

NTST 535

Studies in Pauline Writings: Galatians

Spring 2020

P. Richard Choi

SYNOPSIS OF THE COURSE

CLASS & CONTACT INFORMATION

Class location:	Oklahoma Conference, Oklahoma City, Oklahoma
Class meeting times:	February 2-6, 2020 Sunday: 7:00 – 9:00 pm Monday – Thursday 8:00 am – 5:00 pm
Course Website:	learninghub.andrews.edu
Instructor Telephone:	W – (269) 471-6573 H – (269) 429-4171
Instructor Email:	choir@andrews.edu
Office location:	Seminary Building - N128
Office hours:	By Appointment

BULLETIN DESCRIPTION OF COURSE

Study of the selected letters of Paul. Greek not required. Not applicable to MDiv credit.

PROGRAM & COURSE LEARNING OUTCOMES

Your degree program seeks to help you achieve the **Program Learning Outcomes** basic to your chosen profession. Your Program Learning Outcome primarily addressed in this course is:

2. Demonstrate proper biblical interpretation skills

(The full set of program learning outcomes for your degree program is listed in **Appendix 3**.)

The following **Course Learning Outcomes** contribute to the overall Program Learning Outcomes by identifying the key learnings to be achieved by diligent work in this course:

- (1) Analyze the entire book of Galatians in English through a verse-by-verse exegetical study
- (2) Compare different versions and commentaries to exegete Paul's letters in English
- (3) Explain the doctrines of justification and sanctification in Galatians from an Adventist perspective.
- (4) Describe key theological concepts of Paul relating to salvation.

COURSE OVERVIEW

COURSE MATERIALS

Required Course Materials

Richard N. Longenecker, *Galatians* (Word Biblical Commentary 41; Dallas, TX, 1990).
ISBN 0-8499-0240-1. (\$31.00 on amazon.com) **(444 pages)**.

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

PRE-INTENSIVE COURSE REQUIREMENTS

1. Students are expected to thoroughly familiarize themselves with the entire Epistle and Richard Longenecker's commentary before coming to the intensive.

2. **Pre-course Videos**

Students are required to view the three videos on LearningHub before the class begins: "Pauline Scholarship," "Sketch of Paul's Life" and "Paul's Letter Writing." This should take a total of about 9 hours. Students need to submit a statement that they have watched the 3 videos prior to the beginning of class.

3. **Two Exegetical Journals (LO 2).** Please see Appendix 5 for a sample journal. The journals may be written on any of the passages in Galatians except for the one on which you plan to write your final exegesis paper. The journal must have three sections: (1) Personal reflection; (2) dialogue with Longenecker; and (3) revised reflection. In the “*personal reflection*” section, write down what you see in the text and what comes to your mind as you reflect on it. Compare at least five different versions (include KJV). Do not be afraid of making mistakes. Simply write down your observations and thoughts as you would for the rough draft of a sermon. DO NOT consult any commentaries for this section of the journal, but it is acceptable to look up information in theological dictionaries and standard reference works on Greek grammar or NT backgrounds. As much as you can, focus on individual words or phrases in which the translations diverge. In the “*dialogue with scholars*” section, enter into dialogue with Longenecker on at least three points from your ‘personal reflection’ section. Try to engage Longenecker on particular words, phrases, or background information that sheds light on your passage. Each dialogue should be a unit, separated into paragraphs. It is, however, possible, that Longenecker does not discuss the points you raise. In such cases, either read his comments on related passages in Galatians or read other commentaries that do address your issues, and discuss those instead. You can find excellent older commentaries on www.biblehub.com. Finally, in your ‘*revised reflection*’ section, begin your paragraph with a clear, one-sentence thesis statement that sums up a concept that you found especially interesting in your discussions in the first two sections. (Please write your thesis statement in bold letters, so it can be easily seen.) And then follow the thesis statement up with a revised discussion on the passage – revised, corrected, and enriched in light of what you have discovered in your dialogue with Longenecker. In this section, it is permissible to copy and paste materials from your first two sections. DO NOT WRITE MORE THAN 3 PAGES FOR EACH JOURNAL. Please note that it should be single spaced (see the sample journal below.) Each journal is worth 50 points.
4. **Book Review.** Please read the commentary after you have done the two journals. Remember that you have to only read the commentary in small sections for your journals. This review will give you a better idea of what to look for in the commentary. In your review, answer the following three questions.
- What information stood out for you as you read Longenecker’s introduction and why?
 - What do you think about his views on “the faith of Christ”?
 - Which aspects of the commentary did you find helpful (and why?) and which did you find unhelpful?

