



NTST 538-111 Estudios en Hebreos

Spring 2026

Felix H. Cortez, PhD

SYNOPSIS OF THE COURSE

Un estudio del mensaje de Hebreos con un análisis profundo de pasajes significativos y difíciles.

CLASS & CONTACT INFORMATION

- **Class location:** Forest Lake SDA Church 515 Harley Lester Lane Apopka, FL 32703-6129
[Southern Union Conference](#)
- Class meeting times:** 25-29 de Enero: Dom—6-9:30 pm; Lun-Jue—8am-6pm
(lunch 12-2:00 pm)
- Course Website:** learninghub.andrews.edu and
- Instructor Telephone:** 269-363-9772 (cell phone; office hours)
- Instructor Email:** fcortez@andrews.edu
- Office location:** Seminary New Testament suite N127
<https://andrews.zoom.us/j/felixcortez>
- Office hours:** By appointment

BULLETIN DESCRIPTION OF COURSE

Study of Hebrews. Greek not required. Not applicable to MDiv credit.

PROGRAM & COURSE LEARNING OUTCOMES

Su programa de grado busca ayudarlo a lograr los resultados de aprendizaje del programa básicos para su profesión elegida. Su resultado de aprendizaje del programa abordado principalmente en este curso es:

- **MAPM:** Demostrar habilidades apropiadas de interpretación bíblica.. (CLOs 1, 2, &3)

Los siguientes Resultados de aprendizaje del curso contribuyen a los Resultados de aprendizaje generales del programa al identificar los aprendizajes clave que se lograrán mediante el trabajo diligente en este curso:

1. Elucidar la estructura y los temas principales de la Carta a los Hebreos y cómo se desarrollan y matizan dentro de la obra.

2. Descubrir cuál fue probablemente el significado de Hebreos para la audiencia original, que es obra del exégeta. Este trabajo se puede resumir como un intento de responder la siguiente pregunta, con respecto a Hebreos: “¿Qué sucedió realmente?” “¿Qué quería decir el autor?” Todo intento de responder a esta pregunta implica, al menos, las siguientes habilidades:

- a. Análisis de gramática y sintaxis.
- b. Análisis del contexto literario (incluidas las relaciones intertextuales).
- c. Análisis de palabras.
- d. Análisis de los contextos históricos y culturales.
- e. Evaluación de la literatura de investigación sobre el pasaje.

3. Sintetizar hallazgos exegéticos en un ensayo de 1000 a 2000 palabras (MDiv) o un trabajo final (MA y PhD).

4. Aplicar los conocimientos adquiridos a través del proceso exegético de las siguientes maneras:

- a. Relacionar los hallazgos con al menos otro aspecto de la teología adventista,
- b. Identificar al menos una implicación para la práctica del ministerio pastoral y
- c. para la vida personal del estudiante.

COURSE OVERVIEW

Los temas y tareas del curso se han seleccionado para contribuir al aprendizaje y la evaluación de estos Resultados de aprendizaje del curso (CLO) de la siguiente manera:

Lesson (Week)	Topics	Course Objectives & Assignments
1 (Ene 25: 3pm)	The Historical Background of Hebrews 1. Introduction to class 2. The Historical Context of Hebrews (Author) 3. The Historical Context of Hebrews (Audience, Date)	CLO1: <u>Reporte 1:</u> Cortez, Comentario Hebreos Pacific Press 481–525 (Appendix 3)
2 (Ene 25: 6pm)	The Historical Background of Hebrews 4. The Message of Hebrews (Genre) 5. The Message of Hebrews (Structure) 6. The Message of Hebrews (Worldview)	CLO1: <u>Reporte 2:</u> Cortez, Comentario Hebreos Pacific Press 525–550 (Appendix 3)
3 (Ene 26: 8am)	The Theology of Hebrews 7. The story at the Local Level 8. The story at the national Level 9. The story at the cosmic level	CLO1: <u>Reporte 3:</u> Cortez, Comentario Hebreos Pacific Press 550–575 (Appendix 3) CLO2: 7 Text preparation reports (Appendix 8): Hebrews 1:5–14 Hebrews 2:1–18
4 (Ene 26: 11:am)	Hebrews 1: Jesus – Enthroned at the right hand of God 10. Heb 1:1-4 God has spoken to us 11. The Divinity of Jesus 12. Heb 1:5-14 The enthronement of the Son	CLO1: <u>Reporte 4:</u> Cortez, Comentario Hebreos Pacific Press 575-595 (Appendix 3)
5 (Ene 26: 4pm)	Hebrews 2: Jesus – The Captain of our Salvation 13. Heb 2:1-4 “We must pay closer attention” 14. Heb 2:5-9 The Son of Man 15. Heb 2:10-18 The captain of salvation	CLO1: <u>Reporte 5:</u> Cortez, Comentario Hebreos Pacific Press 595–615 (Appendix 3)

Lesson (Week)	Topics	Course Objectives & Assignments
6 (Ene 27: 8:am)	Hebrews 3–4: Jesus – The Leader into the Rest of God 16. Heb 3:1-6 Jesus and Moses’ faithfulness. 17. Heb 3:7-19 The Unfaithfulness of the Desert Generation. 18. Heb 4:1-16 Entering into God’s rest.	CLO1: <u>Reporte 6:</u> Cortez, Comentario Hebreos Pacific Press 616–655 (Appendix 3) CLO2: 7 Text preparation reports (Appendix 8): Hebrews 4:1–16 Hebrews 5:11–6:8
7 (Ene 27: 11:am)	Hebrews 5, 7: Jesus – The more Perfect Priest (High Priest) 19. Heb 5:1-10 The Appointment of Jesus as priest. 20. Heb 7:1-10 Jesus and Melchizedek 21. Heb 7:11-28 Jesus, guarantor of the new covenant	CLO1: <u>Reporte 7:</u> Cortez, Comentario Hebreos Pacific Press 656–665; 687–712 (Appendix 3)
8 (Ene 27: 4pm)	Hebrews 6: Jesus – The Anchor of the Soul (High Priest) 22. Heb 5:11-6:3 The need to grow 23. Heb 6:4-8 The Impossibility of restoration 24. Heb 6:9-20 Jesus the anchor of our hope.	CLO1: <u>Reporte 8:</u> Cortez, Comentario Hebreos Pacific Press 665–686 (Appendix 3)
9 (Ene 28: 8am)	Hebrews 8–10: Jesus – The mediator of a Better Covenant 25. Heb 8:1-6 The earthly and heavenly sanctuaries 26. Heb 8:7-13 The Old and New Covenants 27. Heb 9:1-10 The Sanctuary as a parable of transition	CLO1: <u>Reporte 9:</u> Cortez, Comentario Hebreos Pacific Press 713–739 (Appendix 3) CLO2: 7 Text preparation reports (Appendix 8): Hebrews 8:1–13 Hebrews 9:11–28
10 (Ene 28: 11am)	Hebrews 8–10: Jesus – The mediator of a Better Covenant 28. Heb 9:11-14 He entered once for all in the sanctuary 29. Heb 9:15-22 Blood and the inauguration of the covenant 30. Heb 9:23-28 Blood and the ascension of Jesus	CLO1: <u>Reporte 10:</u> Cortez, Comentario Hebreos Pacific Press 740–775 (Appendix 3)
11 (Ene 28: 4pm)	Hebrews 8–10: Jesus – The mediator of a Better Covenant 31. Heb 10:1-10 Jesus’ obedience and the purification of conscience 32. Heb 10:11-18 The abolition of sacrifices 33. Heb 10:19-31 Invitation and warning	CLO1: <u>Reporte 11:</u> Cortez, Comentario Hebreos Pacific Press 775–804 (Appendix 3) <u>CLO2e: Passage selection and Review of Literature</u> Hebrews 1:5
12 (Ene 29: 8am)	Hebrews 11: Jesus – The Perfecter of our Faith 34. Heb 10:32-39 The righteous will live by faith 35. Heb 11 The Heroes of Faith 36. Heb 12:1-11 Jesus, author and perfecter of faith	CLO1: <u>Reporte 12:</u> Cortez, Comentario Hebreos Pacific Press 804–849 (Appendix 3) CLO2: 7 Text preparation reports (Appendix 8): Hebrews 10:19–39
13 (Ene 29: 11am)	Hebrews 12: Jesus – The Voice of God at Mount Zion 37. Heb 12:12-17 See to it that no one fails to obtain the grace of God 38. Heb 12:18-24 Mt Sinai and Mt Zion 39. Heb 12:25-29 “I will shake once more not only the earth but also the heaven.”	CLO1: <u>Reporte 13:</u> Cortez, Comentario Hebreos Pacific Press 849–870 (Appendix 3)
14 (Ene 29: 4pm)	Hebrews 13: Jesus – The One Who Bore our Reproach 40. Heb 13:1-6 Brotherly love 41. Heb 13:7-17 We have an altar where we offer sacrifices	CLO1: <u>Reporte 14:</u> Cortez, Comentario Hebreos Pacific Press 870–891 (Appendix 3)

Lesson (Week)	Topics	Course Objectives & Assignments
	42 Heb 13:18–25 Final exhortations and comments.	
Febrero 26	Reunión con el profesor por medio de zoom para proveer evaluar el avance en el trabajo de exégesis y para contestar preguntas (5:00 pm EST)	<u>CLO3: EXEGESIS PAPER</u>
March 29	<u>EXEGESIS PAPER DUE (10:00 pm)</u>	<u>CLO3: EXEGESIS PAPER</u>

ATTENDANCE

Se requiere asistencia regular a todas las clases y otras citas académicas. Cuando el número total de ausencias exceda el 10% del total de las citas del curso, el maestro podrá asignar una calificación reprobatoria. El simple hecho de estar ausente del campus no exime al estudiante de esta política. Las ausencias registradas debido a registro tardío, suspensión y vacaciones anticipadas o tardías no se justifican. El trabajo de clase perdido se puede recuperar solo si el maestro lo permite. Tres tardanzas equivalen a una ausencia.

