

# NTST 538 Studies in Hebrews

Fall 2021

*Félix H. Cortez, PhD*

*A study of the message of Hebrews with in-depth analysis of significant and of difficult passages.*

## CLASS & CONTACT INFORMATION

<b>Class location:</b>	Remote through zoom <a href="https://andrews.zoom.us/my/felixcortez">https://andrews.zoom.us/my/felixcortez</a>
<b>Class meeting times:</b>	October 3–7, 2021, Sunday: <b>3–7 pm (Central time)</b> Monday – Thursday: <b>8:30 am–12:30 pm; 2–5 pm (Central time)</b>
<b>Course Website:</b>	learninghub.andrews.edu
<b>Instructor Telephone:</b>	269-363-9772
<b>Instructor Email:</b>	fcortez@andrews.edu
<b>Office location:</b>	Seminary N127
<b>Office hours:</b>	List office hours

## BULLETIN DESCRIPTION OF COURSE

Study of Hebrews. 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:

- **MAPM:** Demonstrate proper biblical interpretation skills. (CLOs 1, 2, &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. Elucidate the structure and main themes of the Letter to the Hebrews and how these are developed and nuanced within the work.
2. Discover what the meaning of Hebrews probably was for the original audience, which is the work of the exegete. This work can be summarized as an attempt to answer the following question, regarding Hebrews: “What did really happen?” Every attempt to answer this question implies, at the least, the following skills:
  - a. Analysis of grammar and syntax.
  - b. Analysis of the literary context (including intertextual relations).
  - c. Analysis of words.
  - d. Analysis of the historical and cultural contexts.
  - e. Evaluation of research literature on the passage.
3. Synthesize exegetical findings in an essay of 1500–3000 words.
4. Apply knowledge acquired through the exegetical process in the following ways:
  - a. MAPM: (1) Relate findings with at least another aspect of Adventist theology, (2) Identify at least one implication for the practice of pastoral ministry and (3) for the student’s personal life.

## ‘COURSE OVERVIEW

### COURSE MATERIALS

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#### **Required Course Materials**

1. Two or three versions of the Bible
2. Cortez, Felix 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.
3. Knight, George R. *Exploring Hebrews: A Devotional Commentary* (Hagerstown, MD: Review and Herald, 2006). ISBN: 978-0828017558
4. Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors*. 3<sup>rd</sup> ed. Louisville, Ky.: Westminster John Knox, 2002. ISBN: 978-0664223168
5. One of the commentaries from the list below.

#### **Recommended Course Materials**

1. Cortez, Felix H. *In These Last Days: The Message of Hebrews*. Boise, ID: Pacific Press, 2021. (Available in November 2021).
2. 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.
3. Lane, William L. *Hebrews*. 2 Vols. Word Biblical Commentary 47. Waco, Tex.: Word, 1991. ISBN: 0310572533 or 978-0310572534.
4. 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.
5. Materials and videos by Prof. Cortez at [https://works.bepress.com/felix\\_cortez/](https://works.bepress.com/felix_cortez/)

For ISBN and price information, please see the listing at the Bookstore [www.andrews.edu/bookstore](http://www.andrews.edu/bookstore).

### PRE-INTENSIVE COURSE REQUIREMENTS

1. Read *Exploring Hebrews* by George Knight and answer key guide. (250 pp/ 15 hours)
2. Read *Within the Veil* by Félix H. Cortez (300 pp) and write a 3–4 page analysis of thesis of the work (20 hours)
3. Read *New Testament Exegesis* by Gordon Fee (200 pp) and write a summary of every step of the exegesis (15 hours)
4. Read article “**Creation in Hebrews**” by Félix Cortez and describe what kind of analysis (Word, structural/paragraph/pericope, historical/cultural, textual, grammatical) was used in each passage (4 hours).

