

Spring 2022

On-line via Zoom

February 6-10, 2022

Sunday: 5:00 – 7:00 pm PST (8:00-10:00 pm EST)

Monday – Thursday 8:00 am 5:00 pm PST (11:00 am-8:00 pm EST)

learninghub.andrews.edu

<https://andrews.zoom.us/j/97752541246>

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choir@andrews.edu

Seminary Building - N128

By Appointment via Zoom

total of about 9 hours. Students need to submit a statement that they have watched the 3 videos before the class begins on Feb 6, 2022.

Two Exegetical Journals

Please see Appendix 5 for a sample journal. The journals may be written on any of the passages in Galatians except for the one on which you plan to write your final exegesis paper. The journal must have four sections: (1) personal reflection; (2) dialogue with Longenecker and commentaries; (3) revised reflection; and (4) application. DO NOT WRITE MORE THAN 2 PAGES FOR EACH JOURNAL. Please note that it should be single spaced. Each journal is worth 50 points. The journals are due February 6, 2022.

In the _____ section, write down what you see in the text and what comes to your mind as you reflect on it. Compare at least five different versions of the Bible (include KJV). Do not be afraid of making mistakes in this section of the journal. Simply write down your observations and thoughts as you would for the rough draft of a sermon or an article. DO NOT consult any commentaries for this section of the journal. You must do your own independent work, but it is acceptable to look up information in theological dictionaries and standard reference works on Greek grammar or NT backgrounds. As much as possible, t

Students should read Longenecker's Commentary and Galatians simultaneously, preferably side by side. This will enable you to get the most out of the detailed verse-by-verse discussions in the commentary. You are also required to submit a

Examinations


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

Students may use (1) a Bible, (2) the lecture notes taken during class, and (3) Longenecker's commentary.

On the exams, you should be able to: (a) discuss any passage covered in class; (b) summarize any key points discussed in the lectures; and (c) apply information from Longenecker to the discussion of the passage. The exams should be typed and should be uploaded on LearningHub when they are completed. The purpose of the exams is to determine how well you understand Galatians based on your learning. Your exams will be scanned for plagiarism.

POST-INTENSIVE COURSE REQUIREMENTS






Grades are based on the independent learning activities below which provide practice toward, and assessment of, the learning outcomes of this course

P. Richard Choi, PhD, is a professor of New Testament Studies and chair of the New Testament Department at the Seventh-day Adventist Theological Seminary at Andrews University. His doctorate is from Fuller Theological Seminary. He has been teaching at the Seminary since 1991. He has served as Chair of Regional Coordinators for the Society of Biblical Literature, Regional Coordinator of the Midwest Region of the Society of Biblical Literature, and President of the Adventist Society for Religious Studies. He is currently Executive Secretary of the Chicago Society of Biblical Research. He contributed the notes for Romans, 1 and 2 Corinthians, Galatians, and Philippians in the Andrews Study Bible. He is married to Louise and has two grown children.





Regular attendance is required at all classes and other academic appointments. When the total number of absences exceeds 10% of the total course appointments, the teacher may assign a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

Assessment Rubric for the Exegetical Journals

	A Range	B Range	C Range	D Range	F Range	Total
Personal Reflection	Contains deep and original thoughts. Carefully compares and notes the differences between versions. Does independent work, looking up reference tools.	Contains some deep and original thoughts. Occasionally compares and notes the differences between versions. Occasionally does independent work, looking up reference tools.	Contains mostly clichéd and expected thoughts. Does not compare or note the differences between versions. Does not look up reference tools. Offers mostly general and vague information.	Relates to the text in some ways, but is written poorly and in an incoherent manner with little that is worthy of note. Makes no effort to compare versions or look up reference tools.	Bad writing. Incoherent thoughts. Nothing worth reading. Consists mostly of quotes from other writings.	40%
Dialogue with Longenecker	Significant points are discussed, presenting evidence when disagreeing, and advancing new thoughts and understanding about the text when agreeing.	Minor points are engaged. Disagrees or agrees by stating, "I disagree" or "I agree," but offers mostly shallow and clichéd reasoning.	Discusses Longenecker but not on the basis of what was written in the first section of the journal. Or discusses Longenecker in a way that does not advance one's own understanding of the text.	Poorly reasoned and opinionated dismissal or acceptance of Longenecker's views. Also incoherent discussion that is hard to follow.	Shallow and unrelated discussion of Longenecker in a language that is confusing. Or just some random quotations followed by mostly empty words.	20%
Revised Reflection	A thoughtful and significant revision of the	Mostly a straight restatement	There are thoughtful and thorough-	Poorly written, incoherent restatement of	A straight reproduction of the	30%

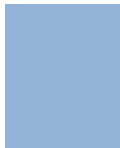
first section,
using fresh
facts and
concepts from
the first two
sections.

of the first
section with
some
sentences
from the
section

Assessment Rubric for the Exams

	A Range	B Range	C Range	D Range	F Range	Total
Accuracy with which the lectures are reproduced	All the main points of the lectures are covered and explanations are accurate with the scriptural examples used in class.	Most of the points presented in the lectures are covered and some concrete examples used in class appear	About 2/3rds of the points presented in the lectures are covered. Some inaccuracy in the examples provided.	Less than ½ of the points covered in lectures are covered. Has many errors.	The essay consists of mostly irrelevant information and is of poor quality.	70%
Interactions with Longenecker's Commentary	Refers to the commentary in a meaningful way throughout the essay. Makes at least 3 meaningful references.	Refers to the commentary. Makes less than 3 references.	Makes only one reference to the commentary	Makes no references to the commentary	Makes false references to the commentary .	20%
Personal Reflections	Gives clear evidence of having thoughtfully reflected on the lectures and the reading. The reflections are deep and creative.	Offers personal reflections of some originality	Some good ideas here and there	Some personal reflections but mostly unrelated to the material	No personal reflections at all	10%

	Analysis of Text (Comparisons of versions and commentaries)	Exceeds the basic standards (18-20)	Meets basic standards: knows how to identify difficulties in the translation of the text; no more than 3 errors in each type of analysis used. (16-17)	Does not meet the basic standards in some areas (13-15)	Does not meet the		



Implications (personal, relating to church, further research, sermons, etc.)