Incomplete Policy:

Please see the following guidelines from Academic Records:

- Grades are expected to be submitted at the end of the semester.
 - An incomplete can be submitted only when the majority of the work has been completed and the student has had an extenuating circumstance that did not allow completion of the work (usually medical/severe illness).
 - Given this policy, the student should be able to complete the outstanding work well within the one semester extension period.
- Remember, these students have already been allowed at least one semester beyond the end of semester grade deadline to complete the work (and more time than their peers were allowed.)
- We want to encourage completion, therefore, ***incomplete extensions should be extremely rare.***
- If a student has not completed the work by the extension deadline, the earned grade should be entered and the student can re-register for the course in a subsequent semester.

Below is the Incomplete (I) policy from the AU Bulletin:

I—Incomplete. An Incomplete (I) can be assigned only if the following stipulations are met (*Note: Students will be charged an incomplete fee for each incomplete grade issued*):

- when the major portion of the work for the course has been completed
- student's work is incomplete because of illness or unavoidable circumstances
- incompletes cannot be assigned because of negligence or inferior performance.

Faculty must submit an incomplete contract which states:

1. the remaining work to be completed
2. a plan with timelines for completion of the work
3. the time limit
4. the grade the student will receive if the work is not completed by the agreed-upon time.

MATERIALES DEL CURSO

Materiales requeridos para el curso

1. Tres traducciones diferentes de la Biblia.
2. **Cortez, Félix H. “Hebrews.”** Pages 475–896 of the *Seventh-day Adventist International Bible Commentary*. Volume 14. Edited by Jacques B. Doukhan. Nampa: Pacific Press, 2024. (<https://adventistbookcenter.com/sda-international-bible-commentary-volume-14-1-and-2-timothy-titus-philemon-hebrews-james.html>)
3. Cortez, Félix H. *En estos últimos días: El libro de Hebreos*. Nampa: Pacific Press, 2021. (<https://adventistbookcenter.com/es-estos-ultimos-dias-el-libro-de-hebreos-spanish.html>)
4. “Hebreos.” *Comentario Bíblico Adventista*. Nampa: Pacific Press.

Materiales recomendados para el curso

1. Cortez, Félix H. *Within the Veil: The Ascension of the Son in the Letter to the Hebrews*. Studies in Jewish and Christian Literature. Fontes, 2020. ISBN 978-1948048378. (<https://www.amazon.com/dp/B08Q64NBQ1>)
2. Cevallos, Juan Carlos, y Rubén O. Zorzoli. *Hebreos, Santiago, 1 y 2 Pedro, Judas*. Volúmen 23 de *Comentario Bíblico Mundo Hispano*. El Paso, TX: Mundo Hispano, 2005.
3. Koester, Craig R. *Hebrews: A New Translation with Introduction and Commentary*. Anchor Yale Bible 36. New Haven, Conn.: Yale University Press, 2001. ISBN: 0300139896 or 978-0300139891.
4. Cockerill, Gareth Lee. *The Epistle to the Hebrews*. The New International Commentary on the New Testament. Grand Rapids, Mich.: Eerdmans, 2012. ISBN: 978-0802824929.
5. Lane, William L. *Hebrews*. 2 Vols. Word Biblical Commentary 47. Waco, Tex.: Word, 1991. ISBN: 0310572533 or 978-0310572534.
6. Johnson, Luke Timothy. *Hebrews: A Commentary*. Edited by C. Clifton Black and John T. Carroll. New Testament Library. Louisville, Ky.: Westminster John Knox, 2006. ISBN: 0664239013 or 978-0664239015.
7. Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors*. 3rd ed. Louisville, Ky.: Westminster John Knox, 2002. ISBN: 978-0664223168

For ISBN and price information, please see the listing at the Bookstore www.andrews.edu/bookstore.

BIBLE SOFTWARE MINIMUM REQUIRED ESSENTIALS

All Biblical Language and Exegesis students are required to own either Accordance or Logos software containing at minimum:

BHS Hebrew Old Testament w. apparatus Rahlfs' Greek Septuagint
Abridged BDB Hebrew Lexicon NETS or Lexham English Septuagint translation

NA28 Greek New Testament w apparatus New King James Version (NKJV)
Barclay-Newman Greek Lexicon English Standard Version (ESV)

These are the 8 most valuable resources for in-depth biblical study made vastly more useful with the addition of computer searching capabilities.

MORE ABOUT SCHEDULE OF ASSIGNMENTS

This is an exegetical course that will help you understand and practice a careful, reasoned process to understand the meaning of the Letter to the Hebrews (what did the letter mean for the original recipients) and apply to personal life and ministry (what does the letter mean for us today). The class assignments will be divided in two great sections:

1. Weekly assignments to prepare for class. These assignments consist of reading and a report identifying three most useful ideas you found in your reading and three questions that were raised in your mind that you would like to consider.
2. Written assignments that will lead to an exegesis paper that you will present at the end of the semester.

If you want to learn more why Hebrews makes this course very exciting, see Appendix 2: "Why Hebrews."

The schedule to submit the assignments is the following:

21–25 de Enero de 2026:

14 Reportes de preparación de clase (ver Apéndice 3)

7 Reportes de preparación textual (see Apéndice 8)

****Reportes sometidos después del 26 de septiembre de 2025 perderán el 50% de la calificación**

28 de Enero de 2026:

Passage selection and Evaluation of research literature (see Appendices 4 & 5)

26 de Febrero de 2026 (5:00 pm EST):

Reunión con el profesor para discutir el avance en la exégesis.

29 de Marzo de 2026:

Exegesis paper (see Appendix 10)

TIME EXPECTATIONS FOR THE COURSE

US Credit-Hour Regulations

For every semester credit, the Andrews University credit hour definition requires that:

- **Courses for professional masters' degrees (e.g. MDiv)** include 15 instructor contact hours and 30 hours of independent learning activities.
- **Courses for academic masters' (e.g. MA [Religion]) and all doctoral degrees** include 15 instructor contact hours, and 45 hours of independent learning activities.

The calculation of hours is based on the study skills of the average well-prepared graduate student. Students weak in these skills: 1) may require more time and should consider taking fewer classes each semester; and 2) can find skill development assistance through the Seminary Study and Research Skills Colloquia, the AU Writing Center, and AU Student Success office.

In order to achieve the outcomes of this course, learning time will be distributed as follows:

		3 Credits
Instructor Contact Hours	Face to Face Instructional Time	45 hrs
Independent Learning Activities	Class preparation reading (Class Preparation Report; see <u>Appendix 3</u>)	35 hrs
	Passage Selection and Evaluation of research literature on the passage (see <u>Appendices 4 & 5</u>)	10 hrs
	Text Preparation Analysis (7 texts total, see <u>Appendix 8</u>)	15
	Exegesis Paper (see <u>Appendix 10</u>) MAPM 3-credit: 10–12 pages (2000–3000 words)	30 hrs
Total Hours:		135

SDATS GUIDELINES FOR CALCULATING ASSIGNMENT LOADS

Average reading speed: 15-20 pages/hour for light reading not to be tested on

10-15 pages/hour for heavy reading for exams

Writing time: 2.5 – 3 hours/double spaced page, from start to finished product

Reflective Writing Assignment: 0.5 hour per page

An Online Assignment Load Calculator is available at: www.cte.rice.edu/workload/

GUIDELINES FOR COURSE ASSIGNMENTS

Grades are based on the independent learning activities below which provide practice toward, and assessment of, the learning outcomes of this course. The grade weighting for each

assignment is provided in the right-hand column. Specific due dates are given in the Course Overview above.

Assignment Description	Weighting	
Preparation for Class		45%
- Preparation for class Report (See Appendix 3)	20%	
- Text Preparation Analysis (See Appendix 4)	25%	
Exegesis		50%
- Passage selection (See Appendix 4) and Review of Research Literature (See Appendix 5)	10%	
- Essay / Exegesis paper (See Appendix 10)	40%	
General Requirements		5%
- Class Attendance and Participation in in-class activities	5%	
TOTAL		100%

* For grading rubrics that specify grading criteria in more detail, see Appendices.
In order to make grading fair for everyone, grades will be assigned on the basis of the above requirements alone. No individual arrangements will be made for those requesting last minute grade adjustment or extra credit.

Submission of Assignments

Assignments are to be turned in on Learning Hub before the beginning of the class period at which they are due (unless otherwise announced).

Late Submission

Because student assignments are an essential part of class activities, assignments turned in after the time they are due will be worth a maximum of 60% of possible points. Any requests for extra time on an assignment must be made in advance with the professor. Such requests should be a rarity and should be accompanied by a valid reason.

Resubmission of Assignments

There is no resubmission of assignments.

