

## NTST 535

# Studies in Pauline Writings: Galatians

Spring 2022

*P. Richard Choi*

### SYNOPSIS OF THE COURSE

#### CLASS & CONTACT INFORMATION

<b>Class location:</b>	North Pacific Union Office, Ridgefield, Washington
<b>Class meeting times:</b>	February 6-10, 2022 Sunday: 6:00 – 8:00 pm EST Monday – Thursday 8:00 am – 5:00 pm EST
<b>Course Website:</b>	<a href="http://learninghub.andrews.edu">learninghub.andrews.edu</a>
<b>Instructor Telephone:</b>	H – (269) 429-4171 (email preferred)
<b>Instructor Email:</b>	<a href="mailto:choir@andrews.edu">choir@andrews.edu</a>
<b>Office location:</b>	Seminary Building - N128
<b>Office hours:</b>	By Appointment via Zoom

#### 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 with understanding to exegete Paul's letters in English
- (3) Explain the events shaping the early church by comparing Galatians and Acts
- (4) Explain the doctrines of justification and sanctification in Galatians from an Adventist perspective.
- (5) Describe key theological concepts of Paul relating to salvation.

## COURSE OVERVIEW

### COURSE MATERIALS

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#### **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)**.

Fee, Gordon F. *New Testament Exegesis: A Handbook for Students and Pastors*. Louisville, KY: Westminster John Knox Press, 2002 (ISBN 978-0664223168) (\$18.50 on amazon.com) **(195 pages)**

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

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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 before the class begins on Feb 6, 2022.

### ***Two Exegetical Journals***

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 four sections: (1) personal reflection; (2) dialogue with Longenecker and commentaries; (3) revised reflection; and (4) application. DO NOT WRITE MORE THAN 2 PAGES FOR EACH JOURNAL. Please note that it should be single spaced. Each journal is worth 50 points. The journals are due February 6, 2022.

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 of the Bible (include KJV). Do not be afraid of making mistakes in this section of the journal. Simply write down your observations and thoughts as you would for the rough draft of a sermon or an article. DO NOT consult any commentaries for this section of the journal. You must do your own independent work, but it is acceptable to look up information in theological dictionaries and standard reference works on Greek grammar or NT backgrounds. As much as possible, try to center your discussion on particular words or phrases where the translations differ. Keep this section as brief as possible. And do not try to polish the language, since much of what you write for this section will need to be either modified or deleted in the subsequent sections. The purpose of this first section of the journal is to get your thoughts going on the text.

In the ‘*dialogue with Longenecker and Commentaries*’ section, discuss Longenecker and three other commentaries on at least three points from your ‘personal reflection’ section. It is, however, possible, that Thistleton does not discuss your points. In such a case, note in your journal that he does not touch on any of your points (which is generally not the case) and consult other commentaries that do address your issues, and discuss those instead. You can find excellent older exegetical commentaries on [www.biblehub.com](http://www.biblehub.com). You are basically looking for three things when reading a commentary: (a) are there good quotes to use in your journal? (b) do you see errors in your argument and observations? (c) have you overlooked important information and insights in your argument? Please be sure to footnote every reference you use in any form. Use Turabian 8<sup>th</sup> edition or SBL for citation style.

In your ‘*revised reflection*’ section, begin your paragraph with a clear, one-sentence thesis statement that sums up a concept that you find especially interesting and pertinent in the first two sections of your journal. Follow up the thesis statement with a revised discussion of the passage based on what you have discovered in your dialogue with Longenecker and other commentaries. In this third section, it is permissible to copy and paste materials from your first two sections where warranted.

In the application, (a) write down your inferences drawn from the first three sections. Ask yourself questions such as: what would be the outcome of living according to the teaching of the verse? What would be the outcome of not living according to the teaching? How does the teaching help you to serve the church better? What are the advantages/disadvantages of living according to the teaching? And (b) write how the text personally moved you in terms of your emotions with respect to, for example, your love, worries, and fears.

