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THE MEANING OF 'Ο ΝΟΜΟΣ ΤΟΥ ΧΡΙΣΤΟΥ IN
GALATIANS 6:2

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Ho Hyung Cho
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APPROVAL SHEET

THE MEANING OF 'O NOMOS TOY XPISTOY IN
GALATIANS 6:2

Ho Hyung Cho

Read and Approved by:

Brian J. Vickers (Chair)

Mark A. Seifrid

Robert L. Plummer

Date _____

To my loving wife, Eunjin,
and our three precious children,
Hamin, Junmin, and Youmin

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LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>ABR</i>	<i>Australian Biblical Review</i>
AnBib	Analecta biblica
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek–English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago: University of Chicago Press, 2000
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>Bsac</i>	<i>Bibliotheca Sacra</i>
BJS	Brown Judaic Studies
BNTC	Black’s New Testament Commentaries
<i>BT</i>	<i>Bible Translator</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBET	Contributions to Biblical Exegesis and Theology
<i>CurBR</i>	<i>Currents in Biblical Research</i>
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i> . Edited by Horst Balz and Gerhard Schneider. 3 vols. Grand Rapids: Eerdmans, 1990–1993
<i>EvQ</i>	<i>Evangelical Quarterly</i>

<i>ExpTim</i>	<i>The Expository Times</i>
FF	Foundations and Facets
GBS	Guides to Biblical Scholarship
GNS	Good News Studies
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary
<i>IJST</i>	<i>International Journal of Systematic Theology</i>
<i>Int</i>	<i>Interpretation</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
JSJSup	Supplements to the Journal for the Studies of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
LCL	Loeb Classical Library
LNTS	Library of New Testament Studies
<i>LS</i>	<i>Louvain Studies</i>
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. A Greek–English Lexicon. 9 th ed. with revised supplement. Oxford: Clarendon, 1996
L&N	Louw, Johannes P., and Eugene A. Nida, eds. <i>Greek–English Lexicon of the New Testament: Based on Semantic Domain</i> . 2 nd ed. New York: United Bible Societies, 1989
MNTC	Moffatt New Testament Commentary
NA ²⁷	Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds., <i>Novum Testamentum Graece</i> . 27 th ed.
NAC	New American Commentary
NCB	New Century Bible
<i>NIB</i>	<i>The New Interpreter’s Bible</i>
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament

<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i> . Edited by Colin Brown. 4 vols. Grand Rapids: Zondervan, 1975–1978
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NSBT	New Studies in Biblical Theology
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
OBT	Overtures to Biblical Theology
PNTC	Pillar New Testament Commentary
RBS	Resources for Biblical Study
<i>RTR</i>	<i>Reformed Theological Review</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLSymS	Society of Biblical Literature Symposium Series
<i>Semeia</i>	<i>Semeia</i>
SemeiaSt	Semeia Studies
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SJTOP	Scottish Journal of Theology Occasional Papers
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and Its World
SP	Sacra pagina
SPB	Studia postbiblica
SR	Studies in Religion
StBibLit	Studies in Biblical Literature
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard

Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976

TNTC	Tyndale New Testament Commentaries
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
<i>VE</i>	<i>Vox Evangelica</i>
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament

PREFACE

That this dissertation has been completed testifies to the many individuals who have stood beside me through prayers and support. First and foremost, I thank Dr. Brian J. Vickers, my supervisor and the chairperson of the committee, who not only gave me valuable advice and direction as I began focusing in on this topic, but also challenged me to do nothing less than my very best in researching and writing. Without his indescribable kindness and constant encouragement, this dissertation would never have been finished. I am also thankful to Drs. Mark A. Seifrid and Robert L. Plummer for serving on this supervisory committee, carefully reading the initial draft, and guiding me with invaluable insights into the subject. I consider myself blessed to call these brilliant scholars guides for me.

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Ho Hyung Cho

Louisville, Kentucky

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CHAPTER 1

INTRODUCTION

Statement of Problem

Paul uses the phrase *ὁ νόμος τοῦ Χριστοῦ* in Galatians 6:2, describing what believers will fulfill by bearing the burdens of others. The phrase occurs only here among Paul's letters and even in the entire New Testament.¹ In addition, the morphological uniqueness of the phrase as a mixed form of *νόμος* and *Χριστός* has attracted people's attention to finding what it means. At first glance, it may appear that because the word *νόμος* used in Galatians almost always means the law of Moses,² it also refers to the Jewish law in this phrase. However, considering that *Χριστός* and *νόμος* as the Mosaic law are coordinate concepts in oppositional relationship in the letter, the combination of the two concepts is incongruous. Sure enough, Paul generates the confrontational relationship between the two in the letter (1:7; 2:16–21; 3:13; 4:1–7; 5:1–6). What is more, he highlights the incompatibility of the two, assuring his readers that the Jewish law was valid only until Christ came (3:19, 23–25). Betz precisely points out,

The problem—one of the most crucial problems in the whole letter—is to explain this seeming contradiction. The following can be stated as facts: (1) Paul has consistently rejected the idea that the *Gentile* Christians must accept circumcision and obey the Jewish Torah in order to become partakers in the divine salvation. For the Gentile as well as for the Jewish Christians the Jewish Torah is eliminated as a way to salvation. (2) The Christian is now already made a partaker in divine salvation through the gift of the Spirit. He partakes in this salvation “through faith”

¹The phrase in Gal 6:2 is unique in the New Testament. Yet, even though its form is different, a similar expression *ἐννομος Χριστοῦ* occurs in 1 Cor 9:21. I would render it the same as the phrase in 6:2.

²The word *νόμος* is used 32 times in Galatians: 2:16 (3x), 19 (2x), 21; 3:2, 5, 10 (2x), 11, 12, 13, 17, 18, 19, 21 (3x), 23, 24; 4:4, 5, 21 (2x); 5:3, 4, 14, 18, 23; 6:2, 13.

without doing the “works of the Law.”³

Given that Paul rarely uses the word νόμος as the Mosaic law from a positive angle in Galatians, the recipients of the letter might be confused by the positive nuance of νόμος in the phrase in 6:2. As a matter of fact, the confusion is expressed even by modern scholars, who describe it as “a rare title,”⁴ “the subject of some controversy,”⁵ “puzzle,”⁶ “a breaking paradox,”⁷ “doubly astonishing,”⁸ “extremely baffling,”⁹ “the much-puzzled-over term,”¹⁰ and “especially striking.”¹¹ These expressions imply how knotty the phrase in 6:2 is. What then does Paul’s conspicuous phrase mean?

History of Research

The purpose of the present section is to set the stage for my research to stand

³Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia*, Hermeneia 44 (Philadelphia: Fortress, 1979), 299–300. Emphasis original.

⁴Johann Albrecht Bengel, *Bengel’s New Testament Commentary*, trans. Charlton Thomas Lewis and Marvin Richardson Vincent, vol. 2 (Grand Rapids: Kregel, 1981), 378.

⁵Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker Books, 1993), 36.

⁶Betz, *Galatians*, 300.

⁷Richard B. Hays, “Christology and Ethics in Galatians: The Law of Christ,” *CBQ* 49, no. 2 (1987): 276.

⁸John M. G. Barclay, *Obeying the Truth: A Study of Paul’s Ethics in Galatians*, New Testament and Its World (Edinburgh: T & T Clark, 1988), 126. The first surprise that Barclay has in mind is Paul’s incongruous statements beginning with 5:14. He writes, “After so many chapters in which the law has been viewed in a negative light – Paul has talked of ‘the curse of the law’, ‘the yoke of slavery’, of its era coming to an end of Christians ‘dying’ to it – it is startling to find it introduced in a positive argument for love. If, as Watson notes, Paul’s ‘characteristic view in Galatians is to concede possession of the law to the Jewish community’, why does he mention it here in an appeal for Christian love? And since a few verses later Paul can still talk of Christians not being ‘under the law’ (οὐκ ἔστέ ὑπὸ νόμον, 5.18), what can he possibly mean by *fulfilling* the law in loving one’s neighbor? This verse has been described as ‘the most unexpected development of Paul’s thought in this letter’” (125–26).

⁹In-Gyu Hong, *The Law in Galatians*, JSNTSup 81 (Sheffield: JSOT, 1993), 173.

¹⁰Peter Stuhlmacher, “The Law as a Topic of Biblical Theology,” in *Reconciliation, Law, & Righteousness: Essays in Biblical Theology* (Philadelphia: Fortress, 1986), 123.

¹¹Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 287.

on the shoulders of giants.¹² Many giants have argued about the sense of the phrase δ νόμος τοῦ Χριστοῦ in Galatians 6:2. They argue from two broad perspectives:¹³ on the one hand, because the word νόμος in Galatians as a whole frequently refers to the law of Moses, many scholars argue that the word νόμος in 6:2 also refers to the Jewish law. On the other hand, others argue that it is another law or something unique, such as an unwritten law, a principle, totally different from the Mosaic law. This grouping is, of course, somewhat artificial,¹⁴ but the purpose of my research is not so much to discuss who says what as to discern many ways of construing the phrase in 6:2. The present section will investigate the spectrum of views, on which scholars land at diverse points, dealing with only a few particularly influential scholars, as well as commenting on their views in each section.

¹²While the best-known use of this phrase is found in a letter that Isaac Newton sent his rival, Robert Hooke, on February 5, 1675, it can be traced to at least the twelfth century. The phrase is attributed to Bernard of Chartres (French philosopher) and quoted in a treatise on logic called *The Metalogicon*, written by *John of Salisbury* in Latin in 1159. John writes in *Metalogicon*, I. 4: “Bernard of Chartres used to say that we are like dwarfs sitting on the shoulders of giants so that we are able to see more and further than they, not indeed by reason of the sharpness of our own vision or the height of our bodies, but because we are lifted up on high and raised aloft by the greatness of giants.” John of Salisbury, *Metalogicon*, trans. John Barrie Hall, *Corpus Christianorum in Translation* 12 (Turnhout, Belgium: Brepols, 2013), 257.

¹³On the classification of the phrase in Gal 6:2, see Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 376–78; Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology*, WUNT 207 (Tübingen: Mohr Siebeck, 2007), 537–601; David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul’s Ethics* (London; New York: T & T Clark, 2005), 222–31; Barclay, *Obeying the Truth*, 125–45; Martinus C. de Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 378–81.

¹⁴Note that some scholars propose more than one argument and thus cannot be classified within one category. See, e.g., Bruce and Longenecker, who stretch over more than two argumentations. Bruce specifically clarifies his opinion on “the law of Christ” in *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans; Bletchley, UK: Paternoster, 1982), 261. Yet, in his another book, *Paul, Apostle of the Heart Set Free* (Carlisle, UK: Paternoster; Grand Rapids: Eerdmans, 2000), Bruce approaches it with other opinions such as the law of love (110, 187, 201) and “the spontaneous principle of thought and action in a life controlled by the Spirit of Christ” (187). R. Longenecker also has so broad a view on the phrase in Gal 6:2 that it includes all the views of the other scholars. Longenecker will be dealt with below.

Νόμος in 6:2 as a Written Law, the Mosaic law

A number of scholars see νόμος in Galatians 6:2 as a written law. Since the word νόμος has occurred to mean a statutory law in Galatians before 6:2, they seek to limit its meaning to the realm of the written law. These scholars are divided into two categories on the basis of their rendering νόμος as either the Mosaic law itself (Sanders) or the law of Moses fulfilled and interpreted by Christ (Barclay, Dunn, and Schreiner).¹⁵

E. P. Sanders. Sanders, a prime mover in creating the breathtaking shift in the late 1970s, is the most representative scholar of the many interpreters who read the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 as a direct reference to the Mosaic law itself.¹⁶ For him,

¹⁵For scholars who regard νόμος as the Mosaic law fulfilled by Christ, see Graham N. Stanton, “The Law of Moses and the Law of Christ: Galatians 3:1–6:2,” in *Paul and the Mosaic Law*, ed. James D. G. Dunn, WUNT 89 (Tübingen: Mohr Siebeck, 1996), 116; Graham N. Stanton, “What Is the Law of Christ?” *Ex auditu* 17 (2001): 56–57; Todd A. Wilson, “The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation,” *CurBR* 5, no. 1 (2006): 123; idem, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 225 (Tübingen: Mohr Siebeck, 2007), 100–104. Some scholars take similar but modified views: James Thompson interprets that “the ‘law of Christ’ (6:2) is the law as interpreted through the Christ event with a focus on the love command” (*Moral Formation According to Paul: The Context and Coherence of Pauline Ethics* [Grand Rapids: Baker Academic, 2011], 127). Frank Thielman argues that “‘the law of Christ’ is primarily a reference to Christ’s summary of the Mosaic law,” in *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity Press, 1994), 141. Frank J. Matera maintains “the Law of Christ is the Law as interpreted and lived by Jesus. It is the Mosaic Law interpreted through the love commandment and exemplified by Jesus’ life of self-giving love on behalf of others” in *Galatians*, SP 9 (Collegeville, MN: Liturgical Press, 1992), 221. J. Louis Martyn argues that νόμος in Gal 6:2 is “the Law as it has been taken in hand by Christ himself” (*Galatians: A New Translation with Introduction and Commentary*, AB 33A [New York: Doubleday, 1997], 548–49). Cf. J. Louis Martyn, *Theological Issues in the Letters of Paul*, SNTW (Nashville: Abingdon, 1997), 235–49. Bruce W. Longenecker says that “in 5.13–14 and 6.2, then, the concept of law has undergone such a drastic redefinition with reference to the Spirit of Christ and the community of Christ that Paul can go so far as to identify it as the ‘law of Christ’—that is, the Mosaic law that comes to its fullest and proper expression in the relationships of mutual service within the community of those whose lives are being transformed by the Spirit in conformity to the character of Christ” (*The Triumph of Abraham’s God: The Transformation of Identity in Galatians* [Nashville: Abingdon, 1998], 86).

