

NTST 535
Studies in Pauline Writings:
Galatians
Spring 2025

SYNOPSIS OF THE COURSE



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

Required Course Materials

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

Fee, Gordon F. . 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.

PRE-INTENSIVE COURSE REQUIREMENTS

1. Students are expected to thoroughly familiarize themselves with the entire Epistle and Richard Longenecker's commentary before arriving on site for the intensive.
2. *Pre-course Videos*

Students are required to view the three videos on LearningHub before the class begins:

plagiarism. Please do NOT copy and paste any material from the Internet and do NOT use AI to write these exams. Doing so will result in an automatic zero for the exam.

POST-INTENSIVE COURSE REQUIREMENTS

Exegesis Paper

Students must submit an exegesis paper on Galatians 6:1-3 or 6:13-15 as part of the requirement for the course. The paper needs to be typed, double-spaced, and no more than 10 pages in length (including the footnotes but excluding the title page and bibliography). The paper is due by April 7, 2025. 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 through exegetical evidence. Discuss your chosen passage (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 utilize the tools learned while writing the exegetical journals. Instructions on specific tools, such as word study, are found in Gordon Fee's book. Conclude the paper by discussing what the text means and for you personally and for the church currently.

Grading. The final paper will be graded on your ability to: (a) engage and discuss the biblical text; (b) use the exegetical tools; (c) discuss

Date	Topic	Assignment Due	CLOs Addressed
March 9	Syllabus and Introduction to Galatians		1, 4
March 10	Paul's Proclamation (Gal 1:1-14)		1, 4
March 10	Paul's Conversion and Trip to Jerusalem (Gal 1:15-24)		1, 4
March 10	Paul's Second Trip to Jerusalem (Gal. 2:1-10)		1, 3, 4
March 10	Antioch Incident (Gal. 2:11-15)		1, 3, 4
March 11	Synopsis of Paul's Argument (Gal. 2:16-21)	Exam 1	1,3, 4
March 11	Promise to Abraham (Gal. 3:1-9)		1, 4
March 11	Law of Moses (Gal. 3:10-14)		1, 4
March 11	Purpose of the Law (Gal. 3:15-29)		1, 4
March 12	Not a Slave but a Child of God (Gal. 4:1-20)		1, 4
March 12	Sarah and Hagar		1, 4
March 12	Circumcision, the Ceremonial Laws, and Christ (Gal. 5:1-21)		1, 4
March 12	Flesh and Spirit (Gal. 5:13-21)		1, 4
March 13	Holiness and Community (Gal. 6:1-10)	Exam 2	1, 4

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	34 hrs
	Other Instructor-Directed Activities (Video and reflection papers)	12 hrs
Independent Learning Activities	Reading of Longenecker's Commentary (English portions) and the writing of the book review	20 hrs
	Reading of Gordon Fee's Book	10 hrs
	2 Exegetical Journals	20 hrs
	2 Exams	8 hrs
	10-page Exegesis Paper	35 hrs
Total Hours:		135 hours

SDATS GUIDELINES FOR CALC1 522.2R Total Hours 135 hrs CEE 522.2R2 G2.1135 hours

ABOUT YOUR INSTRUCTOR

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

Computer programs like ChatGPT often make up answers and offer false information. For a course in biblical studies and theology, what ChatGPT generates is also often too general and

APPENDIX 1: ASSIGNMENT RUBRIC(S)

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%

	and creative.					
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Assessment Rubric for the Exegetical Journals

	Descriptions	A	B	C	D	F	Grade
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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)

APPENDIX 4: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

Grammars, Lexicons, Linguistic Key and Theological Lexicons

Commentaries and Studies on Galatians

Burton, Ernest de Witt.

International Critical Commentary. Edinburgh, T. & T. Clark, 1920.

Betz, Hans Dieter.

Philadelphia: Fortress, 1979.

. Hermeneia.

Hays, Richard B.

APPENDIX 5: SAMPLE EXEGETICAL JOURNAL

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

Personal Reflection:

“For freedom Christ has set us free,” according to ESV. But the KJV and NKJV have it as “Stand fast therefore in the liberty.” Whereas the KJV and NKJV have the term “liberty” only once, the ESV, NIV,

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."⁶ 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

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.⁸ 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.⁹ 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 pagesW* nBT/F1 11.04 Tf1 0 0