### REQUIREMENTS DURING THE INTENSIVE

1. Do exegetical exercises during class (not graded)
2. Create and organize careful notes of the class (not graded)
3. Submit an exegesis proposal (graded)

### POST-INTENSIVE COURSE REQUIREMENTS

1. Final exam (10 hours)
2. Write an exegesis of a selected passage (40 Hours)

Course topics and assignments have been selected to contribute to learning and evaluating these Course Learning Outcomes (CLOs) as follows:

Lesson (Week)	Topics	Course Objectives & Assignments
1 (Oct 3: 6–8 pm)	<b>The Historical Background of Hebrews</b> 1. Introduction to class 2. The Historical Context of Hebrews (Author, Audience, Date) 3. The Message of Hebrews (Genre, Structure, Worldview)	
2 (Oct 4: 8:30–10:30 am)	<b>The Theology of Hebrews</b> 4. The story at the Local Level. 5. The story at the national Level. 6. The story at the cosmic level.	Class exercise: <b>What is exegesis? Analysis of AUSS Article “Creation in Hebrews”</b>
3 (Oct 4: 10:30 am–12:30 pm)	<b>Hebrews 1: Jesus – Enthroned at the right hand of God</b> 7. Heb 1:1-4 God has spoken to us 8. The Divinity of Jesus 9. Heb 1:5-14 The enthronement of the Son	Class exercise: <b>Historical Context. “I have begotten you.”</b>
4	<b>Hebrews 2: Jesus – The Captain of our Salvation</b> 10. Heb 2:1-4 “We must pay closer attention”	Class exercise: <b>Historical Context Ps 8 and Ezra 4</b>

Lesson (Week)	Topics	Course Objectives & Assignments
(Oct 4: 2–5 pm)	11. Heb 2:5-9 The Son of Man 12. Heb 2:10-18 The captain of salvation	
5 (Oct 5: 8:30–10:30 am)	<b>Hebrews 3–4: Jesus – The Leader into the Rest of God</b> 13. Heb 3:1-6 Jesus and Moses' faithfulness. 14. Heb 3:7-19 The Unfaithfulness of the Desert Generation. 15. Heb 4:1-16 Entering into God's rest.	Class exercise: <b>Word Analysis "Rest"</b>
6 (Oct 5: 10:30 am–12:30 pm)	<b>Hebrews 5, 7: Jesus – The more Perfect Priest (High Priest)</b> 16. Heb 5:1-10 The Appointment of Jesus as priest. 17. Heb 7:1-10 Jesus and Melchizedek 18. Heb 7:11-28 Jesus, guarantor of the new covenant.	Class exercise: <b>Paragraph analysis (literary context): Heb 5:1–10</b>
7 (Oct 5: 2–5 pm)	<b>Hebrews 6: Jesus – The Anchor of the Soul (High Priest)</b> 19. Heb 5:11-6:3 The need to grow 20. Heb 6:4-8 The Impossibility of restoration 21. Heb 6:9-20 Jesus the anchor of our hope.	Class exercise: <b>Word Analysis. Heb 5:11–6:3 (perfection)</b>
8 (Oct 6: 8:30–10:30 am am)	<b>Hebrews 8–10: Jesus – The mediator of a Better Covenant</b> 22. Heb 8:1-6 The earthly and heavenly sanctuaries 23. Heb 8:7-13 The Old and New Covenants 24. Heb 9:1-10 The Sanctuary as a parable of transition	Class exercise: <b>Grammar analysis (what was faulty in the Old Covenant?)</b>
9 (Oct 6: 10:30 am–12:30 pm)	<b>Hebrews 8–10: Jesus – The mediator of a Better Covenant</b> 25. Heb 9:11-14 He entered once for all in the sanctuary 26. Heb 9:15-22 Blood and the inauguration of the covenant 27. Heb 9:23-28 Blood and the ascension of Jesus	Class exercise: <b>Word Analysis. Heb 9:15–22 (diatheke)</b>
10 (Oct 6: 2–5 pm)	<b>Hebrews 8–10: Jesus – The mediator of a Better Covenant</b> 28. Heb 10:1-10 Jesus' obedience and the purification of conscience 29. Heb 10:11-18 The abolition of sacrifices 30. Heb 10:19-31 Invitation and warning	Class exercise: <b>Paragraph Analysis. Heb 10:19–31</b>
11 (Oct 7: 8:30–10:30 am am)	<b>Hebrews 11: Jesus – The Perfecter of our Faith</b> 31. Heb 10:32-39 The righteous will live by faith 32. Heb 11 The Heroes of Faith 33. Heb 12:1-11 Jesus, author and perfecter of faith	Class exercise: <b>Paragraph Analysis. What is the climax of the chapter of faith?</b>
12 (Oct 7: 10:30 am–12:30 pm)	<b>Hebrews 12: Jesus – The Voice of God at Mount Zion</b> 34. Heb 12:12-17 See to it that no one fails to obtain the grace of God 35. Heb 12:18-24 Mt Sinai and Mt Zion 36. <b>Personal Meetings with students</b>	Class exercise: <b>Literary Analysis. The allusions to Dan 7 and Hag in 12:25–29.</b>
13 (Oct 7: 2–5 pm)	<b>Hebrews 13: Jesus – The One Who Bore our Reproach</b> 37. Heb 12:25-29 "I will shake once more not only the earth but also the heaven." 38. Heb 13:7-17 We have an altar where we offer sacrifices 39 Heb 13:1-6, 18–25 Brotherly love and Final exhortations and comments.	Class exercise: <b>Paragraph Analysis. Brotherly Love.</b>