¹⁶Note Sanders, who does not see all occurrences of νόμος into a written law. For example, he argues that νόμος in Rom 3:27b and 8:2a is “principle,” saying, “It is much better in both cases to take *nomos* to refer to the saving *principle* of faith or of the Spirit” (*Paul, the Law, and the Jewish People* [Philadelphia: Fortress, 1983], 15n26, emphasis original). On the evaluation of Sanders’ contribution, see A. Andrew Das, *Paul, the Law, and the Covenant* (Peabody, MA: Hendrickson, 2001), 1–11; Wilson, “The Law of Christ and the Law of Moses,” 123; Chester, *Messiah and Exaltation*, 569.

the Mosaic law that the Jews observe is the same as the contents that Christians should obey. He says,

When Paul uses the word ‘law’ or ‘commandments’ in connection with behavior, he never makes a theoretical distinction with regard to what aspects of the law are binding, nor does he in any way distinguish ‘the law’ which Christians are to obey from the law which does not righteous, which ties all humanity to sin and to which those in Christ have died.¹⁷

However, the accuracy of his statement is doubtful as Paul states in Galatians that believers are not under the Mosaic law any more (5:4, 18). In effect, Sanders also admits that the readers of the letter might be confused because Paul’s positive statement on the phrase in 6:2 is unlike his negative statements on the Mosaic law before 6:2.¹⁸

Nonetheless, Sanders alleges that they would understand what Paul said. He says,

The reader of Galatians can understand Paul as saying “you are not under *the* law, but nevertheless you are under a law, the law of Christ, which commands love of the neighbor” or “you are not under the law, but nevertheless you should fulfill it, not by being it circumcised, but by loving your neighbor: that is real fulfillment.”¹⁹

Furthermore, regarding the general resemblance between the phrase in 6:2 and the law of Moses, Sanders goes on to assert, “It is futile to try to determine, on the basis of Galatians, how the ‘law of Christ’ would differ from ‘the entire law’ of 5:14 or from the Mosaic law.”²⁰ Treating the phrase in 6:2 and the Mosaic law as the same, Sanders asserts that Christianity is not greatly separated from Judaism.

John M. G. Barclay. Considering 5:14 as “the most unexpected development of Paul’s thought in this letter,” Barclay expresses his opinion that Paul’s use of the phrase in 6:2 is the most astounding turn of the argument in Galatians because the νόμος in 6:2 is positively used with Christ, while νόμος and Christ are in an antagonistic contrast

¹⁷Sanders, *Paul, the Law, and the Jewish People*, 96.

¹⁸*Ibid.*, 98.

¹⁹*Ibid.*

²⁰*Ibid.*, 97–98.

in the rest of the letter (2:16–21; 3:23–26; 4:1–7; 5:1–6).²¹ For Barclay, 6:2 is closely related to 5:13–14 because of them: the mutual responsibility between church members (“through love serve one another” [5:13], “bear one another’s burdens” [6:2]) and the occurrence of similar verbs (πληρώω in 5:14; ἀναπληρώω in 6:2).²² On the basis of these parallels he argues that the whole law fulfilled by love in 5:14 is the Mosaic law, and thus νόμος in 6:2 is “another reference to fulfilling the Mosaic law.”²³ Of course, νόμος in 6:2 is not the Mosaic law itself but “the law in its relationship to Christ, that is, the law as redefined and fulfilled by Christ in love.”²⁴ A close connection between 5:13–14 and 6:2 rests on the understanding of the phrase τοῦ Χριστοῦ. According to Barclay, Paul and the early churches would have known that Jesus used the love commandment in Leviticus 19:18 to sum up the Mosaic law (Matt 7:12; 19:19; 22:39; Mark 12:31; Luke 10:27). In other words, citing Jesus’ love commandment as a summary of the law of Moses, Paul must have understood the law of Christ as the fulfillment of the Mosaic law through love.²⁵

James D. G. Dunn. Dunn believes that Galatians 6:2 has to do with 5:14, as well as with Romans 13:8–10 and 15:1–2, in light of the theme, the fulfillment of the Mosaic law.²⁶ He maintains that 6:2 echoes the requirement in Jesus’ teachings of loving one’s neighbor and Jesus’ self-giving actions which are set as a paradigm for the

²¹Barclay, *Obeying the Truth*, 125–26.

²²Ibid., 131–32.

²³Ibid., 132.

²⁴Ibid., 134, 143.

²⁵Ibid., 132–33.

²⁶James D. G. Dunn, *The Epistle to the Galatians*, BNTC 9 (Grand Rapids: Baker Academic, 2011), 323.

relationships between believers.²⁷ Thus, Dunn argues that the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 is “law [the law of Moses] as interpreted by the love command in the light of the Jesus–tradition and the Christ–event.”²⁸ According to Dunn, Paul’s positive statement on the Mosaic law in 6:2 is a proof that the Mosaic law reinterpreted by Christ functions as a kind of norm for the ethical conducts between believers.²⁹ In that sense, for Dunn, Paul sees Christianity not as separated from Judaism but as its mature form.³⁰ In addition, Dunn recognizes that 6:2 belongs to the paraenetic section for Paul’s exhortations. Thus, believers should follow *ὁ νόμος τοῦ Χριστοῦ*, an external norm reinterpreted by Christ in the inward principle of the Holy Spirit dwelling in them.³¹ For Dunn, if there were not an external norm for Christians, they would use “their freedom as an opportunity for the flesh” (5:13) or “become conceited, provoking one another, envying one another” (5:26).³²

Thomas R. Schreiner. Schreiner understands fulfilling the Mosaic law in 6:2 in a way that echoes 5:14, in which the Mosaic law and an image of fulfillment are used.³³ According to Schreiner, by citing Leviticus 19:18, Paul bears in mind the Mosaic law in 5:14, and thus the law of Christ in 6:2 is nothing other than the law in the Old Testament, which is summed up in the law of love.³⁴ Schreiner argues, “The ‘law of

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

³⁰Ibid.

³¹Ibid., 324.

³²Ibid.

³³Schreiner, *The Law and Its Fulfillment*, 159; idem, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 359.

³⁴Schreiner, *The Law and Its Fulfillment*, 159.

Christ' for Paul includes the moral norms of the OT Law, focusing particularly on the commandment to love one's neighbor."³⁵ In his recent commentary on the letter to the Galatians, Schreiner still stresses the Mosaic law fulfilled in love. However, he adds to the idea of the fulfillment of the Mosaic law. He states,

The 'law of Christ' is equivalent to the law of love (5:13–14), so that when believers carry the burdens of others, they behave as Christ did and fulfill his law. In this sense Christ's life and death also become the paradigm, exemplification, and explanation of love.³⁶

As in his previous arguments, he holds to the idea that bearing one another's burdens in the first half of 6:2 is key to understanding the phrase *ὁ νόμος τοῦ Χριστοῦ* in the second half of 6:2. Interestingly, he expands his view from the emphasis only on the Mosaic law fulfilled by Christ to an emphasis also on believers' lives of loving others, following the paradigm of Christ's life.

Assessment of νόμος as the Mosaic law. It is possible that νόμος in 6:2 refers to a written law, whether it signifies the law of Moses itself or the law of Moses fulfilled by Christ. However, it is difficult to conclude ultimately that it refers to the Mosaic law. First, the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 is very similar to the phrase *ἐννομος Χριστοῦ* in 1 Corinthians 9:20–21, in which Paul draws a comparison between the law of Moses and the law of Christ. On the basis of these verses, it is obvious that the law of Christ is not identical to the law of Moses;³⁷ the genitive *Χριστοῦ* signifies something originating from Christ.³⁸ Second, the scholars mentioned above see νόμος in 6:2 in relation to νόμος

³⁵Thomas R. Schreiner, "The Law of Christ," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity, 1993), 542–53.

³⁶Schreiner, *Galatians*, 360.

³⁷So Frank Thielman, *Paul & the Law*, 141, who argues that "the law of Christ' is primarily a reference to Christ's summary of the Mosaic law."

³⁸So Moo, *Galatians*, 377.

in 5:14, in which Paul makes reference to the fulfillment of the whole law through love. However, the Greek verbs in the two verses should be noted: in 5:14 Paul uses the Greek verb πληρώω in the perfect tense (πεπλήρωται). On the other hand, in 6:2 Paul uses ἀναπληρώω in the future tense. For Paul, bearing one another's burdens is an action that *will* fulfill the law of Christ;³⁹ the verb of 6:2 implies the state that has not been fulfilled but will be fulfilled. Third, should we see νόμος in 6:2 as the Mosaic law to which most uses of νόμος before 6:2 refer? In fact, Martyn makes this argument.⁴⁰ Even so, it cannot be ignored that νόμος as the Mosaic law is used in a negative sense before 6:2, but that the νόμος in 6:2 is used in a positive sense.⁴¹ An important question arises: "Paul negatively explicates the Mosaic law in the letter to the Galatians. If the νόμος in 6:2 signifies the Mosaic law, is it reasonable for Paul to exhort believers to achieve the law of Moses?" Given that Paul negatively refers to νόμος as the Mosaic law before 6:2, it is unlikely that the positive reference to the νόμος in 6:2 would be the law of Moses.

Νόμος in 6:2 as a Written law, Another Law

Recognizing the confrontational relationship between Χριστός and νόμος as the Jewish law in Galatians, some scholars argue that νόμος in 6:2 refers to another law that replaces the law of Moses: the teachings of Jesus (Dodd) or the new Torah (Davies and Chester). According to these scholars, as the Mosaic law was a written law for Jews, so another law functions as a written law for Christians.

Charles Harold Dodd. Seeing ἐννομος Χριστοῦ ("under the law of Christ") in 1 Corinthians 9:21 as Jesus' precepts, Dodd understands ὁ νόμος τοῦ Χριστοῦ ("the law of

³⁹So Horrell, *Solidarity and Difference*, 227.

⁴⁰So Martyn, *Galatians*, 555.

⁴¹See chap. 2.

Christ”) in Galatians 6:2 in the same manner.⁴² Dodd argues that Paul deals with the issue of a believer who falls into sin in Galatians 6:1–5, in which Paul’s instructions have closely to do with Matthew 23:4 and 18:15–20 (especially vv. 15–16).⁴³ Above all, for Dodd, βάρη (“burden”) in Galatians 6:2 echoes φορτία βαρέα (“heavy burdens”) in Matthew 23:4. Dodd says, “It would be a natural counterpart to this that the Christian πνευματικός should both carry his own φορτίον and help to carry the other man’s βάρος.”⁴⁴ Furthermore, arguing that the process to recover a brother in Matthew 18:15–20 was handed down as a part of Jesus’ teachings, Dodd finds a parallel to the injunction to recover an erring brother in Galatians 6:1. To be precise, for Dodd, the meaning of the clause ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ (“fulfill the law of Christ,” 6:2) is nothing other than practicing the precepts of Jesus. He states,

It appears therefore that to ‘fulfill the law of Christ’ means a good deal more than

⁴²In “Ἔννομος Χριστοῦ,” in *More New Testament Studies* (Grand Rapids: Eerdmans, 1968), 137, C. H. Dodd identifies God’s law, the Mosaic law, and the law of Christ in 1 Cor 9:20–21; he concludes that God’s law is not identical with either the Mosaic law or the law of Christ, but includes the two laws. Dodd raises a question about the law of Christ and detects a clue in 1 Cor 9:14 that he considers to be a formula, ὁ κύριος διέταξεν. Dodd argues that the word διατάσσω is used “at this period of the issue of a decree or edict by the competent authority” and διάταγμα is “a technical form for the edict of the Emperor or his representative” (141). He maintains that the two words are used in the New Testament in this way (Acts 7:44; 18:2; 23:31; 24:23; Luke 3:13). Dodd notes two passages, in which διατάσσω is used with Jesus: 1 Cor 9:14 and Matt 11:1. For Dodd, similarly to the way that Jesus gives his disciples instructions in Matt 11:1, in 1 Cor 9:14 “[Paul’s] intention is to clinch his argument by appealing to a positive precept of Christ” (141). Dodd understands ἔννομος Χριστοῦ (“under the law of Christ”) as Jesus’ precepts.

⁴³*Ibid.*, 146. For a view similar to Dodd’s, see Stuhlmacher, “The Law as a Topic of Biblical Theology,” 110–33; Timothy George, *Galatians*, NAC 30 (Nashville: Broadman & Holman, 1994), 416; Ellen T. Charry, “The Grace of God and the Law of Christ,” *Int* 57, no. 1 (2003): 41–42; *idem*, “The Law of Christ All the Way Down,” *International Journal of Systematic Theology* 7, no. 2 (2005): 159–61. For a modified view, see Bruce, *Galatians*, 261, argues that for Paul, the law of Christ in Gal 6:2 is “the whole tradition of Jesus’ ethical teaching, confirmed by his character and conduct and reproduced within his people by the power of the Spirit.” For Bruce, the law of Christ plays a significant role in the practical criteria for believers who should be guided by the Holy Spirit (261). Moo, *Galatians*, 378, argues that the law of Christ is “all those teachings and commandments set forth by Christ and by his inspired apostles—including Paul.” Cf. Douglas J. Moo, “The Law of Christ as the Fulfillment of the Law of Moses: A Modified Lutheran View,” in *Five Views on Law and Gospel*, ed. Stanley N. Gundry, Counterpoints: Bible and Theology (Grand Rapids: Zondervan, 1996), 319–76.

⁴⁴*Ibid.*

simply to act ‘in a Christian spirit’ (as we say). It connotes the intention to carry out—in a different setting and in altered circumstances, it is true—the precepts which Jesus Christ was believed to have given to his disciples, and which they handed down in the Church.⁴⁵

Dodd argues that the phrase in Galatians 6:2 refers to Jesus’ precepts in light of parallels between Matthew 18:15–20 and Galatians 6:1–5.

William David Davies. Davies argues that in viewing Jesus in the light of a new Moses, Paul considered *ὁ νόμος τοῦ Χριστοῦ* as “a kind of Christian Halakah” and “the New Torah that Jesus supplied in His words.”⁴⁶ His argumentation manifests two factors: first, the law of Christ is made up of the words of Jesus, but the former is not identical to the latter because according to Davies, Paul includes some Mosaic law in the law of Christ.⁴⁷ Davies maintains that for Paul, Christianity was not the antithesis of Judaism, but rather “the Christian Faith was the full flowering of Judaism, the outcome of the latter and its fulfillment.”⁴⁸ Second, for Davies, the sense of the word “new” is not one of replacing the Mosaic law. Davies notes that “there were also occasional expressions of expectations that Torah would suffer modification in the Messianic Age.”⁴⁹ Of course, for Davies, it does not mean that the Torah would be completely

⁴⁵Ibid., 147.

