



McMaster Divinity
College

GALATIANS

NT 3P1080 (BS/PS)

NT 3P1090 (GREEK EXEGESIS)

McMaster Divinity College
Dr. Christopher D. Land
landc@mcmaster.ca

Winter 2025 (In Person)
Friday 11:00am–12:50pm

COURSE DESCRIPTION

The Apostle Paul's letter to the Galatians is sometimes neglected on account of its more famous cousin, Paul's letter to the Romans. Yet Paul's intensely passionate and controversial personality comes out far more clearly in the earlier Galatian letter than it does in the more measured and diplomatic Roman letter. In Galatians, Paul is surprised, disturbed, and angry. He is lashing out at Christian leaders whose behavior he regards as a betrayal of the radical message of Jesus. In this course, we will examine the text of Galatians and discuss the various historical, hermeneutical, theological, and social issues that it raises. We will also explore the contemporary relevance of Paul's letter, particularly its insistence that the gospel must be embodied in diverse, inclusive communities.

All class meetings will be on campus. These face-to-face meetings will include brief overview lectures, but you should come prepared for directed class discussions. In place of a major "final paper," you will complete smaller exegetical assignments throughout the semester. Students in NT 3P1080 will prepare for class by completing assigned reading and/or supplying informed (i.e. well-researched) answers to specific interpretive questions about Paul's letter to the Galatians. Students in 3P1090 will further their knowledge of the Greek language and then apply their knowledge of Greek to the study of Galatians.

SPECIALIZATIONS

NT 3P1080 is available for two different specializations:

≈ Students taking this as a *Biblical Studies (BS)* course will benefit from exploring the historical and cultural setting of Paul's letter to the Galatians, as well as scholarly debates concerning the interpretation of its contents.

≈ Students taking this as a *Pastoral Studies (PS)* course will benefit from exploring how the ideas and exhortations in Galatians are relevant for Christian faith and practice in the 21st century.

COURSE OBJECTIVES

Through their active participation in this course, students will:

KNOWING

- Know the basic outline of Galatians;
- Be familiar with contemporary scholarship as regards Galatians;
- Know the main theological and ethical teachings of Galatians;
- Better understand how Greek grammar enables the creation of coherent Greek texts (NT 3P1090);

BEING

- Assume a receptive and diligent posture towards the Bible;
- Become self-aware as a modern reader of the Bible, recognizing both the antiquity of the texts and the various ways in which contemporary life influences our understanding of it;
- Dispense with over-confidence (or lack of confidence) concerning knowledge of the Bible, adopting instead an attitude of life-long learning;

DOING

- Have the ability to quickly locate reliable scholarly resources that discuss a particular NT passage;
- Have the ability to ask key questions in order to explore the meaning of a text;
- Have the ability to reflect canonically, theologically, and contextually so as to explore how people can/should understand the New Testament today;
- Have the ability to exegete a Greek text in a way that responsibly relates its grammar to all of the other things that are significant for interpretation (NT 3P1090).

COURSE REQUIREMENTS

Note: Students are required to attempt all of the course assignments. Failure to attempt an assignment could serve as grounds for failure of the course. Written assignments must be uploaded to Avenue to Learn either as Word documents (.doc, .docx) or in Rich Text Format (.rtf). Unless alternative arrangements are made in advance, a penalty of 2% per day will be applied to all late assignments. Late assignments (even ones with an extension) will not receive detailed comments from the professor and may not be returned as quickly. Assignments cannot be submitted after April 11th without written permission from the Office of the Registrar (mdcreg@mcmaster.ca).

MEETING PREPARATION AND PARTICIPATION (10%)

Students in NT 3P1080

Attendance at weekly meetings is expected, because class discussions are a significant part of the overall learning experience. Each week, we will have discussions concerning primary or secondary readings. When secondary readings are assigned, you must report your reading of them on A2L prior to class. Grading will consider reading reports, class attendance, attentiveness, and thoughtfulness. Personality is not a factor (i.e. shyness and introversion will not be penalized).

Students in NT 3P1090

Attendance at weekly meetings is expected, along with participation in class discussions. However, instead of occasional reading reports, Greek exegesis students will read and discuss Gee's *Introducing Discourse Analysis* in an online discussion forum.