ACERCA DEL INSTRUCTOR

Félix H. Cortez es profesor de literatura del Nuevo Testamento en el Seminario Teológico Adventista del Séptimo Día, Universidad Andrews, Berrien Springs, Michigan. Completó su maestría en Literatura Moderna (con énfasis en Teoría Literaria y Hermenéutica) en la Universidad Iberoamericana (México, 2001) y su doctorado en Estudios del Nuevo Testamento en Andrews University (2008).



Antes de venir a la Universidad Andrews, Cortez enseñó en la Escuela de Teología de la Universidad de Morelos (2007–2013). También se ha desempeñado como pastor en la Ciudad de México durante 4 años y como director de jóvenes de la conferencia durante 7 años. Fue ordenado al ministerio en Morelos, Nuevo León, México, en 1996.

Cortez fue presidente de la Sociedad Teológica Adventista de 2014 a 2016. También presidió la Sección de Epístolas Católicas y Pastorales de la Reunión Internacional de la Sociedad de Literatura Bíblica de 2010 a 2016. Se ha desempeñado como miembro de los equipos de acreditación de la Asociación de Escuelas Teológicas y de la Asociación Adventista de Acreditación, como profesor invitado en universidades de América del Sur, Interamérica y Asia, y ha predicado y dictado conferencias en más de 50 países. También es el productor ejecutivo y presentador de la serie de videos “Fieles a las Escrituras” (Sociedad Teológica Adventista), y de “Fe y Vida” (Hope Channel).

Cortez ha publicado más de 100 artículos y capítulos de libros, incluidas publicaciones académicas y no académicas en Asia, Europa, América del Norte y América del Sur. Contribuyó con notas de estudio sobre 4 libros bíblicos para la Biblia de estudio de Andrews y el comentario sobre Primera de Timoteo para el Comentario bíblico de un volumen de Andrews. También es autor de varios libros, los más recientes, *Dentro del Velo: La Ascensión del Hijo en la Carta a los Hebreos*, en la serie Estudios de Literatura Judía y Cristiana (Fontes, 2020) y *Dios Proveerá: Diezmos, Ofrendas y Nuestra vida espiritual* (Asociación de Publicaciones de la División Interamericana, 2021). También es el autor de la Guía de estudio para adultos de la Escuela Sabática ASD “En estos últimos días: el mensaje de Hebreos”, que se utilizó para el primer trimestre de 2022, y del comentario de Hebreos en el *Seventh-day Adventist International Bible Commentary* (vol. 14).

Cortez está casado con Alma Gloria Alvarez Yanes y tienen dos hijos, Hadid (maestro de Biblia y capellán en la Academia Spencerville) y Alma (estudiante de doctorado en la Universidad de Nueva York). Le gustan los deportes, caminar, trabajar la madera, leer y la música.

Web page: <https://www.andrews.edu/sem/contact/faculty/felix-cortez.html>

Amazon Page: <https://www.amazon.com/author/felixcortez/>

BOOKS

Cortez, Félix H. "Hebrews." Pages 475–896 of the *Seventh-day Adventist International Bible Commentary*. Volume 14. Edited by Jacques B. Doukhan. Nampa: Pacific Press, 2024.

Cortez, Félix H. *In These Last Days: The Message of Hebrews*. Sabbath School Adult Bible Study Guide. January–March 2022. Nampa: Pacific Press, 2022.

Cortez, Félix H. *In These Last Days: The Message of Hebrews*. Nampa: Pacific Press, 2022.

Cortez, Félix H. *Within the Veil: The Ascension of the Son in the Letter to the Hebrews*. Studies in Jewish and Christian Literature. Dallas: Fontes, 2020.

CHAPTERS CONTRIBUTED TO BOOK/VOLUME

Cortez, Félix H. "The Son of Man in Hebrews and in 4 Ezra 6." *Reading Hebrews in Context: The Sermon and Second Temple Judaism*. Ed. Ben C. Blackwell, John K. Goodrich, and Jason Maston. Grand Rapids: Zondervan, 2023.

Cortez, Félix H. "Jesus's Death and Ascension in the Story of Hebrews." Pages 243–256 in *The Sanctuary Doctrine and Its Contemporary Challenges*. Ed. Richard M. Davidson, Roy E. Graf, and Joel Iparraguirre. Lima: Universidad Peruana Union, forthcoming.

Cortez, Félix H. "'Shaking the Heavens and the Earth': Daniel and the Eschatology of Hebrews." Pages 211–232 in *Eschatology from an Adventist Perspective: Proceedings of the Fourth International Bible Conference: Rome, June 11–20, 2018*. Ed. Elias Brasil de Souza, A. Rahel Wells, Laszlo Gallusz, and Denis Kaiser. Silver Spring, MD: Biblical Research Institute, 2021.

Cortez, Félix H. "The Son as Representative of the Children in the Letter to the Hebrews." Pages 31–42 in *Son, Sacrifice, and Great Shepherd: Studies on the Epistle to the Hebrews*. Ed. David Moffitt and Eric Mason, Wissenschaftliche Untersuchungen zum Neuen Testament 2/510. Tübingen: Mohr Siebeck, 2020.

Cortez, Félix H. "Atonement and Inauguration at the Heavenly Sanctuary: A Wider Perspective to Jesus's Ascension in Hebrews." Pages 175–88 in *Earthly Shadows, Heavenly Realities: Temple/Sanctuary Cosmology in Ancient Near Eastern, Biblical, and Early Jewish Literature*. Edited by Kim Papaioannou and Ioannis Giantzaklidis. Berrien Springs, Mich.: Andrews University Press, 2017.

Cortez, Félix H. "Jesus as 'Son' of God: The Perspective of Hebrews," pages 471–86 in *"The End from the Beginning": Festschrift Honoring Merling Alomía* (ed. Benjamin Rojas, Teófilo Correa, Joel Turpo; Lima, Perú: Fondo editorial Universidad Peruana Unión, 2015).

Cortez, Félix H. "Not All Comparisons Are Created Equal: Moses and Aaron Compared to Jesus in the Letter to the Hebrews." Pages 186–97 in *Men in the Bible and Related Literature*:

In The Grip of Specific Males. Ed. John T. Greene. Newcastle upon Tyne: Cambridge Scholars Publishing, 2015.

Cortez, Félix H. "Innuendo as a Rhetorical Strategy: Davidic Traditions as a Subtext of Hebrews," Pages 292–305 in *A Life in Parables and Poetry: Mishael Maswary Caspi: Essays in Memory of a Pedagogue, Poet, and Scholar* (ed. John Tracy Greene; Islamkundliche Untersuchungen 318; Berlin: Klaus Schwarz Verlag, 2014).

DICTIONARY/ENCYCLOPEDIA ARTICLES

Cortez, Felix. "The Letter to the Hebrews." *The Seventh-day Adventist International Biblical-Theological Dictionary* (Forthcoming)

Cortez, Félix. "The priesthood of Jesus." *The Seventh-day Adventist International Biblical-Theological Dictionary* (Forthcoming)

REFEREED JOURNAL ARTICLES AND BOOK REVIEWS

Cortez, Félix H. "Haré temblar los cielos y la tierra: Daniel y la escatología de Hebreos." *Theologika* 2022.

Cortez, Félix H. "Creation in Hebrews." *Andrews University Seminary Studies* 53:2 (2015): 279-320.

Cortez, Félix H. "Jesús: el rey prometido como mediador del pacto." *Teobilica* 1.1 (2015): 89–102.

Cortez, Félix H. Review of Brian C. Small, *The Characterization of Jesus in the Book of Hebrews*. *Review of Biblical Literature* [http://www.bookreviews.org] (2015).

Cortez, Félix H. Review of Daniel M. Gurtner, *The Torn Veil: Matthew's Exposition of the Death of Jesus*. *Review of Biblical Literature* [http://www.bookreviews.org] (2009).

Cortez, Félix H. Review of Herbert W. Bateman IV, ed., *Four Views on the Warning Passages in Hebrews*. *Review of Biblical Literature* [http://www.bookreviews.org] (2008).

Cortez, Félix H. "'See that you do not refuse the one who is speaking': Obedience in the Letter to the Hebrews." *Journal of the Adventist Theological Society* 19/1-2 (2008): 98–108.

Cortez, Félix H. "From the Holy to the Most Holy Place: The Period of Heb 9:6-10 and the Day of Atonement as a Metaphor of Transition." *Journal of Biblical Literature* 125 (2006): 527-47.

MAGAZINE ARTICLES

Cortez, Felix. "The Cross and the Wrath of God." *Perspective Digest* 21, no. 2 (2016). [PerspectiveDigest.org]

Cortez, Felix. ““Christians Aren’t Perfect’: Christ’s Ministry in the Heavenly Sanctuary.”
Republished in *Adventist.org* (November 2013).
(<http://www.adventist.org/beliefs/apocalypse/christs-ministry-on-the-heavenly-sanctuary/article/go/0/christians-arent-perfect/>)

Cortez, Felix. ““Christians Aren’t Perfect Just Forgiveness’: A Second Look to Christ’s Ministry in the Heavenly Sanctuary.” *Adventist World*, July 2011, pp. 20–21.