⁴⁶William David Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (London: S. P. C. K. Press, 1948), 144. For a recent argument which regards *νόμος* in 6:2 as referring to the new Torah, see Femi Adeyemi, *The New Covenant Torah in Jeremiah and the Law of Christ in Paul*, StBibLit 94 (New York: Peter Lang, 2006). According to Adeyemi, the new covenant in Jer 31:31–34 includes a new law written on hearts that is totally different from the Mosaic law. He argues that the new law written on hearts is an eschatological Torah of the Messiah, that is, “the law of Christ” in Gal 6:2. Adeyemi also insists that “Paul understood this eschatological Torah to be fulfilled in the imperatives that emanate from the person of Messiah, from the work of Messiah, and from principles that fulfill the purpose of Messiah’s sacrifice given by the Spirit” (18). Cf. Femi Adeyemi, “The New Covenant Law and the Law of Christ,” *Bsac* 163, no. 652 (2006): 438–52; idem, “What Is the New Covenant ‘Law’ in Jeremiah 31:33?” *Bsac* 163, no. 651 (2006): 312–21.

⁴⁷William David Davies, *The Setting of the Sermon on the Mount*, BJS 186 (Atlanta: Scholars, 1989), 366; Davies, *Paul and Rabbinic Judaism*, 136–45.

⁴⁸Davies, *The Setting of the Sermon on the Mount*, 323.

⁴⁹William David Davies, *Torah in the Messianic Age And/or the Age to Come*, JBL 7

changed. He argues that the mentions of the new Torah were from later writings⁵⁰ because the Jews did not want to deal with the issue of the new Torah.⁵¹ According to Davies, the level of changes to the existing Torah was for the purpose of some abrogation and/or alternation, making the Torah itself clear.⁵² He says,

The Messianic Age is presented as an era in which certain difficulties or incomprehensibilities, which the Torah presented in this Age would be adequately explained and comprehended.⁵³

In this way, according to Davies, the phrase in 6:2 includes both the words of Jesus and the Mosaic law reinterpreted clearly by Christ.

Andrew Chester. Chester argues that the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 refers to “a Torah transformed and transcended,”⁵⁴ that is, “the divine law – the law given to Moses – now being transformed by Christ and the Spirit in the final age, to take on a new dimension and character.”⁵⁵ He writes,

It does not *mean* that Paul will probably, or necessarily, see Jesus as abolishing or abrogating the existing Mosaic Torah. Nor, however, on the basis of Jewish tradition, can it just be assumed that the nature and status of Torah will simply remain as they have been.⁵⁶

Although he argues that the phrase in 6:2 refers to the law of Moses reinterpreted by Christ, Chester does not see it as the contents of the transformed Torah as a whole.

Rather, for Chester, the phrase *ὁ νόμος τοῦ Χριστοῦ*, a transformed law, points to specific

(Philadelphia: Society of Biblical Literature, 1952), 66.

⁵⁰Ibid., 86.

⁵¹Ibid., 87.

⁵²Ibid., 85.

⁵³Davies, *The Setting of the Sermon on the Mount*, 170.

⁵⁴Chester, *Messiah and Exaltation*, 593–94, clarifies the distinction between 5:14 and 6:2. *Νόμος* in 5:14 is the whole law, but the one in 6:2 is not the whole law.

⁵⁵Ibid., 598.

⁵⁶Ibid., 596. Emphasis original.

injunctions given by Paul in 1 Corinthians and Romans 12–15.⁵⁷ In the immediate context of Galatians, for Chester, the phrase in 6:2 refers back to the ethical demands in 5:16–24.⁵⁸ According to him, another emphasis is on the role of the Holy Spirit in the messianic age. Chester argues that the Spirit brings about “a transformed mode of existence” in believers and empowers believers to live with specific moral injunctions in a new life in Jesus Christ.⁵⁹

Assessment of νόμος as another law. Dodd argues that the law of Christ is the ethical teachings of Jesus. It is true that the ethical teachings in Paul have a remarkable consistency with Jesus’ teachings, and Paul is familiar with Jesus’ teachings.⁶⁰ However, interpreting the law of Christ as the teachings of Jesus lacks strong evidence.⁶¹ Barclay lists five factors to support the case for an allusion: “notable congruence of vocabulary,” “similar context of thought,” “dissimilarity to common pagan or Jewish terms/ideas,” “a reason for harking back to Jesus’ teaching,” and “a cluster of such allusions.”⁶² In light of these criteria, Barclay holds that Dodd’s argumentation is unconvincing because the two contexts are so different even though βάρη (6:2) appears in Matthew 23:4, and φορτίον

⁵⁷Ibid., 599.

⁵⁸Ibid.

⁵⁹Ibid., 595, 597.

⁶⁰So Dale C Allison Jr., “The Pauline Epistles and the Synoptic Gospels: The Pattern of the Parallels,” *NTS* 28, no. 1 (1982): 1–32; David Wenham, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), 234–40; Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1–15.13*, *JSNTSup* 59 (Sheffield: JSOT, 1991).

⁶¹So Victor Paul Furnish, *Theology and Ethics in Paul*, NTL (Louisville: Westminster John Knox, 2009), 59–62; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1993), 558–59; Hays, “Christology and Ethics in Galatians,” 273–74; Fung, *Galatians*, 288.

⁶²So Barclay, *Obeying the Truth*, 129n73.

(6:5) in Matthew 11:30.⁶³ On closer investigation, Galatians 6:2 states, Ἀλλήλων τὰ βάρη βαστάζετε (“Bear one another’s burdens” ESV). Paul exhorts the Galatians to share burdens in all aspects in one another’s lives. In other words, “burdens” in 6:2 are something that people bear together. In contrast, Matthew 23:4 says, δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων (“They tie up heavy burdens, hard to bear, and lay them on people’s shoulders” ESV). Here, “burdens” are something that should not be borne. Furthermore, Galatians 6:5 says, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. (“For each will have to bear his own load” ESV). Here, “load” is something that each should bear. Matthew 11:30 says, ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν. (“For my yoke is easy, and my burden is light” ESV). Here, “load” is something belonging to Jesus that his people should bear.

Davies and Chester see the law of Christ in light of the Jewish tradition, arguing that it is the Torah that the Messiah would establish. The decisive weakness of this view is that there is not sufficient evidence for it.⁶⁴ As a matter of fact, Davies presents only five possible references for his own argumentation (*Midrash Qohelet* on 11.8; *Midrash Rabba Song of Songs* 2.13, 4; *Targum* on Isa 12.3; *Targum* on Song of Songs 5.10; *Yalqut* Isa 26.2).⁶⁵ He himself acknowledges,

It must be recognized at the outset that the evidence that we have been able to adduce in favour of a *new* Messianic Torah, when set over against the totality of the eschatological expectation of Judaism, is not impressive. In one respect—apart from the comparative paucity of the material—it must appear negative . . . this our Jewish sources will not allow us to do, except in the most ambiguous way Not only was the distinction between the Age to Come and Messianic Age not always clear, so that we had constant difficulty in deciding to which Age a particular passage referred, but it would not be correct to speak of any one generally accepted Jewish expectation as to the role of the Torah in either of these periods. The result of our

⁶³Ibid., 129. Cf. Stanton, “What Is the Law of Christ?” 50.

⁶⁴So Barclay, *Obeying the Truth*, 127; Horrell, *Solidarity and Difference*, 223.

⁶⁵Davies, *The Setting of the Sermon on the Mount*, 172–79.

survey is not in any sense decisive.”⁶⁶

Imagining the experience of the recipients of Galatians brings a fundamental doubt for scholars who see νόμος in the phrase of 6:2 as another law. Throughout Galatians, Paul clarifies the impossibility of being saved through doing the written Mosaic law. He negatively refers to the written law of Moses. While reading the letter to the Galatians, its recipients would have been overwhelmed by references to a written law until they reach to 6:2. Thus, would it have been reasonable for Paul to bring up another written law that replaces the Mosaic law? If Paul had substituted another written law for the Mosaic law, the Galatians, when they read the letter, would have felt confused.⁶⁷

The Phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 Equivalent to the Law of Love in 5:14

Other scholars argue that the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 is equivalent to the law of love. Indeed, the argument traces back to Martin Luther, who says,

The law of Christ is the law of love. Christ, after he had redeemed us, renewed us and made us his Church, gave us no other law but the law of mutual love . . . to love is not to wish well one to another, but one to bear another’ burdens, that is, to bear those things which be grievous unto thee, and which thou wouldest not willingly bear.⁶⁸

A key reason for holding that the phrase in 6:2 is the same as love is due to Paul’s exhortation to bear the burdens of one another in the first part of 6:2. Furthermore, love has closely to do with practical ethics in the lives of Christians.

Albert Schweitzer. For Schweitzer,⁶⁹ Paul’s understanding about the law is

⁶⁶Ibid., 187–88.

⁶⁷So C. K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 80; Schreiner, *The Law and Its Fulfillment*, 158; idem, “The Law of Christ,” 543; idem, *Galatians*, 359.

⁶⁸Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians* (Cambridge: J. Clarke, 1953), 539–40. Cf. Fung, *Galatians*, 288–89.

⁶⁹Note that Schweitzer regards it as love that should be a characteristic of a believer in the Messianic age without the Torah.

put in relation to Paul's eschatology: the death and resurrection of Jesus had a decisive impact on the present age but did not completely bring the messianic kingdom. The realization of the messianic kingdom would occur in the time when Christ comes again.⁷⁰ While those who are not in Christ live in the natural world and should be subject to the law, those who are in Christ already possess the messianic world of the eschatological age, and the Mosaic law has come to an end for them.⁷¹ In that sense, there is incompatibility between the law and eschatology; Schweitzer says, "Paul thus affirms the co-existence of a validity and a non-validity of the Law corresponding to the difference of world-era within the sphere of the being-in-Christ and outside of it."⁷² Believers who are in Christ and are indwelt by the Holy Spirit belong to the supernatural world of the messianic kingdom. What is important is that there is no messianic Torah that is codified.⁷³ For Schweitzer, the law of Christ in 6:2 is the "more perfect Law of Christ, which is the Law of Love."⁷⁴ Here, for Schweitzer, the law of love is not codified but is a characteristic of the spiritual man who belongs to Christ and the messianic kingdom.⁷⁵

Charles Kingsley Barrett. Barrett argues that the context of the letter to the Galatians is closely related to the Judaizers' opposition to Paul's theology of freedom.⁷⁶ In particular, perceiving the significant schism among the Galatian believers in 6:1–10, he writes,

⁷⁰Albert Schweitzer, *The Mysticism of Paul the Apostle*, trans. William Montgomery, Albert Schweitzer Library (Baltimore: Johns Hopkins University, 1998), 182–84.

⁷¹Ibid., 192.

⁷²Ibid., 189.

⁷³Ibid.

⁷⁴Ibid., 303.

⁷⁵Ibid.

⁷⁶Barrett, *Freedom and Obligation*, 1–16.

In Galatia we may think of Judaizers who boasted (as Paul had done in the past) that they, unlike mere proselytes, had been circumcised the eighth day; of ecstatic who thought that their spiritual gifts elevated them to a superior level and gave them a right to look down on less fortunate and well-endowed fellow Christians; of ministers who in virtue of their position lorded it over the flock entrusted to them and supposed that their office put them in the position of master.⁷⁷

Barrett points out that Paul was well-aware of the serious divisions made by agitators in Galatia who distorted the gospel proclaimed by Paul. In this severe situation he gave the Galatians specific instructions in 6:1–10. Regarding the phrase in 6:2 not as a codified, technical term but as an ad hoc one in the immediate context,⁷⁸ Barrett maintains that the phrase is nothing other than the law of love for the divided Galatian church.⁷⁹

Victor Paul Furnish. Furnish sees the phrase in 6:2 in light of 5:14, where Paul says, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. (“For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself’” ESV). Furnish notes the two verses in light of the context, in which Paul explicates the genuine freedom of Christians beginning at 5:1.⁸⁰ Focusing on the fulfillment of the Mosaic law in 5:14, Furnish argues that love is “the sum and substance of the law of Moses.”⁸¹ In the same way, in 6:2, Furnish finds two ideas of love in the first half of 6:2 (“bearing the burdens”) and of fulfilling the Mosaic law in the second half of 6:2 (“fulfilling the law of Christ”).⁸² The focal point of Furnish is that the fulfillment of the Mosaic law is to be expressed in love. Loving one another is to express the

⁷⁷Ibid., 81.

⁷⁸Ibid., 83.

⁷⁹Ibid.

⁸⁰Furnish, *Theology and Ethics in Paul*, 61.

⁸¹Ibid., 235. Furnish argues that Paul rejects the Mosaic law as a way for salvation but admits it as providing the norm for a person’s conduct. In other words, a believer interprets the content of the Mosaic law “in a new way, within the perspective of his new life in Christ” (228).

⁸²Ibid., 64.

freedom of Christians walking in the Holy Spirit; walking in the Spirit means walking in love (5:16) because in Romans 5:5, Paul speaks of the Spirit as the mediator for divine love.⁸³ Accordingly, 6:2 is one of the injunctions for Christians who have freedom in Spirit, and thus the phrase in Galatians 6:2 refers to the love commandment.⁸⁴

Assessment on the phrase in 6:2 as an identical conception to the law of love. Some scholars argue that the law of Christ is the love command highlighted by Jesus Christ. Going along with the teachings of Jesus, Paul also considers love as the summary and fulfillment of the law (Gal 5:13; Rom 13:8–10). Bearing one another’s burdens is indeed related to the love command. But it is unlikely that the phrase in 6:2 is love itself.⁸⁵ In reality, some questions arise: as has been mentioned above, if the phrase in 6:2 is identical with the love command, can the love command be applied to the phrase in 1 Corinthians 9:20–21? Paul says,

To the Jews I became as a Jew, in order to win Jews. To those under the law (ὕπὸ νόμον) I became as one under the law (ὕπὸ νόμον) (though not being myself under the law [ὕπὸ νόμον]) that I might win those under the law (ὕπὸ νόμον). To those outside the law I became as one outside the law (not being outside the law of God [ἄνομος θεοῦ]) but under the law of Christ [ἐννομος Χριστοῦ]) that I might win those outside the law (τοὺς ἀνόμους) (ESV).