The report is to be double space and no more than 3 pages in length. The report is worth 50 points.

REQUIREMENTS DURING THE INTENSIVE

Examinations:

Four exams will be given during the intensive, one each morning, Tuesday through Thursday from 8-9 a.m., over the lectures of the previous day, and one on Thursday at 7 p.m. and cover the material given up to Thursday afternoon. Each exam will consist of two questions from which you will be allowed to choose one. Each exam will be worth fifty points. You will be expected to show evidence of having read and thought about the corresponding portions of Galatians beyond what was taught in the lectures. It is *required* that students read through the *English* portions of the assigned commentary before arriving on site to start the class.

Expectations. You may use an unmarked Bible for the exam. (1) Be able to exegete the problem phrases and words in all the verses covered in class; (2) succinctly summarize the points covered in class; (3) bring in materials from Longenecker that were not covered in class to supplement your essays; (4) thoughtfully reflect on the key ideas.

POST-INTENSIVE COURSE REQUIREMENTS

(1) Paper (CLO 2-3). Students need to submit an exegesis paper on Gal 4:17-19 or 5:6-8. The paper must be typed, double-spaced, and 13 pages long (no more). Please submit the paper on Learning Hub by **April 3, 2020** AND also send a hard copy to **the instructor's office post marked by the same date.**

(2) Expectations.

You are expected to write the paper using the exegetical tools learned in class. You are encouraged to write your paper using the techniques you practiced in your pre-session journals. Except, in this final paper, include only the materials from the final (i.e. the revised) section of your personal journals, (if you plan to use journals as 'worksheets' for your papers). Your exegesis paper should reflect the information presented in class. It is not always necessary to agree with the instructor, but the paper must demonstrate the learning that has taken place in class. The arguments in the paper should be supported by exegesis of the text. Discuss the selected passage in a verse-by-verse fashion and include the use of the following exegetical tools (in the order of importance): (1) personal observations on the text, (2) word study, (3) historical backgrounds and contexts, (4) comparison of different versions (5) dialogue with scholars, and (6) an Adventist perspective. Each of these sections will be carefully explained in class. These tools correspond with the grading criteria indicated and weighed in the attached rubrics. Your final exegesis paper will be assessed to measure the learning taken place in this class. The paper is worth 100 points. For the rubrics, see Appendix 1.

(3) The Lecture Notes. Students can earn up to 25 points for submitting their lecture notes on Learning Hub after the intensive is over. The notes will be spot-checked for 1) completeness and 2) accuracy. **The deadline for submitting the lecture notes is April 3, 2020.** No lecture notes will be accepted after this date.

Course topics and assignments have been selected to contribute to learning and evaluating these Course Learning Outcomes (CLOs) as follows (Each lecture requires approximately 2 class periods):