WRITTEN ASSIGNMENTS (5 x 18% = 90%)Students in NT 3P1080

Over the course of the semester, students will submit five exegetical assignments. The goal is to practice asking and answering hermeneutically significant questions about a biblical text. Some of these pertain to the ancient function/meaning of the text; others pertain to its function/meaning today. To prepare your answers to the assigned questions, you will undertake important research to inform yourself concerning scholarly discussions of your passage.

The available passages are listed below. Where two passages are listed, you may choose either one. Detailed assignment instructions will be available on A2L.

Assignment #1	Not a People-Pleaser (1:6–24)
Assignment #2	The Supposed “Pillars” (2:1–14) Jesus Faith (2:15–3:6)
Assignment #3	Heirs of Abraham (3:7–18) Then and Now (3:19–29)
Assignment #4	Servants vs. Children (4:1–16) Two Covenants (4:17–5:1)
Assignment #5	Faith, Hope, and Love (5:2–15) Life in the Spirit (5:16–6:10)

Please keep in mind that this weekly work is the entirety of your research and writing for the entire course. It is expected that a significant amount of time will be invested.

Students in NT 3P1090

Each week, Greek exegesis students will practice sight-reading. This includes reading the assigned passage from Galatians at least three times in Greek. You will also test a new sight-reading app that is currently under development, using the link supplied on A2L.

Greek exegesis students will participate in exegetical discussions concerning the above passages using an online forum. These discussions will alternate between: (1) the analysis and translation of particular wordings; and (2) the analysis and interpretation of the overall discourse.

On weeks for which particular wordings are in view, you must make at least three initial posts in which you explore three specific wordings. Each post must discuss an interpretive issue and then offer a proposed resolution of the issue. On weeks for which the discourse as a whole is in view, you must make at least three initial posts in which you explore each of the three main functions of language (construing experience, interacting socially, and integrating information). Each post must relate linguistic patterns in the text to general observations concerning its function. For all initial posts, it is expected that you will

cite relevant secondary literature (e.g. grammars, lexicons, commentaries, periodicals). You are also expected to dialogue to other students about the issues and observations raised in their posts.

Grading will consider your overall level of engagement with the Greek of the New Testament, as well as your level of engagement with other students.

GRADING SUMMARY

Weekly Meeting Participation	10%
<u>Weekly Reading & Assignments</u>	<u>90%</u>
Total	100%

TEXTBOOKS

All students are required to possess a copy of the Bible in whatever language or translation is easiest for the student to read.

Greek exegesis students are required to possess:

A standard edition of the Greek New Testament, such as the Nestle-Aland *Novum Testamentum Graece* (26th–28th ed.) or the UBS *Greek New Testament* (4th–5th ed.).

A suitable Greek–English lexicon (see list below).

Gee, James Paul. *Introducing Discourse Analysis: From Grammar to Society*. London: Routledge, 2018.

Greek exegesis students are recommended to have access to the following:

Omanson, Roger L. *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

All required textbooks for this class are available from the Hurlburt Family Bookstore located beside the MDC chapel entrance. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, ON, M9A 3C3: phone 416.620.2934; mobile 416.668.3434; email books@readon.ca. Other book services may also carry the texts.

MEETING SCHEDULE

Date	Reading (Due at Class Time)	Assignments (Due at Class Time)	Discussion Topics
Jan 10	Course Syllabus		Introduction to the Course Resources for Studying the NT Questions Worth Asking
Jan 17	A2L Readings		Introduction to Galatians
Jan 24	A2L Readings	Retrieval #1	Paul the Jew

Jan 31	Read Gal 1:1–24	Reflection #1	Gentile Christians
Feb 7	A2L Readings	Retrieval #2	Circumcision & Crucifixion
Feb 14	Read Gal 2:1–3:6	Reflection #2	Dissent & Division
Reading Week (No Class)			
Feb 28	A2L Readings	Retrieval #3	Divine Promises & Plans
Mar 7	Read Gal 3:7–29	Reflection #3	“Christian” Identity
Mar 14	A2L Readings	Retrieval #4	Slaves vs. Children
Mar 21	Read Gal 4:1–5:1	Reflection #4	Legalism vs. Love
Mar 28	A2L Readings	Retrieval #5	Death vs. Life
Apr 4	Read Gal 5:2–6:18	Reflection #5	How to Be Spiritual
Apr 11			Concluding Reflections Course Evaluations

SUITABLE GREEK-ENGLISH LEXICONS

[BDAG:] Bauer, Walter, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.