In the first letter to the Corinthians Paul describes ὁ νόμος τοῦ Χριστοῦ as being comparable to the Mosaic law. It is dubious whether Paul has the phrase in mind as being equivalent to love there. Furthermore, the phrase in 6:2 is placed under the theme, “the walk by the Spirit” who marks the new era (5:25). With this theme Paul gives the Galatians specific injunctions for Christian community in 5:25–6:6. In this respect, Paul’s exhortation in 6:2 points to an aspect of life in the new era that should be proved in the

⁸³Ibid., 64.

⁸⁴Ibid. Cf. Victor Paul Furnish, *The Love Command in the New Testament* (Nashville: Abingdon, 1972), 96–100.

⁸⁵So Moo, *Galatians*, 378.

lives of believers. Because bearing the burdens of others in 6:2 is a way to express love, it is evident that the phrase *ὁ νόμος τοῦ Χριστοῦ* includes love.

The Phrase *ὁ νόμος τοῦ Χριστοῦ* as a Phrase from Paul's Opponents

Because the phrase in 6:2 occurs only this one time in Paul's writings, some scholars contend that the phrase itself is unlikely to have come from Paul. They maintain that Paul borrows the phrase, a kind of epigram used by Paul's opponents, and redefines it in his own view as the love command (Betz), the sayings of Jesus (Brinsmead), or the Mosaic law fulfilled by Jesus (Hong). On closer examination, even though their views are applied to categories discussed above, they have in common that they primarily view the phrase as a witticism of Paul's opponents, borrowed by Paul.

Hans Dieter Betz. Betz argues that the phrase in Galatians 6:2 is very strange because of two features that are pervasive throughout Galatians: on the one hand, Paul consistently takes the position that believers should not accept circumcision or obey the Mosaic law.⁸⁶ On the other hand, for Paul, believers become participants in divine salvation through the gift of the Holy Spirit, not by the Mosaic law but by faith.⁸⁷ Betz believes that Paul uses the phrase as a counter against his opponents in a polemical fashion. Betz lists various reasons that the phrase originated from Paul's opponents: (1) "the singularity of the notion in Galatians, and in Paul for that matter," (2) "the notion of the 'law of Christ' played a considerable role in other Christian traditions apart from Paul," (3) "the high probability that the Jewish-Christian opponents of Paul in Galatia combined in some way obedience to the Jewish Torah with obedience to Christ," (4)

⁸⁶Betz, *Galatians*, 299.

⁸⁷*Ibid.*, 300.

“Paul’s own defense against the accusation of lawlessness.”⁸⁸ Betz views the phrase in 6:2 in relation to 5:14, in which the love commandment is the fulfillment of the whole law. He sees 6:2 as a similar statement to 5:14, in which bearing the burdens of one another is to fulfill the law of Christ, that is, love as the fulfillment of the law.⁸⁹

Bernard Hungerford Brinsmead. Brinsmead believes the whole of the letter to the Galatians shows a dialogical response between Paul and his opponents. Brinsmead argues that these opponents are Christians who see Jesus as having a significant position and have an interest in Jesus’ teachings.⁹⁰ For Brinsmead, the difference between Paul and these opponents concerns whether they acknowledge “the full eschatological significance of the Christ–event and the concrete personal implications of the cross.”⁹¹ Brinsmead argues that Paul’s opponents do not accept that “the Christ–event has divided the ages and that the death of Christ has brought deliverance from the present evil age.”⁹² The main reason why they do not recognize the Christ event is, according to Brinsmead, because they keep a solid frame in which “the Mosaic covenant is mythologized as the highest form of wisdom, and Jesus is merely the last of wisdom’s spokesmen.”⁹³ In Brinsmead’s view, these opponents grasped the phrase in Galatians 6:2 through regarding Christ as a second Moses who was inferior to Moses, and they understood the phrase to

⁸⁸Ibid.

⁸⁹Ibid., 301.

⁹⁰Bernard Hungerford Brinsmead, *Galatians, Dialogical Response to Opponents*, SBLDS 65 (Chico, CA: Scholars, 1982), 177–78.

⁹¹Ibid., 177.

⁹²Ibid.

⁹³Ibid., 179. Brinsmead argues that “the difference between the opponents and Paul is not that of law versus no law, but of law identified with Moses in a particular sense versus law identified with the person of, and attached to, Christ” (178).

mean Jesus' precepts, interpreted within the framework of the law of Moses.⁹⁴

In-Gyu Hong. Hong notes that the phrase *ὁ νόμος τοῦ Χριστοῦ* occurs once in Paul's letters. He himself raises a question: "Why does Paul say 'the law of Christ,' not the Mosaic law?" Here Hong makes an intriguing supposition that the unique expression in 6:2 does not originate from Paul but from his opponents. According to Hong, Paul takes the expression from his opponents and uses it polemically against them.⁹⁵ He states,

As my reconstruction of the argument of the opponents shows, the opponents combine the law and Christ in order to reinforce their demand that the Galatians should accept the Mosaic law to enter the covenant community of God. Paul vigorously opposes this false theology that for the Gentiles the law is an entrance requirement.⁹⁶

According to Hong, the opponents in Galatia alleged that Christ came not to abolish the law of Moses but to affirm and reinterpret it.⁹⁷ They also insisted that the Mosaic law should be considered as an entrance requirement to the covenant.⁹⁸ Paul entirely disagrees with their argument that the law of Moses is required for salvation. Even so, Paul agrees that the Mosaic law is compatible with Christ, who did not abrogate it.⁹⁹ Hong argues that for Paul, the Mosaic law is still valid to believers in some sense.¹⁰⁰ Therefore, Hong argues that in relation to 5:14, the phrase in 6:2 must be taken as *another reference to the Mosaic law*.¹⁰¹

⁹⁴Ibid., 176.

⁹⁵Hong, *The Law in Galatians*, 177.

⁹⁶Ibid.

⁹⁷Ibid.

⁹⁸Ibid.

⁹⁹Ibid.

¹⁰⁰Ibid., 182

¹⁰¹Ibid., 176. Emphasis original.

Assessment on ὁ νόμος τοῦ Χριστοῦ as a phrase made by Paul's opponents.

Although these scholars chiefly insist that the phrase is borrowed from a witticism made by Paul's opponents, they understand the phrase as Paul employs it as the love commandment, the sayings of Jesus, or the Mosaic law. On closer investigation, first, Betz asserts that the phrase in 6:2 refers to the love commandment. However, the phrase includes the love that should be enacted in one's community by bearing one another's burdens. In other words, it does not mean love itself. In addition, considering the contrast between the Mosaic law (ὕπὸ νόμον) and the law of Christ (ἐννομος Χριστοῦ) in 1 Corinthians 9:20–21, it is unpersuasive that the phrase in 6:2 refers to love. Second, Brinsmead insists that the phrase in 6:2 refers to the teachings of Jesus. Whereas, seeing the negative attitude to the written law that is prevalent in Galatians, it is unlikely that Paul presents another written law for believers' lives. What is more, if it is supposed that the phrase in 6:2 refers to the saying of Jesus, the meaning of 6:2 is ambiguous. It may say, "Bear one another's burdens, and so fulfill the sayings of Jesus." Bearing another's burdens is not equal to fulfilling Jesus' sayings. In other words, the conduct of love is included in Jesus' sayings rather than being the whole substance of Jesus' sayings. Third, Hong asserts that the phrase in 6:2 refers to the Mosaic law fulfilled by Christ. Nevertheless, considering that Paul portrays the Mosaic law as the feature of the old age, it is unconvincing that the same person exhorts the Galatians to fulfill the same law. Hong also argues the validity of the Mosaic law for Christians. Yet, as will be shown in chapter 3, the law in the old era was only before Christ in Galatians (3:23–25).

One criticism of the three is related to understanding the similar phrase ἐννομος Χριστοῦ in 1 Corinthians 9:21. As they argue, if the phrase in 6:2 was from Paul's opponents, should the phrase in 1 Corinthians 9:21 be understood in the same manner? In effect, it is unpersuasive to see the phrase as one from Paul's opponents. Another criticism is about the fact that they view the phrase as an epigram from Paul's opponents. It is understandable that they observe the uniqueness of the phrase among Paul's letters.

However, they overread the letter on the basis of mirror–reading. They look at the argumentations of Paul’s opponents through this method. However, the fact that their opinions appear to be different proves that the method of mirror reading is limited by the capacity of the imagination.¹⁰² Longenecker takes the method with an air of concern, saying,

Mirror reading can be applied not only to the argumentative portions of Galatians but also to the hortatory sections of the letter. But care must be taken in applying mirror reading to a NT letter to distinguish among exposition, polemic, and apology. Furthermore, the method falls short of its desired goal when an author, for whatever reason, writes in a manner that may be understandable to both himself and his readers but not necessarily to others, as seems to be the case here in 6:1–10.¹⁰³

In spite of the significance of mirror–reading for reading the letter to the Galatians, they overuse the method so that they overread the letter.

Νόμος in 6:2 as an Unwritten law

The word νόμος had been used with various meanings in other ancient periods and even in Paul’s day.¹⁰⁴ To be sure, these usages of νόμος is most conspicuous outside the Septuagint and the New Testament. Even so, it is unlikely that all references to νόμος in the New Testament are limited only to the area of a written law. Because of perceiving its diverse meanings as used by Paul’s contemporaries, scholars have debated how νόμος in some verses such as Romans 3:27 and 8:2 should really be understood.¹⁰⁵ Likewise, as to the phrase ὁ νόμος τοῦ Χριστοῦ in Galatians 6:2, given that νόμος as a written law or the Mosaic law is in opposition with Χριστός in Galatians, some scholars argue that the νόμος

¹⁰²So Barclay, *Obeying the Truth*, 130; Chester, *Messiah and Exaltation*, 560–62.

¹⁰³Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 269.

¹⁰⁴See chap. 2, in which presents various meanings of νόμος in classical and Hellenistic times and even Paul’s contemporaries.

¹⁰⁵For a detailed discussion on Romans, see Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 246–50, 473–77; Thomas R. Schreiner, *Romans*, BECNT 6 (Grand Rapids: Baker Books, 1998), 201, 399–400. Harm W. Hollander, “The Meaning of the Term ‘Law’ (NOMOS) in 1 Corinthians,” *NovT* 40, no. 2 (1998): 117–35.

in 6:2 is an unwritten law because Paul refers to νόμος positively only in 6:2.

Richard N. Longenecker. Longenecker describes at length the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 as

prescriptive principles stemming from the heart of the gospel (usually embodied in the example and teachings of Jesus), which are meant to be applied to specific situations by the direction and enablement of the Holy Spirit, being always motivated and conditioned by love.¹⁰⁶

Although he specifically applies the definition to the phrase in 6:2, Longenecker had already applied the definition to the ethics of the whole New Testament six years before his commentary on Galatians was published.¹⁰⁷ As a matter of fact, he appears to focus on Christian ethics in a broad manner rather than on the specific reference of the phrase in 6:2. He argues that the content of Christians' ethics is not "a ready-made answer for every circumstance."¹⁰⁸ He writes,

Any interpretation of Paul which views him as merely exchanging the Halakah of the rabbis for the Halakah of Jesus fails to appreciate his thought regarding the Law of Christ Instead, it partakes of the nature of a principle; a principle which points the way to the solution in the particular circumstances but which must be applied anew to differing situations.¹⁰⁹

For Longenecker, another key emphasis is the activity of the Spirit who guides believers to walk in a right way and empowers them to bear fruit according to the principles of the Christian life.¹¹⁰

Heikki Räisänen. Running counter to the tendency in the present day to render

¹⁰⁶Longenecker, *Galatians*, 275–76.

¹⁰⁷Richard N. Longenecker, *New Testament Social Ethics for Today* (Grand Rapids: Eerdmans, 1984), 15.

¹⁰⁸Richard N. Longenecker, *Paul, Apostle of Liberty*, E. T. S. Publications 5 (New York: Harper & Row, 1964), 191.

¹⁰⁹*Ibid.*, 191–92.

¹¹⁰*Ibid.*, 194.

νόμος only as a written law, Räisänen opens the door for various meanings of νόμος. He states,

It must be conceded that the broader usage of νόμος was, to my knowledge, never documented in connection with the exegesis of the Pauline passages concerned. The commentaries are completely silent on this. This is not to say that there are no relevant instances of the usage It is not disputed that the oldest usage of νόμος was not restricted to the legal meaning.¹¹¹

He divides the meanings of the noun, νόμος, in documents outside the Scriptures in Paul's days into seven groups:¹¹² "custom, convention"; "a rule applicable in a specific area, which should be followed"; "ethical norm, rule, principle; the way of behaving which demands of people a particular virtue (usually mentioned in the genitive) or goal"; "the typical behavior or characteristics of a group or individual"; "usual procedure in certain situations"; "the regularity which naturally pertains in life or in one of its subordinate parts; the ruling order, the normal situation"; and "a method or the manifestation of a phenomenon." His point is that based on the evidence of Paul's contemporaries, the references to νόμος in some passages of Paul's letters cannot strictly be limited only to a written law, the Mosaic law.¹¹³ Räisänen sees νόμος in Galatians 6:2 as "the typical behavior or characteristics of a group or individual" in light of his study.¹¹⁴ For him, the νόμος in Galatians 6:2 implies the attitude of love that believers show as the fulfillment of the Mosaic law. He says,

The conclusion is that the talk of the 'law of Christ' refers simply to the way of life characteristic of the church of Christ. To be sure, Paul did not shrink from giving

¹¹¹Heikki Räisänen, "Paul's Word-Play on Νόμος: A Linguistic Study," in *Jesus, Paul and Torah: Collected Essays*, trans. David E. Orton, JSNTSup 43 (Sheffield: JSOT, 1992), 72. Note Stephen Westerholm, who gets the important idea from Räisänen, saying "The phrase is used loosely, by analogy with the Mosaic code, for the way of life fitting for a Christian. No specific collection of commands is in view" in *Israel's Law and the Church's Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 214.