## MORE ABOUT THE COURSE

*In this space, describe the course more specifically and tell how it will benefit students toward their chosen vocation, as well as personally and spiritually. Consider briefly sharing your teaching and learning philosophy that underlies the course so students know what to expect in 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.
- **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:

Professional Masters' Programs		
3 Credits		
Instructor Contact Hours	Face to Face Instructional Time	30 hrs
	Reading assignments (pre-intensive class assignments)	55 hrs
Independent Learning Activities	Exegesis proposal	5 hrs
	Final Exam	10 hrs

	<b>Exegesis paper</b>	35 hrs
<b>Total Hours:</b>		135 hrs

**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/](http://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.

*Describe the assignment, giving its relevance and any information necessary for the student to understand teacher expectations. (e.g. specific items to be covered in a case study, page numbers to be read in books, etc.)*

<b>Assignment Description</b>	<b>Weighting</b>
1.	
2.	
3.	

\* 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**

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 50% 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 why the work could not be done by the date due.

### **Resubmission of Assignments**

There is no resubmission of assignments.

## **ABOUT YOUR INSTRUCTOR**

Félix H. Cortez is Associate Professor of New Testament Literature at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. He completed a masters in Modern Literature (focusing in Literary Theory and Hermeneutics) at Universidad Iberoamericana (México, 2001) and a doctorate in New Testament Studies at Andrews University (2008). Before coming to Andrews University, Cortez taught in the School of Theology at Universidad de Montemorelos (2007-2013). He has also served as a pastor in Mexico City for 4 years and as a conference youth director for 7 years. He was ordained as a minister in 1996 at Montemorelos, Nuevo Leon, Mexico.



Cortez was president of the Adventist Theological Society from 2014 to 2016. He chaired the Catholic and Pastoral Epistles Section of the International Meeting of the Society of Biblical Literature from 2010-2016 and is a member of the steering committee of the Hebrews section for the same meeting. He is also a member of the Adventist Society of Religious Studies, and the Honor Society Phi Kappa Phi. Cortez has read around 50 scholarly papers at meetings of scholarly societies and universities and has published more than 20 articles and book chapters for academic publications, including the Journal of Biblical Literature and the WUNT series. He is the host of the TV programs “Faithful to the Scriptures” and “Faith & Life,” which are produced by Hope Channel.

