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**The empirical development of a college curriculum of the Epistle
to the Galatians**

Matak, Dragutin, Ph.D.

Andrews University, 1992

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Andrews University
School of Education

THE EMPIRICAL DEVELOPMENT OF A
COLLEGE CURRICULUM OF THE
EPISTLE TO THE GALATIANS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Dragutin Matak

May 1992

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THE EMPIRICAL DEVELOPMENT OF A
COLLEGE CURRICULUM OF THE
EPISTLE TO THE GALATIANS

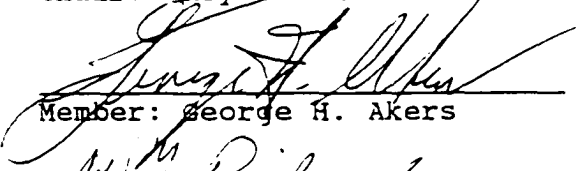
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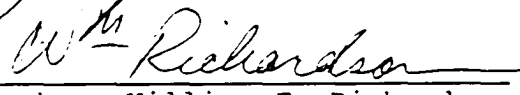
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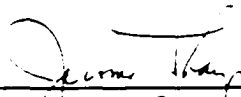
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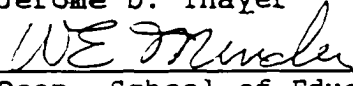

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ABSTRACT

THE EMPIRICAL DEVELOPMENT OF A
COLLEGE CURRICULUM OF THE
EPISTLE TO THE GALATIANS

by

Dragutin Matak

Chair: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

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Title: THE EMPIRICAL DEVELOPMENT OF A COLLEGE CURRICULUM OF
THE EPISTLE TO THE GALATIANS

Name of researcher: Dragutin Matak

Name and degree of faculty chair: Roy C. Naden, Ed.D.

Date completed: May 1992

Problem

Seventh-day Adventist adolescents need a clear understanding of the gospel which provides the assurance of salvation. Since in Seventh-day Adventist colleges there is no curriculum for the Epistle to the Galatians, this study was intended to provide college religion students with the opportunity to understand cognitively and to apply experientially the claims of the gospel as presented in Galatians.

Method

The basic philosophy of the learning approach utilized in this study was that a curriculum is more than a

blueprint for educational planning. In Christian education, curriculum is a bridge between theory and practice in the cognitive, affective and spiritual domains. The instructional product development method of Baker and Schutz (1971) was utilized in this study.

The product was empirically developed through seven systematic steps. Having established the need for the product, behavioral objectives were created. Then the cognitive pre- and post-test items were formulated, as well as the criteria by which they would be evaluated.

The curriculum was prepared in the form of lectures for the college students. General mastery was established at 80/80; that is, at least 80% of the learners would need to demonstrate mastery of at least 80% of the criteria established for each of twenty-eight objectives in the cognitive post-test. An affective instrument was also developed to measure the modification of effect in the instructional sequence.

The lectures were presented first to small groups, then modified, and the group size increased. When the mastery of the content was achieved at the determined level, the curriculum was considered to be ready for field use.

Results

All of the thirty-three participants achieved (1) cognitive mastery at the predetermined level of 80/80 and (2) a t-score of 8.122 which is above the level of

significance of 2.036. This suggests that a positive modification of affect was also achieved.

Conclusions

Since there is both a need for a well-formulated gospel message and a lack of a college curriculum of the Epistle to the Galatians, this college curriculum could be utilized as a primary learning tool of instruction in college religion classes.

TO

Andrija and Pavle
who patiently endured Daddy's
many months away from home

Lijljana, my wife
for her encouragement during
this lengthy process of study

My parents and the parents-in-law
for their prayers and support

My Lord
Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν
ἁμαρτιῶν ἡμῶν (Gal 1:4)

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CHAPTER I

INTRODUCTION

Background of the Problem

It has been widely recognized that the Epistle to the Galatians (later referred to as "Galatians") is an exceptional book of the New Testament. Luther called it "my epistle, to which I am betrothed. It is my Katie von Bora."¹ Krentz stated that "Galatians is basic to any discussion of what is essential in Christianity."² In the most recent commentary on Galatians, Longenecker said, that among the letters of the apostle Paul,

the letter to the Galatians takes programmatic primacy for (1) an understanding of Paul's teaching, (2) the establishing of a Pauline chronology, (3) the tracing out of the course of early apostolic history, and (4) the determination of many NT critical and canonical issues.³

He continued and affirmed that,

¹Martin Luther, "Lectures on Galatians 1553," Luther's Works, vol. 26, ed. J. Pelikan and W. A. Hansen, trans. J. Pelikan, (Saint Louis: Concordia Publishing House, 1963), ix.

²E. Krentz, Galatians, Augsburg Commentary on the New Testament (Minneapolis, Minn.: Augsburg Publishing House, 1985), 13.

³Richard N. Longenecker, Galatians, Word Biblical Commentary, vol. 41 (Dallas, Tex.: Word Books, 1990), xlii.

how one understands the issues and teaching of Galatians determines in large measure what kind of theology is espoused, what kind of message is proclaimed, and what kind of lifestyle is practiced.¹

Looking back at the history of interpretation of Galatians, Seventh-day Adventists have always been interested in this epistle because it proclaims the doctrine of righteousness by faith in relation to the law. Ever since the famous debate between George I. Butler and John H. Waggoner about the law in Galatians in the late 1880s, the issue has not been fully resolved. There have always been some Seventh-day Adventists who felt that grace was asserted at the expense of the law.

In fact, for Adventists, a primary issue in Galatians is the meaning of "law." The traditional Adventist view asserted two laws:² (1) the ceremonial, abolished at the cross, and (2) the moral which is everlasting. When in 1884 Waggoner, an associate editor of The Signs of the Times, and Alfonzo Jones published a series of articles³ claiming that the law in Galatians was the

¹Ibid., xliii.

²In 1876, Dudley M. Canright published the book Two Laws, (Battle Creek, Mich.: Steam Press of the Seventh-Day Adventist Publishing Association), 1876, which was the major contribution to the Adventist traditional teaching on the law.

³The series of articles which E. J. Waggoner wrote was published under the title, "Under the Law," during the summer and the fall of 1884. The two articles that deal with Galatians were published in The Signs of the Times, September 4 and 11, 1884.

moral law, it aroused strong opposition by some leaders of the General Conference who felt that Galatians referred to the ceremonial law. Discussing Gal 3:24,25, Waggoner concluded:

Notice that the law does not point to Christ--that office is entrusted to something else--but it brings us, yea, drives and forces us to him as our only hope. And this is just what was done by the individual who is called in our version "schoolmaster" . . . when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ, who is the "end of the law."¹

Their intention was to emphasize the doctrine of justification by faith and "to vindicate the law of God," thus showing "the beautiful harmony between it [the law] and the gospel."² The major discussions were held during the 1886 and 1888³ General Conference sessions.

As a reaction to this "new" teaching, Butler, the president of the General Conference of Seventh-day Adventists, wrote The Law in the Book of Galatians, concluding that "the apostle [Paul] has the ceremonial law

¹E. J. Waggoner, "Under the Law," Signs of the Times, 11 September 1884.

²E. J. Waggoner, The Gospel in the Book of Galatians (Oakland, Cal., 1888), 69-70.

³This session was held at Minneapolis from October 10 to November 4. Some regard this meeting as a major victory while others think it was a great tragedy. G. R. Knight believes that "it was a mixed blessing--largely tragedy, but containing the seeds of unending possibility" (see George R. Knight, Angry Saints [Washington, D.C.: Review & Herald, 1989], 11).

mainly in view throughout this letter [Galatians]."¹ He distributed the book to the delegates assembled for the 1886 General Conference session thinking that the issue would be settled at that meeting.² But Waggoner also published a booklet The Gospel in Galatians and distributed it to the delegates at the 1888 General Conference session. Thus began the controversy which Ellen G. White called "the hardest and most incomprehensible tug of war we have ever had among our people."³

A hundred years later, it appears that the issue of the relationship between the law and the gospel is not yet clear to all Seventh-day Adventists. Adventist adolescents still struggle with legalism. According to the Valuegenesis study, "probably the most important research on church youth ever conducted by any religious body in North America,"⁴

¹G. I. Butler, The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to That System of Laws Peculiarly Jewish? (Battle Creek, Mich.: Review & Herald, 1886), 84.

²"Butler hoped that at the 1886 General Conference session his nine man Theological Committee would lay the groundwork for establishing by vote the truth on the law in Galatians and the 10 kingdoms of Daniel 7. His hopes faded, however, when the committee split five to four." (George R. Knight, "Crisis in Authority," Ministry, February 1991, 7).

³E. G. White, Selected Messages III (Washington, D.C.: Review & Herald, 1980), 178. See also Knight, Angry Saints, 35.

⁴Roger L. Dudley, Valuegenesis: Faith in the Balance, (Riverside, Calif.: La Sierra University Press, 1992), 12.

Adventist adolescents and college students are more oriented towards God's law than towards God's grace. Roger L. Dudley and V. Bailey Gillespie report that, according to Valuegenesis findings, 95% of Adventist adolescents affirm that God's love is unconditional; 94% believe that God loves them even when they sin; but only 29% said that there is nothing they can do to earn salvation.¹ It seems that Adventist adolescents--and many adults--are not able to follow the logical outcome of the first two assertions because they are law oriented. According to the same research, 83% of Adventist youth agree that to be saved one must live by God's rules; 47% believe that the more one follows the Adventist way of life, the more likely it is that he/she will be saved; and 61% of the young people affirm that God accepts those who try sincerely to live a good life.²

When the same questions were asked of the Andrews University college sophomore and senior students the combined scores were similar to the results noted above. That God's love is unconditional, 96% of students agreed (versus 95%); 97% affirmed that they are loved by God even when they sin (versus 94%); but only 34% said that there is nothing they can do to earn salvation (versus 29%). To be saved one must live by God's rules, 73% of students agreed

¹Ibid., 100.

²Ibid., 102.

(versus 83%); 25% think that the more they follow Adventist standards, the more likely it is that they will be saved (versus 47%); and 46% believe that God accepts those who sincerely try to live a good life (versus 61%).¹

Thus, besides answering correctly some questions with regard to God's love, when it comes to focusing on this love (which inspires believers to internalize Christian values), it seems that Adventist adolescents and college students are preoccupied to some degree with somehow earning their salvation.

This situation² seems to suggest the necessity of a well-structured program to educate Seventh-day Adventist believers. This is especially true for students in the area of religion. Today, Seventh-day Adventists have 5,218 schools, 35,319 teachers, and almost 750,000 students in 142 nations³, but there are serious questions that the teaching materials are adequate. There are many excellent commentaries on Galatians, but currently, there appears to be no empirically developed curriculum of the Epistle to the

¹Michael J. Donahue, Project Affirmation Valuegenesis College Report for Andrews University, (Minneapolis, Search Institute), figures 26-28.

²The SDA General Conference president has observed that our young people "feel little peace and assurance, for they believe that their salvation is determined largely by their conduct" (Robert S. Folkenberg, "Nurturing Our Next Generation Through the School," Adventist Review, 3 January 1991, 16).

³Folkenberg, 16.

Galatians for college students, an area of study which would contribute significantly to understanding in the area in soteriology.

Statement of the Problem

Religious education for college students is one of the most dominant concerns of Seventh-day Adventist educators. However, there is a serious lack of empirically developed curricula for these students. Both the history of Seventh-day Adventist theology, and the recent Valuegenesis report indicate the need for curriculum for key books of the Bible such as Galatians. The proposed study would provide the opportunity for students to understand cognitively and apply experientially the claims of the gospel as presented in the important content of Galatians.

Purpose of the Study

This study was based on the specific behavioral objectives for ten, 50-minute class periods. The nature of the objectives was based on the researcher's training in New Testament studies, experience as a college teacher in religion, the review of related literature, and the insights of Bible teachers who currently teach Pauline epistles at the college level.

The primary purpose of this study was to produce a comprehensive, pedagogical tool for teaching Galatians to college students in religion. The curriculum was designed

to clarify the gospel message of Galatians and create favorable ground for spiritual growth in Christian life and practice. The curriculum development model of Baker and Schutz (1971) was followed so that the curriculum would yield mastery on the part of the students of religion. It was hypothesized that mastery of the curriculum would be achieved by Andrews University college students during regular class periods in New Testament Epistles, and students of religion, ministers, and Bible instructors from Adventistički seminar Maruševec in the Yugoslavian Union.

Research Questions

1. What level of mastery of the content of Galatians has the experimental group achieved before the class lectures?
2. What level of mastery of the content of Galatians has the experimental group achieved after the class lectures?

Significance of the Study

Since Seventh-day Adventist colleges have rarely had available to them empirically developed curricula for the subjects they offer in religion, this study can provide helpful information about the process and its results. The results of this study could also supply useful information for and be a great help to the colleges with religion programs outside North America.

Definitions of Terms

Target population: It is the population for whom this product developmental study is undertaken. It is, depending on the time when the course is offered, SDA junior or senior college students in religion.

Andrews University college students in religion: In the context of this study the college students in religion were the seniors enrolled in Acts and Epistles I, RELB 434. The last ten fifty-minute class periods of the quarter were spent studying Galatians.

Experimental group: This term refers to the Andrews University students in religion who participated in the final testing of the curriculum and the students of religion, ministers, and Bible instructors from Adventistički seminar Maruševec in Yugoslavian Union. By the same term were described the smaller groups of two and three students who participated in the initial development of the teaching materials.

Behavioral objective: A behavioral objective is the precise description of a learner's post-instructional behavior. This description includes four specific criteria: (1) the subject, or the specified learner; (2) a measurable verb, which describes a learner's post-instructional performance; (3) given conditions, the situations in which the behavior occurs; and (4) standards, the precise

specification of the acceptable level of learner performance.

Mastery: It is the level of post-instructional behavior. In this study, at least eighty percent of the subjects were required to master at least eighty percent of the criteria of the behavioral objectives. This measurement was accomplished by a post-test instrument precisely matched to the behavioral objectives.

Product development: It is a process in which instructional materials are prepared according to specific objectives. When a curriculum is developed through the instructional testing of the target audience, it is empirical in nature. Each stage in the process is directed to the goal of learner mastery of the curriculum.

Product revision: It is the improvement of the product based on the results of empirical testing in field tryouts with a view to mastery of objectives.

Delimitations of the Study

This curriculum was empirically developed in the classroom with the Seventh-day Adventist college students in religion. Therefore it was delimited to SDA college students in religion.

The purpose of this study was not to address any legalistic polemic, but to affirm Paul's teaching on the law in Galatians.

Although this study was not a commentary on Galatians nor an exegetical or theological treatment of the themes in the epistle, the disciplines of the New Testament studies were applied to the text.

In addition, the adequacy¹ of the interpretation of Galatians was not the primary purpose of this study, but rather, the curricularization of the book of Galatians through the empirical process.

Organization of the Study

This study is divided into five chapters and seven appendices. Following the first chapter, which introduces the study, the second chapter reviews the literature related to the interpretation of Galatians. The review was outlined according to the subheadings that follow the general outline of the study.

After the introduction, which deals with the theory of the empirical development of the proposed curriculum method, the third chapter describes: (1) the seven-step process of curriculum development by Baker and Schutz, (2) statistical analysis of cognitive and affective modification in the final experimental group of subjects, and (3) the empirical product development model.

¹This, however, does not mean that the method has advantage over the content. We assume that the interpretation of Galatians is adequate and the level of teaching is appropriate, but the main emphasis, in this study, is the development of the instructional product.

The fourth chapter presents the results of the empirical development of the curriculum and the statistical analysis of pre- and post-tests.

The fifth chapter contains the conclusions, the recommendations, and suggestions for further study.

The seven appendices contain the data of the research. The first two present the cognitive instrument and criteria for the cognitive instrument. Following the diary of the product development is the instrument for evaluation of the modification of affect. The Instructor's Manual is the largest appendix followed by the Participants' Manual and copies of Figures and Overhead Transparencies.

CHAPTER II

REVIEW OF RELATED LITERATURE

Literature reviewed for this study is divided into two major sections: the first is presented in chapter two and provides the basis for the curricularization of the content of Galatians; the second is found in the introduction of chapter three and deals with the theory of the empirical development of the proposed curriculum method.

The Epistle to the Galatians

A vast amount of literature is available. Galatians is a New Testament book which has been treated by many authors. Among them the most quoted commentators probably are Luther (1519), Calvin (1539), Lightfoot (1865), Ramsey (1899), Burton (1921), Duncan (1934), Cole (1965), Guthrie (1965), Munssner (1974), Ridderbos (1975), Betz (1979), Bruce (1982), and Longenecker (1990).¹ The commentaries of

¹A few more commentators on Galatians: J. A. Bengel (1742), H. A. W. Meyer (1841), H. Alford (1849), J. Brown (1853), C. J. Ellicott (1854), W. Sanday (1854), J. Eadie (1886), J. A. Beet (1885), G. Findlay (1889), A. L. William (1910), C. Erdman (1930), C. Emmet (1921), H. Litzemann (1932), G. S. Duncan (1934), A. Oepke (1937), M. J. Lagrange (the best-known commentary written from a Roman Catholic view), M. C. Tenney (1950), J. Allan (1951), R. T. Stamm and O. F. Blackwelder (1953), K. Grayston (1958), W. Barclay (1958), R. Bring (1958), R. Bring (1961), A. Cole (1965), C.

Augustine, Chrysostom,¹ and Aquinas should also be considered when dealing with the historical development of the interpretation of Galatians.

The Galatians

From the historical point of view, the identity of Galatians is one of the most difficult questions. Does the term "Galatians" refer to ethnic Galatians who lived in the North, or to the people who lived in the territory of the Roman province, which also included the Southern territories? Out of this complex discussion came two hypotheses, the Northern and the Southern.

The North Galatian Hypothesis

According to this view, Galatians was written to the Christians in Northern Asia Minor who ethnically were Gauls or Celts. Lightfoot thought that the Galatian churches were situated in Ancyra, "the most illustrious metropolis;" at Tavium, "once a strong fortress;" at Pessinus, "under the shadow of Mounth Dindymus;" and at Juliopolis, "formerly the capital of Phrygia."² This understanding was not challenged

W. Neil (1967), B. Cousar (1982).

¹J. Chrysostom's Homilies on Galatians (c. 395) are found in vol. 8:1-48 of the Nicene and Post-Nicene Fathers.

²J. Lightfoot, St Paul's Epistle to the Galatians, 2d ed., (London: Macmillan & Co., 1866), 20.

until the end of the nineteenth century. Patristic,¹ medieval, and reformation commentators assumed the North Galatian hypothesis. One gains the impression that they were never occupied with the question, Who were the Galatians?

Some, like Aquinas, did not intend to be very precise about the so called "introductory material."² According to Aquinas they came from Italy

into Greece before the time of Alexander the Great . . . in a certain district of Greece and intermarried with the Greeks. For this reason that province came to be called "Gallic Greece" and the inhabitants "Galatians," as it were "white." But whereas the Greeks are natively intelligent, those Galatians were stupid and inconsistent and slow to understand, as the indocile Gauls from whom they descended.³

Aquinas is not only underestimating the Galatians, he seems to be only superficially interested in their history. The Galatians did not come to "a certain part of Greece" before Alexander the Great. As more comprehensive research shows, the Galatians came first to Western Asia Minor where the Phrygians lived. Later on, "about 546,

¹Asterius (d. A.D. 340) and John Calvin. See, Longenecker, Galatians, lxiii-lxiv.

²In his commentary, Thomas Aquinas does not have any introductory discussion about authorship, addresses, opponents, and dates. After a short prologue he starts his commentary with the first verse of the Epistle. This does not mean that he does not make certain assumptions about all of these subjects. (See Thomas Aquinas, Commentary on Saint Paul's Epistle to the Galatians, trans. by F. R. Larcher, [Albany, N.Y.: Magi Books, 1966], 1-3).

³Ibid., 7.

Galatia with the rest of Great Phrygia passed under Persian rule, and remained so until Alexander the Great marched to Gordium and the Galactic Ancyra in B.C. 333."¹

Thus, during these early periods of Christian history, the hypothesis about the addressees had not been precisely formulated. Lightfoot is the first to seriously address it. The introductory comments about Galatians cover sixty-eight pages. His main arguments are as follows:

1. In Gal 2:1-10 Paul described the Jerusalem Council at Act 15, which took place in 49 AD. Thus, at that time Galatians had not been written. Paul visited Northern Galatia on his second and third journeys after which he wrote the Epistle.

2. Paul and Luke usually used geographical and ethnic terms in describing regions and people, and not Roman provincial names. The ethnic and geographical name "Galatia" refers to Northern Galatia.

3. It is not likely that Paul would refer to the province of Galatia because he would then call the Phrygians and the Lycaonians by the name of the Galatians, which would be offensive to them.

4. Some authors have referred to the Gauls (the ancestors of the Galatians) as superstitious and unstable

¹William M. Ramsey, A Historical Commentary on St. Paul's Epistle to the Galatians (Grand Rapids: Baker Book House, 1965), 24.

people, and this could be no other people but ethnic Galatians.

5. Galatians is similar in style and content to 2 Corinthians and Romans which Paul wrote on his third missionary journey. Chronologically, Lightfoot places Galatians between these two epistles.¹

Lightfoot's theory has been regarded as a classical formulation of the North Galatian hypothesis. However, some contemporary scholars like Moffat² have modified the old theory. Others³ have invented new arguments. Nevertheless, Lightfoot's basic theory remains dominant among most of the German scholars. Betz thinks that "the arguments used on both sides are mostly speculative," but he settles without much discussion for the North Galatian hypothesis.⁴ The

¹Lightfoot, 19-35; See also, Longenecker, Galatians, lxiv.

²Moffat thinks that Lightfoot's emphasis on the fickleness of the Gauls is irrelevant. See, Lightfoot, lxv.

³One of them is Exell who thinks that since Paul had Timothy, who was from South Galatia, he could communicate with these churches through Timothy. Therefore, the "Churches of Galatia" are Ancyra, Pessinus, Tavium, and Juliopolis. (J. S. Exell, Galatians, The Biblical Illustrator [Grand Rapids: Baker Book House, 1952], ix).

⁴Betz does not appear to be very convincing in his commentary about his choice. He said that, "the author of Acts does not have, or does not want to provide, information concerning these churches." And that is true; there is no evidence of any churches founded by Paul in central Anatolia which is Northern Galatia. But on the other hand, there is plenty of information about the Galatian churches in the South (Acts 13-14). How could he then say that "both sides [of arguments] are mostly speculative?" He concludes that "we are not in position to say with certainty on which of

critics of the North Galatian hypothesis present us with a different approach.

The South Galatian Hypothesis

A serious criticism of the North Galatian hypothesis began at the end of the nineteenth century. In the 1880s Ramsay published a number of books and articles in which he presented a different approach to this question. In his Historical Commentary on Galatians he focused on the history of Galatians. He maintained that:

The North-Galatian Theory is seen to be impossible as soon as one makes oneself properly acquainted with the history and character of the people, and the geography of the country. That theory seems to be possible only so long as no clear conception of the facts existed.¹

The most important of his historical conclusions are the following: (1) the Province of Galatia was prominent from 25 B.C. to 72 A.D;² (2) by the second century B.C. the Phrygian origin was forgotten by ordinary people, and "the whole state was thought of as Galatia and its people as Galatians;"³ (3) the slaves would be designated by

his journeys Paul founded the churches." Of course there is no certainty about Paul's visits because there is no evidence in the New Testament that the Christian churches ever existed in that territory. Thus it seems obvious that in regard to this argument Betz is far from being objective (see, Hans Dieter Betz, Galatians [Philadelphia: Fortress Press, 1979], 3-5).

¹Ramsay, 6.

²Ibid., 114.

³Ibid., 84.

their national names, and the most acceptable status a non-Roman person could get was the "provincial;"¹ (4) if a courteous orator wanted to please Phrygians or Lycaonians he would address them as either Galatae or Coloniae.² All of Ramsey's other arguments are based on his historical data.³ At the end of his lengthy discussion Ramsey concluded: "But on the North Galatian theory the issue of the Epistle remains as obscure as the Churches to which it was addressed."⁴

Following Ramsey there are a number of commentators who defended the South Galatian hypothesis. Each one of them made his contribution to the issue.

Guthrie argued that "unlike Luke, Paul often prefers provincial titles, especially when referring to the locations of churches."⁵

¹Ibid., 120.

²Ramsey refers to "an inscription of one of the Pisidian Coloniae, Comama, [which] opens with the address, in Latin and in Greek, 'To the Coloni,' implying the pride of that obscure town in the designation." (Ibid.)

³For a thorough discussion on Ramsey's argument, see Longenecker, Galatians, lxvi - lxviii.

⁴Ibid., 478.

⁵D. Guthrie first considers the regions named in Galatians, like Arabia (1:17), Syria and Cicilia (9:21), and Judea (1:21). The most interesting term is "Judea" in 1:22, where also the churches are mentioned. Since the province of Judea included, at that time, Samaria and Galilee, it would be difficult to believe that Paul was restricting his address to the specific ethnic region of Judea. Elsewhere, Paul refers to the "churches of Asia" (1 Cor 16:19); "Macedonia" (Rom 15:26; 2 Cor 8:1, 9:2,4, 11:9; 1 Thess 1:7,

Burton argued that "if the churches addressed were those of Derbe, Lystra, Iconium, and Antioch, which he [Paul] founded on his first missionary journey, he could not well address their names by any single term except Galatians."¹

Ridderbos suggested that the fact that in Acts 13, 14, and 16 we have so clear an account of the churches established in the south, is of great importance. On the other hand, data in Acts 16:6 and 18:23 are too scant to reconstruct the churches that perhaps never had the problems Paul is addressing in Galatians.² He thought that the choice was not a simple one; nevertheless, the evidence "points to South rather than to North Galatia."³

4:10); "Achaia" (Rom 15:26, 16:5; 1 Cor 16:15; 2 Cor 1:1, 9:2, 11:10; 1 Thess 1:7,8), and here, it seems clear that he talks about the Roman provinces in the 1st century A.D. (See, Donald Guthrie, Galatians, The Century Bible [Copewood, N.J.: Thomas Nelson & Sons, 1969], 21-22).

¹Ernest de Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians, International Critical Commentary (Edinburgh: T. and T. Clark, 1921), xxxi. Burton also shows that the Greek of Acts 16:6 and 18:23, "τὴν Φρυγίαν καὶ Γαλατικὴν χώραν" must be translated as "the Phrigic--Galactic territory", because "their customary use as nouns with an article preceding is a reminiscence of their use as adjectives with χώραν." Besides that, the two adjectives are joined "by καί, with the article before the first one only, [which] implies that the region designated χώραν is one." (Ibid., xxxii).

²Herman Ridderbos, The Epistle of Paul to the Churches of Galatia (Grand Rapids: Baker, 1953), 26.

³Ibid., 31.

Fung mentioned only three considerations in support of the South Galatian hypothesis¹. Boice gave eight arguments in favor of the South Galatian hypothesis, six arguments for the traditional view and concluded that "the weight of probability now lies on the side of the southern-Galatian hypothesis."²

Bruce is one of the most prolific writers on this subject. Having considered all the evidence presented he concluded:

The fact that so many competent scholars can be cited in support of either position suggests that the evidence for neither is absolutely conclusive. But the weight of evidence, it seems to me, favors the South Galatian view. If the Epistle to the Galatians was indeed addressed to the churches of Pisidian Antioch, Iconium, Lystra and Derbe, then we have important historical, geographical, literary and epigraphic data which will provide material for its better understanding.³

In the most recent commentary on Galatians, Longenecker considered historical, exegetical and

¹His three arguments are as follows: (1) Paul did not go to North Galatia because there were no main roads there; (2) Paul's evangelistic strategy was to go to the main centers of communication in the Roman Empire, which were connected by good roads; (3) It is extremely difficult to explain the science of Acts regarding the establishment of churches in South Galatia (Ronald Y. K. Fung, The Epistle to the Galatians, [Grand Rapids: Eerdmans, 1988], 2).

²Montgomery J. Boice, Galatians, The Expositor's Bible Commentary (Grand Rapids: Zondervan Publishing House, 1976), 413-417.

³Frederick F. Bruce, Commentary on Galatians (Grand Rapids: Eerdmans, 1982), 18.

biographical¹ data. He came to what seems to be a most appropriate conclusion, that "the balance of probability favors a South Galatian hypothesis."²

The Opponents in Galatians

Several views have been expressed in the literature about the identity of the opponents of the apostle Paul in Galatians.

Both the early Fathers³ and the Marcionites⁴

¹Longenecker mentions Timothy, Barnabas, Titus and Peter because all of them are a part of the historical background of Galatians (Longenecker, Galatians, lxx-lxxii).

²Ibid., lxxii.

³One of them was Marius Victorinus, the earliest Latin commentator of Galatians. He wrote "the Galatians are going astray because they are adding Judaism to the gospel of faith in Christ, observing in material sense the sabbath and circumcision, together with the other works which they received in accordance with the law" (Patrologia Latina viii, 1145 D - 1147 A. Quoted in F. F. Bruce, "Galatian Problems. 3. The 'Other' Gospel." Bulletin of the John Rylands Library of Manchester 53 [1971], 254).

⁴Marcion, a prominent heretic and wealthy shipowner from Pontus, came to Rome about 140 A.D. and was excommunicated in 144. He stressed the radical differences between Christianity and Judaism; OT and NT; Israel and the church; God of OT and God of NT. Paul was Marcion's hero, and his canon consisted of 10 Pauline epistles and the Gospel of Luke. This attitude and theological emphasis link him with the Gnostics. Though none of his writings survived, large portions of his writings can be reconstructed from Tertulian's Against Marcion. His prologues, or introductions to the epistles of Paul, survived in some Latin biblical MSS. (W. W. Gasque, "Marcion", The New International Dictionary of the Christian Church, ed. J. D. Douglas, [Grand Rapids: Zondervan Publishing House, 1978], 629-630). Werner Georg Kümmel quotes from the Latin prologue to Galatians: Galatae... temptati sunt a falsis apostolis, ut in legem et circumcisionem verterentur ("The Galatians were tempted by

identified the opponents in Galatians as radical Jewish-Christians from Jerusalem.

The Gnostics approved Paul's theology and used Galatians extensively; as a result Paul almost became the "Gnostic apostle."¹ They taught that the main opponent in Galatians was Peter.² It appears reasonable to note at this point that the Gnostics are not likely to be the opponents in Galatians in view of the fact that the Gnostics appreciated and quoted the book freely.

Luther says that after Paul departed from the Galatians, "came the false apostles, who were disciples of the true apostles."³ According to Calvin, "the false apostles, who had deceived the Galatians to advance their own claims, pretended that they had received a commission

false apostles to turn to the Law and to circumcision"), Introduction to the New Testament, (Nashville: Abingdon, 1975), 299.

¹In some instances Jewish-Christian literature caricatured Paul in the person of Simon Magus. See E. Hennecke and W. Schneemelcher, New Testament Apocrypha, trans. R. M. Wilson, (Philadelphia: Westminster Press, 1963-1965), 2:108. Ireneus did not "give" Paul to the heretics so he reclaimed him back. See A. Roberts and J. Donaldson, eds., Against Heresies 4. 41. 4, in The Ante-Nicene Fathers, (New York: KTAV Publishing House, 1970), 1:525).

²Elaine Pagels, The Gnostic Paul (Philadelphia: Fortress Press, 1975), 101-106.

³Martin Luther, quoted in Bruce, "Galatian Problems 3," BJRL 53, 255.

from the apostles."¹ With that statement, emphasis is shifted to the church in Jerusalem from which the opponents were believed to have come.

In the literature that follows the enunciation of this point of view, one finds numerous combinations of the already mentioned possibilities. Hammond of Oxford who wrote after Luther and Calvin affirmed that the opponents in Galatians were circumcised Gnostics who were opposed by both Peter and Paul.²

About one century later, Mosheim described two heretical tendencies within the New Testament; one Gnosticism, and the other Jewish Christians who were the opponents in Galatians.³

The modern period is also characterized by two major theories: "the Jerusalem theory," and "the Gnostic theory."

Baur argued that Gnosticism is a second century phenomenon and that Paul's opponents in the first century were the Jerusalem apostles themselves and their orthodox

¹John Calvin, The Epistle of Galatians, Ephesians, Philippians and Colossians, trans. T. H. L. Parker, (Grand Rapids: Eerdmans, 1973), 4.

²Henry H. Hammond, A Paraphrase and Annotations upon All the Books of the New Testament, 7th ed. (London: Tho. Newborough and Benj. Tooke, 1702), 517, 537-552.

³Johann L. von Mosheim, Institutes of Ecclesiastical History, 4 vols. (London: Longman, Brown, Green, 1845), 1:107-129.

followers.¹ They started the problem in Galatia and later took it to Corinth.

Schweitzer identified Paul's Galatian opponents with the "Jerusalem Pillars" because the apostles themselves had argued that the Gentiles should accept circumcision and the law.²

Lightfoot suggested that Paul was confronting a movement different from the Jerusalem apostles, but one that had both Gnostic and Pharisaic elements. In the second century, libertine Gnosticism and ascetic Jewish Christianity came out of this group.³

For Bultmann, Gnosticism was a pre-Christian phenomenon, while the heart of Paul's theology addressed the myth of a redeemer taken from Gnosticism. He thought that the central section of Galatians dealt with Jewish legalism.⁴ He did not attempt to identify the opponents in Galatians.

¹ Ferdinand Christian Baur. Paul: The Apostle of Jesus Christ, trans. E. Zeller, 2 vols. London: Williams & Norgate, 1876.

²Albert Schweitzer, The Mysticism of Paul the Apostle, trans. W. Montgomery (London: A. & C. Black, 1912), 75-100, 182-187.

³Lightfoot, 284.

⁴Rudolf Bultmann, Primitive Christianity in Its Contemporary Setting, trans. Reginal Fuller (New York: Thames & Hudson, 1956), 189-208.

For Schmithals, all Paul's opponents are Gnostics.¹ Schmithals supported his theory with six main arguments which Brinsmead explained in his dissertation "Galatians as Dialogical Response to Opponents."²

Marxsen identified the opponents with the "Christian-Jewish-Gnostic" syncretists, which is a summary of all possible attributes that can be assigned to them.³

¹Walter Schmithals, Gnosticism in Corinth, trans. John E. Steely (Nashville: Abingdon, 1971), 8-66.

²According to Brinsmead, Schmithals' six basic premises for his theory about the Gnostic opponents in Galatia are as follows: "(1) The unlikelihood of Judean missionaries, more radical even than James, in Galatia; (2) The specific nature of the question of apostleship in Galatians. It does not accord with a Jerusalemite view of the relative validity of message and apostolate. Paul is charged with denial of a Jerusalem tradition and with dependence on other apostles. In the context, an apostle is validated by ἀποκάλυψις; (3) The concern for circumcision not being a nomistic-Jewish one (the opponents do not keep the whole law, 5:3, 6:13), but a Gnostic one of liberation of the pneuma-self from the prison of the body. When Paul puts circumcision in the context of Judaizing (3:1-5:12), he has misunderstood the situation; (4) The concern for cultic festivals fitting better with Gnostic angel-worship (στοιχεῖα) than with Judaism; (5) The unity of the letter, and the "enthusiasm" of the opponents, as revealed in the use of "pneuma" and "pneumatikos." The list of virtues are integral to the argument against circumcision (5:1, 13, 23) - in fact, a quarter of the letter is against "sarkic" conduct--and exactly fits a Gnostic context (the main concerns are dissensions, divisions, et cetera, and their opposites); (6) The similarity of the opponents here to those behind 1 and 2 Corinthians, Philippians, and Colossians, who, it is asserted, are also Gnostics" (Bernard H. Brinsmead, "Galatians as Dialogical Response to Opponents" [Ph.D. dissertation, Andrews University, Berrien Springs, Mich., 1979], 33-35).

³Willi Marxen, Introduction of the New Testament, trans. G. Bushwell (Philadelphia: Portress Press, 1968), 50-58.

Bruce observed that visitors of this kind "came from James and persuaded Peter to discontinue his table fellowship with Gentile Christians during his stay in Antioch."¹ He believed that the same troublemakers caused the problems addressed in Galatians.

Longenecker attempted to reconstruct the issue in Galatia: The Galatians had a problem with libertinism in the church. It seemed as if Paul's teaching could not solve this difficulty. But the Judaizers offered a rather simple solution. They may have said: "Do not be Paul's guinea-pigs. We have experience, we know how it is done. We only want to give you a more complete gospel. Be circumcised and keep the law. Thus you become a part of the Abrahamic covenant and accept a Jewish lifestyle."² Longenecker concluded that "Paul's opponents were Jewish Christians."³

This hypothetical reconstruction of the nature of the opposition in Galatians would explain Paul's theological argument in Galatians. The message of the opponents was, take both "legalism for full salvation and nomism for Christian living."⁴ To such reasoning Paul answered in Galatians: "If you belong to Christ, then you are Abraham's seed, and heirs according to promise"; that is, saved (Gal

¹F. F. Bruce, "Galatian Problems 3," BJRLM, 53, 270.

²Ibid., xcvi.

³Longenecker, Galatians, xcv.

⁴Ibid.

3:29). Concerning the problem of sin: "Live by the Spirit, and you will not gratify the desires of the sinful nature" (Gal 5:16).

Having briefly considered the major ideas about the opponents in Galatians, it can be observed that the problem is complex. However, it seems that some explanations are more convincing than others and that Longenecker's explanation may be the most balanced and convincing.

The Law

A glance at a concordance confirms that the term νόμος (law) is distributed unevenly in Paul's writings. In some epistles it appears to be the center of attention (Galatians, Romans), while in some it is peripheral or totally absent (2 Corinthians, Colossians, 1 and 2 Thessalonians, 2 Timothy, and Philemon).¹ If defining the validity and the nature of the law is a central theme in Paul's theology then we would expect it to be included in all of his preaching and teaching. This observation suggests that it is necessary to balance carefully Paul's teaching on the law by considering every epistle in its context. It seems probable that the use of the term νόμος might be conditioned by circumstances such as we find in Rome and Galatia. Consequently, to understand the Pauline

¹The term νόμος (law) appears in Romans 74 times; 1 Corinthians, 9; Galatians, 32; Ephesians, 1; Philippians, 3; 1 Timothy, 2; Titus, 1; and Hebrews, 14.

meaning of νόμος, we must first examine individual Pauline epistles. Galatians is the one in which the notion of νόμος is found in the most condensed way.¹

Thomas Aquinas

Aquinas' interpretation of νόμος in Galatians could be best understood against the background of his teaching about the law in general. According to Aquinas, there are four kinds of basic laws: (1) eternal law, (2) natural law, (3) human law, and (4) divine law.² There is also a fifth

¹In Galatians there are 4.7 verses per one use of νόμος; in Romans, 5.9 verses per one use; in 1 Corinthians, 38.5 verses per one use, and so on.

²Eternal law arises out of God's own perfection. Therefore, "The eternal concept of the Divine bears the character of an eternal law, in so far as it is ordained by God to the government of things foreknown by Him." (Thomas Aquinas, The Summa Theologica, Great Books of the Western World 54 vols., ed. R. M. Hutchins [Chicago, London, Toronto: Encyclopaedia Britannica, 1952], 20:208). Natural law is a part of the eternal law which can be grasped by rational creatures. It "is nothing else than the rational creatures participation of the eternal law" (ibid., 209). Natural law is the principle by which good habits are formed. Human law is the third Aquinas' law. Since "no law can emanate from human reason," (ibid., 209) it is not a part of human beings. It is a specific derivative of natural law. It is useful if it points toward the acquisition of virtue, fosters religion, and supports discipline. If a human law is injurious to the common good, this law may be set aside. The fourth law is the divine law. It is "more akin to the eternal law . . . than the natural law" (ibid., 211). The divine law is revealed by God. It is also divided into two parts, the Old Law and the New Law. The Old Law regulates a temporal and earthly good, while the New Law defines a spiritual and heavenly good. The first is concerned with the acts, and the last with the intentions or inward acts. Thus the Old Law is imperfect and the New Law is a declaration of Christ's mind. Now, the Old Law is divided into three parts: 1. Moral law is a part of the law of nature because the Gentiles do by nature what

law which is different from the other four and addresses unreasonable passions and lust. The divine law is God's revealed will in two parts, the Old Law and the New Law. Understanding Aquinas' concept of law makes it easier to comprehend his commentary on Galatians. Commenting on the phrase "the works of the law" in Gal 2:15,16, he wrote:

It should be known, therefore, that some works of the Law were moral and some ceremonial. The moral, although they were contained in the Law, could not, strictly speaking be called 'Works of the Law,' for man is induced to them by natural instinct and by the natural law. But the ceremonial works are properly called the 'works of the Law.'¹

law requires (Romans 1). What the Gentiles do by reason the Jews achieve through the Ten Commandments given by God, and by subsidiary laws added by Moses. The Decalogue regulates men's behavior toward God and toward other people and these two things are required from any community. 2. The ceremonial law concerns the outward acts of worship which preceded the first coming of Christ. 3. The judicial laws take care of the community as a whole and regulate justice and equality. When the New Law was instituted, the second and third categories of the Old Law were terminated, and the first was fulfilled in a more perfect way. The New Law is primarily that law which is inscribed in our hearts (Aquinas quotes Jeremiah 31:31-33), and secondarily, it is a written law. The faithful receive the grace of the Holy Spirit, but they also need instruction by word and writing (ibid., 321). Now, since "the grace of the Holy Ghost [is] bestowed inwardly . . . the New Law justifies." Aquinas this time quoted from Augustine who said that the Law in the New Testament "is given in an inward manner, that they may be justified" (ibid., 322). For Aquinas, grace is a supplement for the will to obey and the New Law is a new set of rules which many people disregard. According to Aquinas this New Law is the Gospel. (See also W. R. Cannon, "Law in Thomas Aquinas," Religion in Life 31 [1961-1962], 219-227).

¹Thomas Aquinas, Commentary on Saint Paul's Epistle to the Galatians, trans. F. R. Larcher (Albany, N.Y: Magi Books, 1966), 54.

Answering the question in Gal 3:19, "What, then, was the purpose of the law?" Aquinas noted that the purpose is fourfold: (1) to suppress wickedness; (2) to disclose human weakness; (3) to tame the concupiscence of a wanton people; and (4) to instruct the ignorant.¹ A protective value of the Old Law is clearly explained in his comment on Gal 3:25: "It was necessary that until the seed should come, they be kept safe and not do unlawful things. And this was effected by the Law."² The law of Christ in Gal 6:2 is, to Aquinas, the New Law which is specifically linked with love.³

Aquinas presented his elaborate teaching on νόμος in a logical way. However, his emphasis on reason and logic missed the central place of the Lawgiver in salvation. His distinction between the moral and ceremonial laws does not make clearer Paul's teaching in Galatians, but rather it dilutes the force of Paul's argument. By equating the New Law with the gospel, and by accepting grace plus a new set of regulations, Aquinas' teaching leads to a synergistic teaching⁴ about salvation which is distant from Paul's

¹Ibid., 95-97.

²Ibid., 102.

³Ibid., 190.

⁴Synergism (Gr. synergos, which means "working together") is a term which describes an old paradox in Christianity concerning the sovereignty of God and man's moral responsibility. Is man capable of doing good, or everything good comes only from God?--is the main question.

conviction about the relationship between the law and the gospel in Galatians.

Martin Luther and John Calvin

Luther and Calvin came from two different backgrounds, Germanic and French-Swiss. This was one of the reasons for their theological differences which resulted in the permanent rift between the Lutheran and Reformed movements.¹ Both wrote commentaries on Galatians,² which is of special interest for this study because they addressed the question of law in their mature years.

Discussing the phrase "works of the law"³ in Gal

¹The differences between the theology of Luther and Calvin were real. Luther is known as the theologian of justification, and Calvin as the theologian of sanctification. They differed in their understanding about Christology, predestination, the Lord's Supper, the sacraments, and the Christian life. They also had different approaches to the relationship between the Law and the Gospel. However, the nature of these differences is not in basic concepts but in emphasis. It seems that intense controversy only began when their followers commenced discussing specific issues; for example, T. Hesshusius and J. Westphal against Calvin's view of the Lord's Supper (see John Hesselink, "Luther and Calvin on Law and Gospel in Their Galatians Commentaries," Reformed Review 37:2 [Winter 1984], 69, 77).

²Luther wrote Lectures on Galatians in 1535. This work represents his most mature and profound theological treatise, since the reformer was at that time at the peak of his powers. Luther's Lectures on Romans were taught in 1515, prior to the posting of his 95 theses. Calvin's Commentary on Galatians was written in 1548 and is modest in comparison with Luther's great work. (See Hesselink, 71).

³Luther arranged his understanding of works in four categories: "(1) Works of sin, which are done under the dominion of lust, with no resistance on the part of grace; (2) Works of the Law, which are done when lust is held in

2:16, Luther rejected the opinion of Jerome¹ that Paul is here speaking only of the works of the ceremonial law. He asserted that, "whatever is not grace, is Law," and that "for Paul 'works of the Law' means the works of the entire Law. Therefore one should not make a distinction between the Decalogue and ceremonial laws."² However, he also maintained:

"There is no doubt that the Law is holy, righteous and good; therefore the works of the Law are holy, righteous and good. Nevertheless, a man is not justified in the sight of God through them."³

According to Calvin "the Papists, misled by Origen and Jerome . . . assert that by 'the works of the law' are meant ceremonies."⁴ He continued:

But the context clearly proves that the moral law is also comprehended in these words; for almost everything

check outwardly but grows all the more inwardly and hates the Law, that is, works that are good in appearance but evil in the heart; (3) Works of grace, which are done when lust is being resisted, but the spirit of grace is nevertheless victorious; (4) Works of peace and perfect well-being, which are done with the fullest ease and pleasantness after lust has been extinguished--as will be the case in the life to come" (Luther, 27:224).

¹Luther thought that "the opinion of Jerome and others is to be rejected when they imagine that here Paul is speaking about the works of the Ceremonial Law, not about those of the Decalogue" (ibid., 26:123). He also added that Jerome "was so deceived by his precious Origen that he understood almost nothing in Paul" (ibid., 26:275).

²Ibid.,

³Ibid., 26:123.

⁴Calvin, 67.

which Paul afterwards advances belongs more properly to the moral than to the ceremonial law.¹

"Paul does not make any distinction between the moral and the ceremonial laws," Calvin argued, because the apostle did not approach Galatians "with the moral law, but with the grace of Christ alone."² If, however, this distinction is maintained, the logical conclusion is the theology of "half-justification" which the Papists proclaim.³

Although expressing themselves in slightly different ways, both reformers agree in their understanding of the law in Galatians. One would expect Luther to be negative concerning works, but Calvin seems even more radical against any compromise between faith and works: "Either nothing or all must be ascribed to faith or to works."⁴

Gal 3:10 is another text which occupied the attention of both Luther and Calvin. Since this text contains a quotation from Deut 27:26 (which seems to be contrary to Paul's statement) Luther is quick to point out this dilemma. Paul says: "Whoever does the works of the Law is accursed;" while Moses affirms: "Whoever does not do the

¹Ibid.

²Ibid., 68.

³Calvin explained the teaching of the Papists "who declare that a man is justified by faith, and yet make a part of justification to consist in works" (ibid., 69).

⁴Ibid., 70.

works of the Law is accursed."¹ How can both of these statements be true? Luther thought that "no one understands this passage unless he has the correct doctrine of justification."² According to Luther the emphasis is on "doing." The Judaizers wanted to be justified by relying on the works of the law, therefore Paul says to them that they are cursed. On the other hand, the Law is "except for faith, the best, the greatest, and the loveliest among the physical blessings of the world."³ This holy law should be kept "not only in appearance but in the Spirit, that is, truly and perfectly. "But," Luther continued, "where can we find someone who keeps the law this way?"⁴ Thus, according to Luther, the two statements complement each other.

Calvin explained this dilemma in the following way:

Hence we conclude that the curse which the law pronounces, though, in the phrase of logicians, it is accidental, is here perpetual and inseparable from its nature. The blessing which it offers to us is excluded by our depravity, so that the curse alone remains.⁵

And concerning the statement from Deuteronomy, Calvin explained:

¹Luther, 26:252.

²Luther continued and said that "Jerome really sweat over it, but he leaves it unexplained" (ibid.).

³Ibid., 26:251.

⁴Ibid., 26:253.

⁵Calvin, 89.

To do the law is not to obey it in part, but to fulfil everything which belongs to righteousness; and all are at the greatest distance from such perfection.¹

The arguments Luther and Calvin used are not the same, but their purpose and concern in regard to the Law were similar. Luther underlined the "spiritual" or "metaphysical" nature of the Law in contrast with the misunderstanding of its true intent by the sinner. Calvin solved the tension by postulating the original and "accidental" function of the Law. Both of them correctly and forcefully affirmed that the sinner is not able to keep the Law.²

Gal 3:23-25 deals with the question of the perpetuity of the Law. Since faith has come, are we any longer under the supervision of the Law? In order better to understand their arguments, it is necessary to pay attention to the three uses of the law with which the reformers operated. Luther talked about (1) the Law as the restraint for the wicked, that is the civic law, and (2) the

¹Ibid.

²Luther is very clear when he affirmed that "it is impossible for us to keep the Law . . . much less for us to be justified through it. Evidence for this comes, first, from the Law itself, which has an altogether opposite effect. For it increases sin, works wrath, accuses, terrifies, and condemns. How, then, could it justify?" (Luther, 26:254). However, there is also a positive side of Luther's argument in regard to the keeping of the Law: "Illuminated and renewed by Him [the Holy Spirit], we begin to keep the Law, to love God and our neighbor . . . good works are performed, and the cross is borne. This is really keeping the Law; otherwise the Law remains permanently unkept" (ibid., 26:255).

theological or spiritual Law which serves to increase the transgression.¹ Calvin added the third use of the Law, namely, the norm or guide for the redeemed.²

According to Calvin, "under the reign of Christ, there is no longer any childhood which needs to be placed under a schoolmaster, and that, consequently, the law has resigned its office."³ But Calvin was quick to explain that "so far as it is the rule of life, a bridle to keep us in the fear of the Lord . . . [it] is as much in force as ever, and remains untouched."⁴

Luther did not describe this normative function of the law and gave the impression that the law is completely abolished. "According to our conscience," he wrote, "we are completely free of the Law. Therefore this custodian must

¹Luther, 26:308-310.

²Calvin, 109. All three uses of the Law were clearly defined, and the third especially affirmed by The Formula of Concord which was written in the German language in 1576, revised by Selnecher (1580) and Chemnitz (1583), and published in Leipzig in 1584. Article six reads as follows: "Since it is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgment of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after which they may and ought to shape their life, . . ." (Philip Schaff, The Creeds of Christendom, vol. 3. [New York: Harper & Brothers, 1877], 130-131).

³Calvin, 109.

⁴Ibid., 110.

not rule in our conscience."¹ Luther continued: "Christ the crucified . . . abolished all the claims of the Law upon the conscience."² For Luther and Calvin "conscience" is a volitional ability of the soul. It is the sphere of battle between God and evil which needs to be liberated by faith. However, Luther was not an unrealistic idealist. He also wrote:

We cannot take hold of Christ perfectly . . . the defect is not in Christ; it is in us, because we have not yet shed the flesh, to which sin clings as long as we live. So far as we are concerned, then, we are partly free of the Law and partly under the Law (Rom. 7:25).³

Thus, both the reformers recognized the necessity of the continuing function of the law. The major difference came when they described the place of the law in the Christian life. According to Luther, the law almost always accuses; for Calvin the Law has a much more positive function. It is "the rule of life," and curses and threats are things of the past, before Christ.

Although Luther and Calvin were of different backgrounds and theologized on somewhat different presuppositions, when they did the exegesis of the key passages relating to the law and Gospel in Galatians, sharp differences do not exist. Both of them were, to the best of their abilities, the faithful interpreters of Paul.

¹Luther, 26:349.

²Ibid.

³Ibid.

C. E. B. Cranfield

Cranfield did not write a commentary on Galatians but he made a significant contribution to the discussion of the use of the term νόμος in Pauline writings. He observed eight various functions of νόμος which he called "the Mosaic law", some of which have positive, and some negative connotations:

(1) The law, as the revelation of God's will has for its true and proper purpose "life" for men (Rom 7:10), whatever other results it may have when it is met by human sin.

(2) The law, as the revelation of God's will for man makes sin manifest as sin, as disobedience to God (Rom 3:20).

(3) The law, as God's revelation actually enhances sin by turning men's continuing disobedience from ignorant transgression into willful disobedience, thereby increasing their sin in the sense that it makes it more sinful (Rom 5:20a; 3:19).

(4) The law makes men sin more because its presence makes it possible to inveigle men into deliberate disobedience. In the absence of the law sin is "dead" (Rom 7:8), but when the law comes "sin revived" (Rom 7:9).

(5) The law makes men sin more in that it establishes the possibility of legalism (Rom 3:20; Mark 10:20).

(6) The law pronounces God's condemnation and curse from which Christ has freed us (2 Cor 3:9; Rom 8:1; Gal 3:10-13).

(7) The ultimate goal and the innermost meaning of the law are not the condemnation of sinners, but Jesus Christ (Rom 10:4).¹

¹In the following five points Cranfield explained what Christ as the "goal" or the "purpose" of the law means: (1) "The law is aimed at Christ by the virtue of the promises which it contains;" (2) "The law bears witness to Christ by virtue of its revelation of God's will for man, of God's absolute claim to man's life, man's allegiance, man's obedience;" (3) "The law bears witness of Christ by the virtue of its ceremonies, in that He is the fulfillment, the meaning, and substance, of them;" (4) "The law bears witness of Christ by virtue of revelation of men's sinfulness and

(8) The law is not abolished by Christ. Christians have through Christ's death died to, and been discharged from, the law's condemnation and also all legalistic misunderstanding and misuse of the law (Rom 10:4; 6:14b; 7:4).¹

Instead of emphasizing seeming differences, Cranfield harmonized different functions of the law, putting them in an overall soteriological context. He concluded that:

We are true to Paul's teaching, when we say that God's word in Scripture is one; that there is but one way of God with men, and that an altogether gracious way; that gospel and law are essentially one, and their unity, so far from being a mystery still hidden from us, has been once and for all revealed to us in that one gracious Word of God, whose name is Jesus Christ, in whom at the same time God gives Himself wholly to man, and claims man wholly for Himself.²

H. D. Betz

Within the mainstream of Lutheran exegesis influenced by Bultman, is H. D. Betz's commentary on Galatians. The main presuppositions of this study are that faith is an individual, subjective phenomenon, and

helplessness, in that He is the one and only remedy of man's desperate condition;" (5) "The law bears witness to Christ by virtue of the fact that it sets the necessary forensic stage on which Christ's saving work is wrought" (C. E. B. Cranfield, "St. Paul and the Law," Scottish Journal of Theology 17:1 [March 1964]: 51-52). For further discussion on Rom 10:4, see Robert Badenas, Christ the End of the Law (Sheffield: JSOT Press, 1985).