¹¹²Räisänen, "Paul's Word-Play on Νόμος: A Linguistic Study," 74–85.

¹¹³*Ibid.*, 88.

¹¹⁴*Ibid.*, 89.

clear commands to instruct his congregations, as is clear from both the Corinthian and the Thessalonian correspondence. These instructions are not, however, based on a code of dominical words. It might have made Paul's task in explicating the function of the law easier, if he were to argue from a new Torah of the Messiah which has superseded the old one; if such an argument was known to him, we must conclude that he chose to ignore it.¹¹⁵

In other words, for Räisänen, fulfilling the law of Christ is nothing other than the way of the Christian life.¹¹⁶

Richard Hays. Hays argued for the νόμος in 6:2 as meaning “principle” in his article “Christology and Ethics in Galatians: The Law of Christ.”¹¹⁷ Thirteen year later, however, he changed his position. In his more recent work, he states,

This interpretation [Barclay's *Obeying the Truth* and Martyn's *Galatians*] represents a modification of my position in Hays, ‘Christology and Ethics,’ which contended that ‘the law of Christ’ refers not at all to the Torah, but rather to a principle or pattern exemplified by Christ's gracious self-giving.¹¹⁸

Though not so at present, Hays was one of the most influential scholars to see νόμος in 6:2 as referring to “principle.”¹¹⁹ He argued that the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 does not refer to the Torah of Moses or a body of rules but to “a regulative principle” or “structure of existence embodied paradigmatically in Jesus Christ.”¹²⁰ In effect, Hays got

¹¹⁵Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress, 1986), 82.

¹¹⁶*Ibid.*, 80–81.

¹¹⁷Hays, “Christology and Ethics in Galatians,” 268–90.

¹¹⁸Richard B. Hays, *The Letter to the Galatians*, in vol. 11 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 2000), 333n276.

¹¹⁹Note that some scholars follow Hays' arguments. E.g., Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 463–64; Ben Witherington, *Grace in Galatia: A Commentary on St. Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 423–25; Horrell, *Solidarity and Difference*, 222–31; Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God*, NSBT 31 (Downers Grove, IL: InterVarsity, 2013), 117.

¹²⁰Hays, “Christology and Ethics in Galatians,” 276. Cf. *idem*, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11*, 2nd ed., Biblical Resource (Grand Rapids: Eerdmans; Dearborn, MI: Dove Booksellers, 2002), 223, 225; *idem*, “ΠΙΣΤΙΣ and Pauline Christology: What Is at Stake?” in *Pauline Theology, Volume IV: Looking Back, Pressing On*, ed. David M. Hay and E. Elizabeth Johnson, vol. 4, SBLSymS (Atlanta: Scholars, 1997), 35–60.

the idea of Christ's example through the concept of "bearing burdens" in the first half of 6:2 and maintained that the idea echoed the "paradigmatic self-giving of Jesus Christ" throughout the whole of Galatians.¹²¹ In other words, Christ's altruistic picture as an exemplar offered a framework of Christian ethics to believers. According to Hays, the picture in the letter contextually created a "normative pattern" that they should fulfill within their relationships in the Christian community.¹²² In order to relate the exemplar of Christ's self-giving to ὁ νόμος τοῦ Χριστοῦ, Hays looked to Christ's model of accepting agony on behalf of others and submitting to God throughout Galatians (1:3-4; 2:20; 3:13-14; 4:4-5).¹²³

Michael Winger. Winger acknowledged that as the noun νόμος is used with the genitive, it is difficult to know what it means.¹²⁴ In a book published in 1992, he said,

The phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 has definite singular reference, for this νόμος too is to be fulfilled (ἀναπληρώω); but the precise reference for the phrase is uncertain . . . νόμος as used in 6:2 makes an implicit general reference to some class of νόμοι; but it is unclear what this class is.¹²⁵

Eight years after he gave his opinions on combinations such as the phrase in 6:2, however, Winger argued that the phrase in 6:2 serves as "a way of referring to the practice which Paul believes should govern the community of believers" in a metaphorical sense.¹²⁶ For Winger, Galatians 5:18 is especially important because it exposes the oppositional relationship between Spirit and Law, showing the

¹²¹Hays, "Christology and Ethics in Galatians," 275-76.

¹²²Ibid., 287.

¹²³Ibid., 277-78.

¹²⁴Michael Winger, *By What Law? The Meaning of Nomos in the Letters of Paul*, SBLDS 128 (Atlanta: Scholars, 1992), 18, 44. Cf. idem, "Meaning and Law," *JBL* 117, no. 1 (1998): 105-110.

¹²⁵Winger, *By What Law?*, 74-75.

¹²⁶Michael Winger, "The Law of Christ," *NTS* 46, no. 4 (2000): 538.

incompatibility of the two.¹²⁷ On the basis of such an understanding, he argues that the phrase in 6:2 is “a metaphor for what, in the life of those who belong to Christ, occupies the place that law had in the life of those who came before Christ: it means the Spirit.”¹²⁸ In other words, Winger claims that the phrase signifies a way of life for Christians,¹²⁹ a life led by the Spirit and in which Christ rules over his people.¹³⁰

Assessment of νόμος as an unwritten law. Longenecker’s definition of the meaning of the phrase in Galatians 6:2 is comprehensive to the extent that it includes the argumentations of almost all the other scholars mentioned in the chapter. As a matter of fact, he applies his definition of the phrase not only to Galatians 6:2, but also to New Testament ethics. That is to say, his view of the phrase is not form-fitted to its usage in Galatians. In contrast, the phrase in Galatians 6:2 should be revealed primarily by examining the book of Galatians itself. Räisänen exceedingly curtails the meaning of the phrase in Galatians 6:2 by defining it as “the way of life characteristic of the church of Christ.”¹³¹ Winger also does the same thing. Both of them understand the phrase in a metaphorical sense. Hays rightly renders νόμος in the phrase in Galatians 6:2 as “principle,” and his approach in Galatians leads him to emphasize Christ’s death for the sake of others on the basis of the idea of bearing one another’s burdens in 6:2. Hays also regards the law of Christ in 6:2 as a normative (or paradigmatic) pattern that believers must act out in their relationships with others. However, by emphasizing only Christ’s

¹²⁷Ibid., 541.

¹²⁸Ibid., 537.

¹²⁹Ibid., 538.

¹³⁰Ibid., 544.

¹³¹Räisänen, *Paul and the Law*, 80.

death (or obedience) in Galatians, Hays weakens the principle fulfilled by both the death and the resurrection of Jesus Christ throughout Galatians.

Summary of the History of Research

The section above has investigated the views of many scholars in various trajectories. Although the diverse views on the phrase in Galatians 6:2 are meager compared with the heated opinions in the highly charged atmosphere created by Sanders' contribution,¹³² each view is influential in how those scholars understand the whole letter to the Galatians. In fact, scholars' conclusions about the phrase in 6:2 are heavily related to their conceptions of Paul's views on the Mosaic law and Christian ethics, and to their beliefs about identity of the opponents against Paul in Galatia.

As is mentioned above, scholars see the νόμος in 6:2 as either a written law, an unwritten law, or a law equivalent to love. Furthermore, because of the phrase's uniqueness in Paul's letters, some understand it as being made by Paul's opponents. The section above has made some critiques on their views and has left the task of describing what the reference of the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 is and what it is different from many scholars' opinions. Above all, it is unlikely that the νόμος in 6:2 should be rendered as a written law. In effect, given its various usages in ancient periods and even Paul's contemporary period, it cannot be confined only to a statutory law. Rather, it should be translated as "principle," as an unwritten law, in the context of Galatians. In that sense, the argument of the present work could be categorized into a trajectory which regards

¹³²Much of the discussion about the Pauline epistles in recent years has centered on Sanders' assertions about Judaism in Second Temple Judaism. He disclosed that Judaism is a religion of grace in *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*, (Philadelphia: Fortress, 1977). Sanders uncovered that the observance of Jews' law was in the gracious framework of election and covenant with God. Sanders calls it "covenantal nomism." Since Sanders' contribution, if any, the New Testament scholarship sees Judaism, Paul, and his letters in the perspective of Sanders. Note Schechter and Montefiore who revealed the fact that Judaism is a religion of grace. Solomon Schechter, *Some Aspects of Rabbinic Theology* (London: A & C Black, 1909); Claude Joseph Goldsmid Montefiore and Herbert Martin James Loewe, eds., *A Rabbinic Anthology* (New York: Schocken Books, 1974).

νόμος in 6:2 as an unwritten law. However, as has been criticized above, the present thesis is different from Longenecker's ideas. He views the phrase as an expression of New Testament ethics without specifically examining the context of 6:2. This view also excludes Räisänen, who depicts *νόμος* as a way of life distinctive the church; Hays, who thinks of it as Christ's paradigmatic pattern or norm for believers; and Winger, who regards it as the way of the Christian life in a metaphorical sense. Although much study has been done on the phrase in 6:2, few scholars have considered the situational context of 6:2.

Thesis

More work must be done on 6:2 in the section to which it belongs and in the entire context of Galatians along with more investigation of the various usages of *νόμος*. The thesis of the present dissertation is that *ὁ νόμος τοῦ Χριστοῦ* in 6:2 refers to the principle of a new age brought about by Christ's death and resurrection as compared to the old age that is characterized by the Mosaic law throughout Galatians. Undoubtedly, the letter to the Galatians is overflowing with portrayals of the old era characterized by the Mosaic law and circumcision and of the new era characterized by faith, righteousness, and the Spirit. In Paul's view, even though the Galatians are the new era's people, they are on the verge of turning back to the old era characterized by circumcision and the Mosaic law because of the false teachers' teachings. For Paul, the attempt of the Galatians is nothing less than turning quickly from God who called them into the grace of Christ (1:6). For this reason, Paul highlights the coming of Christ in the fullness of time (4:4) and the death and the resurrection of Christ, which as epochal events brought about the end of the old era and the beginning of the new era. In particular, as he concentrates on believers' lives in the paraenetic section (5:13–6:10), Paul immediately exhorts the Galatians to conform to the principle of the new era, that is, the unwritten law that should be kept, in step with walking by the Spirit (6:2).

Method

In order to investigate the meaning of the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2, this study will employ a synthetic approach to research and interpretation, blending linguistic, exegetical, and literary methods. Here the task will be to extract the meaning and intention of Paul as conclusively as possible from the linguistic action of the phrase.

In chapter 2, going against *the* stream to render νόμος as a written law, I will briefly survey the meaning of νόμος in documents written from 7th century BC to AD 2nd century, with the presupposition that a word is properly translated from a source language to a receptor language in the context of political, economic, and cultural circumstances.¹³³ This historical investigation will pave the way for the truism that the meaning of νόμος should be defined within the context in which it is found. In the second section of chapter 2 I will attempt to find the most appropriate meaning of the phrase ὁ νόμος τοῦ Χριστοῦ in Galatians on the basis of various meanings of νόμος revealed in the first section of chapter 2. In the first part of the second section, I will examine how Paul takes νόμος as a written law throughout Galatians because he takes νόμος positively in 6:2 as referring to something which the Galatians should follow. I then will explore the context of the paragraph to which 6:2 belongs (5:25–6:6) and of the section to which the paragraph belongs (5:13–6:10), with certainty that the circumstances surrounding 6:2 will offer important keys to determining the meaning of the phrase in 6:2. Next I will focus on 6:2 itself, investigating the grammatical category of Χριστοῦ modifying νόμος, along with examining the verb ἀναπληρώω in the semantic realm which takes the phrase ὁ νόμος τοῦ Χριστοῦ as its direct object. From the meaning of the second half of 6:2 I will draw the

¹³³So Moisés Silva, “Are Translators Traitors? Some Personal Reflections,” in *The Challenge of Bible Translation: Communicating God’s Word to the World: Essays in Honor of Ronald F. Youngblood*, ed. Glen G. Scorgie, Mark L. Strauss, and Steven M. Voth (Grand Rapids: Zondervan, 2003), 37–50; D. A. Carson, *The Inclusive–Language Debate: A Plea for Realism* (Grand Rapids: Baker Books, 1998), 47–76; Raymond C. Van Leeuwen, “On Bible Translation and Hermeneutics,” in *After Pentecost: Language and Biblical Interpretation*, ed. Craig G. Bartholomew, Colin J. D. Greene, and Karl Möller, vol. 2, *Scripture and Hermeneutics* (Carlisle, UK: Paternoster; Grand Rapids: Zondervan, 2001), 284–311.

meaning of bearing one another's burdens into the first half of 6:2. I also will discover the reason why Paul chooses νόμος to refer to unwritten law even though some other Greek words could also refer to "principle." I will then summarize my analysis by listing the major scholarly inventions associated with the phrase in 6:2, with a view toward exploring which of these discoveries accurately reflects what Paul intends within the immediate context in Galatians.

In chapter 3 I will focus on νόμος to mean "principle" in the phrase ὁ νόμος τοῦ Χριστοῦ of 6:2. I will explore that the principle is of the new era inaugurated by Christ throughout the letter to the Galatians. For this goal, I will survey Paul's descriptions of the old era, in which the Galatians had dwelt, through the ὑπὸ phrases (3:10, 22, 23, 25; 4:2, 3, 4, 5, 21; 5:18). Moving to the coming of Christ which functioned as the turning point between the old era and the new era, I will bring two epochal events into focus: the death and the resurrection of Christ which brought about the end of the old era and the inauguration of the new era. I will analyze the death of Christ which led to the decisive change from the old era to the new era (1:4; 2:19–20; 3:1, 13; 5:11; 6:12, 14). While many scholars emphasize only Christ's death, neglecting the significance of the resurrection because of the lack of the resurrection language, I will highlight the resurrection of Christ which is explicitly and implicitly portrayed in Galatians (1:1, 12, 16; 6:15). Through these findings, I will seek to show that the principle referred to in the phrase in 6:2 is the principle of the new era inaugurated by the crucified and risen Christ.