Cortez is the author of *Within the Veil: The Ascension of the Son in the Letter to the Hebrews* (Studies in Jewish and Christian Literature. Dallas: Fontes, 2020) and of the forthcoming commentary on the Letter to the Hebrews in the Seventh-day Adventist International Biblical Commentary. He also contributed study notes on 4 biblical books for the *Andrews Study Bible*, the commentary on First Timothy for the forthcoming *Andrews One-volume Bible Commentary*. He is also the author of *Did you know ...?*—a devotional book for young people published in Spanish, English, and French (2013).

He is married to Alma Gloria Alvarez Yanes and they have two children, Hadid, and Alma. Cortez enjoys sports, walking, woodworking, reading, and music.

## BOOKS

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- Cortez, Félix H. *“In these last days”: The Message of Hebrews*. Sabbath School Quarterly. Nampa, ID: Pacific Press, (forthcoming [2022]).
- Cortez, Félix H. *“In these last days”: The Message of Hebrews*. Companion to the Sabbath School Quarterly. Nampa, ID: Pacific Press, (forthcoming [2022]).
- Cortez, Félix H. *The Letter to the Hebrews*. The Seventh-day Adventist International Bible Commentary (forthcoming [2021]).
- 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

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- Cortez, Felix. “Inspired Preachers and Homiletical License: The Use of Ps 95 in Hebrews 3–4 and the Hermeneutics of Preaching.” *Meeting with God in Scripture: Selected Studies in the Psalms*. Ed. Richard M. Davidson, Roy E. Graf, and Joel Iparraguirre. Lima: Universidad Peruana Union, (forthcoming).
- Cortez, Felix. “Creation in Hebrews.” *Creation in the New Testament*. Ed. Thomas Shepherd. Berrien Springs, MI: Andrews University Press, (forthcoming).
- Cortez, Felix. “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, Felix. “‘Shaking the Heavens and the Earth’: Daniel and the Eschatology of Hebrews.” *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, 2020.
- “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, Felix. “What Did Jesus Accomplish in the Cross?” in *The Character of God and the Last Generation*, ed. Jiri Moskala and John Peckham. Boise, ID: Pacific Press, 2018.
- Cortez, Felix. “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, Felix. "Jesus as 'Son' of God: The Perspective of Hebrews," pages 471–86 in "*The End from the Beginning*": *Festschrift Honoring Merling Alomia*. Ed. Benjamin Rojas, Teófilo Correa, Joel Turpo; Lima, Perú: Fondo editorial Universidad Peruana Unión, 2015.

Cortez, Felix. "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*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2015.

Cortez, Felix. "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.

Cortez, Felix. Notes and introductions to "Hebrews." In *Andrews Study Bible*. Edited by Jon Dybdahl. Berrien Springs, Mich.: Andrews University Press, 2010.

#### **DICTIONARY/ENCYCLOPEDIA ARTICLES**

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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)

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#### **REFEREED JOURNAL ARTICLES AND BOOK REVIEWS**

Cortez, Félix H. "Inspired Preachers and Homiletical License: The Use of Ps 95 in Hebrews 3–4 and the Hermeneutics of Preaching," *Journal of the Adventist Theological Society* (forthcoming).

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

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). (R-13)

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). (R-14)

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). (R-15)

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. (R-4)

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.

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## NON-PROFESSIONAL MAGAZINE ARTICLES

Cortez, Felix. “The Cross and the Wrath of God.” *Perspective Digest* 21, no. 2 (2016).  
[[PerspectiveDigest.org](http://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 Forgiven’: 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.

Publications: [https://works.bepress.com/felix\\_cortez/](https://works.bepress.com/felix_cortez/)

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

## 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](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](mailto: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** *(optional)*

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	<a href="mailto:helpdesk@andrews.edu">helpdesk@andrews.edu</a>	(269) 471-6016
Technical assistance with Learning Hub	<a href="mailto:dlit@andrews.edu">dlit@andrews.edu</a>	(269) 471-3960
Technical assistance with your Andrews account	<a href="http://andrews.edu/hdchat/chat.php">http://andrews.edu/hdchat/chat.php</a>	