¹Ibid., 44-57.

²Cranfield, 68.

justification occurs "in the conscience."¹ Betz's emphasis on the Hellenistic structure of Galatians provided new and original suggestions in regard to the study of the background² of the letter. However, it is not balanced³ with the Rabbinic literature which would help us to understand Paul as a Pharisee. This heavy dependance on only one background resulted in some distortions of the material in Galatians, especially in regard to the Law.

For the definition of the law as the (Jewish) Torah, Betz accepted Luther's opinion that it is contained in Gal 3:19.⁴ The Torah: (1) was added because of transgression, (2) was temporary - until the Seed should come; (3) was ordained through angels; (4) through a mediator.⁵ Betz

¹Betz places a Latin quotation from Luther's commentary on the first page of his work. This superscription provides Betz's basic hermeneutical perspective. "Indeed, we are not treating of political freedom, but with a different kind of freedom, which the devil especially hates and attacks. It is that freedom for which Christ has set us free, neither from any human servitude nor from the power of tyrants, but from the eternal wrath of God. Where? In the conscience." Richard B. Hayes trans., "Recent Books on Galatians" Quarterly Review 5:3 (Fall 1985), 98.

²Betz's background insights concerning Gal 3:24 are indispensable for understanding of παιδαγωγός (pedagogue). He gave sources from Plato, Aristotle and Philo (Betz, Galatians, 177).

³According to the index of Betz's commentary (pp. 341-352), there are more than 200 references to Greek and Latin authors; about 30 references to Philo; but only about two dozen references to Rabbinic literature.

⁴Betz, 163-171.

⁵Ibid.

observed that there is nothing in these words that devalues the Torah. The negative evaluation comes from the verses that follow, and "the concept of 'curse of the Law' is strange and occurs only here in Paul."¹ Betz recognized that Paul is speaking about seeking "justification before God 'by works of the Law,'" but he wondered anyway "whether Paul does not go further, calling the Law itself a curse."² Finally, he concluded that "Paul's position is different; for him the Torah was not given to be faithfully obeyed as the covenant, but for the purpose of breaking it and generating sin (cf. 3:19-25)."³ It seems that Betz suggested that Paul was so much immersed in a Hellenistic frame of mind that he could not help but devalue the Torah itself. He clearly located Paul's presuppositions:

Paul's concept presupposes not only the radical devaluation of the Law, but also a grim concept of παιδεία ("education") in addition to the rather ugly type of pedagogue. All of these elements are attested in the Cynic-Stoic diatribe literature, and there can be no doubt that the notions come from that source.⁴

Following the source of his own presuppositions, Betz thought that Paul was deprived of a knowledge of the positive purpose of the Torah.

Paul does not provide the Galatians with a specifically Christian ethic. The Christian is addressed as an

¹Ibid., 149.

²Ibid.

³Ibid., 145.

⁴Ibid., 178.

educated and responsible person. He is expected to do no more than what would be expected of any other educated person in the Hellenistic culture of the time. In a rather conspicuous way Paul conforms to the ethical thought of his contemporaries.¹

According to Betz, the phrase "the law of Christ" is so alien to Paul that it "appears probable that Paul took over the notion from the opponents."²

Betz's commentary is indispensable for a serious study of Galatians. Its Hellenistic insights are of great value. However, this reading of Paul is hardly balanced, nor are some of his conclusions. It can be convincingly established that Paul was not preoccupied with Hellenistic concepts of individualistic ethics, for he was a thoroughly Jewish Christian.

F. F. Bruce

Bruce published The Epistle to the Galatians shortly after Betz's publication. Unlike Betz, Bruce had no innovative interpretations; instead, he approached the familiar issues in a sober and balanced way. Bruce placed Paul's thought much more in the context of Jewish Scriptures and tradition than Betz. At the same time, he extensively used Hellenistic literature and early and late Christian commentators.

¹Ibid., 292.

²Ibid., 300.

In regard to νόμος in Galatians, he advocated what might be called the traditional Christian view that Paul is attacking "legalism."¹ Like Moule, Bruce distinguished two uses of the Law, revelatory and legalistic.² Bruce also observed two basic Pauline meanings of νόμος, "in the strict sense of 'law,'" and "in the general sense of the Pentateuch."³ Commenting on Gal 3:10 Bruce reasoned that Paul's concern was

to stress the unfulfillable character of the law: by the standard of the law every one is 'under the curse' because no one is able to keep it in its entirety.⁴

It is also interesting to notice how Bruce explained the phrase in Gal 2:19 "For through the law I died to the law."

It was Paul's zeal for the law that made him so ardent a persecutor of the church (cf. Phil. 3:6). After his conversion, his persecuting activity was seen by him to

¹In connection with Gal 2:16, Bruce observed together with Cranfield, "that Paul had no ready word or phrase in Greek to express what we mean by 'legalism' and therefore had to use 'law'" (Bruce, Commentary on Galatians, 137).

²This distinction helped Bruce to answer the question of the abrogation of the Law by Christ. He quoted from C. K. Barret: "Paul saw Christ as the fulfillment of law, when law means God's revelation of himself and of his character and purpose, but as the condemnation and termination of any attempt to use law to justify oneself. And it is this latter use of law which may conveniently be called (for short) 'legalism'" (ibid., 137).

³Bruce also noted that "The patriarchal narrative does not belong to any of the law codes of the Torah, but it is a part of the Torah, and it is doubtful if Paul and his contemporaries made the explicit distinction in their minds between the narrower and the wider senses of the term that modern students readily make" (ibid., 215).

⁴Ibid., 159.

have been unspeakably sinful (cf. 1 Cor. 15:9); . . . In the revelation of Jesus Christ on the Damascus road the moral bankruptcy of the law was disclosed: for Paul, therefore, this involved the end of his old life 'under law' and the beginning of his new life 'in Christ.'¹

The illustration of παιδαγωγός (schoolmaster) in Gal 3:24, Bruce understood in a temporal, salvific way. "In the phrase εἰς Χριστόν the preposition εἰς has temporal force: 'until Christ' (contrast NIV, 'to lead us to Christ')."²

Bruce continued:

Until the child comes of age, although he is potentially heir to a rich estate, he is not given his liberty but is treated like a slave. So we remain under the control of the law until the coming of Christ.³

It appears that most students will find little on which to fault Bruce. His commentary offers both clarity and balance in the exegetical and theological interpretation of Galatians.

E. P. Sanders

E. P. Sanders has not written a commentary on Galatians but has published two books which are important to this study: Paul and Palestinian Judaism, and Paul, the Law and Jewish People. Since the latter study expands, clarifies, and sometimes corrects the earlier work's view of the law, we will refer mainly to it.

¹Ibid., 143.

²Ibid., 183.

³Ibid., 135.

Contrary to the Lutheran categories of a tension between works and grace in Paul's teaching, Sanders holds the thesis that:

The dispute in Galatians is not about "doing" as such. Neither of the opposing factions saw the requirement of "doing" to be a denial of faith . . . There was no dispute over the necessity to trust God and have faith in Christ. The dispute was about whether or not one had to be Jewish.¹

"To be Jewish" has to do, in the first place, with the place of the Mosaic law in salvation. Sanders introduced his familiar distinction between "getting in" and "staying in" the body of the saved. The first category has to do with acceptance and the second with the behavior of the saved. He claimed that from the Jewish perspective, the law is not an entrance requirement², but the law should be fulfilled in order to "stay in."³ Sanders thought, that in some things, Paul would agree with him:

Paul's objection was not that the Mosaic law requires "doing," but that if acceptance of the Mosaic law were the crucial point for membership in God's people, the

¹E. P. Sanders, Paul, the Law, and the Jewish People, (Minneapolis: Fortress Press, 1983), 159.

²Ibid., 17-64.

³In chapter 3 of Paul, the Law and the Jewish People, Sanders argued that the law should be fulfilled but he thought that Paul did not include the whole law. It was not only circumcision that was excluded but "there is, however, something which is common to circumcision, Sabbath, and food laws, and which sets them off from other laws: they created a social distinction between Jews and other races in the Greco-Roman world. Further, they were the aspects of Judaism which drew criticism and ridicule from pagan authors" (ibid., 102).

descendants of Abraham, Christ would have died in vain (Gal 2:21).¹

Thus, basically Paul would agree with Sanders that "the only way to become a member of the people of God, as long as ordinary history endures, is through faith."² He would even go further than Paul however, saying that "It is God's intent to have mercy on all, but mercy has faith as its condition."³

According to Sanders, Paul was "remarkably inconsistent" because his "argument [against the law] is based on the conclusion [that righteousness is through Christ], rather than the conclusion on the argument."⁴ Thus, Paul because of his "exclusive soteriology" argued from salvation to the human plight, and not the other way around.⁵ This actually lead Paul to reject the law rather than any problem with the law itself:

The law lost its glory because a new dispensation surpasses it in glory. . . . The only thing that is wrong with the old righteousness seems to be that it is not the new one; it has no fault which is described in other terms.⁶

¹Ibid., 159.

²Ibid., 196.

³Ibid.

⁴Ibid., 35.

⁵Stephen Westerholm, Israel's Law and the Church's Faith (Grand Rapids: Eerdmans, 1988), 83-84.

⁶Ibid., 138-140.

In this way Sanders prepared the ground for an attack on Paul. If the "getting in" and "staying in" is basically the same in Christianity and Judaism, why should one blame Judaism? Why pull down the old system only because the new has come? The main problem is "the unsystematic character of Paul's thought about the law."¹ Sanders thought that the major problem we face today in Pauline studies is a "retrojection of the Protestant-Catholic debate into ancient history, with Judaism taking the role of Catholicism and Christianity the role of Lutheranism."² But the blame is not primarily on this "retrojection" but with Paul. This lack of "system" reveals itself in the following points:³

1. "When the topic changes, what he [Paul] says about the law also changes."⁴ Paul insists that salvation is "not by law" and "neither agreement to observe the law nor actual observance of it can be set as the condition for entering the community of those who faith in Christ" (notice use of the term "faith" as a verb).⁵ Sanders thought that

¹Sanders, Paul, the Law, and the Jewish People, 145.

²E. P. Sanders, Paul and Palestinian Judaism: A Comparison of Patterns of Religion (Philadelphia: Fortress Press, 1977), 57.

³For more details, see T. Deidun, "E. P. Sanders: An Assessment of Two Recent Works," The Heythrop Journal 27:1 (January 1986): 43-52.

⁴Sanders, Paul, the Law, and the Jewish People, 143.

⁵Ibid.

this argument was limited when Paul addressed the question of circumcision (Gal 6:15), and days and food, because attitude towards them can be decided by each individual (Rom 14:1-6).¹ Such double standards led Paul to make some of the most difficult and strange statements.

2. According to Sanders, one of Paul's problems is the purpose of sin and law:

God intended that the law enslaves everybody (!) under sin, so that he could have mercy equally to all (Gal 3:22-24; cf. Rom. 5:20f.). In Romans 7, however, the relationship among God's will, sin and the law changes. In 7:7-13 Paul depicts sin as using the law against the purpose of God.²

3. Now, when Paul comes to Christian behavior he asserted that the law should be fulfilled. Sanders observed:

He [Paul] makes no distinction between the law which does not righteous and to which Christians have died and the law which those in Spirit fulfill. This situation presents a standard exegetical problem.³

4. Paul's treatment of the Bible is not consistent. How could he say that some commandments are optional? Sanders thought "that Paul had found a canon within the canon."⁴ Paul thought both that the law is abolished and

¹Ibid.

²Ibid., 144.

³Ibid., 145.

⁴Ibid., 162.

that it has a permanent, normative character. He "thus wants to have his cake and eat it."¹

5. Concerning the relation between the law and death Sanders stated:

This black and white contrast between the law and death on the one hand and the Spirit and life on the other is familiar from such passages as Rom 8:2. . . . He is caught here as elsewhere between two convictions, but here there is no struggle to resolve them; he states them both as facts.²

Sanders seemed to have difficulty making sense of Paul's various treatments of the law. He held that Paul's unsystematic, theological convictions about salvation in Christ and the place of the law led to the idea of non-observance of the law. Consequently, the clash between Jews and Gentiles in the churches which Paul established was the result of his teaching about the law.

It is not easy to follow Sanders' arguments because there is a degree of confusion. Is it Paul or Sanders who is "remarkably inconsistent" because of a false logic and the wrong starting point?

Paul's mind operated quite differently from Sander's, and this seems to be the main problem. The differences seem to be:

¹Sanders here quoted from H. Räisänen (ibid., 162).

²Ibid., 138.

1. Paul does not have one scenario for "getting in" and another for "staying in." When one is "in" he is "a new creation" (Gal 6:15).

2. According to Paul's system of thinking there is a paradox in our relation to the law. It can be "the curse" (Gal 3:13), and it can be "summed up in a single command: 'Love your neighbor as yourself'" (Gal 5:13). Thus, Paul's argument concerning the law is sometimes "unsystematic," in the sense of paradoxical. The concept, "different questions different answers," is a part of Paul's teaching about the law.

3. Paul's theology of the law involves a reflection of his own experience. It was not created in a dogmatic vacuum. This seems to be Paul's advantage over Sanders.

4. When it comes to Christ as his Savior, Sanders observed correctly, in Paul's "black and white world, there is no second best."¹

Sanders' contribution is to warn against an uncritical use of Lutheran categories of law and grace. However, there are some serious problems with Sanders' understanding of Paul which Dahl summarized:

Sanders has constructed his model of a pattern (or type) of religion for the specific purpose of comparing Paul and Palestinian Judaism as well as "Paulinism" under a short formula. Sanders opposes widely accepted answers, but his questions still center around the understanding of "soteriology" and, more especially, around the relationship of grace and works. In other

¹Ibid., 44.

words, his definition of a "pattern of religion" is drawn from Western, especially Protestant, theology much more than from Judaism understood on its own terms. As it turns out, the definition is even too narrow to give the full picture of Paul, the Jew who became the apostle to the Gentiles.¹

Having considered Sanders' ambitious and polemical works on Paul's understanding of the law, one might ask: "Could it be that Sanders, who is so good at exposing the hidden presuppositions of others on law, has some of his own on faith?"²

R. H. Longenecker

Longenecker's commentary on Galatians was published in 1990. He stated that in his commentary "there are both new approaches to and new data for the study of Galatians."³ His interpretation of the law in Galatians is a part of this new approach.

Longenecker agreed with Sanders that "first-century Judaism was not fundamentally legalistic," but they were

¹Niels Alstrup Dahl, review of Paul and Palestinian Judaism: A Comparison of Patterns of Religion, by E. P. Sanders, in Religious Studies Review 4:3 (July 1978): 157.

²Lloyd Gaston, review of Paul, the Law, and the Jewish People, by E. P. Sanders, in Journal Biblical Literature 104:3 (September 1985): 548.

³The author claimed that his work on Galatians is most distinctive in "(1) its stress on Hellenistic epistolary conventions, (2) its eclectic treatment of Greco-Roman rhetorical features, (3) its highlighting of Jewish themes and exegetical procedures, and (4) its Antiochian style of interpretation" (Longenecker, Galatians, x).

"certainly 'nomistic.'"¹ This is the starting point of Longenecker's new approach to the law in Galatians. He divided the topic of the law into three parts: (1) legalism, (2) Jewish nomism, and (3) the pedagogue. He defined each and explained them as follows: Legalism is "the attempt to gain favor with God by means of Torah observance."² Longenecker called it also "soteriological legalism" or a

false understanding of the law by which people think they can turn God's revelatory standard to their own advantage, thereby gaining divine favor and acceptance. This, too, the prophets of Israel denounced, for legalism so defined was never a legitimate part of Israel's religion.³

According to Longenecker, "legalism and libertinism⁴ are alike in that they both fail to appreciate or experience the freedom of new existence 'in Christ,' and so both result in a sorry end."⁵

On the other hand Jewish nomism is "a response of faith to a God who had acted on one's behalf by living a life governed by Torah."⁶ Jewish nomism had its proper use

¹Ibid., 86.

²Ibid., 95.

³Ibid., 176.

⁴Longenecker begins with the idea that "the Galatian Christians were one people who were troubled by both the judaizing treat and certain libertine tendencies" (ibid., 247).

⁵Ibid., 284.

⁶Ibid., 95.

before Christ and "Paul is not denying that God's self-revelation, be it identified as Torah or the Mosaic law, stands as the external standard for all human thought and action," but, these revelatory standards have reached their "zenith in the teachings and example of Jesus Christ."¹

The problems in Galatia arose because the Judaizers urged on Gentile converts "necessity for both faith in Christ and obedience to the Jewish Torah."² The opponents of Paul in Galatia did not advocate legalism per se, but the acceptance of a lifestyle of Jewish nomism. And Jewish nomism "combined faith in Christ for initial acceptance before God and a nomistic lifestyle for true holiness."³

At this point it would seem there was no problem in Galatia; the Judaizers believed in Christ and they wanted to live a pious life according to God's will, the Torah. Jewish nomism had its proper use, which was "supervising the lives of God's people as they responded by faith to divine mercy."⁴ With the coming of Christ, the Jewish nomistic response to faith and divine mercy had been supplemented by "being in Christ" and "living by the spirit." However, Paul

¹Ibid., 176.

²Ibid., 177.

³Ibid., 106. Longenecker here clearly adopts Sanders' not-so-convincing construct of "getting in" and "staying in" of salvation (see above discussion on Sanders, 42-49).

⁴Ibid., 177.

noticed that "in their insistence on the necessity for Gentile Christians to live a Jewish lifestyle, they were actually reintroducing legalism."¹ But this was not the only problem.

Paul had to deal with two matters in the Galatian churches: "the first, that of nomism, which was introduced by the Judaizers; the second, that of libertinism, which was a factor within the churches from the very first."² Thus Paul admonishes Judaizers in regard to "the works of the law," and the libertines concerning "the works of the flesh." Here Longenecker introduced Burton's "third way of life distinct . . . from legalism and . . . the impulses of the flesh."³ This life of freedom⁴ is lived "by the

¹Ibid., 176. It seems Longenecker offered one more definition of legalism. Legalism is the insistence on Jewish lifestyle. In this way Jewish nomism is placed very close to legalism. If one "insists" (whatever it means for Longenecker), on the lifestyle which is a response to God's mercy, he is a legalist.

²Ibid., 247.

³Ibid., 283.

⁴Longenecker further explained how the life by the Spirit appears: "The Spirit not only brings the believer into a new realm of spiritual existence but also (1) sensitizes the believer to what is contrary to God's will, (2) gives to the believer an intrinsic standard of values, and (3) enables the believer to do what is good, with expressions of that goodness being for the benefit of others. The Spirit alone is able to overcome the flesh by imparting the new life opened up by the work of Christ. And where the new life in Christ by the Spirit is present, no law is required to command it" (ibid., 247).

Spirit." Jewish nomism had also a time element or a custodial function.

The Mosaic law had two basic functions: (1) "A condemnatory function as the revelatory standard of God," which led to repentance; and (2) "a custodial function as a religious system instituted by God until Christ should come."¹ To explain this temporary function of the law, Longenecker heavily drew his conclusions from an analogy of the pedagogue in Gal 3:24-25, and the illustration of a son in Gal 4:1-7. He affirmed that "life controlled by law was instituted by God only for the period of his people's spiritual minority and until Christ should come."² Now, since Christ has come we are no longer "under the law" but "in Christ." Here Longenecker quoted from Rom 10:4 and understood "τέλος of that verse as properly 'termination' and not just 'goal.'"³ He also thought that "it is impossible, therefore, to understand εἰς Χριστόν here [Gal 3:24] in any other way than temporally."⁴ Thus Longenecker concluded that "with the coming of Christ the supervisory

¹Ibid., 177.

²Ibid.

³Ibid.

⁴Ibid., 149. (NIV translates the phrase "to lead us to Christ".)

function of the Law ended, just as the service of a pedagogue ends when his charge comes to maturity."¹

As a result of this change of status "the focus of Christians seeking to live out their commitments in a truly biblical fashion should be on being 'in Christ,' without reverting to some nomistic experience."² Thus it appears that Longenecker presented two very similar and yet different economies of salvation:

"under the law"
response to grace
Jewish nomism

"in Christ"
response to grace
life "by the Spirit"

Longenecker concluded that the only difference between these two above concepts is the Christ event. One would assume that this does not mean that the old economy was entirely without Christ. The difference was historical, not so much qualitative. Longenecker argued that the old system reached its "zenith" and the new one began. Both economies were legitimate, but Christ made a difference. He explained this strange tension in this way: "Christians may live conscious of being 'justified by faith' apart from legalism, but without being conscious of being 'in Christ.'"³ The term "conscious" is ambiguous here, but it must have a positive

¹Richard N. Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," Journal of the Evangelical Theological Society, 25:1 (March 1982): 59.

²Longenecker, Galatians, 159.

³Ibid., 159.

connotation because it is connected with "being in Christ." However, it is difficult to explain how one can be conscious of being "justified by faith" without being "conscious" of Christ. The basic question remains, What was the problem with the Judaizers in Galatia? Longenecker did not have the answer unless he borrowed one from Sanders: "The dispute was about whether or not one had to be Jewish."¹

Conclusion

"The Galatians," "The Opponents in Galatia," and "The Law" are the three topics from Galatians which have been discussed most by scholars. Concerning the Christians in Galatia, it is here argued that the balance of probability favors the South Galatian hypothesis. The opponents to the apostle Paul in the Christian churches in the Roman province of Galatia would appear to be Jewish Christians although Paul's arguments in Galatians are not directed against judaizing threats only, but also against certain libertine tendencies, which seem more likely to be the problem of the Gentile Christians. Paul was not inconsistent in his understanding of the law but paradoxical because such is the nature of the gospel. The νόμος according to Paul has a number of connotations which need to be harmonized in the broader context of Salvation history. The law condemns, directs us to the Savior, provides a

¹Sanders, Paul, the Law, and the Jewish People, 159.

standard for ethics, protects us from disastrous consequences of disobedience, and it is an expression of God's character of love. The law helps man not to avoid priceless salvation of our Lord Jesus Christ.

CHAPTER III

METHODOLOGY

Introduction

What is curriculum? Pamela Mitchell suggested that the definition of a "curriculum" in religious education faces many questions and issues. Historically, she observed "a pattern of movement through curriculum definitions . . . in the past 30-plus centuries."¹ Curriculum has been understood as: (1) life experience; (2) body of knowledge; and (3) plan or blueprint for learning. This pattern is like a cycle which is repeated throughout history.

Mitchell began with the "primitive society" where "curriculum can be defined simply as race experience: the life of the culture, the heritage of values, skills, beliefs."² During classical Greek education, curriculum began to mean bodies or subjects of knowledge, while in the Roman Empire, when schooling grew dominant, 'curriculum' became more a plan of learning.³ This is the same pattern

¹Pamela Mitchell, "What Is 'Curriculum?'" Alternatives in Western Historical Perspective, Religious Education 83:3 (Summer 1988): 350.

²Ibid.

³Ibid., 351.

Mitchell saw in Judeo-Christian education by the end of the fifth century AD.¹ Then Mitchell described curriculum in the education of the Middle Ages and the Renaissance,² Reformation,³ and Enlightenment.⁴

Following World War I, another cycle began. For John Dewey, the starting point in curriculum was the present experience of the learner. Experience is the ground for every aspect of education. Then the Committee of Ten, in

¹"In Judeo-Christian religious education by the fifth century CE, one cycle of the definition of 'curriculum' had been completed: beginning with pre-exilic Israel's curriculum as race experience, moving into post-exilic curriculum as body of knowledge (Torah), into the early Christian church's increasing organization of knowledge, into a sequenced plan for instruction in content" (ibid., 354).

²Curriculum for the churches of the early Middle Ages also meant selected experiences. During the scholastic era of the late Middle Ages, curriculum clearly became knowledge selected and organized for religious purposes. In the time of Renaissance the development of detailed textbooks and the emphasis on human nature, processes, and methods resulted in a shift in which organized knowledge was more regarded as a plan or blueprint (see ibid., 354-356).

³Although Luther was concerned for the education of children and the simple-minded, the reformers put an emphasis on the curriculum as an plan. This tendency was most fully realized in the work of John Amos Comenius who set up for the students the goals for each day, month, and year, and described the way of reaching these goals (see ibid., 357).

⁴Locke and Rousseau thought of curriculum as selected and controlled experiences which help the learner to develop. During the nineteenth century there was a return to the curriculum of knowledge, but there was a clear split between "curriculum" and "methods of instruction," as seen in the works of Herbart, Pestalozzi, Froebel, and Spencer. Franklin Bobitt introduced the concept of "objectives" which combined experiences with the formation of a plan for education (see ibid., 359).

addition to Dewey's ideas, suggested, in line with the organized knowledge tradition, a curriculum of the subjects to be studied. Ralph Tyler stated that curriculum is a blueprint for achieving stated objectives.¹ During this time, education was seen as the means of advancing progress, and curriculum was considered as a specialized field of study. One of the first books to establish the foundation of a curriculum theory was The Curriculum (1918) by Franklin Bobbitt. Bobbitt attempted to balance the tension between the two sides which defined the curriculum differently:

The culture-people are not wrong in demanding an education that looks to the widening of vision, the deepening of general understanding . . . The practical-minded people are not wrong in affirming that man's life consists, and must consist, largely in the performance of responsible duties . . . Doubtless both are right. We have here simply to do with two levels of educational experiences, both of which are essential to fullness of growth, efficiency of action, and completeness of character.²

In 1949, R. W. Tyler published Basic Principles of Curriculum and Instruction. He dealt with the four major questions: (1) What should be the educational objectives of the curriculum? (2) What learning experiences should be developed to enable the students to obtain the objectives? (3) How should the learning experiences be organized to increase their cumulative effect? and, (4) How should the

¹See *ibid.*, 362-363.

²Franklin Bobbitt, The Curriculum (Boston, New York, Chicago: Houghton Mifflin Company, 1918), 6-7.

effectiveness of the curriculum be evaluated?¹ Tyler suggested that the sources for the first step in the development of general objectives should be student's needs and interests, society², and subject specialists. In order to be precisely formulated, instructional objectives must be also adjusted according to the factors of the development of the instructional product. Tyler's model remains the basic pattern on which curriculum theorists continue to build.

Curriculum theory as applied in the classroom has come under severe criticism. One of the basic problems has been a lack of a conceptual system or theoretical structure capable of guiding both curriculum research and design.

Shaw stated in 1966:

[Curriculum] theory has not played a decisive role in influencing curriculum change . . . What was lacking, asserted Hott and Sonstegard (1965), was a conceptual system or theoretical structure capable of guiding curriculum research design.³

In 1970, Silberman published a study that was based on over three years of research in the area of the public-school system. He concluded that:

1. Most of the schools are mostly concerned with order, control, and routine.

¹Ralph. W. Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, 1975), 1.

²Society would include, religion, vocation, family, health, and recreation.

³Frederick Shaw, "Changing the Curriculum," Review of Educational Research 36 (June 1966): 349.

2. Students are primarily dominated by the schools.
3. Schools create many of their discipline problems by practicing systematic repression.
4. Schools, by promoting conformity, discourage students learning for themselves.
5. There is most of the time no consideration for the individuality, specific interests, and understanding of the student.
6. The curriculum's basic characteristic is banality and triviality, despite constant attempts to reform it.¹

Silberman also criticized the false dichotomy between thought and feeling in educational processes:

Many students, moreover, in understandable reaction against the competition for grades in which they have been enmeshed since childhood, confuse grading with evaluation and so press for elimination of all evaluation, which is to say all standards, as well as for the "let everyone do his own thing" anarchy of no requirements.²

Following this period of criticism of educational theory and practice, goals and outcomes, came a body of literature called "educational technology." Popam listed the forces behind this movement as:

1. Forces outside of education
2. Forces in behavioral psychology

¹Charles E. Silberman, Crisis in the Classroom (New York: Random House, 1970), 122-124.

²Ibid., 410.

3. Forces of programmed instruction which can produce pre-specified behavior.¹

R. M. Gagné's interest was in the area of psychological conditions of learning. He constructed a learning hierarchy of eight steps: (1) signal learning, (2) stimulus-response learning, (3) chaining, (4) verbal association, (5) learning discrimination, (6) concept learning, (7) rule learning, (8) and problem solving.² He concluded that:

Many subjects taught in schools have an organization that can readily be expressed as a learning hierarchy. The rule, or set of rules, that is the learning objective may be shown to be composed of prerequisite rules and concepts.³

J. P. McNeil observed the shift in emphasis among the curriculum specialists. Its whole emphasis was on responsibility and accountability on the part of the instructional-material developers if the learner failed to achieve the intended objectives.

Today [1969], curriculum as a field of study is attracting a wider range of participants . . . These participants are using newer tools to influence the conduct of curriculum such as criterion-referenced tests, task analysis, taxonomies of objectives and analytical schemes for describing teaching. Most of

¹James W. Popam, "Instructional Product Development: Two Approaches to Training," Audiovisual Communication Review 15 (July-August 1967): 403-405.

²R. M. Gagné, The Conditions of Learning (New York: Holt, Rhinehart & Winston, 1965), 76-142.

³Ibid., 143.

these tools are associated with a concern for accountability.¹

W. A. Determine asserted that teachers who function in an accountability setting have to be to the students "tutors, diagnosticians, mediators, managers, counselors, advisors, conversationalists and stimulating consultants."² Education must become "results-oriented." He suggested three directives:

1. Consider the distinction between education and training.³
2. Assemble the set of "learning experiences" and evaluation and management procedures.⁴
3. Rely on empirical data because the final judges are the students.⁵

¹John P. McNeil, "Forces Influencing Curriculum," Review of Education Research 39 (July 1969): 312.

²William A. Determine, "Applied Accountability," Educational Technology 11 (January 1971): 19.

³Determine rejected the idea: "When we know what we are doing, that's training; when we don't, that's education," and gives his distinction between training and education. Education is more a "general knowledge" relevant to many kinds of activities outside of job. Training is the practical part of education, and "the common denominator for training and education is the use of established criteria and evidence of attainment" (ibid.).

⁴One may start assembling components intuitively, relying on one's best judgment, but past experience should be used because of the vast amount of training and learning research data available (ibid.).

⁵"The subjective, intuitive and experiential judgments of the experts are interesting, encouraging and nice to have. But the final judges are the students. The data they produce as they proceed through the various

Determine's major contribution is the notion of a strict reliance upon evaluation data which helps to identify and correct the weaknesses of a student.

L. F. Carter lists an eight-step system of curriculum development:

- (1) State the real NEED you are trying to satisfy.
- (2) Define the educational OBJECTIVES which will contribute to satisfying the real need.
- (3) Define those real world-limiting CONSTRAINTS which any proposed system must satisfy.
- (4) Generate many different ALTERNATIVE systems.
- (5) Select the best alternative(s) by careful analysis.
- (6) IMPLEMENT the selected alternative(s) for testing.
- (7) Perform a thorough EVALUATION of the experimental system.
- (8) Based on experimental and real world results, FEEDBACK the required MODIFICATIONS and continue this cycle until the objectives have been attained.¹

Carter's system is interesting because it takes responsibility and accountability seriously. He said that his approach underlines "the problem of implementation, evaluation, feedback and revision--an emphasis which should be highly welcome in today's complex educational milieu."²

According to R. A. Kaufman, the main function of education is to bring about relevant learning, and the main task of educators is learning management. Kaufman suggested

components of the course, and the evaluation data, and any available follow-up data tell the story" (ibid.).

¹Launor F. Carter, "The Systems Approach to Education: Mystiques and Reality," Educational Technology 24 (April 1969): 22-23.

²Ibid., 31.

a possible education problem-solving model which consists of six steps: (1) identify problem, (2) determine solution requirements and alternatives, (3) select strategies and tools, (4) implement, (5) determine performance effectiveness, (6) revise as required.¹ In this way, Kaufman asserted accountability will be applied through a systems approach to the improvement of education.

In 1971, Baker and Schutz proposed the product-development cycle of seven stages: (1) product formulation, (2) instructional specification, (3) prototype test item tryout, (4) product development, (5) product tryout, (6) product revision, (7) operation analysis.² A detailed description of this model is presented below, since this approach was utilized in the present study.

Population and Sample

Seventh-day Adventist college students in religion both inside and outside North America were the target population for this study. Most of these students take classes in the New Testament epistles of Paul.

The sample group consisted of Andrews University college students in religion enrolled in class RELB434 Acts

¹Rodger A. Kaufman, "Accountability, A Systems Approach and the Quantitative Improvement of Education: An Attempted Integration," Educational Technology 11 (January 1971): 22.

²R. L. Baker and R. E. Schutz, eds., Instructional Product Development (New York: Van Nostrand Reinhold Co., 1971), 131-134.

and Epistles during the Fall quarter of 1991 and students of religion, ministers, and Bible instructors from Adventistički seminar Maruševec in the Yugoslavian Union.

The Empirical Product Development Cycle

According to Robert L. Baker and Richard E. Schutz,¹ there are seven phases² for the empirical development of an instructional product. It seems that these seven steps adequately meet the objectives of this study, which was the development of a curriculum for the study of Galatians by SDA college students.

Formulation

The first phase dealt with the justification of the study. Was a new product necessary? What time and money would be expended? Were there already competing products of high quality?

It seemed that this instructional product was needed because there was no SDA college curriculum for the study of Galatians empirically developed or otherwise.

Instructional Specifications

There are four rules concerning instructional specifications: (1) all instructional objectives must be

¹Baker and Schutz, 132-165.

²Baker and Schutz acknowledge generous contribution during final preparation of the instructional sequence of the rules for the development of instructional products by W. James Popan and Eva L. Baker (see *ibid.*, vii and 128).

non-ambiguous, measurable and stated in terms of the learner's post-instructional behavior; (2) the entry level of learner's mastery must be described behaviorally; (3) specification of the standards by which the learner's response would be evaluated must be stated; (4) a method for determining learner affect toward the completed instructional product must be specified.¹ The first three instructional specifications dealt with the cognitive development, and the fourth with learner affect.

The behavioral objectives were divided into ten learning units². The 28 objectives were as follows:

BEHAVIORAL OBJECTIVE 1
Authorship

The learner will write two texts from Galatians which clearly support Paul's authorship, and describe one additional argument from the lecture in the class with a help of a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 2
Addressees

The learner will identify which of ten statements support the South Galatian and which support the North Galatian hypotheses as explained in the lecture with 80% accuracy.

¹Ibid., 139.

²(1) General Introduction to Galatians; (2) Salutation and Occasion for Writing; (3) Thesis Statement, Paul's Personal History, and His Relationship to Other Apostles; (4) The Fundamental Affirmation of Paul's Faith; (5) Righteousness Apart From the Law: Against Legalism; (6) The Promise and the Law I; (7) The Promise and the Law II; (8) Paul's Appeal to the Galatians; (9) Christian Life in Freedom and in Spirit; (10) Christian Life in Its Responsibility to Others.

BEHAVIORAL OBJECTIVE 3

Date

The learner will write in a paragraph of approximately fifty words two arguments from biographical material as discussed in class in support of an early date of Galatians with 100% accuracy.

BEHAVIORAL OBJECTIVE 4

Greetings (1:1-5)

The learner will name three parts that began a Greek letter in the first century AD, and in a paragraph of approximately forty words describe in what way the greetings in Galatians is different from the greetings in other Pauline letters, on the basis of the lecture in the class and a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 5

Occasion For Writing (1:6-10)

The learner will explain in a paragraph of about forty words why in vs. 6 there is condemnation instead of commendation, mentioning the two reasons discussed in class, using a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 6

Opponents

The learner will describe in a paragraph of approximately hundred words the Judaizers as Paul's opponents and include four of the six arguments discussed in class.

BEHAVIORAL OBJECTIVE 7

Thesis (1:11-12)

The learner will argue in a paragraph of approximately fifty words whether the phrase ἀποκαλύψεως Ἰησοῦ Χριστοῦ (revelation from/of Jesus Christ) should be understood as a subjective or objective genitive, as discussed in the class lecture, given a NT, concluding in favor of the subjective genitive.

BEHAVIORAL OBJECTIVE 8
Paul's Personal Experience in Defence (1:13-17)

The learner will describe in a paragraph of approximately fifty words why Paul, while defending his apostleship from his personal experience, mentioned the worse things about himself, including two reasons discussed in the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 9
First and Second Visit to Jerusalem (1:18-2:10)

The learner will describe in a paragraph of approximately fifty words the relationship between the dates of Paul's two visits to Jerusalem and Paul's argument in favor of his apostleship, mentioning Paul's interest in the lapse of time and not in the exact chronology, in harmony with the class lecture, given a NT.

BEHAVIORAL OBJECTIVE 10
The Antioch Episode (2:11-14)

The learner will describe in a paragraph of approximately fifty words how the Antioch episode is related to Paul's preaching of the gospel, by mentioning two arguments from the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 11
The Abandonment of Law (2:15-16)

The learner will construct the main structure of Gal 2:15-16 by writing down three positive and three negative statements regarding the term *δικαιοσύνη* (righteousness or justice) according to the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 12
The Rejection of Compromise (2:17-19)

The learner will explain Gal 2:19 in a paragraph of approximately fifty words mentioning the essence of "death to the law," which is death to the legalistic requirements, and "the life for God," which sums up Paul's concept of Christian existence, according to the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 13
Sole Reliance Upon Christ (2:20-21)

The learner will identify by number the verse in Gal 2:11-21 which most explicitly affirms why one cannot be justified by the law, according to the class lectures, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 14
An Appeal to Personal Experience (3:1-5)

The learner will write down in approximately fifteen words three sets of opposing concepts from Paul's six rebuking questions to the Galatians in Gal 3:1-5, according to the class lectures, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 15
Sons of Abraham (3:6-9)

The learner will describe in a paragraph of approximately forty words the main difference between the Judaizers' and Paul's concept of "Abrahamic faith," mentioning that Abraham's faith is not a good work, according to the concepts presented in the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 16
The Law's Curse (3:10-14)

The learner will describe in a paragraph of about forty words why it is impossible, according to Gal 3:10-14, to be justified by the law, mentioning two out of the three points discussed in the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 17
The Seed of Abraham (3:15-18)

The learner will describe in a paragraph of approximately seventy words the relationship between the law and the promise from Gal 3:15-18 by discussing Paul's two arguments as presented in the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 18
Law Versus Covenant (3:19-22)

The learner will describe in a paragraph of approximately seventy words the purpose of the law according to Gal 3:19-22, mentioning Paul's two arguments as discussed in the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 19
The Law as Παιδαγωγός (3:23-24)

The learner will describe in a paragraph of approximately fifty words the role of παιδαγωγός (pedagogue) as explained by Plato and Aristotle, according to the class lecture, with 100% accuracy.

BEHAVIORAL OBJECTIVE 20
The Law as Παιδαγωγός (3:23-24)

The learner will describe in a paragraph of approximately forty words the main difference between Butler and Waggoner in their understanding of the law in Galatians, mentioning the titles of the books they published and the main theses they presented, with 100% accuracy.

BEHAVIORAL OBJECTIVE 21
The Law as Παιδαγωγός (3:23-24)

The learner will describe in a paragraph of fifty words the ontological nature of both the law and the promise and how each functions in Paul's argument, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 22
A Return to Bondage (4:8-11)

The learner will describe in a paragraph of approximately seventy words why the observance of the seventh-day Sabbath is not undermined if it is included in "the days" in Gal 4:10, mentioning the two reasons presented in the class lectures, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 23
An Appeal From Allegory (4:21-31)

The learner will describe in a paragraph of approximately fifty words the main conclusion that Paul gave

in his allegory of Sarah and Hagar, according to the class lecture, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 24

Love is Fulfilling of the Law (5:13-15)

The learner will identify all the sections of the law pyramid by writing the name and one biblical reference for each of the four parts of the law pyramid, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 25

Life in the Spirit Does Not Glorify the Desires of the Sinful Nature (5:16-18)

The learner will describe in a paragraph of approximately fifty words the contrast between the concept of the Spirit who "gives to the believer an intrinsic standard of values" and the concept of "halakah" or "walking by the Spirit," mentioning the place of the law in Christian experience, given a NT, with 80% accuracy.

BEHAVIORAL OBJECTIVE 26

The Works of the Flesh and the Fruit of the Spirit (5:19-26)

The learner will describe in a paragraph of approximately thirty words the practical lesson of Paul's list of vices and virtues, mentioning negative and positive consequences including Paul's emphasis on inner qualities of Christian experience, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 27

Doing Good to All (1-10)

The learner will describe in a paragraph of approximately seventy words the essence of a seeming contradiction of the expression "the law of Christ," mentioning the commandment of love and the two related NT texts, given a NT, with 100% accuracy.

BEHAVIORAL OBJECTIVE 28

Subscription (11-18)

The learner will describe in a paragraph of approximately fifty words the main Paul's conclusion in the

subscription mentioning the three main points which are at the same time the main arguments developed in Galatians, given a NT, with 100% accuracy.

Taxonomy of Cognitive Domain

In the early 1950s, Benjamin S. Bloom and his associates developed a taxonomy of cognitive educational objectives which was designed "to be a classification of the student behaviors which represent the intended outcomes of the educational process."¹ For practical purposes, a taxonomy of education was to facilitate the exchange of ideas and materials among the scientists concerned with educational research and curriculum development.²

There are six categories of classification arranged in a hierarchy in which each operation requires abilities and skills which are lower in the classification order.³ The major categories of cognitive taxonomy are:

Knowledge, level one, deals with remembering.⁴ This step involves recall of specifics and universals, methods and processes, patterns and structures. Behavioral

¹Bloom and his assistants developed taxonomy in the three domains: the cognitive, the affective, and the psychomotor. In our study we will deal only with the taxonomy of the cognitive domain. Benjamin S. Bloom, Engelhart D. Max, Edward J. Furst, Walker H. Hill, and David R. Krathwohl, Taxonomy of Educational Objectives, Handbook I: Cognitive Domain, (New York: Longmans, 1956), 12.

²Ibid., 10.

³Ibid., 120.

⁴Ibid., 62.

objectives 1, 2, 4, 6, 13, and 24 are clearly on the level of knowledge because they ask for specific texts, dates, and persons.

Comprehension, level two, represents the lowest of five levels of understanding. It demonstrates the ability to interpret and determine implications and consequences.¹ (See behavioral objectives 3, 5, 6, 13, 16, 19).

Application, level three, is expressed in the behavioral objectives which require usage of general ideas and principles in specific situations.²

Analysis, level four, includes the ability to recognize various elements and to indicate how relationships are organized and on what principles.³ (See behavioral objectives 11, 14, 18).

Synthesis, level five, requires working in a creative way with elements and parts thus forming sets of abstract relations and plans.⁴ (See behavioral objectives 7, 9, 10, 12, 17, 21, 23, 26, 28).

Evaluation, level six, demonstrates the ability to make judgments on the basis of external criteria and internal evidences. Evaluation detects logical fallacies in

¹Ibid., 89-118.

²Ibid., 120-143.

³Ibid., 144-161.

⁴Ibid., 162-184.

arguments and assesses general probability of accuracy.¹
(See behavioral objectives 15, 20, 22, 25, 27).

Cognitive Behavior

The learner's knowledge of the curriculum was determined by a pre-test.

An adequate level of performance was set at 80%; that is, at least 80% of the learners would demonstrate mastery of at least 80% of the objectives. This was measured by the post-test, which was the same as the pre-test.

Affective Behavior

In order to determine learner affect toward the learning process before and after the lectures were delivered, R. F. Mager's behavior indicators of learner affect were used. In Developing Attitude Toward Learning, Mager listed a number of questions that could be used in determining learner emotions towards learning.² Some of his suggestions were used in this study.

Item Tryout

Item tryout is a critical step in product development. It was essential that there be a complete

¹Ibid., 185-200.

²For some of the question items and course-related behaviors, see Robert F. Mager, Developing Attitude Toward Learning (Belmont, Calif.: Fearon Publishers, 1968), 73-81.

correspondence between the learning objectives and the cognitive post-instruction test.¹ Measures of the level of mastery at entry and conclusion were accomplished through a pre- and a post-test. The prototype items needed to match the behaviors described in the learning objectives.

With objectives, post-test, and an outline of the curriculum that follows precisely the objectives and the criteria of each post-test item's evaluation, the first tryout can be attempted with representatives of the target population.

Product Development

This is the first opportunity to modify the instrument and teaching sequences based on learner responses. The instructor receives immediate feedback from the subjects. Considerable flexibility must be exercised throughout the product development process. If the desired success is not achieved, the product developer does not adhere to the old strategy. Alternative approaches would need to be tried until mastery of the objectives are achieved.

Product Tryout

At this point, the number of subjects is increased, results reviewed, the instrument finetuned and instructional

¹Cognitive post-instructional test is at the same time as a pre-test which evaluates cognitive behavior prior to the learning experience.

sequences modified as indicated by the experimental presentations. After appropriate field testing the instructional product is ready for a full trial.

Product Revision

Baker and Schutz suggested four rules related to the product revision:

1. Product revision had to be based on the inferences from field test data. Objectivity is very important and that was why it is recommended that someone other than the researcher who developed the product be present to make recommendations.

2. Revision primarily involves looking at the instructional objectives and the cognitive post-test behaviors. This involves extensive analysis of every item.

3. Learner response data obtained during the program are a valuable source of ideas for product improvement.

4. Instructional products almost always need revision and modifications should be repeated as many times as necessary for the students to achieve mastery.

Operations Analysis

Operation analysis is performed at the conclusion of the empirical development of the instructional product.

Cognitive Behavior

When the observed cognitive values of the students' performances are collected, the scores are compared with the

established values. It is assumed that the distribution of students is as follows: At least 80 percent achieve mastery of 80 percent of the criteria of the objectives.

Affective Behavior

The data for this behavior are collected from the pre- and post-test. Statistical analysis of these data is carried out by t-test of dependent samples because the subjects (the students) act as their own controls. Their scores are measured under both treatment conditions, before and after the experimental condition is administered. Thus, the scores under one condition are dependent on the scores in the other condition, and such data are correlated data. The statistical analysis is done in the following four steps:¹

1. Statement of the hypotheses includes the null hypothesis that the mean difference of the two groups of scores is zero, and the directional alternative hypothesis that the difference of the two group of scores is greater than zero.

$$H_0: \delta = \mu_1 - \mu_2 = 0$$

$$H_a: \delta = \mu_1 - \mu_2 > 0$$

2. The criterion for rejecting $H_0 = 0.05$.

3. The computation of the test statistics is done according to the following formula:

¹See D. E. Hinkle, W. Wiersma, and S. G. Jurs, Applied Statistics for the Behavioral Science (Boston: Houghton Mifflin Co., 1988), 252-258.

$$t = \frac{\Sigma D}{\sqrt{\frac{N \times \Sigma D^2 - (\Sigma D)^2}{N-1}}}$$

in which ΣD = the sum of the difference between pre- and post- test scores, ΣD^2 = the sum of the squared differences between pre- and post-test scores, and N = the number of participants.

4. Interpretation of results follows. It is to be established whether or not the observed value of \underline{t} exceeds the critical value of \underline{t} . If that is the case, the null hypotheses (H_0) is rejected.

The Empirical Product Development Model

Most definitions of curriculum indicate that it is more than information and educational planning. In Christian education, in particular, curriculum is the bridge between theory and practice in the cognitive, affective, and spiritual domains.

The growth of the curriculum movement towards a systematic and empirically validated product development has been influenced by social and religious changes and technological advances. But the most influential factor in product development has been the realization that the most potent data for the effectiveness of a given instructional product comes from the testing of the product with representatives of the intended learners. For this purpose, the product-development cycle of seven steps by Baker and

Schutz (1971) was used. Having identified needs and the utility of the product in the field, the objectives were stated in terms of the learner's post-instructional behavior. The tryout stages provided empirical data necessary to modify the product to facilitate mastery.

Since positive affect enhances the mastery of behavioral objectives, some specific strategies were employed to promote positive affect, including:

1. Group participation
2. A participant's manual to aid note taking and learning
3. Overhead transparencies and black-board use
4. Ten lecture periods, none of which exceeded fifty minutes
5. Time allocated for questions at the end of each lecture.

The spiritual component in this learning process was approached through prayer at the beginning of each lecture, often offered by the students themselves, frequent applications (during the lectures) of the content of Galatians to the current interests of the participants, and a spiritual meditation at the end of each lecture.

The basic purpose of this product development method is to provide a favorable environment for a harmonious change of the subjects who are confronted, quickened, and transformed by the Christian gospel.

CHAPTER IV

RESULTS

The instructional product in this study was empirically developed according to the model of Robert L. Baker and Richard E. Schutz (1971). The target population for this study was Seventh-day Adventist college religion students in North America and Yugoslavia. The subjects in the first two experimental groups were students enrolled in their first year at the Seventh-day Adventist Theological Seminary.¹ The final sample of thirty-three subjects consisted of nine college students in religion enrolled in class RELB434 Acts and Epistles at Andrews University, and sixteen students of religion, three ministers, and five Bible instructors from Adventistički seminar Maruševec in the Yugoslavian Union.² All subjects in this study had received some theological training but had not taken a class in Galatians. Thus they represent the target population of college students in religion.

¹See appendix C, Diary, for a description of these subjects.

²Ibid., 8-9.

The development of the instructional product is discussed below under the seven steps specified in the model being utilized.

Formulation

The development of the product began with the assessment of the need for an empirically developed SDA college curriculum for the study of Galatians. There is a wealth of excellent material available on Galatians in commentaries¹, syllabi,² Bible study textbooks,³ and even Sabbath School Lessons;⁴ but no empirically developed curriculum has ever been published on Galatians for college students. The lack of any empirically developed materials in any college textbook, including Galatians, suggested there was a need for this study.

Instructional Specifications

The major task of this step in the development of the instructional product was to create non-ambiguous

¹See chapter 2, Review of Literature.

²W. Richardson, unpublished Syllabus--Acts and Epistles RELB 434, Andrews University, Berrien Springs, Michigan.

³Don E. Boatman, "Guidance from Galatians (Joplin: College Press, Mo., 1961); see also a newly published textbook which includes all Pauline epistles by William E. Richardson, Paul Among Friends and Enemies (Boise, Idaho: Pacific Press Publishing Association, 1992).

⁴General Conference Sabbath School Reading Committee, "Adult Sabbath School Lessons," (Boise: Pacific Press Publishing Association, April/June 1990).

behavioral objectives and to prepare an instrument to measure the degree of mastery. Twenty-eight behavioral objectives were developed. Then, cognitive pre- and post-test items were formulated and the criteria by which they would be evaluated.¹ General mastery was established at 80/80; that is, at least 80% of the learners would need to demonstrate mastery of at least 80% of the criteria established for each of twenty-eight objectives in the cognitive post-test.² An affective instrument was also developed to measure the modification of effect in the course of the instructional sequence.

Item Tryout

It is essential that there be complete correspondence between the behavioral objectives and the cognitive post-test items. Thus, the basic outline of the instructional sequences was defined.

The lessons in their original outline form were presented to two theology students. On the cognitive pre-test,³ both participants, as expected, scored poorly because the content was new to them. Post-test scores were better

¹See appendix A.

²For more details, see appendix A. Each behavioral objective has its own standard.

³See table 1. Out of 1000 possible points, the first participant scored 353; and the second, 377 points.

than pre-test scores¹, but not at the predetermined level. Both participants scored <80% on 64.3% of the behavioral objectives. The total scores in the post-test (820 and 869)² indicates encouraging progress in presenting the instructional content. The differences in the pre- post-test scores (467 and 492) showed that participants increased their knowledge by 46.7% and 49.2% respectively.

Product Development

Verbal feed back coupled with the results of the cognitive post-test led to significant modification of the instructional product. Some parts of the first lesson in the Instructor's Manual were rewritten, and two sections ("Opponents" and "Paul's Jerusalem Visits") were moved to lessons two and three. The need for a simple outline at the beginning and for a better summary at the end of each lesson also became obvious. The overhead transparencies 4-6³ were added to the lesson I. After these modifications the product was ready for the next tryout.

¹See table 2. Both participants scored <80% on the behavioral objectives: 1, 3, 4, 5, 10, 11, 13, 14, 16, 17, 18, 20, 22, 23, 25, 26, 27, 28.

²Although these scores from the post-test are high, the mastery (80%) of all behavioral objectives was not achieved.

³See appendix G.

TABLE 1

COGNITIVE PRE-TEST SCORES OF 2 PARTICIPANTS

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30	30
Subjects															
1	10	12	0	5	0	0	0	6	0	17	18	0	18	10	24
2	13	16	0	0	0	0	0	10	0	19	26	10	17	0	26

B.O.	16	17	18	19	20	21	22	23	24	25	26	27	28	Total
F.S.	40	50	50	30	30	40	60	40	30	40	30	50	50	1000
Ss														
1	5	10	38	0	26	13	25	20	0	18	10	28	40	353
2	0	12	42	0	26	18	10	23	0	20	12	31	46	377

TABLE 2

COGNITIVE POST-TEST SCORES OF 2 PARTICIPANTS

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30	30
Subjects															
1	17	35	25	22	26	34	38	24	18	18	26	20	17	26	21
2	18	37	26	24	27	39	40	21	20	19	30	26	20	29	25

B.O.	16	17	18	19	20	21	22	23	24	25	26	27	28	Total Post-Test	Pre-Test	Difference	%
F.S.	40	50	50	30	30	40	60	40	30	40	30	50	50	1000			
Ss																	
1	35	42	44	20	26	39	50	36	22	35	30	45	49	820	353	467	46.7
2	39	40	49	22	26	30	55	37	29	40	28	45	48	869	377	492	49.2

TABLE 3

COGNITIVE PRE-TEST SCORES OF 3 PARTICIPANTS

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30	30
Subjects															
1	5	10	0	5	6	0	0	6	0	5	18	6	18	6	22
2	10	5	6	5	0	0	5	12	6	10	22	0	16	12	18
3	12	10	0	0	0	0	10	6	0	10	16	12	16	0	24

B.O.	16	17	18	19	20	21	22	23	24	25	26	27	28	Total
F.S.	40	50	50	30	30	40	60	40	30	40	30	50	50	1000
Ss														
1	10	15	15	5	24	10	25	15	5	15	18	15	20	299
2	15	20	15	0	20	15	25	30	0	10	12	15	25	319
3	5	20	10	0	26	10	30	20	0	15	12	20	20	304

TABLE 4

COGNITIVE POST-TEST SCORES OF 3 PARTICIPANTS

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30	30
Subjects															
1	18	45	26	22	28	40	45	26	26	18	24	24	20	26	30
2	18	40	24	25	26	38	40	26	30	20	30	28	20	28	28
3	20	50	24	20	30	40	40	24	26	20	30	28	20	28	28

B.O.	16	17	18	19	20	21	22	23	24	25	26	27	28	Total Post-Test	Pre-Test	Difference	%
F.S.	40	50	50	30	30	40	60	40	30	40	30	50	50	1000			
Ss																	
1	36	40	45	28	26	35	55	40	24	40	30	45	50	912	299	613	61.3
2	32	45	50	28	30	35	60	40	28	35	30	40	50	879	319	560	56
3	40	45	50	30	30	35	55	35	30	40	30	45	50	943	304	639	63.9

Product Tryout

The second group of subjects consisted of five Seminary students. Because two of them could not follow the series to the end due of schedule conflicts, only three of the five completed the instruction.

