted through Moodle (classes.tyndale.ca)** (cf. section H. General Guidelines for the Submission of Written Work, esp. on Turnitin).

Test 1: question posted October 7, **due October 15 (15%)**

Test 2: question posted November 25, **due December 6 (15%)**

3. Theological Interaction Paper: due November 25 (20%)

This assignment is related to Learning Outcome #4. A theological interaction (about 1,000 words) with a modern book (not on Romans!), film, or other agreed substitute based on the themes or a passage in Romans (may be the same theme/passage as your research essay). The purpose of this paper is to give students an opportunity to bring the biblical text into conversation with our modern cultural context—a useful skill in ministry! One way to proceed could be to ask the following questions:

- What basic human problem or contemporary issue does my theme/passage in Romans address?
- How is this problem/issue addressed in some modern piece? You might consider what this piece says about (i) human beings, (ii) our culture, (iii) god (not necessarily the Christian God), and (iv) salvation.
- How does my theme/passage in Romans address the problem/issue similarly and differently?

In handling the modern book or film, it is important to respect its integrity—not proof-texting a line or two, but outlining relevant aspects of its narrative, character development, and themes. This paper will be graded on its clarity, analysis, and insight. **Submit through Moodle (classes.tyndale.ca)** (cf. section H. General Guidelines for the Submission of Written Work, esp. on Turnitin).

4. Research Essay: due December 2 (40%)

This assignment is related to Learning Outcome #3. Students will have an opportunity to critically investigate a question of interest related to Romans, thereby developing their skills in research and exegesis. Papers should be 10-12 pages in length (excluding bibliography and title page), 12-point font, Times New Roman, 1-inch margins, double-spaced. A grading rubric and further instructions (e.g., on how to formulate a research question) will be

provided on Moodle (classes.tyndale.ca). **Submit through Moodle (classes.tyndale.ca)** (cf. section H. General Guidelines for the Submission of Written Work, esp. on Turnitin).

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 assignments:

Class Participation	10%
Two Take-Home Essay Tests (due Oct. 15; Dec. 6)	30%
Theological Interaction Paper (due Nov. 25)	20%
Research Essay (due Dec. 2)	40%
Total Grade	100%

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Style Guide

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (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 from the Chicago Manual of Style or reference the [tip sheet, “Citing Sources in Theology”](#).

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](#))

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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

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 (aa@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

Date	Lecture	Assigned Readings	Assignments
Week 1: Sept 9	Course Introduction Introduction to Romans; Rom. 1:1-17	<ul style="list-style-type: none"> • Matera, pp. 3-40 <p><i>Optional:</i></p> <ul style="list-style-type: none"> • <i>Psalms of Solomon 17</i> (on Moodle). <i>How does the Messiah relate to Israel and the Gentiles? How does this compare with Romans 1:1-17?</i> 	
Week 2: Sept 16	Five Approaches to Paul and Judaism	<ul style="list-style-type: none"> • Douglas J. Moo, <i>The Letter to the Romans</i> (2d ed; Grand Rapids: Eerdmans 2018), pp. 222-28 (on Moodle) • Read Galatians 2:1-21. <i>How does each interpreter below (except Sanders) understand the “works of the Law” and “justify”/“righteousness” at Gal. 2:16?</i> • <u>Roman Catholic</u>: Thomas Aquinas, <i>Commentary on Saint Paul’s Epistle to the Galatians</i> (trans. F.R. Larcher; Albany: Magi Books, 1966), pp. 52-55 (on Moodle) • <u>Protestant</u>: John Calvin, <i>The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians</i> (Edinburgh: Oliver and Boyd, 1965), pp. 37-40 (on Moodle) • <u>The New Perspective on Judaism</u>: E. P. Sanders, <i>Paul and Palestinian Judaism: A Comparison of Patterns of Religion</i> (Philadelphia: Fortress Press, 1977), pp. 422-23 (on Moodle) • <u>The New Perspective on Paul</u>: James D. G. Dunn, <i>The Epistle to the Galatians</i> (BNTC; London: A&C Black, 1993), pp. 131-41 (on Moodle) • <u>Paul Within Judaism</u>: John Gager, <i>Reinventing Paul</i> (New York: Oxford, 2000), pp. 80, 84-87 (on Moodle) 	