Cortez, Felix. “Obedience in the Letter to the Hebrews.” *Perspective Digest* 16:3 (2011)
[<http://www.perspectivedigest.org/article.php?id=45>]

Cortez, Felix. “¿Niega la Epístola a los Hebreos el perdón a quienes pecan voluntariamente después de la conversión?” *Ministerio Adventista* 66 no. 5 (Sept-Oct 2009), 12–16.

OTHER COURSE-RELATED POLICIES

Academic Integrity

The El Seminario espera que sus estudiantes exhiban una integridad moral rigurosa apropiada para los líderes del ministerio que representan a Jesucristo. La honestidad completa en asuntos académicos es un componente vital de dicha integridad. Cualquier violación de la integridad académica en esta clase está sujeta a medidas disciplinarias. Las consecuencias pueden incluir recibir una calificación reducida o reprobatoria, suspensión o despido del curso, suspensión o despido del programa, expulsión de la universidad o cancelación del título. La acción disciplinaria puede ser retroactiva si la deshonestidad académica se hace evidente después de que el estudiante abandona el curso, programa o universidad. El Consejo de Integridad Académica de Estudiantes Universitarios mantiene un registro de las violaciones de la integridad académica. Las ofensas repetidas y/o flagrantes serán remitidas a un Panel de Integridad Académica para recomendaciones sobre sanciones adicionales.

La deshonestidad académica incluye:

- Plagio en el que uno no da crédito cada vez que se hace uso de las ideas o palabras exactas de otra persona, ya sea en un documento formal o en notas o tareas enviadas. El crédito se otorgará mediante el uso de:
 - Notas al pie correctamente diseñadas e insertadas cada vez que se hace uso de la investigación y/o ideas de otra persona; y
 - Comillas colocadas alrededor de frases u oraciones exactas (3 o más palabras) tomadas del texto o discurso de otra persona.
- **Los estudiantes que utilicen la Inteligencia Artificial con fines académicos (por ejemplo, Grammarly) deben documentar claramente su uso en una nota al pie, especificando la herramienta y el propósito para garantizar la transparencia. Los estudiantes también deben indicar claramente la fuente, el uso, las herramientas y la cantidad de texto generado por Inteligencia Artificial que han incluido en el trabajo.**

- Presentar el trabajo de otra persona como propio (p. ej., exámenes de ubicación, tareas asignadas);
- **Presentar contenido generado por Inteligencia Artificial como propio.**
- Usar materiales durante una prueba o examen que no sean los permitidos explícitamente por el maestro o el programa;
- Robar, aceptar o estudiar de cuestionarios o materiales de examen robados;
- Copiar de otro estudiante durante una prueba o cuestionario regular o para llevar a casa;
- Ayudar a otro en actos de deshonestidad académica
- Presentar el mismo trabajo o partes importantes del mismo, sin permiso de los instructores, para satisfacer los requisitos de más de un curso.

For additional details, see: https://www.andrews.edu/academics/academic_integrity.html

USO DE INTELIGENCIA ARTIFICIAL

Uso de la Inteligencia Artificial (IA) en el Seminario Teológico Adventista del Séptimo Día: directrices, consideraciones éticas y concienciación sobre los riesgos

En el Seminario Teológico Adventista del Séptimo Día, reconocemos el impacto transformador de la inteligencia artificial (IA) en la educación y la investigación. Las herramientas de IA ofrecen una serie de capacidades que pueden mejorar la accesibilidad, agilizar los procesos de aprendizaje y apoyar la excelencia académica. Desde la corrección gramatical y el análisis del flujo lógico hasta la lluvia de ideas y la búsqueda de ideas, las herramientas de IA pueden ayudar a los estudiantes a agudizar su pensamiento y presentar sus ideas de manera más eficaz. Por ejemplo, la IA puede apoyar la autoevaluación, ayudar en la lectura previa de materiales y contribuir al desarrollo de tesis estructuradas.

Sin embargo, los beneficios de la IA deben equilibrarse con la conciencia de sus limitaciones y riesgos, así como con el compromiso de un uso ético. Si bien la IA puede ser una herramienta poderosa, su aplicación debe respetar los valores de originalidad, integridad y responsabilidad de nuestro seminario.

Usos apropiados de la IA en el trabajo académico:

- Las herramientas basadas en IA pueden utilizarse para mejorar la comprensión de ideas complejas por parte de los estudiantes, ayudar en el análisis del flujo lógico y proporcionar apoyo en materia de gramática, sintaxis y desarrollo de tesis.
- Las herramientas de IA pueden ayudar a los estudiantes a generar ideas, crear esquemas estructurados y analizar patrones de datos para proyectos de investigación, lo que supone un apoyo fundamental para el rigor académico.
- Los estudiantes que utilicen la IA con fines académicos deben documentar claramente su uso en una nota al pie, especificando la herramienta y el propósito para garantizar la transparencia. Los estudiantes también deben indicar claramente la fuente, el uso, las herramientas y la cantidad de texto generado por IA que han incluido en el trabajo.

Usos inadecuados y responsabilidad:

- El contenido generado por IA no debe presentarse como trabajo original. Cualquier intento de hacer pasar un texto generado por IA como propio o de utilizar la IA para fabricar fuentes se considerará una falta de honestidad académica, con graves consecuencias. Cuando se identifica un caso de falta de honestidad académica, el miembro del cuerpo docente informa formalmente del incidente al decano académico. El vicedecano revisa el caso y puede remitirlo al comité de conducta del seminario para que lo investigue más a fondo. El comité evalúa las pruebas, escucha a las partes implicadas y determina las consecuencias adecuadas en función de la gravedad de la infracción. Dependiendo de las conclusiones, las medidas disciplinarias pueden ir desde advertencias formales hasta la suspensión o, en los casos más graves, si se trata de una infracción recurrente, la expulsión del programa. Este proceso subraya el compromiso del seminario con la integridad académica y el desarrollo ético de sus estudiantes.
- La IA no puede utilizarse para realizar exámenes, pruebas para hacer en casa o tareas destinadas a evaluar la comprensión independiente de los estudiantes.
- Se espera que los estudiantes verifiquen cualquier información generada por la IA y sean responsables de las inexactitudes o afirmaciones sin fundamento que puedan derivarse de las ocasionales «alucinaciones» o la fabricación de fuentes por parte de la IA.

Riesgos y limitaciones de la IA: Los riesgos potenciales de la IA en el ámbito académico deben gestionarse con cuidado. La dependencia excesiva de la IA puede perjudicar la capacidad de los estudiantes para pensar de forma crítica e independiente. Los estudiantes también deben estar atentos a la tendencia de la IA a crear referencias falsas o inventadas, un riesgo que podría dar lugar a plagios accidentales. Además, sin una supervisión adecuada, el diseño de la IA puede, en ocasiones, difundir inadvertidamente información errónea, lo que socava la fiabilidad del trabajo académico.

El profesorado debe revisar cuidadosamente los trabajos relacionados con la IA, comprendiendo sus puntos fuertes y débiles. La IA puede ser un complemento beneficioso para el aprendizaje, pero no debe sustituir las habilidades académicas esenciales ni socavar la voz y la visión auténticas que los estudiantes aportan a sus trabajos.

Compromiso con las normas éticas y la integridad académica: En el Seminario Teológico Adventista del Séptimo Día, nuestro compromiso es fomentar un entorno en el que la IA mejore, en lugar de disminuir, la experiencia académica. Tanto los estudiantes como el profesorado comparten la responsabilidad de utilizar la IA de forma reflexiva y ética. Seguimos reevaluando el papel de la IA en el ámbito académico, asegurándonos de que se ajusta a nuestra misión de apoyar el desarrollo intelectual y moral.

En conclusión, la IA tiene el potencial de enriquecer el trabajo académico cuando se utiliza de forma responsable. Al combinar sus ventajas con un compromiso con la integridad, la responsabilidad y el pensamiento crítico, podemos crear un enfoque equilibrado de la IA en la educación que apoye, en lugar de restar valor, al verdadero aprendizaje.

(Traducción realizada con la versión gratuita del traductor DeepL.com)

Academic Accommodations

If you qualify for accommodation under the American Disabilities Act, please see contact Student Success in Nethery Hall 100 (disabilities@andrews.edu or 269-471-6096) as soon as possible so that accommodations can be arranged.

Use of Electronics

The use of Laptop or tablet is required in this class.

No recording or streaming is permitted in seminary courses.

Courtesy, respect, and professionalism dictate that laptops and cell phones are to be used only for class-related activities during class time.

Communications and Updates

Email is the official form of communication at Andrews University. Students are responsible for checking their Andrews University e-mail, Moodle, and iVue alerts regularly.

LearningHub Access

Andrews University Learning Hub hosts this course online. Your Learning Hub username and password are the same as your Andrews username and password. Use the following contact information if you need technical assistance at any time during the course, or to report a problem with LearningHub.

Username and password assistance	helpdesk@andrews.edu	(269) 471-6016
Technical assistance with Learning Hub	dlit@andrews.edu	(269) 471-3960
Technical assistance with your Andrews account	http://andrews.edu/hdchat/chat.php	

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

Please Note: The instructor reserves the right to revise the syllabus, with the consensus of the class, at any time during the semester for the benefit of the learning process. The up-to-date Course Description for this course may be found at www.learninghub.andrews.edu.