Cognitive pre-test results indicated that all the participants were basically uninformed about the material to be studied. Out of 1000 points, the first participant achieved 299 points; the second, 319; and the third, 304.¹

On the cognitive post-test, mastery of 80% was achieved on all behavioral objectives by all students, and they increased their scores by 61.3%, 56%, and 63.9% respectively.²

However, some difficulties remained which led to further modification as outlined below.

Product Revision

Subjects' responses indicated that abstract terms including "justification" and "righteousness" in behavioral objectives 11, 12, and 24 needed clearer definitions. Clarification was attempted by making comparisons with everyday experiences, and by the introduction of several overhead transparencies.³

¹See table 3.

²See table 4.

³See overhead transparencies 19-21, appendix G.

In order to clarify the subject of the law in Galatians and in Adventist history, related parts of the instruction for behavioral objectives 16, 19, 20, 21, 22, and 24 were rewritten. Subjects' responses made clear the need for a better balance between "the curse of the law" (16) and the law of "Love your neighbor as yourself" (24). The illustration of the law pyramid was utilized to show how love and the law come from the same author--God.

The meaning of the illustration of παιδαγωγός (pedagogue) was explained by referring to the way the term was used by Plato and Aristotle. The different approaches concerning the functions of the law in Galatians, as taught by Butler and Waggoner, were clarified by referring to the historical context. In the 1880s, the threat of Sunday legislation in the United States was real and it is not difficult to understand why some Seventh-day Adventist Church leaders reacted stridently when the theology of the law (which was their main argument against Sunday observance) was reinterpreted.¹

The chairman of my dissertation committee suggested that class presentations should be as much "a spiritual feast" as an explanation of the theological teachings of the Bible, for the reason that Christian education is primarily concerned with the salvation of those who are educated. In order to reach this objective, a new heading, "For Spiritual

¹See G. Knight, Angry Saints, 16-19.

Meditation," was included at the end of each lesson (except lesson one), and suggestions given about the contemporary relevance of the topic discussed.

The enthusiasm among the students for the topics seemed to be highest in the discussions at the end of the class when they freely expressed their conclusions and began to apply them to the ministries in which they planned to engage.

All these revisions took place during the second exposure of the developing curriculum, based on the feedback coupled with the cognitive post-test results. However, because the results of the second try-out had been so successful, it was thought a final try-out could be attempted with a larger sample with results that could be submitted to statistical analysis seeking statistical significance.

Operations Analysis

From 18 November 1991 to 14 January 1992, two groups of subjects completed the ten hours of instruction in the instructional product; a total of twenty-three males and ten females. The lectures were presented first at Andrews University and then at the Adventistički seminar Maruševec. Both of the groups were instructed in their classrooms (the setting familiar to them). Both classrooms were equipped with blackboard and overhead projector. The learning materials were identical, although in different languages,

and were prepared and taught by the same instructor. The only significant difference in these two presentations was the time span of the instruction. The first group did one lesson per day, while the second group was given the instruction in fifty-minute sessions over a period of two days.

Cognitive Behavior

The cognitive pre-test was given to the participants at the beginning of each lesson in order to determine the degree of their mastery of the material to be presented. The results are shown in Table 5. The total points ranged from 211 to 441 (out of 1000) which indicated that the subjects had a relatively low knowledge of the topic. All of the participants lacked the 80% mastery on all 28 behavioral objectives. However, some of them had already mastered individual objectives, especially those following behavioral objective 20, probably because subjects were becoming more and more familiar with the major themes in Galatians.

The cognitive post-test scores for the final group of thirty-three subjects are shown in table 6. They show that the final cognitive achievement of the subjects after the instruction is statistically significant. The total cognitive post-test scores range from 844 to 960 points. That the mastery on each behavioral objective is achieved is indicated by the percentages in the bottom row of table 6.

TABLE 5

COGNITIVE PRE-TEST SCORES OF 33 PARTICIPANTS

Beh. Obj.	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30
Subjects														
1	5	10	6	5	0	10	10	0	0	5	12	0	0	6
2	5	20	0	10	0	5	5	0	6	5	6	0	5	6
3	18	10	0	22	0	0	10	6	12	0	12	0	0	12
4	0	0	0	0	6	10	15	6	0	10	0	6	0	0
5	5	5	6	15	0	0	10	0	0	5	0	0	0	6
6	10	0	12	5	12	0	15	0	0	10	6	6	0	12
7	5	10	0	0	6	5	10	6	0	10	6	6	5	26
8	16	5	0	20	6	5	5	12	6	0	24	6	0	6
9	5	10	0	5	0	0	5	6	0	5	0	6	5	0
10	5	5	6	5	12	10	10	0	6	15	6	0	10	0
11	0	0	0	10	0	0	0	0	0	0	0	0	0	6
12	5	5	0	5	0	5	0	6	12	5	12	6	0	12
13	5	10	6	5	6	5	5	12	0	10	6	0	0	18
14	18	15	12	22	6	10	10	0	0	5	12	0	0	6
15	5	5	0	5	0	10	0	6	0	15	0	0	0	6
16	5	10	0	15	0	5	0	6	0	0	6	0	5	6
17	0	10	0	10	0	10	5	12	0	0	26	0	5	24
18	16	15	12	5	0	0	10	0	6	10	6	12	5	6
19	5	20	0	5	6	10	15	0	6	5	12	6	10	12
20	5	15	0	20	0	0	0	0	0	5	24	0	0	12
21	10	5	0	5	0	0	10	6	0	0	0	0	5	6
22	5	0	6	10	0	15	10	0	6	10	12	0	10	6
23	10	5	6	15	0	5	0	0	12	0	6	6	0	12
24	10	10	0	5	6	10	0	0	0	0	12	0	0	18
25	16	15	0	5	0	0	5	6	0	10	12	0	0	12
26	0	0	0	20	12	10	15	0	0	5	24	6	5	6
27	10	5	0	10	6	0	0	6	6	15	18	6	5	18
28	18	10	12	5	0	0	10	0	0	5	6	12	10	6
29	0	0	0	5	0	5	10	0	0	5	12	0	10	12
30	5	15	6	5	0	5	10	0	0	10	0	6	5	6
31	10	10	0	0	0	10	5	0	6	5	6	6	5	6
32	10	20	0	10	6	15	10	6	18	5	0	6	5	12
33	5	10	6	10	0	10	5	12	6	10	12	0	10	12

TABLE 5 (continued)

COGNITIVE PRE-TEST SCORES OF 33 PARTICIPANTS

B.O.	15	16	17	18	19	20	21	22	23	24	25	26	27	28	Total
F.S.	30	40	50	50	30	30	40	60	40	30	40	30	50	50	1000
Ss.															
1	6	5	20	10	0	20	5	20	25	0	15	12	25	25	257
2	12	15	25	35	6	12	20	15	20	0	15	6	20	20	294
3	12	15	10	25	0	26	20	10	20	12	20	24	15	25	336
4	6	5	10	5	0	12	15	10	15	6	20	6	15	25	203
5	6	5	20	10	0	6	15	10	15	6	20	20	25	25	230
6	18	10	15	10	0	20	15	10	10	0	20	12	30	40	298
7	12	10	15	10	6	12	10	10	10	6	10	28	15	15	264
8	12	10	10	10	0	12	5	10	10	12	10	12	20	20	264
9	6	15	10	35	0	20	10	10	15	0	10	12	20	20	230
10	0	10	20	35	0	6	10	30	35	0	15	12	15	15	283
11	0	25	30	30	6	12	5	15	10	0	10	12	15	25	211
12	6	20	25	15	0	28	25	10	10	0	25	12	15	45	309
13	12	15	10	20	12	26	5	10	10	6	10	20	40	40	314
14	18	5	10	20	0	18	15	20	10	12	25	20	15	15	319
15	6	5	15	15	0	20	30	15	10	0	15	6	25	25	239
16	6	15	15	25	0	12	5	20	25	0	10	12	30	30	263
17	6	10	5	25	6	20	10	30	10	0	10	12	25	45	309
18	6	10	15	30	6	24	25	15	20	0	10	20	15	25	324
19	12	10	15	30	0	6	30	25	35	0	10	26	10	15	356
20	18	5	10	10	0	6	20	10	20	12	15	12	25	25	259
21	24	15	15	10	0	12	15	10	20	6	25	12	20	40	281
22	6	15	25	10	0	6	5	15	15	6	15	6	15	40	269
23	6	30	10	15	0	0	10	10	15	0	10	12	25	35	254
24	6	15	10	20	0	28	15	10	10	6	10	26	20	20	267
25	6	10	15	15	0	12	10	10	10	6	20	18	10	20	233
26	12	5	10	10	6	26	5	15	10	6	15	12	15	15	265
27	0	5	10	10	0	12	20	10	10	0	10	12	10	15	229
28	12	10	5	10	0	20	5	35	15	0	10	12	45	45	318
29	6	25	25	15	0	20	15	30	20	0	10	20	25	35	305
30	6	30	15	25	0	26	25	10	15	12	15	24	40	40	353
31	12	25	5	20	0	20	30	35	30	0	15	20	15	40	336
32	12	15	30	20	0	20	25	40	25	12	20	28	25	45	440
33	18	20	25	30	0	28	25	30	30	6	25	26	35	35	441

TABLE 6

COGNITIVE POST-TEST SCORES OF 33 PARTICIPANTS

Beh. Objectives	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Full Scores	20	50	30	25	30	45	40	30	30	20	30	30	20	30	30
Subjects															
1	20	35	24	20	25	45	38	30	30	18	28	30	10	28	30
2	18	45	28	20	28	40	25	30	25	20	30	25	18	28	25
3	16	40	30	22	28	40	32	25	30	18	25	25	20	25	30
4	18	50	30	25	30	40	34	28	30	18	25	28	16	30	30
5	19	50	25	25	30	43	30	30	30	20	30	30	20	30	20
6	20	30	28	25	30	40	38	28	30	16	30	30	20	25	28
7	20	50	28	22	18	38	34	28	28	18	30	30	18	25	30
8	20	45	26	24	28	38	35	30	25	20	25	28	12	28	28
9	18	40	30	22	30	40	36	30	30	20	28	28	18	30	28
10	19	35	28	25	30	45	40	25	30	20	28	25	20	30	28
11	20	50	30	25	25	45	35	25	30	10	25	25	20	30	28
12	12	40	30	24	20	45	35	25	24	18	30	30	20	25	30
13	19	50	26	22	24	40	40	30	10	18	30	25	18	30	24
14	20	50	30	22	28	45	40	28	28	20	30	18	18	30	30
15	20	45	25	20	28	45	32	30	28	20	25	28	16	28	28
16	18	25	25	24	30	38	38	25	30	20	25	20	20	28	28
17	15	40	30	25	30	40	20	15	28	20	30	15	20	25	25
18	19	45	20	25	24	45	40	30	25	16	30	25	18	28	28
19	16	45	28	25	25	45	38	25	24	18	30	30	15	30	24
20	20	50	25	25	28	45	38	24	30	10	30	30	18	30	30
21	17	40	25	22	26	38	34	28	28	18	28	30	20	30	30
22	10	40	30	22	28	36	40	30	30	20	15	28	18	28	30
23	14	45	26	20	30	40	34	30	30	20	25	25	18	28	30
24	20	45	26	24	25	40	40	30	30	16	30	30	20	28	18
25	18	30	28	22	28	40	40	25	30	20	28	30	20	30	25
26	20	50	24	25	28	45	38	28	28	18	25	30	16	30	20
27	19	50	30	25	15	40	40	28	20	18	30	30	20	25	30
28	17	45	15	25	30	40	40	30	28	20	25	25	20	30	15
29	19	50	30	24	30	40	34	25	30	20	28	28	18	25	28
30	20	45	28	22	30	38	36	25	30	20	24	25	20	30	30
31	20	25	28	24	28	38	40	28	30	20	20	28	20	30	30
32	19	45	30	25	30	40	38	25	28	20	30	30	18	30	30
33	18	50	30	25	30	40	36	30	28	18	15	30	18	30	25
% of Ss ach. 80% > of ea. B.O.	88%	82%	97%	100%	91%	100%	91%	97%	94%	94%	91%	91%	94%	100%	88%

TABLE 6 (continued)

COGNITIVE POST-TEST SCORES OF 33 PARTICIPANTS

B.O.	16	17	18	19	20	21	22	23	24	25	26	27	28	Total	Pre-Test	Difference	%
F.S.	40	50	50	30	30	40	60	40	30	40	30	50	50	1000			
Ss.																	
1	40	45	40	25	30	40	50	35	30	40	28	45	50	909	257	652	62.5
2	35	50	40	30	30	35	55	35	30	40	18	45	50	898	294	604	60.4
3	35	40	45	30	25	38	55	38	28	38	30	48	50	906	336	570	57
4	32	50	30	30	30	40	55	38	28	35	20	45	48	913	203	710	71
5	40	50	25	30	25	38	60	40	15	40	30	50	48	923	230	693	69.3
6	40	50	50	30	30	35	50	40	10	40	30	50	45	918	298	620	62
7	38	50	45	28	28	35	50	40	30	35	25	45	50	916	264	652	65.2
8	35	45	45	28	30	32	60	35	25	20	30	48	48	893	264	659	62.9
9	38	45	45	25	25	40	55	35	30	40	25	48	50	926	230	699	69.9
10	40	40	50	25	30	40	55	38	30	40	28	30	50	924	283	641	64.1
11	40	45	40	18	28	25	55	35	30	35	28	45	48	905	211	694	69.4
12	40	40	45	30	25	38	55	04	28	35	30	45	35	894	309	585	58.5
13	35	40	50	30	25	18	55	35	25	38	30	48	45	880	314	566	56.6
14	35	30	50	25	30	35	50	35	30	38	30	50	48	923	319	604	60.4
15	40	45	35	28	28	32	50	20	30	40	30	50	50	896	239	657	65.7
16	35	45	50	28	30	20	50	38	30	35	25	50	50	880	263	617	61.7
17	35	35	50	30	30	35	55	15	30	38	25	48	50	844	306	638	53.8
18	38	50	45	25	25	35	60	35	28	38	28	50	50	925	324	601	60.1
19	24	50	40	20	25	32	60	38	28	38	28	25	48	874	356	518	51.8
20	35	50	30	30	28	35	40	40	25	40	30	48	50	914	259	655	65.5
21	40	45	50	30	30	38	50	40	25	40	28	45	50	868	281	587	58.7
22	40	50	45	28	30	38	60	35	25	40	28	50	48	922	269	653	65.3
23	38	50	45	28	28	18	55	38	15	40	25	50	45	890	254	636	63.6
24	35	45	45	25	28	40	60	38	28	35	30	45	50	926	267	659	65.9
25	38	45	50	15	25	40	55	35	30	40	30	50	50	917	233	684	68.4
26	35	45	50	25	28	38	55	32	30	40	30	30	50	913	265	648	64.8
27	35	50	45	10	30	35	60	35	25	35	30	25	48	883	229	654	65.4
28	40	50	45	30	30	15	50	38	30	38	28	48	50	897	318	579	57.9
29	40	40	40	30	25	38	50	35	30	40	25	45	50	917	305	612	61.2
30	40	45	45	25	30	40	60	35	30	40	30	48	50	911	353	558	55.8
31	40	35	50	28	28	40	55	38	30	38	25	45	50	911	336	575	57.5
32	38	50	50	30	30	35	55	38	30	38	28	50	50	960	440	520	52
33	38	50	45	30	28	38	55	38	30	38	28	48	50	939	441	498	49.8
80/80%	97%	91%	88%	88%	100%	85%	97%	94%	91%	97%	97%	88%	97%				

The increase in scores is also expressed in percentages and is spread from 49.5% to 69.9%. All subjects did achieve mastery of 80% or more of the criteria on each of the 28 behavioral objectives.

Affective Behavior

Modification of affect was observed through the affective instrument.¹ Table 7 shows the results. Whether modification of affect was significant was determined by t-test which compared the pre- and post-test scores. The statistical computation and analysis was accomplished by the following steps:²

First, statement of the hypotheses indicates two possibilities. The null hypothesis ($H_0: \delta = \mu_1 - \mu_2 = 0$) suggests that the mean difference between the two groups of scores is zero. In this case, the modification of affect did not occur. The alternative hypotheses ($H_a: \delta = \mu_1 - \mu_2 > 0$) displays another possibility: that the difference of the two groups of scores is greater than zero, and that there was a positive modification of affect.

Second, the criterion for rejecting H_0 is .05.

Third, the formula for computation of the test statistics for a t-test of dependent means is:

¹See appendix D.

²See Hinkle, Wiersma, and Jurs, 555-556.

TABLE 7

AFFECTIVE PRE- AND POST-TEST RESULTS OF 33 PARTICIPANTS

Subjects	Pre-test	Post-test	Difference D	Difference Squared D ²
1	46	57	11	121
2	58	63	5	25
3	45	53	8	64
4	55	67	12	144
5	59	63	4	16
6	63	66	3	9
7	47	64	17	286
8	63	68	5	25
9	50	62	12	144
10	64	68	4	16
11	37	55	18	324
12	49	56	7	49
13	22	47	25	625
14	41	57	16	256
15	42	44	2	4
16	58	65	7	49
17	48	62	14	196
18	32	56	24	576
19	31	50	19	361
20	52	59	7	49
21	68	69	1	1
22	45	51	6	36
23	58	63	5	25
24	60	61	1	1
25	55	59	4	16
26	51	61	10	100
27	54	58	4	16
28	63	67	4	16
29	41	57	16	256
30	61	66	5	25
31	55	60	5	25
32	52	64	12	144
33	40	61	21	441
			$\Sigma D = 314$	$\Sigma D^2 = 4437$

$$t = \frac{\Sigma D}{\sqrt{\frac{N \times \Sigma D^2 - (\Sigma D)^2}{N-1}}}$$

in which, ΣD = the sum of the difference between pre- and post-test scores, ΣD^2 = the sum of the squared differences between pre- and post-test scores, and N = the number of participants. The actual numbers in this computation are:

$$\begin{aligned}\Sigma D &= 314 \\ \Sigma D^2 &= 4437 \\ N &= 33\end{aligned}$$

$$t = \frac{314}{\sqrt{\frac{33 \times 4437 - (314)^2}{33-1}}}$$

$$t = 8.122$$

Fourth, the observed value of $t = 8.122$ can be interpreted in the following way. The critical value of t with 32 degrees of freedom at the .05 level of significance for two-tailed test is 2.036. This means that the null hypothesis (H_0) should be rejected and the alternative hypothesis (H_a) accepted, because the t score of 8.122 is above the level of significance of 2.036. This indicates that there was a significant modification of affect; that is, that the participants were positively motivated during the study of Galatians. But what do these numbers reveal?

Positive affect is one of the most significant factors in the learning process. There are several ways that a learner can be motivated to learn, such as passing or failing the course, self-affirmation and improved social

standing, feeling the need for more knowledge, learning because it is important for religious purposes, and simply for the joy of learning. The learning process which takes place in a group of more than thirty people probably incorporates all the above motivations and more.

It is assumed that the sample group of thirty-three subjects was religiously motivated to learn eternal truths from one of the most popular letters in the New Testament. The atmosphere in the classroom was relaxed and the subjects seemed to enjoy the lectures. It was observed that the subjects were not excited about the history and geography of the first lesson. But later, when discussion moved more to people and modern events, interest increased.

The presentations were prepared for college students with sentences that were concise. In the work with the first two experimental groups, it had been noticed that the use of speech in the first person best held the attention of the learners. The results of a clear or more simple structure were also observed.

Besides these observations, an instrument for the evaluation of the modification of affect was used to measure a change of attitude towards the instructional content. The students were asked to respond to thirteen questions on a five-point scale from "Strongly Disagree" to "Strongly Agree" (See Appendix D). The questions covered aspects of their feelings about communicating what they learned,

readiness to further study the subject by discussing it with the professor by getting more books to read on the subject, and by a personal spiritual experiences with Jesus.

The same instrument was given to the students before and after the instruction. The difference of the pre- and post-test scores was statistically significant. According to the computations of the t-test, a t-score of 8.122 is above the level of significance of 2.036, which suggests that the students were significantly motivated during the instructions.

Summary

The empirical development of a college curriculum of the epistle to Galatians required systematic development, testing, and revisions through a series of groups of increasing size with results that became statistically significant. Verbal suggestions and written feedback demonstrated in the cognitive post-test led to numerous modifications of the instructional product.

The instructional product was presented to three groups of subjects. The first two groups were used for basic development of the product. The third group of thirty-three subjects provided the main indicator of the success of the instructional product. Mastery of the content was achieved at the predetermined level of 80/80 and a positive modification of affect was observed. Mastery was measured through a cognitive instrument, and modification of

affect through an affective instrument¹, and all results were statistically evaluated. The results are shown in tables 1-7.

¹See appendices A and D.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The focus of this study has been the empirical development of a college curriculum of the Epistle to Galatians. This chapter restates the problem of the study, presents a summary of the literature review and findings, and offers recommendations and further study suggestions.

Statement of the Problem

Looking back in the history of Seventh-day Adventist doctrine, there have been some difficulties in finding agreement on the relationship between righteousness by faith and the law. In 1888, E. G. White called the theological controversy about the law in Galatians "the hardest and most incomprehensible tug of war we have ever had among our people."¹

It seems that the relationship between the law and the gospel is still a live issue among Seventh-day Adventists. According to the Valuegenesis study, Adventist adolescents, instead of focussing on God's love which inspires believers to internalize Christian values, they

¹White, 178. See also Knight, Angry Saints, 35.

seem to be obsessed with the idea that somehow they must earn their salvation.¹

This situation suggested the need for a clear understanding of the gospel which provides assurance of salvation. The letter of Paul to the Galatians is one of the key books of the Bible which addresses this issue. However, there is a serious lack of college textbooks in this domain. Therefore, this curriculum was developed to contribute to the education of Seventh-day Adventist students in religion.

This study was intended to provide students with the opportunity to understand cognitively and apply experientially the claims of the gospel as presented in the letter to the Galatians.

Literature Review Summary

The Development of the Instructional Product

Pamela Mitchell has demonstrated that there is a pattern of defining curriculum historically which spreads from the practical (life experience) to the theoretical (blueprint for learning) areas of life.

For "primitive society," curriculum was life experience; for the Greeks, a body of knowledge; and for the Romans, a plan of learning. A similar pattern could be

¹Dudley, 100-104.

observed in Judeo-Christian education¹, the Middle Ages and Renaissance², Reformation,³ and the Enlightenment.⁴

After World War I, another cycle was entered under John Dewey, Ralph Tyler, Franklin Bobitt, Robert Gagnè, and others. Dewey's emphasis was on the present experience which has to be taken and studied in the classroom. Tyler argued for a curriculum as a blueprint for achieving stated objectives. It seems that today, in religious education, curriculum is primarily a blueprint which includes content, sequence, methods, and aids. As Mitchell so aptly puts it, the last two decades were characterized by an attempt to

¹During the pre-exilic time, Israel's curriculum was race experience; in the post-exilic period it was a body of knowledge (Torah); while the early Christian church's increasing organization turned curriculum in a sequenced plan for instruction in content.

²For the churches of the early Middle Ages, curriculum meant selected experiences. During the scholastic era of the late Middle Ages, curriculum clearly became knowledge selected and organized for religious purposes. In the time of Renaissance, the development of detailed textbooks and the emphasis on human nature, processes, and methods resulted in a shift in which organized knowledge was more regarded as a plan or blueprint.

³Luther was concerned for the education of children and the simple-minded, but his followers put an emphasis on the curriculum as an plan.

⁴Locke and Rousseau thought of curriculum as selected and controlled experiences which help the learner to develop. During the nineteenth century there was a return to the curriculum of knowledge, but there was a clear split between "curriculum" and "methods of instruction," as seen in the works of Herbart, Pestalozzi, Froebel, and Spencer. Franklin Bobbit introduced the concept of "objectives" which combined experiences with the formation of a plan for education.

create an "universally workable blueprint" which would solve all problems in learning.¹

During this time, the main subjects of the scholarly discussions were "responsibility," "accountability," and how to achieve intended objectives. But, there were also some other suggestions: W. A. Determine argued that the curriculum, which is "result oriented," must make a distinction between training and education, and evaluate learning experiences empirically. Basically, he developed the idea of creating curriculum which is the bridge between life experience and a plan for learning. According to Carter, Kaufman, and Baker and Schutz, there are certain clearly identified steps in the development of curriculum which are student centered, based on feedback from subjects, and balancing cognitive and affective behavior. Such an approach is very close to the ideal of Christian education where curriculum is a bridge between theory and practice. Such a philosophy and model of education has been utilized in this study--namely, a carefully structured and planned empirical development of an instructional product.

The Epistle to the Galatians

Galatians, often called the "Magna Carta" of Christian liberty, has attracted the attention of many

¹Mitchell, 365.

scholars. The three major topics they have discussed are "The Galatians," "The Opponents in Galatia," and "The Law."

The Galatians

Patristic, medieval, and reformation commentators believed that Paul sent his epistle to the ethnic Galatians who lived in Northern Asia Minor. In 1866, Lightfoot formulated this idea and thought that the Galatian churches were founded in Ancyra, Tavium, Pessinus, and Juliopolis. This is known as the North Galatian hypothesis. This understanding was not challenged until the end of the nineteenth century, when Ramsey published a number of articles and books arguing that Paul addressed his letter to the Christian churches in the Roman province of Galatia which included ethnic Galatia and the southern territories where the cities of Antioch, Lystra, Derbe and Iconia were situated. Following Ramsey, there have been many commentators such as Guthrie, Burton, Ridderbos, Boice, Bruce, and Longenecker who defended this idea, which is known as the South Galatian hypothesis. Although there are ambiguities on both sides of the arguments, the balance of probability favors a South Galatian hypothesis because the South Galatian churches are described in detail in the New Testament, while the North Galatian churches are only vaguely alluded to. Besides, biographical considerations of Barnabas and Timothy indicate that Galatians was written

primarily to the South Galatian churches before Paul's second missionary journey in 49-50 A.D.

The Opponents in Galatia

Several views have been expressed about the opponents in Galatia. Early Fathers said that they were radical Jewish-Christians from Jerusalem. The Gnostics believed that Peter organized the resistance to Paul in Galatia. Luther and Calvin described them as the false apostles who were the followers of the true apostles. Hamond and Mosheim believed that the opponents in Galatia were circumcised Gnostics who were opposed by both Peter and Paul. Schweitzer identified them with the "Jerusalem Pillars," while Lightfoot contended they were different from the Jerusalem apostles with libertine-Gnostic and ascetic-Jewish elements. Marxen, it appears, put all these attributes together and argued that the opponents in Galatia were Christian-Jewish-Gnostic syncretists.

It seems that the most complete assessment of the opponents was done by Brinsmead and Longenecker. Paul's opponents in Galatian churches were Jewish Christians, although Paul had to fight against the concept of Gentile libertinism in the same churches.

The Law

The question of νόμος (law) in Galatians is probably the most complex issue in the epistle. Aquinas presented

his elaborate teaching on νόμος in four categories of basic laws: eternal, natural, human, and divine law. However, in talking about the law, he failed to give the central place to the Lawgiver.

Expressing themselves in slightly different ways, Luther and Calvin agreed in their understanding of the law in Galatians. Luther's emphasis was on the law which almost always accuses and thus directs the sinner to Christ, while for Calvin, the law had a more positive function--it is the rule of life.

Cranfield's contribution to the discussion about νόμος (law) in Paul is significant. He observed and harmonized eight functions of the law, some of which have positive connotations and some have negative connotations.

In regard to νόμος (law) in Galatians, Bruce advocated the traditional Christian view that Paul is attacking "legalism."

Sanders advocated a new view on νόμος and Paul. He believed that Paul preached an "exclusive soteriology" which lead him to reject the law rather than any problem with the law itself. On this ground, Sanders charged Paul with inconsistency. He thinks that Paul is inconsistent "when the topic changes what [Paul] says about the law also changes."¹ It seems that Sanders has correctly read Paul but was not able to accept his teaching. The concept,

¹Sanders, Paul, the Law, and the Jewish People, 143.

"different questions different answers," is a part of Paul's teaching about the law because the law has many functions. If what Paul sometimes says about the law is paradoxical, so is the Gospel message itself.

Longenecker's views on νόμος were to some extent influenced by Sanders. He discussed the law in Galatians in terms of legalism, Jewish nomism, and the pedagogue. The main problem in the Galatian churches was not legalism but rather whether one had to be Jewish in order to be Christian. Although the Jewish nomism had its proper use, which was "supervising the lives of God's people as they respond by faith to divine mercy,"¹ when Christ came, the nomistic response of faith and divine mercy had been supplemented by "being in Christ" and "living by the Spirit." Thus Longenecker emphasized the temporary nature of the law. For him, the Spirit "gives to the believer an intrinsic standard of values . . . and where the new life in Christ is present, no law is required to command it."² Such an understanding of the law in Galatians removes the law from the Lawgiver and creates unnecessary confusion which can be avoided if one accepts the Pauline teaching that God's law has different functions, which are operative in history and personal experience.

¹Longenecker, Galatians, 177.

²Ibid., 247.

The issue of the law in Christianity has been equally important from apostolic times until now.¹ In regard to νόμος according to Paul, (including Galatians) there are various interpretations. One might divide them into five approaches: a harmonizing approach; a dialectic approach; a reduction critical approach; a interpolation approach; and a developmental approach.

According to the harmonizing approach, the law is one, but it has many functions and when Paul's teaching is put in context, there are no inconsistencies (Aquinas, Luther, Calvin, Bruce, and Cranfield).

Those who accept a dialectical approach assert that Paul was not consistent in his teaching about the law. The real contradictions can be explained in either a soteriological, sociological, or historical way (Räisänen, Betz, Sanders, Longenecker).

The reduction critical approach holds that the conservative statements about the law derive from Jewish-Christian reductions. All other radical statements of Paul on the law are not a part of Jewish-Christian reduction (Bultmann, Käsemann, and the post-Bultmannian scholars).

According to the interpolation approach, Paul is a logical and consistent thinker. Some statements in Romans

¹Westerholm stated that "the question how those with Christian faith should relate to the divine law of Israel was a burning issue in the first Christian century and has remained a crucial subject for Christian theology and ethics ever since" (Westerholm, 2).

and Galatians, which are incompatible with his logical thought on the law, have been interpolated by the later editor (O'Neill).

Those who accept the developmental approach state that Paul's idea about the law develops from letter to letter. In Galatians, Paul has a libertine view of the law; in 1 Corinthians, legalistic; and in Romans, he synthesizes both views (Dood, Taylor, Drain).

The first approach seems to be the most acceptable because it maintains that Paul's teaching about νόμος is the Word of God without thematic inconsistencies. Likewise, according to this view, Paul was urgently concerned about the loving integrity of the community of Christ in the Galatian churches.

It appears that the problem in interpretation of the law in Galatians in Adventist interpretation from 1888 could be best solved by accepting that God's law is one that includes moral, ceremonial, civil, and natural precepts. Some of its aspects may be replaced by other forms of expressing God's plan of salvation (sacrificial economy with the Lord's supper), but it can never be abolished because it is an expression of God's character. God's law has different scopes of influence in human experience: it condemns to subdue human pride; it directs to the Savior; it provides an eternal standard for human behavior; it is protection from disastrous consequences of disobedience; and

it is our Father's expression of His ceaseless love. According to the context of Gal 3, apostle Paul used an illustration of a pedagogue from old Roman households (vs. 24) to explain the first two uses of the law mentioned above.

Summary of Findings

On the cognitive pre-test, the participants in all experimental groups lacked mastery of each of the 28 objectives.¹ Such a performance could be expected because the students had had no class on this subject and the instruction that followed provided specific information about Galatians. This was the time in which the development of the instructional product began. Special attention was paid to unite the behavioral objectives, test items, and test criteria. Participants' Manual and Instructor's Manual were developed based on the verbal and written feedback demonstrated in the cognitive post-test.² This led to a significant modification of the instructional product. Some parts of the manuals were rewritten and more learning aids were added, including overhead transparencies.

The basic philosophy of the learning approach utilized in this study was that a curriculum is more than a blueprint for educational planning. Curriculum is a bridge

¹See tables 1, 2, 3.

²See tables 1, 3, 5.

between theory and practice in Christian education which plays a significant role in the character development of students. The most valuable results are achieved by the model which combines cognitive, affective, and spiritual elements.

It was with this educational philosophy in mind that the present instructional product was developed and validated. The instructional product development method of Baker and Schutz adequately facilitated the achievement of cognitive mastery on the part of the college religion students in this study. Through seven systematic steps of empirical development, this instructional product brought cognitive modification that was statistically significant for a group of thirty-three participants. This mastery was achieved by Andrews University college students during the regular class periods in New Testament Epistles, and students, ministers, and Bible instructors at Adventistički seminar Maruševec.¹

According to the pre- and post-test scores of an affective test,² the modification of affect was also obtained in the study of Galatians. The students were asked to respond to thirteen questions on a five-point scale from "Strongly Disagree" to "Strongly Agree" (see Appendix D). The questions covered aspects of their feelings about

¹See results in table 6.

²See table 7.

communicating what they learned, readiness to further study the subject by discussing it with the professor or by finding a book on the subject to read, and personal spiritual experiences with Jesus. The scores indicated that the difference between the pre- and post-test was statistically significant. The t-test result was 8.122 which is above the level of significance of 2.036. This indicated a significant positive modification of affect.

The primary purpose of this study was to produce a comprehensive, pedagogical tool for teaching Galatians to college students in religion. This curriculum was designed first, to clarify the gospel message of Galatians and create favorable ground for its reception into the Christian lives and practice of the students.

The apostle Paul was not conceived as an ancient philosopher who offers an abstract discussion about the law and righteousness. Rather, Paul was understood as a consistent teacher and preacher of God's law and God's righteousness.

Recommendations

1. It is recommended that this empirically developed college curriculum of the Epistle to Galatians be made available for consideration by New Testament Epistles teachers in colleges in North America and other English-speaking areas.

2. It is recommended that more teaching aids, such as transparencies, maps, and drawings be used in class lectures which deal with the teaching of abstract ideas.

3. It is recommended that this instructional product be considered for presentation in seminar format to SDA church members in local churches.

4. It is recommended that this curriculum be included in youth ministry training programs.

5. It is recommended that the Instructor's Manual and the Participants' Manual for the curriculum be translated for use outside the USA.

6. It is recommended that the empirical development of curriculum for other books of the Bible for college students in religion be attempted.

It is believed that the implementations of these recommendations could significantly contribute to (1) the understanding by Adventist young people of the good news of the gospel, (2) help them to feel more peace and assurance, and (3) encourage them to believe that their salvation is in a loving relationship with their Savior Jesus Christ.

Further Study

This study was primarily concerned with teaching college students in religion the Epistle to the Galatians. However, a need for the well-formulated Gospel message contained in Galatians transcends these limitations. Four areas for further study are suggested.

1. A study to determine the effectiveness of this curriculum in college classes in religion in the United States and elsewhere
2. A study of the philosophical presuppositions in curriculum development, and their implications for Christian education
3. A study of the factors that modify affective behavior in Seventh-day Adventist Bible classes
4. A study to describe the relationship between the affective behavior and cognitive achievement in SDA college religion classes
5. A study of relationship between the curriculum and the instruction in religious education, to what extent the religion curriculum in SDA colleges is a blueprint, and what is the place of curriculum as experience

APPENDICES

APPENDIX A

COGNITIVE INSTRUMENT

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COGNITIVE INSTRUMENT

PRE- POST-TEST

LESSON I

Name: _____ Nc. of points: ___/100

Date: _____ 1991

QUESTIONS:

1. Write out two texts from Galatians that give strong support to Paul's authorship, and give in a sentence another argument to support Paul's authorship. You may use the Bible. (20 points)

a) 1 _____; 2 _____

b) _____

2. Below are 10 statements concerning the addressees of Galatians. Which ones support the South Galatian hypotheses and which support the North Galatian hypotheses? Place an "S" in space provided that support the South, and "N" for those that support the North Galatian hypotheses. (50 points)

___ The term "Galatia" in Gal 1:2 refers to the Roman province.

___ Paul and Luke commonly used popular, geographical, and ethnic language when referring to people and regions.

___ Gal 2:1-10 and Acts 15:1-21 describe the same occasion, the Council at Jerusalem.

___ Galatians omits any reference to Paul's stoning in

Lystra as reported in Acts 14:19.

— Paul could not address the members of the churches which he and Barnabas founded on the first missionary journey, Derbe, Lystra, Iconium, and Antioch, by any single term except Galatians.

— The North Galatian churches are not described in the NT, they are only alluded to in Acts 16:6 and 18:23.

— Barnabas and Paul went together on the first missionary journey not on the second.

— Timothy is not mentioned in Galatians.

— Phrygic and Galatic territories mentioned in Acts 16:6 and 18:23 is one region.

— Galatians was written after Paul's second missionary journey.

3. Write a paragraph of approximately 50 words giving two arguments from biographical material that support an early date for Galatians. (30 points)

PRE- POST-TEST

LESSON II

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

4. Name the three parts that begun a Greek letter in the first century A.D. Describe in a paragraph of approximately 30 words in what way is the greetings in Galatians differs from other Pauline letters? You may use your Bible. (25 points)

1. _____
2. _____
3. _____

5. Explain in a paragraph of about 30 words why in v. 6 there is condemnation rather than commendation. Mention two reasons. You may use your Bible. (30 points)

6. Write a paragraph of approximately 100 words describing the Judaizers who were Paul's opponents. Mention any four arguments discussed in the class lecture. (45 points)

PRE- POST-TEST

LESSON III

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

7. Write a paragraph of approximately 50 words discussing if the phrase ἀποκαλύψεως Ἰησοῦ Χριστοῦ (revelation from/of Jesus Christ) should be understood as a subjective or objective genitive. You may use your Bible. (40 points)

8. Describe in a paragraph of approximately 50 words why Paul, defending his apostleship from his personal experience, mentioned the worse things about himself. Include two reasons discussed in the class lecture. You may use your Bible. (30 points)

9. Describe in a paragraph of approximately 50 words the relationship between the dates of Paul's two visits to Jerusalem and Paul's argument in favor of his apostleship. How did Paul use the time element in dating these two visits? You may use your Bible. (30 points)

PRE- POST-TEST

LESSON IV

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

10. Describe in a paragraph of approximately 50 words how the Antioch episode is related to Paul's preaching of the gospel. Mention two arguments from the class lecture. You may use your Bible. (20 points)

11. Write down three positive and the three negative statements regarding the term *δικαιοσύνη* (righteousness or justice) from Gal 2:15-16. You may use your Bible. (30 points)

12. Explain Gal 2:19 in a paragraph of approximately 50 words explaining the essence of "death to the law," and "the life for God." You may use the Bible. (30 points)

13. Identify the verse in Gal 2:11-21 which most explicitly affirms why one cannot be justified by the law. You may use your Bible. (20 points)

PRE- POST-TEST

LESSON V

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

14. In approximately 15 words write down three sets of opposing concepts from Paul's six rebuking questions to the Galatians in Gal 3:1-5. You may use your Bible. (30 points)

- a)
- b)
- c)

15. Describe in a paragraph of approximately 40 words the main difference between the Judaizer's and Paul's concept of Abraham's faith. You may use your Bible. (30 points)

16. In a paragraph of about 40 words argue why it is impossible, according to Gal 3:10-14 to be justified by the law. Include two of the three points discussed in the class lecture. You may use your Bible. (40 points)

PRE- POST-TEST

LESSON VI

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

17. Describe in a paragraph of approximately 50 words the relationship between the law and the promise from Gal 3:15-18. Discuss Paul's three arguments as presented in the class lecture. You may use your Bible. (50 points)

18. Describe in a paragraph of approximately 40 words the purpose of the law with regard to sin, according to Gal 3:19-22. You may use your Bible. (50 points)

PRE- POST-TEST

LESSON VII

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

19. Describe in a paragraph of approximately 50 words the role of παιδαγωγός (pedagogue) as described by Plato and Aristotle. (30 points)

20. Describe in a paragraph of approximately 40 words the main difference between Butler and Waggoner in their understanding of the law in Galatians. Mention the titles of the books they published and the main theses they presented. (30 points)

21. Describe in a paragraph of 50 words the ontological nature of the law and the promise and how each functions in Paul's argument. You may use your Bible. (40 points)

PRE- POST-TEST

LESSON VIII

Name: _____ No. of points:___/100

Date: _____ 1991

QUESTIONS:

22. Describe in a paragraph of approximately 70 words why the observance of the seventh-day Sabbath is not undermined if it is included in "the days" in Gal 4:10. Mention the two reasons presented in the class lectures. You may use your Bible. (60 points)

23. Describe in a paragraph of approximately 50 words the main conclusion that Paul gave in his allegory of Sarah and Agara. You may use your Bible. (40 points)

PRE- POST-TEST

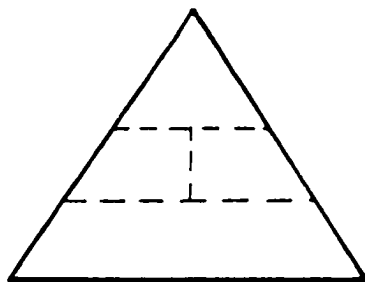
LESSON IX

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

24. Identify all the sections of the "law pyramid" by writing the name and one biblical reference in each of the four parts of the pyramid. (30 points)



25. Describe in a paragraph of approximately 50 words the contrast between the concept of the Spirit who "gives to believer an intrinsic standard of values" and the concept of "halakah" or "walking by the Spirit." (40 points)

26. Describe in a paragraph of approximately 30 words the practical lesson of Paul's list of vices and virtues, mentioning negative and positive consequences including Paul's emphasis on inner qualities of Christian experience. (30 points)

PRE- POST-TEST

LESSON X

Name: _____ No. of points: ___/100

Date: _____ 1991

QUESTIONS:

27. Describe in a paragraph of approximately 50 words the essence of a seeming contradiction in the expression "the law of Christ." You may use your Bible. (50 points)

28. Describe in a paragraph of approximately 50 words Paul's main conclusion in the subscription mentioning the three main points which are the main arguments developed in Galatians. You may use your Bible. (50 points)

APPENDIX B

CRITERIA FOR COGNITIVE INSTRUMENT

CRITERIA FOR COGNITIVE INSTRUMENT

1. a. Gal 1:1; Gal 5:2
 b. The way he argues his theology.
 c. The way he uses the Scripture.

2. S, N, N, N, S, S, S, S, S, N.

3. Timothy and Barnabas.
 1. Timothy from the South Galatia but not mentioned in Galatians because he joined Paul during the 2nd journey.
 2. Barnabas not on the 2nd missionary journey but was with Paul on their 1st journey. He is mentioned three times in Galatians.

4. The beginning of the Greek letters of the first century AD:
 1. The senders name:
 "Paul, . . . and all the brothers with me"
 2. The identification of the readers:
 "to the churches in Galatia"
 3. The opening greetings:
 "grace and peace to you"

5. After the salutation Paul would normally in his epistles introduce expressions of thanksgiving for the believers to which the letter was sent. But here, there is condemnation rather than commendation.
 There are at least two reasons for that:
 1. The Galatians were "deserting the one who called [them] by the grace . . . turning to a different gospel;" and
 2. They were doing it "so quickly."

6. To describe the opponents of Paul in Galatians we need to use a "mirror reading."
 - a) Paul's opponents attacked his apostleship in 1:1 and 1:11-2:10.

b) The opponents had a high esteem for the Mosaic law as a means of salvation in 2:15-3:18.

c) Repeated clarifications about Abraham (3:6-14) and circumcision (6:11-16) suggest that they claimed not Abraham's spiritual inheritance but earthly.

d) Righteousness by obedience to the law 3:10-14 vis-a-vis the covenant and its promise 3:15-18 suggests that "the opponents had a Jewish background and a Jerusalem orientation."

e) The opponents preach the "gospel" which for Paul was "no gospel at all" (1:6,7). It means that they were the Christians too.

f) The opponents desired to avoid problems and persecutions for the Cross of Christ (6:12), probably from the Zealots who were the Christians too.

7. Grammatically it could be either a subjective or objective genitive construction. Only the context can help us. But it is possible to find more than one context. Some link the phrase to 1:15 and conclude that "God the Father was the revealer;" and Jesus Christ was the revealed. Others find the context in 1:1, where Jesus is presented as the agent -- so they decide for a subjective genitive. The case could be solved in favor of a subjective genitive by referring to an even broader context, the Damascus road experience (Acts 9:3).

8. There are at least two reasons: (1) The opponents would not miss the opportunity to present Paul as a doubtful character because of his past. Paul did not deny it. He even said that he "was extremely zealous for the traditions" (1:14); (2) At the same time the change in Paul's life magnified the grace of God and the power of the gospel, which is a strong support for his activity.

9. There is little agreement in mathematics regarding the two visits to Jerusalem. But the context suggests that Paul was not interested in chronology. He did not have any direct contact with the apostles in Jerusalem for 11 or 14 years. This, he contends authenticates his call. Finally, when he went up to Jerusalem it was not because the Twelve called him, but he "went in response to a revelation" (2:2).

10. Two points Paul's points are: (1) His commission to preach "the truth of the gospel" came from God; and (2) not the compromise, but the true gospel alone provided the foundation for Christian unity.

11. Paul's emphatic answer concerning δικαιοσύνη (righteousness or justice) contains three positive and three negative statements:

"a man is not justified by observing the law"
 "we may be justified . . . not by observing the law"
 "by observing the law no one will be justified"¹

"a man is . . . justified . . . by faith in Jesus
 Christ"
 "so we, too, have put our faith in Christ Jesus"
 "that we may be justified by faith in Christ"

12. The break with the law as the means of justification is as radical as dying itself. Thus we could paraphrase: "Through the law which condemns me, and destroys all hope for salvation by human works, I died to the legalistic requirements of the law." The vacuum which was created by the absence of the law for justification is filled with Christ. Since God is the Savior and the Lawgiver "to live for God" sums up Paul's concept of Christian existence, soteriology, and ethics.

13. The verse which most explicitly affirms why one cannot be justified by the law is Gal 2:21.

14. Based on their earlier experience the Galatians must make a clear distinction between three sets of opposing concepts: (1) works and hearing; (2) law and faith); (3) spirit and flesh.

15. The Judaizers claimed that Abraham's faith was a kind of a good work or obedience that saved him. For Paul, faith was not a good work by which one could be saved, but a relationship of trust which was the basis of his obedience.

16. Paul makes three points showing that it is impossible to be justified by the law: (1) theoretically justification could come by keeping the law, Paul seems to imply by Lev 18:5, but absolute obedience is impossible; (2) the Scripture affirms that "the righteous will live by faith"

¹Boice suggests that these three phrases increase in emphasis. The first is general "any man;" the second is particular and personal "we;" and the third is universal "no one" (Galatians, 449).

(Hab 2:4); (3) justification by faith and justification by law are two mutually exclusive principles. The law brings curse, while faith unites us with Christ and the Spirit.

17. Paul's argument in favor of the primacy of the promise over the law was based on three points. He concluded that: (1) God's will or covenant was irrevocable because God never intended that the law should come in place of the promise; (2) The subject of God's promise was not the observer of the law but Christ and all those who belong to Him; (3) The promise precedes the law by more than four centuries, that is, the inheritance, or salvation, was given graciously by promise.

18. In Rom 5:13-14 Paul states that "before the law was given, sin was in the world," and death, the results of sin, reigned, although people did not sin by breaking the law. But when the law was given it provided a clear definition of transgression. Thus: (1) The goal of the law is, by converting sin into transgression, to direct the sinner to the Savior; (2) The purpose of the law was temporary, being applied for the specific time, by the Israel people; (3) The promise is superior to the law because it continues and is not limited by time.

19. For Plato the pedagogues are nurses, beauticians, barbers, cooks, and chefs. They are not "those who are good for nothing else, but men who by age and experience are qualified to serve as both leaders (ἡγεμονιάς) and custodians (παιδαγωγός) of children." Aristotle wrote that "the appetitive part of us should be ruled by principle, just as a boy should live in obedience to his παιδαγωγός."

20. Butler, wrote The Law in the Book of Galatians, concluding that "the apostle [Paul] has the ceremonial law mainly in view throughout this letter [Galatians]." Waggoner published The Gospel in Galatians, affirming that the law in Galatians was the moral law.

21. Paul is concerned with the "purpose" of the law, and "relationship" between promise and law. Otologically, law and promise are in agreement because their originator is the same God, but "they function on different levels in the economy of God." The law is a recognized standard of what is right and what is wrong, while the promise is God's merciful gift of salvation for sinners.

22. First, the observance and the place of the seventh-day Sabbath in Jewish religious experience was misused by legalism, as was the case with the rest of the law, and so under "the days" Paul might include the seventh-day Sabbath without affecting its validity.

Second, the seventh-day Sabbath as a Christian day of rest is not based exclusively on the "added law" of the Sinai legislation, although it is confirmed by it. The same is true for the whole of the moral law. The seventh-day Sabbath was instituted at creation and confirmed at Mount Sinai. The seventh-day Sabbath is a remainder of human origin, redemption, and the ultimate rest which has universal and timeless applications.

23. The Judaizers would probably argue that their message was more developed than Paul's. Since Paul proclaimed "Ishmaelian" gospel which is as contrary to God's intentions as the birth of Ishmael, his ideas must be rejected.

The main argument was directed against legalism or illegitimate ways to claim the fulfillment of the promises of God. Paul turned their argument against them answering that the true children of Abraham, are the "heirs according to the promise" (3:29), born by "the free woman" (4:31).

24.

LOVE (1 John 4:8)

Love	Love	
neighbor	God	(Matt 22:36-40)

D E C A L O G U E (Exod 20:1-17)

25. In this passage Paul assigns a special role to the Spirit. The idea of the "intrinsic standard of values" is too vague unless it is understood in terms of, "I will give you a new heart . . . and I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezek 36: 26-27). The life in the Spirit is contrary to the life according to the flesh, but to live by the Spirit is not in opposition to God's will for men expressed in His law.

26. The practical lesson of Paul's list is to show that the libertines, who understand "freedom as an opportunity for flesh," experience negative consequences. While on the other hand those who live by the Spirit or fulfill the law

by loving one another share in the positive results of the Fruit of the Spirit.

27. The law of Christ) is much debated issue at least because of two reasons: (1) it is the only such expression in the New Testament, and (2) this combination of terms seems to be strange "since here Christ and the law are consistently opposed to each other" (Funk, Galatians, 287). The closest contextual link of this expression is "the entire law [which] is summed up in a single command: 'love your neighbor as yourself'" (5:14). There is no basic difference between these two concepts.

28. Three main points are underlined in the subscription which are, at the same time, the main arguments he developed in Galatians in regard to his opponents: (1) the Judaizers are not spiritually motivated; (2) in the Christian gospel the cross is the center; and (3) Christian identity and lifestyle come from the believer's belonging to Christ.

APPENDIX C
DIARY OF THE PROCESS

DIARY OF THE PROCESS

Since the focus of this dissertation is the development of a instructional product, it was important to record not only results of the empirical process, but also personal perceptions related to this process. These subjective factors, which influenced the development of the curriculum, are described in this diary.

The first six behavioral objectives were developed as a part of the class assignment for EDC1655, Seminar, in Instructional Product Development, in the winter of 1991. Special attention was paid to the four rules¹ concerning instructional specifications. Three deal with the cognitive development and the fourth with learner affect.

A person needs to think in terms of the learner's post-instructional behavior. An instructor tends to expect more than the learner is able to produce in a designated time. Occasionally the standards for learning are too low. Thus it was not easy to strike the right balance. Expectations for the lesson one were too high, and it was necessary to shorten the first lesson and to move two objectives to other lessons. In doing so I felt a little

¹See chapter 3, 68.

bit of disappointment because I had thought that I was able to strike a right balance in expectancy without much preparation, that I would be able to go through that material in 35 minutes without much problem, but not the students, many of whom heard the information for the first time.

Besides measuring cognitive results, it is important to detect the attitudes of the students, how they feel. Do they find the content relevant, useful and interesting? But to measure this is not easy because our emotions are complex. Some modification of affect could be measured by an instrument and one was administered before and after the lesson series. However, it appears that the instructor feels best the atmosphere in the class and how he feels is an important indicator. When I came to the classroom for the first lesson at the religion department at Andrews University, I felt I was not performing as best I could. I stumbled over some sentences, so I had to repeat myself and apologize for not saying what I intended to say. The students could have thought "Too bad--why did you come then, if you cannot make it plain", at least that was my impression. To get myself going I kept thinking "Wait guys, I will get your attention and respect, not maybe for the first time, but we'll have fun." This helped the instructor's affect, which is most important. The

performance of both the instructor and the learners is better when there is a positive attitude in the classroom.

During the next six months, from winter to fall quarter, 1991, twenty eight behavioral objectives, the cognitive and affective pre- and post-test items, and a rudimentary draft of the Participants Manual, and the Instructor's Manual were prepared. In preparing behavioral objectives I could not but think how in the class "Instructional Product" we constantly kept saying, first "learner", then "verb", after that "conditions and standards". This simple but important strategy made a considerable difference in the preparation of the material for the class.

October 23 - November 14 1991

When this was done, item tryout was attempted with two representatives of the target population. I knew the students personally and we had a nice time together. They begun attending three lectures a week. They were in their first quarter at the Theological Seminary and had had previous theological training. They studied Pauline epistles in college but they had never studied Galatians as a separate subject. Because of that, they represented the target population. We met either in a classroom in the James White Library or in the School of Education. For every class period a blackboard and an overhead projector were available. Students were given Participants Manual

materials at the beginning of each class period. After prayer, the class would begin with the cognitive pre-test. Then, the lecture was given and the post-test administered.

Students were encouraged to ask questions on the subject studied. They wanted to know everything about the law the first time we mentioned the topic. They could not accept that the law was "inferior" to the promise since it was God's law. They were eager to discuss it all that first class period. I was delighted for their interest, but then I suggested they "hold the horses back." First, let us believe what we hear Paul saying in Gal 3, and then we will hear him also in the chapters 5 and 6. I suggested, "If you can not wait, go and read the whole letter, and share with us what you find." And they did, so we had a nice, prepared discussion next time.

