Mastering and Teaching the Pauline Corpus

Paul's Traditioning Process of Establishing Church Networks

Apostolic Traditioning of Paul in Action

Coming weeks:

Mastering and Teaching the Pauline Corpus—6 weeks

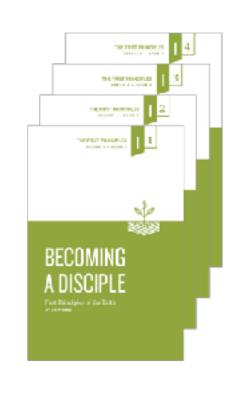Re-teach 1 Corinthians (in light of *The Gathering* encyclical).

Complete publishing of Mastering the Scriptures: The Pauline Corpus (14 booklets)

Publish *Mastering and Teaching the Pauline Corpus.*

Deliver and publish the Paradigm Insight Paper: "The New Perspective on Paul."

Apostolic Traditioning of Paul in Action

**Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years "night and day"**

**Didache
Body of Acts
Theology of Paul
1½ years**

**Full Kerygma
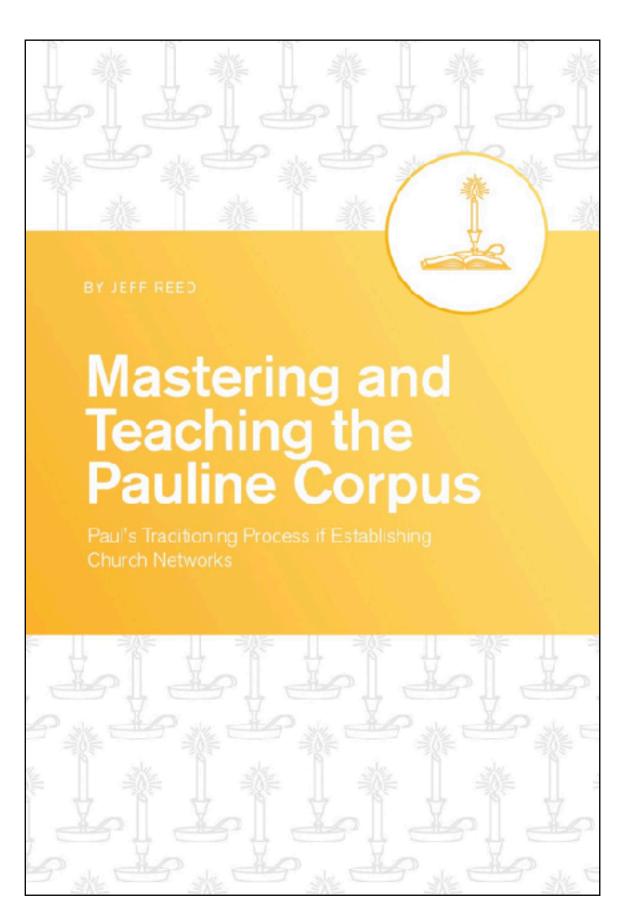After Acts
Apostles' Gospels
1 year**

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks

BY JEFF REED

Mastering and Teaching the Pauline Corpus

Paul's Traditioning Process if Establishing Church Networks

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks

Session 1: The New Perspective on Paul: Rethinking Western Hermeneutics
   New Perspective on Paul: Modern Search for the Historical Paul
   A New Hermeneutic: Paul, a Coherent Thinker
   Apostolic Traditioning of Paul: From Schema to Principles to Processes to Practices
   Topoi as Clustering: Overarching, Subsections, and Asides ("no theology of Paul")

Session 2: Canonical Structure and the New Perspective on Paul
   The Pauline Corpus
   The Gospels and the New Perspective on Paul
   The Early Letters and the Gospels
   The Catholic Epistles

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Session 3: Paul's Traditioning Process: Schematic for Setting Churches in Order
    Schema (Framework) of Paul's Letters
    Greek Rhetorical Schematic: Topos and Topoi
    Schematic (Codifying Framework) for Establishing Churches
    Apostolic Traditioning of Paul Today
    From Schema to Principles to Processes to Practices