APPENDIX 1: INTERPRETING LETTER GRADES

Letter Grades and Percentages

Insert the grade scale used for this course. For example:

95-100%	A	80-84%	B	65-69%	C
90-94%	A-	75-79%	B-	60-64%	C-
85-89%	B+	70-74%	C+	55-59%	D

THE B GRADE

The B grade is a sign that you have competently fulfilled all of the requirements stipulated for an assessment or competency evaluation. It is a very good grade and demonstrates a high level of the knowledge, insight, critical competence and professional presentation standards essential for an individual wishing to pursue a career as a professional leader in ministry.

THE A GRADE

An A grade is given only when a student not only fulfills the criteria for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

THE C GRADE

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and by applying feedback from your lecturer, the academic process can provide opportunity for a student to improve their consistency, and hence, their grade.

THE D GRADE

The D grade points to a limited level of knowledge, insight, and critique, as well as to inadequate quality of written work. This may be because of a lack of time management on the part of the student, difficulty grasping the concepts being taught, use of English as a second language, or a personal issue that is affecting one's concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

THE F GRADE

A failing grade is given when very limited or no demonstrable competency has been observed.

APPENDIX 2: ¿POR QUÉ HEBREOS?

“El documento conocido como la Epístola a los Hebreos es el texto más elegante y sofisticado, y quizás el más enigmático, del cristianismo del primer siglo... una obra maestra de la homilética retórica cristiana primitiva”. En el idioma original, la prosa de esta epístola es elegante, a menudo rítmica. Abundancia de figuras retóricas y variedad de metáforas adornan su argumentación. Su vocabulario es el más rico y variado entre los documentos del Nuevo Testamento. Sin embargo, no es solo su belleza y sofisticación lo que ha intrigado y fascinado a los eruditos bíblicos, sino la profundidad de su teología y el misterio que la rodea.

Hebreos presenta un impresionante análisis teológico de quién es Jesús, qué significó su muerte y qué está haciendo después de su ascensión, y una poderosa exhortación, a veces perturbadora, a una vida de fe frente al desánimo y el malestar. Durante los debates trinitarios de los siglos cuarto y quinto, Hebreos se convirtió en un bastión de la ortodoxia. Su majestuosa cristología presenta a Jesús como uno igual a Dios, “la huella exacta del mismo ser de Dios” (Heb. 1:3 NRSV) que gobierna sobre el “mundo venidero” (2:5), y un verdadero ser humano, que compartió “carne y sangre” (2:14) y fue tentado “en todo” para convertirse en el sumo sacerdote celestial (4:14–16). La exhortación a una vida de fe es contundente. Contiene la definición de fe más famosa (11:1), la lista más célebre de ejemplos de fe (11:2–12:4) y probablemente la advertencia más fuerte contra la apostasía (6:4–8; 10:26–31; 12:25–29) en la Biblia. La descripción de los creyentes como pueblo de Dios en peregrinación a la patria celestial es esclarecedora e inspiradora (3:7–4:11; 10:35–12:13).

Para los adventistas del séptimo día, la Epístola a los Hebreos tiene un significado inusual. Como pueblo que espera la segunda venida de Jesús y observa el sábado del séptimo día, Hebreos les habla con una voz distintiva. El autor confronta a los lectores con el mensaje de que están viviendo en los “últimos días”, y que en este momento crucial de la historia Dios “les ha hablado” “en Su Hijo” (1:2, NASB). Les recuerda a sus lectores una y otra vez que el juicio se avecina en el horizonte y que el destino se decidirá de acuerdo con la respuesta que los lectores den al mensaje escuchado (12:25–28; cf. 2:1–4; 4:12–13). Es este sentido de urgencia lo que revela el verdadero carácter del documento, su propósito esencial. Así, el mismo autor la describe como una “palabra de exhortación” (13:22); es decir, tanto una palabra de aliento como de advertencia. El autor también explica con claridad y tono apremiante cuál es la verdadera naturaleza del descanso sabático del séptimo día en la era del evangelio (4:1–11).

La Epístola a los Hebreos habla también de otras creencias importantes de los Adventistas del Séptimo Día. Es el único documento del Nuevo Testamento que se refiere explícitamente a Jesús como sumo sacerdote y explica su ministerio en el santuario celestial. Hebreos también analiza la perpetuidad de la ley de Dios en vista del sacrificio perfecto de Jesús en la cruz (7:1–10:18). Proporciona una afirmación sólida de la creación del universo por parte de Dios, incluida la afirmación más famosa de la Biblia (11:2). También defiende la unidad de ambos testamentos al citar la Biblia hebrea más que cualquier otro libro del Nuevo Testamento.

Sin embargo, Hebreos está envuelto en misterio. Después de casi dos milenios de estudio, los académicos no se pondrán de acuerdo sobre la respuesta a seis de sus preguntas más básicas: ¿quién lo escribió? ¿A quién fue escrito? ¿Cuándo fue escrito? ¿Es una carta o un sermón? ¿Cuál es su estructura? ¿Cómo debemos entender su lenguaje simbólico? La desconcertante variedad de teorías que se han originado a partir de este acertijo solo profundiza en nosotros la sensación de que la respuesta final está fuera de nuestro alcance.

La Epístola a los Hebreos, sin embargo, es más que un enigma por resolver. Aunque la cuestión histórica debe abordarse y resolverse hasta cierto punto para que el mensaje tenga algún sentido, este comentario no aborda la Epístola a los Hebreos como una especie de cubo de Rubik literario, un rompecabezas histórico de seis caras. Su tarea no puede reducirse a sugerir la combinación ganadora que alinearía las seis caras en perfecta simetría. En cambio, considera este intrigante documento como un tesoro en el que podemos haber entrado sin darnos cuenta o, mejor, heredado como parte de las Escrituras. Es posible que no sepamos quién lo escondió en el campo del Nuevo Testamento en primer lugar o quiénes fueron los beneficiarios originales, pero tan pronto como reconozcamos su valor, no estaremos dispuestos a dejarlo ir.

Sin embargo, poseer el tesoro tiene sus propios costos. Aunque valioso para nosotros, fue creado en una época y una cultura que no son las nuestras. Hebreos habla de los desafíos del rechazo, el cansancio y la disminución de la fe que los cristianos han enfrentado a lo largo de los siglos y continúan enfrentando hoy (10:32–12:13); sin embargo, su lenguaje de sacrificio, purificación y sacerdocio, entre otros, es extraño para nosotros. Puede que no sea posible dilucidar satisfactoriamente el significado de algunos pasajes difíciles, pero solo dejarlos abiertos..

APPENDIX 3: REPORTE DE PREPARACIÓN DE CLASE

El estudiante se preparará para la clase de acuerdo al programa de clases descrito en el sílabo (1) completando las lecturas asignadas enumeradas en el esquema del curso y (c) entregando (a través de Learning Hub) un informe para esa semana.

El informe vence el domingo 8 de octubre a las 3:00 pm. Cualquier informe recibido después de este tiempo perderá el 30% de su calificación.

El procedimiento y formato para su informe de lectura es el siguiente: indique su nombre, la información bibliográfica, las páginas leídas y el tiempo dedicado a la lectura. Responda las preguntas solicitadas para ese informe específico (consulte el centro de aprendizaje) o, si no hay preguntas, escriba las 3 cosas más importantes que aprendió y las 3 preguntas que tiene de lo que leyó. Asegúrese de guardar una copia de su informe para incluirlo en el portafolio de su clase. Usa tus pensamientos y reflexiones para compartir con la clase.

- | | |
|---|-----|
| 1. Información (nombre, bibliografía, páginas leídas y tiempo dedicado) | 30% |
| 2. 3 cosas aprendidas y 3 preguntas para la clase | 70% |

APPENDIX 4: PASSAGE SELECTION

Instructions:

The purpose of this assignment is to help the student select a good passage on which to do his/her exegesis. This is a very important decision because all the rest of the assignments will be done in relation to this passage. If the student selects a good passage, his experience doing exegesis will be very fruitful and most rewarding.

A good exegesis passage has the following characteristics:

1. There is uncertainty regarding what that passage, or an element of it, meant for the original readers. (The student can also argue that a passage, over which there is currently no mayor uncertainty regarding its original meaning, had actually a different meaning.)
2. The meaning of the passage is intimately related to the argument of the paragraph or section in which it is located.
3. The meaning of the passage is intimately connected to an important element of the theology (or teaching) of Hebrews as a whole.
4. The original meaning of that passage is relevant to believers today.

A good exegetical question has the following characteristics:

1. It is a question about the original, historical meaning, not about the contemporary meaning or application.
2. It is concrete. In other words you can provide a concrete answer to it.
3. It is carefully though not radically limited. (For example, in the article Felix H. Cortez, “Creation in Hebrews” *AUSS* 53 (2015): 279–320, which you analyzed in the previous unit, the general exegetical question is “What does the letter to the Hebrews say about the creation of our world?” Nevertheless, the exegesis of every particular passage chooses more specific exegetical questions. Underline them and study them as an example of what an exegetical question is.)

After reading twice the whole letter to the Hebrews, the student will select a passage and an exegetical research question and will answer the following questions:

1. What is the research passage that you selected? (5 points)

2. What is the exegetical research question? (5 points)

3. What is the general argument of the paragraph in which the passage is located and how did you establish the limits of that paragraph? (5 points) (Provide support from a scholarly source for the definition of the limits of the paragraph, e.g., a mayor commentary, or the NA28 edition or UBS5 edition of the Greek New Testament)

4. How do commentaries and articles answer the question you are arguing? (10 points)

5. To what teaching or teachings of Hebrews is your research related to? (5 points)

6. Why is the outcome of your research relevant for believers today? (5 points)

Total ____/35

APPENDIX 5: REVIEW OF RESEARCH LITERATURE ON THE PASSAGE

Instructions:

The purpose of this assignment is to help the student understand, organize, and reflect upon what does the secondary literature say about the research question that he or she has chosen.