On the cognitive pre-test, neither participant scored well, and the cognitive post-test results while encouraging were not satisfactory. Mastery was achieved only on two thirds of the behavioral objectives.

This was the first feedback from field work. The major problems were:

1. Some of the lessons contained too much material. The first lesson in the Instructor's Manual included 35 pages of double-spaced typed material with many historical details. It sounded more like a scholarly paper than a lecture that would be understood and mastered in class.

Probably this was the main reason why the mastery of the behavioral objectives two and three was not realized.

This information was essential for the development of the instructional product. Lesson one was shortened to almost half its original length. Some parts were rewritten, because they were too technical, and the two sections "Opponents" and "Paul's Jerusalem Visits" were taken out of the lesson one and included in the lessons two and three.

3. The lack of a simple outline at the beginning, and a summary at the end of the lessons was evident. This was especially necessary from lesson three on because of the theological and ethical content. Theological studies always require context, the message in its life setting.

Having modified the lessons the next instructional product tryout could begin for the modified material. The second tryout was undertaken with the different group of students who also represented the target population.

October 28 - November 25 1991

This group consisted of five Seminary students who were in their second quarter of study. None of them had been theologically trained prior to their coming to the Seminary, so the study of Galatians was a new subject to them. I did not know them well, but gradually we developed a nice relationship.

The lessons were held in the Seminary building of Andrews University twice a week, usually after their regular

classes, around noon hour, and twice in the afternoon. This was when some of them were sleepy so we decided to move all the classes around noon. It is interesting that they were also "impatient" in knowing the whole story about God's law in relation to His righteousness. This interest was channeled by suggesting homework.

On the cognitive post-test mastery at the 80% level was achieved on all behavioral objectives by all students. However, there were some difficulties which were considered and applied in the development of the instructional product. The following points were considered to be important:

1. Having attended classes in the morning the students were tired and did not appreciate afternoon classes. This problem seems to be a considerably negative factor in the learning process. When students are sleepy, there is not much an instructor can do to change the situation. For this reason we attempted to meet at 11.30.

2. The question of the place of God's law in Christian experience was, at certain points, problematic because the total Pauline teaching about the law in Galatians had not yet been discussed. In order to make the subject on the law in Galatians and in Adventist history clearer, more time was spent in discussing the issue of the law in a wider biblical context.

Despite these difficulties, the students seemed to understand the concepts presented. They were able to

discuss the issues intelligently and make connections with previous understandings of the theology of apostle Paul. The enthusiasm seem to be highest in the discussions at the end of the class. All these elements gave me a valuable insight in preparation and presentation of the ten lectures from Galatians.

After reading the Instructor's Manual my chairman suggested some doctrinal issues needed to be more clearly stated. He also suggested that class presentations should be experiential, an explication of the theological teachings of the Bible. When I attempted this approach I discovered that an experiential component in a lecture creates a balance in teaching theological concepts which tend to be highly abstract and sometimes removed from daily christian living.

With encouraging cognitive, experiential, and affective feedback from the series of lectures, I felt ready to make the presentations to a group that would yield statistically significant data for analysis with students from the target population.

November 18, 1991 - January 14, 1992

This group was made of thirty-three students from two campuses. The first part of this group were nine senior students in religion at Andrews University, Michigan, and the second were twenty-four students, young ministers, and

bible instructors from Adventistički Seminar of Yugoslavian Union.

Ten lectures was presented at Andrews University from November 18 - December 5 1991. There were three female and six male senior students enrolled in Acts and Epistles I, RELB 434. These lessons were presented during the last ten class periods in the fall quarter of 1991. This was a 12.30 class held in the Griggs Hall. Although the subjects were given only one lesson a day this was not good time for instruction because the students were sleepy. Most of them already had several classes before coming to this class. But 12.30 class was the "usual" time for classes so there was not a chance to change the schedule. The classroom where the lecturers were presented was a familiar place to these students because they had taken a number of classes there. An overhead projector was available.

Although I explained to the students the reason for the lectures as part of my doctoral dissertation it seemed that they found it difficult to cope with such frequent tests. I was especially concerned that they would start feeling like guinea-pigs or part of a process where their performance was examined just for a research purposes. This, I thought, could disturb the spontaneity and affective side of the learning process. To try to prevent this feeling, I openly confronted them with this possibility and promised that we would have a fun learning. According to

the scores of the affective test it seems I kept my promise. They soon became used to the frequent tests and they expressed appreciation for the spiritual truths presented. One of the students wrote in the margin of the affective post-test: "Thanks for coming and sharing your message from Galatians. I'm sure going to miss you, Take care."

The second part of the group of thirty-three students was on the campus of Adventistički seminar Maruševec ten miles from the city of Varaždin in Croatia. There were twenty four participants, seventeen male and seven female students. Sixteen of them were students of religion and eight had some prior theological training. There were three young ministers and five Bible instructors.

All of the 33 participants had some theological training prior to the instruction, but they had never studied Galatians alone. Thus they represented the target population.

To accommodate the participants' schedule at Adventistički seminar Maruševec the lessons were taught in ten 50 minute presentations on January 13-14, 1992. The lectures were held in the biggest classroom on the campus in a sixteenth century castle. Dvorac (castle) Maruševec is a building on the campus of Adventistički seminar where classrooms and administration offices are situated. Thus, during the classes the participants were in a familiar setting. The classroom was supplied with a blackboard and

an overhead projector. All materials were presented in Croato-serbian.

The first day, four lectures were presented in the morning and two in the afternoon. It was Sunday, January 13, 1992 and the atmosphere was relaxed. I was personally acquainted with most of the participants so it was easy to make meaningful contacts. I use to teach in this college so some of them were my students. This was the time after the Christmas holidays. Because of the war between Croatia and Serbia there were more refugees of war than the students at the college. Some of them lost everything they had, and some even their loved ones. And so, there we were, in the country where atrocities and concentrations camps become more and more a part of life, we studied the Magna Carta of Christian liberty, that ultimate freedom from all evils. All participants seemed eager to learn something new, especially material developed at Andrews University in the United States. They were not tired in the morning, and between the morning and afternoon sessions they had a four-hour break. On January 14, 1992 four lessons in the morning ended the final tryout of the instructional product.

Cognitive pre-test scores of thirty-three participants indicated varying acquaintance with the learning material (table 1). But, according to the post-test results all participants achieved mastery of all twenty-eight behavioral objectives after they were exposed

to the instruction. The criteria for the empirical development of the college curriculum was satisfied.

APPENDIX D
INSTRUMENT FOR MODIFICATION OF AFFECT

MY FEELING ABOUT GALATIANS

Name: _____

Circle the number that best describes your response to the following statements.

- | | Strongly Disagree | 1 | 2 | 3 | 4 | 5 | Strongly Agree |
|-----|--|---|---|---|---|---|----------------|
| 1. | I am telling my friends about the message of Galatians. | | | | | | 1 2 3 4 5 |
| 2. | I am sharing with my family the message of grace and freedom in Galatians. | | | | | | 1 2 3 4 5 |
| 3. | I want to ask my professor some hard questions about the meaning of Galatians. | | | | | | 1 2 3 4 5 |
| 4. | I think I am going to read more about Galatians in the next few months. | | | | | | 1 2 3 4 5 |
| 5. | Studying Galatians has really deepened my relationship with Jesus. | | | | | | 1 2 3 4 5 |
| 6. | I am rejoicing in the message of grace I have discovered in Galatians. | | | | | | 1 2 3 4 5 |
| 7. | I will probably buy a book or two on Galatians in the next year or so. | | | | | | 1 2 3 4 5 |
| 8. | I would like to buy a book on the apostle Paul in the next year or so. | | | | | | 1 2 3 4 5 |
| 9. | I'll probably check out a book or two on Galatians from the library during the next few weeks. | | | | | | 1 2 3 4 5 |
| 10. | I feel closer to Jesus because I understand the Gospel at the center of Galatians. | | | | | | 1 2 3 4 5 |
| 11. | I feel closer to Jesus as I see the true place the law in God's plan of salvation. | | | | | | 1 2 3 4 5 |
| 12. | I feel more positive about my church now that I understand the crucial role Galatians played in Adventist history. | | | | | | 1 2 3 4 5 |
| 13. | Righteousness by faith has become a more personal experience through my study of Galatians. | | | | | | 1 2 3 4 5 |

APPENDIX E
INSTRUCTOR'S MANUAL

LESSON I

GENERAL INTRODUCTION TO GALATIANS

The Instructor welcomes students as they arrive and select their seats among the classroom desks arranged in rows. The students are already introduced to the project and acquainted with the instructor. The instructor prays and the first lesson begins. At the beginning of each other lessons students will pray.

Administer cognitive pre-test.

LESSON OUTLINE

1. Introduction
2. Authorship
3. Addressees
4. Date

Introduction

Longenecker wrote, "How one understands the issues and teaching of Galatians determines in large measure [1] what kind of theology is espoused, [2] what kind of message is proclaimed, and [3] what kind of lifestyle is practiced."

Authorship

If Paul is not the author of Galatians, he did not write any NT letter because none has any better claim.

1. Gal 1:1; Gal 5:2
2. The way he argues his theology.
3. The way he uses the Scripture.

Addressees

The weight of the evidence points to the South Galatian rather than to the North Galatian hypothesis.

Date

Barnabas and Timothy.

1. Barnabas was with Paul on the first missionary journey. He is mentioned three times in Galatians. Galatians was written after the first missionary journey.

2. Timothy was from South Galatia. He was with Paul during the 2nd journey. He is not mentioned in Galatians. Thus, Galatians was probably written before the second missionary journey.

Introduction

Read from the commentaries.

"Not many books have made such a lasting impression on men's minds as the Epistle of Paul to the Galatians . . . Galatians has been called the 'Magna Carta' of Christian liberty . . ."¹

Krentz wrote that "Galatians is basic to any discussion of what is essential in Christianity".²

Longenecker affirmed that "how one understands the issues and teaching of Galatians determines in large measure what kind of theology is espoused, what kind of message is proclaimed, and what kind of lifestyle is practiced."³

Luther called it "my own epistle, . . . my Katie von Bora."⁴

So it seems we are dealing with an exceptional New Testament book. In this class, a general introduction to Galatians will be given establishing the (1) author, (2) the addressees, and (3) the date. The question of the addressees, or who are the Galatians, is very complex. This

¹J.B. Montgomery, Galatians, The Expositor's Bible Commentary, (Grand Rapids: Zondervan Publishing House, 1976), 409.

²Krentz, Galatians, 13.

³Longenecker, Galatians, xliii.

⁴Luther, Luther's Works, vol. 26, iv.

is why most of our time today will be spent discussing this issue.

Authorship

The first question about a book is usually the authorship. Of the traditional Pauline letters, four have been almost unquestioningly accepted as genuine. Galatians is one of them. The others are 1 and 2 Corinthians and Romans. There had been no opposition to Paul's authorship of Galatians before the nineteenth century. The Alexandrian and Antiochian church fathers, the Protestant Reformers, even the Gnostics, and the Tübingen school attributed Galatians to Paul without question.¹ The Epistle even survived "the recent computer attack on Paul's epistles."²

The exceptions are the so-called "Dutch school"³ and Bruno Bauer. In the twentieth century, a few others questioned Paul's authorship but they were not taken seriously. Their conclusions are considered as "aberrations in the history of NT study."⁴

Galatians provides such a complete description of Paul's life that by "using data drawn from this epistle

¹Longenecker, Galatians, lviii.

²Guthrie, Galatians, 1.

³Montgomery mentions some of the leading scholars of the "Dutch School" of the late nineteenth century, as Loman, Pierson, Naber, Van Manen, and the Swiss Steck (Montgomery, 421).

⁴Longenecker mentioned L.G. Rylands, F.R. McGuire, and J.C. O'Neill (Galatians, lviii).

alone it is possible to form a surprisingly full portrait of the apostle . . . "1 For example:

1. Paul is named the author at the beginning (1:1) and the end (5:2) of the Epistle.

Write on the blackboard figure 1. (Appendix G)
--

2. The style of writing is Paul's usual blunt impassioned approach.

3. The way the theological argument is posed and Scripture is used to support it is typical of Paul.

All these point to Paul as the author of Galatians. If, however, Paul is not the author of Galatians, then he did not write any NT letter because none has any better claim than this.

Author

Galatians, probably better than any other of Paul's letters, gives a well rounded picture of his personality.

It describes:

1. His pre-Christian life and his notable advancement in Judaism (1:14)

2. His calling to be an apostle (1:1; 5:2)

3. His commission to preach the gospel to the Gentiles (1:16; 2:2)

4. His calling to be a gospel preacher more than a theoretician and a theologian (1:16; 2:2)

¹Guthrie, Galatians, 1.

5. His frequent travels described in Galatians including, Arabia, Damascus, Jerusalem, Syria, Cilicia (1:17-24)

6. His blunt behavior and too plain speech (3:1; 5:12; 6:17), combined with tender pleading (4:12-16)

7. His physical condition (4:13-15)

All these characteristics together painted a remarkably complete portrait of the apostle.

Addressees

Who were the Galatians? This is the most difficult question to answer from the historian's point of view. Where did they originate? Does the term "Galatians" describes an ethnic group that lived in the territory of the Roman province? Where exactly did they live? When did Paul visit them? Answers to these questions would not only be of a great help in the exegesis of the text, but would give a valuable clue in establishing "when" and "where" the letter was written. All of these question have been the subject of extensive scholarly debate. Let us briefly deal with the historical issue first.

The History of Galatia

Use overhead transparency 1. "Asia Minor" (Appendix G)

"Celts," "Gauls," and "Galatians" are the names used interchangeably for the Galatians. They originated at the Danube River in central Europe and migrated in almost all

directions.¹ The southeastward migration concluded in the Balkan peninsula and Asia Minor and took place in several

Use overhead transparency 2. "Ethnic Galatia" (Appendix G)

stages during the third century B.C. Those who went to Asia Minor were successful in their initial conquest, but in 232 B.C. the Galatians were finally defeated by Attalus I, king of Pergamum.² After that, the Galatians were confined to a small region in northern Asia Minor within the main cities of Ancyra, Pessinus, and Tavium.³ About forty years later, the Galatians came under the Roman rule but did not become a Roman province until 25 B.C.⁴

A new Roman province was established in the

Use overhead transparency 3. "Provincial Galatia" (Appendix G)

territory of the late kingdom of Galatia which included not only northern Asia Minor, where ethnic Galatians first

¹Some migrated into Switzerland, and southern Germany; others into northern Italy, France, and Britain; and finally southwestward. In Britain they were called Celts; in France, Gauls; and in Asia Minor, Galatians (see Longenecker, Galatians, lvii).

²Ibid.

³Montgomery, Galatians, 412.

⁴After the Romans defeated the Seleucid king Antiochus III at Magnesia in 189 B.C., Galatia was under Roman authority. In 64 B.C., Pompey gave to Galatia the status of a client kingdom. And in 25 B.C. when the king of Galatia, Amyntas, was killed in the battle, his kingdom was reorganized as a Roman province (see Longenecker, Galatians, lxii).

settled, but also Pisidia, Isauria, part of Pamphylia,¹ West Cilicia, and Lycaonia. The province of Galatia (Provincia Galatia) took its name from one of its geographic districts--Galatia.²

And this brings us to the ambiguity--to which

Use overhead transparencies 2 and 3 alternatively.
(Appendix G)

Galatians did Paul direct his letter? To the geographical district in the north where ethnic Galatians first migrated, or to the whole Roman province of Galatia which, at the time he wrote the letter, had been in existence more than seventy years. This dilemma gave rise to the two different theories for the addressees of this epistle, which came to be known by scholars as the North and the South Galatian Hypotheses.

Briefly review the main points.

Arguments for the North Galatian Hypothesis

The traditional view held by almost all

Use overhead transparency 2. "Ethnic Galatia" (Appendix G)

¹Pamphylia was not included in the province of Galatia. It was in itself a province, (Guthrie, Galatians, 16).

²Guthrie, Galatians, 16.

commentators until the nineteenth century was that Paul wrote the epistle to the Christians in Northern Galatia.¹ J. B. Lightfoot, in 1865, argued that "Galatia in Paul's letters and Luke's writings should be understood as the ethnic Galatia."² The main arguments for this position are:

1. Paul and Luke both use popular, geographic, and ethnic language to describe the people and regions rather than official or provincial names. Thus, the term "Galatia" in Gal 1:2; 3:1, and Act 16:6; 18:23 refers to the ethnic Gauls (Lightfoot).

2. According to Acts, Paul visited Galatia on two occasions. Both times he visited the region of Phrygia and Galatia (Act 16:6 and 18:23). The two regions are mutually exclusive if the name "Galatia" refers to the province, because the province of Galatia included part of Phrygia.³

¹Only the bishop of Amaseia in Pontus, Asterius (d. A.D. 340), thought differently. For him "the Galactic region and Phrygia" of Acts 18:23 was identified as "Lycaonia and the cities of Phrygia." Asterius and J. Calvin seemed to leave room for the South Galatian theory. J. J. Schmidt advocated in 1748 the so-called Pan-Galatian Hypothesis, which was never seriously accepted (Longenecker, Galatians, lxiii - lxiv).

²Ibid., lxiv.

³To illustrate the point of this argument, let us say that it would make no sense to say that somebody visited the USA and Michigan because Michigan is a part of USA. Thus, how could Paul say that he visited the province of Galatia and Phrygia knowing that a part of Phrygia was included in the province of Galatia? The conclusion is that Paul addressed the ethnic Galatia which was situated in the North and did not include parts of Phrygia.

Therefore, these texts must refer to the ethnic region (Lightfoot).

3. If the South Galatian mission is described in Act 13-14, why is there no reference to the illness which Paul mentioned in Gal 4:13 (Moffatt)?

4. Why is there no hint in Galatians of any persecution and suffering which Paul endured during his first South Galatian mission (Act 13-14; 2 Tim 3:11) (Moffatt)?

Although these arguments may seem convincing, there is another side to the issue of sufficient importance to cause the majority of scholars to commit to the South Galatian theory.

Briefly review the main points.

The South Galatian Hypothesis

A serious criticism of the North Galatian hypothesis

Use overhead transparency 3. "Provincial Galatia" (Appendix G)
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arose at the end of the nineteenth century. In the 1900s, Ramsay published a number of books and articles in which he presented a different approach to this question. In his Historical Commentary on Galatians (1900) he focused on the history of Galatians and maintained:

The North-Galatian Theory is seen to be impossible, as soon as one makes oneself properly acquainted with the history and character of the people, and the geography of the country. That theory seems to be possible only so long as no clear conception of the facts existed.¹

There are two arguments that support this hypothesis: the first reassesses the arguments used by the North Galatian theory and the second considers some additional data.

1. Guthrie argues that "unlike Luke, Paul often prefers provincial titles, especially when referring to the location of churches."² Guthrie first considered the regions named in Galatians like Arabia (1:17), Syria and Cilicia (1:21), and Judea (1:22). The most interesting term was "Judea" in 1:22 where the churches are also mentioned. Since the province of Judea included at that time Samaria and Galilee, it would be difficult to believe that Paul was restricting his address to the specific ethnic region of Judea.³

2. Burton showed that the Greek phrase of Acts 16:6 and 18:23, *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν*, must be translated as "the Phrygic-Galatic territory" because "their

¹Ramsey, Galatians, 6.

²Guthrie, Galatians, 21.

³Elsewhere, Paul refers to the "churches of Asia" (1 Cor 16:19); "Macedonia" (Rom 15:26; 2 Cor 8:1, 9:2,4, 11:9; 1Thess 1:7, 4:10); "Achaia" (Rom 15:26, 16:5; 1 Cor 16:15; 2 Cor 1:1, 9:2, 11:10; 1 Thess 1:7,8), and here, it seems clear he talks about the Roman provinces in the 1st century A.D., (ibid., 22).

customary use as nouns with an article preceding is a reminiscence of their use as adjectives with χώρα."¹ Moreover, the two adjectives are joined "by καὶ, with the article before the first one only, [which] implies that the region designated χώρα is one."²

3. As for the omission in Act 13-14 of Paul's sickness mentioned in Gal 4:13 and the omission in Galatians of Paul being stoned at Lystra (Act 14:19), it is hard to imagine what else³ Paul could have included in Galatians. Longenecker described such arguments as "ambiguous, inconclusive, or faulty."⁴

4. Burton also argues that "if the churches addressed were those of Derbe, Lystra, Iconium, and Antioch, which he [Paul] founded on his first missionary journey, he could not well address their names by any single term except Galatians."⁵

¹That τῆν φρυγίαν καὶ Γαλατικῆν are used as adjectives indicates also the word ending (W. E. Burton, xxxi).

²Besides that, the two adjectives are joined "by καὶ, with the article before the first one only, [what] implies that the region designated χώρα is one" (ibid., xxxii).

³For example, it would have been helpful if he, or any other NT writer, had reported any cities or churches in Northern Galatia. But such a record does not exist. Paul mentioned his sufferings and persecutions in Lystra only in 2 Tim 3:11, perhaps, because Timothy was from South Galatia (Act 20:4).

⁴Longenecker, Galatians, lxix.

⁵W. E. Burton, xxv-xliv.

5. Ridderboss suggested that it is of great importance that in Act 13, 14, and 16 we have a clear account of the churches established in the south. On the other hand, information in Act 16:6 and 18:23 is too scant to reconstruct the churches that perhaps never had the problems Paul addresses in Galatians.¹

Even after considering historical and exegetical arguments, the issue still is not completely evident. However, the weight of the evidence points to the South rather than to the North Galatian hypothesis. Although some scholars² would argue that the question of the addressees is not important, it seems that a few issues in Galatians can hardly be resolved without a definite answer to this question. One of these issues is the date when the epistle was written.

Briefly review the main points.

Date

The North Galatian hypothesis requires a later date because these churches were supposed to be founded during Paul's second missionary journey, of 49-50 A.D. (Act 16:6

¹Ridderbos affirms that "this argumentum e silentio can have little significance in this case" (The Epistle of Paul to the Churches of Galatia, 26).

²D. Guthrie wrote, "The exegesis of the epistle will not be greatly influenced by our decision regarding destination" (Guthrie, Galatians, 27).

and 18:23). The South Galatian hypothesis suggests an earlier date since Paul and Barnabas established the churches in Antioch, Lystra, Iconia, and Derbe between 45 and 47 A.D. (Acts 13-14). First, let us consider some biographical issues about Timothy and Barnabas and then turn to the question of the Jerusalem Council and Theology of Galatians.

Barnabas and Timothy

Barnabas was Paul's companion during the first

Briefly review three missionary journeys of Paul. Use overhead transparencies 4-6 successively. (Appendix G)

missionary journey only (Act 13:2-14:23). Timothy joined Paul at Lystra at the beginning of the second missionary journey (Acts 16:1-4) and stayed with Paul until his final arrival in Jerusalem (Act 20:4). Whom does Paul mention in Galatians? How can this biographical information help us in determining the date of writing of Galatians?

Luke reported that Barnabas and Paul visited

Use overhead transparency 7. "Paul and Barnabas" (Appendix G)

Southern Galatia on Paul's first missionary journey (Act 13:2ff; 14:21-23). Paul mentioned Barnabas in Galatians three times but in connection with the events in Jerusalem and Syrian Antioch (Gal 2:1,9,13)¹. He did not say that

¹Also, Barnabas was mentioned in 1 Cor 9:6 although there is no evidence that he was ever there (ibid.)

Barnabas was in Galatia with him. But it seems clear that he was known to the Galatians. The very phrase "even [καὶ] Barnabas" (Gal 2:13) suggests that the believers knew him well. On the other hand, Barnabas was not with Paul on the second missionary journey (Act 15:39-40) when the northern Galatian community was supposed to be evangelized, and therefore probably was not known to them. This is another argument which supports Paul's writing of Galatians after the first missionary journey, 45-47 A.D.

Use overhead transparency 8. "Date--After I Missionary Journey of Paul" (Appendix G)

Timothy was a native of Lystra (Act 16:1; 2 Tim 1:5) and Paul's constant companion from the beginning of the second missionary journey (Act 16:1-4), until Paul's final trip to Jerusalem (Acts 20:4). It seems strange that he is not mentioned in Galatians, although he is mentioned in all Paul's epistles¹ except Ephesians and Titus. It would be hard to imagine that Paul would write this letter to Timothy's homeland, and to his church, without at least, sending his greetings to the fellow Christians from their native son. It seems reasonable to conclude that the letter

¹Timothy was very active in the apostle's missionary activities (1 Thess 1:1, 3:1,6; 2 Thess 1:1; 1 Cor 4:17, 16:10; 2 Cor 1:1,19; Rom 16,21). He was close to Paul while the apostle was in prison (Phil 1:1, 2:19; Col 1:1; Phlm 1). Even if the addressees were from northern Galatia, it would mean that Timothy participated in their evangelization because he was active in Asia, Macedonia, and Achaia. It would be likely that Paul would mention his name. (See Longenecker, Galatians, lxxi).

was written before Timothy joined Paul--that is, before the second missionary journey in 49-50 A.D. (Act 16:1-3).

Use overhead transparency 9. "Date--Before II Missionary Journey of Paul" (Appendix G)

The Jerusalem Council

If Paul's clash with Peter and Barnabas (Gal 2:11-14) took place after the council, then by mentioning it Paul would turn the whole argument to the advantage of his opponents. It would make the whole council just a political move without radical decisions affecting the whole Christian church. If this were the case, the opponents could have said: "Paul, we do not respect what the council decided because neither do Peter and Barnabas." Thus, it seems improbable that the Antioch event happened after the council. It is also highly doubtful that Paul would write after the council "those men [apostles] added nothing to my message" (Gal 2:6), and that the leading persons at the Jerusalem Council, like James, would be so hypocritical regarding their main decisions.

Besides, Paul did not directly refer to any decisions of the Jerusalem council which could have been

major arguments against the Judaizers.¹ The account in Gal 2:1-10 will be discussed in lesson three.

Theology of Galatians

There have been some attempts to locate Galatians in time by studying the theological development of Paul's letters. But such an attempt "to establish a date for Galatians solely by reference to theological indices within the letter," as Longenecker points out, "is a dubious one."² To generalize that Paul in his early days was preoccupied with eschatology, and then later with soteriology, Christology, ecclesiology, and ethics, is difficult to prove. If we accepted the earlier chronology, Paul had been a Christian for fifteen years³, and his other epistles were written during the following 10 to 12 years. Fifteen years was a sufficient period of experience in which to develop the theology presented in Galatians.⁴

¹The reason the Jerusalem council was summoned was "Some men came down from Judea to Antioch and were teaching the brothers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.' This brought Paul and Barnabas into sharp dispute and debate with them" (Acts 15:1-2). The conclusion was: "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things" (Act 15:28-29).

²Ibid., lxxiv.

³Bruce, Commentary on Galatians, 55.

⁴Guthrie, Galatians, 37.

In the light of the evidence it seems reasonable to

Use overhead transparency 10. "Date of Galatians"
(Appendix G)

conclude that Galatians was written possibly from Antioch before the Jerusalem Council, after the first missionary journey of Paul and Barnabas, before the second missionary journey of Paul, Timothy and Silas, and before the Jerusalem Council. The following chronology by Bruce may help to round up the discussion on the date.

Use overhead transparency 11. "Tentative Chronology"
(Appendix G)

28-30 A.D.	Public ministry of Jesus
33	Paul's conversion
35	Paul's first Jerusalem visit
35-46	Paul in Cilicia and Syria
46	Paul's second Jerusalem visit
47-48	Paul and Barnabas in Cyprus and Galatia
?48	<u>Letter to the Galatians</u>
49	Council of Jerusalem ¹

SUMMARY

Briefly review the main points of the lesson I.

Introduction

Longenecker wrote, "How one understands the issues and teaching of Galatians determines in large measure what kind of theology is espoused, what kind of message is proclaimed, and what kind of lifestyle is practiced."

Authorship

¹Bruce, Paul, Apostle of the Heart Set Free, (Grand Rapids: Eerdmans, 1977), 475.

If Paul is not the author of Galatians, then he did not write any NT letter, because none has any better claim.

1. Gal 1:1; Gal 5:2
2. The way he argues his theology.
3. The way he uses the Scripture.

Addressees

The North Galatian Hypothesis

1. Paul and Luke used geographical rather than provincial names.
2. Paul twice visited Phrygia and Galatia (Acts 16:6 and 18:23) when he established Galatian churches.
3. A lack of a direct mention of Paul's sickness and stoning in Lystra.

The South Galatian Hypothesis

1. In referring to the location of the churches, Paul, unlike Luke, prefers provincial titles.
2. In Acts 16:6 and 18:23, τὴν Φρυγίαν καὶ Γαλατικὴν χώραν must be translated as "the Phrygic-Galatic territory." This information is too scant to reconstruct the churches in Galatia.
3. The lack of a direct mention of Paul's sickness and stoning in Lystra is inconclusive as evidence.
4. If the churches addressed were in Derbe, Lystra, Iconium, and Antioch, Paul could not name them well by any single term except the Galatians.
5. A clear account of the established churches in the Southern Galatia in Acts 13, 14, and 16 is of great importance.

The weight of the evidence points to the South Galatian rather than to the North Galatian hypothesis.

Date

Barnabas and Timothy

1. Barnabas was with Paul on the first missionary journey. He is mentioned three times in Galatians. Galatians was written after the first missionary journey.
2. Timothy was from the South Galatia. He was with Paul during the 2nd journey. He is not mentioned in Galatians. Thus, Galatians was probably written before the second missionary journey.

Administer cognitive post-test.

LESSON II

GREETINGS, OCCASION FOR WRITING, AND THE OPPONENTS (GAL 1:1-10)

Briefly review the main points from the lesson I.
Administer affective pre-test. Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. Greetings (1:1-5)
2. Occasion For Writing (1:6-10)
3. Opponents

Greetings (1:1-5)

Three common literary elements at beginning of the Greek letters of the first century AD were:

1. The senders name:
"Paul, . . . and all the brothers with me"
2. The identification of the readers:
"to the churches in Galatia"
3. The opening greetings:
"grace and peace to you"

Occasion For Writing (1:6-10)

After the greetings, Paul would normally introduce expressions of thanksgiving for the believers to whom the letter was sent. But here there is condemnation rather than commendation.

There are at least two reasons for this:

1. The Galatians were "deserting the one who called [them] by the grace . . . turning to a different gospel;" and
2. They were doing it "so quickly."

Opponents

To describe the opponents of Paul in Galatians we need to use a "mirror reading." Some of the main characteristics of the opponents which come from Galatians itself are:

1. From Gal 1:1 and 1:11-2:10 it is obvious that Paul's opponents attacked his apostleship.
2. The passage in Gal 2:15-3:18 indicates their high esteem for the Mosaic law and its observance as the means of salvation.
3. Repeated clarifications about Abraham (3:6-14) and circumcision (6:11-16) suggest that they claimed an earthly inheritance rather than Abraham's spiritual.
4. Developing the concept of righteousness by faith (3:10-14), the covenant and the promise (3:15-18), and the purpose of the law (3:19-4:7), Paul strongly suggested that his "opponents had a Jewish background and a Jerusalem orientation."
5. They also preached a "gospel" message (1:6-7), which for Paul was "no gospel at all," which suggests that they were the Christians too.
6. They desired to avoid problems and persecutions for the Cross of Christ (6:12), probably from the Zealots who were against any Gentile sympathizers.

All these observations suggest that the opponents of Paul in Galatia were Jewish Christians.

Greetings (1:1-5)

Read the text

(1) Paul, an apostle--sent not from men nor by¹ man, but by² Jesus Christ and God the Father³, who raised him from the dead--(2) and all the brothers with me, To the churches in Galatia:

(3) Grace and peace to you from our Father and the Lord Jesus Christ, (4) who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, (5) to whom be glory for ever and ever. Amen.⁴

As in all of Paul's letters, Galatians begins with the three common literary elements found at the beginning of Greek letters in the first century A.D.: (1) the sender's name (2) the identification of the readers and (3) the opening greetings.⁵ However, the opening of Galatians is more self-consciously apologetic and formal than is Paul's usual style.⁶ This unusual beginning draws our attention to the reason for his writing and spells out the main themes of Galatians:

¹The preposition in Greek is $\delta\iota\acute{\alpha}$ which in this position "means 'through' in the sense of mediation" (Bruce, Galatians, 73). RSV, Longenecker, Betz, and others retain this meaning.

²The same Greek preposition $\delta\iota\acute{\alpha}$ could be used in the more general sense of agency" (ibid.).

³Marcion omitted "God the Father."

⁴This biblical text is taken from The Holy Bible, New International Version. If not indicated otherwise, all the following texts will be from the same version of the Bible.

⁵These three parts are easily recognizable: (1) "Paul, . . . and all the brothers with me;" (2) "to the churches in Galatia;" (3) "grace and peace to you."

⁶Only at the beginning of Galatians is the phrase "not from men nor by man" found. In 1 & 2 Thess, Paul introduces himself in quite an opposing or contrasting way with only a friendly "Paul."

Theme 1. The nature of Paul's apostleship is developed as the answer to his opponents.

Theme 2. The nature of the Christian gospel is summarized as "grace and peace to you" (v. 3).

Paul, an Apostle

Παῦλος (Paul) means "little." Luke informs us that Paul's Jewish name was שְׁׁוֹל (ś'wl), the name of the first king in Israel.¹ After the name follows the official title, ἀπόστολος (apostle), generally translated "one who is sent." Paul does not use this term in a general sense as is the case when he calls the "brothers," who went with Titus to Corinth, "apostles" (2 Cor 8:23).² Those individuals were appointed and commissioned in a proper way by men, but his apostleship had a different origin. He was not sent "from men nor by man, but by Jesus Christ and God the Father." Such an emphatic statement, first negative and then positive, is not found in any other of Paul's greetings. God the Father is further described as the "raiser from the dead," which gives a special weight to Paul's experience at the Damascus road where he was confronted by the risen Christ.³

¹Both of them were from the tribe of Benjamin (Act 13:9; Phil 3:5; 1 Sam 9-10).

²For further discussion on the use of the term ἀπόστολος (apostle) in the Greek and Jewish Greek writing, see Longenecker, Galatians, 2-3.

³Bruce, Commentary on Galatians, 73.

"Grace and Peace"

This phrase sounds like Greek and Hebrew words of salutation put together. Usually at the beginning of a Greek letter there was χαίρειν (rejoice) and a Jewish letter would begin with שָׁלוֹם (peace). But the form χάρις καὶ εἰρήνη (grace and peace) is characteristically Pauline. According to Bruce,

Grace is God's unconditioned good will towards mankind which is decisively expressed in the saving work of Christ (cf. vs. 6; 2:21); peace is the state of life--peace with God (Rom. 5:1) and peace with one another (Eph. 2:14-18)--enjoyed by those who have effectively experienced the divine grace (cf. 5:22; 6:16).¹

This time, Paul further qualifies the Lord Jesus Christ who τοῦ δόντος ἑαυτὸν (gave himself)² "for our sins." The purpose was ἐξέληται³ (to rescue) us. Here we have two theological statements: the first is Christological and the second is soteriological. It is for this reason that some commentators believe that this is "one of the early confessions of the Christian church."⁴ The expression ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονεροῦ (from the present evil age)

¹Ibid., 74.

²Betz observes three basic Christological forms which Paul uses: (1) "Christ gave himself up" (Gal 1:4; 2:20; Eph 5:2,25); (2) "God gave him up" (Rom 8:32); and (3) "Christ was given up" (Rom 4:25), (Betz, Galatians, 41).

³This is the only occurrence of ἐξέληται in Pauline writings. He prefers σώζω, αγοράζω, etc., to express the saving act of God in Christ (see Bruce, Commentary on Galatians, 75).

⁴Longenecker, Galatians, 7.

underlines the distinction between "this age" and "the age to come." This also means that Paul did not promise deliverance from the material world but from the dominance of evil.¹ Such salvation enables the believer to live in conformity with God's will.

The greetings are concluded with a doxology, which is the only doxology at the end of a greeting in Pauline writings. Every doxology in the New Testament ends with ἀμήν (amen)², and hearers would be expected to add their personal "amen" in expression of their acceptance of God.

Briefly review the main points.

Occasion For Writing (1:6-10)

Read the text

(6) I am astonished that you are so quickly deserting the one who called you by his grace of Christ and are turning to a different gospel, (7) which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. (8) But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! (9) As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

(10) Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.

¹Bruce observes that "here, then, is Paul's 'realized eschatology'" (Commentary on Galatians, 76).

²Ibid., 78.

Normally, after the greeting Paul would write a thanksgiving for the believers to whom the letter was sent.¹ These expressions of praise would contain the term εὐχαριστῶ (I give thanks). But now instead of εὐχαριστῶ (I give thanks), there is θαυμάζω (I am astonished). Instead of commendation, there is a condemnation. Although later in this letter Paul referred to the Galatians as "brothers" (1:11; 3:15; 4:12), he was obviously surprised and agitated as he began to write. There are at least two reasons for this: (1) the Galatians were "deserting the one who called [them] by the grace² of Christ and are turning to a different gospel;" and (2) they were doing it "so quickly."

The phrase εἰς ἕτερον εὐαγγέλιον (to a different gospel) is followed by ὃ οὐκ ἔστιν ἄλλο (which is really no gospel at all), because Paul does not want to leave the impression that there is an alternative to the gospel he proclaimed.

In verse 7, for the first time Paul addresses his opponents without mentioning their names. These false teachers are troubling the church and perverting the gospel. Paul now pronounces a double curse, first on the false

¹See, Rom 1:8ff; 1 Cor 1:4ff; Phil 1:3ff; Col 1:3ff; 1 Thess 1:3ff; 2 Tim 1:3ff; Phil 4ff; Eph 1:15ff.

²Longenecker argues convincingly that Paul does not think about himself as being rejected, but he has Christ in view. Marcion and Tertulian are right in reading the text omitting Χριστοῦ (of Christ). The whole argument is supported by many other texts where the similar expression refers to Christ. (See Longenecker, Galatians, 15).

teachers and then on anyone else who preaches this "different" gospel. The phrase ἀνάθεμα ἔστω (let him be accursed) is repeated twice (vss. 8 and 9) for emphasis.¹ One of the meanings of the word ἀνάθεμα is "something delivered over to divine wrath for destruction."²

The following rhetorical questions imply that Paul does not have anything in common with these "men pleasers."³ In other places Paul shows that he knows how to be tolerant (Gal 6:1-2), but when fundamental issues are at stake, he is ready to draw a clear line in defense of the gospel. This is one such occasion.

Briefly review the main points.

Opponents

The usual approach that has been used to identify the opponents of Paul in Galatians has been "mirror reading." That is, Paul's arguments would reflect the opposite characteristics of both the identity and teachings of the opponents. But because the letter is clearly polemical, one should not expect too much from this approach. B. Brinsmead gives the most thorough treatment of Galatians as mirror reading, and concludes it is inadequate

¹See Montgomery, Galatians, 429.

²Longenecker, Galatians, 17.

³Betz, Galatians, 55.

because "Paul does distinguish between the Galatians and the opponents, but not between the Galatians' and the opponents' theology."¹ All this suggests that the task of describing the opponents is not a simple one.

Commentators have expressed several views about the identity of the opponents. The early Fathers identified the opponents in Galatians as the radical Jewish-Christians from Jerusalem.² The Gnostics taught that the main opponent was the apostle Peter.³ Luther called them "the false apostles . . . claimed to be the ministers of Christ, pupils of the apostles."⁴ Calvin agreed with this description.⁵

Later literature uses various combinations of these basic possibilities. In the modern period, two major

¹Brinsmead, 443.

²One of them was Marius Victorinus, the earliest Latin commentator of Galatians. He writes that "the Galatians are going astray because they are adding Judaism to the gospel of faith in Christ, observing in material sense the sabbath and circumcision, together with the other works which they received in accordance with the law" (F. F. Bruce quotes him from (Migne) Patrologia Latina viii, 1145 D-1147 A, in "Galatian Problems. 3. The Other Gospel." Bulletin of the John Rylands Library of Manchester 53 [1971], 254).

³E. Pagels, The Gnostic Paul, (Philadelphia: Fortress Press, 1975), 101-106.

⁴Luther, Luther's Works, vol. 26, 52.

⁵"The false apostles, who had deceived the Galatians to advance their own claims, pretended that they had received a commission from the apostles." (J. Calvin, The Epistle of Galatians, Ephesians, Philippians and Colossians, 4).

theories, "Jerusalem theory" and "Gnostic theory", have been widely discussed.

Baur argued that Gnosticism was a second century phenomenon, and that Paul's opponents were the Jerusalem apostles and their orthodox followers.¹ Schweitzer identified Paul's Galatian opponents as the "Jerusalem Pillars," because the apostles themselves had argued that the Gentiles should accept circumcision and the law.² For Bultmann³ and Schmithals, all Paul's opponents were the Gnostics.⁴ Marxsen identified the opponents with the "Christian-Jewish-Gnostic" syncretists, which is something of a summary of all possible attributes that can be assigned to them.⁵

These are the main characteristics of the opponents found in Galatians:

Use overhead transparency 12. "Opponents in Galatia" (Appendix G)

¹Baur, Paul: The Apostle of Jesus Christ, 1:113, 119-130.

²A. Schweitzer, The Mysticism of Paul the Apostle, 75-100, 182-187.

³Rudolph Bultmann, Primitive Christianity in Its Contemporary Setting, trans. Reginal Fuller (New York: Thames & Hudson, 1956), 189-208.

⁴Schmithals, Gnosticism in Corinth, 8-66.

⁵Marxsen, Introduction of the New Testament, 50-58.

1. From 1:1 and 1:11-2:10 it is obvious that Paul's opponents attacked his apostleship and compared him unfavorably with the apostles in Jerusalem.

2. The passage in 2:15-3:18 indicates their high esteem for the Mosaic law and its observance as the means of salvation.

3. Repeated clarifications about Abraham (3:6-14) and circumcision (6:11-16) suggest that they claimed an earthly, rather than Abraham's, spiritual inheritance.

4. Arguments about righteousness by faith (3:10-14), the covenant and the promise (3:15-18), and the purpose of the law (3:19-4:7), Paul strongly suggested that his "opponents had a Jewish background and a Jerusalem orientation."¹

5. They also preached a "gospel" message (1:6-7) which for Paul was "no gospel at all," which suggests that they were Christians.

6. They desired to avoid problems and persecution for the Cross of Christ (6:12), probably from the Zealots who opposed any Gentile sympathizers.

These observations suggest that the opponents in Galatia were Jewish Christians. They were legalists, sincere fanatics who were spiritually crippled by religious formalism. They were in reality sinners, not righteous; slaves, not sons; in bondage, not free.

¹Longenecker, Galatians, xcv.

Longenecker also concluded that "Paul's opponents were Jewish Christians,"¹ and tried to reconstruct the situation. Experiencing problems with libertinism, the Judaizers may have offered a simple solution and said: "Do not be Paul's guinea-pigs. We have experience, we know how it is done. We want to give you a more complete gospel. Be circumcised and keep the law. In this way you become part of the Abrahamic covenant, and you should accept a Jewish lifestyle."²

We may only assume what might have been the impact of Paul's letter in the churches of Galatia, including the Judaizing opponents. But in defending the gospel, Paul took a strong line without any room for compromise.

SUMMARY

Briefly review the main points.

Greetings (1:1-5)

Three common literary elements at beginning of the Greek letters of the first century AD were:

1. The senders name:
"Paul, . . . and all the brothers with me"
2. The identification of the readers:
"to the churches in Galatia"
3. The opening greetings:
"grace and peace to you"

Occasion For Writing (1:6-10)

¹Ibid.

²Ibid., xcvi.

After the greetings, Paul would normally introduce expressions of thanksgiving for the believers to whom the letter was sent. But here there is condemnation rather than commendation.

There are at least two reasons for this:

1. The Galatians were "deserting the one who called [them] by the grace . . . turning to a different gospel;" and
2. They were doing it "so quickly."

Opponents

To describe the opponents of Paul in Galatians we need to use a "mirror reading." Some of the main characteristics of the opponents which come from Galatians itself are:

1. From Gal 1:1 and 1:11-2:10 it is obvious that Paul's opponents attacked his apostleship and compared him unfavorably with the apostles in Jerusalem.
2. The passage in Gal 2:15-3:18 indicates their high esteem for the Mosaic law and its observance as the means of salvation.
3. Repeated clarifications about Abraham (3:6-14) and circumcision (6:11-16) suggest that they claimed an earthly inheritance rather than Abraham's spiritual.
4. Developing the concept of righteousness by faith (3:10-14), the covenant and the promise (3:15-18), and the purpose of the law (3:19-4:7), Paul strongly suggested that his "opponents had a Jewish background and a Jerusalem orientation."
5. They also preached a "gospel" message (1:6-7), which for Paul was "no gospel at all," which suggests that they were the Christians too.
6. They desired to avoid problems and persecutions for the Cross of Christ (6:12), probably from the Zealots who were against any Gentile sympathizers.

All these observations suggest that the opponents of Paul in Galatia were Jewish Christians. They were legalist or sincere fanatics who were disabled by religious formalism. They were the sinners instead of the righteous, slaves instead of sons, in bondage instead of being free.

FOR SPIRITUAL MEDITATION:

Discuss

1. The most beautiful greeting is "Grace and peace."
GRACE is charisma, gift--something we have neither earn nor deserve. It is beautiful, unreserved, extravagant generosity of ever-giving God.

PEACE, or shalom is a precious possession in the midst of conflict and trouble--it is independent of outward circumstances.

So, if you are really greeted every day by "grace and peace", then, that is about all what matters in Christianity.

2. Can you be in God's Church and proclaim "different gospel" at the same time?

3. How could Paul be so concerned about the Galatians who were Gentiles and fight against his Jewish countrymen? Where was his patriotism?

Administer cognitive post-test.

LESSON III

PAUL'S DEFENSE OF HIS APOSTLESHIP (GAL 1:11-2:10)

Briefly review the main points from the lesson II.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. Thesis (1:11-12)
2. Paul's Personal Experiences in Defence (1:13-17)
 - Early life - Conversion - Commission
3. First and Second Visit to Jerusalem (1:18-2:10)

Thesis (1:11-12)

What is the meaning of the key phrase in this thesis, δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ (by revelation of/from Jesus Christ)?

Grammatically it could be either a subjective or objective genitive construction. Only the context can help us. But it is possible to find more than one context.

Some link the phrase to 1:15 and conclude that "God the Father was the revealer;" and Jesus Christ was the revealed. Others find the context in 1:1, where Jesus is presented as the agent--so they decide for a subjective genitive.

The case could be solved in favor of a subjective genitive by referring to an even broader context, the Damascus road experience (Acts 9:3).

Paul's Personal Experience in Defense (1:13-17)

There are at least two reasons:

1. The opponents would not miss the opportunity to present Paul as a doubtful character because of his past.

Paul did not deny it. He even said that he "was extremely zealous for the traditions" (1:14).

2. At the same time the change in Paul's life magnified the grace of God and the power of the gospel, which is a strong support for his activity.

First and Second Visit to Jerusalem (1:18-2:10)

There is little agreement in mathematics regarding the two visits to Jerusalem. But the context suggests that Paul was not interested in chronology. He did not have any direct contact with the apostles in Jerusalem for 11 or 14 years. This, he contends authenticates his call. Finally, when he went up to Jerusalem it was not because the Twelve called him, but he "went in response to a revelation" (2:2).

Thesis (1:11-12)

Read the text.

(11) I want you to know, brothers, that the gospel I preached is not something that man made up. (12) I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

One may ask, Why is the issue of apostleship so emphasized in Galatians? Is Paul more concerned about defending himself or defending the gospel he preaches? Who is raising the issue of apostleship, Paul himself or the opponents? The task of answering the question is made more difficult because we hear only one side of the conversation. The following study will address these questions.

Paul's thesis regarding his apostleship is presented both negatively and positively. Paul maintains: "The gospel I preach is not . . . man made" (vs. 11). I received it δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ (by revelation of/from Jesus Christ). The most important part of Paul's thesis is

δι' ἀποκαλύψεως (by revelation) because it (1) points to the origin of the gospel he preaches, (2) confirms the authenticity of the gospel, and (3) supports Paul as a genuine apostle and the recipient of this revelation.¹

However, there is one problem about the translation

Use overhead transparency 13. "Revelation From Jesus Christ, Gal 1:12 I" (Appendix G)

of the phrase ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Is Jesus Christ the Revealer or One Who is revealed? Is He the subject or the object of the revelation? Grammatically, the question is, Is this subjective or objective genitive construction? Betz suggests that it can be either--the context must decide.² But commentators find more than one context. Some

Use overhead transparency 14. "Revelation From Jesus Christ, Gal 1:12 II" (Appendix G)

link the phrase to 1:15 and conclude that "God the Father was the revealer;" and "Jesus Christ was revealed."³ Others

Use overhead transparency 15. "Revelation From Jesus Christ, Gal 1:12 III" (Appendix G)

¹This, however, does not mean that Paul was not dependent on the Christian tradition of those who were Christians before him. "The Jerusalem apostles . . . were the living canons of the data in the gospel proclamation," but the apostle Paul "had been confronted by the exalted Lord, directly commissioned an apostle by Christ himself, and given the key to the pattern of redemptive history in the present age" (Longenecker, Galatians, 25).

²Betz, Galatians, 63.

³Bruce, Commentary on Galatians, 89.

find a context in 1:1 and decide for a subjective genitive, concluding that Paul preaches the gospel to "Gentiles by means of a revelation of which Jesus Christ was the agent."¹

It seems that the issue could be solved by referring to an even broader context. If Paul was thinking of his

Use overhead transparency 16. "Revelation From Jesus Christ, Gal 1:12 IV" (Appendix G)

experience on the Damascus road, then the idea of subjective genitive is the probable meaning.² The text would be then translated "by revelation from Jesus Christ," and not "by revelation of Jesus Christ." The difference in grammatical form is only a nuance in theological meaning which does not affect to a great degree Paul's argument in support of his apostolic authority.

Paul's Personal Experience in Defense (1:13-17)

Read the text.

(13) For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. (14) I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. (15) But when God, who set me apart from birth and called me by his grace, was pleased (16) to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, (17) nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

¹Longenecker, Galatians, 24.

²According to Act 9:3 Jesus revealed himself to Paul, "I am Jesus, whom you are persecuting."

Paul's personal experience is presented in the context of rendering support for his claim that his ministry was not motivated and directed by human events, and did not depend on instruction from the Jerusalem apostles. Rather, Paul was "set . . . apart from birth and called" by God, and later went to the apostles in Jerusalem. Paul's argument could be divided into three parts: (1) his former life in Judaism (2) his conversion to Christ and (3) his commission to the Gentiles.¹

One may wonder, Why this extensive autobiographical description is necessary? How could the idea of Paul as a persecutor support his apostolic claims? We should keep in mind that Paul is writing against the background of Judaizing opposition. So there are at least two reasons for it:

1. It is very likely that the opponents would not have missed the opportunity to present Paul as a questionable character because of his past. Paul does not deny it. He even adds that he "was extremely zealous for the traditions," even more than "many Jews of [his] own age."

2. At the same time the change in Paul's life illustrates the grace of God and shows the power of the gospel, which is a strong support for his ministry.²

¹Longenecker, Galatians, 26.

²See Bruce, Commentary on Galatians, 90.

Paul's "calling", which he connects with God's intention "to reveal his Son", seems to refer initially to the Damascus experience (Act 9:1-5).¹ An integral part of this event is the commission to preach to the Gentiles. Although Peter received a similar commission concerning the Gentiles through his experience with Cornelius, Paul was an apostle to the Gentiles, a mediator between God and Gentile Christian Churches.² He received this commission directly from God. After receiving this commission, he did not go to Jerusalem for approval but went to the mission field, Arabia³ and Damascus. Later, Paul's work was approved by

¹This was Paul's first encounter with the living Jesus. Also, after his stay in Arabia, Paul "returned to Damascus" (1:17) implying that the event he describes actually began taking place in Damascus (Act 9:3; 22:6; 26:12). See Bruce, Commentary on Galatians, 96.

²Betz, Galatians, 65.

³There is no question that Arabia was a mission field, but a problem arises when deciding whether Paul worked there or went for a retreat. Verse 18 suggests that Paul was there three years. Was he in the wilderness where Moses and Elijah went centuries before, or was he preaching the gospel to the Nabataeans and consequently got himself in trouble when he came back to Damascus (2 Cor 11:32)? Some commentators think that Paul's spiritual retreat in the wilderness is "pure speculation" (Charles B. Cousar, Galatians, [Atlanta: John Knox Press, 1982], 27). Luther asks, "For what else should he do, but preach Christ?" (Luther's Works, 26, 74). Betz assumes that Paul went to Arabia "for the purpose of mission" (Galatians, 74). But the evidence is not conclusive. Burton and Longenecker affirmed that there is nothing in the text that could tell us if during the three years Paul was engaged in a missionary outreach or if he spent time in solitude rethinking his life and making plans for the future (W. E. Burton, Galatians, 58-59; Longenecker, Galatians, 34). Bruce concludes that "It is possible that in 'Arabia' Paul communed with God in the wilderness where Moses and Elijah

the other apostles in Jerusalem (2:9). This approval gave Paul another challenge--coordinating his understanding of the gospel with the message of other apostles.

Briefly review the main points.

First Visit to Jerusalem (1:18-24)

Read the text.

(18) Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. (19) I saw none of the other apostles--only James, the Lord's brother. (20) I assure you before God that what I am writing you is no lie. (21) Later I went to Syria and Cilicia. (22) I was personally unknown to the churches of Judea that are in Christ. (23) They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy. (24) And they praised God because of me.

In Galatians Paul mentions two visits, and in the other letters a third one.¹ Luke notes that Paul was in Jerusalem five times.

Use overhead transparency 17. "Paul's Visits to Jerusalem I" (Appendix G)

had communed with him centuries before; but in the present context the primary purpose of his Arabian visit appears to have been the immediate fulfillment of his commission to preach the Son of God 'among the Gentiles'" (Commentary on Galatians, 96). It is possible that Paul might have engaged in both of these activities while he was in Arabia.

¹Longenecker points out the nature of Pauline chronological statements in Galatians: "Paul writes under oath (Gal 1:20) and any slip or dissimulation would have played into the hands of his opponents. Historiographically speaking, Paul's statements in Gal 1-2 are the most important in the entire NT" (Galatians, lxxiii).

GALATIANS	ACTS
1. 3 years after conversion (1:18-20)	conversion visit (9:26-30)
2. 14 years later (2:1-10)	famine visit (11:27-30)
3.	Jerusalem Council (15:1-30)
4.	hasty visit (18:22) Jer. not mentioned
=====	
5. collection visit (Rom 15:25-33; 1 Cor 16:1-4; 2 Cor 1:16.	collection visit (21:15-17)

There are two problems connected with this list:

(1) the identification of the visits¹ and (2) the chronological sequence of two visits in Galatians. We will deal only with the chronology of the two visits recorded in Galatians.