### **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](http://www.learninghub.andrews.edu) .***

## APPENDIX 1: MEANING OF 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.

“The document known as the Epistle to the Hebrews is the most elegant and sophisticated, and perhaps the most enigmatic, text of first-century Christianity ... a masterpiece of early Christian rhetorical homiletics.”<sup>1</sup> In the original language, the prose of this epistle is elegant, often rhythmical. An abundance of rhetorical figures and a variety of metaphors adorn its argument. Its vocabulary is the richest and most varied among the documents of the New Testament. It is not only, however, its beauty and sophistication that has intrigued and fascinated biblical scholars, but the depth of its theology<sup>2</sup> and the mystery that surrounds it.

Hebrews sets forth both an impressive theological analysis of who Jesus is, what his death meant, and what he is doing after his ascension, and a powerful exhortation—sometimes disturbing—to a life of faith in the face of discouragement and malaise. During the Trinitarian debates of the fourth and fifth century, Hebrews became a bastion of orthodoxy. Its majestic Christology presents Jesus as one equal with God, “the exact imprint of God’s very being” (Heb. 1:3 NRSV) who rules over the “world to come” (2:5), and a true human being, who shared “flesh and blood” (2:14) and was tempted “in all points,” in order to become the heavenly high priest (4:14–16).

The exhortation to a life of faith is robust. It contains the most famous definition of faith (11:1), the most celebrated list of examples of faith (11:2–12:4), and probably the strongest warning against apostasy (6:4–8; 10:26–31; 12:25–29) in the Bible. The description of believers as the people of God in pilgrimage to the heavenly homeland is enlightening and inspiring (3:7–4:11; 10:35–12:13).

For Seventh-day Adventists the Epistle to the Hebrews has unusual significance. As a people who wait for the second coming of Jesus and observe the seventh-day Sabbath, Hebrews speaks to them in a distinctive voice. The author confronts the readers, with the message that they are living in the “last days”, and that at this crucial moment of history God “has spoken” to them “in *His* Son” (1:2, NASB). He reminds his readers time and again that judgment is looming in the horizon and that destiny will be decided according to the response readers give to the message heard (12:25–28; cf. 2:1–4; 4:12–13). It is this sense of urgency that reveals the document’s true character, its essential purpose. Thus, the author himself describes it as a “word of exhortation” (13:22); that is, both a word of encouragement and warning. The author explains as well with clarity and urgent tones what the true nature of the seventh-day Sabbath rest in the era of the gospel is (4:1–11).

The Epistle to the Hebrews speaks also to other important beliefs of Seventh-day Adventists. It is the only document of the New Testament that refers explicitly to Jesus as high priest and explains His ministry in the heavenly sanctuary.<sup>3</sup> Hebrews also discusses the perpetuity of God’s law in view of Jesus’s perfect sacrifice on the cross (7:1–10:18). It provides a solid affirmation of God’s creation of the universe

<sup>1</sup> Harold W. Attridge, *The Epistle to the Hebrews* (ed. Helmut Koester; Hermeneia; Philadelphia, Pa.: Fortress, 1989), 1.

<sup>2</sup> Barnabas Lindars, *The Theology of the Letter to the Hebrews* (New Testament Theology; Cambridge: Cambridge University Press, 1991), 1.

<sup>3</sup> Gerald O’Collins and Michael Keenan Jones, *Jesus Our Priest: A Christian Approach to the Priesthood of Christ* (Oxford: Oxford University Press, 2010), 45.

including the most famous affirmation in the Bible (11:2). It also upholds the unity of both testaments by quoting the Hebrew Bible more than any other book in the New Testament does.<sup>4</sup>

Hebrews is, however, shrouded in mystery. After almost two millennia of study, scholars will not agree on the answer to six of its most basic questions: who wrote it? To whom it was written? When it was written? Is it a letter or a sermon? What is its structure? How should we understand its symbolic language? The bewildering array of theories that have originated from this riddle only deepens in us the sense that the final answer is beyond our reach.