### ***Longenecker Commentary and Book Review***

Students should read Longenecker's Commentary and Galatians simultaneously, preferably side by side. This will enable you to get the most out of the detailed verse-by-verse discussions in the commentary. You are also required to submit a **book review** on Longenecker's commentary. The book review must be typed, double-spaced, and no more than 4 pages long. The objective is to demonstrate that you read the commentary and Galatians thoughtfully. The book review is due at the beginning of class on February 6, 2022. **SLO1**

### ***Fee Exegesis Book***

Students are also required to read Fee's *Exegesis of the New Testament*. (It is not necessary to read pp. 59-78 and pp. 112-131.) You are encouraged to read this book before you start writing your exegetical journals. Familiarizing yourself with the information in the book will help you perform well on your journals and paper. You must submit a signed statement confirming that you read the book. You are encouraged to bring the book with you to class during the intensive. This will help you follow the lectures and activities with greater ease. It is important to read the book before the course begins as there will be very little available time during the intensive.

## ***REQUIREMENTS DURING THE INTENSIVE***

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### ***Lectures***

This course will cover approximately 1-2 chapters of Galatians per day. There, however, will not be enough time to cover the chapters in their entirety or in detail. Key themes and selected passages from each chapter will be discussed. For more detail on the chapters, students are encouraged to review Longenecker's commentary. Lectures will also include instructions on exegesis.

### ***Discussion***

Students are encouraged to refer to Longenecker's commentary during the discussions.

### ***Examinations***

There will be two exams for this course. Both will be essay exams. Each exam will cover the lecture materials given during class, including the lecture given during the final class period prior to the exam. For example, the test on Tuesday evening will cover the lectures given on Monday and Tuesday, including the final lecture on Tuesday. On the test, students are expected to demonstrate that (a) they understand the lecture material and (b) they are familiar with Longenecker's commentary. The reading of Galatians and the commentary should be completed before the course begins.

**Expectations.** Students may use (1) a Bible, (2) the lecture notes taken during class, and (3) Longenecker's commentary. On the exams, you should be able to: (a) discuss any passage covered in class; (b) summarize any key points discussed in the lectures; and (c) apply information from Longenecker to the discussion of the passage. The exams should be typed and should be uploaded

on LearningHub when they are completed. The purpose of the exams is to determine how well you understand Galatians based on your learning. Your exams will be scanned for plagiarism.

## **POST-INTENSIVE COURSE REQUIREMENTS**

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### **Exegesis Paper**

Students must submit an exegesis paper on Galatians 6:1-3 or 6:14-16 as part of the requirement for the course. The paper needs to be typed, double-spaced, and no more than 15 pages in length (including the footnotes but excluding the title page and bibliography). The paper is due by April 11, 2022. Please upload your papers on LearningHub. Do not send hard copies to the instructor's office. **SLO 2, 4**

**Expectations.** Students are expected to write the paper using the exegetical tools learned in class and from reading Fee. The paper must also reflect your own research. In addition, your paper should demonstrate that you are familiar with Galatians and the materials presented in class. You may disagree with the instructor. Your opinions must be supported with exegetical evidence. Discuss the assigned passage *verse by verse* (*phrase by phrase* where necessary), addressing the following five areas: (1) the actual text, (2) comparisons of different translations, (3) historical backgrounds, (4) study of words (etymology), and (5) scholarly opinions. For these steps, students should closely follow the instructions found in Gordon Fee's *New Testament Exegesis* book. Conclude the paper by discussing what the text means for the church currently and for you personally.

**Grading.** The paper will be graded on your ability to: (a) engage and discuss the biblical text; (b) use the exegetical tools; (c) discuss the commentaries and scholarly literature; and (d) make informed inferences and applications. For a suggested reading list, see the bibliography below. For the grading criteria, please see the exegesis rubrics below. For each day the paper is late, there will be a deduction of 1 percentage point. No one will be allowed to pass this class without submitting the final exegesis paper. No paper will be accepted after two weeks is past from the due date, except by prior agreement.

