

## **Research Proposal**

**Title** – Concepts of Sin in the Book of Jubilees Reflected in Paul

**Program of Study** – Master of Divinity: Biblical Studies

**Presentation Type** – PowerPoint

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**Category** – Textual

**Abstract:** This work will explore concepts of sin and corruption in The Book of Jubilees and how those concepts are realized in Paul's hamartiology. The intention of exploring these concepts is to create a more vivid picture of the context in which Paul's original audience existed. Establishing this vivid picture affords the modern exegete a richer understanding of the meaning in the biblical text for the purpose of edifying the saints and for communicating the gospel in a stronger manner. To begin the process, this work will first briefly examine the historical settings and the impact of The Book of Jubilees in the Pseudepigrapha of the Old Testament during the second temple period. The second temple period was the context in which the New Testament writers interacted with the Christ and struggled with the implication of his death and resurrection. This context must be established throughout this work to better grasp why the common audience of Paul's writings would have understood these concepts of sin and corruption in the way they did. After the book is appropriately established within its context, concepts of sin and corruption of both creation and mankind will be examined. It is important to differentiate the introduction of sin into creation and the introduction of sin into man as this differentiation is explicit throughout the Book of Jubilees. This work will also define and draw similarities between the term corruption and sin to create continuity. Once these concepts have

been examined, an exploration of how those concepts may be reflected in Pauline writings can occur. Contrasts between Pauline hamartiology and concepts of sin in the Book of Jubilees will also be offered with the same intention of better understanding Paul's original audience.

Presupposed concepts of sin that were corrected by Pauline thought must be observed to create a holistic understanding of his audience's understanding. Lastly, application of how the modern reader can use these clearer concepts to exegete Pauline writings will be analyzed.

**Christian Worldview integration:** The Christian Worldview that has deeply influenced this work is that of *Sola Scriptura* and the divine inspiration of the gospel to Paul from the resurrected Jesus. This transmission of the Gospel, in all of its entirety, to Paul is crucial in narrowing the scope of what this work will hope to achieve. This work operates under the strict understanding that Paul did not receive any concept of the gospel by any agency of man, as is explicit in Galatians 1:11-12, nor by any apostle, as is explicit in Galatians 1:16-17. However, Paul and the other New Testament writers were inspired by the Holy Spirit to communicate the Gospel to mankind through their experiences, as is explicit in 2 Timothy 3:16. Meaning, The Christian Worldview of *Sola Scriptura* demands that this work function with the understanding that Paul's hamartiology was not developed through The Book of Jubilees. Rather, the Holy Spirit may have used Paul's familiarity with the book to speak to a culture that was influenced by concepts of sin and corruption perpetuation by it. With this firmly established the work is free to explore these concepts with the intention of better understanding how Second Temple Jews would have reacted against, or agreed with Paul's employment of his hamartiology. This better understanding affords the modern reader the ability to interpret and communicate gravity of sin, as understood by the original audience, to a modern congregation or an unsaved world. This

application is driven by a Christian Worldview that the truth regarding sin must be understood by an unsaved world before grace can be realized, as is seen in Romans 3:22-24.