In chapter 4, I will focus on the broader context of Paul's immediate exhortation to conform to the principle of the new era in 6:2. To be precise, his appeal in 6:2 is applied only to the people of the new era, supposing that 6:2 is laid under the key theme of the walking by the Spirit to mark the new era (5:25–6:6). In order to grasp the idea of conforming to the principle of the new era, alluded to by the phrase in 6:2, I will investigate the eschatology of the already and not yet within the wider context of Galatians. More specifically, I will analyze the aspects of "already," "overlapping ages,"

and “not yet.” I will inspect the way that Paul concentrates on the already realized age to awaken the Galatians to their identity in the new era. I will investigate the way that Paul designates various titles to connote the people of the new era and uses the ἐν Χριστῷ formula and time markers to elucidate their new status. I will examine the Spirit who is an eschatological reality to mark the new era. I will disclose that the Galatians received the Spirit at their conversion and should walk by the Spirit in the overlapping ages. These findings will lead to the conclusion that Paul’s exhortation in 6:2 is given to the Galatians as the people of the new era who should conform to the principle of the inaugurated age brought about by Christ.

In chapter 5 I will summarize and synthesize the primary findings of chapters 2–4, showing that Paul exhorts the Galatians to conform to the principle of the new age inaugurated by the crucified and risen Christ in 6:2. I will draw out implications from these findings for Paul’s theology in general and present areas for further study.

CHAPTER 2

THE PRINCIPLE, AN UNWRITTEN LAW OF THE NEW ERA BROUGHT ABOUT BY CHRIST

The majority of scholars generally see *νόμος* in 6:2 as referring to a statutory law. As to this common tendency in New Testament scholarship to render it to a written law, Bauer, a German theologian and famous lexicographer of the New Testament Greek, laments,

A special semantic problem for modern readers encountering the term *ν.* is the general tendency to confine the usage of the term ‘law’ to codified statutes. Such limitation has led to much fruitless debate in the history of NT interpretation.¹

Coming into line with his remarks, this chapter will demonstrate that *νόμος* in 6:2 refers to “principle” rather than a statutory law, and then that the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 refers to the principle of the new era brought about by Christ. For this purpose, the present chapter will be divided into two parts. The first section will investigate the various meanings of *νόμος* in history. The historical approaches to *νόμος* will pave the way for determining the meaning of *νόμος* in the context in which it is used. In particular, exploring two similar phrases to the phrase in 6:2 in the writings of Paul’s subsequent

¹BDAG, “*νόμος*,” 677. Bauer divides the meaning of *νόμος* broadly into three classes, in which each includes two senses: in the first category *νόμος* refers to “a procedure or practice that has taken hold” such as “custom,” “rule,” “principle,” “norm.” In this category he has in mind both the external rule for commandments and the internal system of conduct. In the second category he argues that it refers to general law or specific law in the sense of statutory law. In the third category it carries the sense of the Pentateuch or Holy Scripture in light of holy writings. According to Bauer, *νόμος* in 6:2 should be classified in the first category; it is not a codified law but related to life under the lordship of Jesus Christ as a new law or system of conduct that constitutes an unwritten tradition (677–78). Bauer’s lament on the present tendency to render *νόμος* as a written law is expressed in Louw and Nida. Although they do not directly mention *νόμος* in Gal 6:2, their statements show the possibility of rendering it as an internally governing power. They write concerning *νόμος* in Rom 8:2, “In the second occurrence of *νόμος*, the meaning is clearly the rules and regulations of the OT law, but in the case of the first occurrence of *νόμος*, there is no such formulation of decrees. The reference in this instance must therefore be to certain basic principles” (L&N, §33.333).

generation will shed light on the appropriate reference of the phrase in 6:2. The second section will focus on the phrase in 6:2 in the situational context of the letter to the Galatians and reveal the meaning of the phrase in 6:2 in relation to words collocated in 6:2.

The Investigation on the Meanings of Νόμος in History

The historical senses of the word νόμος are available to be traced both diachronically and synchronically:² the diachronic approach to νόμος is to investigate how it had been used and developed before the time when it was used in the writing of Galatians. On the other hand, the synchronic approach scrutinizes its use in the period close and contemporary to Paul.³ These two perspectives on the usage of νόμος are necessary to escape from today's strong tendency to regard it only as a written law regardless of the situational context in which it was written.

Diachronic Approach to Νόμος

Scholars agree that the usages of νόμος were quite extensive in classical and Hellenistic times.⁴ First, νόμος was used to express the regularity of the tune in an area of

²Saussure contributes much to understanding these two approaches to a word in the field of linguistics. He argues that the synchrony of a word has priority over the diachrony of a word to reveal its meaning. Approving Saussure's contribution and applying it to a biblical language, in *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1994), 38, Moisés Silva points out, "We must accept the obvious fact that the speakers of a language simply know next to nothing about its development; and this certainly was the case with the writers and immediate readers of Scripture two millennia ago. More than likely, even a knowledge of that development is not bound to affect the speaker's daily conversation." Despite his insight into the synchrony's priority over the diachrony, the two approaches are necessary to show various usages of νόμος in history, going against the present day's tendency to limit νόμος as meaning a written law.

³So Ferdinand de Saussure, *Course in General Linguistics*, ed. Charles Bally and Albert Reidlinger, trans. Wade Baskin (New York: Philosophical Library, 1959), 79–100; Stephen Ullmann, *The Principles of Semantics*, 2nd ed., Glasgow University Publications 84 (New York: Philosophical Library, 1957), 139–44.

⁴E.g., Heikki Räisänen, "Paul's Word-Play on Νόμος: A Linguistic Study," in *Jesus, Paul and Torah: Collected Essays*, trans. David E. Orton, JSNTSup 43 (Sheffield: JSOT, 1992), 72–74; Alan F. Segal, "Torah and Nomos in Recent Scholarly Discussion," *SR* 13, no. 1 (1984): 25; Martin Ostwald, *Nomos and the Beginnings of the Athenian Democracy* (Westport, CT:

music. Pindar, *Olympian*, 1. 101, writes, “My duty is to crown that man with an equestrian tune (ἰππῖῳ νόμῳ) in Aeolic song.”⁵ Pindar, *Nemean*, 5. 25, also says, “while in their midst Apollo swept his seven-tongued lyre with a golden plectrum, and led them in tunes of all kinds (παντοίων νόμων).”⁶ In addition, νόμος refers to the song that is composed of melodies. Thucydides, *History of the Peloponnesian War*, V. LXIX, says, “The Lacedaemonians, however, exhorted one another man by man, using also their war-songs (τῶν πολεμικῶν νόμων) as brave men to remember what they had learned.”⁷

Second, νόμος had the sense of “custom.” Herodotus I. 131 describes the sense of conventional custom and tradition in various rites and cults, saying, “As to the usages of the Persians, I know them to be these. It is not their custom (νόμῳ) to make and set up statues and temples and altars, but those who make such they deem foolish.”⁸ Plato, *Cratylus*, 400e, also writes, “But there is a second kind of correctness, that we call them, as is customary in prayers (ὥσπερ ἐν ταῖς εὐχαῖς νόμος).”⁹ In *Birds*, 755–757, Aristophanes refers to νόμος as a custom that was in common use among people, saying “Because all things shameful here, for people controlled by custom (νόμῳ), are admirable among us birds. Say by custom (νόμῳ) it’s shameful here to hit your father.”¹⁰

Greenwood, 1979), 20–56.

⁵Pindar, *Olympian*, trans. William H. Race, LCL 56 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1997), 56–57.

⁶Pindar, *Nemean*, trans. William H. Race, LCL 485 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1997), 48–51.

⁷Thucydides, *History of the Peloponnesian War*, trans. Charles Forster Smith, LCL 110 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1980), 132–33.

⁸Herodotus, trans. A. D. Godley, LCL 117 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1981), 170–71.

⁹Plato, *Cratylus*, trans. Harold North Fowler, LCL 167 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1977), 64–65.

¹⁰Aristophanes, *Birds*, trans. Jeffrey Henderson, LCL 179 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1998), 122–23.

With the development of the political order, thirdly, νόμος was positioned as a written law at the time when it was specialized in the juridical sphere.¹¹ It appears as an established expression to denote the legal order in a democratic polis. Callimachus, *Hymn V: On the Bath of Pallas*, 100, mentions “The laws (νόμοι) of Cronus order,”¹² and Andocides, *On the Mysteries*, 83, also “in accordance with the laws (νόμοις) of Solon.”¹³ Remarkably, νόμος was used to depict a written law indispensable in the life of a polis. Heraclitus, *Fragments*, 114, shows that citizens in a polis should follow the law, stating, “Those who speak with sense must rely on what is common to all, as a city must rely on its law (νόμῳ), and with much greater reliance.”¹⁴ Νόμος is construed as a written law in Aristotle, *Athenian Constitution*, 7.1, which says, “And he established a constitution and made other laws (νόμους) . . . They wrote up the laws (νόμους) on the Boards and set them in the Royal Colonnade, and all swore to observe them.”¹⁵ Νόμος in the phrase “all words and deeds sanctioned by those laws (νόμοι) of sublime range” in Sophocles, *Oedipus The King*, 864–865, is labeled as a law over a polis.¹⁶ In *On the Choreutes*, 4, Antiphon writes, “The law (νόμῳ) banishes him from his city, its temples, its games, and its sacrifices, the greatest and the most ancient of human institutions.”¹⁷

¹¹Hermann Kleinknecht, “νόμος,” in *TDNT*, 4:1024.

¹²Callimachus, *Hymns and Epigrams*, trans. A. W. Mair, LCL 129 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1977), 118–19.

¹³Andocides, “On the Mysteries,” in *Minor Attic Orators*, trans. K. J. Maidment, LCL 308 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1980), 404–405.

¹⁴Heraclitus, *Heraclitus: The Cosmic Fragments*, trans. G. S. Kirk (Cambridge, UK: Cambridge University Press, 2010), 48.

¹⁵Aristotle, *The Athenian Constitution*, LCL 285 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1981), 24–27.

¹⁶Sophocles, *Oedipus The King*, trans. Hugh Lloyd–Jones, LCL 20 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1994), 78–79.

¹⁷Antiphon, “On the Choreutes,” in *Minor Attic Orators*, trans. K. J. Maidment, LCL 308 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1980), 248–49.

Next, νόμος was used to mean an unwritten law at the same time that its usage as a written law in the polis reached its peak. Kleinknecht notes the historical context in which the two references are perfectly intertwined. In line with democratic development, νόμος as a specific example of divine laws in the cosmos had the absolute authority over citizens in a polis to the extent they believed that no man could exist without the νόμος of the polis.¹⁸ The death of Isocrates is a good case in point. Although it was evil, for him, the νόμος was a written law that should be obeyed in the polis. For that reason, though he recognized that people fabricated laws wrongly, when they required death of him, he died. His death reflected the value of νόμος related to ethics in the polis.¹⁹ Yet about 5C BC, the authority of νόμος in the polis was rapidly swaying because poleis were in conflict. In other words, the conflict between poleis implied the clash between νόμοι. The important thing to note here is that νόμοι, a plural form of νόμος occurred only after 5C BC.²⁰ The occurrence of νόμοι proves the collapse of the absolute authority of νόμος as a reflection of the cosmos. Because of such a relativism of νόμος, it had the sense not only of a visibly written law in the polis but also of an invisible principle such as a cosmic law, or a law inscribed interiorly in the soul.²¹ After the death of Isocrates, νόμος conspicuously took on the sense of a principle that is engraved within. In Plato, *Laws*, IV. 711e–712a, νόμος is described as being implanted in persons, stating, “Whenever the greatest power coincides in man with wisdom and temperance, then the germ of the best laws (νόμων) is planted.”²² Plato continuously portrays νόμος as an unwritten law. In

¹⁸Kleinknecht, *TDNT*, 4:1026.

¹⁹*Ibid.*, 1029–30.

²⁰*Ibid.*, 1028. Cf. Hans–Helmut Esser, “Law, Custom, Elements,” in *NIDNTT* 2:438–39.

²¹*Ibid.*, 1032–34.

²²Plato, *Laws*, trans. Robert Gregg Bury, LCL 187 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1984), 278–79.

Laws, IV. 713e–714a, he says, “and it deems that we ought by every means to imitate the life of the age of Cronos, as tradition paints it, and order both our homes and our States in obedience to the immortal element within us, giving to reason’s ordering the name of ‘law’ (νόμον).”²³ Aristotle, *The Nicomachean Ethics*, 1180a, 21, also depicts νόμος as the obligatory force within, writing, “law (νόμος) on the other hand is a rule, emanating from a certain wisdom and intelligence that has compulsory force.”²⁴ In another work Aristotle also emphasizes νόμος as a law that reigns supreme within the heart, saying, “Therefore the law (νόμος) is wisdom without desire.”²⁵

To summarize, as was briefly discussed above, despite the tendency of the present day to understand νόμος only as a statutory law, in ancient periods, it had various senses such as a tune in music, a custom, or a principle, as well as a written law. Therefore, the νόμος in Galatians 6:2 does not need to be limited to written law, opening the possibility of a different meaning in the context in which it is used.

Synchronic Approach to Νόμος

In the LXX the νόμος referred to a regulative law in three senses, in a more limited manner than the diverse senses in ancient periods: a “body of normative rules prescribing man’s conduct,” “binding regulation and rule pertaining to a specific matter,” and “the Pentateuch.”²⁶ Even though νόμος usually means a written law in LXX, this would be an unavoidable phenomenon in translating from Hebrew to Greek. As a matter

²³Ibid., 286–87.

²⁴Aristotle, *The Nicomachean Ethics*, trans. H. Rackham, LCL 73 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1982), 632–33.

²⁵Aristotle, *Politics*, trans. H. Rackham, LCL 264 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1977), 264–65.

²⁶So Takamitsu Muraoka, *A Greek–English Lexicon of the Septuagint* (Louvain, Belgium: Peeters, 2009), 476.

of fact, νόμος comes from תּוֹרָה,²⁷ and each had various meanings in a wide spectrum.