The Epistle to the Hebrews, however, is more than an enigma to be solved. Though the historical question must be addressed and settled to some degree for the message to have any sense, this commentary does not approach the Epistle to the Hebrews as a sort of literary Rubik's Cube—a six-faced historical puzzle. Its task cannot be reduced to suggesting the winning combination that would align the six faces in perfect symmetry. Instead, it considers this intriguing document a treasure trove that we may have stepped into unwittingly or, better, inherited as part of Scriptures. We may not know who hid it in the New Testament field in the first place or who were the original beneficiaries, but as soon as we recognize its value we will be unwilling to let it go.

Owning the treasure, however, has its own costs. Though valuable to us, it was created in a time and culture not of our own. Hebrews speaks to the challenges of rejection, weariness and decreasing faith that Christians have faced through the centuries and continue to face today (10:32–12:13); yet, its language of sacrifice, cleansing, and priesthood—among others—is foreign to us. It may not be possible to satisfactorily elucidate the meaning of some difficult passages but only to lay open their challenges. We may find that Hebrews does not answer some questions we may have; yet, the questions it does answer may turn out to be far more important. As a result, we may need to sell our preconceptions and cherished topics in order to buy a field we do not own but contains the treasure we want.

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<sup>4</sup> George H. Guthrie, "Old Testament in Hebrews," *DLNT* 841–2.

## APPENDIX 3: PREPARATION FOR CLASS REPORT

Each week you will prepare for class by (1) completing the assigned readings listed in the course outline, (2) saving your reflections, questions, and thoughts, through notes written in logos or accordance, and (c) turning in (via Learning Hub) a report for that week.

The report is due by 10:00 pm on Mondays (as listed in the course schedule). Any reports received between 10:00 pm and 8:30 pm on Thursday will lose 40%. Reports handed in after 8:30 am Thursday will receive no credit.

The procedure and format for your reading report is as follows: list your name, the bibliographic information, the pages read, and time spent reading. Copy the reflections, thoughts, or questions that you created in Logos or Accordance, and sign it with your name and date. Make sure that you keep a copy of your report to include it in your class portfolio. Use your thoughts and reflection to share with the class.

1. Information (name, bibliography, pages read, and time spent) 30%
2. Notes: Reflections, thoughts, and questions 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 (or questions)? (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 major commentary, or the NA28 edition or UBS5 edition of the Greek New Testament)

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

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

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

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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?

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

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

Position 1

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Position 2

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Position 3

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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)

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

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

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Total \_\_\_/60

## APPENDIX 6: ANALYSIS OF GRAMMAR AND SYNTAX

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### 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* (3<sup>rd</sup> 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)

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

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

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

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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

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### 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* (3<sup>rd</sup> 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

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## PARAGRAPH/LITERARY ANALYSIS

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### Instructions:

The purpose of this assignment is to help visualize the structures of your paragraph and the flow of the argument.

Please read carefully Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear Out of Critical Method* (Ann. Ed.; Downers Grove, Ill.: IVP Academic, 2005), 57–92.

You will do the analysis on the following order:

1. Borders: Confirm the borders of the paragraph from a trusted source (use the Greek New Testament edition NA28 or UBS5, and/or a scholarly commentary based on the Greek text). (5 points)
    - a. Please note that this paragraph must be the paragraph to which your research passage belongs. (See Appendix 3) Remember that all the assignments are designed to help you build step by step the argument for your exegetical paper.
  2. Clauses: Identify verbs, participles and infinitives and divide the text into clauses (each clause has a verb, participle, or an infinitive). (10 Points)
  3. Conjunctions: Identify every conjunction and define what is its role and define its translation (see Wallace, 666-678). (10 points)
  4. Subordination: Indent all the subordinate clauses. (10 points)
  5. Argument: Trace the argument by making annotations in the right margin. Define what is the main idea (there could be more than one) and how they are supported, contradicted, refined, developed, etc. (10 points)
  6. Structural signs: Color code recurrent words, ideas, parallel constructions, contrasts, progressions, etc. (15 points)
  7. Exegetical payoff: Describe in what ways your findings help you understand better your passage. (10 points)
  8. Answer the following questions (50 points):
    - a. What is the argument of the section? What is the author trying to say? (10 points)
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- b. How does the author structure his/her argument? (How many arguments does he use or what are the elements of the section, how are they organized? (10 points)