The student will find 5 or more research based scholarly sources that discuss the problem he or she has chosen for his/her exegetical research. These should include at least one of each of the following: a peer-reviewed journal (you may find these in ATLA and EBSCO research databases in the library website) and a scholarly commentary. A monograph would be a very good addition but is not required.

The student will describe what the solution is that these sources suggest for his research question and discuss briefly their strengths and weaknesses. The student will finish his literature review with a reflection on how this exercise has helped him improve his research question.

A good literature review paper would have the following characteristics:

1. Gathers information from a variety of research-based sources. This literature review should include at least one of each of the following: a peer-reviewed journal and a scholarly commentary. A monograph would be very desirable as well but is not required.
2. The organization of the review follows a logical sequence and structure. The different positions are organized in coherent groups.
3. Critical thinking. The student discusses the strengths and weaknesses of each position.
4. Reflection on research question. The literature review focuses on the research question and helps to improve it. As the student understands what the secondary literature has said about an exegetical problem, he or she should improve his research question by using better concepts and definitions, further refine it, in some cases by widening its scope, etc.
5. Reference format. The bibliographic references strictly follow the Turabian Style. (See Andrews University Standards for Written work)
6. Follows Andrews University Standards for Written Work.
7. 1-3 grammatical errors.

Answer the following questions:

1. What passage did I select and what is the research question?

2. How many positions are there regarding my research question? (10 points)

3. What are the strengths and weaknesses of each of the positions? (20 points)

Position 1

Position 2

Position 3

4. What are the main issues that have to be resolved regarding the meaning of this passage? (for example, grammar, contextual, cultural, historical, words, etc.) (15 points)

5. After doing this research, review and refocus your research question. How would you define your research question now? (10 points)

6. After doing this research, review and refocus the purpose of your paper. Why do you think your research matters? (5 points)

Total ____/60

APPENDIX 6: ANALYSIS OF GRAMMAR AND SYNTAX

Instructions:

The purpose of this assignment is to help you identify aspects of the grammar and syntax of your passage that are problematic, significant and need further discussion. For further information on what is involved, how to do it, and what sources are available for grammar analysis, read Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors* (3rd ed.; Louisville, Ky.: Westminster John Knox, 2002), 71-78.

You will do the analysis on the following order:

1. Borders: Identify the sentence that will be the focus of your analysis. (Periods divide complete sentences in the Greek New Testament NA28 and UBS5.) (5 points)
2. Distribute all the words (one word per column) into the format provided in the next page.
3. Define the usage of every word following closely the descriptions in Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids, Mich.: Zondervan, 1996]). (10 Points)
4. Identify and discuss briefly in the bottom those words that are significant for the meaning of the passage and require further discussion. (10 points)
5. Provide a preliminary translation of the passage alternating one line of Greek text with an English translation. (10 points)
6. Answer the following questions (50 points):

- a. Are there any grammatical elements that are ambiguous or that can be interpreted in more than one way? (10 points)

- b. Are there any words that have more than one meaning that impact the meaning of the passage? (10 points)

- c. Are there any textual variants in my texts? If there are which variant am I supporting and why? (10 points)

- d. What position is your translation supporting? What position is your translation detracting from? Why? (20 points)

Total ____/85

*Use the table provided in the following page to do the first part of your grammatical analysis.

Grammar Analysis

Name: _____

Date: _____

Greek Word				
Lexical form				
Noun, verb...				
Parsing				
Lexical usage				
Translation				

Lexical form				
Noun, verb...				
Parsing				
Lexical usage				
Translation				

Lexical form				
Noun, verb...				
Parsing				
Lexical usage				
Translation				

[Greek Text here]

Translation: _____

Discussion:

WORD ANALYSIS

Instructions:

The purpose of this assignment is to help to understand “as precisely as possible what the author was trying to convey” by his use of a word in a specific context. Please read carefully Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors* (3rd ed.; Louisville, Ky.: Westminster John Knox, 2002), 79-95.

You will follow this process:

1. Word: Select a word in your passage that requires special study.
2. Range of meaning: with the help of a good lexicon establish the range of meanings, that is, the different ways in which this word is used.
 - a. The best lexicon is BDAG = Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3d ed. Chicago, 1999.
3. With the help of a couple of theological dictionaries (see Fee on this; a very good recent theological dictionary is Moisés Silva, ed. *The New International Dictionary of New Testament Theology and Exegesis*, [5 vols., Grand Rapids, Mich.: Zondervan, 2014]), explain the following:
 - a. The use of the word in the rest of Hebrews.
 - b. The use of the word in the rest of the New Testament.
 - c. The use of the word in the LXX, Pseudepigrapha, Philo, Josephus, the papiry, Greco-Roman Literature.
 - d. The etymology of the word and whether this has any importance for your passage (see caution by Fee on this step.)
4. With a careful analysis of the context of your passage (the paragraph) and its teaching (or theology) establish which use (meaning) is the most likely for the passage you are studying.
5. Write a short paper (900-1100 words) where you describe your conclusion and explain the rationale behind it. The paper should have the following characteristics:
 - a. Structure:
 - i. An introduction where you describe the word you chose, the passage where it is found, and why that word is significant for the passage (related to item “1” above). (5 points)
 - ii. A second section where you describe the range of meaning of the word (see item “2” above) and what you think is the meaning of the word in that specific passage (see item “4” above) and the suggested translation of the passage. (5 points)
 - iii. A third section (body of the paper) where you describe the arguments that support your conclusion (you can use information gathered in item “3” above). (15 points)
 - iv. The conclusion of the paper (the fourth section) will summarize your view on the meaning of the word in the specific passage, repeat the suggested

translation, and explain briefly the implications this has for the understanding of Hebrews and/or its theology. (10 points)

- b. Reference format. The bibliographic references strictly follow the Turabian Style. (See Andrews University Standards for Written work) (5 points)
- c. Length 900-1100 words. (5 points)
- d. Follows Andrews University Standards for Written Work. (5 points)
- e. 1-5 grammatical errors. (5 points)

Total ____/55

ANÁLISIS LITERARIO/DE PÁRRAFO

Instrucciones:

El propósito de esta asignación es ayudarle a visualizar las estructuras de su párrafo y el flujo del argumento.

Haga el análisis en el siguiente orden:

1. Confirme los bordes del párrafo (o señale las diferencias) en 3 versiones de la Biblia. (5 puntos).
2. Oraciones: identifique los verbos y divida el texto en cláusulas (1 línea por verbo) (10 puntos)
3. Conjunciones: Identifique las conjunciones y vea como son traducidas en 3 versiones diferente y explique las implicaciones de las traducciones diferentes. (10 puntos)
4. Argumento: divida el texto en secciones. Identifique cada sección con un subtítulo, y defina cuál es la idea principal de cada sección. Describa como el argumento se desarrolla a través del párrafo y explique la función de cada sección en el argumento del párrafo. (10 puntos)
5. Señales estructurales: identifique con colores diferentes las palabras (o ideas) más importantes, construcciones paralelas, contrastes, progresiones, etc. (15 puntos)
6. Resultados exegéticos: describa de qué maneras su análisis le ha ayudado a comprender mejor el pasaje. (10 puntos)
7. Conteste las siguientes preguntas (50 puntos):
 - a. ¿Cuál es el argumento de la sección? ¿Qué es lo que el autor está tratando de decir? (10 points)

- b. ¿Cómo estructura el autor su argumento? (¿Cuántos argumentos utiliza y cómo estan organizados?) (10 points)

- c. ¿Cuáles son las ideas principales desarrolladas en el pasaje? (10 puntos)

- d. ¿Cuál es la función de este pasaje en la sección en que se encuentra? (20 points)

e. ¿Cuál es la función de este pasaje en el argumento de Hebreos? (20 points)

Total ____/120

POSITIVE EXHORTATION

[Assertion of confidence in the audience]

Heb. 6:9 Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation.

[Reason for confidence]

¹⁰ For ^zGod is not unjust so as to overlook ^ayour work and the love that you have shown for his name in ^bserving the saints, as you still do.

[Request to the audience: Show earnestness (cf. 5:11)]

¹¹ And we desire each one of you to show the same earnestness to have the full assurance ^cof hope until the end,

[Purpose of request]

¹² so that you may not be sluggish, but ^dimitators of those who through faith and patience inherit the promises.

[Illustration and Basis of request: God's promise to Abraham was guaranteed with an oath]

Heb. 6:13 For when God made a promise to Abraham, since he had no one greater by whom to swear, ^ehe swore by himself, ¹⁴ saying, ^f“Surely I will bless you and multiply you.”

[The promise was fulfilled]

¹⁵ and thus Abraham, ² ^ghaving patiently waited, obtained the promise.

[Have faith in God's oath to us]

[Importance of oaths]

¹⁶ For people swear by something greater than themselves, and in all their disputes ^han oath is final for confirmation.