Date	Topic	Assignment Due	CLOs Addressed
Feb. 2	Syllabus and Introduction to Galatians	Video Report Reading Report Exegetical Journals	1, 4
Feb. 3	Paul's Proclamation (Gal 1:1-14)	Exam 1	1, 4
Feb. 3	Paul's Conversion and Trip to Jerusalem (Gal 1:15-24)		1, 4
Feb. 3	Paul's Second Trip to Jerusalem (Gal. 2:1-10)		1, 4
Feb. 3	Antioch Incident (Gal. 2:11-15)		1, 4
Feb. 4	Synopsis of Paul's Argument (Gal. 2:16-21)	Exam 2	1, 4
Feb. 4	Promise to Abraham (Gal. 3:1-9)		1, 4
Feb. 4	Law of Moses (Gal. 3:10-14)		1, 4
Feb. 4	Purpose of the Law (Gal. 3:15-29)		1, 4
Feb. 5	Not a Slave but a Child of God (Gal. 4:1-20)	Exam 3	1, 4
Feb. 5	Sarah and Hagar		1, 4
Feb. 5	Circumcision, the Ceremonial Laws, and Christ (Gal. 5:1-21)		1, 4
Feb. 5	Flesh and Spirit (Gal. 5:13-21)		1, 4
Feb. 6	Holiness and Community (Gal. 6:1-10)	Exam 4	1, 4
Feb. 6	New Creation and New Israel		1, 4
Feb. 6	Conclusion		1, 4
April 17		Exegesis Paper	2, 3

MORE ABOUT THE COURSE

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.

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:

Professional Masters' Programs		
3 Credits		
Instructor Contact Hours	Face to Face Instructional Time	36 hrs
	Other Instructor-Directed Activities	9 hrs
Independent Learning Activities	Reading Commentary and Report	24 hrs
	2 Exegetical Journals	18 hrs
	Exam Preparation	9 hrs
	13-page Exegesis Paper	39 hrs
Total Hours:		135 hours

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
1. 2 Exegetical Journals	22%
2. Book Review	11%
3. 4 Exams	45%
4. Exegesis Paper	22%

* 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.

(The AU Bulletin states that: "An Incomplete (I) indicates that the student's work is incomplete because of illness or unavoidable circumstances and not because of negligence or inferior performance. Students will be charged an incomplete fee for each incomplete grade issued." DGs are not an option for most types of courses.)

Submission of Assignments

- **Exegetical Journals and the Book Review.** Submit them on Learning Hub before coming to class **and** bring hard copies to the class.
- **Exegesis Paper.** Submit on Learning Hub by April 3, 2020 **and** send hard copies to the instructor's office postmarked by April 3, 2020.

Late Submission

- **There will be a deduction of 2 % per day on all late submissions.**
- **Students may not be allowed to register if they do not have the pre-session assignments ready to hand on the first day of the class. The 2% per day penalty will be assessed for each assignment if the student is allowed to register.**

Resubmission of Assignments No resubmission of assignments is allowed for this class.

ABOUT YOUR INSTRUCTOR

P. Richard Choi, PhD, is a professor of New Testament Studies and chair of the New Testament Department at the Seventh-day Adventist Theological Seminary at Andrews University. His doctorate is from Fuller Theological Seminary. He has been teaching at the Seminary since 1991. He is a former

president of the Adventist Society for Religious Studies, and currently serves as Executive Secretary of the Chicago Society of Biblical Research and Chair Designate of Regional Coordinators for the Society of Biblical Literature. He contributed the notes for Romans, 1 and 2 Corinthians, Galatians, and Philippians in the Andrews Study Bible. He is currently writing the commentary on Galatians for the Seventh-day Adventist International Bible Commentary series. He is married to Louise and has two grown children.



OTHER COURSE-RELATED POLICIES

Attendance

Regular attendance is required at all classes and other academic appointments. When the total number of absences exceeds 10% of the total course appointments, the teacher may assign a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

Academic Integrity

The Seminary expects its students to exhibit rigorous moral integrity appropriate to ministry leaders representing Jesus Christ. Complete honesty in academic matters is a vital component of such integrity. Any breach of academic integrity in this class is subject to discipline. Consequences may include receipt of a reduced or failing grade, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university. A record of academic integrity violations is maintained by the University Student Academic Integrity Council. Repeated and/or flagrant offenses will be referred to an Academic Integrity Panel for recommendations on further penalties.