Session 4: Paul's Process of Doing Theology in Culture Within the Grand Strategy Schema
    Revisiting Topoi and The New Perspective on Paul's Hermeneutic
    The Model of Addressing Issues and Problems in the Pauline Corpus
    Infinite Issues and Attacks of Satan
    Types of Issues and Problems Paul Solved in His Corpus
    Network Issues and Problems Assessment Guide

Mastering and Teaching the Pauline Corpus:
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Session 5: Paul's Letters as Tools for Building Complex Apostolic Networks
  Paul's Developing Network Acumen
  Paul's Philosophy and Principles in Action: Early, Middle, and Later Letters
  The Process of Addressing Issues and Problems Using the Pauline Corpus
  Assessment Guide for Key Apostolic Leaders: Network Acumen
  Assessment of Current State of Complex Apostolic Networks

Session 6: Mastering the Pauline Corpus
  Teaching the Series for All Churches: Hub, Cluster, and Strategic Partner Churches
  Using the Series to Develop Senior Elders and Grassroots Apostolic Leaders
  Solving Complex Network Wide Issues: Senior Elders and Apostolic Leaders
  Lifelong Development Progress of Young, Key Apostolic Leaders Like Timothy

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks

Appendix 1: Greco–Roman Annotated Research Library

This is a very important part of this booklet. It is an extensive guide to all the major Greco–Roman scholarly resources developed over the last forty years, focused mostly on the new perspective on Paul. It contains over 100 key works and most of the major authors. The annotations are brief, but they set the context and contribution of the work. In addition, in the Pauline corpus booklets in this series, I gave extensive introductions to every quote used, almost all of which are listed in this annotated list.

Appendix 2: Book and Session Titles of the Entire Mastering the Scriptures Series

In this appendix, I will list all the booklets and session titles, including The First Principles and *The Story*. Having them all in one place will give you another tool to finding additional commentary and quotes on issues and problems you are seeking to address in establishing families, churches, and networks.

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 1

Last week we focused on session 1.

Session 1: The New Perspective on Paul: Rethinking Western Hermeneutics
    New Perspective on Paul: Modern Search for the Historical Paul
    A New Hermeneutic: Paul, a Coherent Thinker
    Apostolic Traditioning of Paul: From Schema to Principles to Processes to Practices
    Topoi as Clustering: Overarching, Subsections, and Asides ("no theology of Paul")

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 1

Core hermeneutical overarching concepts: (not exact steps for each culture)

1. New theological encyclopedia: biblical theology replaces systematic theology
2. Hermeneutical process: author's intent, literary design, biblical theology
3. Hermeneutics: hermeneutically trained judgment; theology in community/dialogue

Core hermeneutical concepts (not exact steps for each culture)

1. New perspective on Paul (original Paul): a coherent thinker establishing churches
2. Topos/topoi clustering: overarching, subsections, asides
3. Traditioning process: schema to principles to process to practices
4. "No theology of Paul": papers in culture, not academic textbooks

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

Today we will focus on session 2.

Session 2: Canonical Structure and the New Perspective on Paul
    The Pauline Corpus
    The Gospels and the New Perspective on Paul
    The Early Letters and the Gospels
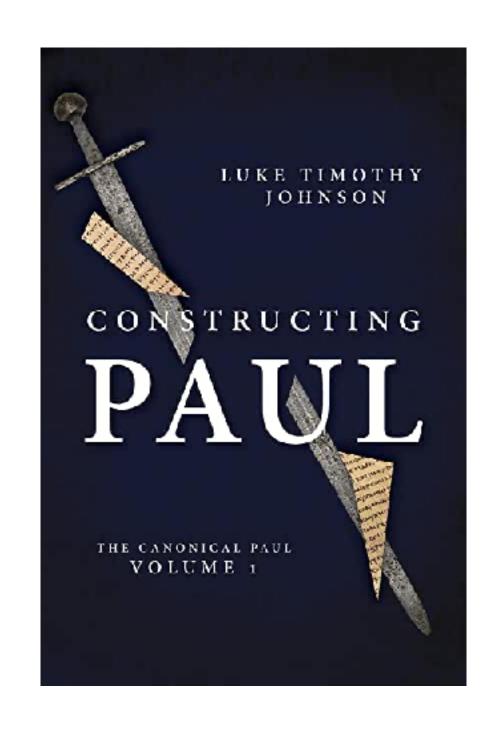   The Catholic Epistles