Exceeds the basic standards
(5)

Meets basic standards: Inferences are drawn from the study; the ideas are coherent
(4)

Does not meet the basic standards in some areas
(3)

Does not meet the basic standards in many areas

Assessment Rubric for Exegesis Paper

95-100%	A	80-84%	B	65-69%	C
90-94%	A-	75-79%	B-	60-64%	C-
85-89%	B+	70-74%	C+	55-59%	D

THE A GRADE

An A grade is given only when a student not only fulfills the criteria for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

THE B GRADE

The B grade is a sign that you have competently fulfilled all of the requirements stipulated for an assessment or competency evaluation. It is a very good grade and demonstrates a high level of the knowledge, insight, critical competence and professional presentation standards essential for an individual wishing to pursue a career as a professional leader in ministry.

THE C GRADE

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and by applying feedback from your lecturer, the academic process can provide opportunity for a student to improve their consistency, and hence, their grade.

THE D GRADE

The D grade points to a limited level of knowledge, insight, and critique, as well as to inadequate quality of written work. This may be because of a lack of time management on the part of the student, difficulty grasping the concepts being taught, use of English as a second language, or a personal issue that is affecting one's concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

THE F GRADE

A failing grade is given when very limited or no demonstrable competency has been observed.



Bauer, W., F. W. Danker, W. F. Arndt, & Gingrich,

Burton, Ernest de Witt.

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

Betz, Hans Dieter.

Philadelphia: Fortress, 1979.

. Hermeneia.

Hays, Richard B.

Society of Biblical Literature Dissertation Series 56. Chico, CA: Scholars Press, 1983.

Christ has set us free; stand firm therefore, and do not again to a yoke of slavery.

Christ has set us free," according to ESV. But the KJV and NKJV have it as "Stand firm therefore Whereas the KJV and NKJV have the term "liberty" only once, the ESV, NIV, and the NRSV mention it twice, once as "freedom" and once as part of the phrase "set free." This means that the key concept of this passage is "freedom." The noun is known in the Greek world as a political concept. "In the Gk. world () is primarily a political concept."¹ This is shown in parallel to slavery. This word is also essential to a state of being.² There is also the philosophical sentiment in the time of Hellenism that referred to freedom as freedom from human, and subject only to God. Sometimes in this vein of thought, the focus is shifted to a radical approach of freedom, which focused on the freedom from human nature or one's own nature, a search for peace within the soul.³

In the NT realization, freedom is not merely control over peripheral life through control over one's own conscious or soul. Therefore, if an individual truly wants to come to grips with themselves they must surrender their will to something outside of themselves. For example, one could be free from the slavery of sin or the law (the Mosaic Law),⁴ as opposed to physical slavery.

In Galatians 5:1, freedom refers primarily to the law, freedom from the obligation to observe the Mosaic Law. First, Galatians 5:1 seems to wrap up the discussion in chapter 4. In Galatians 4:21 Paul asks if they desire to be subject to the law, and 4:29 states that time has relapsed and once more the "child who was born according to the flesh persecutes the child who was born according to the Spirit." It is in this context that freedom is hoped for. This is a freedom from a life that leads to death and condemnation through the Law. The mention of circumcision in v. 2 also makes clear that Paul's immediate concern here is the Mosaic Law. Therefore, the only conclusion I can come to is that one can be freed through Christ because he is, in the Greco-Roman parlance, the Patron who has the power to set us free from the burden of the Mosaic Law! But I wonder why Paul thinks of the law in such negative term.

"Stand firm therefore, and do not again to a yoke of slavery" (ESV). The KJV and NKJV have "be not entangled again" and the NIV "do not be . . .burdened again." I find this difference between "submit" and "entangle" interesting. But my question is why does it say ? It seems to imply that Galatians have submitted in the past to a yoke of slavery. The previous reference to freedom is on the law (perhaps not Mosaic) and on the will of mankind (their world), therefore it is logical to deduce that this freedom is from the slavery that is possibly being relapsed into. Yet I find this challenging because the Galatians, being Gentiles, were not under the Law of Moses before. Could Paul be placing the Law of Moses on the same level as the slavery under pagan religion?

There are two commands in this verse: "stand firm" and "do not submit." The context makes clear that these commands are to be an ongoing process:⁵ Continue to stand strong and never submit. They have been doing well thus far. It's a matter of continuing the process of success to avoid picking up

¹ Schlier, " , , , "

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

(Please note that this student mistakenly only dealt two commentaries, but still a nice work.)

Longnecker agrees that the concept of freedom is the central point of this verse, but I never fully processed that this is an issue before God as well as in this world. According to Hans Dieter Betz, freedom "is the central theological concept which sums up the Christian's situation before God as well as in this world."⁶

understood the law largely in relation to other humans, as something that gave them status. But as Longenecker points out, Christian freedom has to do more with God than with others.⁸ For example, legalistic observance of the law may commend us to others but not before God. We are not truly free until we are free before God. (Nice work, but you should have included your strong points from the first two sections instead of simply writing a whole new summary of the discussion.)