Academic Dishonesty includes:

- Plagiarism in which one fails to give credit every time use is made of another person's ideas or exact words, whether in a formal paper or in submitted notes or assignments. Credit is to be given by use of:
 - Correctly designed and inserted footnotes each time one makes use of another individual's research and/or ideas; and
 - Quotation marks placed around any exact phrases or sentences (3 or more words) taken from the text or speech of another individual.
- Presenting another's work as one's own (e.g., placement exams, homework assignments);
- Using materials during a quiz or examination other than those explicitly allowed by the teacher or program;
- Stealing, accepting, or studying from stolen quizzes or examination materials;
- Copying from another student during a regular or take-home test or quiz;
- Assisting another in acts of academic dishonesty
- Submitting the same work or major portions thereof, without permission from the instructors, to satisfy the requirements of more than one course.

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

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

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: ASSIGNMENT RUBRIC(S)

Assessment Rubric for the Exegetical Journals

	A Range	B Range	C Range	D Range	F Range	Total
Personal Reflection	Contains deep and original thoughts. Carefully compares and notes the differences between versions. Does independent work, looking up reference tools.	Contains some deep and original thoughts. Occasionally compares and notes the differences between versions. Occasionally does independent work, looking up reference tools.	Contains mostly clichéd and expected thoughts. Does not compare or note the differences between versions. Does not look up reference tools. Offers mostly general and vague information.	Relates to the text in some ways, but is written poorly and in an incoherent manner with little that is worthy of note. Makes no effort to compare versions or look up reference tools.	Bad writing. Incoherent thoughts. Nothing worth reading. Consists mostly of quotes from other writings.	40%
Dialogue with Longenecker	Significant points are discussed, presenting evidence when disagreeing, and advancing new thoughts and understanding about the text when agreeing.	Minor points are engaged. Disagrees or agrees by stating, "I disagree" or "I agree," but offers mostly shallow and clichéd reasoning.	Discusses Longenecker but not on the basis of what was written in the first section of the journal. Or discusses Longenecker in a way that does not advance one's own understanding of the text.	Poorly reasoned and opinionated dismissal or acceptance of Longenecker's views. Also incoherent discussion that is hard to follow.	Shallow and unrelated discussion of Longenecker in a language that is confusing. Or just some random quotations followed by mostly empty words.	20%
Revised Reflection	A thoughtful and significant revision of the	Mostly a straight restatement	There are thoughtful and thorough-	Poorly written, incoherent restatement of	A straight reproduction of the	30%

	first section, using fresh facts and concepts from the first two sections.	of the first section with some sentences from the section inserted here and there. But the revisions do show that some reflection has taken place.	going revisions of the first section here and there. But marked by random, thoughtless selections of passages from the first two sections.	the first section with some random cutting and pasting done from the second section. Shows little sign of having processed the information.	discussion from first section with no significant revision. Even typos are reproduced. Nothing has been learned from the dialogues.	
Style	See B for guidelines; plus it is a polished paper with refined style.	Follows a Standard Style (SBL or Turabian preferred); No more than two errors in spelling, punctuation, and grammar; neatly laid out; has a cover page.	See B for guidelines except with many errors.	Lots of errors – too many to count; does not consistently follow a style.	Reads like it was typed the night before; full of errors; poor grammar; difficult to follow.	10%

Assessment Rubric for the Exams

	A Range	B Range	C Range	D Range	F Range	Total
Accuracy with which the lectures are reproduced	All the main points of the lectures are covered and explanations are accurate with the scriptural examples used in class.	Most of the points presented in the lectures are covered and some concrete examples used in class appear	About 2/3rds of the points presented in the lectures are covered. Some inaccuracy in the examples provided.	Less than ½ of the points covered in lectures are covered. Has many errors.	The essay consists of mostly irrelevant information and is of poor quality.	70%
Interactions with Longenecker's Commentary	Refers to the commentary in a meaningful way throughout the essay. Makes at least 3 meaningful references.	Refers to the commentary. Makes less than 3 references.	Makes only one reference to the commentary	Makes no references to the commentary	Makes false references to the commentary .	20%
Personal Reflections	Gives clear evidence of having thoughtfully reflected on the lectures and the reading. The reflections are deep and creative.	Offers personal reflections of some originality	Some good ideas here and there	Some personal reflections but mostly unrelated to the material	No personal reflections at all	10%