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

We will focus on a few key questions:

1. Did Paul write the entire Pauline corpus—all 13 letters?
2. How does the chronology of the writing of the entire New Testament affect the process of establishing churches in the New Testament canon?
3. How do the canonical sections and the letters themselves relate to one another? Why do we view Paul's letters as the foundation for understanding the New Testament canon?
4. How do Paul's letters form a theology of each canonical section and eventually a framework for the entire canon, shaping churches to do theology in their cultures and historical situations?

The purpose of these focused questions is to guide leaders into setting the scope and sequence of establishing churches using the New Testament Mastering the Scriptures Series, built around the Pauline Corpus.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

LUKE TIMOTHY JOHNSON
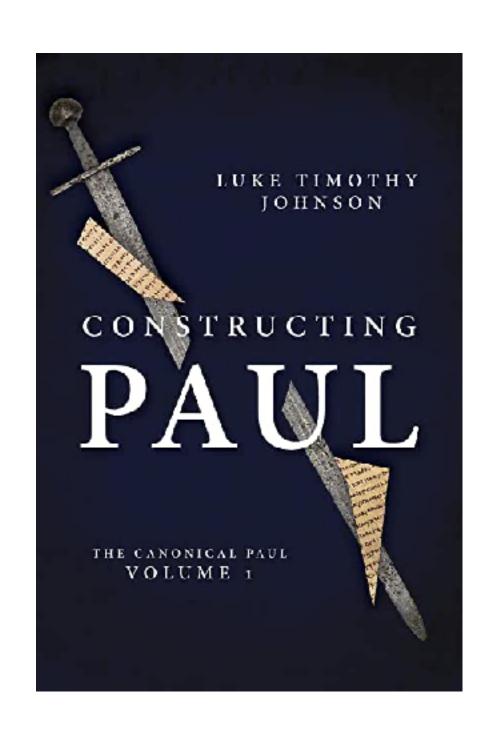
CONSTRUCTING

PAUL

THE CANONICAL PAUL
VOLUME 1

2020

Luke Timothy Johnson has clearly established that all 13 of Paul's letters are authentic, written by Paul himself.

- "Authentic and Inauthentic Letters" in *The Writings of the New Testament,* third ed., p. 240 (Book 1, Session 1)
- "Constructing the Historical Paul," in *Constructing Paul: The Canonical Paul*, vol. 1, pp. 6–12
- "Canonical Pauline Letters," in *Constructing Paul: The Canonical Paul*, vol. 1, pp. 33–41
- "A More Adequate Model of Authorship" in *Constructing Paul: The Canonical Paul*, vol. 1, pp. 90–92
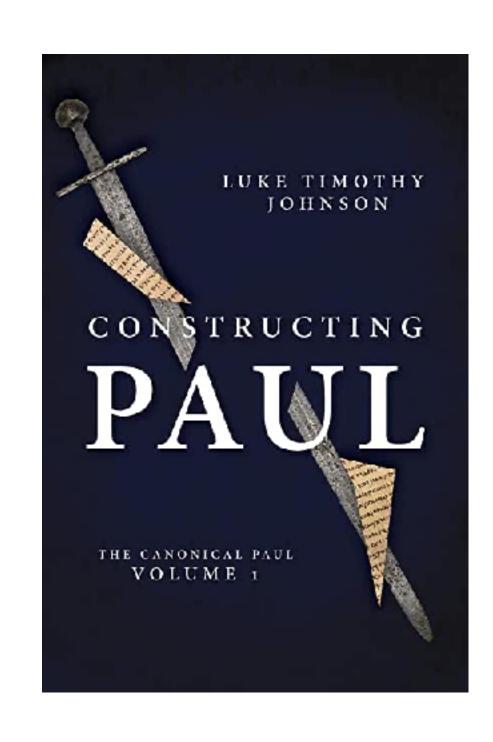
Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