Dodd precisely points out,

Nóμος is by no means an exact equivalent for תּוֹרָה, and its substitution for the Hebrew term affords an illustration of a change in the ideas associated with the term – a difference in men’s notion of what religion is. For developed Judaism there is no term which more adequately expresses the essence of religion than תּוֹרָה. No Greek would have chosen νόμος to express what *he* meant by religion.²⁸

For Dodd, νόμος means fundamentally a “custom” that does not imply legislative authority but does imply “immanent or underlying principle of life and action.”²⁹ In line with Dodd’s point, in the period contemporary to Paul, νόμος was used in various senses in addition to referring to a written law.³⁰

As is generally known, νόμος is used as a written law, that is, the Mosaic law.³¹

²⁷Nóμος occurs total 435 times in LXX; this number of times includes the occurrences in 1 Esdras, Judith, Tobit, four books of Maccabees, Wisdom, Sirach, Psalms of Solomon, Baruch, and Susanna that do not belong to the Hebrew bible. If only occurrences in Septuagint version of the Old Testament are taken, νόμος occurs a total of 246 times: it is translated 191 times from תּוֹרָה, 10 times from חֻקָּה (Exod 12:43; 13:10; Lev 19:19, 37; Num 9:3, 12, 14 [2x]; 15:15 [2x]), 2 times from חֻק (Lev 6:15; Josh 24:25), 14 times from דָּת (Ezra 7:12, 14, 21, 25, 26 [2x]; Esth 1:8, 13, 15, 19; 3:8 [2x]; 4:16; Dan 7:25), one time from פְּתָגָם (Esth 1:20), and once from פְּתָגָם (Prov 6:20). Nóμος in Prov 6:23 is ambiguous to decide about whether it is translated from תּוֹרָה or מִצְוָה. The rest, 26 times are free translation (Lev 15:3; Deut 24:8; 29:19, 26; 32:44; 2 Chr 35:19 [2x]; Esth 3:13 [2x]; 8:11, 12; Pss 118:57; 129:5; Prov 3:16; 9:10; 13:15; Job 34:27; Amos 4:5; Isa 19:2 [2x]; 24:16; 33:6; Jer 23:27; 30:6; 38:37; Dan 3:29).

²⁸C. H. Dodd, *The Bible and the Greeks* (London: Hodder & Stoughton, 1935), 25. Cf. Segal, “Torah and Nomos in Recent Scholarly Discussion,” 19–27; Stephen Westerholm, “Torah, Nomos, and Law: A Question of ‘Meaning,’” *SR* 15, no. 3 (1986): 327–36.

²⁹Dodd, *The Bible and the Greeks*, 25. He precisely notes the reason why תּוֹרָה can be rendered as νόμος. “תּוֹרָה in its widest sense means divine teaching or revelation: νόμος in its widest sense means a principle of life or action. When divine teaching is of the nature of commandments regulating conduct, and when the principle of life is conceived as dictated by a legislative authority, then νόμος and תּוֹרָה have approximately identical meaning” (40).

³⁰For the various meanings of νόμος, see BDAG, “νόμος,” 677–78; Ostwald, *Nomos and the Beginnings of the Athenian Democracy*, 20–56; Räisänen, “Paul’s Word-Play on Nóμος: A Linguistic Study,” 69–94. Contra LSJ, “νόμος,” 1180, and Kleinknecht, who rarely trace its meanings in the period from BC 2C to AD 2C, implying that νόμος might have been used in a narrow way. Kleinknecht manifests the meanings of νόμος with the historical development in ancient periods but scarcely mentions documents in the periods close to Paul except for four documents: Dio Chrysostom, *Or.*, 58, 5; Epictetus, *Diss.*, I, 26, 1; Musonius, 87, 5ff. Diodorus Siculus, *Excerpta Vaticana*, 7, 26 (Kleinknecht, *TDNT*, 4:1022–35). Liddell and Scott also seldom make reference to various meanings found in the periods close to Paul except for Polybius’ writings in BC 2C (LSJ, “νόμος,” 1180).

³¹E.g., Josephus, *Jewish Antiquities*, III. 273; VII. 131; XIV. 173; XV. 51; XVII. 151;

However, it refers to different meanings in various circumstances. First, as occurs in the ancient periods, νόμος in Josephus, *Jewish Antiquities*, I. 230, refers to a rite, stating, “but sped by thine own father on thy way to God, the Father of all, through the rites (νόμῳ) of sacrifice.”³²

Second, in Philo, *On Dreams*, II. 271, νόμος refers to field, writing, “I mean knowledge, which for long has been hidden, but in time is sought for and finally found—knowledge whose nature is so deep, knowledge which ever serves to water the fields (νόμος) of reason in the souls of those who desire to see.”³³

Third, νόμος relates to the common custom in a group. Lucian, *The Wisdom of Nigrinus*, 21, describes νόμος as the ethnological custom of a nation, saying, “not at long range, though, or in the Persian style (νόμος).”³⁴ Oppian, *Haliutica*, IV. 203, also writes, “Such a custom (νόμον) methinks of marriage I hear that the Assyrians practice.”³⁵ Νόμος in Oppian, *Cynegetica*, II. 195, signifies the custom of beasts, saying, “But the manner of their mating is not after the custom (νόμος) of other beasts.”³⁶

Fourth, in Josephus, *Jewish War*, I. 11, νόμος means “rule” that can be applied to a specific area, saying, “I ask his indulgence for a compassion which is contrary to the

idem, *Against Apion*, II. 219, 277; idem, *De bello Judaico libri vii*, 2. 229; 7. 162; Philo, *On Sobriety*, 49; Melito of Sardis, *On Paschal*, 3, 4, 6, 7, 9, 11, 39, 40, 41, 42, 43; Diodorus Siculus 40. 3. 6; Justin, *Dialogue*, 10. 1; 45. 3

³²Flavius Josephus, *Jewish Antiquities III*, trans. H. St. J. Thackeray, LCL 242 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1976), 114–15.

³³Philo of Alexandria, *On Dreams*, trans. F. H. Colson and George Herbert Whitaker, LCL 275 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 564–65.

³⁴Lucian of Samosata, *The Wisdom of Nigrinus*, trans. A. M. Harmon, LCL 14 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1913), 120–21.

³⁵Oppian, *Cynegetica*, trans. A. W. Mair, LCL 219 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1963), 418–19.

³⁶*Ibid.*, 72–73. Cf. Oppian, *Cynegetica*, III. 151; idem, *Haliutica*, I. 497.

law (*νόμον*) of history.”³⁷ *Νόμος* is used here as the rule that should be observed in war. Josephus in *Jewish War*, III. 363, also writes, “‘It is honourable to die in war’: yes, but according to the law (*νόμῳ*) of war, that is to say by the hand of the conqueror.”³⁸ In *The Civil Wars*, V. 44, Appian also describes *νόμος* as rule in war, writing, “by teaching them that under your rule (*νόμου*) there is no hope of safety except for the victors.”³⁹

Fifth, *νόμος* has the sense of a way of behavior, such as “ethical acts” and “principle.” Achilles Tatius, III. 5, writes, “Great dangers do away with even the laws (*νόμους*) of friendship.”⁴⁰ Philo depicts *νόμος* as ethical principle in *The Embassy to Gaius*, 62, writing, “thinking that by thus converting his son-in-law into a son he would have it reciprocated by the rule (*νόμον*) of equality.”⁴¹ Lucian, *The Mistaken Critic*, 3, exposes the meaning of *νόμος* in a manner of behavior, writing, “And yet it is idle, no doubt, and superfluous to deal frankly with you by way (*νόμῳ*) of education.”⁴² In *The Special Laws*, II. 187, Philo describes *νόμος* as the principle of distribution in economy, saying, “We dispense and bring out for daily use the gifts of God as they are needed by the rules (*νόμους*) of good economy.”⁴³ Philo in *The Special Laws*, IV. 96, indicates that a leader should repress bodily desires according to the principle (or behavior) of

³⁷Flavius Josephus, *Jewish War*, trans. H. St. J. Thackeray, LCL 203 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1976), 6–9.

³⁸*Ibid.*, 678–79.

³⁹Appianus of Alexandria, *The Civil Wars*, trans. Horace White, LCL 5 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1972), 450–51.

⁴⁰Achilles Tatius, *Achilles Tatius*, trans. S. Gaselee, LCL 45 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1969), 140–41.

⁴¹Philo of Alexandria, *The Embassy to Gaius*, trans. F. H. Colson, LCL 379 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 32–33.

⁴²Lucian of Samosata, *The Mistaken Critic*, trans. A. M. Harmon, LCL 302 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1913), 376–77.

⁴³Philo of Alexandria, *The Special Laws II*, trans. F. H. Colson, LCL 320 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 424–25.

abnegation, writing, “As it were the leader of their company is obedient to the laws (νόμοις) of temperance.”⁴⁴

Sixth, νόμος refers to “the ruling order” that controls the acts of persons. Philo illustrates νόμος as the order of the nature in *Noah’s work as a Planter*, 132, writing, “This accords with nature’s incontrovertible law (νόμος), that the place of creation is in all things lower than that of the Creator. That is why Moses treats it as a marvel that we should be recipients even of secondary privileges.”⁴⁵ In *Moses*, II. 245, Philo uses νόμος to signify the controlling order as to inheritance in home, saying, “But since, in the natural order (νόμος) of things, sons are the heirs of their fathers and not fathers of their sons.”⁴⁶ Philo in *Every Good Man is Free*, 49, also defines νόμος as the order, writing, “The laws (νόμος) of human life and conduct create a similar equality between those who are proficient in life—matters.”⁴⁷

To recap, as has been demonstrated in many documents, νόμος in the period close and contemporary to Paul had diverse senses such as rite, field, custom, ethical acts, principle, and order, as well as written law.

Two Similar Expressions in the *Letter of Ignatius to the Magnesians* and the *Epistle of Barnabas*

There are two expressions analogous to the phrase in Galatians 6:2 in

⁴⁴Philo of Alexandria, *The Special Laws IV*, trans. F. H. Colson, LCL 341 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 66–67.

⁴⁵Philo of Alexandria, *Noah’s Work as a Planter*, trans. F. H. Colson, LCL 247 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 280–81.

⁴⁶Philo of Alexandria, *Moses*, trans. F. H. Colson, LCL 289 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 570–71. Cf. νόμῳ φύσεως (“the law of nature”) in Philo, *Every Good Man is Free*, 30; τὸν τῆς φύσεως νόμον (“the law of nature”) in Josephus, *Jewish War*, III. 374; τοὺς ἐν ἀλληγορίᾳ νόμους (“the laws of allegory”) in Philo, *On Abraham*, 68.

⁴⁷Philo of Alexandria, *Every Good Man Is Free*, trans. F. H. Colson, LCL 363 (Cambridge, MA: Harvard University Press; London: William Heinemann, 1968), 38–39.

documents from generations subsequent to Paul: the *Letter of Ignatius to the Magnesians* and the *Epistle of Barnabas*. To be sure, the two letters were written in the situation of Christianity having parted from Judaism.⁴⁸ Nevertheless, the similar phrases in the two letters shed light on understanding the phrase in Galatians 6:2 because as for Galatians, the two later letters were given for exhortations in the lives of believers, who were the new era's people by faith in Christ. In addition, as is in Galatians, the Mosaic law in the two letters is negatively portrayed. This section will now briefly investigate each phrase in the two letters in order to reveal the meaning of νόμος in 6:2.

In the *Letter of Ignatius to the Magnesians* 2. The *Letter of Ignatius to the Magnesians*, chapter 2 uses the same phrase as ὁ νόμος τοῦ Χριστοῦ in Galatians 6:2.⁴⁹ Ignatius writes,

Ἐπεὶ οὖν ἡξιώθην ἰδεῖν ὑμᾶς διὰ Δαμαῖ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συνδούλου μου διακόνου Ζωτίωνος οὗ ἐγὼ ὀναίμην ὅτι ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ (“Insomuch as I was found worthy to see you in the persons of Damas, your godly bishop, and your worthy presbyters Bassus and Apollonius, and my fellow servant, the deacon Zotion—may I enjoy his company, because he is subject to the bishop as to the grace of God, and to the council of presbyters as to the law of Jesus Christ”).⁵⁰

The phrase in chapter 2 should be understood in the whole context of the letter to

⁴⁸On the parting between Judaism and Christianity, see James D. G. Dunn, ed., *Jews and Christians: The Parting of the Ways, AD 70 to 135*, WUNT 66 (Tübingen: Mohr Siebeck, 1992); Hershel Shanks, ed., *Partings: How Judaism and Christianity Became Two* (Washington, DC: Biblical Archaeology Society, 2013).

⁴⁹The *Letter of Ignatius to the Magnesians* was one of the letters that Ignatius wrote to comfort, encourage, and guide the members of the churches while he was in itinerary to Rome in custody of soldiers to be executed under the reign of Trajan (AD 98–117). See Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2007), 170. Cf. W. H. C. Frend, *The Rise of Christianity* (Philadelphia: Fortress, 1984), 124, argues that its date is about AD 107–108. Helmut Koester, *Introduction to the New Testament* (New York: De Gruyter, 1982), 2:281, maintains that it is about AD 110–117 in the second half of Trajan's reign.

⁵⁰Ignatius, “The Letter of Ignatius to the Magnesians,” in *The Apostolic Fathers: Greek Texts and English Translations*, ed. Michael W. Holmes, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2007), 205. Italics added.

discover whether it refers to the Mosaic law or the principle of life as unwritten law. Taking chapters 8–10 of the letter into consideration, it is unlikely that the νόμος in chapter 2 is a written law, either the Mosaic law itself or the Mosaic law fulfilled by Christ. Ignatius takes a negative attitude toward the Mosaic law and Judaism in the chapters. He maintains in chapter 8, εἰ γὰρ μέχρι νῦν κατὰ Ἰουδαϊσμὸν ζῶμεν ὁμολογοῦμεν χάριν μὴ εἰληφέναι (“For if we continue to live in accordance with Judaism, we admit that we have not received grace”).⁵¹ He also states in *Magnesians* 9, Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον μηκέτι σαββατίζοντες ἀλλὰ κατὰ κυριακὴν ζῶντες (“If, then, those who had lived according to ancient practices came to the newness of hope, no longer keeping the Sabbath but living in accordance with the Lord’s day”).⁵² In chapter 10 Ignatius reaches the climax of his letter in an antagonistic position against Judaism. 10:2 says, ὑπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν καὶ μεταβάλεσθε εἰς νέαν ζύμην ἧ ἔστιν Ἰησοῦς Χριστός (“Throw out, therefore, the bad yeast, which has become stale and sour, and reach for the new yeast, which is Jesus Christ”).⁵³ Here, “the bad, stale, sour leaven” evidently points to Judaism. 10:3 describes the hostile stance against Judaism, ἄτοπὸν ἔστιν Ἰησοῦν Χριστὸν λαλεῖν καὶ ἰουδαΐζειν (“It is utterly absurd to profess Jesus Christ, and to practice Judaism”).⁵⁴ In this statement “to practice Judaism” apparently includes keeping the Mosaic law. As has been demonstrated in chapters 8–10, the νόμῳ Ἰησοῦ Χριστοῦ in *Magnesians* 2 is not related to the Mosaic law.