Danker, Frederick W. *The Concise Greek-English Lexicon of the New Testament*. Chicago: University of Chicago Press, 2009.

Diggle, James et al. *The Cambridge Greek Lexicon*. 2 Vols. Cambridge: Cambridge University Press, 2021.

[LSJ:] Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed. Oxford: Clarendon, 1996. [Available @ <http://www.tlg.uci.edu/ljs/>] [8th edition available @ <https://archive.org/details/cu31924012909697>]

Liddell, Henry George, and Robert Scott. *An Intermediate Greek-English Lexicon*. Oxford: Clarendon Press, 1889. [Available @ <https://archive.org/details/intermediategree00lidd>]

Louw, J.P., and E.A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies, 1989.

Thayer, J.H., *A Greek-English Lexicon of the New Testament*. New York: American Book Company, 1897. [Available @ <https://archive.org/details/04508981.1536.emory.edu>]

BIBLIOGRAPHY

Asano, Atsuhiko. *Community–Identity Construction in Galatians: Exegetical, Social-Anthropological, and Socio-Historical Studies*. London: T & T Clark, 2005.

Bachmann, Michael. *Anti-Judaism in Galatians? Exegetical Studies on a Polemical Letter and on Paul’s Theology*. Grand Rapids: Eerdmans, 2009.

Bryant, Robert A. *The Risen Crucified Christ in Galatians*. Atlanta: SBL, 2001.

Burke, Trevor J. *Adopted into God's Family: Exploring a Pauline Metaphor*. Downers Grove: IVP, 2006.

Cummins, Stephen Anthony. *Paul and the Crucified Christ in Antioch: Maccabean Martyrdom and Galatians 1 and 2*. Cambridge: Cambridge University Press, 2007.

Davis, Basil S. *Christ as Devotio: The Argument of Galatians 3:1–14*. Lanham: University Press of America, 2002.

Du Toit, A. B., Cilliers Breytenbach, and David S. Du Toit. *Focusing on Paul: Persuasion and Theological Design in Romans and Galatians*. Berlin: Walter de Gruyter, 2007.

Eastman, Susan. *Recovering Paul's Mother Tongue: Language and Theology in Galatians*. Minneapolis: Fortress, 2007.

Elliott, M. W., et al, eds. *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul's Letter*. Grand Rapids: Baker, 2014.

Elliott, Susan. *Cutting Too Close for Comfort: Paul's Letter to the Galatians in Its Anatolian Cultic Context*. London: T & T Clark, 2003.

Elmer, Ian J. *Paul, Jerusalem, and the Judaizers: The Galatian Crisis in Its Broadest Historical Context*. Tübingen: Mohr Siebeck, 2009.

Hansen, Bruce. *'All of You Are One': The Social Vision of Galatians 3.28, 1 Corinthians 12.13 and Colossians 3.11*. New York: T & T Clark, 2010.

Hardin, Justin K. *Galatians and the Imperial Cult: A Critical Analysis of the First-Century Social Context of Paul's Letter*. Tübingen: Mohr Siebeck, 2008.

Harmon, Matthew S. *She Must and Shall Go Free Paul's Isaianic Gospel in Galatians*. Berlin: Walter de Gruyter, 2010.

Hays, Richard B. *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11*. Grand Rapids: Eerdmans, 2002.

Hietanen, Mika. *Paul's Argumentation in Galatians: A Pragma-Dialectical Analysis*. London: T & T Clark, 2007.

Hogan, Pauline Nigh. *"No Longer Male and Female": Interpreting Galatians 3:28 in Early Christianity*. New York: T & T Clark, 2008.

Howard, George. *Paul: Crisis in Galatia: A Study in Early Christian Theology*. 2nd ed. Cambridge: Cambridge University Press, 2004.