LUKE TIMOTHY JOHNSON

CONSTRUCTING PAUL

THE CANONICAL PAUL
VOLUME 1

2020

"A better and more comprehensive assessment of Paul's letters must include two elements missing from the standard discussions. The first is the candid admission that the premise of a uniform Pauline 'core' is wrong, together with the acknowledgment of multiple clusters within the canonical collection, groups of letters bound together by common style and theme, yet noticeably distinct from other groups. Thus, the Thessalonian letters, the Corinthian letters, Galatians and Romans, Colossians and Ephesians, and the letters to Paul's delegates (the Pastorals) form five such clusters, with Philippians and Philemon being outliers. These clusters pose a fundamental problem concerning the unity and diversity of the Pauline correspondence.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

2020

"Second is a theory of composition that more adequately accounts for such unity and diversity than the conventional appeal to the passage of time or a theory of development that is theologically driven. I will propose such a theory of composition in chapter 3. In the meantime, there are no sound literary or historical grounds for dismissing any of the canonical letters as inauthentic, and every reason to attend to each of them as a source for Paul's life and thought."
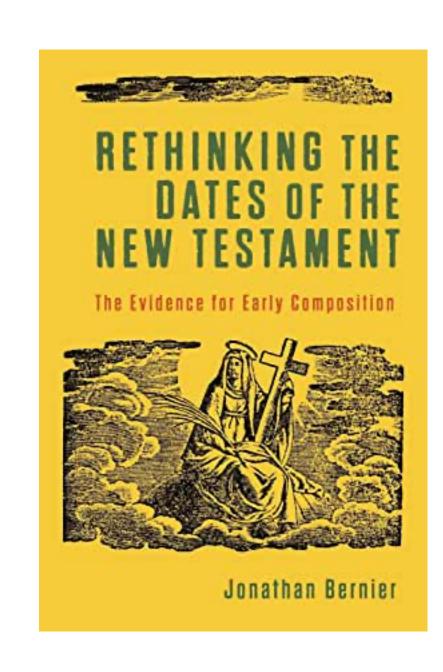
Luke Timothy Johnson, *Constructing Paul: The Canonical Paul,* vol. 1, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), pp. 40–41.

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Authenticity of the Pauline Corpus (13 letters):

1. Until the 18th century, the Church accepted the Pauline corpus as 13 letters all written by Paul himself.
2. Paul's entire corpus provides a coherent argument across his early, middle, and later letters that would be very difficult to be written by leaders of a "Pauline school" decades after his death.
3. There are no comments or clues in the letters or canonical markers that later writers, from an imaginary "Pauline school," were writing these letters in Paul's name.
4. The churches, church networks, and various apostolic team leaders add a ring of authenticity and authority to the letters that matches historical reality and would be lost if they were merely a later creation.
5. Even if the letters were not all written by Paul, they were received into the canon as a collection written by Paul and would need to be interpreted as just that.

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Chronology of New Testament Canon (my dates in parentheses)

Galatians, 47–52 (49)
1 Thessalonians, 50–52 (51)
2 Thessalonians, 50–52 (51)
1 Corinthians, early 56 (53)
2 Corinthians, late 56 (56)
Romans, winter of 56/57 (56)
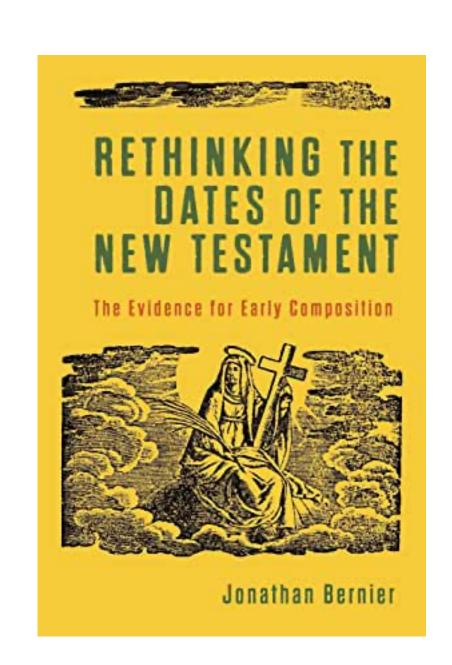Ephesians, Colossians, Philemon, and Philippians, 57–59
Gospel of Luke, 59; Acts of the Apostles, 62 (both 62)
1 Timothy, 63 or 64
Titus, 63 or 64
2 Timothy, 67