	Descriptions	A	B	C	D	F	Grade
Analysis of Text	Analysis of Text (Comparisons of versions and commentaries)	Exceeds the basic standards (18-20)	Meets basic standards: knows how to identify difficulties in the translation of the text; no more than 3 errors in each type of analysis used. (16-17)	Does not meet the basic standards in some areas (13-15)	Does not meet the basic standards in many areas (11-12)	Does not meet the basic standards at all. (0-10)	20 Score:___
	Analysis of Literary Structure and Context (pericope, narrative, rhetorical, structural, intertextual, etc.)	Exceeds the basic standards (18-20)	Meets basic standards: the suggested structures correspond to the intent of the text; no more than 3 errors in each type of analysis used. (16-17)	Does not meet the basic standards in some areas (13-15)	Does not meet the basic standards in many areas (11-12)	Does not meet the basic standards at all. (0-10)	20 Score:___
	Analysis of Backgrounds (history, primary literature: Greco-Roman, Jewish, and Patristic, etc.)	Exceeds the basic standards (18-20)	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. (16-17)	Does not meet the basic standards in some areas (13-15)	Does not meet the basic standards in many areas (11-12)	Does not meet the basic standards at all. (0-10)	20 Score:___
Expertise in Field	Interaction with secondary literature (journals, books, dissertations, Internet, etc.)	Exceeds the basic standards (9-10)	Meets basic standards: cites at least 5 source in discussion; engages in argumentation with authors at least 3 times, examining the evidence presented in the literature. (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 Score:___
Coherence of the Paper	Construction of Argument (identification of exegetical problems, goals, and thesis, flow, conclusion, etc.)	Exceeds the basic standards (9-10)	Meets basic standards: has a thesis statement; evidence is presented to support the thesis; appropriate conclusions are drawn from the evidence (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 Score:___
	Style (clarity & style of writing, spelling, correct style for notes, etc.)	Exceeds the basic standards (5)	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 (4)	Does not meet the basic standards in some areas (3)	Does not meet the basic standards in many areas (2)	Does not meet the basic standards at all. (0-1)	5 Score:___

Relevance	Implications (personal, relating to church, further research, sermons, etc.)	Exceeds the basic standards (5)	Meets basic standards: Inferences are drawn from the study; the ideas are coherent (4)	Does not meet the basic standards in some areas (3)	Does not meet the basic standards in many areas (2)	Does not meet the basic standards at all. (0-1)	5 Score: ____
Overall Quality	Creativity, originality, sincerity, and quality of reflection	Very Satisfactory (9-10)	Satisfactory (8)	Somewhat Satisfactory (7)	Barely Satisfactory (6)	Not Satisfactory (0-5)	10 Score: ____

Assessment Rubric for Exegesis Paper

APPENDIX 2: INTERPRETING LETTER GRADES

Letter Grades and Percentages

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 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 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 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 3: PROGRAM LEARNING OUTCOMES

MASTERS PROGRAMS

1. MA in Pastoral Ministry (MAPM)

- 1) Deliver effective biblically-based sermons
- 2) Demonstrate proper biblical interpretation skills
- 3) Understand the historical-theological development of the Seventh-day Adventist Church
- 4) Exhibit capability for training church members for evangelism
- 5) Demonstrate an understanding of how to empower church members for leadership
- 6) Exhibit capability for reaching specific social groups