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. 6	Syllabus and Introduction to Galatians	Video Report Reading Report Exegetical Journals	1, 4
Feb. 7	Paul's Proclamation (Gal 1:1-14)		1, 4
Feb. 7	Paul's Conversion and Trip to Jerusalem (Gal 1:15-24)		1, 4
Feb. 7	Paul's Second Trip to Jerusalem (Gal. 2:1-10)		1, 3, 4
Feb. 7	Antioch Incident (Gal. 2:11-15)		1, 3, 4
Feb. 8	Synopsis of Paul's Argument (Gal. 2:16-21)		1,3, 4
Feb. 8	Promise to Abraham (Gal. 3:1-9)		1, 4
Feb. 8	Law of Moses (Gal. 3:10-14)		1, 4
Feb. 8	Purpose of the Law (Gal. 3:15-29)	Exam 1	1, 4
Feb. 9	Not a Slave but a Child of God (Gal. 4:1-20)		1, 4
Feb. 9	Sarah and Hagar		1, 4
Feb. 9	Circumcision, the Ceremonial Laws, and Christ (Gal. 5:1-21)		1, 4
Feb. 9	Flesh and Spirit (Gal. 5:13-21)		1, 4
Feb. 10	Holiness and Community (Gal. 6:1-10)		1, 4
Feb. 10	New Creation and New Israel		1, 4
Feb. 10	Conclusion	Exam 2*	1, 4
April 11		Exegesis Paper	2, 3

\* Like the midterm exam, this is a required exam for the course. Please arrange your travel schedule accordingly.

## 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		
<b>Instructor Contact Hours</b>	<b>Face to Face Instructional Time</b>	34 hrs
	<b>Other Instructor-Directed Activities (Video)</b>	9 hrs
<b>Independent Learning Activities</b>	<b>Reading of Longenecker's Commentary (English portions) and the writing of the book review</b>	20 hrs
	<b>Reading of Gordon Fee's Book</b>	10 hrs
	<b>2 Exegetical Journals</b>	18 hrs
	<b>2 Exams</b>	9 hrs
	<b>15-page Exegesis Paper</b>	39 hrs
<b>Total Hours:</b>		<b>135 hours</b>

#### 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.

Assignment Description	Weighting
1. 2 Exegetical Journals	20%
2. Book Review	10%
3. 3 Videos	2%
4. Fee's Book	2%
5. Class Discussion	1%
6. 2 Exams	45%
7. Exegesis Paper	20%

\* 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.** Students need to submit an exegesis paper on Gal 5:1-3 or 5:24-26. The paper must be typed, double-spaced, and 13 pages long (no more). Please submit the paper on Learning Hub by **April 11, 2021**. Please DO NOT send any hard copy of the paper to the instructor's office.

### Late Submission

- There will be a penalty of 3 % 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 in on the first day of the class. The 3% per day penalty will be assessed for each late assignment accepted.

**Resubmission of Assignments** No resubmission of assignments will be 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 has served as Chair of Regional Coordinators for the Society of Biblical Literature, Regional Coordinator of the Midwest Region of the Society of Biblical Literature, and President of the Adventist Society for Religious Studies. He is currently Executive Secretary of the Chicago Society of Biblical Research. He contributed the notes for Romans, 1 and 2 Corinthians, Galatians, and Philippians in the Andrews Study Bible. 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](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**

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: 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%

	<p>first section, using fresh facts and concepts from the first two sections.</p>	<p>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.</p>	<p>going revisions of the first section here and there. But marked by random, thoughtless selections of passages from the first two sections.</p>	<p>the first section with some random cutting and pasting done from the second section. Shows little sign of having processed the information.</p>	<p>discussion from first section with no significant revision. Even typos are reproduced. Nothing has been learned from the dialogues.</p>	
<p>Style</p>	<p>See B for guidelines; plus it is a polished paper with refined style.</p>	<p>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.</p>	<p>See B for guidelines except with many errors.</p>	<p>Lots of errors – too many to count; does not consistently follow a style.</p>	<p>Reads like it was typed the night before; full of errors; poor grammar; difficult to follow.</p>	<p>10%</p>