RETHINKING THE DATES OF THE NEW TESTAMENT
The Evidence for Early Composition
Jonathan Bernier

2022

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Chronology of New Testament Canon (my dates in parenthesis)

James, prior to 62 (60–62)
Gospel of Mark, 42–45 (58–60)
Gospel of Matthew, 45–59 (60–62)
1 Peter, 60–69 (62–64)
2 Peter, 60–69 (62–64)
Hebrews, 50–70 (62–65)
Gospel of John, 60–70 (65–68)
1 and 2 John, 60–100 (65–68)
Revelation, 68–70 (68–70)
Jude, before 96
3 John, before 100

2022

Jonathan Bernier, *Rethinking the Dates of the New Testament: The Evidence for Early Composition* (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2022), p. 235.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

The New Testament Canonical Sections

1. The Pauline Corpus, 49–67
       Paul's Early Letters, 49–56
       Paul's Middle Letters, 60–62
       Paul's Later Letters, 63–67
2. The Gospels, 58–68
3. The Catholic Epistles, 60–70
       The Jewish Epistles, 60–65
       Johannine Tradition, 65–70 or 85–90

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

A few implications from the chronology of the canon:

1. All of the New Testament was written after Paul's early letters, which means the gospel clarified all the issues paving the way for the Gospels and the Jewish epistles to be written.
2. Even though the Jewish epistles were written just after or simultaneous to Paul's middle letters, Paul's teaching preceded his final development of the church as central to Christ's grand strategy in the prison epistles.
3. Peter and the Jewish leaders of Jerusalem focused on the Jewish churches including the diaspora. John picked up on Paul's core churches in the Aegean area, the heart of Paul's strategy.
4. The Gospels intersect with the unfolding canon at several points: Mark and Matthew assume only Paul's early letters and only point toward a new community; Luke frames everything up to Paul's middle letters; and John assumes Paul's core network.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

Back to these questions:

1. Did Paul write the entire Pauline corpus—all 13 letters?
2. How does the chronology of the writing of the entire New Testament affect the process of establishing churches in the New Testament canon?
3. How do the canonical sections and the letters themselves relate to one another? Why do we view Paul's letters as the foundation for understanding the New Testament canon?
4. How do they form a theology of each canonical section and eventually a framework for the entire canon, shaping churches to do theology in their cultures and historical situations?

Remember, the purpose of these focused questions is to guide leaders into setting the scope and sequence of establishing churches using the New Testament Mastering the Scriptures Series, built around the Pauline Corpus.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

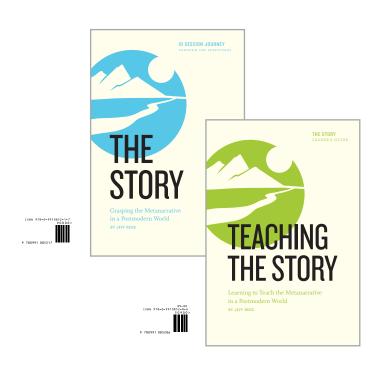Mastering the Scriptures Series: New Testament Canon

1. The Pauline Corpus (3 years)
     Paul's Early Letters, AD 49–56
     Paul's Middle Letters, AD 60–62
     Paul's Later Letters, AD 63–67
2. The Gospels, AD 58–68 (2 years)
3. The Catholic Epistles, AD 60–70 (2 years)
     The Jewish Epistles, AD 60–65
     Johannine Tradition, AD 65–70 or AD 85–90

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Toward a Canonical Scope and Sequence

- Study Paul's early letters first
  - Mark anywhere during Paul's early letters, closer to the end better
  - Matthew after Paul's early letters, especially Romans
  - Luke's 5 sermons of Peter fit here also, maybe before Matthew
- Study Paul's middle letters
  - Luke–Acts (during Paul's middle letters)
- Study Paul's later letters, 62–68 AD (Paul is stabilizing his networks and Peter his Jewish church
  - James during this time
  - Peter's letters during this time
  - Hebrews keeping Jewish church from returning
- Study Johannine tradition (focused on 2nd generation, 7 core churches in Paul's Aegean area)
  -