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- c. What are the main ideas or concepts developed in the passage? (10 points)

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- d. What is the function of my research passage in the greater paragraph or section? (20 points)

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- e. What is the function of the paragraph or section where my research passage is found in the argument of the book? (20 points)

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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]**

<sup>10</sup> For <sup>z</sup>God is not unjust so as to overlook <sup>a</sup>your work and the love that you have shown for his name in <sup>b</sup>serving the saints, as you still do.

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

<sup>11</sup> And we desire each one of you to show the same earnestness to have the full assurance <sup>c</sup>of hope until the end,

**[Purpose of request]**

<sup>12</sup> so that you may not be sluggish, but <sup>d</sup>imitators 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, <sup>e</sup>he swore by himself, <sup>14</sup> saying, <sup>f</sup>“Surely I will bless you and multiply you.”

**[The promise was fulfilled]**

<sup>15</sup> and thus Abraham, <sup>2</sup> <sup>g</sup>having patiently waited, obtained the promise.

**[Have faith in God’s oath to us]**

**[Importance of oaths]**

<sup>16</sup> For people swear by something greater than themselves, and in all their disputes <sup>h</sup>an oath is final for confirmation.

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

<sup>17</sup> So when God desired to show more convincingly to <sup>i</sup>the heirs of the promise <sup>j</sup>the unchangeable character of his purpose,

**[God made an oath to us]**

<sup>k</sup>he guaranteed it with an oath,

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

<sup>18</sup> so that by two unchangeable things, in which <sup>l</sup>it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope <sup>m</sup>set before us.

**[That Oath is secured on God's throne]**

<sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into <sup>n</sup>the inner place behind the curtain,

**[God made an oath to us]**

<sup>20</sup> where Jesus has gone <sup>o</sup>as a forerunner on our behalf, <sup>p</sup>having 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)

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

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

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

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Total \_\_\_/105

## APPENDIX 10: EXEGESIS PAPER

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### 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.



SDATS NT Exegesis Paper Learning Outcomes for MAPM and MA Religion

NTST 535,6,7,8,9

NTST 535,6,7,8,9							
	Descriptions	A	B	C	D	F	Grade
Analysis of Text	Analysis of Text (Comparisons of versions and commentaries)	Exceeds the basic standards  (9-10)	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.  (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 (sample)  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.  ( )	_____  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.  ( )	_____  Score: __

<b>Expertise in Field</b>	Interaction with secondary literature (journals, books, dissertations, Internet, etc.)	Exceeds the basic standards  ( )	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.  ( )	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.  ( )	_____  Score:___
	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.  ( )	_____  Score:___
<b>Coherence of the Paper</b>	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.  ( )	_____  Score:___
	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.  ( )	_____  Score:___
<b>Relevance</b>							

<b>Overall Quality</b>	Creativity, originality, sincerity, and quality of reflection	Very Satisfactory  ( )	Satisfactory  ( )	Somewhat Satisfactory  ( )	Barely Satisfactory  ( )	Not Satisfactory  ( )	_____  Score: ____
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Grading Scale: 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.)<sup>5</sup>  
Another solution is that ...<sup>6</sup>

...

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

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<sup>5</sup> (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.)

<sup>6</sup> (Provide bibliographic support for second answer or solution; following the format described above.)

what kind of content will the reader find there.)

### **Subtitle of Body Section**

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

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).

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 2: 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 3: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

*In selecting recommended resources, seek to include materials that best convey the course content and represent a diversity of approaches in terms of ethnicity, gender, etc.*

For additional books and articles, see also the Seminary Library Portal at <http://libguides.andrews.edu/religion> .

### 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.

3.