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:___

<b>Relevance</b>	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: ____
<b>Overall Quality</b>	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*. 3<sup>rd</sup> 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*. 2<sup>nd</sup> 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*. 3<sup>rd</sup> 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*. 2<sup>nd</sup> 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)

Murphy-O'Connor, Jerome. *Paul: A Critical Life*. Oxford/New York: Oxford University Press, 1996 (A very nice survey of Pauline scholarship on the question of the person and the thoughts of Paul)

Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective*. Downers Grove, Ill.K InterVarsity, 2001. (A Lutheran perspective on Paul that speaks to the modern issues, though not always successfully)

Ridderbos, Herman N. *Paul: And Outline of His Theology*. Translated by John R. DeWitt. Grand Rapids, MI: Eerdmans, 1975. (Rather a general and encyclopedic work, but relevant to the study of Galatians because of its eschatological redemptive perspective)

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

## APPENDIX 5: SAMPLE EXEGETICAL JOURNAL

<sup>ESV</sup> **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. “In the Gk. world ἐλευθερία (*eleutheria*) is primarily a political concept.”<sup>1</sup> This is shown in parallel to slavery. This word is also essential to a state of being.<sup>2</sup> There is also the philosophical sentiment in the time of Hellenism that referred to freedom as freedom from human, 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.<sup>3</sup>

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),<sup>4</sup> 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.

“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?

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:<sup>5</sup> 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

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<sup>1</sup> Schlier, “ἐλεύθερος, ἐλευθερώω, ἐλευθερία, ἀπελεύθερος,” *TDNT*, II:488.

<sup>2</sup> Schlier, 2:488-492.

<sup>3</sup> Schlier, 2:493-96.

<sup>4</sup> Schlier, 2:496.

<sup>5</sup> Wallace, 485.

the yoke of slavery that they once had that was taken away by Jesus Christ, who alone has the power to give them freedom. (Nice solid reflection. I appreciate you use of a Greek-based source for your word study, even though this was not necessary for this class.)

**Dialogue with Longnecker:** (Please note that this student mistakenly only dealt two commentaries, but still a nice work.)

Longnecker agrees that the concept of freedom is the central point of this verse, but I never fully processed that this is an issue before God as well as in this world. According to Hans Dieter Betz, freedom “is the central theological concept which sums up the Christian’s situation before God as well as in this world.”<sup>6</sup> 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? (Good point, but obviously this is not information found in Longenecker. So where is it from? Must document every reference.)

I found it interesting that Adolf Deissmann found that “for freedom” at the beginning of the verse referred a “sacral manumission procedures,” indicating destiny or purpose.<sup>7</sup> (Citing from a source quoted in a commentary does not count as a separate commentary.) 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. (Again, great point, but where is this from? ) 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. (Nice!)** 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

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<sup>6</sup> Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia*, Hermeneia 69 (Minneapolis: Fortress Press, 1979), 255.

<sup>7</sup> Richard Longenecker, *Galatians WBC 41* (Nashville: Thomas Nelson, 1990), 225.

understood the law largely in relation to other humans, as something that gave them status. But as Longenecker points out, Christian freedom has to do more with God than with others.<sup>8</sup> 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. (Nice work, but you should have included your strong points from the first two sections instead of simply writing a whole new summary of the discussion.)

### Application

We are all on the edge of reverting to slavery, therefore we need to keep our focus on what Christ did for us if we do not want to revert to slavery. It is ever a temptation for humans to jump back into the tangible because of our recurring anxiety. So, the tangible laws often seem to be the most efficient 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.<sup>9</sup> 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. (This journal is a little longer than 2 pages, but still a great application!)

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<sup>8</sup> Longenecker, 225.

<sup>9</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 559.