2. Master of Divinity (MDiv)

- 1) (Character) Models spiritual humility, maturity and integrity grounded in a living experience with God in joyful assurance of His salvation, nurtured by the sanctifying presence and power of the Holy Spirit.
- 2) (Scholarship) Manifests the practices of a Biblical scholar-theologian engaging the Bible, Christian/Adventist heritage and professional resources with theological maturity for personal growth and for facilitating the theological competence of others.
- 3) (Discipleship & Evangelism) Demonstrates personal commitment, passion and essential skills for discipleship and evangelism, while equipping members to carry out ministry within the scope of the local and global mission of the Seventh-day Adventist church.
- 4) (Leadership) Exercises creative and visionary leadership as a minister and servant of Christ, discerning the needs, spiritual gifts and potential of others, in order to equip and engage in their God-given ministries.
- 5) (Worship) Facilitates enriching corporate worship that brings diverse peoples into the transforming presence of God.
- 6) (Administration/Management) Engages the abilities of self and others to strategically steward personal and corporate resources including time, health, finances, property and service in areas of spiritual giftedness.
- 7) (Relationships) Models effective relationships with people of diverse cultures, backgrounds, character, and persuasions, reflecting the wisdom, compassion, and discernment of Jesus through the work of the Spirit.

APPENDIX 4: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

Grammars, Lexicons, Linguistic Key and Theological Lexicons

Bauer, W., F. W. Danker, W. F. Arndt, & Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd Edition. (Consult Fee, 87-89; a very valuable source of information for word study)

Balz, Horst & G. Schneider, *Exegetical Dictionary of the New Testament*. 3 Volumes. (Full of insights for pastors and scholars alike)

Moule, Charles C. F. *An Idiom-Book of New Testament Greek*. 2nd Edition. Cambridge: Cambridge University Press, 1959. (Extremely helpful for understanding the way Greek was actually used by the NT writers, but hard to follow; makes a lot more sense if you look up the references)

Rogers, C. L. and. C. L Rogers, III. *The New Linguistic and Exegetical Key to the Greek New Testament*. Grand Rapids: Zondervan, 1998. (Very nice to use for syntax, but be careful of its one-sided reading).

Spicq, C. *Theological Lexicon of the New Testament*. 3 Volumes. 1982. (Good for doing a word study, especially for looking up Hellenistic Parallels)

Wallace. D. B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. (Sometimes convoluted, but an excellent reference for looking up Greek grammar).

Other Exegetical Tools

Danker W. Fredrick. *Multipurpose Tools for Bible Study*. Revised and Expanded Edition. Minneapolis: Fortress, 1993. (Somewhat outdated but still very useful)

Fee, Gordon. *New Testament Exegesis: A Handbook for Students and Pastors* (Philadelphia: Westminster, 2002). (Nice as a reference; a very tedious reading if you want to read it through; best if you use it for the tools that you actually intend to use in your paper)

Fitzmyer, Joseph A. *An Introductory Bibliography for the Study of Scripture*. 3rd Edition. Rome: Editrice Pontificio Instituto Biblico, 1990. (All you ever wanted to know about the secondary NT literature)

Porter, Stanley E., ed. *A Handbook of the Exegesis of the New Testament*. Leiden/New York: Brill, 2002. (A good reference to look up the various tools)

Commentaries and Studies on Galatians

Burton, Ernest de Witt. *The Epistle to the Galatians: A Critical and Exegetical Commentary*. International Critical Commentary. Edinburgh, T. & T. Clark, 1920.

Betz, Hans Dieter. *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*. Hermeneia. Philadelphia: Fortress, 1979.

Hays, Richard B. *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11*. Society of Biblical Literature Dissertation Series 56. Chico, CA: Scholars Press, 1983.

Lightfoot, Joseph B. *The Epistle of St. Paul to the Galatians* (1868). London: Macmillan, 1879. Reprint of 1879 edition. Grand Rapids, MI: Zondervan, 1955. (This old commentary is timeless.)

Longenecker, Richard N. *Galatians*. Word Biblical Commentary 41. Dallas: Word, 1990.