One of the obvious features of Paul's description of the two visits to Jerusalem is his concern for the time element. This is shown by his use of "three years" (1:18) and "fourteen years" (2:1) and his use of the Greek adverb *ἔπειτα* (then, next). Three times Paul uses this adverb² indicating that his intentions are to give a full and

¹There is not too much of a problem in identifying the first visit in Galatians with the first visit in Act 9. The real dilemma comes in dealing with Gal 2:1-10. Did Paul refer here to "the famine visit" or the Jerusalem Council? This question will be considered at the Seminary.

²The first time *ἔπειτα* is translated as "then" and connected with the three years (1:18). The second time the translation is "later" and Paul's journey to Syria and Cilicia is introduced (1:21). Finally *ἔπειτα* is again translated as "later" which introduces happenings after fourteen years (2:1).

complete account of his career. But why is Paul concerned about time? Does he provide an accurate chronology with an exact starting point in time?

If we assume that Paul is using the Jewish mode of reckoning, then it is impossible to decide precisely how many years Paul is talking about. The time period of the three years could be any time from a full three years to a period of one year plus parts of two other years.¹ Similarly, it is not possible to be sure when to start counting the years--from Paul's conversion, or from his return to Damascus. We will offer a tentative chronology based on the assumptions (1) that the starting point is the conversion experience in A.D. 33, (2) that Paul is using Jewish reckoning of years, and (3) that the three and fourteen years are concurrent:

Use overhead transparency 18. "Paul's Visits to Jerusalem II" (Appendix G)

A.D. 33	Conversion of Paul near Damascus
33-35	Paul's stay in Arabia
35	Paul's return to Damascus
	First visit to Jerusalem
35-46	Paul in Roman provinces of Syria and Cilicia
46	Paul's second visit to Jerusalem
	fourteen years after his conversion ²

But the question remains: Why was Paul concerned to detail time linking it with the adverb *επειτα*? The most

¹See Boice, Galatians, 435.

²See also Bruce, Paul: Apostle of the Heart Set Free, 475.

natural answer would be in harmony with the context of Paul's general argument. Bruce correctly concluded:

He [Paul] was concerned to argue that at no point between his conversion and the writing of the letter had the Jerusalem leaders conferred on him any authority which he did not possess already by direct commission of the risen Christ.¹

Another interesting point in this discussion is the issue of James, the Lord's brother. Who was he? Was he also an apostle? This James should not be confused with the two apostles of Jesus by the same name--James the son of Zebedee and James the son of Alphaeus (Mark 3:17-18). It seems clear that our choice should be the first of the four brothers of Jesus mentioned in Mark 6:3 and Matt 13:55.² According to Paul in 1 Cor 15:7-8, the resurrected Jesus "appeared to James, then to all apostles, and last of all he appeared to me [Paul] also." This seems to indicate that James became an apostle in the same way Paul did. He was not one of the Twelve but he occupied an important place in the first Christian Church. Because of his piety he was

¹Ibid., 151.

²The four brothers of Jesus are: James, Joseph, Judas, and Simeon. There has been a long discussion about Jesus' brothers in the Christian church. An attempt was made to harmonize these texts with the dogma about Jesus' mother, the virgin Mary. The three main conclusions were: Helvidian--Jesus' brothers were simply other sons of Joseph and Mary; Epiphaninan--they were Joseph's sons by a previous marriage; and Hieronymian--they were Jesus' first cousins (Longenecker, Galatians, 39).

called the Just (ὁ δίκαιος). According to Josephus, he died as a martyr in A.D. 62.¹

Paul's account of his stay in Syria and Cilicia² is not intended to be chronologically precise since Luke reverses the order of the places visited, saying that Paul went first to Cilicia and then to Syria (Act 9:30; 11:25-26). He probably spent most of his time in Antioch Syrian and in his native Tarsus. In Antioch, the followers of Christ were first called "Christians" (Act 11:26). The Christian church was founded there by the fugitives who fled Jerusalem after the stoning of Stephen. Antioch became the first headquarters of foreign missions.³ Paul worked there under commission from God until his second visit to Jerusalem.

Briefly review the main points.

Second Visit to Jerusalem (2:1-10)

Read the text.

(1) Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along

¹See Betz, Galatians, 78.

²Syria and Eastern Cilicia (τῆς Συρίας καὶ τῆς Κιλικίας) constituted one Roman province from 25 B.C. This arrangement continued until A.D. 72 (Bruce, Commentary on Galatians, 102).

³See Raymond T. Stamm, and Oscar Fisher Blackwelder. The Epistle to the Galatians, The Interpreter's Bible (Nashville: Abingdon Press, 1953), 463-464.

also. (2) I went in response to a revelation and set before them the gospel that I preached among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain. (3) Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. (4) This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. (5) We did not give in to them for a moment, so that the truth of the gospel might remain with you.

(6) As for those who seemed to be important--whatever they were makes no difference to me; God does not judge by external appearance--those men added nothing to my message. (7) On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles¹, just as Peter had been to the Jews.² (8) For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. (9) James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. (10) All they asked was that we should continue to remember the poor, the very thing I was eager to do.

This passage details the third event, after Paul's conversion and the second visit to Jerusalem. The section is also introduced with ἐπειτα (then, next) which implies that Paul does not omit anything which is relevant to his discussion about his relationship with the Jerusalem apostles. We have already discussed Paul's approach in rendering the time of these events.

However, there is little agreement about the identity and date of this visit. Those who support the

¹The original Greek reads: τὸ εὐαγγέλιον τῆς ἀκροβυστίας (the gospel of the uncircumcision).

²The original Greek reads: τῆς περιτομῆς (of the circumcision).

North Galatian hypothesis think that Paul describes the Jerusalem council from Act 15; while the supporters of the South Galatian hypothesis believe that Paul refers to the Famine visit (Act 11).¹ Again the conclusion depends on the set of assumptions one accepts.

It seems that the evidence favors identifying Gal 2:1-10 with the Famine visit in Act 11, rather than the Jerusalem council. At the same time, it seems clear that Paul's primary concern in this passage is not to name the occasion but to describe his relationship with the Jerusalem apostles. This was not easy to achieve because Paul found himself in a highly charged situation where he had to strike an intellectual and emotional balance and persuade his listeners (1) that the authority for his apostleship came from God, (2) that he recognized the authority of the Jerusalem apostles, (3) that he and the Twelve (rather than the opponents and the Twelve) stand together, and (4) that the Jerusalem apostles were not always mature in their initial reactions and conduct.²

The very fact that Paul did not have any direct contact with the apostles in Jerusalem for 11 or 14 years shows the authenticity of his direct divine call. Moreover, when he went up to Jerusalem, it was not because the Twelve

¹For detailed discussion, see Longenecker, Galatians, lxxvii-lxxxiii.

²Boice, Galatians, 443.

called him or that he felt a need to go to consult with them; rather he "went in response to a revelation" (vs. 2). While he was there, the Jerusalem apostles "added nothing to [his] message" (vs. 6).

On the other hand, Paul was mindful of the Twelve's authority. During this private visit Paul "set before them the gospel that [he] preached among the Gentiles" (vs. 2). He did this "for the fear that [he] was running or had run [his] race in vain" (v. 2).¹ Paul also recognized that God "was at work in the ministry of Peter as an apostle to Gentiles" (vs. 8). He calls James, Peter, and John the pillars (στῦλοι).²

Consequently, Paul stresses the agreement between the Twelve and himself, "James, Peter and John . . . gave me and Barnabas the right hand of fellowship" (vs. 9). They also recognized their respective spheres of ministry: "I had been entrusted with the task of preaching the gospel to

¹However, Paul is not seeking for any approval of the validity of his gospel. "His commission was not derived from Jerusalem, but it could not be executed effectively except in fellowship with Jerusalem. A cleavage between his Gentile mission and the mother-church would be disastrous: Christ would be divided, and all the energy which Paul had devoted, and hoped to devote, to the evangelizing of the Gentile world would be frustrated" (Bruce, Commentary on Galatians, 111).

²Although Paul seems to sound ironic here, the fact remains that he recognized the apostles to be the leaders. The background of this expression στῦλοι (pillars) could be traced in the Talmud where the patriarchs Abraham, Isaac, and Jacob were called the three "pillars" (Longenecker, Galatians, 57).

the Gentiles, just as Peter had been to the Jews" (vs. 7,). The apostles asked Paul to remember the poor, "the very thing [he] was eager to do" (vs. 10).

However, Paul did not approve of everything that the Jerusalem apostles did. In this passage, he does not rebuke them openly but he shows a certain reserve towards them. There is an irony in Paul's use of the expression *οἱ δοκοῦντες*¹ (the seeming ones). The word is used twice in this passage: "those who seemed to be leaders" (vs. 2), and "those reputed to be pillars" (vs. 9). Some commentators suggest that "What he [Paul] seems to be opposed to is the Judaizer's inflated adulation of the Jerusalem leaders and their use of the title, setting both them and it against Paul."² At the same time, there is no question that Paul had some radical disagreements with Peter as is obvious from the next recorded event, the Antioch episode.

SUMMARY

Briefly review the main points of the lesson III.

Thesis (1:11-12)

What is the meaning of the key phrase in this thesis, *δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ* (by revelation of/from Jesus Christ)?

¹Longenecker indicates that the expression "was part of the political rhetoric of the day, being used both positively and derogatorily or ironically" (Galatians, 48).

²Ibid., 58.

Grammatically it could be either a subjective or objective genitive construction. Only the context can help us. But it is possible to find more than one context.

Some link the phrase to 1:15 and conclude that "God the Father was the revealer;" and Jesus Christ was the revealed. Others find the context in 1:1, where Jesus is presented as the agent--so they decide for a subjective genitive.

The case could be solved in favor of a subjective genitive by referring to an even broader context, the Damascus road experience (Acts 9:3).

Paul's Personal Experience in Defense (1:13-17)

There are at least two reasons:

1. The opponents would not miss the opportunity to present Paul as a doubtful character because of his past. Paul did not deny it. He even said that he "was extremely zealous for the traditions" (1:14).

2. At the same time, the change in Paul's life magnified the grace of God and the power of the gospel, which is a strong support for his activity.

First and Second Visit to Jerusalem (1:18-2:10)

There is little agreement in mathematics regarding the two visits to Jerusalem. But the context suggests that Paul was not interested in chronology. He did not have any direct contact with the apostles in Jerusalem for 11 or 14 years. This, he contends authenticates his call. Finally, when he went up to Jerusalem it was not because the Twelve called him, but he "went in response to a revelation" (2:2).

FOR SPIRITUAL MEDITATION:

Discuss

1. How to live in this pluralistic society among "False brothers" and "Judaizers" of all sorts?

We need to be aware how speculative ideologies can distort the gospel of Jesus Christ.

But, we should also understand that there can be differences among true believers which need not tear us apart.

2. Answering the question, what does it mean to be a Christian, Karl Barth replied in his Church Dogmatics (IV/3, 561). The Christian is one "who is distinguished from

others by the address, reception, possession, use, and enjoyment of the salvation of God given and revealed to the world by God in Jesus Christ."

Administer cognitive post-test.

LESSON IV

THE FUNDAMENTAL AFFIRMATION OF PAUL'S FAITH (GAL 2:11-21)

Briefly review the main points from the lesson III.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. The Antioch Episode (2:11-14)
2. The Abandonment of Law (2:15-16)
3. The Rejection of Compromise (2:17-19)
4. Sole Reliance Upon Christ (2:20-21)

The Antioch Episode (2:11-14)

Two of Paul's points are: (1) His commission to preach "the truth of the gospel" came from God, and (2) not the compromise, but the true gospel alone provided the foundation for Christian unity.

The Abandonment of Law (2:15-16)

Paul's emphatic answer concerning *δικαιοσύνη* (righteousness or justice) contains three positive and three negative statements:

1. "a man is not justified by observing the law"
2. "we may be justified . . . not by observing the law"
3. "by observing the law no one will be justified"

¹Boice suggests that these three phrases increase in emphasis. The first is general "any man;" the second is particular and personal "we;" and the third is universal "no one" (Galatians, 449).

1. "a man is . . . justified . . . by faith in Jesus Christ"
2. "so we, too, have put our faith in Christ Jesus"
3. "that we may be justified by faith in Christ"

The Rejection of Compromise (2:17-19)

The break with the law as the means of justification is as radical as dying itself. Thus we could paraphrase: "Through the law which condemns me, and destroys all hope for salvation by human works, I died to the legalistic requirements of the law." The vacuum which was created by the absence of the law for justification is filled with Christ. Since God is the Savior and the Lawgiver, "to live for God" sums up Paul's concept of Christian existence, soteriology, and ethics.

Sole Reliance upon Christ (2:20-21)

The verse which most explicitly affirms why one cannot be justified by the law is Gal 2:21.

The Antioch Episode (2:11-14)

Read the text.

(11) When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. (12) Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. (13) The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

(14) When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are Jew, yet you live like a Gentile and not like a Jew. How is it then, that you force Gentiles to follow Jewish customs?"

The Antioch episode is a logical continuation of Paul's argument in favor of his apostleship. Likewise, chronologically it seems to follow the major events in

Paul's argument introduced by ἐπειτα (then, next).¹ What happened in Antioch is an immediate sitz im leben (life setting) of the theological discussion in Gal 2:15-20, which is the reason we have included it in this lesson.

What actually happened at Antioch? The drama is divided in the four acts:

1. Impressed by harmony between the Jewish and Gentile Christians, Peter joined with other Jews in eating² with Gentile believers before a delegation from Jerusalem arrived.

2. Peter stopped eating with the Gentile believers after the "men from James" came.

3. Jewish believers and "even Barnabas" also separated themselves from the Gentile believers.

4. Paul called the whole situation an act of hypocrisy and openly rebuked Peter.³

The Antioch episode is an unique incident in the Pauline epistles which highlights a major development in the early Christian church. The event has been divergently interpreted through the centuries. The most heated

¹According to Longenecker, the event took place "after the meeting narrated in 2:1-10 (Galatians, 64).

²For the pious Jew, mealtime was leisure for conversation. Eating together made men brothers, and to eat without prayer was to defy the Giver of every gift. Eating without discussion about the Torah was like food offered to idols. Participation in heathen meals was apostasy from Judaism (Stamm, Galatians, 478-479).

³Ibid., 65.

discussion occurred during the first five centuries. The Ebionites blamed Paul; Marcion attacked Peter; Tertulian said that it was Paul's overreaction; Clement of Alexandria argued that "Cephas" was not Peter the disciple of Jesus but one of the seventy apostles; Origen, Chrisostom, and Jerome believed that Paul and Peter set up this event in order to condemn the Judaizers more effectively; and Augustine affirmed Peter's error and Paul's rightful rebuke. These views continue in one form or another today.¹

It appears that Paul was too sharp in his public rebuke of Peter. He should have first approached Peter privately (Matt 18:15ff). One would expect Paul to have behaved according to his precept "all things to all men" (1 Cor 9:11-14), gently restoring one who is caught in sin (Gal 6:1). On the other hand, Peter was under "peer pressure", prompted by increasing Jewish nationalism. Peter may have been attempting to act for the unity and peace of the Antioch and Jerusalem congregations. It is difficult to find an alibi for Peter because he need not have been taken by surprise, having witnessed the conversion of Cornelius (Act 9: 9-48). The full context will help us to "feel" the situation in which the event occurred.

This episode introduces one of the most important discussions on justification by faith in Pauline writings.

¹See Longenecker, Galatians, 64-65.

Luther is correct when he argues that a proper teaching of the justification by faith was at stake:

For what is Peter? What is Paul? What is an angel from heaven? What are all other creatures to the article of justification? Which if we know, then we are in the clear light: but if we be ignorant thereof, then are we in most miserable darkness. . . . Wherefore we are not ashamed, for the defence of the truth, to be counted and called of the hypocrites.¹

James Dunn suggests that through Peter's withdrawal, Paul came to see that justification through faith applied not only to conversion, but to the whole of the believer's life. He believes that the incident shaped the future of Paul's missionary work, and that it yielded insight into what became a central Pauline theological theme.²

For the same equally compelling reason, Paul had to deal with the situation in a decisive way. Since the schism was public, Paul confronted Peter publicly. But the conflict with Peter was primarily a theological one. Paul never attacked his apostolic authority nor his position in the Christian church. On the contrary, in the same argument he stressed their agreements (2:9-10).

What Paul wanted to say to the Galatian believers was (1) that his commission to preach "the truth of the gospel" came from God, and (2) that the gospel alone, not the compromise, provided the foundation for Christian unity.

¹Luther, Luther's Works, vol. 26, 106.

²James D. G. Dunn, "The Incident at Antioch (Gal 2:11-18)," Journal for the Study of the New Testament 18 (1983), 41.

This account also provided a transition to the main discussion on justification by faith.

Briefly review the main points.

The Abandonment of Law (2:15-16)

Read the text.

(15) "We who are Jews by birth and not 'Gentile sinners' (16) know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified."

In the section that follows (2:15-21), Paul's remarks to Peter and the Galatian believers are fused together. Paul smoothly passes from the personal issue of his rebuke to Peter to the more universal principle which had implications for all the believers in Galatia.

The verse division in this instance is not helpful. Vs. 15 is the subject of the sentence and vs. 16 is the continuation. The phrase "We who are Jews" (vs.15) is qualified by the first word *ἡμεῖς* (we) which includes at least Paul, Barnabas and Peter. Paul's statement, "We who are Jews by birth and not 'Gentile sinners'" has an ironic tone. "We, who are rooted in the Jewish religion," he seems to be saying, or "We who have recognized Christ in the OT prophecies, and have received God's revelations (like Peter concerning Cornilius)" or "We who have an advantage over 'Gentiles' for whom we have a synonym 'sinners'"--We know

(εἰδόντες) that . . ." Then follows the main affirmation of Paul's argument in vs. 16.

In vs.16, Paul mentions for the first time the terms νόμος (law) and δικαιοσύνη (righteousness). For the sake of the systematization¹ of Paul's thought one could say that the affirmation "all sinners δικαιωθῶμεν ἐκ πίστεως (might be justified by faith) and not ἐξ ἔργων νόμου (by works of law)" is the organizing principle of Paul's message to the Galatians.

Since the term δικαιοσύνη (righteousness or justification) is at the heart of one of the most important aspects of Paul's theology in Galatians we will briefly

Use overhead transparency 19. "Righteousness", 20. "Propitiation", 21. "Redemption" successively (Appendix G)

¹There has been much discussion about the center of Paul's theology. There have been a number of suggestions: Luther affirmed that the main point is the justification by faith; Bultmann suggested that the center is anthropology; Cullmann argued for the centrality of the salvation history; Käsemann said that the center is the justification of ungodly; Stulmacher argued for reconciliation as the central concept; Hasel suggested the idea of center is not a biblical concept but rather the invention of an analytical theological mind. Nevertheless, he argued for a broad and general center which is the Threeone God. Choi suggested that the "center" is not an absolute principle which explains everything, but is rather a point of reference which describes the basic idea and argument. When Paul argued against his Jewish opponents then his main argument was that all sinners δικαιωθῶμεν ἐκ πίστεως (might be justified by faith) and not ἐξ ἔργων νόμου (by works of law). This organizing principle applied against the same kind of opponents could be observed in his three epistles, Galatians, Romans, and Philippians (Class notes, NTST534 Thology of the Pauline Epistles, Andrews University, Berrien Springs, Mich., Fall 1991).

discuss its etymology. The common root is *δικ*, on which the most frequent forms are based: the verb *δικιόω* (I think it right), the adjective *δίκαιος* (righteous), and the noun *δικαιοσύνη* (righteousness). In Hebrew, the root פֿֿי (šdq) is translated in LXX as *δικ*. The corresponding terms in the Latin are justifico, justus, and justificatio. The main idea that is found in all four languages is a norm or standard to which persons and things must conform in order to be "right." In the Greek and Latin traditions, the usual setting referred to is the law court. In Hebrew, a wall is "righteous" when it conforms to the plumb line, and a man is "righteous" when he does God's will.¹ Having this primary concept in mind, Paul answered the question of "how one is justified."

Paul's emphatic answer is structured in an unusual way. It contains three positive and three negative statements which all answer the same question. Three times Paul states that justification does not come by observing the law:²

Use overhead transparency 22. "Justified by Faith or Law I" (Appendix G)

1. "a man is not justified by observing the law"
2. "we may be justified . . . not by observing the law"

¹Stamm, 483.

²Bruce suggests that the threefold occurrence of ἐξ ἔργων νόμου (by works of law) in this sentence is striking (Commentary on Galatians, 137).

3. "by observing the law no one will be justified"¹

Three times he underlines the indispensable requirement of placing one's faith in Christ:

1. "a man is . . . justified . . . by faith in Jesus Christ"
2. "so we, too, have put our faith in Christ Jesus"
3. "that we may be justified by faith in Christ"

Use overhead transparency 23. "Justified by Faith or Law" (Appendix G)

Although there will be discussion about the law in the following lessons, let me point out that Paul is not debating the law as such here, so he is not depreciating the law itself. He is discussing the law against the background of justification. Paul is simply saying that the law plays no positive role in the justification of a sinner. He opposes legalism. One is put right with God *δικαιούται* (justified) *ἐκ πίστεως Χριστοῦ* (by faith of [in] Christ).

Boice states:

God justifies, but he does so only as he unites a man or woman to Christ, a union that takes place only through the channel of human faith. Faith is the means, not the source, of justification. Faith is trust. It begins with knowledge, so it is not blind. It builds on facts, so it is not speculation. It stakes its life on the outcome, so it is not impractical. Faith is trusting Christ and proving his promises.²

There is only one way to be justified and that is by faith in Jesus Christ. There is only one Good News: God is the

¹Boice suggests that these three phrases increase in emphasis. The first is general "any man;" the second is a particular and personal "we;" and the third is universal "no one" (Galatians, 449).

²Ibid., 449.

guarantee of our salvation. This simple affirmation is so fundamental for every human being that nothing can alter it. In this there can be no compromise.

The Rejection of Compromise (2:17-19)

Read the text.

(17) "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! (18) If I rebuild what I destroyed, I prove that I am a lawbreaker. (19) For through the law I died to the law so that I might live for God."

One indication that people are beginning to understand the essence of justification by faith is to raise the objection, "Christ promotes sin." The idea of justification without law may at first appear to encourage godless living without controls. Paul's opponents would probably say: "Where would be the sense of moral responsibility if the law is eliminated? Your idea of justification by faith is dangerous." Similar objections were raised elsewhere in Paul's writings (Gal 3:21; Rom 6:2), but he would always answer in the most emphatic way μή γένοιτο (let it not be, absolutely not, God forbid).¹ In

¹This reading of vs. 17 is supported by Ridderbos, Galatians, 101; Stamm, Galatians, 487; Boice, Galatians, 450, and some other commentators. The other line of reasoning is presented in Longenecker's view of Paul attacking Jewish legalism and nomism with the equal force. While it is certainly true that what matters is to be "in Christ," and that "forensic righteousness and ethical righteousness are intrinsically part and parcel of one another," it seems that Longenecker forgets that Christ is also the Lawgiver, and that the law is his will. (See

the following verse Paul says that if he should return to law after having come to God through faith in Christ he would break the law because law's true intent would be misused.

The break with the law as the means of justification is as radical as dying itself. Accordingly, we could paraphrase the first part of verse 19 as "The law condemned me, and destroyed all hope for salvation by human works, so I died to the legalistic requirements of the law."¹ It seems that Paul was not at all uncomfortable with the vacuum created by the removal of the law for justification because it created the place in which he could place Christ. This had to happen ἵνα θεῷ ζήσω (so that I might live for God). Since God is the Savior and the Lawgiver, "to live for God" sums up Paul's concept of Christian existence, soteriology, and ethics.

Briefly review the main points.

Sole Reliance upon Christ (2:20-21)

Read the text.

Longenecker, Galatians, 88-90). Bruce had yet another idea: "The gospel did not increase the sum-total of sinners--it was, in fact, the law that did that, according to 3:19--and therefore Christ was in no sense an agent of sin" (Commentary on Galatians, 141).

¹See Boice, Galatians, 451.

(20) I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (21) I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing."

Paul now repeats the same point in greater detail and in different imagery. Christ has the central place. He is mentioned four times, once as the Son of Man. "I have been crucified with Christ" implies not only "death to the law" (2:19), but also "death to self." This "egoism" is a synonym for "our old self [man]" in Rom 6:6, or "sinful nature [or τὴν σάρκα--the flesh] with its passions and desires" (Gal 5:24). There is no doubt that "crucifixion" in this verse also implies crucifixion to the world in Gal 6:14.¹ Thus the first theological exposition of Paul is nicely balanced with this radical imperative.

In his last argument to the Judaizers, Paul introduces a new term, χάρις (grace), and probably answers the objection of his opponents that God's grace does not exist apart from law. We nullify God's grace when we deny the fundamental fact of the gospel, the sufficiency of Christ's death for salvation, and attempt to be saved apart from Christ by the law (vs. 21).

SUMMARY

Briefly review the main points of the lesson IV.
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¹See Betz, Galatians, 124-126.

The Antioch Episode (2:11-14)

Two of Paul's points are: (1) His commission to preach "the truth of the gospel" came from God, and (2) not the compromise, but the true gospel alone provided the foundation for Christian unity.

The Abandonment of Law (2:15-16)

Paul's emphatic answer concerning *δικαιοσύνη* (righteousness or justice) contains three positive and three negative statements:

1. "a man is not justified by observing the law"
 2. "we may be justified . . . not by observing the law"
 3. "by observing the law no one will be justified"¹
-
1. "a man is . . . justified . . . by faith in Jesus Christ"
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The verse which most explicitly affirms why one cannot be justified by the law is Gal 2:21.

The Antioch Episode (2:11-14)

Two points Paul's points are: (1) His commission to preach "the truth of the gospel" came from God; and (2) not

¹Boice suggests that these three phrases increase in emphasis. The first is general "any man;" the second is particular and personal "we;" and the third is universal "no one" (Galatians, 449).

the compromise, but the true gospel alone provided the foundation for Christian unity.

FOR SPIRITUAL MEDITATION:

Discuss

1. How naive we often are when we say: "What persons believe is their business--a private matter. Don't get concerned about theology and ethics. Being brotherly is what matters, living by golden rule--that's what counts.

BUT, what you believe eventually determines how you live.

2. What would you do when you find yourself, like Peter, under "peer pressure" prompted by religious fanaticism mixed with nationalism?

Administer cognitive post-test.

LESSON V

RIGHTEOUSNESS APART FROM THE LAW: AGAINST LEGALISM (GAL 3:1-14)

Briefly review the main points from the lesson IV.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. An Appeal to Personal Experience (3:1-5)
2. Sons of Abraham (3:6-9)
3. The Law's Curse (3:10-14)

An Appeal to Personal Experience (3:1-5)

Based on their earlier experience, the Galatians must make a clear distinction between three sets of opposing concepts:

1. Works and hearing
2. Law and faith)
3. Spirit and flesh

Sons of Abraham (3:6-9)

The Judaizers claimed that Abraham's faith was a kind of a good work or obedience that saved him. According to Paul, faith was not a good work by which one could be saved, but a relationship of trust which was the basis of his obedience.

The Law's Curse (3:10-14)

Paul makes three points showing that it is impossible to be justified by the law:

1. Theoretically justification could come by keeping the law, Paul seems to imply by Lev 18:5, but absolute obedience is impossible.

2. The Scripture affirms that "the righteous will live by faith" (Hab 2:4).

3. Justification by faith and justification by law are two mutually exclusive principles. The law brings curse, while faith unites us with Christ and the Spirit.

An Appeal to Personal Experience (3:1-5)

Read the text.

(1) You foolish Galatians! Who has bewitched you?¹ Before your very eyes Jesus Christ was clearly portrayed² as crucified. (2) I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? (3) Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? (4) Have you suffered so much for nothing - if it really was for nothing? (5) Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

In the first two chapters, Paul has defended the gospel from his own experience and calling. He insisted that God had called him to deliver the message which he received from Christ and not from any human source. At the end of the second chapter, Paul showed that the fundamental nature of the gospel is grace and that no adjustments could be tolerated. However, in the two following chapters, instead of autobiographical reflections, Paul considered the

¹A number of readings, evidently under the influence of 5:7, insert here the phrase τῇ ἀληθείᾳ μὴ πείθεσθαι (not to obey the truth).

²In another reading ἐν ὑμῖν (among you) is inserted.

spiritual experience of the Galatians themselves, and the Old Testament texts which support the gospel of grace.

Paul's argument from experience in Gal 3:1-5 is filled with questions. There are six rebuking questions (diatribe) which constitute a common Greco-Roman rhetorical form of argumentation.¹ Such a way of arguing was used by the teachers, preachers, and writers of Paul's day. Even the opening phrase ὦ ἀνόητοι Γαλάτια (you foolish Galatians) was commonly used by diatribe preachers at that time. But our main concern is not the form but the content of Paul's arguments.

In these five verses, Paul twice called the Galatians "foolish" (vss. 1 and 3). At the same time, such an aggressive tone reveals Paul's concern and perplexity about the believers in Galatia. In describing their irrationality, Paul used the phrase τίς ὑμᾶς ἐβάσκαθεν (who has bewitched you?).² Paul noted three inexplicable factors

¹With regard to the literary structure, Betz's commentary is especially helpful. Betz has divided the whole epistle, according to the Greco-Roman epistolary form, into the seven parts: (1) The epistolary prescript 1:1-5, (2) the introduction (exordium) 1:6-11, (3) the statement of facts (narratio) 1:12-2:14, (4) the proposition (propositio) 2:15-21; (5) the proofs (probatio) 3:1-4:31, (6) the exhortation (exhortatio) 5:1-6:10, and (7) the epistolary postscript. The probatio section seems to be the most important because it establishes credibility by a system of arguments. (See Betz, Galatians, vii-ix, 128-130).

²The verb βασκαίνω (I bewitch) is used here only in the entire New Testament. There is discussion among scholars concerning whether Paul used the term to refer to real magical powers or if he used it in a figurative sense. On the basis of Paul's subsequent description, the later

in the Galatians' attitude: (1) salvation by works denies God's grace and makes unnecessary the death of Jesus Christ; (2) the true gospel has been so clearly presented to them, "Christ was clearly portrayed *ἑσταυρωμένος* (having been crucified);¹ and (3) your behavior is totally contrary to your initial experiences of Christianity.² Paul presupposes the answers which constitute his argument. Having begun by faith and the Spirit, the Galatians must continue that way. They must make a clear distinction between three sets of opposing concepts: (1) works and hearing, (2) law and faith), and (3) spirit and flesh.³

The word *ἐπάθετε* may be translated either "suffer" or "experience."⁴ It appears that the context supports translation different from the NIV, "did you experience so many things in vain--if it really is in vain" (3:4, RSV).

alternative is more probable. (See Longenecker, Galatians, 100).

¹"The participle *ἑσταυρωμένος*, being in the perfect tense, lays emphasis on the crucifixion as an accomplished fact with present results, and so should be translated 'having been crucified.' When Paul used the phrase 'Christ crucified', he referred to gospel (cf. 1 Cor 1:23; 2:2; also 1 Cor 1:13; 2:8; 2 Cor 13:4). Terms, such as 'cross' and 'death' were also used to represent the basic Christian kerygma (cf. 1 Cor 1:17-18; 15:3; Gal 5:11; 6:12,14; Phil 2:8; 3:18; Col 1:20; 2:14-15)" (ibid., 101).

²See Boice, Galatians, 453-454.

³Ibid., 454.

⁴Longenecker, Galatians, 104.

For the first time in Galatians (vs.2), Paul mentioned the Spirit (τό πνεῦμα). From this point on, he refers to the Holy Spirit sixteen times. This leads us to the conclusion that the experience of the Spirit in the lives of the Galatians, both at conversion and thereafter apart from any meritorious keeping of the law, is the reality which they are in danger of losing.

Briefly review the main points.

Sons of Abraham (3:6-9)

Read the text.

(6)¹ Consider Abraham: "He believed God, and it was credited to him as righteousness." (7) Understand, then, that those who believe are children of Abraham. (8) The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." (9) So those who have faith are blessed along with Abraham, the man of faith.

This section introduces Paul's arguments from the Old Testament. The first argument highlights God's covenant with Abraham, the exemplar of faith. Paul wanted to prove that the concept of righteousness by faith was not only the message he had received by revelation, nor something that only the Galatians had initially accepted and experienced, but that it was the teaching of the Scriptures, experienced

¹Being opposed to anything that is Jewish, Marcion omitted vss. 6-9.

by Abraham as the physical and spiritual father of the Jewish race, and spiritual father of all nations.

Paul and his Jewish opponents would agree about Abraham's exalted position, but they disagreed about which came first, his faith or his obedience. In rabbinic writings, Abraham was called "a bag of myrrh," "perfect in all his deeds," and "faithful in temptation."¹ Abraham's faith, referred to in Gen 15:6, was always coupled with his acceptance of circumcision in Gen 17:4-14.² For Judaism, trust in God and obedience to the Torah were inseparable. Paul's opponents would probably say, in effect, that Abraham's faith was a kind of good work or obedience that saved him. Paul vigorously denied such a concept.

This is why Paul placed such emphasis on Abraham's righteousness by faith in response to the promise of God. To prove his point, he quoted two Old Testament texts: "He believed God, and it was credited to him as righteousness" (Gen 15:6), and "All the nations will be blessed through you" (Gen 12:3 or 18:18). The reason Paul coupled these two texts may have been because the Judaizers insisted that since all nations were to be blessed in Abraham, the believers in Galatia must become his descendants by

¹See the references for the Jewish sources in Longenecker, Galatians, 110-112.

²Since Abraham believed 430 years before the full expression of the Torah was given at Sinai, he obeyed what was commanded of him (Gen 26:6).

circumcision. To answer this reasoning, Paul presented this argument:

1. Yes, all the nations will be blessed through Abraham.
2. They will be called the "children of Abraham."
3. But, Abraham became righteous because he believed God, "So those who have faith are blessed along with Abraham, the man of faith" (vs. 9).

The basic difference between Paul and the Judaizers was in their definition of πίστις (faith). For Paul, faith was not a good work by which Abraham saved himself. Rather, it was a trust relationship that was the basis of obedience.

Having affirmed the doctrine of justification by faith, Paul was ready again to explain why it was impossible to be justified by the law.

Briefly review the main points.

The Law's Curse (3:10-14)

Read the text.

(10) All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of Law." (11) Clearly no one is justified before God by the law, because, "The righteous will live by faith." (12) The law is not based on faith; on the contrary, "The man who does these things will live by them." (13) Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." (14) He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

The second part of Paul's argument from the Old Testament begins with γάρ (for), suggesting that what follows in verses 10-14 explains the previous section.

In these five verses, Paul quoted four important Old Testament passages, three of which the Judaizers used in support of their claims (Deut 27:26; Hab 2:4; Lev 18:5). The fourth quotation is a part of an early Jewish Christian confession (Deut 21:23). The term κατάρα (curse) is used five times, three times as a noun, and twice as an adjective with the preposition ἐπι, ἐπικατάρατος, which means "under a curse".¹

With these three arguments, Paul showed it was impossible to be justified by the law:

1. The law requires perfection and total obedience. Paul quoted Deut 27:26, the words that "constitute the last of the twelve curses pronounced by the Levites on Mt. Ebal in Israel's annual renewal of the Mosaic covenant."² There is no doubt that the Judaizers would have read this passage to the Galatians many times. Theoretically, Paul seems to imply justification could come by keeping the law, "The man who does these things will live by them" (Lev 18:5). But

¹The idea of a curse is not a nice prospect; thus some commentators emphasize the difference between the curse "of the law" and the curse "of God" (Stamm, Burton). However, Boice correctly argues that "God's law, [is] an extension of his character and will, and it is a failure to keep the law that brings man under God's wrath" (Boice, Galatians, 459).

²Longenecker, Galatians, 117.

every failure to obey it perfectly, no matter how small, brings the curse. Notice that Paul talks about τῷ βιβλίῳ τοῦ νόμου (the book of the law), not mentioning certain laws.

2. No one is justified by the law because the Scriptures clearly state that "The righteous will live by faith." Paul took this argument from Hab 2:4. One problem inherent in this passage is the interpretation of the word "righteous," which sometimes is to be understood as only forensic and imputed. Bruce suggests that "righteousness by faith is for Paul so closely bound up with true life that the two terms--'righteousness' and 'life'--can in practice be used interchangeably."¹

3. Justification by faith and justification by law are two mutually exclusive principles. The law brings the curse while faith unites the believer with Christ and the Spirit. When one believes in Christ, the other principle is excluded and there is no curse. Christ redeemed us from the curse of the law. The term ἐξηγόρασεν (redeemed) means "to buy out of slavery" by paying the redemption price. Or we could say, He redeemed us "by becoming a curse for us" (vs. 13).

Paul's last Old Testament quotation comes from Deut 21:23: "Cursed is everyone who is hung on a tree." This verse describes capital punishment for a capital offense. The body was not supposed to be left on the tree overnight.

¹Bruce, Commentary on Galatians, 162.

Yet, sometimes the dead bodies of criminals and enemies were left on trees as an insult or a public warning.¹ The curse on the cross of Christ was an added curse, and "an exchange curse," wherein Christ became a curse for us.

Paul finishes this section with double ἵνα (in order that) which introduce the twin purposes of Christ's redemption or His taking the curse of all sinners on Himself. The first purpose is that through Jesus Christ the blessing of Abraham (or in this context, "justification") might come to the Gentiles; and the second purpose, that all (Jews and Gentiles) might receive the promise of the Holy Spirit.

The mention of promise (ἐπαγγελίαν) is the link with the argument that follows in 3:15-4:31. The word "promise" dominates further discussion and is used synonymously with "gospel" and "blessing."

SUMMARY

Briefly review the main points of the lesson V.

An Appeal to Personal Experience (3:1-5)

Based on their earlier experience, the Galatians must make a clear distinction between three sets of opposing concepts: (1) works and hearing, (2) law and faith), and (3) spirit and flesh.

Sons of Abraham (3:6-9)

¹Longenecker, Galatians, 122.

The Judaizers claimed that Abraham's faith was a kind of a good work or obedience that saved him. According to Paul, faith was not a good work by which one could be saved, but a relationship of trust which was the basis of his obedience.

The Law's Curse (3:10-14)

Paul makes three points showing that it is impossible to be justified by the law: (1) theoretically justification could come by keeping the law, Paul seems to imply by Lev 18:5, but absolute obedience is impossible; (2) the Scripture affirms that "the righteous will live by faith" (Hab 2:4); and (3) justification by faith and justification by law are two mutually exclusive principles. The law brings curse, while faith unites us with Christ and the Spirit.

FOR SPIRITUAL MEDITATION:

Discuss

1. The Judaizers in Galatia sincerely believed that it is advantage for Gentiles to get circumcised and thus become the members of the Covenant people.

The modern legalists are no less sincere and yet no less wrong. Any religion that rests upon rigid observance of external rules as a means of salvation is in the same danger.

2. Legalistic method of salvation is attractive. It is well-defined. The behavior can be easily verified. It is simpler to apply oneself to a fixed procedure than to exercise the discipline of a personal faith.

Administer cognitive post-test.

LESSON VI

THE PROMISE AND THE LAW--I (GAL 3:15-22)

Briefly review the main points from the lesson V.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. The Seed of Abraham (3:15-18)
2. Law Versus Covenant (3:19-22)

The Seed of Abraham (3:15-18)

The relationship between the law and the promise from Gal 3:15-18.

Three points:

1. God's will or covenant was irrevocable because God never intended that the law should come in place of promise.
2. the subject of God's promise was not the observers of the law but Christ and all who belong to Him.
3. the promise preceded the law by more than four centuries.

Law Versus Covenant (3:19-22)

The purpose of the law according to Gal 3:19-22 is expressed in the three arguments:

1. By converting sin into transgression, the law directs the sinner to the Savior.
2. The law was temporary, being applied for the specific time by the Israel people.
3. The promise is superior to the law because it continues and is not limited by time.

The Seed of Abraham (3:15-18)

Read the text.

(15) Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. (16) The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. (17) What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. (18) For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

Here we have another issue that Paul wanted to resolve in his debate with the Judaizers. Both parties would agree that God made a covenant with Abraham, and through him with all people. But the main question was: What was the relation of the law to the covenant of God with Abraham?

The Judaizers regarded the law as the final revelation of God's will. They regarded circumcision as essential for a believer to be included in the community of the covenant people. They believed that Jesus was the awaited Messiah of Jewish hope but they did not remove the necessity for keeping the law and circumcision. The Judaizers believed that, in salvation, the law and promise were complementary.

Paul's answers came from (1) everyday life (vs. 15), (2) Scripture (vs. 16), and (3) history (vs. 17).

Paul began with an illustration from everyday life. The key word in this illustration is *διαθήκη* (covenant) which is commonly translated "testament" or "will."¹ What Paul wanted to say by this analogy was that God established his covenant with Abraham in an irrevocable manner. Paul spoke of what was normally true in a contractual agreement people, but his main point was that it is even more true of God in his covenantal relationship with people. Once the testament has been ratified, nothing can be changed or added to it.

In vs. 16, Paul exegetes a term from Scripture. He establishes his argument on the difference between the singular *σπέρματι* (seed) and the plural *σπέρμασιν* (seeds). The background of this imagery is probably Gen 17:7-8, which speaks of Abraham's descendants (seed) of the land of Canaan. The term "seed" is a generic singular, which generally refers to many persons. Did Paul know his Greek accurately? He most certainly did. In reality the generic

¹Josephus always used *διαθήκη* to mean "testament" or "will," and never "covenant." Some scholars have engaged themselves in an extended discussion about this terminology. They have tried to find out whether Paul presupposed a legal situation by using this term and what was the real nature of the will. But the findings sometimes do not fit our expectations. For example: Greco-Roman and Greco-Egyptian wills and testaments were revocable by the maker of the will. This information does not correspond to Paul's argument. Likewise, there is no way of proving that Paul intended to use precise legal terminology. After all, he used only an analogy (Longenecker, Galatians, 128-130).

singular can be interpreted as a specific one.¹ It appears that Paul intentionally played with words to make a special point. Boice concluded that

Paul is simply pointing out that the singular word-- "seed" rather than "children," "descendants," or some such plural word--is appropriate, inasmuch as Israel had always believed that the ultimate messianic blessing would come through a single individual.²

Jews prided themselves being "true sons of Abraham." The Judaizers must have been shocked when they heard Paul's exegesis. According to the SDA Bible Commentary the promise to Abraham "met its first and partial fulfillment in Isaac, but was to have a final and complete fulfillment in Christ."³ However, Paul claimed that the seed of Abraham to whom the promise had been made was Christ and those who were Christ's own.

In vs. 17, Paul used historical evidence. God had made a covenant with Abraham 430 years⁴ before the giving of the law at Sinai. The exact figure, whether 430 or 400 years is not important for Paul's argument. However, it appears that the period of Israel's stay in Egypt was

¹Betz, Galatians, 157.

²Boice, Galatians, 463.

³"Galatians." SDA Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald, 1953-57), 6:957.

⁴In Gen 15:13 and Act 7:6 the time period is 400 years. The rabbis were perplexed by this discrepancy. They solved the problem by saying that 430 years was the time between God's covenant with Abraham and Moses' reception of the law, while 400 years was the time Israel lived in Egypt (ibid., 133).

designated in round numbers as "400 years" in Gen 15:13 and Act 7:6.

In vs. 18, Paul decisively affirmed that promise and law were antithetical by its nature. They can never be combined; one excludes the other. The term κληρονομία (inheritance) is introduced here in Galatians for the first time. Although the term originally defined territorial and material possessions (Gen 13; 14-17; 15:7, 18-21; 17:3-8), Paul did not use such a meaning here. For him "inheritance" had been completely spiritualized (Gal 5:21; 1 Cor 6:9-10; Eph 5:5; Col 3:24). It is a synonym for salvation. Accordingly, the inheritance was graciously given (κεχάρισται) to Abraham through promise. This original method of salvation is still operative.

Again, Paul appealed to the Scriptures and affirmed the priority of promise. Thus, Paul's argument in favor of the primacy of the promise over the law was based on three

Draw on the blackboard figure 2. "Promise and Law"
(Appendix G) Briefly review the main points.

points. He concluded that: (1) God's will or covenant was irrevocable because God never intended that the law should replace the promise as a method of salvation, (2) the subject of God's promise was not the observer of the law but Christ and all who belong to Christ, and (3) promise preceded the law by more than four centuries. The spiritual inheritance, or salvation, was graciously given by promise.

But this line of Paul's reasoning created a new dilemma: If the law was contrary to God's covenant or will, why was it ever given? Paul answered this question in the next section.

Law Versus Covenant (3:19-22)

Read the text.

(19) What, then, was the purpose of the law? It was added because of transgression until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. (20) A mediator, however, does not represent just one party; but God is one.

(21) Is the law, therefore, opposed to the promise of God? Absolutely not! For if the law had been given that could impart life, the righteousness would certainly have come by the law. (22) But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

The basic structure of this section revolves around two questions. It seems that the first question is the most crucial as it deals with the purpose of the law: *Τί οὖν ὁ νόμος* (Why therefore the law? or What was the purpose of the law?). The second question concerns the relationship between the law and the promises of God: "Is the law, therefore, opposed to the promises of God?"

Up to this point, Paul's discussion about the law has been negative. Paul has demonstrated that salvation was by the means of promise received by faith, while the law brought a curse. If this is true, it would seem that: (1) the law had no purpose and function in salvation, and (2)

that the law was actually in opposition to salvation.¹ Paul's reaction to such conclusions was the emotionally charged μή γένοιτο ("let it not be", "absolutely not", "by no means"). How could the law and the promise be inherently opposed when God is the originator of both? Nevertheless, they are not the same in purpose and function, and are not supplementary. After this exclamation, Paul gave his reasons in vs. 19.

According to Betz and Luther, vs. 19 contains four

Write on the blackboard figure 3. "The Purpose of the Law I" (Appendix G)

doctrines which define the law.² The law (1) was added because of transgression, (2) was temporary--until the Seed should come (3) was ordained through angels (4) and was mediated through a mediator.³ Betz observed that there is nothing in these words that devalues the Torah. The negative evaluation came from the verses that follow, and "the concept of 'curse of the Law' is strange and occurs only in Galatians.⁴ Let us now briefly address each of these issues.

1. The law was προσετέθη (added) implies that there

¹See Boice, Galatians, 464.

²Betz, 163-171.

³Ibid.

⁴Ibid.

Write on the blackboard figure II. "The Purpose of the Law II" (Appendix G)

was something already present to which it was added. The promise or covenant to Abraham was at the center of God's relationship with His people. But after the exodus from Egypt, the law received at Sinai became an additional element in that relationship.

The purpose of the law was to define transgressions. The parallel text in the Epistle to Romans is the best commentary on Galatians. In Rom 5:13-14, Paul states that "before the law was given, sin was in the world," and the results of sin (death) reigned. All this, despite the fact that people did not break the law. But when the law was given, it provided a clear standard that defined transgressions. In this sense, the law converted "sin" into "transgression." Duncan wrote that

Men may sin in ignorance, but they transgress only when they have a recognized standard of what is right, and it was to provide such a standard that the Law was brought in.¹

In this way, the law directed the sinner to Christ because only He can deal adequately with sin and transgression.

2. Strictly speaking, the law also had its

Write on the blackboard figure 3. "The Purpose of the Law III" (Appendix G)

¹George S. Duncan, The Epistle of Paul to the Galatians, The Moffat New Testament Commentary (New York: Harper & Brothers, 1934), 112.

temporary purpose--it was given to specific people for a certain period of time--while the promise continues and is not limited by time. Despite a very high regard for the law by the Jews,¹ the law had a temporary function in early Jewish thought. According to "the school of Elijah", there were to be three 2000-year epochs in world history: the age of chaos, the age of law, and the messianic age, after which the eternal Sabbath rest would come.² This would, of course, mean that when Messiah came, the age of the law would come to an end. Paul may have had this concept in mind. But the decisive issue in his understanding was the reality that the Messiah had come, with which he had been confronted on Damascus road. This "temporary" function of the law is the main point of the next lesson (3:23-24), and it will be considered more fully there.

3. The law was ordained by angels. The event of

Write on the blackboard figure 3. "The Purpose of the Law IV" (Appendix)

giving the law at Sinai was accompanied by "myriads of holy ones" (Ps 33:2), the angels. Although the Jews saw in the angels' presence at Sinai an evidence of the law's glory, the context of Paul's text indicates a depreciatory

¹The Jews referred to the law as "imperishable light," Josephus stated that the law given to the Jews remains immortal; Philo described the changelessness of the law for as long as sun, moon, heavens, and the earth continue to exist (see Longenecker, Galatians, 139).

²See Bruce, Commentary on Galatians, 176.

connotation to the law. The angels were not the originators, they were the mediators of the law. In reality, the promise was given directly by God himself, as was the law, but through the angels.

4. Who was the mediator? Betz stated that "There can be no doubt that the mediator Paul had in mind is Moses and that the mediation is identical with the revelation of the Torah on Mount Sinai."¹ This conclusion is in accordance with the overall context. Together with the "lesser-in-glory angels," Moses' mediation in delivering the law was far inferior to the giving of the promise by God Himself. However, Paul was not putting the existence of one against the other. The law's "inferiority" to the promise does not mean that the law is opposed to the promise, or that it contradicts the promise. If someone would conclude that the law was without its own appropriate purpose, Paul would vigorously exclaim *μη γένοιτο* (absolutely not!).

SUMMARY

Briefly review the main points of the lesson VI.
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The Seed of Abraham (3:15-18)

The relationship between the law and the promise from Gal 3:15-18.

¹To prove his conclusion, Betz quoted Lev 26:46 from LXX and noticed the same expression *ἐν χειρὶ* (by hand of) which was used in Gal 3:19. "These are the degrees, the laws and the regulations that the Lord established on Mount Sinai between himself and the Israelites through [*ἐν χειρὶ*], Moses." (See Betz, Galatians, 170).

Three points:

1. God's will or covenant was irrevocable because God never intended that the law should come in place of promise.
2. the subject of God's promise was not the observers of the law but Christ and all who belong to Him.
3. the promise preceded the law by more than four centuries.

Law Versus Covenant (3:19-22)

The purpose of the law according to Gal 3:19-22 is expressed in the three arguments:

1. By converting sin into transgression, the law directs the sinner to the Savior.
2. The law was temporary, being applied for the specific time by the Israel people.
3. The promise is superior to the law because it continues and is not limited by time.

FOR SPIRITUAL MEDITATION:

Discuss

How can we identify ourselves with the Jews? We tend to refuse God's loving initiative in our lives. We do not want to owe anyone; we want to earn what we get. We are "proud" to be always in debt with God. He gives--always; and we receive--always. It is not easy to be a beggar all the time.

Administer cognitive post-test.

LESSON VII

THE PROMISE AND THE LAW--II (GAL 3:23-4:7)

Briefly review the main points from the lesson VI.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. The Law as Παιδαγωγός (3:23-24)
2. Heirs With Abraham, Sons of God (3:25-29)
3. Heirs of God (4:1-7)

The Law as Παιδαγωγός (3:23-24)

1. The role of παιδαγωγός (pedagogue) as seen by the ancient writers Plato and Aristotle:

Plato: An emphasis on the many activities of a pedagogue.

Aristotle: An emphasis on the obedience to a pedagogue.

2. The main difference between Butler and Waggoner in their understanding of the law in Galatians:

Butler: The ceremonial law; described in The Law in the Book of Galatians.

Waggoner: The moral law; described in The Gospel in Galatians.

3. The ontological nature of the law and the promise:
Ontologically, law and promise are in agreement because their originator is the same God, but "they function on different levels in the economy of God."
The law is a recognized standard of what is right and what is wrong.
The promise is God's merciful gift of salvation for sinners.

Heirs With Abraham, Sons of God (3:25-29)

The three benefits of this new status of faith in Jesus Christ are:

1. Those passing from spiritual infancy into maturity become "sons of God".
2. Those who have faith in Jesus are one in Christ Jesus.
3. Those who claim Christ for their own become one ("heirs") with those who have been saved by faith.

Heirs of God (4:1-7)

The illustration of a son carries on the analogy of the pedagogue because they both explain the same argument which Paul is making. However, there are some differences too. In the analogy of the pedagogue, the temporal nature of the change is stressed, while the illustration of the son connects the temporal element with the permanent status of the believers--they are not slaves any more, but sons of the heavenly Father.

The Christian's attitude to the law is still being discussed. Paul is still answering the question: *Τί οὖν ὁ νόμος;* (Why therefore the law?) (vs. 19). Having argued that righteousness comes only by faith, Paul needed to explain the purpose and function of the law. To achieve that, he used the analogy of the pedagogue in Gal 3:24-25, and the illustration of a son in a patrician household in Gal 4:1-7.

The Law as Παιδαγωγός (3:23-25)

Read the text.

- (23) Before this faith came, we were held prisoners by the law, locked up until faith should be revealed.
 (24) So the law was [pedagogue] put in charge to lead us to [until] Christ that we might be justified by faith.
 (25) Now that faith has come, we are no longer under the supervision of the law.

The idea of a prison in vs. 23 could indicate "locking up" or "keeping out of trouble until the liberator comes."¹

Today a pedagogue is understood to be a teacher. But in Paul's time, παιδαγωγός (pedagogue) had more of a custodial and disciplinary function², while διδάσκαλος (teacher) was the description of a professional educator. Etymologically, the word pedagogue suggests a "child-tender" (παῖς plus ἄγωγος).³

Ancient writers described the pedagogue of their time in different ways. For Plato, pedagogues were nurses, beauticians, barbers, cooks, and chefs. They were not "those who are good for nothing else, but men who by age and experience are qualified to serve as both leaders (ἡγεμονάς) and custodians (παιδαγωγός) of children."⁴ Aristotle wrote

¹Boice, Galatians, 467.

²Knight states that "Paul likens the law in Israel's national experience to a sort of school bus driver" (George R. Knight, The Pharisee's Guide to Perfect Holiness [Boise: Pacific Press Publishing Association, 1992], 63).

³Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," 53.

⁴Plato, Republic, trans. Paul Shorey (London: William Heinemann, 1935-1937), 467D. A well-known dialogue between the boys Socrates and Lysis helps us to better understand the role of a pedagogue. "Do they [Lysis' father and mother] let you to control your own self, or will they not trust you in that either? Of course they do not, he replied. But someone controls you? Yes, he said, my παιδαγωγός here. Is he a slave? Why certainly; he belongs to us, he said. What a strange thing, I exclaimed: a free man controlled by a slave! But how does this παιδαγωγός exert his control over you? By taking me to the teacher (εἰς

that "the appetitive part of us should be ruled by principle, just as a boy should live in obedience to his παιδαγωγός."¹ Epictetus mentioned brothers having not only the same father and mother but also commonly the same παιδαγωγός.²

The concept of the pedagogue is also found in the

Use overhead transparency 24. "Pedagogues" (Appendix G)

rabbinic writings. In several places in the Talmud, Moses was depicted as Israel's pedagogue.³ Moses, Aaron, Miriam, David, and Jeremiah were presented in the same way.⁴ It is interesting to observe that nowhere was the law spoken of as a pedagogue.⁵

Despite such rich background material regarding the original meaning of this metaphor, it is not easy to determine what meaning Paul intended. Did he focus on (1) the educational role of the law which prepared believers to

διδάσκαλον), he replied" (ibid., 208C).