		<ul style="list-style-type: none"> • <i>The Apocalyptic Paul</i>: J. L. Martyn, <i>Galatians</i> (AYB 33A; New Haven: Yale University Press, 1997), pp. 97-105, 249-53 (on Moodle) 	
Week 3: Sept 23	Rom. 1:18— 2:29	<ul style="list-style-type: none"> • Matera, pp. 43-77 • *Matthew Thiessen, “Paul’s Argument Against Gentile Circumcision in Romans 2:17-29,” <i>Novum Testamentum</i> 56 (2014): 373-91 (on Moodle) 	
Week 4: Sept 30	Rom. 3:1-26	<ul style="list-style-type: none"> • Matera, pp. 78-99 • *Sam K. Williams, “The ‘Righteousness of God’ in Romans,” <i>Journal of Biblical Literature</i> 99/2 (1980): 241-45, 254-80 (on Moodle) • Moo, <i>Romans</i>, pp. 73-78 (the righteousness of God), 243-246 (<i>pistis Christou</i>) (on Moodle) <p><i>Optional:</i></p> <ul style="list-style-type: none"> • Dead Sea Scrolls: 4QMMT, pp. 791-805 (on Moodle). <i>Based on the whole text, what is meant by the “works of the Torah” (p. 803) and “it shall be reckoned to you as justice” (p. 805)?</i> 	
Week 5: Oct 7	Rom. 3:27— 4:25	<ul style="list-style-type: none"> • Matera, pp. 99-120 • *Richard B. Hays, “‘Have We Found Abraham to Be Our Forefather According to the Flesh?’ A Reconsideration of Rom 4:1,” <i>Novum Testamentum</i> XXVII 1 (1985), 76-98 (on Moodle) <p><i>Optional:</i></p> <ul style="list-style-type: none"> • Genesis 15, 17:10-14, 22, 26:4-5; Sirach 44:19-21 (on Moodle). <i>How do Romans 4 and Sirach compare in their reading of the Abraham narrative?</i> 	Take-home Test #1 question posted
Oct 14: NO CLASS			<u>Due Oct. 15:</u> Take-home Test #1 (15%)
Week 6: Oct 21	Rom. 5:1— 6:23	<ul style="list-style-type: none"> • Matera, pp. 121-63 • Constantine Campbell, <i>Paul and Union with Christ: An Exegetical and Theological Study</i> (Grand Rapids: Zondervan, 2012), pp. 333-47 (on Moodle) 	