Siva, Moisés. *Interpreting Galatians: Explorations in Exegetical Method*. 2nd Edition. Grand Rapids, MI: Baker Academics, 2001.

Wright, N. T. *The Climax of the Covenant. Christ and the Law in Pauline Theology*. Minneapolis: Fortress, 1991. (A work on Galatians but relevant even to Romans)

General Works on Paul Relevant to This Course

Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, MI., Eerdmans, 1998. (Written on the template of Romans)

Dunn, James D. G., ed. *Paul and the Mosaic Law*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1996. Grand Rapids, MI., Eerdmans/ London: SCM Press, 2001. (An exhaustive and noteworthy collection of essays on the law from the standpoint of modern debate)

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^{ESV} **Galatians 5:1** **For freedom** Christ has set us free; stand firm therefore, and do not **submit** again to a yoke of slavery.

Personal Reflection:

“For freedom Christ has set us free,” according to ESV. But the KJV and NKJV have it as “Stand fast therefore **in the liberty**.” Whereas the KJV and NKJV have the term “liberty” only once, the ESV, NIV, and the NRSV mention it twice, once as “freedom” and once as part of the phrase “set free.” This means that the key concept of this passage is “freedom.” The noun *freedom* is known in the Greek world as a political concept. Freedom is considered found when someone is to be at “one’s own disposal”.¹ This is shown in parallel to slavery. This word is also essential to a state of being.² There is also the philosophical sentiment in the time of Hellenism that referred to freedom as freedom from man, and subject only to God. Sometimes in this vein of thought, the focus is shifted to a radical approach of freedom, which focused on the freedom from human nature or one’s own nature, a search for peace within the soul.³

In the NT realization, freedom is not merely control over peripheral life through control over one’s own conscious or soul. Therefore, if an individual truly wants to come to grips with themselves they must surrender their will to something outside of themselves. For example, one could be free from the slavery of sin or the law (the Mosaic Law),⁴ as opposed to physical slavery.

In Galatians 5:1, freedom refers primarily to the law, freedom from the obligation to observe the Mosaic Law. First, Galatians 5:1 seems to wrap up the discussion in chapter 4. In Galatians 4:21 Paul asks if they desire to be subject to the law, and 4:29 states that time has relapsed and once more the “child who was born according to the flesh persecutes the child who was born according to the Spirit.” It is in this context that freedom is hoped for. This is a freedom from a life that leads to death and condemnation through the Law. The mention of circumcision in v. 2 also makes clear that Paul’s immediate concern here is the Mosaic Law. Therefore, the only conclusion I can come to is that one can be freed through Christ because he is, in the Greco-Roman parlance, the Patron who has the power to set us free from the burden of the Mosaic Law! But I wonder why Paul thinks of the law in such negative term.

¹ Schlier, *evleuqeroj*, *evleuqerio,w*, *ktl*, *TDNT*, 2:487.

² *Ibid.*, 2:488-492.

³ *Ibid.*, 2:493-96.

⁴ *Ibid.*, 2:496.

The phrase “Christ has set (made) us free” is in the past tense, which means it is referring to a past time with implications to the time of speaking. In other words, it has implications for people today. Perhaps this means that we are all on the edge of reverting back to slavery, therefore we need to keep our focus on what Christ did for us if we do not want to revert back to slavery. It is ever a temptation for humans to jump back into the tangible. So, the tangible laws often seem to be the easiest thing to do. As Adventists, I think that we get so caught up in the law of the church or in fighting against the law of the country, that we lose focus on Christ and fall back into the slavery of legalism and the tangible. The past tense (aorist) also places the focus on the end of the act.⁵ Thus the verse stresses not only that “they” have been freed, but that the freedom has been achieved. The act of freeing was done by Christ, and we are lucky recipients of this gift.