¹Aristotle, Nic. Ethics, 3.12.8.

²Epictetus, Arrian's Discourses of Epictetus, 2:22.26. See also 3.19.5.

³Midrash Rabbah, "Exodus," 21:8, 42:9, 37:2, 42:9; Midrash Rabbah, "Deuteronomy," 2:11; Midrash Rabbah, "Lamentations," 4:12.

⁴Midrash Rabbah, "Numbers," 1:2; Midrash Rabbah, "Deuteronomy," 2:11.

⁵Only 4 Maccabees comes close to this idea in 1:17; 5:34. For more discussion, see Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," 55.

receive Christ, (2) the inferior status of one who is under the pedagogue (the law), or (3) the temporary nature of this situation?¹ There is no better way to decide which is the more accurate answer than to turn to the text itself.

A Context for 1888 Debate About the Law in Galatians

The stage for the 1880s' discussions was set by debate between Uriah Smith and A. T. Jones concerning the identity of the tenth horn in Daniel 7 and the treat of Sunday legislation in the United States.

Regarding the tenth horn in Daniel 7 Jones argued that the Alemanni were the people represented by that symbol, what was contrary to Smith who claimed that the Huns were the tenth kingdom. The explanation Smith gave was that "Thousands would instantly notice the change, and say: . . . you are mistaken in everything."² It seems that such a minor issue could generate so much heat because every change in the teachings of the church would remind of the great disappointment four decades before, and would weaken the position of the church in the more serious confrontation-- the Sabbath and the Sunday legislation.

During the same decade the threat of Sunday legislation in the United States was real. W. C. White was arrested for operating the Pacific Press Publishing House on

¹Ibid., 56.

²From the letter of U. Smith to A. T. Jones (Nov. 8. 1886), quoted in G. R. Knight, Angry Saints, 20.

Sunday. Large numbers of Adventists were arrested in Tennessee. In 1888, Roman Catholic cardinal James Gibb joined Protestants petitioning Congress on behalf of national Sunday legislation. In the same year senator H. W. Blair submitted a bill to the Senat promoting Sunday observance for the whole nation.¹

Thus, the context of the 1888 Minneapolis Conference was strongly influenced by these "eschatological" happenings. Having this in mind, it is not difficult to understand why some Seventh-day Adventist Church leaders reacted stridently when the theology of the law (which was their main argument against the Sunday observance) was reinterpreted.²

The issue of the law in Galatians, and especially about *παιδαγωγός* in Gal 3:24-25, has been of special interest to Seventh-day Adventists. Ever since the well-known debate between George I. Butler and John H. Waggoner in the late 1880s, the issue has not been fully resolved. There have always been some Seventh-day Adventists who felt that grace was affirmed at the expense of the law.

The main question historically has been how to interpret the law in Galatians: Is it ceremonial or moral? The traditional Adventist view asserted the reality of two

¹Ibid., 17-18.

²Ibid., 16-19.

laws:¹ (1) the ceremonial, abolished at the cross, and (2) the moral, which is everlasting. When Waggoner, an associate editor of The Signs of the Times, and Alfonzo Jones published a series of articles² in 1884 claiming that the law in Galatians was the moral law, it aroused strong opposition by some leaders of the General Conference who asserted that Galatians referred to the ceremonial law. Discussing Gal 3:24,25, Waggoner that same year concluded:

Notice that the law does not point to Christ--that office is entrusted to something else--but it brings us, yea, drives and forces us to him as our only hope. And this is just what was done by the individual who is called in our version "schoolmaster". . . when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ, who is the "end of the law."³

The intention was to emphasize the doctrine of justification by faith and "to vindicate the law of God," thus showing "the beautiful harmony between it [the law] and the

¹In 1876, Dudley M. Canright published the book Two Laws which was the major contribution to the Adventist traditional teaching on the law.

²The series of articles which E. J. Waggoner wrote was published under the title "Under the Law" during the summer and the fall of 1884. The two articles that deal with Galatians were published in The Signs of the Times, September 4 and 11, 1884.

³E. J. Waggoner, "Under the Law," ST, 11 September 1884.

gospel."¹ Heated discussions were held during the 1886 and 1888² General Conference sessions.

As a reaction to this "new" teaching, Butler, the president of the General Conference of Seventh-day Adventists, wrote The Law in the Book of Galatians, concluding that "the apostle [Paul] has the ceremonial law mainly in view throughout this letter [Galatians]."³ He distributed his book to the delegates assembled at the 1886 General Conference session thinking that the issue would be settled at that meeting.⁴ Waggoner published a booklet titled The Gospel in Galatians and distributed it to the delegates at the 1888 General Conference session. Thus began the controversy which Ellen G. White called "the hardest and most incomprehensible tug of war we have ever had among our people."⁵

¹E. J. Waggoner, The Gospel in the Book of Galatians, 69-70.

²This session was held at Minneapolis from October 10 to November 4. Some regard this meeting as a major victory while others think it was a great tragedy. G. R. Knight believes that "it was a mixed blessing--largely tragedy, but containing the seeds of unending possibility" (see Knight, Angry Saints, 11).

³Butler, The Law in the Book of Galatians:, 84.

⁴"Butler hoped that at the 1886 General Conference session his nine man Theological Committee would lay the groundwork for establishing by vote the truth on the law in Galatians and the 10 kingdoms of Daniel 7. His hopes faded, however, when the committee split five to four." (G. R. Knight, "Crisis in Authority," 7).

⁵White, 178. See also Knight, Angry Saints, 35.

A hundred years later, it appears that the issue of the relationship between the law and the gospel is not yet clear among all Seventh-day Adventists, although there has been some progress made in explaining παιδαγωγός in Gal 3:24-25.¹

The most important factor in our discussion is to keep in mind Paul's initial questions about the law, Τί οὐν ὁ νόμος (Why therefore the law? or What was the purpose of the law?), and "Is the law, therefore, opposed to the promises of God?" Paul is concerned with the "purpose" of the law, and the "relationship" between the promise and the law. Paul's questions should not be restricted to a negative view of the law because he already has answered such questions with μή γένοιτο ("let it not be", "absolutely not"). Ontologically, law and promise are in agreement because their originator is the same God, but "they function on different levels in the economy of God."² Consequently, Paul is not concerned with the dilemma that critics bring to this question.

It seems that the main thrust of Paul's questions is redemptive-historical.³ What has been the historical status

¹E. G. White commented on the issue in MS 50, 1990.

²Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," 58.

³David T. Gordon gave the reasons for such delimitation of Paul's concern: "No ontological solution will be satisfactory. If the law is good otologically, then it is not appropriate to disparage its observation, even

of the promise, and what was the place of the law in the history of redemption from Sinai to Christ? Why is Paul asking such questions? They must be viewed in the context of 3:15-4:7, where Paul compared historically the promise and the law, trying to prove superiority of the promise. Since Paul is asking historical questions, it is appropriate to look for historical answers first, and then discuss other aspects which are related to the theological interpretation of the relationship between the law and the promise.

Briefly review the main points.

Historical Interpretation

It hardly can be denied that Paul had history in mind since (1) he discusses a period of history (from Sinai, 430 years after the promise to Abraham, to Christ), and (2) he uses several temporal expressions including: ἄχρις (until), εἰς (until), οὐκέτι (no longer), and ὅτε (when).¹

among the Gentiles. If it is bad ontologically, then it was never appropriate to observe it, even among Jews. Paul's solution avoids this dilemma because it is historical, indeed redemptive-historical in nature" ("A Note on Παιδαγωγός in Galatians 3:24-25." New Testament Studies 35:1 [January 1989]: 151).

¹In Gal 3:19-4:7 there are at least nine temporal expressions: ἄχρις ἂν ἔλθῃ (until should come) the seed (3:19), εἰς τὴν μέλλουσαν πίστιν (until being about faith) should be revealed (3:23), εἰς Χριστόν (until Christ) (3:24), οὐκέτι ὑπὸ παιδαγωγόν (no longer under a schoolmaster) (3:25), ἐφ' ὅσον χρόνον (over so long a time as) the heir is an infant (4:1), ἄχρι (until) the time set by his father (4:2), ὅτε (when) we were children (4:3), ὅτε (when) the time had fully come (4:4), and οὐκέτι (no longer) are you a slave (4:7).

Then which law is Paul talking about in this historical context? And what was the purpose and function of the law in this historical period?

Paul speaks about the law that was added (*προσετέθη*) because of transgressions. In other words, the law he is discussing had to do with sin and ethics.¹ It was recognized as the standard, describing what is right and what is wrong. It was a law that converted sin into transgression. Thus the law that Paul is talking about in this context would primarily be the moral law. In 1900, E. G. White wrote:

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.²

Looking back in history after the four-century-long exile in pagan Egypt, it is evident the people of Israel were in need of "the law [which] reveals sin".³ They needed a standard

¹In Rom 5:13-14 Paul states that "before the law was given, sin was in the world," and the results of sin (death) reigned, although people did not sin by breaking the law. But when the law was given, it provided a clear standard specifying transgressions. Thus, the law converted sin to transgression.

²Ellen G. White, MS 50, 1900. See also The Seventh-day Adventist Bible Commentary, 6:1110.

³Ibid.,

which would convert their unknown sins into known transgressions, and cause them to feel the need of Christ.

Now, is Paul speaking of the ceremonial and civil

Discuss with the students this question.

laws also? This question is almost superfluous. How could Paul address the question of the moral law without affecting the entire Torah which included the moral, ceremonial, natural, and civil statutes?¹ Were not the ceremonial practices illustrations of the way Christ would deal with sin at the cross? Were not the civil laws prompted by the principles of the moral law? In the Jewish mind, the Torah combined all aspects of the law. We need a similar understanding of the law today. It is not necessary to separate the moral, natural, civil, and ceremonial precepts.

Use overhead transparency 26. "The Law" (Appendix G)

With regard to the temporary function of the law which existed from the giving of the law at Sinai until Christ's first coming, the main question is whether the law was abolished at the cross as a standard. If we ignore the context of Paul's argument, problems are inevitable. Paul was comparing the promise and the law. He was not discussing the question of the law ontologically. He compared the purposes and functions of the law and the

¹"Galatians", The Seventh-day Adventist Bible Commentary, 6:961.

promise. The promise and the law are not opposed because they have different functions. If the law could impart life, there would have been no need for the promise and Christ's sacrifice (vs. 21). The focus of Paul's argument in Gal 3:15-4:7 is that the law had its historical purpose for the people of Israel. The entire Jewish legal system, including the moral law, had a twofold purpose in the Jewish experience: (1) to reveal sin to the people that they might turn to God by faith and receive what is promised (vs. 22)¹, and (2) to guard and protect Israel from the idolatry of the Gentiles and preserve them until the promise made to Abraham became an historical reality.² Therefore, this was a function of the law until "the seed," "faith," or "Christ" came.³

Briefly review the main points.

¹See Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," 58.

²Gordon suggested that *φρουρέω* (lock up) in vs. 23 could mean "protection or protective custody." So he argued for "guardian" understanding of *παιδαγωγός*: "Paul recognizes that since the Gentiles are now invited into the community of faith by believing in Messiah, these distinguishing regulations are no longer appropriate. Yet he recognizes that such distinction was necessary for a period of history, to preserve a lineage to which the seed would come. Torah thus protected Israel from Gentile intermarriage and the corruption of faith which would have attended such, until the day comes when the Seed to whom the promise was made has arrived" ("A Note on *Παιδαγωγός* in Galatians 3:24-25," 153-154).

³All these terms are used as the synonyms. According to Longenecker *τὴν πίστιν* (the faith) is not used generically, but refers to "the faithfulness of Jesus Christ" in 22b (Galatians, 145).

Theological Interpretation

One theological question which Paul did not directly address in this text, but which is relevant because the rest of the Bible teaches it is: What happened to this "added" law when Abraham's promise was fulfilled and Christ came? When Christ's sacrifice at the cross took the place of animal sacrifices, the ceremonial laws were outdated.¹ Once spiritual Israel replaced Israel as a nation, the civil laws lost their significance.² Although God's moral law retains its function as a standard of right or wrong, transforming sins into transgressions is accomplished now by the Light which has revealed more fully the Lawgiver.³ Stretching the analogy of pedagogue, Young observed:

¹According to the SDA Bible Commentary "ceremonial laws . . . ceased by a divine statute of limitations, for Christ's sacrifice took the place of animal sacrifices, and thus the laws governing such sacrifices ended" ("Galatians," The Seventh-day Adventist Bible Commentary, 6:925-926).

²Regarding "the civil statues, they lost their significance for the simple reason that Israel ended as a nation, or state, and spiritual Israel took its place" (ibid.).

³"The Decalogue no longer stands out on two tables of stone, as something apart from man. Instead those who are 'justified by faith' (v. 24) in Christ become new creatures in Christ Jesus (2 Cor. 5:17), with the law of God written in their minds and hearts (Heb. 8:10)" (ibid.). Jesus spoke about this improvement in regard to the law: "I have not come to abolish them [the commandments] but to fulfill them" (Matt 5:17), with the purpose that "your righteousness surpasses that of the Pharisees and the teachers of the law" (Matt 5:20). After this thesis statement in regard to the law, Jesus gave a series of His "improvements" to the law introducing each statement with "You have heard . . . but I tell you" (Matt 5:21-48).

The pedagogue could and did continue as a trusted "friend" long after the child had reached maturity. Nevertheless, it was universally known that the pedagogue's role was a temporary one.¹

Briefly review the main points.

Heirs With Abraham, Sons of God (3:25-29)

Read the text.

(26) You are all sons of God through faith in Christ Jesus, (27) for all of you who were baptized into Christ have clothed yourselves with Christ. (28) There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. (29) If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Paul was quick to state the results of the new status of faith in Jesus Christ. He lists three benefits: (1) those who were baptized into Christ and claimed His righteousness passed from spiritual infancy into maturity and became "sons of God", (2) those who had faith in Jesus became one in Christ Jesus", and (3) those who claimed Christ for their own became one ("heirs") with those who had been saved by faith. This has been the reality of Christian existence throughout the long history of salvation.²

Heirs of God (4:1-7)

Read the text.

¹Norman H. Young, "Paidagogos: The Social Setting of a Pauline Metaphor," Novum Testamentum 29 (April 1987): 174.

²See Boice, Galatians, 468-469.

(1) What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. (2) He is subject to guardians and trustees until the time set by his father. (3) So also, when we were children, we were in slavery under the basic principles of the world. (4) But when the time had fully come, God sent his Son, born of women, born under law, (5) to redeem those under law, that we might receive the full rights of sons. (6) Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." (7) So you are no longer the slave, but a son, God has made you also an heir.

Once again Paul contrasts the situation in which the believers found themselves before Christ and the new status they now enjoyed. The illustration of a son carries on the analogy of the pedagogue because they both explain the same argument which Paul is making. However, there are some differences too. In the analogy of the pedagogue, the temporal nature of the change is stressed, while the illustration of the son connects the temporal element with the permanent status of the believers--they are not slaves any more, but sons of the heavenly Father.

Draw on the blackboard figure 4. (Appendix G)

Verse 4 especially joins these two elements together. But when τὸ πλήρωμα τοῦ χρόνου (the fullness of the time)¹ came, or when the point of time that had been announced was reached, we received τὴν υἱοθεσίαν (the

¹The term πλήρωμα (fullness) has a very powerful imagery. "The picture is that of a vessel that is being poured full and at a given moment is brimful. The pleroma is not merely that last bit that fills the vessel but the whole brimful content of the container" (Ridderbos, The Epistle of Paul to the Churches of Galatia, 154).

adoption of sons). This was done by God's Son Who was born of a woman (ἐκ γυναικός) under law (ὑπὸ νόμον) in order to redeem those who are under law. The work of adoption by God's Son is very obvious from the chiastic structure:

Draw on the blackboard figure 5. (Appendix G)

A God sent his Son
 B born under the law
 Bⁿ to redeem those under the law
 Aⁿ that we might receive our full rights as sons¹

The verb ἐξαγοράσῃ (He might redeem) is also found in 3:13 where it is mentioned in connection with the curse of the law. The same basic meaning is retained here. By being born of a woman and by being under the law, He suffered instead of those who are under the law. He removed the curse, that those who believe may enjoy a new status of freedom inherent in sonship. Our curse put Him on the cross that by His wound we may be healed.

Paul certainly did not have in mind the Jewish Christians only; Gentile Christians were included too. As a matter of fact, God spoke through Him to every human being who comes to Him in faith.

SUMMARY

Briefly review the main points of the lesson VII.

The Law as Παιδαγωγός (3:23-24)

¹Longenecker, Galatians, 166.

1. The role of παιδαγωγός (pedagogue) as seen by the ancient writers Plato and Aristotle:

Plato: An emphasis on the many activities of a pedagogue.

Aristotle: An emphasis on the obedience to a pedagogue.

2. The main difference between Butler and Waggoner in their understanding of the law in Galatians:

Butler: The ceremonial law; described in The Law in the Book of Galatians.

Waggoner: The moral law; described in The Gospel in Galatians.

3. The ontological nature of the law and the promise:

Ontologically, law and promise are in agreement because their originator is the same God, but "they function on different levels in the economy of God."

The law is a recognized standard of what is right and what is wrong.

The promise is God's merciful gift of salvation for sinners.

Heirs With Abraham, Sons of God (3:25-29)

The three benefits of this new status of faith in Jesus Christ are:

1. Those passing from spiritual infancy into maturity and become "sons of God".
2. Those who have faith in Jesus are one in Christ Jesus.
3. Those who claim Christ for their own become one ("heirs") with those who have been saved by faith.

Heirs of God (4:1-7)

The illustration of a son carries on the analogy of the pedagogue because they both explain the same argument which Paul is making. However, there are some differences too. In the analogy of the pedagogue, the temporal nature of the change is stressed, while the illustration of the son connects the temporal element with the permanent status of the believers--they are not slaves any more, but sons of the heavenly Father.

FOR SPIRITUAL MEDITATION:

Discuss

1. How would you react if you had to risk a confusion and maybe apostasy in the church for the sake of defining and accepting some modifications of the truth?

2. "God has no grandchildren" is an old saying which tells that we must all personally accept the gift of God's grace as His children. We are not Christians by osmosis, but by God's redemption. One of the functions of God's law is to be our policemen--to make sure that we find ourselves where we are supposed to be--justified by faith at the cross of Jesus.

Administer cognitive post-test.

LESSON VIII

PAUL'S APPEAL TO THE GALATIANS (GAL 4:8-31)

Briefly review the main points from.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. A Return to Bondage (4:8-11)
2. Their Past and Present Relationship (4:12-20)
3. An Appeal From Allegory (4:21-31)

A Return to Bondage (4:8-11)

The observance of the seventh-day Sabbath is not undermined if it is included in "the days" in Gal 4:10.

First, Paul might have addressed the misuse of the seventh-day Sabbath by legalism as Jesus did, which does not affect its original validity.

Second, the seventh-day Sabbath was incorporated in the "added law" of the Sinai legislation. But it is a reminder of human origin, redemption, and the ultimate rest which has universal and timeless applications.

Their Past and Present Relationship (4:12-20)

In this passage, there are two descriptions of the earlier relationship between Paul and the Galatians. One is introduced by "you know that" (vs. 13), and the other "I can testify that" (vs. 15).

In the first instance, Paul mentioned his illness (weakness of the flesh) which led to his initial ministry to the Galatians.

In the second description, Paul also reminded the Galatians of their past relationship. Here we have Paul's so called "ophthalmological" statement "you would have torn out your eyes and given them to me" (vs. 15).

An Appeal From Allegory (4:21-31)

What was the main conclusion that Paul gave in his allegory of Sarah and Hagar?

The main conclusion was directed against legalism or illegitimate ways to claim the fulfillment of the promises of God.

The true children of Abraham are the "heirs according to the promise" (3:29), born by "the free woman" (4:31).

A Return to Bondage (4:8-11)

Read the text.

(8) Formerly, when you did not know God, you were slaves to those who by nature are not gods. (9) But now that you know God--or rather are known by God--how is it that you are turning back to those weak and miserable principles? Do you want to be enslaved by them all over again? (10) You are observing special days and months and seasons and years! (11) I fear for you, that somehow I have wasted my efforts on you.

At this point, Paul's formal argument concerning the question of the law and promise is complete. However, the apostle was not willing to end this important discussion without a direct appeal to the Galatians. For the third time¹ Paul reminded them of their former life in paganism and expressed his surprise that they could ever consider going back. It seems that Paul equated "those weak and miserable principles" in paganism with the Mosaic law.²

¹The first time Paul spoke about the slavery was in 3:23 "we were held prisoners;" the second time was in 4:3, "we were in slavery."

²Longenecker observed "that the paganism and the Mosaic law are qualitatively the same, but that both fall under the same judgment when seen from the perspective of being "in Christ" and that both come under the same condemnation when favored above Christ" (Galatians, 181).

An extensive debate has been carried on concerning the four practices which Paul mentioned in vs. 10 and which were a potential danger for the believers in Galatia. The present tense of the verb παρατηρέω (observe) suggests that the Galatians were at that time observing this practice. They observed ἡμέρας (days), μῆνας (months), καιρούς (seasons), and ἐνιαυτούς (years). The main question is: What precisely did Paul mean by these terms?

It would be true to the text to identify all these observances as part of "the law" of Gal 3:23-24, including the moral, ceremonial, and civil provisions. There seems to be no question that a thematic link exists because we are still in the context of Paul's argument directed against the law as the entire Jewish legal system. However, it appears here that Paul refers especially to the ceremonial part of that legal system.¹ Most commentators interpret "days" as the seventh-day Sabbath.² Thus the question of "days" has been a special concern of Seventh-day Adventists because of the seventh-day Sabbath.

In The Seventh-day Adventist Bible Commentary on

Discuss with the students the Sabbath issue.
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¹"Months" referred to monthly recurring events, like the new moons (Num 10:10, 28:11-15; 1 Chr 23:31); "seasons" were great festivals of the Jewish calendar like Passover and Tabernacles, which lasted more than one day; "years" refer to the sabbatical years or the years of Jubilee (Longenecker, Galatians, 182).

²See Longenecker, Bruce, Betz, and Stamm.

Galatians, there is a legitimate concern for the careful definition of *ἡμέρας* (days). It has been argued that the seventh-day Sabbath was not included in "days", but rather "the seven ceremonial sabbaths."¹ It seems obvious that "the ceremonial sabbaths" would be included because Paul's emphasis is on the ceremonial law. However, the question remains: Could Paul, at this point in his argument, refer only to the ceremonial part of the law leaving out its moral and civil portions?

It seems that the question of "days" must be considered in a broader context, namely within the framework of the entire legal system. It would be hard to claim that ceremonial practices deteriorated and that civil laws did not. The civil law was also God's law and a part of Jewish religious experience. J. A. Motyer stated that the "civil law in the OT . . . is not to be distinguished in principle from any of the other commandments of God, domestic, moral, ceremonial, or personal."² Likewise, the ceremonial forms of the religious practices could not be separated from deep moral attitudes towards Jahveh. Motyer concluded: "The law of the Lord is one law."³ Thus it seems reasonable to say

Use overhead transparency 25. "The Law" (Appendix G)
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¹"Galatians", Seventh-day Adventist Bible Commentary, 6:967.

²J. A. Motyer, "Civil Law and Justice in Bible Times," Evangelical Dictionary of Theology (1984), 246.

³Ibid.

that Paul is here addressing the whole Jewish legal system, all of it badly misused and thus a stumbling block for Jewish Christians and a grave danger for the Galatians. When Paul uses the term *νομός*, it is usually in the sense of the entire Jewish system. However, sometimes Paul emphasizes some special features of the law. In Gal 3:19-24, Paul underlines the aspect of the law which defines sin as transgression (*παραβάσεων*) and that is the moral part of the law.¹ On the other hand, in vs.10 Paul emphasizes the unnecessary burdens of the Jewish religious ceremonial system which entirely affected their religion. It would be hard to imagine that Jewish legalistic tendencies affected only the ceremonial sabbaths and not the seventh-day Sabbath.

There seems to be no need for concern about the seventh-day Sabbath here, for at least two reasons:

1. The observance and the place of the seventh-day Sabbath in Jewish religious experience obviously was offended by legalism, as was the case with the rest of the law; and so under "the days" Paul might include the seventh-day Sabbath without affecting its validity.²

¹"The law" which was made "for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers" (1 Tim 1:9-10).

²Jesus also spoke against the Sabbath and showed how the Lord of the Sabbath observed it.

2. The seventh-day Sabbath as a Christian day of rest is not based exclusively on the "added law" of the Sinai legislation, although it is confirmed by it. The same is true for the whole of the moral law. In the SDA Bible Commentary it has been correctly stated that "the seventh-day Sabbath was instituted at creation (see Gen 2:1-3; cf.

Draw on the blackboard figure 6. "Sabbath" (Appendix G)

Exod 20:8-11), before the entrance of sin and . . . before the inauguration of the ceremonial system at Mt. Sinai."¹ The seventh-day Sabbath² is a reminder of human origin, redemption, and the ultimate rest which has universal and timeless applications.

Paul was concerned that the Galatians would be carried away with the nonessentials and miss a personal encounter with their Lord. The seventh-day Sabbath was intended for just such a purpose from the beginning. Paul expressed fear that his ministry among them was wasted over the possibility that the Galatians might not continue in a genuine relationship with Christ,.

¹Ibid., 967.

²The seventh-day Sabbath played a particular role for a particular people, during a particular time, but its origins and universal validity are not in an "added law" which had its special role from Moses to Christ, but in the beginning before the sin became part of human reality (Gen 2:1-3).

Their Past and Present Relationship (4:12-20)

Read the text.

(12) I plead with you, brothers, become like me, for I became like you. You have done me no wrong. (13) As you know, it was because of an illness that I first preached the gospel to you. (14) Even though my illness was a trial to you, you did not treat me with the contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. (15) What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. (16) Have I now become your enemy by telling you the truth?

(17) Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. (18) It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. (19) My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, (20) how I wish I could be with you now and change my tone, because I am perplexed about you!

In this portion of the text, Paul argued and made a strong personal appeal, mentioning the old bond of love and trust that existed between him and the Galatians.

The expression *γίνεσθε ὡς ἐγώ* (become like me) is the first imperative in Galatians which underlines all that Paul wanted to say in this section.¹ Burton's explanation of this verse seems to be logical: "The apostle desires the Galatians to emancipate themselves from bondage to law, as he had done."²

¹Longenecker wrote that the expression *γίνεσθε ὡς ἐγώ* "is also the operative appeal of the entire letter" (Galatians, 188).

²W. E. Burton, Galatians, 236.

Two descriptions follow of the earlier relationship between Paul and the Galatians. One is introduced by "you know that" (vs. 13), and the other, "I can testify that" (vs. 15).

In the first instance, Paul mentions his ἀσθένειν τῆς σαρκὸς (weakness of the flesh) which led to his initial ministry to the Galatians. The "diagnosis"¹ of Paul's weakness of the flesh or illness is unknown. The Galatians knew about it quite well, so he did not have to be precise.

In the second description, Paul also reminded the Galatians of their past relationship. Here we have Paul's "ophthalmological" statement "you would have torn out your eyes and given them to me" (vs. 15). In antiquity, and perhaps today too, the eyes were considered the most precious of body parts (Deut 32:11; Ps 17:8; Zech 2:8).² However, looking at the context, it is more likely that this is just a figure of speech to describe the Galatians' concern for Paul.

¹Some linked Paul's illness with Gal 4:15 and concluded that Paul had poor eyesight. Others equated it with the "thorn in the flesh" in 2 Cor 12:7-10. Still others believe that Paul mentioned what he had suffered from his enemies when he brought the gospel in Galatia (Act 14:19 ff, and 2 Tim 3:11). Longenecker wrote that "perhaps that illness was the result of one or more of the afflictions mentioned in 2 Cor 11:23-25 . . . if one or more of these took place before his evangelistic mission in Galatia." But, Longenecker continued, "there is no way for us to know" (Galatians, 191).

²Ibid., 193.

The former relationship seems to have changed, and the Galatians did not seem to want to hear the truth from him any more (vs. 16).

Paul now introduces a third party in his discussion--the heretical teachers. He mentions both their zeal and their motives.¹ Paul explains that the zeal itself is not bad if it is used in service of Christ. But the false teachers wanted the Galatians to be zealous for their own ideas and glorification.

This polemical and, at times, bitter talk Paul changes to a passionate, tender expression, calling the Galatians *τεκνία μου* (my little children).² Paul wished he could be with the Galatians personally instead of having to send a letter to talk with them. Longenecker commented:

Here, in fact, we get a glimpse into the heart of a true evangelist and pastor, for whom the waywardness and struggles of those committed to his charge are his agonies as well. While Paul himself could never be wronged by what they did or said about him (cf. v 12b), their welfare was his greatest concern and their struggles were his agonies.³

Briefly review the main points.

¹Paul did not name the false teachers, and he even did not use a pronoun to designate them. The expression "those people" comes from the suffix of the verb *ζηλοῦσιν* (strive, desire, exert oneself), but the Galatians knew who Paul was talking about (Longenecker, Galatians, 194).

²The word *τεκνία* occurs only here in Paul's writings. Here it is vocative not nominative, so a better translation probably would be "my little children" (see Longenecker, Galatians, 195).

³Ibid., 197.

An Appeal From Allegory (4:21-31)

Read the text.

(21) Tell me, you who want to be under the law, are you not aware of what the law says? (22) For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. (23) His son by the slave woman was born in an ordinary way; but his son by the free woman was born as the result of a promise.

(24) These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. (25) Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. (26) But the Jerusalem that is above is free, and she is our mother. (27) For it is written:

"Be glad, O barren woman,
 who bears no children;
 break forth and cry aloud,
 you who have no labor pains;
 because more are the children of the desolate woman
 than of her who has a husband."

(28) Now you, brothers, like Isaac, are children of promise. (29) At that time the son born in the ordinary way persecuted the son born by the power of the spirit. It is the same now. (30) But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." (31) Therefore, brothers, we are not children of the slave woman, but of the free woman.

Some commentators have not been impressed with Paul's final argument in the doctrinal section. They have thought that this was "a supplementary argument,"¹ while

¹These include such commentators as Chrysostom, Luther, Lightfoot, Findlay, Duncan, and Bruce (see Longenecker, Galatians, 199).

others hold that it is Paul's "strongest argument."¹ The Hagar-Sarah story has been considerably used in Jewish writings. However, Paul's content and use of it was as original as his message.² There are a few points which suggest that Paul made a wise choice in concluding with an allegory:

1. Paul ends his discussion on the law in terms of Abrahamic imagery, which he used extensively in his earlier arguments (3:6-9).

2. Paul uses the same argument which probably his opponents employed.

3. The allegory illustrates his main point, a radical opposition between law and faith.

4. Paul finishes his appeal in an emotional way with the direct exaltation to "obey God and cast out the false teachers."³

The best way to understand this allegory is to compare it in parallel columns.

¹Betz, Galatians, 239-240.

²Longenecker provides a lot of information on this issue in his "Excursus" and concludes that "there is no evidence that this particular allegorical treatment of it was following any Jewish prototype, particularly in the identification he makes between Hagar, Ishmael, Mt. Sinai, and the present city of Jerusalem, and in the contrast he sets out between 'the Jerusalem that is above' vis-à-vis Mt. Sinai and the present city of Jerusalem" (Galatians, 206).

³"Cast out the slave woman and her son" (Gal 4:30). See also Boice, Galatians, 482.

Use overhead transparency 26. "Hagar and Sarah" (Appendix G)

Abraham's Two Sons	
Son by the slave woman (Ishmael)	Son by the free woman Isaac
Ordinary birth	Birth by promise
One covenant from Mount Sinai in Arabia which is the Earthly Jerusalem	[Other covenant] Jerusalem above
Hagar	Our mother [Sarah]
Bears slave children	[Bears] free [children]
Get rid of the slave woman and her son	We are the children of the free woman

It seems that the Judaizers claimed that Paul's message was an "Ishmaelian" form of truth, while theirs was related to Isaac and, as such, was genuinely applicable to the "sons of Abraham." The Judaizers would probably have argued that their message was more developed and was not so elemental as Paul's. Since this "Ishmaelian" gospel was as contrary to God's intentions as was the birth of Ishmael, the conclusion was: cast out Paul and his immature ideas.¹

Paul turned their argument against them, answering the main question "Who are the true children of Abraham?" Here he expanded and concluded the discussion about those who are Abraham's seed and heirs according to the promise (3:29). Theologically, there are at least two ways that Paul's allegory can be interpreted: (1) primarily, Paul attacks Jewish legalism, and (2) Paul's argument principally addressed Jewish nomism. Longenecker wrote that

¹Ibid., 218-219.

"Paul's Galatian letter . . . is not concerned just with 'legalism' . . . rather Galatians is principally concerned with 'nomism.'" Accordingly, he concluded that "Paul's allegorical reinterpretation of the Hagar-Sarah story speaks specifically to every attempt to govern the life of faith by nomistic direction."¹

It appears that Longenecker's understanding has some difficulties. First, his idea of legalism which is "the attempt to gain favor with God by means of Torah observance"² is too narrowly defined and underestimates the seriousness of the problem in the Galatian churches. If the term legalism does not describe all mixtures of any proportion of the law and righteousness by faith as a means of salvation, the Galatian problem has not been dealt with adequately. Consequently, there is the need for another category of problems which Longenecker called "nomism," or "the response of faith to a God who has acted on one's behalf by living a life governed by Torah."³ According to him, "legalism is not difficult to define⁴ and renounce."⁵

¹Longenecker, Galatians, 219.

²Ibid., 95.

³Ibid.

⁴It seems that the very problem of legalism is to define and observe it. Richard Rice wrote "what makes plight of the legalist truly desperate is the fact he doesn't realize the seriousness of his predicament. He thinks everything is going well, when in fact he is headed for disaster. . . . The legalist is like a person with a fatal disease who doesn't have an inkling that he is sick"

At the same time, "any nomistic position can become a legalistic one, for matters easily become intertwined and confused."¹ According to Longenecker, these two assertions seem to be the main reasons why Paul rejected both positions, but principally nomism.

Second, Longenecker does not identify the problem with the Jewish nomistic lifestyle. If it was devoid of "faith in Christ", than it was not nomism but legalism. But, if it were prompted by "faith in Christ", how could it be illegitimate? If some of its types were terminated because of the coming of the antitype (Christ), it does not necessarily mean that the entire Jewish nomistic system is negative and dangerous for a genuine Christian experience, especially moral and health precepts. However, if one relied on nomism for inclusion in the community of the children of God, or salvation, then it was not nomism but legalism. When we define "nomism" in this way, the main argument concerning the law in Galatians (which was summed up in the allegory of Sarah and Hagar) was directed against legalism or illegitimate ways to claim the fulfillment of the promises of God.

(Richard Rice, The Reign of God, Berrien Springs: Andrews University Press, [1985], 243).

⁵Ibid.

¹Ibid.

If Longenecker's primary reason for such a negative attitude towards Jewish nomism is that nomism is easily confused with legalism, then it is also true that the freedom in Christ is easily confused with libertinism. The whole dilemma will become clearer in lessons 9 and 10 where Paul's imperative regarding "life in the Spirit" will be studied.

SUMMARY

Briefly review the main points of the lesson VIII.

A Return to Bondage (4:8-11)

The observance of the seventh-day Sabbath is not undermined if it is included in "the days" in Gal 4:10.

First, Paul might have addressed the misuse of the seventh-day Sabbath by legalism as Jesus did, which does not affect its original validity.

Second, the seventh-day Sabbath was incorporated in the "added law" of the Sinai legislation. But it is a reminder of human origin, redemption, and the ultimate rest which has universal and timeless applications.

Their Past and Present Relationship (4:12-20)

In this passage, there are two descriptions of the earlier relationship between Paul and the Galatians. One is introduced by "you know that" (vs. 13), and the other "I can testify that" (vs. 15).

In the first instance, Paul mentioned his illness (weakness of the flesh) which led to his initial ministry to the Galatians.

In the second description, Paul also reminded the Galatians of their past relationship. Here we have Paul's so called "ophthalmological" statement "you would have torn out your eyes and given them to me" (vs. 15).

An Appeal From Allegory (4:21-31)

What was the main conclusion that Paul gave in his allegory of Sarah and Agara?

The main conclusion was directed against legalism or illegitimate ways to claim the fulfillment of the promises of God.

The true children of Abraham are the "heirs according to the promise" (3:29), born by "the free woman" (4:31).

Read to the class, and suggest praying.

FOR SPIRITUAL MEDITATION:

Read to the class:

In the mid-1950s, during the height of the civil rights movement, "a black man, who must have been over a hundred years old, was being carried on the shoulders of a group of young men. They were taking him to vote. The caption beneath the picture said he was born a slave.

To the marked degree he had remained a slave, even after the Emancipation Proclamation. Unable to vote, subjected to the rigid discriminatory demands and tests of others, he was kept in subjection. But now he was free and the look on his face showed his joy. He was going to express his freedom, his release from the humiliation of being a second-class citizen, by registering to vote. That man could have understood Paul's word. In fact, he and others like him sang often during those days, 'Free at last, free at last! Thank God almighty i'm free at last.'"¹

Administer cognitive post-test.

¹M. D. Dunnam, Galatians, Ephesians, Philippians, Colossians, and Philemon, The Communicator's Commentary (Dallas: Word Publishing, 1982), 96.

LESSON IX

CHRISTIAN LIFE IN FREEDOM AND IN SPIRIT (GAL 5:1-26)

Briefly review the main points from the lesson VIII.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. Preserve and Make Right Use of Freedom (5:1-12)
2. Love Is Fulfilling of the Law (5:13-15)
3. Life in the Spirit Does Not Glorify the Desires
of the Sinful Nature (5:16-18)
4. The Works of the Flesh and The Fruit of the
Spirit (5:19-26)

Preserve and Make Right Use of Freedom (5:1-12)

The law pyramid follows the one-two-ten-many model
of understanding the law.

ONE - Love as enduring principle

TWO - Love God, Love people

TEN - Decalogue

MANY - Additional commandments applying to the ONE,
TWO and TEN in time and place

Love Is Fulfilling of the Law (5:13-15)

To be free means at least two things: (1) not to
make freedom an occasion for the sinful behavior, and (2)
"love your neighbor as yourself" (vs. 14), which fulfills
(πεπλήρωται) the whole law.

Life in the Spirit Does Not Glorify the Desires of the Sinful Nature (5:16-18)

Discuss the contrast between the concept of the Spirit who "gives to believer an intrinsic standard of values" and the concept of "halakah" or "walking by the Spirit" (5:16).

The idea of the "intrinsic standard of values" is too vague.

The life (walking) in the Spirit is contrary to the life according to the flesh, but to live by the Spirit is not in opposition to God's will for men expressed in His law.

The Works of the Flesh and The Fruit of the Spirit (5:19-26)

The practical lesson of Paul's list of vices and virtues.

The libertines, who understand "freedom as an opportunity for flesh," experience negative consequences. Those who live by the Spirit or fulfill the law by loving one another share in the positive results of the Fruit of the Spirit.

Preserve and Make Right Use of Freedom (5:1-12)

Read the text.

(1) It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. (2) Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. (3) Again I declare to every man who let himself to be circumcised that he is obliged to obey the whole law. You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. (5) But by faith we eagerly await through the Spirit the righteousness for which we hope. (6) For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

(7) You were running a good race. Who cut in on you and kept you from obeying the truth? (8) That kind of persuasion does not come from the one who calls you.

(9) "A little yeast works through the whole batch of dough." (10) I am confident in the Lord that you will take no other view. That one who is throwing you into confusion will pay the penalty, whoever he may be. (11) Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. (12) As for those agitators,

I wish they would go the whole way and emasculate themselves!

Some commentators break the text at 5:2, joining 5:1 to chap. 4.¹ The question of division in this instance is not the issue because what has already been said is by no means unrelated to further exposition.² Paul's concept of ἐλευθερία (freedom) follows the description of τῆς ἐλευθέρως (the free woman) in 4:31. However, the concept of freedom has already been introduced earlier, when it was equated with the rescue from this evil age (1:4), and when it described "the freedom we have in Christ Jesus" (2:4). According to Betz, freedom is "the basic concept underlying Paul's argument throughout the letter."³

There were two dangers that threatened Christian freedom in the churches in Galatia: (1) the attempt to gain favor and acceptance with God by means of the law observance (legalism), and (2) the corruption of the Christian life which is lived by reliance on "the flesh" rather than "the Spirit" (libertinism). Ridderboss wrote: "It is a freedom from the course of the law (3:13, 24), but also from the

¹Fung, Bruce; Boice suggested that 5:1 is a summary and transition verse.

²Bruce wrote that Paul "emphasizes the haplessness of their [the Galatians'] plight if they rely on law-keeping, and the blessedness of the life of the Spirit to which they are called" (Commentary on Galatians, 228).

³Betz suggested that the dative form of τῇ ἐλευθερίᾳ (vs. 1), "is not a dative of cause and instrumentality, but one of 'destiny' and 'purpose'" (Galatians, 255).

spiritual impotency from which the law cannot rescue man (3:21; cf. Rom 8:3)."¹ In this section Paul primarily dealt with the first problem.

Paul put an either-or dilemma, Christ or circumcision, everything or nothing, before Galatian believers. The Judaizers would say that both of these conditions were necessary for obtaining salvation. By this kind of "balancing", the Judaizers were actually introducing a synergism which underestimates the sufficiency of Christ's work. Before going on in discussing ethical issues, Paul brings this basic question into the sharpest focus.

At this point Paul, introduced in his argument "the Spirit" and affirmed that in Christ "neither circumcision nor uncircumcision has any value" but πίστις δι' ἀγάπης ἐνεργουμένη (faith expressing itself through love) (vs. 6). It is interesting to note the parallel Pauline text in 1 Cor 7:19 which, instead of the concept of "a dynamic faith", ends with ἀλλὰ τήρησις ἐντολῶν θεοῦ (but keeping of commandments of God). It seems obvious that the participle ἐνεργουμένη (expressing) and the noun τήρησις (keeping) describe the same reality in the Christian life. The expression ἐν Χριστῷ (in Christ) refers not only to the person of Christ but to the whole economy of salvation which

¹Ridderbos, The Epistle of Paul to the Churches of Galatia, 186.

also includes the Holy Spirit also.¹ According to Fung, "in the believer's experience Christ is not distinguishable from the Holy Spirit."² As a matter of fact, there is only one salvation and one spiritual revival which produces this kind of faith which expresses itself through love.³

Briefly review the main points.

Love Is Fulfilling of the Law (5:13-15)

Read the text.

(13) You, my brothers, were called to be free. But do use your freedom to indulge the sinful nature; rather, serve one another in love. (14) The entire law is summed up in a single command: "love your neighbor as yourself." (15) If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

Here, Paul started describing Christian freedom in concrete terms. To be free means at least two things: (1) not to make freedom an occasion for the sinful behavior, and (2) "love your neighbor as yourself" (vs. 14), which fulfills (πεπλήρωται) the whole law. It is important to note that Paul here did not write primarily about the motivation of love but of a love by which the believers were to serve one another.

¹Ibid., 190.

²Fung, Galatians, 231.

³For further discussion on the unity of Christ and Spirit, see ibid., 231-232.

The phrase "love your neighbor as yourself" is taken from Lev 19:18. The Gospels record it twice (Matt 5:43; Luke 10:27), Paul twice (also Rom 13:8), and James once (Jas 2:8). In all instances, the main theme was the law and its application in life. Ridderboss wrote:

Paul's purpose is both to let the law come into its own proper validity in the life of believers; and to graft its fulfillment upon a different principle from that of human self-vindication through works.¹

In order to systematize the question of the law,

Use overhead transparency 27. "The Law Pyramid" (Appendix G)
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Alden Thompson argued for a hierarchy of importance in God's commandments. He suggested a one-two-ten-many model of the law pyramid based on the key elements which were present in the Old Testament (Deut 6:4-5; Lev 19:18) but came into focus in the New Testament. After quoting from Rom 13:8-10, where Paul mentioned some of the ten commandments and concluded "Love does no harm to its neighbor. Therefore love is the fulfillment of the law," Thompson wrote:

Paul obviously relates the ten commandments to the one. Jesus gives us the middle, two-command link in his answer to the Pharisee's question about the "great command": "You shall love the Lord your God . . . You shall love your neighbor as yourself . . . (Matt 22:37-40)." A key principle undergirds the concept of the law

¹Ridderbos, The Epistle of Paul to the Churches of Galatia, 201.

pyramid: some of God's laws are more important than others.¹

Knight suggests a similar progression of law from one to two to ten commandments.²

Neither emphasizing the hierarchical importance nor stressing the different types of God's laws clarify the biblical teaching on the law of God.³ God's law is one. It is an expression of His character and will. However, the law pyramid can be helpful as an illustration of the relationship between God's love and His commandments.

Briefly review the main points.

Life in the Spirit Does Not Glorify the Desires
of the Sinful Nature (5:16-18)

Read the text.

(16) So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. (17) For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature.

¹Thompson was aware that this assertion might be difficult for some to accept, therefore he argued on quoting Jesus: "You give a tenth of your spices--mint, dill and cummin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former" (Matt 23:23). (See Alden Thompson, Inspiration, Hagerstown, MD: Review and Herald, [1991], 116).

²Knight, The Pharisee's Guide to Perfect Holiness, 67.

³See G. F. Hasel, "Reflections on Alden Thompson's 'Law Pyramid' Within a Casebook/Codebook Dichotomy," in Issues in Revelation and Inspiration, eds. Frank Holbrook and Leo Van Dolson (Berrien Springs: Adventist Theological Society Publications, 1992, 137-171).

They are in conflict with each other, so that you do not do what you want. (18) But if you are led by the Spirit, you are not under law.

Until now in our study, the most important contrast was between "the works of the law" and "the faith expressing itself through love." However, there is another contrast in the New Testament especially in Pauline writings, which is as important as the previous one--the contrast between *σαρκός* (flesh) and *πνεῦμα* (spirit).

The term "flesh" as a part of Christian vocabulary means "all the evil that man is and is capable of apart from the intervention of God's grace in his life."¹

The term "spirit" has a wide range of usage in the Bible but most of all it is connected with the Spirit of God. In many passages, especially in the Pauline writings, the Spirit is "the presence of God in the man, through which fellowship with God is made possible and power given for winning the warfare against sin in the soul."²

In this passage, Paul assigns a special role to the Spirit. The role of the Spirit is captured in the verb *περιπατέω* (go around, walk around) which has its root meaning in the Hebrew verb *לָּחַץ* (walk, conduct one's life). The whole Jewish ethical and social legislation was designated by the term "Halakah." Thus, here we have a

¹Boice, Galatians, 494.

²Ibid.

linguistic link between Christian ethics in the Spirit and a proper Jewish way of life which was according to God's will.

Longenecker would argue that the Spirit "gives to believer an intrinsic standard of values . . . and where the new life in Christ by the Spirit is present, no law is required to command it."¹ The idea of the "intrinsic standard of values" is too vague unless it is understood in terms of, "I will give you a new heart . . . and I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezek 36: 26-27). Since Longenecker's concept of Jewish "nomism"² does not allow for this interpretation, the vagueness of the "intrinsic standard" remains and his point seems to be inadequate. The life in the Spirit is contrary to the life according to the flesh, but to live by the Spirit is not in opposition to God's will for men expressed in His law.

Briefly review the main points.

The Works of the Flesh and The Fruit
of the Spirit (5:19-26)

Read the text.

(19) The acts of sinful nature are obvious: sexual immorality, impurity and debauchery; (20) idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambitions, dissensions, factions (21) and envy; drunkenness, orgies, and the like. I warn you, as I did

¹Longenecker, Galatians, 247.

²Ibid.

before, that those who live like this will not inherit the kingdom of God.

(22) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, (23) gentleness and self-control. Against such things there is no law. (24) Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (25) Since we live by the Spirit, let us keep in step with the Spirit. (26) Let us not become conceited, provoking and envying each other.

Scholars discuss whether the form of this list of vices and virtues is closer to the Hellenistic catalogue genre¹ or a Jewish "Two Ways" tradition.² It seems most probable that Paul was influenced by both forms of writing, but his list of vices and virtues is based on his own

¹In Hellenistic literature, catalogues of virtues and vices appear as early as Plato's (427-347 B.C.) description of an ideal society. An ideal citizen of Plato's Republic was to be wise, brave, sober, and just. Aristotle (384-322 B.C.) gave in his work Rhetoric a dual list of cardinal virtues and cardinal vices: Self control--licentiousness; liberality--avarice; magnanimity--little-mindedness. A more developed list of Aristotle's virtues and vices is found in his Nicomachean Ethics. Zeno (c.308 B.C.), the founder of Stoicism in Athens was first to formulate a formal catalogue of virtues, which had to do with knowledge, and the vices which are accompanied by ignorance. The same pattern is observed in the writings of Seneca, Epictetus, Cicero, Chrysostom, Plutarch, and others. (For references and more details, see Longenecker, Galatians, 249-250).

²A Greek type of catalogue lists of virtues and vices is not found in the Old Testament of course, but the lists of virtues and vices are found in Ps 15:1-5; Prov 6:16-19; 8:13-14; Jer 7:5-9; Ezek 18:5-17; Hos 4:1-2; and so on. Later on, during the Second Temple Period, when Greek thought influenced the Jewish mind, the Jewish writers began to systematizing and formulating virtues and vices. Out of this practice grew a Jewish "Two Ways" tradition. These examples could be found in the Philo of Alexandria's writings, 4 Macabees, Wisdom of Solomon, 3 Apocalypse of Baruch, Nag Hammadi texts, and so on. (For references and more details, see Longenecker, Galatians, 251-252).

dualism of "the flesh" versus "the Spirit." There are a number of other places in the New Testament where the lists of virtues and vices appear.¹ The practical lesson of Paul's list is to show that the libertines, who understand "freedom as an opportunity for flesh," experience negative consequences. While on the other hand, those who live by the Spirit or fulfill the law by loving one another share in the positive results of the fruit of the Spirit. It is

Use overhead transparency 28. "Vices and Virtues"
(Appendix G)

interesting to note what concepts Paul has chosen. There are fifteen vices and most of them are the ones which cannot be easily seen, such as hatred, discord, jealousy, selfish ambition, and envy. On the other side of the list, there are nine virtues, which exclusively deal with the inner qualities of Christian experience, such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

SUMMARY

Briefly review the main points of the lesson IX.

¹See, Mark 7:21-22; Matt 15:19; Rom 1:29-31; 13:13; 1 Cor 5:9-11; 6:9-10; 2 Cor 12:20-21; Eph 4:31-32; 5:3-5; Col 3:5-8; 1 Tim 1:9-10; 2 Tim 3:2-5; Titus 3:3; Jas 3:13-18; 1 Pet 2:1; 4:3,15; Rev 21:8; 22:14-15.

Preserve and Make Right Use of Freedom (5:1-12)

The law pyramid follows the one-two-ten-many model of understanding the law.

ONE - Love as enduring principle

TWO - Love God, Love people

TEN - Decalogue

MANY - Additional commandments applying to the ONE, TWO and TEN in time and place

Love Is Fulfilling of the Law (5:13-15)

To be free means at least two things: (1) not to make freedom an occasion for the sinful behavior, and (2) "love your neighbor as yourself" (vs. 14), which fulfills (πεπλήρωται) the whole law.

Life in the Spirit Does Not Glorify the Desires of the Sinful Nature (5:16-18)

Discuss the contrast between the concept of the Spirit who "gives to believer an intrinsic standard of values" and the concept of "halakah" or "walking by the Spirit" (5:16).

The idea of the "intrinsic standard of values" is too vague.

The life (walking) in the Spirit is contrary to the life according to the flesh, but to live by the Spirit is not in opposition to God's will for men expressed in His law.

The Works of the Flesh and The Fruit of the Spirit (5:19-26)

The practical lesson of Paul's list of vices and virtues.

The libertines, who understand "freedom as an opportunity for flesh," experience negative consequences. Those who live by the Spirit or fulfill the law by loving one another share in the positive results of the Fruit of the Spirit.

FOR SPIRITUAL MEDITATION:

Discuss

1. The law of God helps to prevent love from becoming soft sentimentality or merely an abstract principle.

2. We need both the law and the love--the law to throw light on the human situation and love to keep that law from being rigidly applied.

Administer cognitive post-test.

LESSON X

RESPONSIBILITY TO OTHERS AND THE SUBSCRIPTION (GAL 6:1-18)

Briefly review the main points from the lesson IX.
Administer cognitive pre-test.

LESSON OUTLINE

Briefly outline the main points that will be studied.

1. Doing Good to All (1-10)
2. Subscription (11-18)

Doing Good to All (1-10)

The essence of a seeming contradiction of the expression "the law of Christ:"

(1) It is the only such expression in the New Testament.

(2) This combination of terms seems to be strange "since here Christ and the law are consistently opposed to each other" (Funk, Galatians, 287). The closest contextual link of this expression is "the entire law [which] is summed up in a single command: 'love your neighbor as yourself'" (5:14). There is no basic difference between these two concepts.

Subscription (11-18)

The main three points of Paul's conclusion in the subscription are at the main arguments developed in Galatians:

- (1) the Judaizers are not spiritually motivated
- (2) in the Christian gospel the cross is the center
- (3) Christian identity and lifestyle come from the believer's belonging to Christ.

Doing Good to All (1-10)

Read the text.

(1) Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. (2) Carry each other's burdens, and in this way you will fulfill the law of Christ. (3) If anyone thinks he is something when he is nothing, he deceives himself. (4) Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, (5) for each one should carry his own load.

(6) Anyone who receives instruction in the word must share all good things with his instructor.

(7) Do not be deceived: God cannot be mocked. A man reaps what he sows. (8) The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. (9) Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. (10) Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

Following an impressive description of the fruit of the Spirit (5:22-23), Paul gave a series of practical instructions which spell out (1) the personal responsibility, and (2) the corporate responsibility of the believers in Galatia. This imperative section is a continuation of Paul's exhortations expressed earlier, such as: "Love your neighbor as yourself" (5:14); "live [walk] by the Spirit" (5:16); and "keep in step with the Spirit" (5:25). In the following verses, Paul continued his exhortations which were prompted by love and supported by the Spirit: "You who are spiritual should restore him [one who is caught in a sin] gently" (6:1); "carry each other's burdens, and in this way you will fulfill the law of Christ"

(6:2); "the one who sows to please the Spirit, from the Spirit will reap eternal life" (6:8); and "let us do good to all people" (6:10).