[Purpose of God's oath: to show the firmness of His purpose]

¹⁷ So when God desired to show more convincingly to ⁱthe heirs of the promise ^jthe unchangeable character of his purpose,

[God made an oath to us]

^khe guaranteed it with an oath,

[Purpose of God's oath: That we have a strong encouragement]

¹⁸ so that by two unchangeable things, in which ^lit is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope ^mset before us.

[That Oath is secured on God's throne]

¹⁹ We have this as a sure and steadfast anchor of the soul, a hope that enters into ⁿthe inner place behind the curtain,

[God made an oath to us]

²⁰ where Jesus has gone ^oas a forerunner on our behalf, ^phaving become a high priest forever after the order of Melchizedek.

APPENDIX 9: ANALYSIS OF HISTORICAL AND CULTURAL CONTEXTS

Instructions:

There are two purposes for this paper. The first purpose is to help you understand the historical and cultural context of your passage and how it affects its meaning. The second purpose is to help you collaborate with fellow students in a group effort that occurs online and uses online tools for communication and collaboration. I am going to talk about first about the nature and characteristics of the paper and the presentation and how they will be graded. Then, I will talk about how the collaboration will happen.

Instructions for the paper:

Please read carefully Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody, MA: Hendrickson, 2005), Appendix 2.

The student will find 4 or more research based scholarly sources that address historical and cultural aspects of the passage he or she has chosen for exegetical research. These should include at least one of each of the following: (1) a good biblical dictionary, (2) a scholarly introduction to the backgrounds of the New Testament, (3) a peer-reviewed journal (you may find these in ATLA and EBSCO research databases in the library webpage), (4) a scholarly commentary or a monograph.

For students

The topic could be in any of the following areas (choose one):

- a. **Historical background:** The student would choose one of the decades related to Hebrews (e.g., 40s, 50s, 60s, 70s, 80s, 90s). This should be an overview of events both in the Jewish and Greco-Roman worlds.
- b. **Social background:** The student would choose one topic from the social issues related to his/her passage in Hebrews. These are the general areas of social background: Social classes, military, slavery, law, morality, economics, entertainment, language, art/architecture, clubs and associations, etc.
- c. **Religious background:** Choose one topic from religious issues related to his/her passage in Hebrews. It could be one of the following: Jewish beliefs, parties, sects, practices and institutions; Hellenistic religions, cults, beliefs, practices.
- d. **Philosophical background:** Choose one topic from philosophical issues related to his/her passage in Hebrews. It could be one of the following: stoicism, epicureanism, middle Platonism, etc; Sadducees, Essenes, or the Pharisees could be included here.

A good historical-cultural analysis has the following characteristics:

1. Uses and quotes high quality sources (see Gordon Fee on this). Specially prized are reference to and analysis of primary sources, that is, works that were written around the time of the New Testament (e.g., Philo, Josephus, Pseudepigrapha, papiry, Seneca, etc.) . (10 points)
2. Quality content: Covers appropriately the information for the topic, focuses on the 1st century, is sensitive to the historical development of social and cultural phenomena, and is aware of lacunae in our knowledge. (20 points)
3. Exegetical payoff: Chooses a topic that is significant for the passage, shows how the background information helps understand better the passage, and makes a clear connection between the passage and the background information. (20 points)
4. Consistent style.

- a. Length 900-1100 words. (5 points)
- b. Follows Andrews University Standards for Written Work (Turabian Style). (5 points)
- c. Clear redaction and few grammatical errors. (5 points)
- 5. Answer the following questions (50 points):

- a. What kind of background did you choose and why? (10 points)

- b. What primary sources did you find and why are they applicable to your research? (10 points)

- c. Are there different interpretations of the primary sources? Which did you choose and why? (10 points)

- d. How did the background research impacted the understanding of your passage? (20 points)

Total ___/105

APPENDIX 10: EXEGESIS PAPER

Instructions:

This paper is the culmination of all the work that you have done in this course. All the small papers with the different analyses you have made should inform this paper.

The purpose of the paper is to explain what the passage meant for the original readers. It is historical in nature.

The paper will have the following characteristics:

1. Format: Follows Andrews University Standards for Written Work and the Turabian Style.
2. Length: see instructions above according to credit hours.
3. Bibliography: 10 or more quality, research-based sources.
4. Suggested outline (please use the “paper template” I have offered after the rubric):
 - a. Introduction: Includes the research question and why that question is important
 - b. Survey of Literature: Describes the different solutions given to the research question
 - c. Thesis statement: Describes in explicit and clear terms the solution suggested by the author
 - d. Arguments: The author supports his interpretation with exegetical arguments (paragraph analysis, grammar and syntax analysis, word analysis, historical and cultural background, etc.)
 - e. Conclusion: Summarizes the argument, identifies the implications of the research (personal, for the church, for further research, etc.).

The paper has a total of 65 possible points and it will be graded according to the rubric in the next page.

Exegesis Paper Rubric

	Descriptions	A	B	C	D	F	Grade
Analysis of Text	Analysis of Greek (syntax, word study, textual criticism, etc.)	Exceeds the basic standards (9-10)	Meets basic standards: knows how to translate NT Greek text; no more than 3 errors in each type of analysis used. (8)	Does not meet the basic standards in some areas (7)	Does not meet the basic standards in many areas (6)	Does not meet the basic standards at all. (0-5)	10 points Score:___
	Analysis of Literary Structure and Context (pericope, narrative, rhetorical, structural, intertextual, etc.)	Exceeds the basic standards ()	Meets basic standards: the suggested structures correspond to the intent of the text; no more than 3 errors in each type of analysis used. ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	10 points Score:___
	Analysis of Backgrounds (history, primary literature: Greco-Roman, Jewish, and Patristic, etc.)	Exceeds the basic standards ()	Meets basic standards: Knows how to apply the information in primary and secondary historical sources to the text; no more than 3 errors in each type of analysis used. ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	10 points Score:___
Expertise in Field	Interaction with secondary literature (journals, books, dissertations, Internet, etc.)	Exceeds the basic standards ()	Meets basic standards: cites at least 10 sources in discussion; engages in argumentation with authors at least 5 times, examining the evidence presented in the literature. ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	10 points Score:___
Coherence of the Paper	Construction of Argument (identification of exegetical problems, goals, and thesis, flow, conclusion, etc.)	Exceeds the basic standards ()	Meets basic standards: has a thesis statement; evidence is presented to support the thesis; appropriate conclusions are drawn from the evidence ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	10 points Score:___
	Style (clarity & style of writing, spelling, correct style for notes, etc.)	Exceeds the basic standards ()	Meets basic standards: no more than 3 spelling or grammatical errors; no more than 3 errors in the footnote and bibliographical entries; correctly follows the Andrews Style ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	5 points Score:___
Relevance	Implications (personal, relating to church, further research, sermons, etc.)	Exceeds the basic standards ()	Meets basic standards: Inferences are drawn from the study; the ideas are coherent ()	Does not meet the basic standards in some areas ()	Does not meet the basic standards in many areas ()	Does not meet the basic standards at all. ()	5 points Score:___
Overall Quality	Creativity, originality, sincerity, and quality of reflection	Very Satisfactory ()	Satisfactory ()	Somewhat Satisfactory ()	Barely Satisfactory ()	Not Satisfactory ()	5 points Score:___

95-100	A
90-94	A-
85-89	B+
80-84	B
75-79	B-
70-74	C+
65-69	C
60-64	C-
55-59	D
0-54	F

Andrews University
Seventh-day Adventist Theological Seminary

TITLE

A Paper
Presented in Partial Fulfillment
of the Requirements for the Class
NTST645 Hebrews

by

Name of the Student

August 2016

Introduction

The purpose of this paper is to suggest a solution to the following question: ... (“The question”: Introduce here the passage and the question that you seek to answer in this paper.)

This question is important because ... (“Relevance”: describe here why the answer to the question you have made is important.)

...

The literature on ... has offered several answers to this problem. The most common answer is that ... (“Literature review”: Describe the first answer or solution given to this problem in the literature.)¹ Another solution is that ...²

...

I want to suggest in this paper that best solution to ... (restate the question) is ... (“Thesis”: Describe your solution in simple and clear terms.)

This paper is organized in the following way. First, I will ...

Second, I will ... (“Map”: provide a guide of what are the different sections of your paper and what kind of content will the reader find there.)

Subtitle of Body Section

[“Body”: Provide a title for this section that summarizes your argument]

¹ (Provide bibliographic support for first answer or solution; following this format: Name Last Name, *Title of the book* (Place: editorial, year), xx–xx; Name Last Name, “Title of Article,” *Journal Title* Volume (year): xx–xx; etc.)

² (Provide bibliographic support for second answer or solution; following the format described above.)

Subtitle of First Argument Section
[“First Argument”: Provide a title that summarizes first argument]

Begin here.

Subtitle of Second Argument Section
[“Second Argument”: Provide a title that summarizes first argument]

Begin here.

Subtitle of Third Argument Section
[“Third Argument”: Provide a title that summarizes first argument]

Begin here.

Conclusion

I have suggested in this paper that the best answer to ... (introduce the question of the paper) is ... (summarize the argument that you have made).

Thus, the best translation of ... is, in my view, the following: (Provide a final translation of your passage.)

This translations helps understand what the author is saying in the historical and cultural context of his audience, because

This solution has several implications. At the personal level, the solution implies ... (describe implications at personal level).

There are also implications for the church. (Describe here implications that your solution has for the church.)