“Stand firm therefore, and do not **submit** again to a yoke of slavery” (ESV). The KJV and NKJV have “be not entangled again” and the NIV “do not be ... burdened again.” I find this difference between “submit” and “entangle” interesting. But my question is why does it say *again*? It seems to imply that Galatians have submitted in the past to a yoke of slavery. The previous reference to freedom is on the law (perhaps not Mosaic) and on the will of mankind (their world), therefore it is logical to deduce that this freedom is from the slavery that is possibly being relapsed into. Yet I find this challenging because the Galatians, being Gentiles, were not under the Law of Moses before. Could Paul be placing the Law of Moses on the same level as the slavery under pagan religion? “Yoke” can either be a frame that is created to control animals or in this case have a “more general” meaning.⁶ This could mean that submitting again would be to come under a “yoke” of slavery of one kind or another. In other words, Paul is referring to the universal human penchant for slavery. Without Christ, we are slaves of sin whether we are under the Mosaic Law or not.

There are two commands in this verse: “stand firm” and “do not submit.” The context makes clear that these commands are to be an ongoing process:⁷ Continue to stand strong and never submit. They have been doing well thus far. It’s a matter of continuing the process of success to avoid picking up the yoke of slavery that they once had that was taken away by Jesus Christ, who alone has the power to give them freedom.

Dialogue with Longnecker:

⁵ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 559.

⁶ *zeu/goj*, *BDAG*, 337.

⁷ Wallace, 485.

Longenecker agrees that the concept of freedom is the point of this verse. I guess I never fully processed that this is an issue before God as well as in this world. But of course, freedom is because of God, so...I suppose it makes sense that it involves him too. Now that I think of it, this notion of being free before God seems to be the underlying theme throughout the book of Galatians and most of the New Testament. For guilt makes us feel condemned and afraid before God, making us feel like a slave before an angry master. This means that for Paul, the Law of Moses is problematic because its chief function is to point out our sin and condemn us before God. Freedom from the Mosaic Law, then, has to refer to freedom from fear, the terror of guilt and the remembrance of our sin before God.

I didn't realize that there was so much debate on whether or not this verse stands on its own, concludes the previous thought, or starts a new thought. I suppose that doesn't matter to me, what matters is the thought of freedom here. However, if I had to pick a view, I suppose I would pick the one that connects chapter 4 to chapter 5, but I realize that there is no connector/transitional phrase. But, why can't it be based on context rather than grammatical nuances?

I found it interesting that Adolf Deissmann found that "for freedom" at the beginning of the verse referred to a "sacral manumission procedure," indicating destiny or purpose.⁸ I find it fascinating that Christ did not simply set us free but set us free with a purpose or destiny, and that destiny is freedom.

I didn't know that the word *yoke* was an "honorable use" for studying the Torah or governmental/social/family things. This is interesting to me because it is similarly thought of that way today. Our society bases success off of work. And it is an honor to be CEO but it also means that you lost a lot along the way, having to bear a "yoke." Fascinating. All in all, Paul states this verse in terms of both the reality (indicative) and possibility (imperative) of Salvation.

Revised Reflection:

In Galatians 5:1, Paul tries to shake the Galatians out of the relapse of slavery and into the arms of freedom. Yet this was not anything new to them, for he had presented it to them in clarity. So the question is why the relapse? It is because they failed to see the law in its negative function, namely, that of condemning sin. They embraced the law as something that would give them status, as a bona fide Jew. Instead, Paul points out the dark side of the law, its fear factor. Certainly, the law is "just, holy, and good" (Rom. 7:12), but it also brings the terror of condemnation and guilt to the sinner. And we are all sinners. The reason the Galatians did not see this aspect of the law is that they understood the law largely in relation to other

⁸ Richard Longenecker, *Galatians* (WBC 41; Nashville: Thomas Nelson, 1990), 225.

humans, as something that gave them status. But as Longenecker points out, Christian freedom has to do more with God than with others.⁹ For example, legalistic observance of the law may commend us to others but not before God. We are not truly free until we are free before God.

⁹Longenecker, 225.