It is important to notice that Paul admonished not those who were caught (προλημφθῆ) in sin but those who were considered to be spiritual and who were supposed to take an action. They were in danger of being tempted because of their self-righteous attitude towards those who have sinned. The aim was to restore an erring fellow believer, and not, while becoming proud of one's "spirituality", look down to an erring fellow believer.

The question of τὸν νόμοι τοῦ Χριστοῦ (the law of Christ) is a much debated issue because of two reasons: (1)

Write on the blackboard figure 7. "Law of Christ" (Appendix G)

it is the only such expression in the New Testament--the closest one in form is in 1 Cor 9:21 ἐννομος Χριστοῦ (under law of Christ); and (2) this combination of terms seems to be strange "since here Christ and the law are consistently opposed to each other."¹ The closest contextual link of this expression is "the entire law [which] is summed up in a single command: 'love your neighbor as yourself'" (5:14). There is no basic difference between these two concepts. In his concluding remarks on this expression, Bruce quotes C. H. Dodd, "The law of Christ is essentially concerned with

¹Fung, Galatians, 287.

the quality of the act and the direction in which it is moving."¹ Among a number of possibilities,² Betz stated that "the law of Christ" as "the Jewish Torah is eliminated as a way of salvation [since] the Christian is now already made a partaker in divine salvation through the gift of the Spirit."³ Fung argued that

"the law of Christ" is the commandment of love, first promulgated by Moses (Lev 18:19) and considered by Jesus to be the greatest of the commandments which speak of human relationships (Mt. 22:36-40), given by him to his disciples as "a new commandment" (Jn. 13:24; 15:12; 1 Jn. 3:23), and exemplified in his own life. . . . The merit of this interpretation of "the law of Christ" is that it reasonably links the "law" with the "commandment" of Jesus and agrees with the emphasis on love in the preceding section of the letter (5:13f., 22; cf. 6:1).⁴

¹Bruce, Commentary on Galatians, 261.

²Longenecker stated that the understanding of the focus of 5:13-6:10 will determine what the expression "the law of Christ" meant. He gave three options: (1) If this section is a continuation of Paul's argument against the Judaizers then the meaning of "the law of Christ" should be looked for in what the Judaizers were proposing--against legalism; (2) if Paul's argument is antinomistic than the expression would be used also in opposition to the Judaizers--against nomism; and (3) if the focus of the section is on the libertine issue then "the law of Christ" is a part of Paul's own vocabulary that is used to oppose libertine tendencies. Longenecker opted for the third solution. (Galatians, 275).

³Betz concluded: "Therefore the Christian's relationship to the law is this: he is not required to earn his salvation by doing the 'works of the Law,' but by being the part of the divine salvation, 'through faith,' he also fulfills the Law. Strictly speaking it is the Spirit which fulfills the Law, and the Christian shares in the fulfillment by 'following the Spirit'" (5:25). (Betz, Galatians, 299-300).

⁴Fung, Galatians, 288-289.

Ridderboss was even more direct when he claimed that

the claim of the law that was once given continues in effect (cf. 5:14), but this accrues to the believers from Christ. He stands between the law and believers. He guarantees its fulfillment in believers by the Holy Spirit. The new element is not the content of the law, although Christ's coming and his work modified it, but in the root of obedience, namely Christ. And above all the bearing of another's burden harmonizes in every respect with what Christ by word and deed taught His own. In this real love becomes manifest, the fulfillment of the whole law (cf. 5:14).¹

The next exhortation was given by applying the law of nature to human behavior. Similar passages are very few in the New Testament.² This law of cause and effect is underlined by mentioning three times both terms σπείρω (sow) and θερίζω (reap). Paul continued with his "flesh-Spirit" contrast. What he recommended was sowing what pleases the Spirit and the effect will be eternal life. Some have suggested that Paul taught here about the use of money,³ but his concerns were much wider. He addressed primarily the libertine tendencies of misuse of Christian freedom as well as the Judaizers' reliance on their works of the law. That Paul is very serious about this issue is indicated in the phrase, "do not be deceived: God cannot be mocked" (6:7).

¹Ridderbos, The Epistle of Paul to the Churches of Galatia, 213.

²Matt 7:16-20; Luke 6:43; 1 Cor 9:11; 2 Cor 9:6.

³Boice entitled the whole section 6:6-10 "The use of money" and gave three avenues of spending it: (1) to support the teacher in a Christian congregation, (2) to use money to build up the life of the Spirit rather than to feed the flesh, and (3) to spend money in helping others, especially Christians. (Galatians, 503).

To make sure that one moves towards this eschatological harvest, Paul suggested "let us do good to all people, especially to those who belong to the family of believers" (vs. 10).¹

Briefly review the main points.

Subscription (11-18)

Read the text.

(11) See what large letters I use as I write to you with my own hand!

(12) Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. (13) Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.

(14) May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. (15) Neither circumcision nor uncircumcision means anything; what counts is a new creation. (16) Peace and mercy to all who follow this rule, even to the Israel of God.

(17) Finally, let no one cause me trouble, for I bear on my body the marks of Jesus.

(18) The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

It seems that the final remarks in Galatians, the "subscription" is as exceptional as the beginning of the letter, "salutation." Longenecker argued that because of its greater length and its more obvious connection with the

¹It could be that Paul especially mentioned the believers because of a tendency of underestimating those whom we are familiar with. It would be something similar to Christ's comment, "no prophet is accepted in his hometown" (Luke 4:24). The potential or actual division between the Gentile Christian congregations and the Jewish Christian congregations could have been in his mind.

text, "the subscription of Galatians . . . has been the object of more scholarly attention than the subscriptions of Paul's other letters."¹ Betz wrote that the subscription "contains the interpretive clues to the understanding of Paul's major concerns in the letter as a whole and should be employed as the hermeneutical key to the intentions of the Apostle."² Paul's subscription contains no greetings, expressions of joy, request for prayer, or doxology. Instead, it has an autograph with a warning "large letters," and a peace and grace benediction.³ Such an ending is in line with the central discussion in the body of Galatians.

Paul again did not mention the names of his opponents. But he knew their actions and motives. It has been suggested that the persecution they wanted to avoid by circumcising the Gentile Christians was "the antagonism of the Zealots being directed against all who . . . associated with Gentiles on a nonproselyte basis."⁴ If the Judaizers would be successful in their attempt, they would earn some

¹Longenecker, Galatians, 286.

²Betz, Galatians, 313.

³Generally speaking, Paul's subscriptions would contain the following features: (1) Grace benediction; (2) greetings--except Galatians, Ephesians, and 1 Timothy; (3) peace benediction--except in 1 Corinthians, Colossians, the Pastorals, and Philemon; (4) autograph--only in 1 Corinthians, Galatians (qualified by "large letters"); Colossians, 2 Thessalonians; and Philemon. (See Longenecker, Galatians, 287-288).

⁴Ibid., 291.

credits with the Jewish community--they would be able to boast with the new "proselytes."

The motive of "pride" introduced Paul's last and main theological point. He also introduced a new symbolism to express the centrality of Christ's work, namely "cross." The term *σταυρός* (cross) is used three times in this section, two times as a noun and one time as a verb. It also contains Paul's basic balance in his argument, an indicative and an imperative. First, there is *τῷ σταυρῷ τοῦ Χριστοῦ* (the cross of Christ) that one should decide about, and then Christ becomes *τοῦ κυρίου ἡμῶν* (our Lord) which means that a Christian *ἑσταύρωται* (has been crucified) to *κόσμος* (world). Everything that emerges is approached with the reference to Christ Who has died for us and Who is our sovereign. This is the basis of *καινὴ κτίσις* (a new creation), when the question of circumcision becomes unnecessary and irrelevant. The cross of Christ has put an end to all forms of legalism.

In regard to vs. 16, the debate has been carried on concerning the order of "peace and mercy," since Paul's usual sequence was "mercy and peace" (Rom 15:33; 16:20; 1 Cor 16:23-24,) and the meaning of the phrase "the Israel of God." If the order of these two attributes is considered important that the phrase "the Israel of God" tends to receive a special meaning. Burton's argument would support the following translation, "Peace on all who follow this

rule, and mercy on the Israel of God."¹ According to Longenecker, this interpretation is out of context in Galatians. Paul's main argument in Galatians answered the question "Who really are the children of Abraham?" He answered the question by stressing the equality between Jewish and Gentile Christians. Thus, it is unlikely that he would now, at the end of the epistle, separate the groups by different benedictions. The expression "the Israel of God," which is used only here in Paul's writings, is better understood as a climax in Pauline response to his opponents claiming that what the Judaizers offered to the believers in Galatia "they already have 'in Christ' by faith: that they are truly children of Abraham together with all Jews who believe, and so properly can be called 'the Israel of God.'"²

The reason why Paul should no longer be troubled is because he was a "marked man" which signified that he belonged to Christ. Since the marks (*τὰ στίγματα*) are on his body, there is no doubt that he spoke about physical sufferings which possibly left scars or disfigurements on his body--probably from his stoning at Lystra (Act 14:19). The marks which identified Paul with Christ could be understood as an antithesis to the marks of circumcision of the Judaizers.

¹W. E. Burton, Galatians, 358.

²Longenecker, Galatians, 299.

Paul ended his closing benediction with the word of grace (χάρις) which is in accord with his emphasis throughout Galatians (1:6, 15; 2:9; 3:18).

Three main points are underlined in the subscription

Write on the blackboard figure 8. "Subscription" (Appendix G)

which are, at the same time, the main arguments he developed in Galatians in regard to his opponents: (1) the Judaizers are not spiritually motivated; (2) in the Christian gospel, the cross is the center; and (3) Christian identity and lifestyle come from the believer's belonging to Christ.¹

Historically, Paul's letter to the Galatians has been foundational for many forms of Christian thought, proclamation, and practice. Likewise, today, how one understands the issues and teaching of Galatians determines in large measure what kind of theology one espouses, what kind of message one proclaims, and what kind of lifestyle one lives. May it be, by God's Spirit, that what Paul has written so long ago in this letter finds a new home in our lives, thereby establishing, encouraging, challenging, and transforming us for God's glory.²

SUMMARY

Briefly review the main points of the lesson X.

Doing Good to All (1-10)

The essence of a seeming contradiction of the expression "the law of Christ:"

(1) It is the only such expression in the New Testament.

¹Ibid., 301.

²Ibid.

(2) This combination of terms seems to be strange "since here Christ and the law are consistently opposed to each other" (Funk, Galatians, 287). The closest contextual link of this expression is "the entire law [which] is summed up in a single command: 'love your neighbor as yourself'" (5:14). There is no basic difference between these two concepts.

Subscription (11-18)

The main three points of Paul's conclusion in the subscription are at the main arguments developed in Galatians:

- (1) the Judaizers are not spiritually motivated
- (2) in the Christian gospel the cross is the center
- (3) Christian identity and lifestyle come from the believer's belonging to Christ.

FOR SPIRITUAL MEDITATION:

Discuss

Libertinism is another trend of our modern times. The individual's liberty has become more important than the well-being of the whole society. But freedom Paul refers to does not support claim to individual liberty. Freedom is doing good to all. Can we do it and be free?

Administer cognitive post-test. Administer affective post-test.

APPENDIX F
PARTICIPANTS' MANUAL

PARTICIPANT'S MANUAL

LESSON I

Introduction

Longenecker affirmed that "how one understands the issues and teaching of Galatians determines in large measure [1] what kind of theology is espoused, [2] what kind of message is proclaimed, and [3] what kind of lifestyle is practiced."¹

Authorship

A. If Paul is not the author of Galatians, then he did not write any NT letter, because none has any better claim.

1. Gal 1:1; Gal 5:2
2. The way he argues his theology.
3. The way he uses the Scripture.

Notes:

Addressees

A. The History of Galatia

"Celts," "Gauls," "Galatians"

The southeastward migration

I	I
Balkan	<u>Asia Minor</u>

3rd cent. B.C.

232 B.C. defeated by Attalus I
king of Pergam

198 B.C. defeated by Antiochus
III the Seleukid king
at Magnesia

¹Longenecker, Galatians, xliii. This commentary will be used as a textbook for this class.

64 B.C. Occupied by Pompey
25 B.C. Roman province



Notes:

B. The North Galatian Hypothesis

1. Paul and Luke used geographical rather than provincial names.
2. Paul visited two times Phrygia and Galatia (Acts 16:6 and 18:23) when he established Galatian churches.
3. A lack of a direct mention of Paul's sickness and stoning in Lystra.

C. The South Galatian Hypothesis

1. In referring to the location of the churches unlike Luke, Paul prefers provincial titles.
2. In Acts 16:6 and 18:23 τὴν φρυγίαν καὶ γαλατικὴν χώραν must be translated as "the Phrygic-Galatic territory." This information is too scant to reconstruct the churches in Galatia.
3. A lack of a direct mention of Paul's sickness and stoning in Lystra is inconclusive as an evidence.
4. If the churches addressed were in Derbe, Lystra, Iconium, and Antioch, Paul could not well name them by any single term except the Galatians.
5. A clear account of the established churches in the Southern Galatia in Acts 13, 14, and 16 is of a great

importance.

D. The weight of the evidences points to the South rather than to the North Galatia hypotheses.

Date

A. Barnabas and Timothy:

1. Barnabas with Paul on the first missionary journey. He is mentioned three times in Galatians. Galatians written after the first missionary journey.
2. Timothy from the South Galatia; with Paul during the 2nd journey. Not mentioned in Galatians. Galatians written before the second missionary journey.

- 28-30 Public ministry of Jesus
- 33 Paul's conversion
- 35 Paul's first Jerusalem visit
- 35-46 Paul in Cilicia and Syria
- 46 Paul's second Jerusalem visit
- 47-48 The first missionary journey - Paul and Barnabas in Cyprus and Galatia
- ?48 Letter to the Galatians
- 49 Council of Jerusalem¹
- 50-52 The second missionary journey - Paul, Sila and Timothy in Galatia and Macedonia.

Notes:

¹Bruce, Paul, Apostle of the Heart Set Free, 475.

LESSON II

Greetings (1:1-5)

A. The beginning of the Greek letters of the first century AD:

1. **The senders name:**
"Paul, . . . and all the brothers with me"
2. **The identification of the readers:**
"to the churches in Galatia"
3. **The opening greetings:**
"grace and peace to you"

B. The opening of Galatians is more self--consciously apologetic and **formal** than it is Paul's usual style. Only in Galatians there is the phrase: "not from men nor by man."

Notes:

Occasion For Writing (1:6-10)

After the greetings Paul would normally in his epistles introduce expressions of thanksgiving for the believers to which the letter was sent. But here, there is condemnation rather than commendation.

There are at least two reasons for that. See Gal 3:6.

1. The Galatians were "deserting the one who called [them] by the grace . . . turning to a different gospel;" and
2. They were doing it "so quickly."

Notes:

Opponents

To describe the opponents of Paul in Galatians we need to use a "mirror reading." Some of the main characteristics of the opponents which come from Galatians itself:

1. From Gal 1:1 and 1:11-2:10 it is obvious that Paul's opponents **attacked his apostleship** and compared him unfavorably with the apostles in Jerusalem.

2. The passage in Gal 2:15-3:18 indicates their **high esteem for the Mosaic law**, and its observance as the means of salvation.

3. Repeated clarifications about Abraham (3:6-14) and circumcision (6:11-16) suggest that **they claimed not Abraham's spiritual inheritance but earthly.**

4. Developing the concept of righteousness by faith (3:10-14), the covenant and the promise (3:15-18), and the purpose of the law (3:19-4:7), Paul strongly suggested that his "opponents had a **Jewish background and a Jerusalem orientation.**"

5. They also preached a "gospel" message (1:6-7), which for Paul was "no gospel at all," which suggests that **they were the Christians too.**

6. They desired to **avoid problems** and persecutions for the Cross of Christ (6:12), probably **from the Zealots** who were against any Gentile sympathizers.

All these observations suggest that the opponents of Paul in Galatia were **JEWISH CHRISTIANS**. They were legalist, or sincere fanatics who were disabled by religious formalism. They were the sinners instead of the righteous, slaves instead of sons, in bondage instead of being free.

Notes:

LESSON III

Thesis (1:11-12)

A. Grammatically it could be either a subjective or objective genitive construction. Only the context can help us. But it is possible to find more than one context.

1. Some link the phrase to Gal 1:15 and conclude that "God the Father was the revealer;" and Jesus Christ was the revealed.

2. Others find the context in Gal 1:1, where Jesus is presented as the agent--so they decide for a subjective genitive.

3. The case could be solved in favor of a subjective genitive by referring to an even broader context, the Damascus road experience (Acts 9:3).

Gal 1:15 Father = the revealer
Jesus Christ = the revealed

Gal 1:1 διὰ Ἰησοῦ Χριστοῦ
(by) - an agent

ἀποκαλύψεως Ἰησοῦ Χριστοῦ

Acts 9:3 "I am Jesus, whom you are persecuting"

Notes:

Paul's Personal Experiences in Defence (1:13-17)

A. There are at least two reasons:

1. The opponents would not miss the opportunity to present Paul as a doubtful character because of his past. Paul did not deny it. He even said that he "was extremely zealous for the traditions" (1:14);

2. At the same time the change in Paul's life magnified the grace of God and the power of the gospel, which is a strong support for his activity.

Notes:

First and Second Visits to Jerusalem (1:18-24)

A. In Galatians Paul mentions 2 visits, and in the

other letters a third one.¹ Luke notes that Paul was in Jerusalem five times. Is it possible to synchronize these accounts?

GALATIANS	ACTS
1) 3 years after conversion (1:18-20)	conversion visit (9:26-30)
2) 14 years later (2:1-10)	famine visit (11:27-30)
3)	Jerusalem Council (15:1-30)
4)	hasty visit (18:22) Jer. not mentioned
=====	
5) collection visit (Rom 15:25-33; 1 Cor 16:1-4; 2 Cor 1:16.	collection visit (21:15-17)

There are two problems connected with this list: (1) the identification of the visits;² and (2) the chronological sequence of two visits in Galatians. We will deal only with the chronology:

Possibilities:

- a) Paul's conversion (?) ---- 3 years ---- 14 years
 b) Paul's conversion (?) ---- 3 years
 ----- 14 years

B. There is little agreement in mathematics regarding the two visits to Jerusalem. But the context suggests that Paul was not interested in chronology. He did not have any direct contact with the apostles in Jerusalem for 11 or 14 years. This, he contends authenticates his call. Finally, when he went up to Jerusalem it was not because the Twelve called him, but he "went in response to a revelation" (2:2).

¹Longenecker points out the nature of Pauline chronological statements in Galatians: "Paul writes under oath (Gal 1:20) and any slip or dissimulation would have played into the hands of his opponents. Historiographically speaking, Paul's statements in Gal 1-2 are the most important in the entire NT." (Ibid., lxxiii)

²There is not too much of a problem in identifying the first visit in Galatians with the first visit in Acts 9. The real dilemma comes in dealing with Gal 2:1-10. Did Paul refer here to "the famine visit" or the Jerusalem Council? This question will be considered at the Seminary.

LESSON IV

The Antioch Episode (2:11-14)

A. What Paul wanted to say to the Galatian believers was by describing the Antioch episode was:

1. that his commission to preach "the truth of the gospel" came from God; and
2. that not the compromise but the gospel alone provided the foundation for Christian unity.

Notes:

The Abandonment of Law (2:15-16)

A. Paul's emphatic answer concerning δικαιοσύνη (righteousness or justice) contains three positive and three negative statements:

"a man is not justified by observing the law"
 "we may be justified . . . not by observing the law"
 "by observing the law no one will be justified"¹

"a man is . . . justified . . . by faith in Jesus Christ"

"so we, too, have put our faith in Christ Jesus"
 "that we may be justified by faith in Christ"

Notes:

The Rejection of Compromise (2:17-19)

A. The brake with the law as the means of justification is as radical as dying itself. Thus we could paraphrase: "The law condemned me, and destroyed all hope for salvation by human works. So I died to the legalistic requirements of the law."

B. The vacuum which was created by the absence of

¹Boice suggests that these three phrases increase in emphasis. The first is general "any man;" the second is particular and personal "we;" and the third is universal "no one" (Galatians, 449).

the law in justification is filled with Christ. Since God is the Savior and the Lawgiver, "to live for God" sums up Paul's concept of Christian existence, soteriology and ethics.

Notes:

Sole Reliance Upon Christ (2:20-21)

A. The verse which most explicitly affirms why one cannot be justified by the law is Gal 2:21.

LESSON V

An Appeal to Personal Experience (3:1-5)

A. The three sets of opposing concepts are: (1) works and hearing; (2) law and faith); (3) spirit and flesh.

Notes:

Sons of Abraham (3:6-9)

A. The Judaizers claimed that Abraham's faith was a kind of a good work or obedience that saved him. For Paul, faith was not a good work by which one could be saved, but a relationship of trust which was the basis of his obedience.

Notes:

The Law's Curse (3:10-14)

A. Paul makes three points showing that it is impossible to be justified by the law:

1. theoretically justification could come by keeping the law, Paul seems to imply by Lev 18:5, but absolute obedience is impossible;
2. the Scripture affirms that "the righteous will live by faith" (Hab 2:4);
3. justification by faith and justification by law are two mutually exclusive principles. The law brings curse, while faith unites us with Christ and the Spirit.

Notes:

LESSON VI

The Seed of Abraham (3:15-18)

Paul's argument in favor of the primacy of the promise over the law was based on three points. He concluded that:

1. God's will or covenant was irrevocable because God never intended that the law should come in place of the promise.
2. The subject of God's promise was not the observer of the law but Christ and all those who belong to Christ.
3. The promise precedes the law by more than four centuries, that is, the inheritance, or salvation, was given graciously by promise.

Notes:

Law Versus Covenant (3:19-22)

In Rom 5:13-14 Paul states that "before the law was given, sin was in the world," and death, the results of sin, reigned, although people did not sin by breaking the law. But when the law was given it provided a clear definition of transgression. Thus:

1. The goal of the law is, by converting sin into transgression, to direct the sinner to the Savior.
2. The purpose of the law was temporary, being applied for the specific time, by the Israel people.
3. The promise is superior to the law because it continues and is not limited by time.

Notes:

LESSON VII

The Law as Παιδαγωγός (3:23-24)

A. The role of παιδαγωγός (pedagogue) as seen by the ancient writers Plato and Aristotle.

Plato: An emphasis on the many activities of a pedagogue.

Aristotle: An emphasis on the obedience to a pedagogue.

B. The main difference between Butler and Waggoner in their understanding of the law in Galatians.

Butler: The ceremonial law; described in The Law in the Book of Galatians.

Waggoner: The moral law; described in The Gospel in Galatians.

C. The ontological nature of the law and the promise.

Ontologically, law and promise are in agreement because their originator is the same God, but "they function on different levels in the economy of God."

The law is a recognized standard of what is right and what is wrong.

The promise is God's merciful gift of salvation for sinners.

Notes:

Heirs With Abraham, Sons of God (3:25-29)

A. The three benefits of this new status of faith in Jesus Christ.

(1) passing from spiritual infancy into maturity and becoming "sons of God;"

(2) those who have faith in Jesus are **one in Christ Jesus;**"

(3) those who claim Christ for their own become one ("**heirs**") with those who have been saved by faith.

LESSON VIII

A Return to Bondage (4:8-11)

A. The observance of the seventh-day Sabbath is not undermined if it is included in "the days" in Gal 4:10.

First, Paul might have addressed the misuse of the seventh-day Sabbath by legalism as Jesus did, which does not affect its original validity.

Second, the seventh-day Sabbath was incorporated in the "added law" of the Sinai legislation. But it is a reminder of human origin, redemption, and the ultimate rest which has universal and timeless applications.

Notes:

An Appeal From Allegory (4:21-31)

A. What was the main conclusion that Paul gave in his allegory of Sarah and Agar?

The main conclusion was directed against legalism or illegitimate ways to claim the fulfillment of the promises of God.

The true children of Abraham, are the "heirs according to the promise" (3:29), born by "the free woman" (4:31).

Notes:

LESSON IX

Preserve and Make Right Use of Freedom (5:1-12)

The law pyramid follows the one-two-ten-many model of understanding the law.

ONE - Love as enduring principle

TWO - Love God, Love people

TEN - Decalogue

MANY - Additional commandments applying to the ONE, TWO and TEN in time and place

Notes:

Love Is Fulfilling of the Law (5:13-15)

To be free means at least two things: (1) not to make freedom an occasion for the sinful behavior, and (2) "love your neighbor as yourself" (vs. 14), which fulfills (*πεπλήρωται*) the whole law.

Notes:

Life in the Spirit Does Not Glorify the Desires of the Sinful Nature (5:16-18)

The contrast between the concept of the Spirit who "gives to believer an intrinsic standard of values" and the concept of "halakah" or "walking by the Spirit" (5:16).

The idea of the "intrinsic standard of values" is too vague.

The life (walking) in the Spirit is contrary to the life according to the flesh, but to live by the Spirit is not in opposition to God's will for men expressed in His law.

Notes:

The Works of the Flesh and The Fruit of the Spirit (5:19-26)

The practical lesson of Paul's list of vices and virtues.

The libertines, who understand "freedom as an opportunity for flesh," experience negative consequences. Those who live by the Spirit or fulfill the law by loving one another share in the positive results of the Fruit of the Spirit.

Notes:

LESSON X

- a) Doing Good to all (1-10)
- b) Subscription (11-18)

Doing Good to all (1-10)

A. The essence of a seeming contradiction in the expression "the law of Christ."

(1) it is the only such expression in the New Testament.

(2) this combination of terms seems to be strange "since here Christ and the law are consistently opposed to each other" (Funk, Galatians, 287). The closest contextual link of this expression is "the entire law [which] is summed up in a single command: 'love your neighbor as yourself'" (5:14). There is no basic difference between these two concepts.

Notes:

Subscription (11-18)

A. The three main points in Paul's subscription are at the the main arguments developed in Galatians.

- (1) the Judaizers are not spiritually motivated
- (2) in the Christian gospel the cross is the center
- (3) Christian identity and lifestyle come from the believer's belonging to Christ

Notes:

APPENDIX G
FIGURES AND TRANSPARENCIES

FIGURES

Figure 1. Authorship

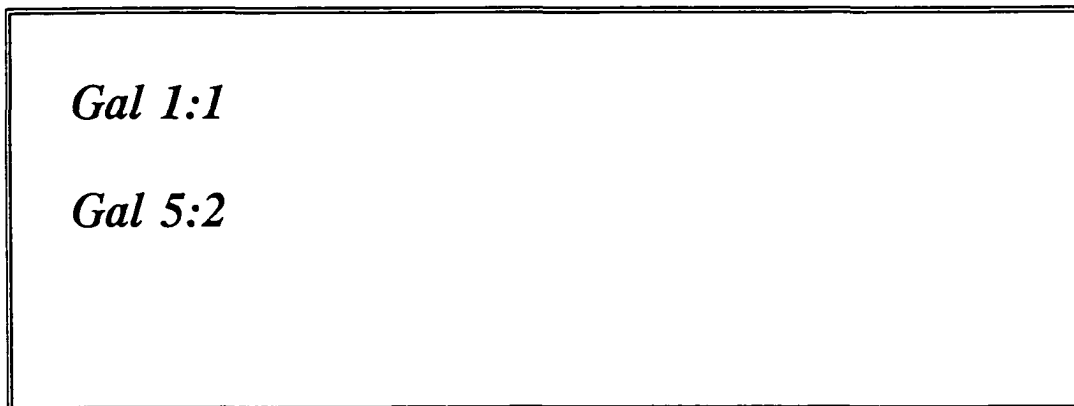


Figure 2. Promise and Law

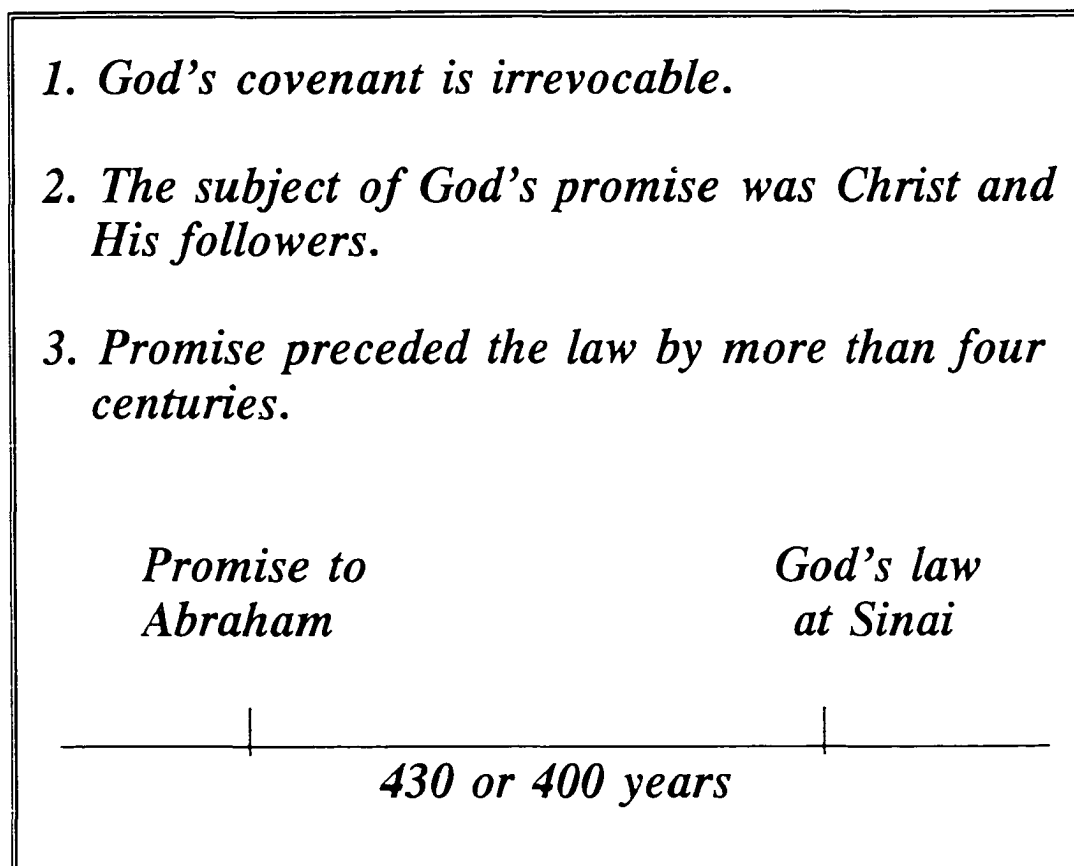


Figure 3. The Purpose of the Law I

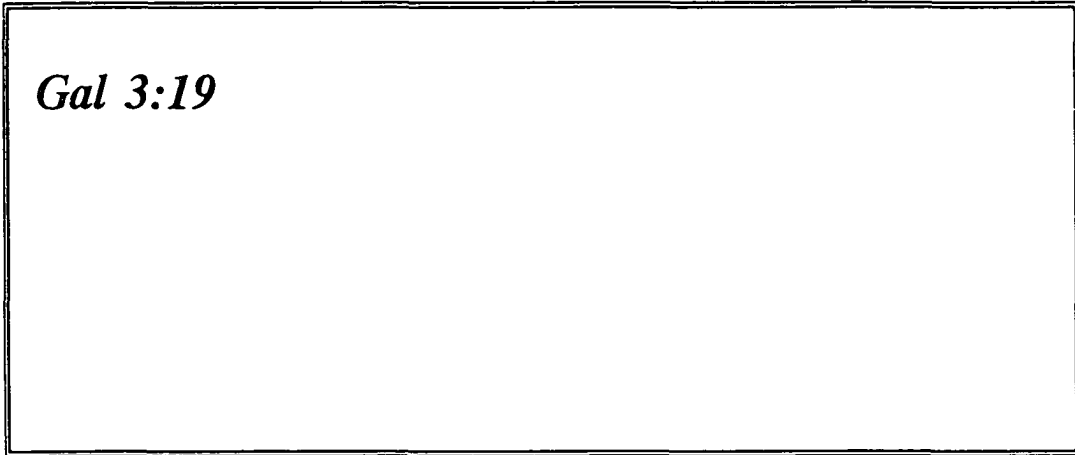


Figure 3. The Purpose of the Law II

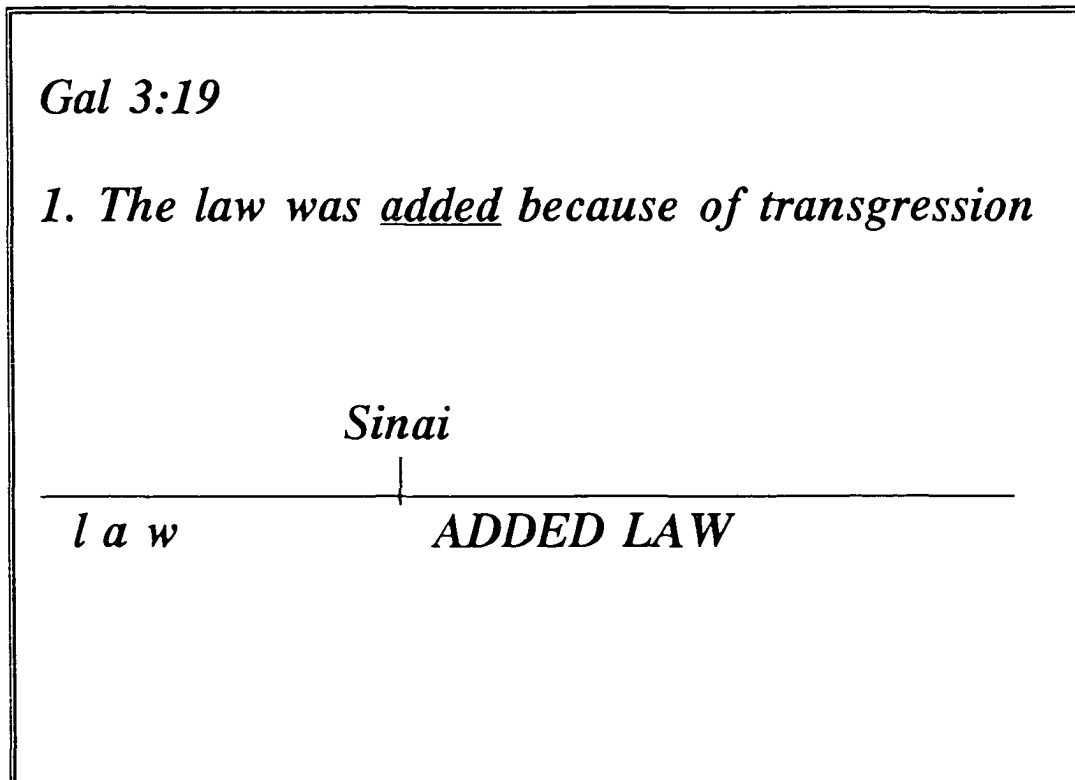


Figure 3. The Purpose of the Law III

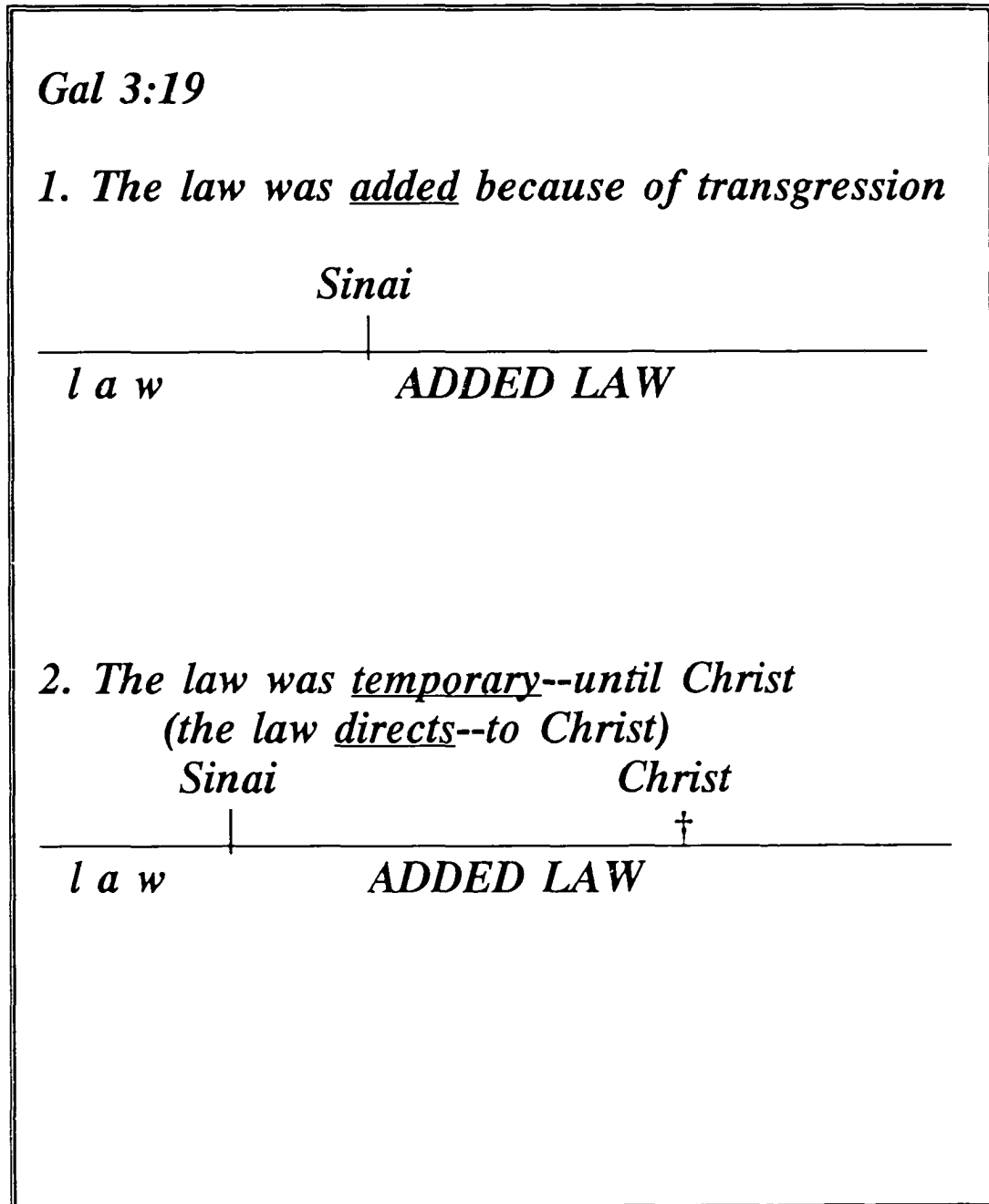


Figure 3. The Purpose of the Law IV

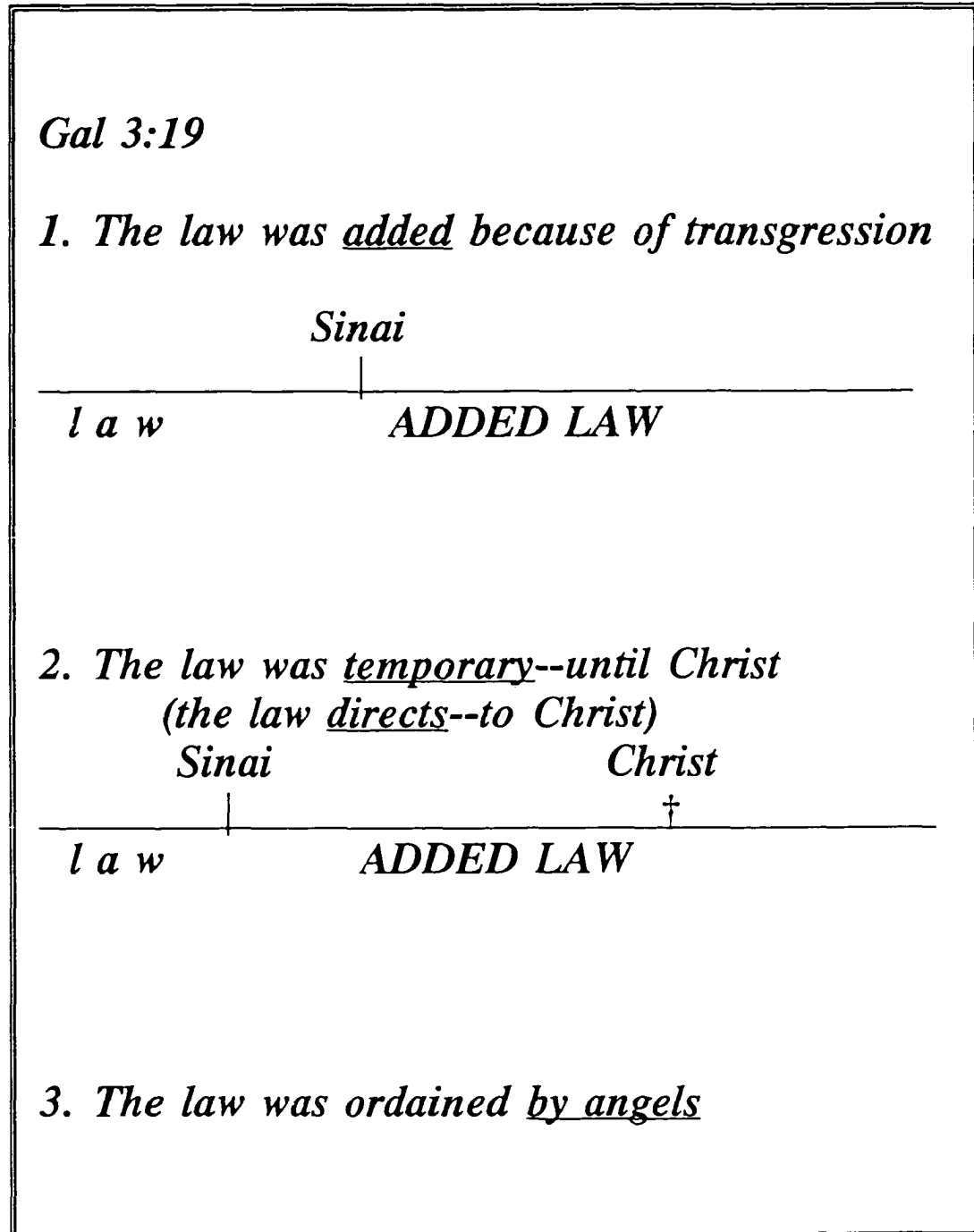


Figure 3. The Purpose of the Law V

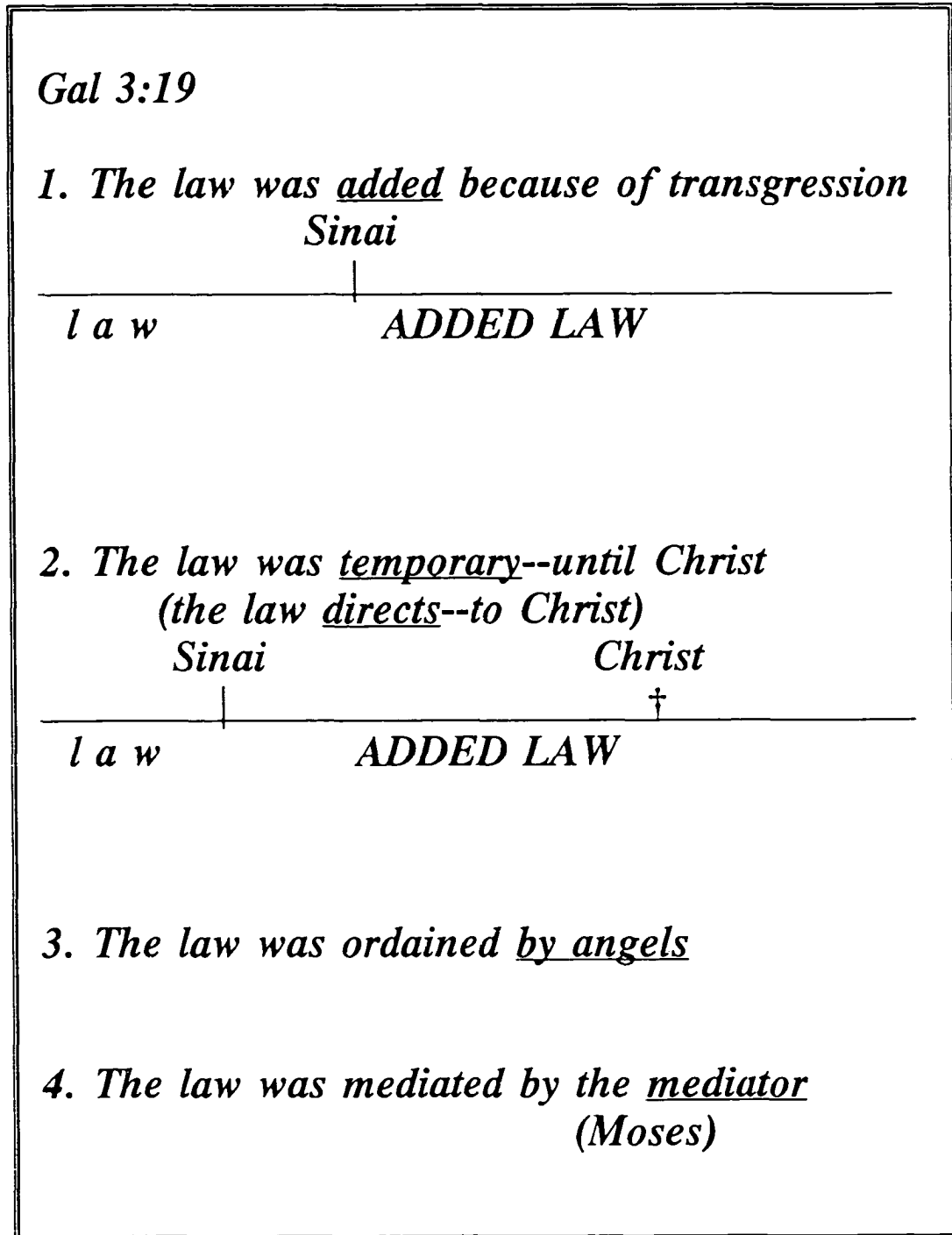


Figure 4. Son Redeems Slaves I

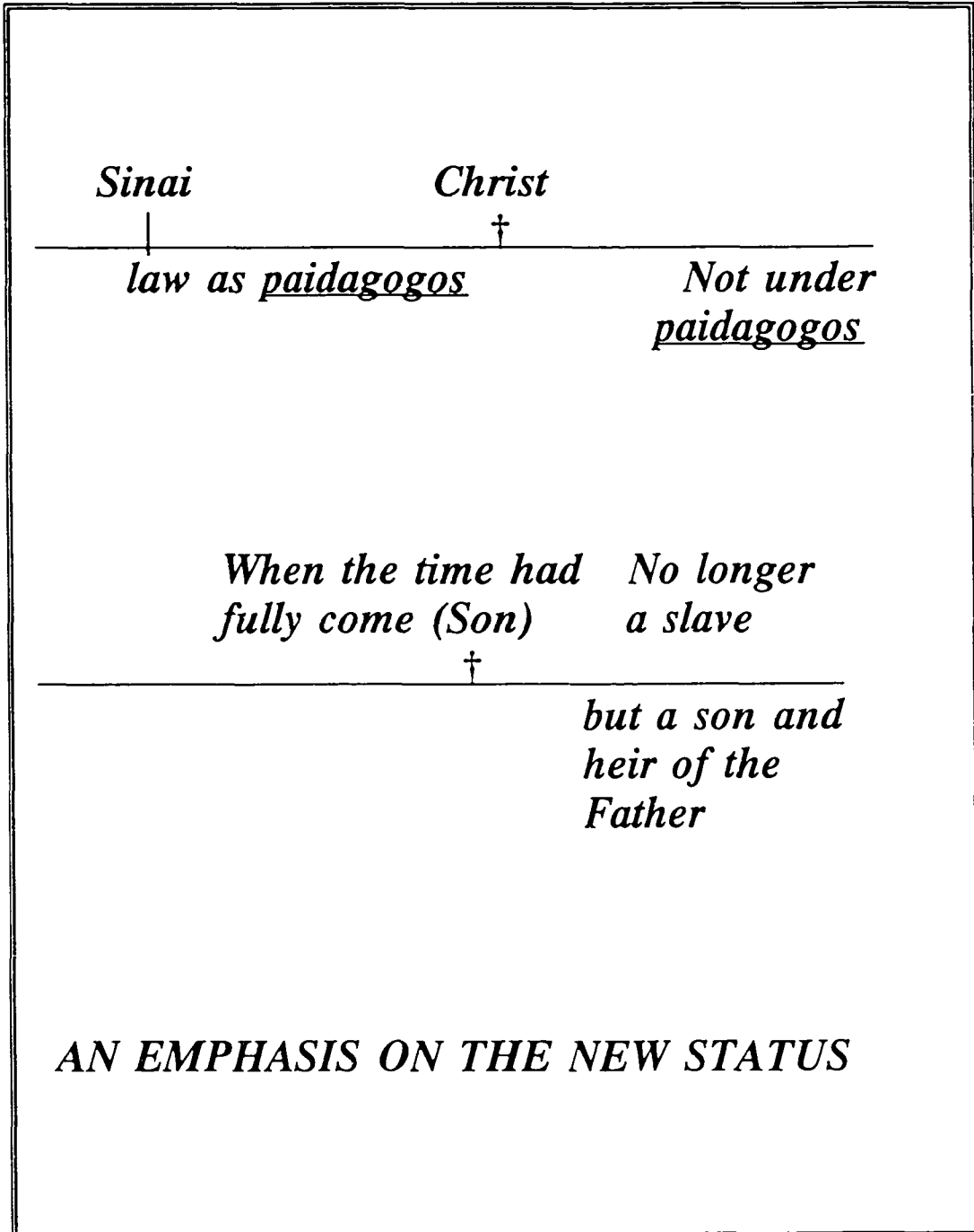


Figure 4. Son Redeems Slaves II

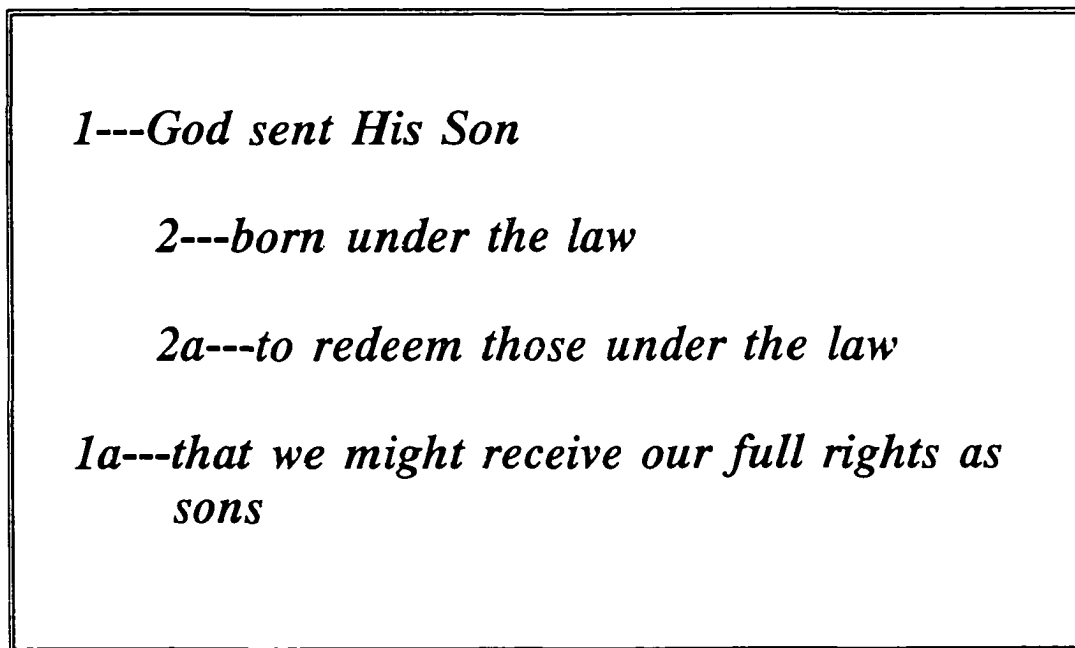


Figure 5. Sabbath

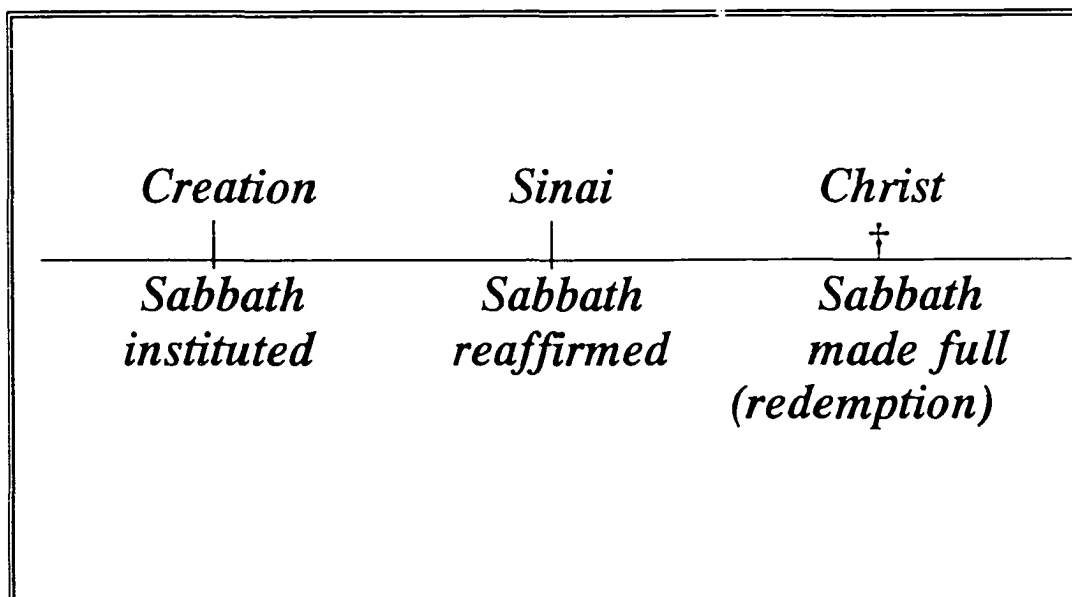


Figure 6. Law of Christ

*Gal 6:2 carry burdens = fulfill the law of
Christ*

*Gal 5:14 love your neighbor = sum up the
entire law*

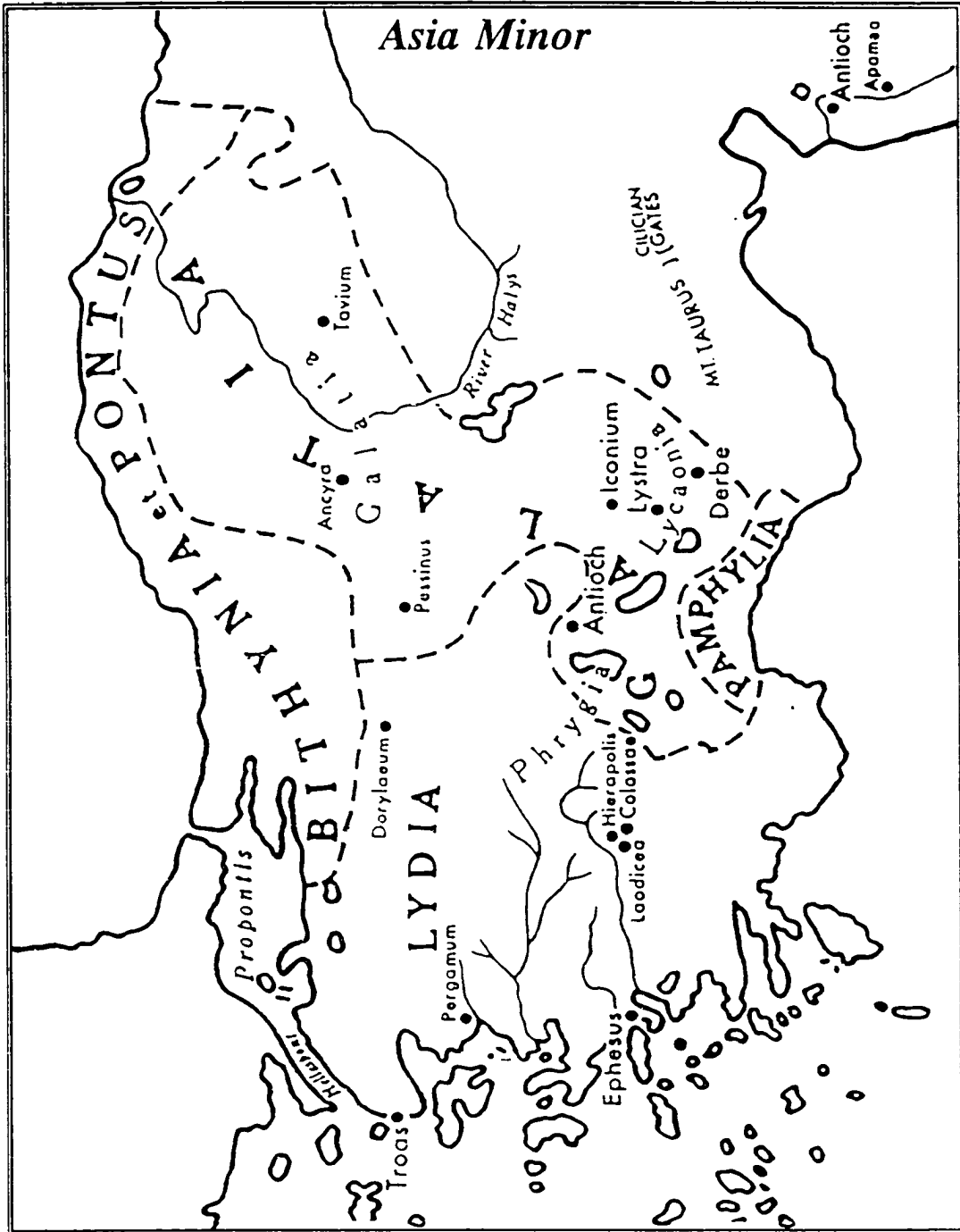
*1 Cor 9:12 win the lawless = not free from
God's law but
under the Christ's law*