Kahl, Brigitte. *Galatians Re-imagined: Reading with the Eyes of the Vanquished*. Minneapolis: Fortress, 2010.

- Kern, Philip H. *Rhetoric and Galatians: Assessing an Approach to Paul's Epistle*. Cambridge: Cambridge University Press, 1998.
- Kwon, Yon-Gyong. *Eschatology in Galatians: Rethinking Paul's Response to the Crisis in Galatia*. Tübingen: Mohr Siebeck, 2004.
- Morales, Rodrigo Jose. *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians*. Tübingen: Mohr Siebeck, 2010.
- Murphy-O'Connor, Jerome. *Keys to Galatians: Collected Essays*. Collegeville: Liturgical Press, 2012.
- Nanos, Mark D., ed. *The Irony of Galatians: Paul's Letter in First-Century Context*. Minneapolis: Fortress, 2002.
- Nanos, Mark D. *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation*. Peabody: Hendrickson, 2002.
- Niang, Aliou C. *Faith and Freedom in Galatia and Senegal: The Apostle Paul, Colonists and Sending Gods*. Leiden: Brill, 2009.
- Park, Eung Chun. *Either Jew or Gentile: Paul's Unfolding Theology of Inclusivity*. Louisville: Westminster John Knox, 2003.
- Perkins, PHEME. *Abraham's Divided Children: Galatians and the Politics of Faith*. Harrisburg: Trinity, 2001.
- Rapa, Robert K. *The Meaning of "Works of the Law" in Galatians and Romans*. New York: Peter Lang, 2001.
- Riches, John Kenneth. *Galatians Through the Centuries*. Malden: Blackwell, 2008.
- Silva, Moisés. *Interpreting Galatians: Explorations in Exegetical Method*. Grand Rapids: Baker, 2001.
- Smiles, Vincent M. *The Gospel and the Law in Galatia: Paul's Response to Jewish-Christian Separatism and the Threat of Galatian Apostasy*. Collegeville: Liturgical Press, 1998.
- Tantiono, Paulus T. *Speaking the Truth in Christ: An Exegetico-Theological Study of Galatians 4.12–20 and Ephesians 4.12–16*. Rome: Editrice Pontificia Università Gregoriana, 2008.
- Tolmie, D. F. *Persuading the Galatians: A Text-Centred Rhetorical Analysis of a Pauline Letter*. Tübingen: Mohr Siebeck, 2005.
- Tsang, Sam. *From Slaves to Sons: A New Rhetoric Analysis on Paul's Slave Metaphors in His Letter to the Galatians*. New York: Peter Lang, 2005.
- Wakefield, Andrew K. *Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1–14*. Atlanta: SBL, 2003.
- Wiley, Tatha. *Paul and the Gentile Women: Reframing Galatians*. New York: Continuum, 2005.

Wilson, Todd A. *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*. Tübingen: Mohr Siebeck, 2007.

Wisdom, Jeffrey R. *Blessing for the Nations and the Curse of the Law: Paul's Citation of Genesis and Deuteronomy in Gal. 3.8–10*. Tübingen: Mohr Siebeck, 2001.

STATEMENT ON ACADEMIC HONESTY

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production, including AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty at:

<http://www.mcmasterdivinity.ca/programs/rules-regulations>

A useful guide to avoiding plagiarism is the Harvard Guide to Using Sources:

<http://usingsources.fas.harvard.edu/icb/icb.do>

In this course, we will be using a web-based service (Turnitin.com) for plagiarism detection and the student's continuation in the course represents his or her consent to the use of this service. If a student has objections to the use of this service, alternate arrangements for assignment submission must be made with the professor in advance of the assignment deadlines.

A special note about AI: You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you "tidy up" your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content as if you created it is considered plagiarism (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the academic honesty policy.

STYLE

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the latest edition of the McMaster Divinity College Style *Guidelines for Essays and Theses*:

<https://www.mcmasterdivinity.ca/sites/default/files/documents/mdcstyleguide.pdf>

Failure to observe appropriate form will result in grade reductions.

GENDER INCLUSIVE LANGUAGE

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

AODA

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

This syllabus is for information only and remains the property of the respective professor. This syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.