Finally, there are also implications for future research. (Describe here implications that your solution has for future research.)

CONCLUSION

Commentaries

Last Name, Name. *Title of Book*. Place: Editorial, year.

Last Name, Name. *Title of Book*. Place: Editorial, year.

Articles

Last Name, Name. "Title of the Article." *Title of the Journal* volume (year): xx–xx.

Last Name, Name. "Title of the Article." *Title of the Journal* volume (year): xx–xx.

Monographs

Last Name, Name. *Title of Book*. Place: Editorial, year.

Last Name, Name. *Title of Book*. Place: Editorial, year.

Dictionaries and Encyclopaedias

Last Name, Name. "Title of the Article." Pages xx–xx in vol. x of *Title of Dictionary or Encyclopaedia*. Edited by name. X vols. Place: editorial, year.

Last Name, Name. "Title of the Article." Pages xx–xx in vol. x of *Title of Dictionary or Encyclopaedia*. Edited by name. X vols. Place: editorial, year.

APPENDIX 11: HOW DO SOFTWARE LABS WORK?

As an integral part of all Hebrew and Greek language courses, as well as all OT and NT exegesis courses, students are provided with labs on Learning Hub (learninghub.andrews.edu) that teach them how to use their Bible Software for Biblical language and exegesis work. The labs are available for both Accordance and Logos. Students are required to pass the quiz associated with each lab on Learning Hub. Each quiz tests the skills covered in the lab and is worth 3% of the associated language or exegesis course grade. Students may take the labs as many times as they wish.

The following table shows the different labs that are required by the different courses:

Lab No	Lab Topics	Hebrew I, Beg. Greek	Hebrew II, Intermed. Greek	OT Exegesis, NT Exegesis
1	• Creating Workspaces • Browsing and Annotating Texts (highlighting, note writing, annotation syncing, looking up lexical meaning)	LAB REQUIRED	<i>Skills taught in lab 1 are necessary for lab 2 and the lab 2 quiz.</i>	<i>Skills taught in lab 1 are necessary for lab 3 and the lab 3 quiz.</i>
2	• Accessing morphological information • Accessing syntactical information (Syntactical skills are not quizzed.)		LAB REQUIRED	<i>Skills taught in lab 2 are necessary for lab 3 and the lab 3 quiz.</i>
3	• Searching morphology and lexemes (simple and complex) • Searching Syntax (Syntactical skills are not quizzed.)			LAB REQUIRED
4	• Organizing and Searching one's Library • Using the dedicated Mobile Apps and Cloud services of Logos and Accordance			Lab Optional

Labs

A separate lab will be offered for each type of Bible Software. In this way, Accordance users do not get confused by training that relates to Logos and vice versa. In order to have students not only learn to use their Bible Software, but also experience its added value for research and sermon preparation, the workshops will showcase exegetically relevant scenarios. Queries will be put together that actually yield meaningful results for the process of interpretation.

Labs for Language Courses

During the semester in which students are taking their first beginning language course (Hebrew I or Beginning Greek), they are expected to view the version of Lab 1 relating to that language. They are required to take and pass the quiz for Lab 1 before the end of the semester,

demonstrating that they are able to use their software at a beginning level for study in that language. If, or when, they take the beginning language course in the second biblical language, they are then required to pass the Lab 1 quiz for that language. Students are invited to view the version of Lab 1 for this second language in order to prepare for this second quiz.

Students who are taking the intermediate language courses (Hebrew II and/or Intermediate Greek) are to follow the same process using Lab 2 and the associated Hebrew quiz and Greek quiz. If a student tests out of a beginning language course, they may take only the quiz for Lab 2. However, this quiz is cumulative and tests the skills learned in both Lab 1 and Lab 2, so the student will likely want to complete both labs before taking the quiz.

Labs for Exegesis Courses

Students who have taken and passed all three labs successfully, but choose to register in a second exegesis course, can opt out of taking the Lab 3 quiz again by working with the professor to identify other work using their Bible Software instead. This work should be accomplishable within the equivalent amount of time, i.e. 3h.

Quizzes

Students may take the required quiz/quizzes on Learning Hub as soon as they have learned the necessary knowledge and skills. The secretaries of the OT and NT departments will send to all professors an overview of their students' quiz grades about two weeks before the end of the semester. With this overview, the teaching faculty will be able to remind students who have not yet taken their required lab to complete the quizzes. At the end of final exam week at the end of the semester, the OT and NT department secretaries will again send a list that contains the final quiz scores of each enrolled student to the teaching faculty. This list will then be used to finalize the course grades.

The passing/failing score will be integrated into the grading of the Biblical Language / Exegesis course with the weight of 3% of the overall grade. The related work for each lab will take a maximum of 3 hours. This will consist of the following elements:

- 1.5 hours for the lab (here the student is taught how to use Bible Software)
- 1.5 hours (max) for practice work (here the student trains his/her skills and attempts passing the quiz)

The quizzes in Lab 2 will test the skills learned in both Lab 1 and Lab 2. The quizzes in Lab 3 will test the skills learned in Lab 1, Lab 2, and Lab 3. In other words, quizzes have an accumulative nature.

Students Who Test Out of Language Courses

Students who pass out of one or more language courses and will not have taken the Lab and Quiz associated with that course. When they register for an exegesis class, Lab 3 and its associated quiz will however assume the skills developed in Labs 1 and 2. These students, therefore, must take responsibility to ensure that they have the skills taught in Labs 1 and 2 (either privately or by taking the labs). The same procedure applies to students who were able to pass out of Hebrew I/Beginning Greek but have to take Hebrew II/intermediate Greek. In order to pass the Quiz for Lab 2, these students must take responsibility to ensure that they have learned the skills taught in Lab 1 (either privately or by participating in the labs).

Requirements for Taking Labs and Quizzes

Students must have Logos or Accordance loaded and running successfully on their computers BEFORE they participate in the lab. Students who have not yet received Accordance or Logos may begin their labs/quizzes on the computers in the commons which have Accordance.

Accessing the Labs and Quizzes on Moodle

All seminary students have access to the online Bible Software Labs for free as long as they are registered as seminary students. They can be accessed by logging in to learninghub.andrews.edu and scrolling down to the lab you need. The quizzes are at the bottom of each set of labs. Labs may be repeated as often desired in order to improve one's Bible Software skills. Students may also take the quizzes as many times as necessary to achieve the desired grade.

Fall 2019 Bible Software Package Requirements & Options

August 21, 2018 Update

REQUIRED RESOURCES: Students taking biblical language and exegesis courses are required to own Logos or Accordance software, including at minimum the following resources:

BHS Hebrew Old Testament w. apparatus	Rahlfs Greek Septuagint
Abridged BDB Hebrew Lexicon	NETS or Lexham English Septuagint translation
NA28 Greek New Testament w apparatus	New King James Version (NKJV)
Barclay-Newman Greek Lexicon	English Standard Version (ESV)

Notice: Prices stated do not include sales tax. (Sales tax for out-of-state entities is to be dealt with as part of one's annual state income tax submission.)

ACCORDANCE

Order Accordance products online at accordancebible.com using the coupon code: [APP-AndrewsU18-9](#)

To purchase the Required Resources through Accordance, choose:
the Academic (AB) Blue 1 Bundle (includes many additional excellent resources)

\$200.00

(NOT the Greek & Hebrew Learner package)

AND the New English Translation of the Septuagint

+

\$22.44

Total: \$222.44

Additional Options:

25% Off for these top priority biblical studies resources (prices listed are with discount, as of Sept 14)

BDAG (\$119.25)

HALOT (\$149.25)

BDAG/HALOT package discount (\$224.25)

New American Commentary OT/NT (\$449.25)

Wallace's Greek Grammar Beyond the Basics (\$35.93)

Andrews Study Bible Notes (\$22.43)

ETCBC (WIVU) Hebrew Bible Syntax database (when ready)

IVP Bible Dictionary Series, 8 volumes (\$201.75)

Zondervan Illustrated Bible Background Commentary – OT (\$171.75) / NT (\$134.25)

A Textual Commentary on the Greek New Testament (Metzger; \$26.18)

50% Off any of the higher-level Accordance packages, such as: AB Green Bundle Triple Discoverer ~~\$899~~ 449.50

Greek or Hebrew Pro ~~\$999~~ 499.50 English Learner (w Tyndale Commentaries) ~~\$199~~ 99.50

LOGOS

Order Logos products online at the special Logos-Andrews webpage <http://www.logos.com/andrews-university>

To purchase the Required Resources through Logos, choose the:
Andrews University Essentials Library

\$187

Additional Options:

30% Off of Logos SDA Libraries (See logos.com for a list of what is available in these libraries.)

SDA Bronze

SDA Silver

SDA Gold

SDA Platinum

If you already own products that are part of a package you wish to purchase, be sure to enter your Accordance or Logos password and they will recalculate the package cost to take into consideration what you already own.

These unprecedented discounts are strictly limited to registered students and faculty of Andrews University and other SDA colleges and seminaries. Thus the Accordance code and the Logos Andrews website are to be kept strictly confidential.

If you have followed the instructions above and still have problems obtaining these special rates, please email Ada Mendez, the deans' office secretary (mendez@andrews.edu), and she will see that your email is forwarded to the correct parties. (The regular Accordance and Logos customer service reps may not be able to answer questions about these special offers.)