Figure 8. Subscription

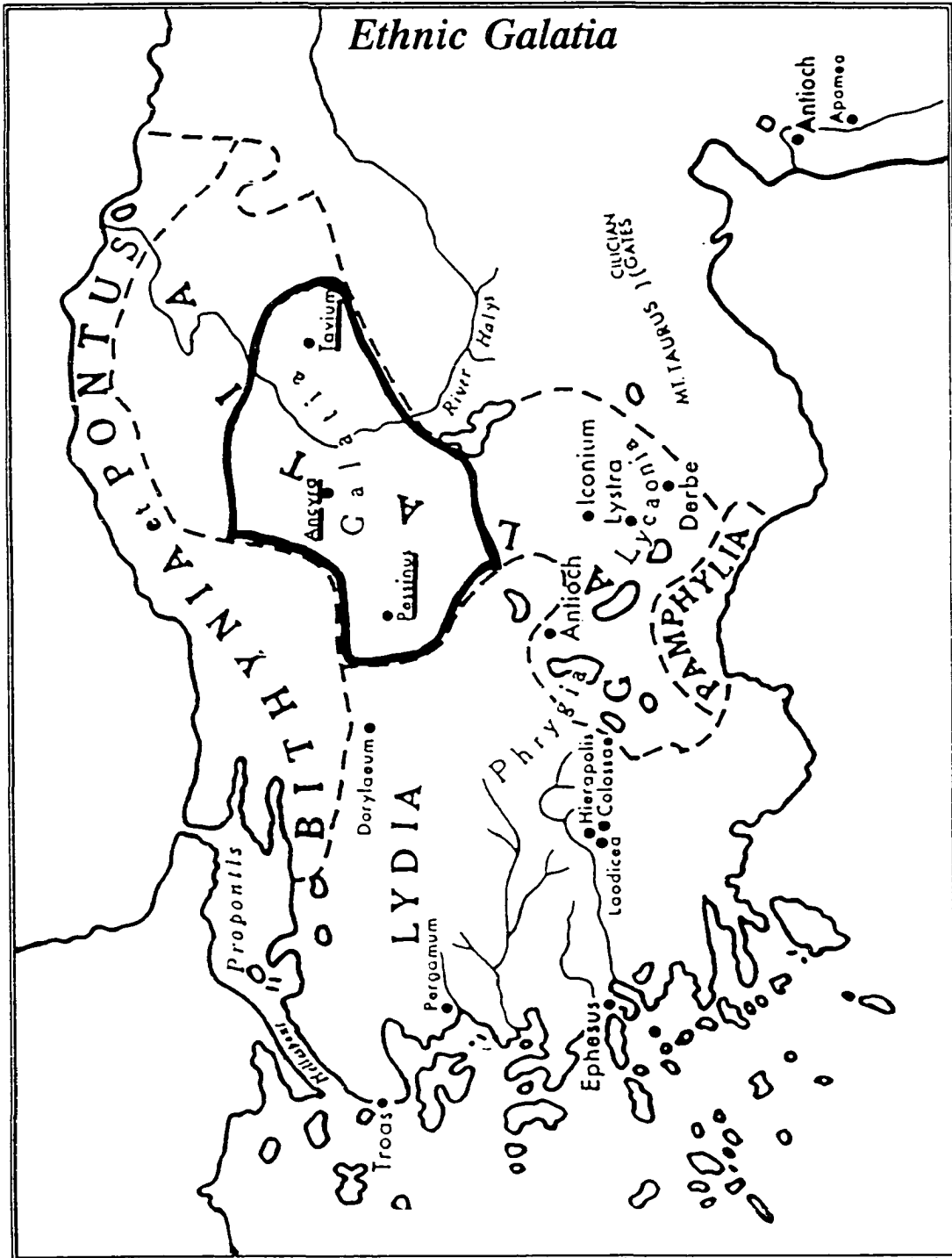
- 1. The Judaizers are not spiritually motivated*
- 2. In the Christian gospel, the cross is the
center*
- 3. Christian identity and life style come from the
believer's belonging to Christ*

OVERHEAD TRANSPARENCIES

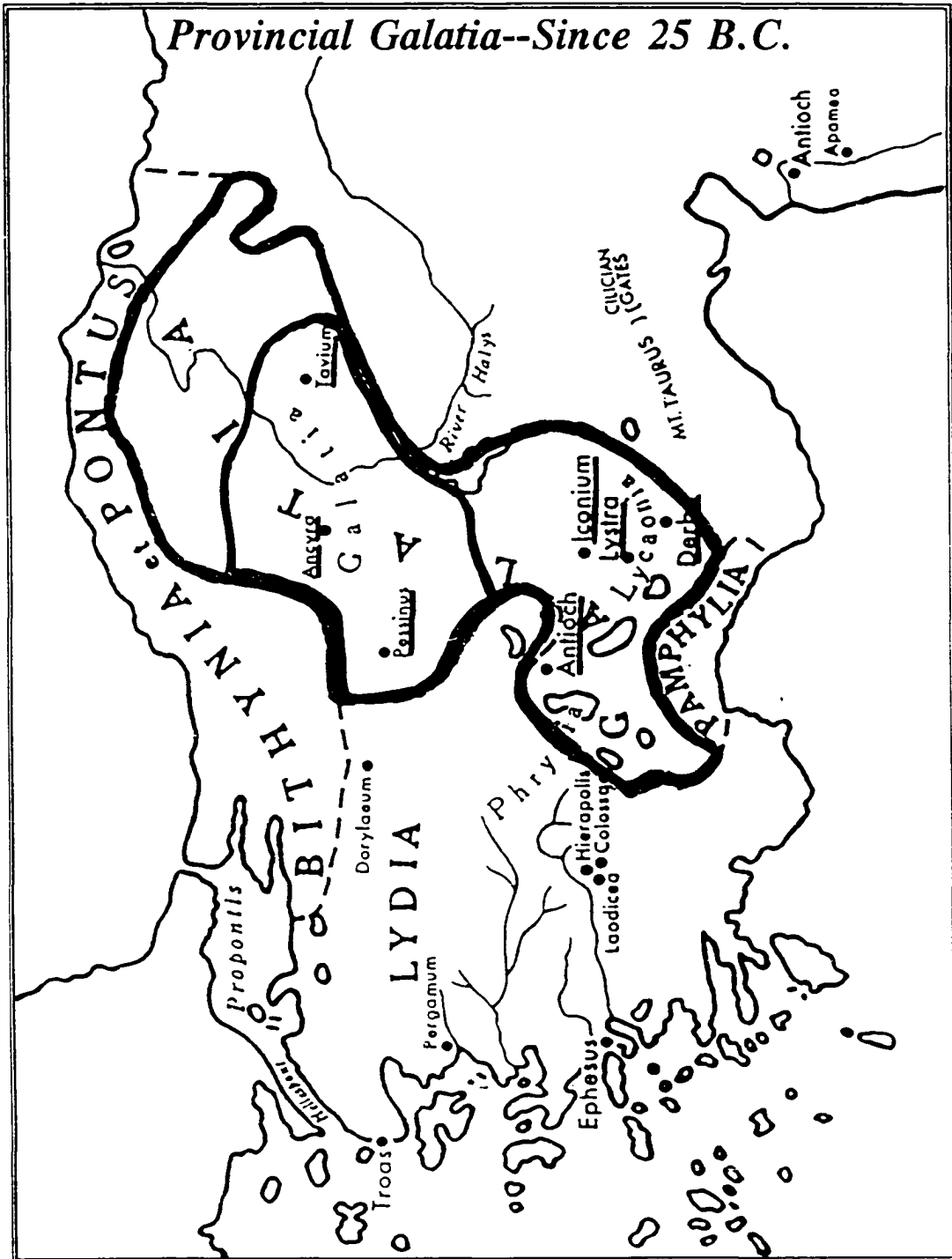
Overhead transparency 1. Asia Minor



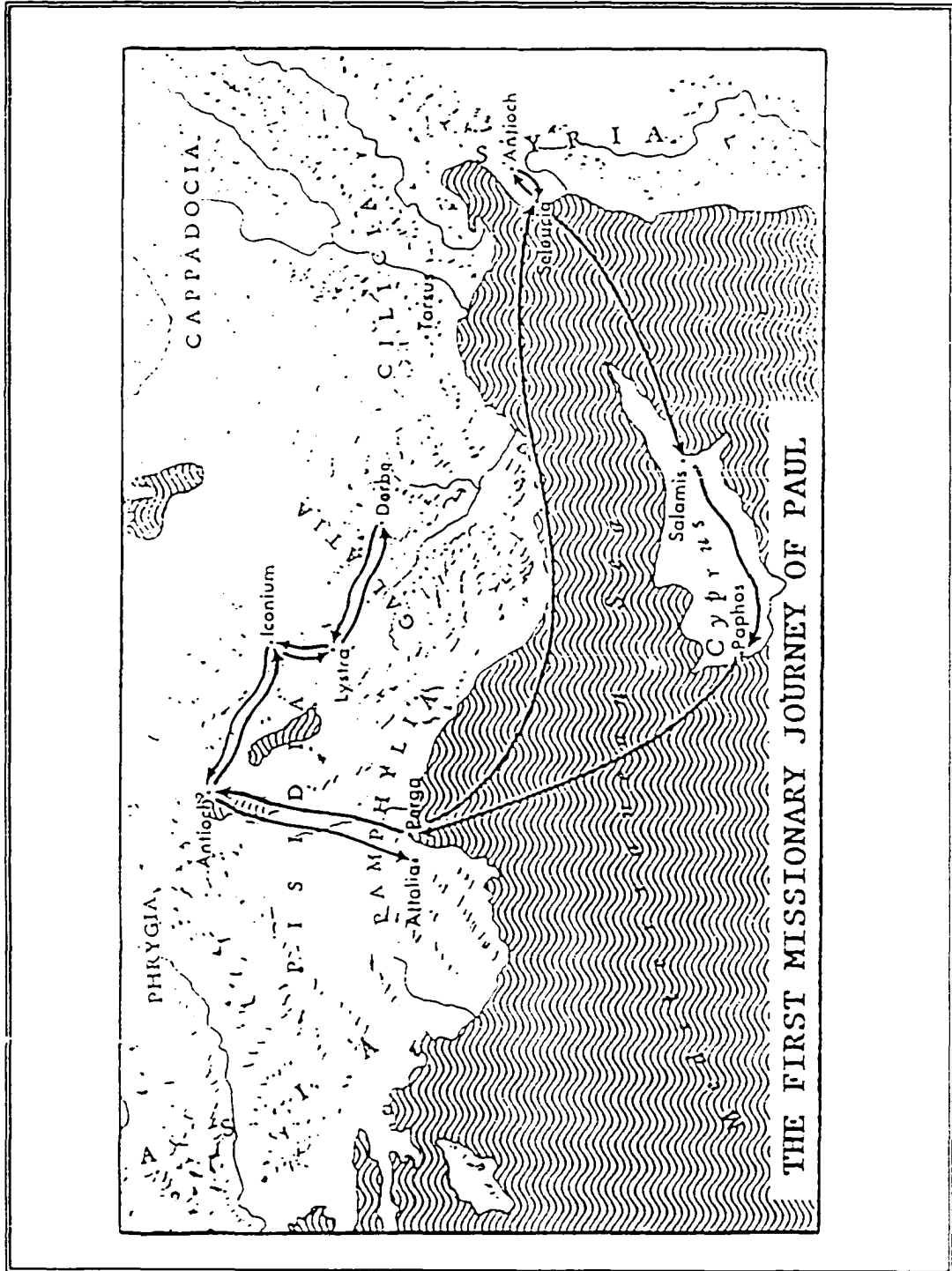
Overhead transparency 2. Ethnic Galatia



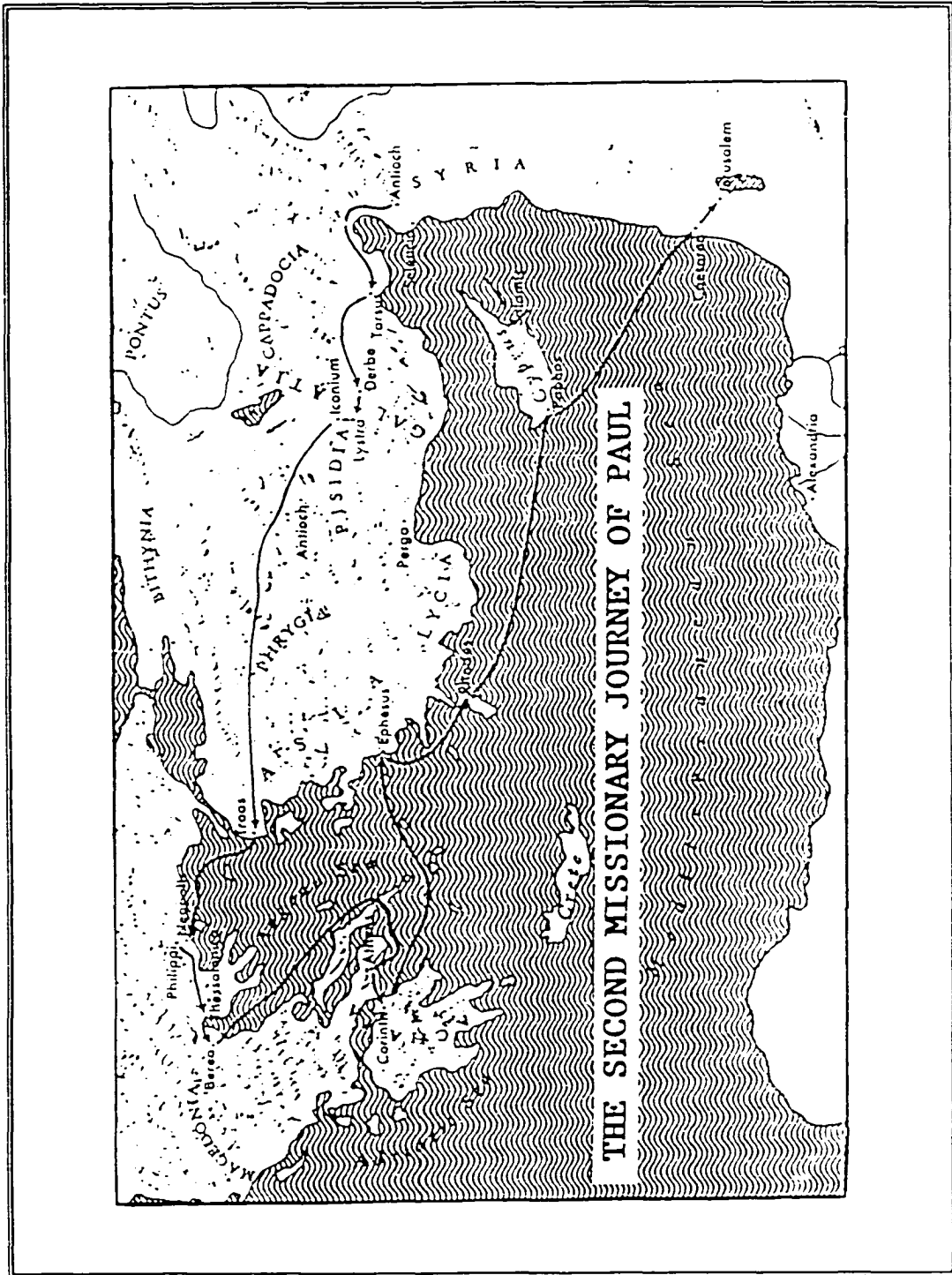
Overhead transparency 3. Provincial Galatia



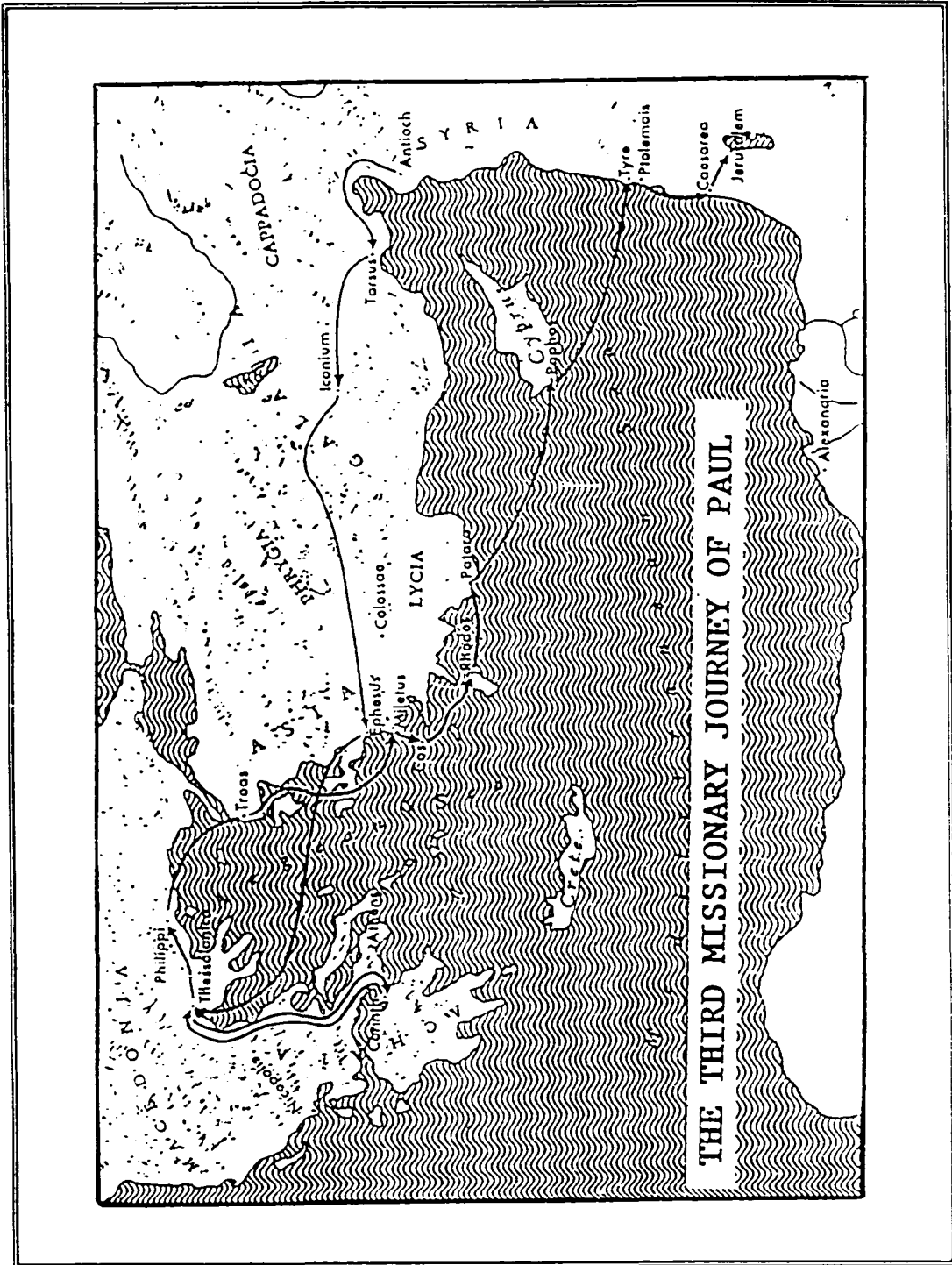
Overhead transparency 4. The First Miss. Journey of Paul



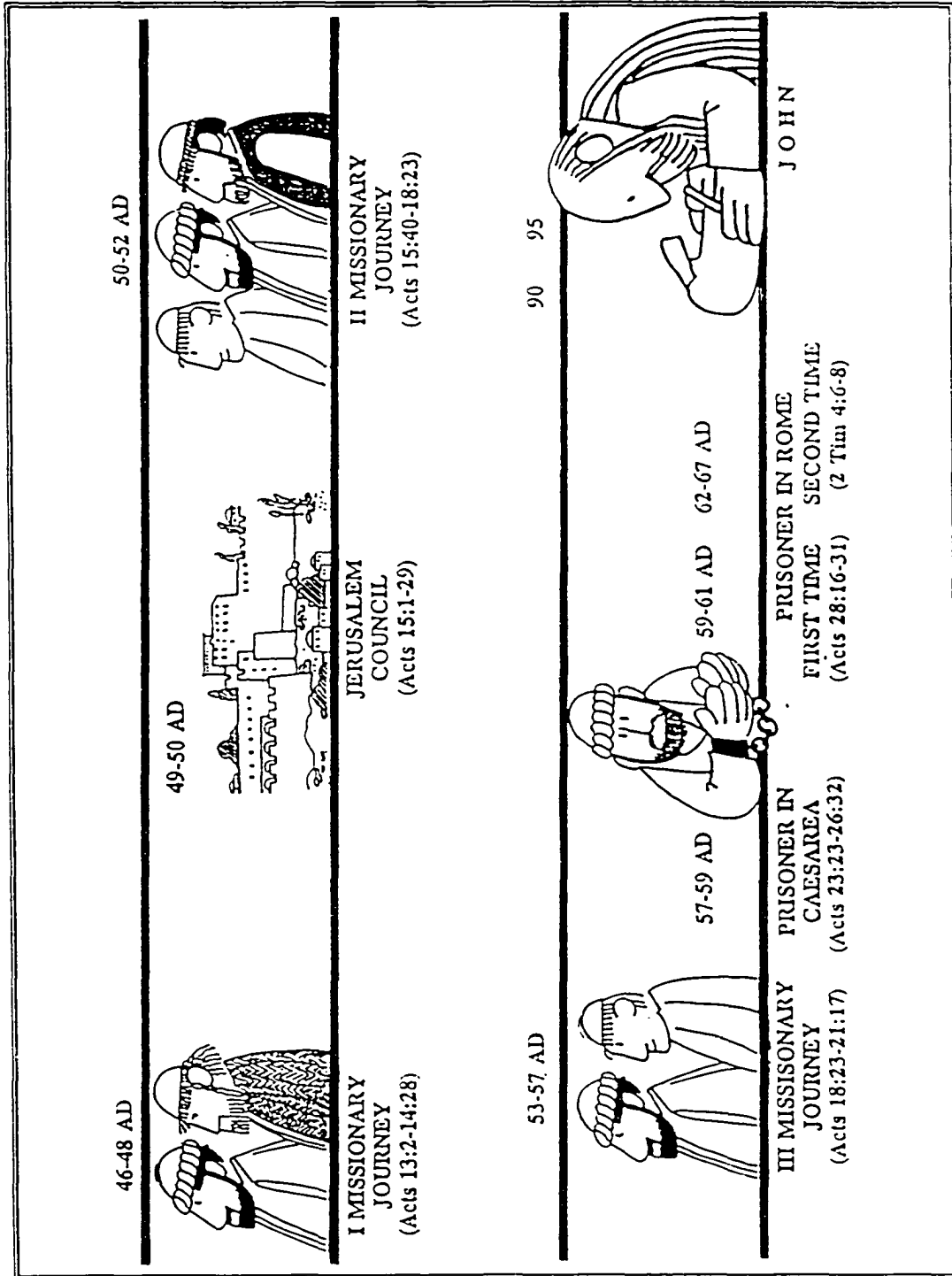
Overhead transparency 5. The Second Miss. Journey of Paul



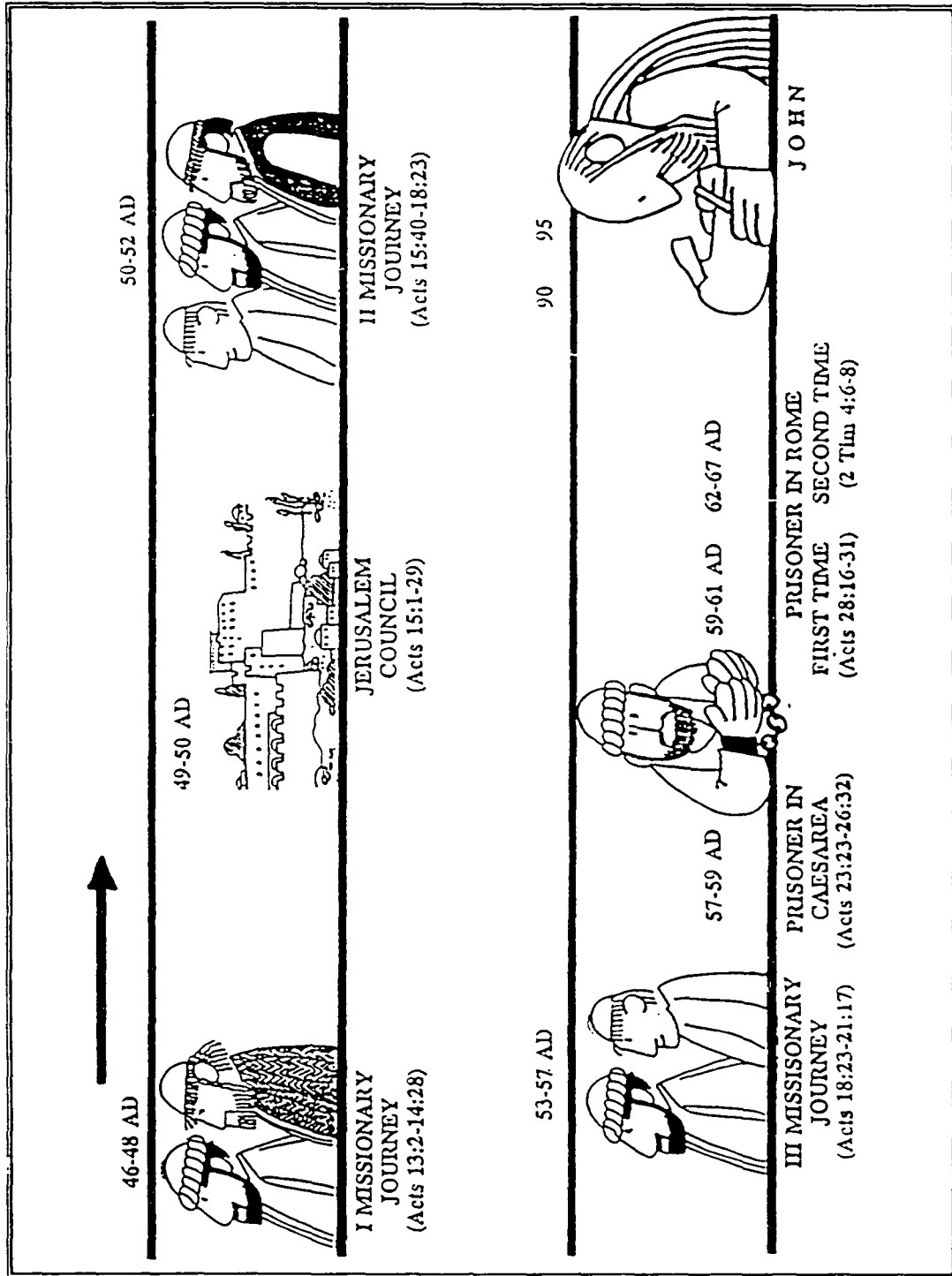
Overhead transparency 6. The Third Miss. Journey of Paul



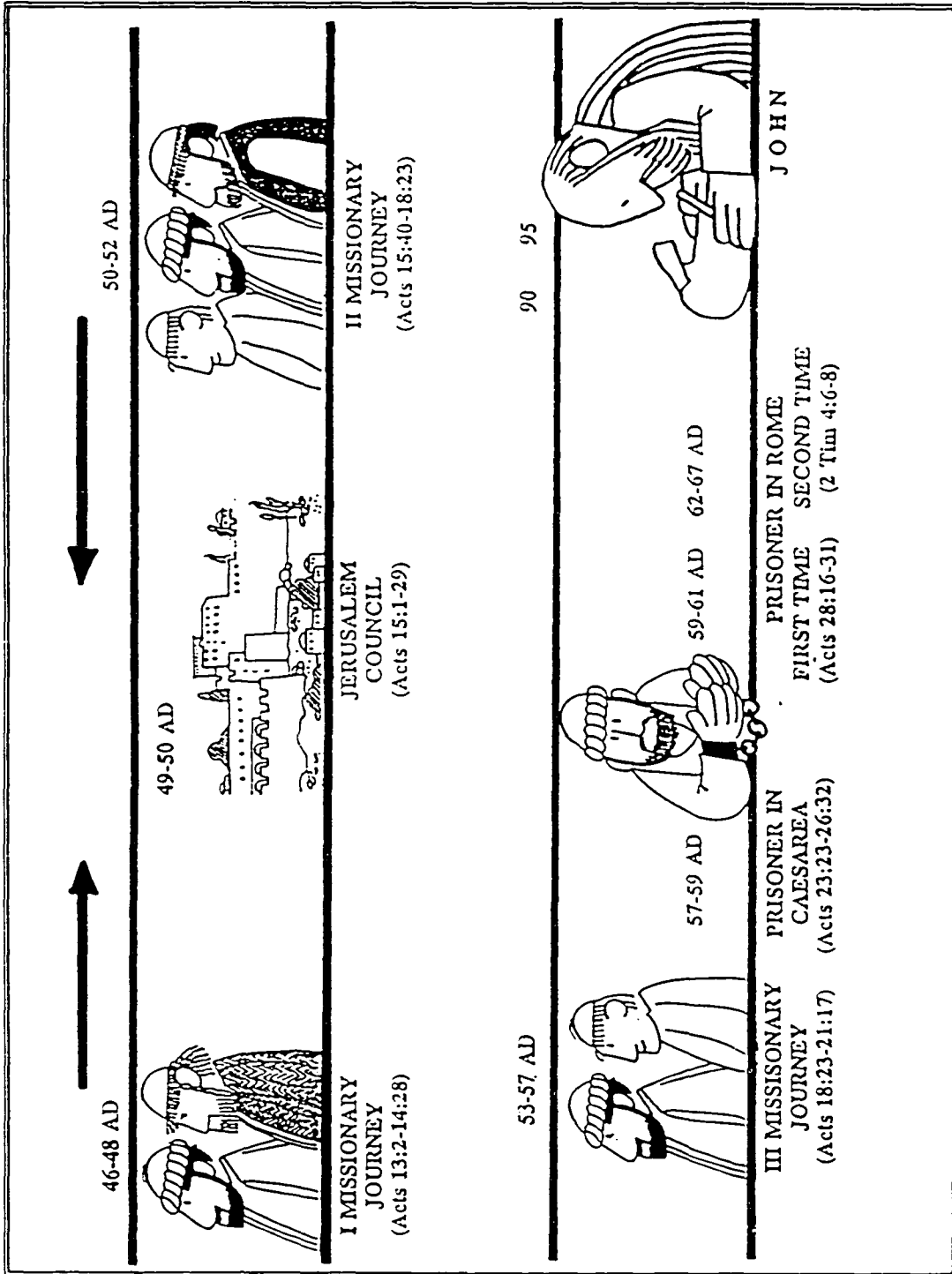
Overhead transparency 7. Paul and Barnabas



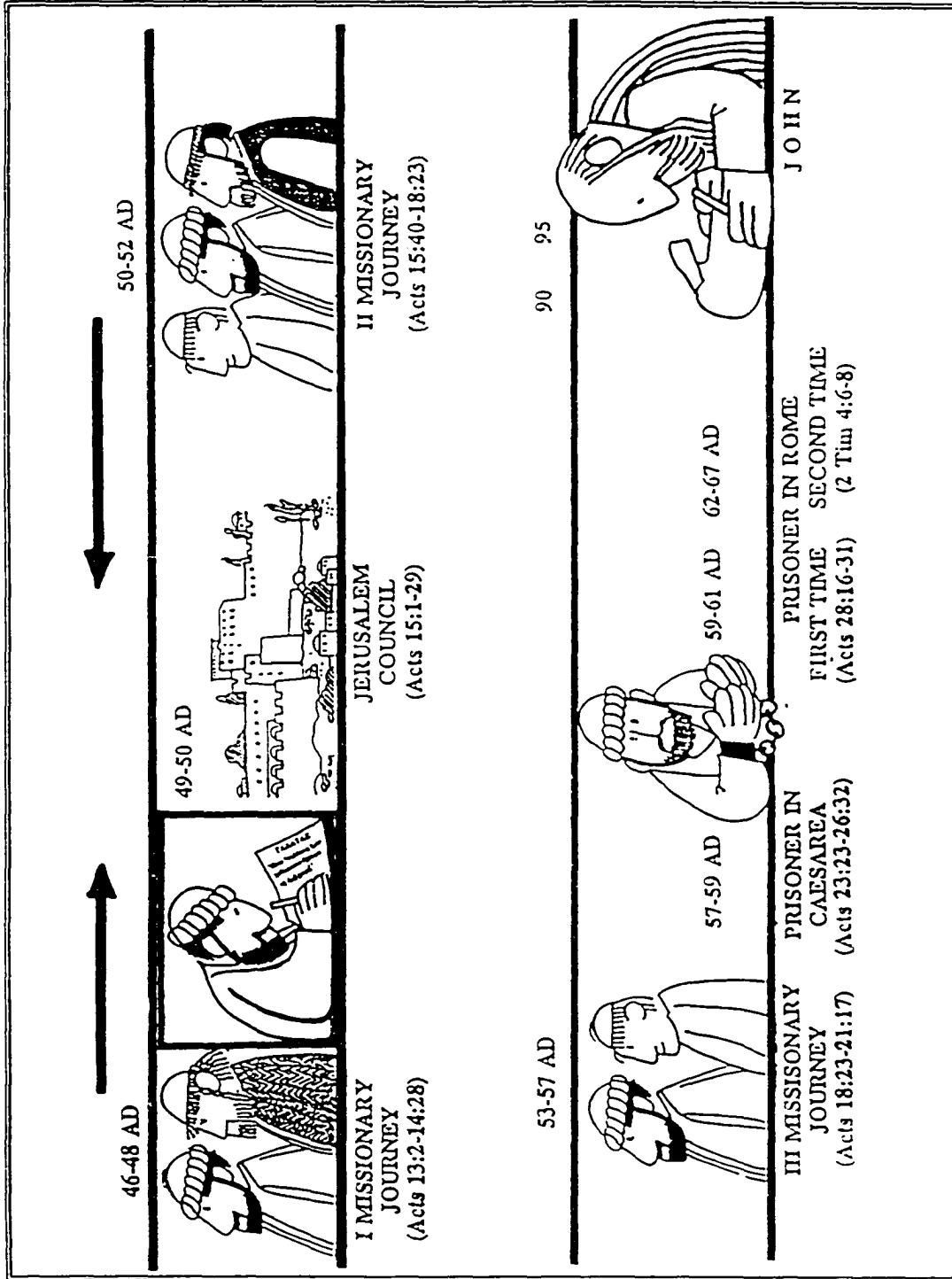
Overhead transparency 8. Date--After I Miss. Jour. of Paul



Overhead transparency 9. Date--Before II Miss. Jour. of Paul



Overhead transparency 10. Date of Galatians



Overhead transparency 11. Tentative Chronology

<i>DATE OF GALATIANS--TENTATIVE CHRONOLOGY</i>	
<i>A.D. 28-30</i>	<i>Public ministry of Jesus</i>
<i>33</i>	<i>Paul's conversion</i>
<i>35</i>	<i>Paul's first Jerusalem visit</i>
<i>35-46</i>	<i>Paul in Cilicia and Syria</i>
<i>46</i>	<i>Paul's second Jerusalem visit</i>
<i>47-48</i>	<i>Paul and Barnabas in Cyprus and Galatia</i>
<i>?48</i>	<i>LETTER TO GALATIANS</i>
<i>49</i>	<i>Council of Jerusalem</i>

Overhead transparency 12. Opponents

PAUL'S OPPONENTS IN GALATIA

- 1. attack Paul's apostleship**
- 2. highly esteem the mosaic law**
- 3. claim Abraham's earthly inheritance**
- 4. they are of jewish origin**
- 5. they are Christians too**
- 6. they are afraid of zealots and avoid persecutions for "the cross of Christ"**

Overhead transparency 13. Rev. From J. Christ, Gal 1:12, I

Gal 1:12, I

ἀποκαλύψεως Ἰησοῦ Χριστοῦ

Overhead transparency 14. Rev. From J. Christ, Gal 1:12, II

Gal 1:12, II

**Gal 1:15 Father = the revealer
Jesus Christ = the revealed**

ἀποκαλύψεως Ἰησοῦ Χριστοῦ

Overhead transparency 15. Rev. From J. Christ, Gal 1:12 III

Gal 1:12, III

**Gal 1:1 διὰ Ἰησοῦ Χριστοῦ
(by) an agent**

**Gal 1:15 Father = the revealer
Jesus Christ = the revealed**

ἀποκαλύψεως Ἰησοῦ Χριστοῦ

Overhead transparency 16. Rev. From J. Christ, Gal 1:12 IV

Gal 1:12, IV

**Gal 1:1 διὰ Ἰησοῦ Χριστοῦ
(by) an agent**

**Gal 1:15 Father = the revealer
Jesus Christ = the revealed**

ἀποκαλύψεως Ἰησοῦ Χριστοῦ

**Acts 9:3 "I am Jesus, whom you are
persecuting"**

Overhead transparency 17. Paul's Visits to Jerusalem I

<i>PAUL'S VISITS TO JERUSALEM I</i>		
	<i>GALATIANS</i>	<i>ACTS</i>
<i>1</i>	<i>3 years after conversion (1:18-20)</i>	<i>conversion visit (9:26-30)</i>
<i>2</i>	<i>14 years later (2:1-10)</i>	<i>famine visit (11:27-30)</i>
<i>3</i>		<i>Jerusalem council (15:1-30)</i>
<i>4</i>		<i>hasty visit (18:22) Jerusalem not mentioned</i>
<i>5</i>	<i>collection visit (Rom 15:25-33; 1 Cor 16:1-4; 2 Cor 1:16)</i>	<i>collection visit (21:15-17)</i>

Overhead transparency 17. Paul's Visits to Jerusalem II

<i>PAUL'S VISITS TO JERUSALEM II</i>		
	<i>GALATIANS</i>	<i>ACTS</i>
<i>1</i>	<i>3 years after conversion (1:18-20)</i>	<i>conversion visit (9:26-30)</i>
<i>2</i>	<i>14 years later (2:1-10)</i>	<i>famine visit (11:27-30)</i>
<i>3</i>		<i>Jerusalem council (15:1-30)</i>
<i>4</i>		<i>hasty visit (18:22) Jerusalem not mentioned</i>
<i>5</i>	<i>collection visit (Rom 15:25-33; 1 Cor 16:1-4; 2 Cor 1:16)</i>	<i>collection visit (21:15-17)</i>

<i>Paul's conv. (33 ?) ---- 3 years ---- 14 years</i>
<i>Paul's conv. (33 ?) ---- 3 years</i>
<i>-----14 years</i>

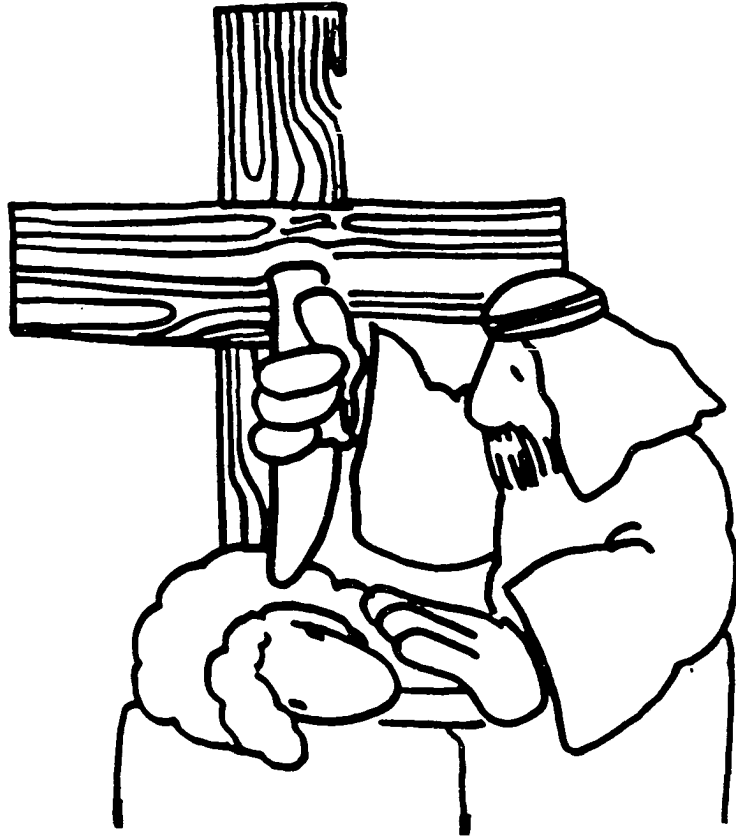
Overhead transparency 19. Righteousness



ἡ δικαιοσύνη
RIGHTEOUSNESS
JUSTIFICATION

δικαίω
(put into a right relationship)

Overhead transparency 20. Propitiation



τὸ ἰλαστήριον

PROPTIATION

MEANS by which sins are forgiven Rom 3:25

PLACE where sins are forgiven Heb 9:5

ἰλάσκομαι

(bring about forgiveness)

(be merciful)

Overhead transparency 21. Redemption



ἡ λύτρωσις
REDEMPTION

λυτρόμαι
(redeem, set free)

Overhead transparency 22. Just. by Faith I, Gal 2:16

Gal 2:16.

THREE NEGATIVE STATEMENTS:

- "a man is not justified by observing the law"**
- "we may be justified . . . not by observing the law"**
- "by observing the law no one will be justified"**

THREE POSITIVE STATEMENTS:

- "a man is . . . justified . . . by faith in Jesus Christ"**
- "so we, too, have put our faith in Christ Jesus"**
- "that we may be justified by faith in Christ"**

Overhead transparency 23. Just. by Faith II, Gal 2:16

Gal 2:16.

THREE NEGATIVE STATEMENTS:

- "a man is not justified by observing the law"
- "we may be justified . . . not by observing the law"
- "by observing the law no one will be justified"

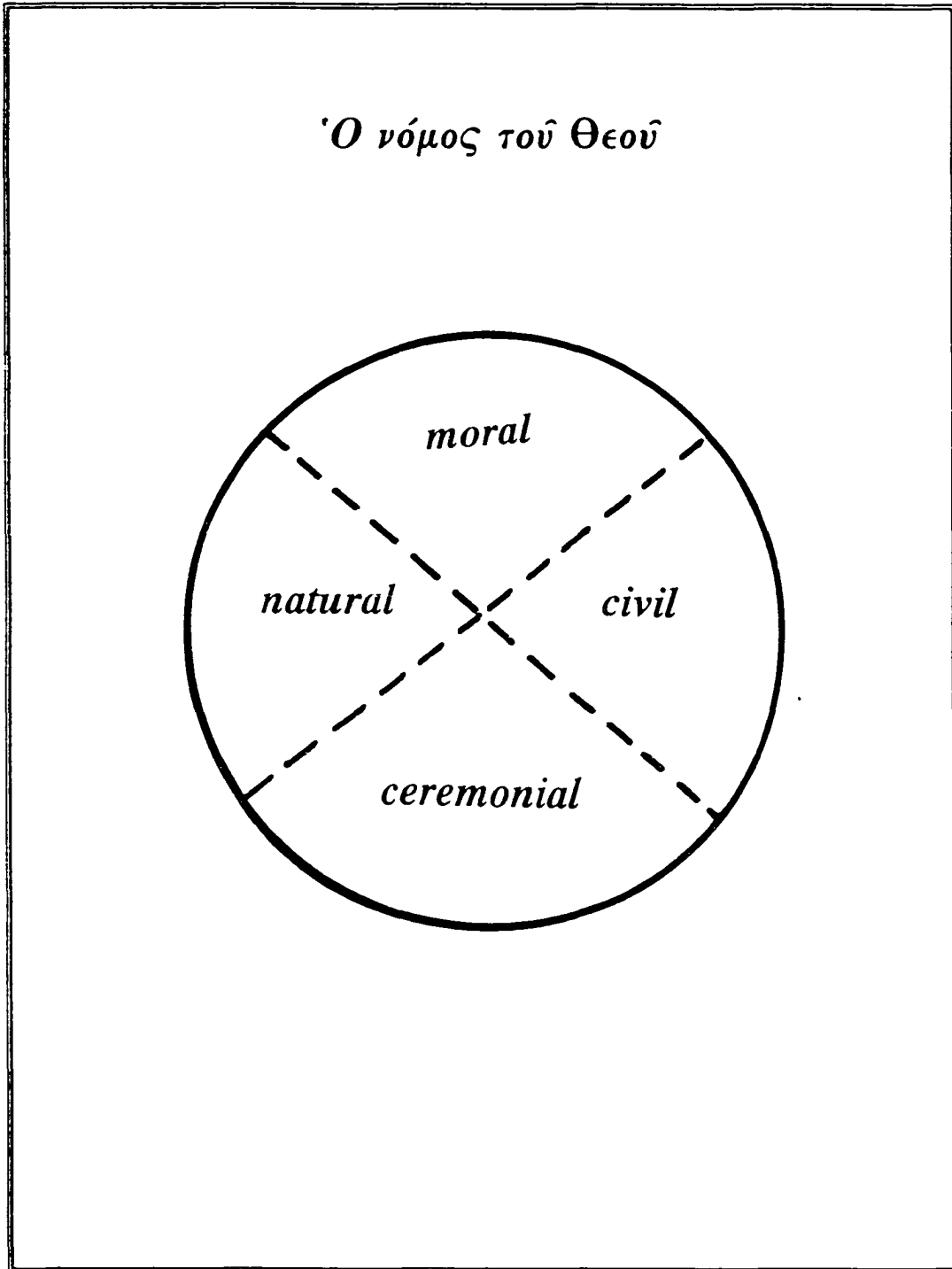
THREE POSITIVE STATEMENTS:

- "a man is . . . justified . . . by faith in Jesus Christ"
- "so we, too, have put our faith in Christ Jesus"
- "that we may be justified by faith in Christ"

Overhead transparency 24. Paidagogos



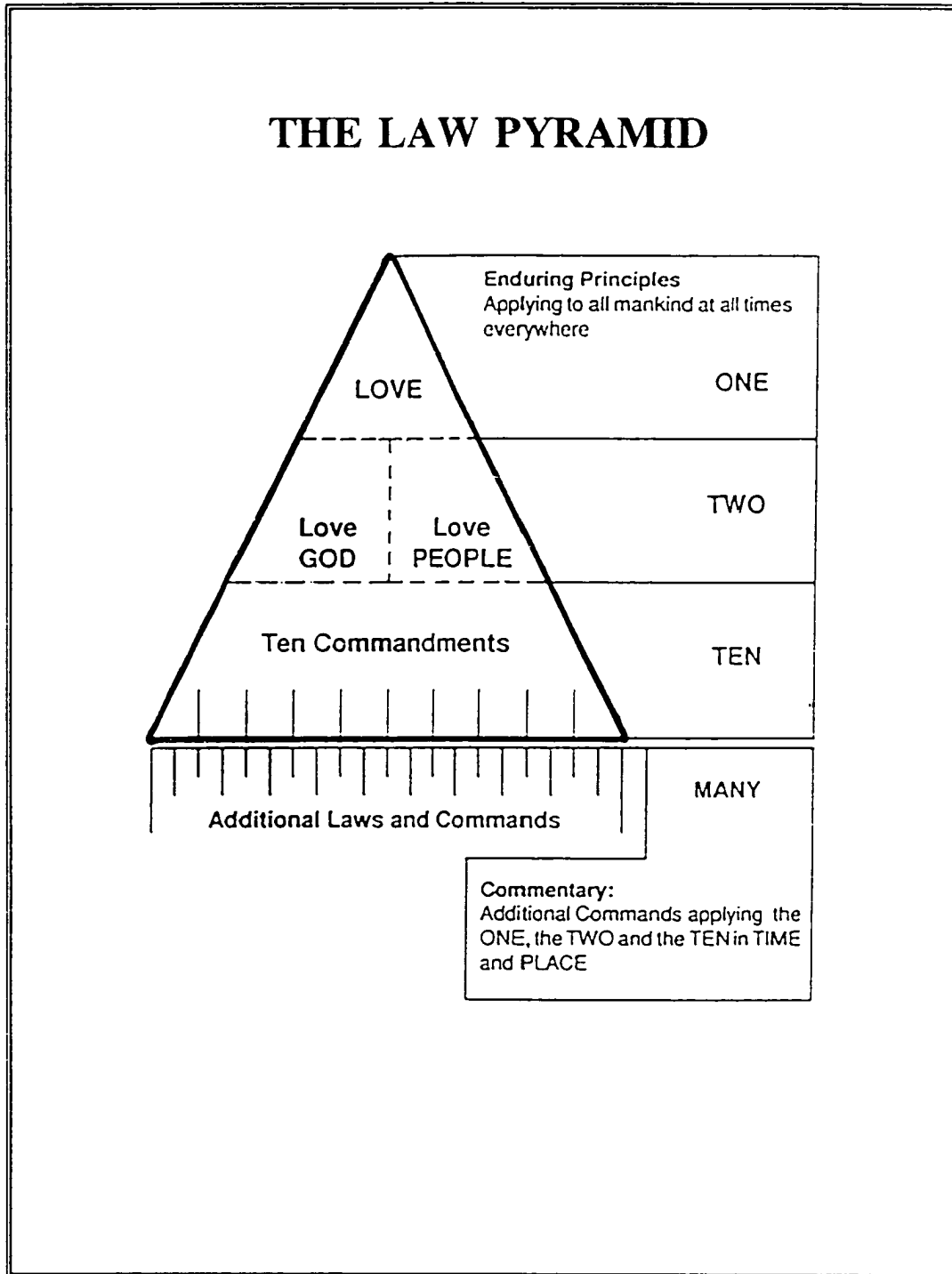
Overhead transparency 25. The Law of God



Overhead transparency 26. Hagar and Sarah

H A G A R A N D S A R A H	
<i>Son of the slave woman</i>	<i>Son by the free woman</i>
<i>(Ishmael)</i>	<i>Isaac</i>
<i>Ordinary birth</i>	<i>Birth by promise</i>
<i>One covenant from Mouth Sinai in Arabia</i>	<i>(Other covenant)</i>
<i>Earthly Jerusalem</i>	<i>Jerusalem above</i>
<i>Hagar</i>	<i>Our mother (Sarah)</i>
<i>Bears slave children</i>	<i>(Bears) free (children)</i>
<i>Get rid of the slave woman and her son</i>	<i>We are the children of the free woman</i>

Overhead transparency 27. The Law Pyramid



Overhead transparency 28. Vices and Virtues

<i>VICES AND VIRTUES</i>	
<i>FLESH</i>	<i>SPIRIT</i>
<i>sexual immorality</i>	<i>love</i>
<i>impurity</i>	<i>joy</i>
<i>debauchery</i>	<i>peace</i>
<i>idolatry</i>	<i>patience</i>
<i>witchcraft</i>	<i>kindness</i>
<i>hatred</i>	<i>goodness</i>
<i>discord</i>	<i>faithfulness</i>
<i>jealousy</i>	<i>gentleness</i>
<i>fits of rage</i>	<i>self-control</i>
<i>selfish ambition</i>	
<i>dissention</i>	
<i>factions</i>	
<i>envy</i>	
<i>drunkenness</i>	
<i>orgies</i>	

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