Entire New Perspective on Paul Collection

Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years "night and day"

Didache
Body of Acts
Theology of Paul
1½ years

Full Kerygma
After Acts
Apostles' Gospels
1 year

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

Toward a New Perspective on Paul Scope and Sequence (entire collection)

- Complete The First Principles and *The Story* Before Mastering the Scriptures.
  - The Story can be placed anywhere in teaching The First Principles.
  - Mark is a simple kerygmatic gospel schema; it may fit between the FP series or after.
- Ideally study Paul's letters (early, middle, and laters) in order, as the series is designed.
- Study the Gospels after the Pauline corpus.
  Or, intersperse them: Mark and Matthew after Paul's early letters; Luke–Acts before or after Paul's middle letters; and John after Paul's later letters.
- Study the Catholic epistles just after Paul's later letters since both Peter and John are trying to stabilize their networks, just as Paul was during his later letters.
  - Study the Jewish epistles just after Paul's later letters as both are attempting to stabilize their church networks.
  - Then study the Johannine tradition (focused on 2nd generation, 7 core churches in Paul's Aegean area) after the Jewish epistles.

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Final Thoughts or Scope and Sequence

The above scope and sequence suggestions are just a guide

- They are advised because your own understanding will develop just like that of the early churches as you follow the natural unfolding of the New Testament canon.
- The scope and sequence will begin to unfold into various clusters after your church, churches, or networks are initially established.
- Depending on how disestablished existing churches or church networks are, you may have to start with a few carefully chosen booklets in The First Principles or in the Mastering the Scriptures Series to solve initial problems, leading to a fully developed scope and sequence.
- After churches, church networks, and leadership teams are fully established, individual booklets may be chosen as tools for leaders and churches to use to solve individual problems and issues that surface in their churches and networks.

Mastering and Teaching the Pauline Corpus:

Paul's Traditioning Process of Establishing Church Networks: Session 2

Issue: Canonical Structure and the New Perspective on Paul

Discussion Questions:

1. How does the Pauline corpus affect how we view the rest of the New Testament? What are some of the implications of the New Perspective on Paul on when to teach the Gospels? and the remaining New Testament letters?

2. What affect does the order in which Paul's letters, the Gospels, and the remaining New Testament letters were written have on when we teach them and in what order?

3. How would you order the teaching of the entire canonical New Testament the first time to a young, emerging network like Titus was leading when Paul wrote him his letter? How would you arrange the canonical sections and individual books of Mastering the Scriptures into a 7-year framework, assuming you have taught The First Principles and *The Story* already?

4. Once the network has been established in the entire canonical New Testament, how would you decide when to major on individual booklets? Would you ever choose to teach individual Mastering the Scriptures booklets before completing the whole collection one time through in order?

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Project: There are three parts to this project:

1. First, design a 7-year scope and sequence, using Mastering the Scriptures, for a new, emerging network like Titus was establishing on the island of Crete.
2. Second, design a 7-year scope and sequence, using Mastering the Scriptures, for your church, church network, or network of churches.
3. Third, after assessing the level of establishment of your church, churches, or church network, list 3 or 4 booklets you might focus on in some special way outside of that 7-year scope and sequence, and list why.

Your capacity to build these strategies will increase with the assessment guides in sessions 3 and 4, where you will assess how well your churches are established and what issues need to be addressed based on Paul's traditioning framework.

These projects are intended to grow from your first attempt to a much larger project through the years, as you teach and use this series. It will lead to "no theology of Paul" articles and papers. Plus the projects build on each other through the six sessions.

Mastering and Teaching the Pauline Corpus:
Paul's Traditioning Process of Establishing Church Networks: Session 2

Major Projects

The reason why you will need to have worked through at least Paul's fourteen Mastering the Scriptures booklets prior to working through this guide, *Mastering and Teaching the Pauline Corpus,* is that the nature of the projects requires making observations and demonstrating your competence in handling the new perspective on Paul and the apostolic traditioning process of Paul.