		<p><i>Optional:</i></p> <ul style="list-style-type: none"> • Philo, <i>On the World's Creation</i>, 145-52, 165-69 (pp. 115-21, 131-35) (on Moodle). <i>How do Romans 5:12-21 and Philo compare in their use of Adam?</i> 	
Week 7: Oct 28	Rom. 7	<ul style="list-style-type: none"> • Matera, pp. 164-84 • *Krister Stendahl, <i>Paul Among Jews and Gentiles</i> (Philadelphia: Fortress Press, 1976), pp. 78-96 (on Moodle) 	
Week 8: Nov 4	Rom. 8:1— 9:29	<ul style="list-style-type: none"> • Matera, pp. 185-234 • *John Calvin, <i>The Epistles of Paul the Apostle to the Romans and to the Thessalonians</i> (trans. Ross Mackenzie; Edinburgh: Oliver and Boyd, 1960), pp. 196-212 (Rom. 9:6-23) (on Moodle) • *James Arminius, "Analysis of the Ninth Chapter of St. Paul's Epistles to the Romans," in <i>The Works of James Arminius</i> (London edition; 3 vols.; 1825-1875; repr., Grand Rapids: Baker, 1991), 3:485-503 (Rom. 9:1-18) (on Moodle) • *John Locke, "A Paraphrase and Notes on the Epistle of St. Paul to the Romans," in <i>A Paraphrase and Notes on the Epistles of St. Paul</i> (ed. Arthur W. Wainwright; 2 vols.; New York: Oxford University Press, 1987), pp. 560-69 (Rom. 9:1-33) (on Moodle) <p><i>Recommended:</i></p> <ul style="list-style-type: none"> • Beverly Roberts Gaventa, "On the Calling-Into-Being of Israel: Romans 9:6-29," in <i>Between Gospel and Election: Explorations in the Interpretation of Romans 9-11</i> (eds. Florian Wilk and J. Ross Wagner; WUNT 257; Tübingen: Mohr Siebeck, 2010), 255-69. 	
Week 9: Nov 11	Rom. 9:30— 11:36	<ul style="list-style-type: none"> • Matera, pp. 235-80 • *N. T. Wright, "Romans 9-11 and the 'New Perspective'," in <i>Between Gospel and Election: Explorations in the Interpretation of Romans 9-11</i> (eds. Florian Wilk and J. Ross 	

		<p>Wagner; Tübingen: Mohr Siebeck, 2010), pp. 37-54 (on Moodle)</p> <p><i>Optional:</i></p> <ul style="list-style-type: none"> • Tobit 14:1-7 (on Moodle). <i>How are Paul and Tobit similar and different in their discussion of salvation for Israel and the nations?</i> 	
<p>Week 10: Nov 18</p>	<p>Rom. 12-13</p> <p>Paul and Empire</p>	<ul style="list-style-type: none"> • Matera, pp. 281-304 • *Luke Timothy Johnson, "Transformation of the Mind and Moral Discernment in Paul," in <i>Contested Issues in Christian Origins and the New Testament: Collected Essays</i> (NovTSup 146; Leiden: Brill, 2013), pp. 255-75 (on Moodle). <p><i>Optional:</i></p> <ul style="list-style-type: none"> • Seneca, <i>De Clementia</i> 1.1-4 (on Moodle). How does Seneca depict Nero and his relation to the gods? Does Seneca think Nero is a perfect ruler? Do you see any similarities with Romans 13:1-7? 	
<p>Week 11: Nov 25</p>	<p>Rom. 14:1—15:13</p> <p>Paul and "Grace"</p>	<ul style="list-style-type: none"> • Matera, pp. 305-26 • *John M. G. Barclay, "Faith and Self-Detachment from Cultural Norms: A Study in Romans 14-15," <i>ZNW</i> 104 (2013): 192-208 (on Moodle) 	<p><u>Due Nov. 25:</u> Theological Interaction Paper (20%)</p> <p>Take-home Test #2 question posted</p>
<p>Week 12: Dec 2</p>	<p>Rom. 15:14—16:27</p> <p>Final Thoughts</p>	<p>-Matera, pp. 327-48</p>	<p><u>Due Dec. 2:</u> Research Essay (40%)</p> <p><u>Due Dec. 6:</u> Take-home Test #2 (15%)</p>

V. SELECTED BIBLIOGRAPHY

**Highly recommended*

Commentaries on Romans:

Barth, Karl. *The Epistle to the Romans*. 6th ed. Translated by Edwyn C. Hoskyns. New York: Oxford University Press, 1968. [A ground-breaking commentary that marked a decisive break from the dominant liberal Protestant theology of Barth's day.]

*Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 vols. Edinburgh: T. & T. Clark, 1975-1979. [Excellent handling of the Greek text.]

*Dunn, James D. G. *Romans*. 2 vols. Word Biblical Commentary 38A. Dallas: Word Books, 1988. [A key proponent of the New Perspective on Paul. Packed with rich observations.]

Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. [A solid Roman Catholic contribution.]

Gaventa, Beverly R. *Romans: A Commentary*. New Testament Library. Louisville: Westminster John Knox, 2024.

Jewett, Robert. *Romans: A Commentary*. Hermeneia. Minneapolis: Fortress Press, 2007.

Käsemann, Ernst. *Commentary on Romans*. Grand Rapids: Eerdmans, 1994.

Longenecker, Richard N. *The Epistle to the Romans: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2016.

*Moo, Douglas J. *The Letter to the Romans*. 2d ed. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2018. [Highly recommended. Moo espouses a traditional Protestant reading, while explaining the options very clearly and displaying good judgment.]

Origen, *Commentary on the Epistle to the Romans, Books 1-5*. The Fathers of the Church 103. Translated by Thomas P. Scheck. Washington: Catholic University of America Press, 2001. [The first major commentary on Romans, which would exert an extraordinary influence on later readings of the letter.]

_____. *Commentary on the Epistle to the Romans, Books 6-10*. The Fathers of the Church 104. Translated by Thomas P. Scheck. Washington: Catholic University of America Press, 2002.

Wright, N. T. "The Letter to the Romans: Introduction, Commentary, and Reflections." Vol. 10, pp. 393-770, in *The New Interpreter's Bible*. Edited by L. E. Keck et al. Nashville: Abingdon, 2002.

Other Resources:

*Barclay, John M. G. *Paul and the Gift*. Grand Rapids: Eerdmans, 2015. [A recent, ground-breaking book that gives a fresh reach of "grace"/"gift" in Galatians and Romans and moves beyond past debates (e.g., between Lutheran and New Perspective readings).]

Das, A. Andrew. *Solving the Romans Debate*. Minneapolis: Fortress, 2007.

Donfried, Karl P., ed. *The Romans Debate*. 2d ed. Grand Rapids: Baker Academic, 1991.

Esler, Philip F. *Conflict and Identity in Romans: The Social Setting of Paul's Letter*. Minneapolis: Fortress, 2003.

Gaventa, Beverly Roberts. *Our Mother Saint Paul*. Louisville: Westminster John Knox Press, 2007.

Grieb, A. Katherine. *The Story of Romans: A Narrative Defense of God's Righteousness*. Louisville: Westminster John Knox Press, 2002.

Haacker, Klaus. *The Theology of Paul's Letter to the Romans*. Cambridge: Cambridge University Press, 2003.

*Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven: Yale University Press, 1989. [A seminal work that has generated many further studies on Paul's use of Scripture.]

Hodge, Caroline Johnson. *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul*. New York: Oxford University Press, 2007.

Keesmaat, Sylvia C., and Brian J. Wash. *Romans Disarmed: Resisting Empire, Demanding Justice*. Grand Rapids: Brazos Press, 2019.

Longenecker, Richard N. *Introducing Romans: Critical Issues in Paul's Most Famous Letter*. Grand Rapids: Eerdmans, 2011.

Reasoner, Mark. *Romans in Full Circle: A History of Interpretation*. Louisville: Westminster John Knox Press, 2005.

Soon, Isaac T. *A Disabled Apostle: Impairment and Disability in the Letters of Paul*. New York: Oxford University Press, 2023.

Stowers, Stanley K. *A Rereading of Romans: Justice, Jews, and Gentiles*. New Haven: Yale University Press, 1995.

Tobin, Thomas H. *Paul's Rhetoric in Its Contexts: The Argument of Romans*. Peabody: Hendrickson, 2004.

Watson, Francis. *Paul and the Hermeneutics of Faith*. 2d ed. London: Bloomsbury, 2016.

Westerholm, Stephen. *Romans: Text, Readers, and the History of Interpretation*. Grand Rapids: Eerdmans, 2022.

Wright, N. T. *Paul and the Faithfulness of God*. 2 vols. Minneapolis: Fortress Press, 2013.