⁵¹Ibid., 207–209. Cf. Ignatius, “The Letter of Ignatius to the Magnesians,” in *The Ante-Nicene Fathers: The Writings of the Fathers down to AD 325*, ed. Alexander Roberts, James Donaldson, and Arthur Cleveland Coxe, vol. 1 (Cosimo Classics, 2007), 62, translates Ἰουδαϊσμὸν into “the Jewish law.”

⁵²Ignatius, “The Letter of Ignatius to the Magnesians,” 209.

⁵³Ibid.

⁵⁴Ibid.

Rather, it is more likely that given that the phrase νόμος Ἰησοῦ Χριστοῦ in chapter 2 forms a couplet with χάριτι θεοῦ in the same sentence, the νόμος refers to something unwritten; as the word χάρις coming from God is an untouchable, invisible, but clearly perceivable matter, so νόμος coming from Jesus Christ should be understood in the same manner. Furthermore, by making mention of the positions in the church in chapter 2, Ignatius relates the order in the structure of the church to the new era formed by the grace of God and the principle from Jesus Christ. Probably, he must have had the crisis in church in mind. The church of the Magnesians had been split by these kinds of false teachers: Judaizers (chs. 8–10) and Docetists (ch. 11). As a consequence, he numerously accentuates their respect and love toward the bishop and presbytery in the church throughout the letter (*Magn 2, 3, 4, 6:2, 7:1; 12, 13*).⁵⁵

In summary, Ignatius negatively considers Judaism as entirely different from Christianity because he believes that Jesus Christ brought ancient practices to an end such as the Sabbath and the Mosaic law. In this regard, the νόμος in *Magnesians 2* would not be the Mosaic law whether it is the Mosaic law itself or the Mosaic law fulfilled by Christ. Furthermore, judging from the situation of the Magnesians in church and in society, Ignatius intends to encourage them to live with the principle of life inaugurated by Christ in the phrase from *Magnesians 2*.

In the *Epistle of Barnabas 2:6*. Given that νόμος is modified by Χριστοῦ, ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in the *Epistle of Barnabas 2:6* is similar to the phrase in Galatians 6:2.⁵⁶ As is well known, the *Epistle of Barnabas* demonstrates

⁵⁵Holmes, *The Apostolic Fathers*, 167–68.

⁵⁶Holmes, *The Apostolic Fathers*, 373, sees that the date of the letter is after the destruction of the temple in Jerusalem and before the city was rebuilt by Hadrian (AD 132–135). Yet, other scholars have different views from Holmes. For example, John A. T. Robinson, *Redating the New Testament* (London: S. C. M. Press, 1976), 313–19, argues that it is AD 70–79. Peter Richardson and Martin B. Shukster, “Barnabas, Nerva, and the Yavnean Rabbis,” *JTS* 34, no. 1 (1983): 31–55, understand that it is AD 96–98. L. W. Barnard, “The ‘Epistle of Barnabas,’” in *Principat 27,1: Religion (vorkonstantinische Christentum: Apostolische Väter Und*

Christianity’s superiority to Judaism, clarifying which way is the better choice between the two.⁵⁷ The discussion of the preeminence of Christianity in the epistle naturally suggests that νόμος in 2:6 is not a written law, that is, the Mosaic law. The *Epistle of Barnabas* 2:6 says, Ταῦτα οὖν κατήργησεν ἵνα ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἄνευ ζυγοῦ ἀνάγκης ὧν μὴ ἀνθρωποποίητον ἔχη τὴν προσφορὰν. (“Therefore he has abolished these things, in order that the new law of our Lord Jesus Christ, which is free from the yoke of compulsion, might have its offering, one not made by humans”).⁵⁸ Here, ταῦτα (“these things”) denotes the contents of the previous verse citing Isaiah 1:11–13 (LXX). The *Epistle of Barnabas* 2:5 says,

‘What is the multitude of your sacrifices to me?’ says the Lord. I am full of whole burnt offerings, and I do not want the fat of lambs and the blood of bulls and goats, not even if you come to appear before me. For who demanded these things from your hands? Do not continue to trample my court. If you bring fine flour, it is in vain; incense is detestable to me; your new moons and Sabbaths I cannot stand.⁵⁹

The author specifies that ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ is free from the yoke of compulsion and not stuff made by humans. The statements after 2:6 clarify the nuance of the phrase in 2:6. In 2:7 the author reminds his readers that God did not want “whole burnt offerings and sacrifices,” alluding Jeremiah 7:22–23 (LXX), Λέγει δὲ πάλιν πρὸς αὐτούς Μὴ ἐγὼ ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐκπορευομένοις ἐκ γῆς Αἰγύπτου προσενέγκαι μοι ὄλοκαυτώματα καὶ θυσίας. (“And again he says to them: I did not

Apologeten), ed. Wolfgang Haase, ANRW (Berlin: de Gruyter, 1993), 180, maintains that it is AD 117–138 (Hadrian’s reign). James N. Rhodes, *The Epistle of Barnabas and the Deuteronomic Tradition: Polemics, Paraenesis, and the Legacy of the Golden-Calf Incident*, WUNT 188 (Tübingen: Mohr Siebeck, 2004), 75–87, argues that it is AD 130–32.

⁵⁷So Reidar Hvalvik, *The Struggle for Scripture and Covenant: The Purpose of the Epistle of Barnabas and Jewish-Christian Competition in the Second Century*, WUNT 82 (Tübingen: Mohr Siebeck, 1996). On the difference between Judaism and Christianity, see Miriam S. Taylor, *Anti-Judaism and Early Christian Identity: A Critique of the Scholarly Consensus*, SPB 46 (Leiden: Brill, 1995).

⁵⁸Michael W. Holmes, ed., “The Epistle of Barnabas,” in *The Apostolic Fathers: Greek Texts and English Translations*, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2007), 383.

⁵⁹Ibid.

command your fathers, when they were coming out of the land of Egypt, to bring whole burnt offerings and sacrifices, did I?”).⁶⁰ The *Epistle of Barnabas* 2:10 illuminates what God really wants, Θυσία τῷ θεῷ καρδία συντετριμμένη ὁσμὴ εὐωδίας τῷ κυρίῳ καρδία δοξάζουσα τὸν πεπλακότα αὐτήν. (“A sacrifice to God is a broken heart; an aroma pleasing to the Lord is a heart that glorifies its Maker”).⁶¹ From this statement, the phrase ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ relates closely a broken heart. Alluding Psalm 51:17 (LXX 50:19) in 2:10, the author must be considering the principle implanted in one’s inner being. As described in the context encompassing it, the phrase in 2:6 is not any written law but the principle embedded in believers. Furthermore, considering the whole atmosphere of *Barnabas*, the phrase in 2:6 refers to the principle essential to believers’ actual life, the principle of life inaugurated by Christ. By emphasizing how they should live as the people of the new era, the author of the epistle requires the readers to live as Christians in order to prepare their lives in light of the eschatological perspective throughout the letter; they should live as God’s genuine people in the conflict between good and evil in the present evil age (2:1; 4:1, 9) that will come to an end when the coming day arrives (4:1, 9; 21:3).⁶²

To sum up, it is unlikely that the νόμος in the *Epistle of Barnabas* 2:6 does not refer to the Mosaic law because the author proves Christianity’s preeminence over Judaism. In addition, given the author highlights the lives of believers throughout the epistle, in the immediate context, the phrase in 2:6 refers to the principle of life created by Jesus Christ, totally different from Judaism.

⁶⁰Ibid., 383–85.

⁶¹Ibid., 385.

⁶²So Holmes, *The Apostolic Fathers*, 371.

Determining the Meaning of ΝΟΜΟΣ in Galatians 6:2

In light of the brief investigation of νόμος above it is questionable whether the usage of νόμος in Galatians 6:2 is restrained to a codified arena.⁶³ Bearing various meanings of νόμος in mind, Louw and Nida precisely point out,

It would appear that in certain contexts Paul was intent upon explaining the principle of law in contrast with grace as something with a wider scope of application than simply the Mosaic code. Accordingly, it is a dangerous procedure to insist that in every instance in which Paul used νόμος, he had in the back of his mind the regulations announced on Sinai or that all later developments associated with νόμος have to be interpreted as part of that Sinaitic revelation.⁶⁴

In the case of a word that has different meanings, the decisive factor to find the proper meaning is the context. Perceiving the significance of the context, Silva states precisely, “The context does not merely help us understand meaning – it virtually *makes* meaning.”⁶⁵ In other words, the meaning of a word is created by the context that is made up of key factors surrounding the word. In particular, the contextual elements enclosing νόμος in 6:2 will be observed to identify its meaning in two ways: the first is to inspect the νόμος of 6:2 in the situational context of the whole letter, including the section

⁶³The noun νόμος occurs a total of 194 times in the New Testament: Matt (8x), Luke (9x), John (15x), Acts (17x), Rom (74x), 1 Cor (9x), Gal (32x), Eph (1x), Phil (3x), 1 Tim (2x), Heb (14x), and Jas (10x). On the classifications of the meanings of νόμος, see Joseph Henry Thayer, *Thayer’s Greek–English Lexicon of the New Testament: Coded with the Numbering System from Strong’s Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson, 1996), 427–28; George Abbott–Smith, *A Manual Greek Lexicon of the New Testament*, 3rd ed. (Edinburgh: T & T Clark, 1937), 304–305; L&N, §33.55, §33.56, §33.333; BDAG, “νόμος,” 677–78; Kleinknecht, *TDNT*, 4:1022–35; Hans Hübner, “νόμος,” in *EDNT* 2:474–77; Esser, *NIDNTT* 2:442–51; Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC 34 (Edinburgh: T & T Clark, 1980), 443–60; Douglas J. Moo, “‘Law’, ‘Works of the Law’, and Legalism in Paul,” *WTJ* 45, no. 1 (1983): 73–100; Walter Gutbrod, “νόμος,” in *TDNT* 4:1059–85.

⁶⁴Eugene A. Nida and J. P. Louw, *Lexical Semantics of the Greek New Testament: A Supplement to the Greek–English Lexicon of the New Testament Based on Semantic Domains*, RBS 25 (Atlanta: Scholars, 1992), 69–70.

⁶⁵Silva, *Biblical Words and Their Meaning*, 139. Emphasis original. Cf. Ullmann, *The Principles of Semantics*, 65; Berthe Boot–Siertsema, “Language and World View: Semantics for Theologians,” *BT* 20, no. 1 (1969): 9–10; Michael Winger, *By What Law? The Meaning of Nomos in the Letters of Paul*, SBLDS 128 (Atlanta: Scholars, 1992), 18; idem, “Meaning and Law,” *JBL* 117, no. 1 (1998): 105–110.

surrounding 6:2 and the paragraphs surrounding the section.⁶⁶ The second is to examine νόμος in light of the relationship between νόμος and the words collocated with it in 6:2.

6:2 in the Situational Context

This section examines the context surrounding 6:2 in order to discover the meaning of the phrase in 6:2. Above all, it inspects Paul's attitude toward νόμος in Galatians. To be sure, his attitude will shed light on its meaning because he takes a positive attitude toward νόμος in 6:2. Next, 6:2 will be contextually investigated in 5:13–6:10 in a wider manner and then in 5:25–6:6 in a narrow manner. Through this context, the situational circumstances will reveal the meaning of the phrase in 6:2.

Paul's attitude toward νόμος in Galatians. The word νόμος occurs 32 times in Galatians. Among them, 27 times appear intensively in 2:16–5:12, and all refer to the Mosaic law except for the second use in 4:21.⁶⁷ The important reason is because in chapters 2–4 (especially chs. 3–4) Paul's argument is a response to standard reading of the Old Testament made by the agitators.⁶⁸ The false teachers in Galatia might argue that God's people are the descendants of Abraham, biological offspring through Isaac and Jacob. While affirming the Jews to be God's people, with their identity in observing the Mosaic law and circumcision, the agitators tempted the Galatians to practice circumcision and to observe the Mosaic law by teaching that such conduct would secure their position

⁶⁶So Silva, *Biblical Words and Their Meaning*, 144–46.

⁶⁷So Douglas J. Moo who argues that it refers to either Pentateuch or the entire OT in *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 297.

⁶⁸So Thomas R. Schreiner, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 34; Moo, *Galatians*, 22.

in God's people⁶⁹ and guarantee their final salvation on the last day.⁷⁰

Although νόμος is concentrated in 2:16–5:12, Paul's attitude to νόμος as the Mosaic law can be perceived before 2:16. After a brief greeting, Paul announces his discomfort with the Galatians' actions of deserting the one who called them in the grace of Christ and accepting another gospel (1:6). This other gospel refers to some people changing the gospel of Christ by adding the Mosaic law (1:7).⁷¹ It was such a bitter crisis in the churches in Galatia that Paul omitted the thanksgiving in the opening of the letter body.⁷² Instead of praising them, Paul rebukes the Galatians who were tempted and

⁶⁹So John M. G. Barclay, *Obedying the Truth: A Study of Paul's Ethics in Galatians*, New Testament and Its World (Edinburgh: T & T Clark, 1988), 53, 66; In-Gyu Hong, *The Law in Galatians*, JSNTSup 81 (Sheffield: JSOT, 1993), 105; J. Louis Martyn, "A Law-Observant Mission to Gentiles: The Background of Galatians," *SJT* 38, no. 3 (1985): 312–20; B. C. Lategan, "The Argumentative Situation of Galatians," in *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation*, ed. Mark D. Nanos (Peabody, MA: Hendrickson, 2002), 387–89.

⁷⁰So Moo, *Galatians*, 22, 35; Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 225 (Tübingen: Mohr Siebeck, 2007), 53–62. Hong, *The Law in Galatians*, 107, 113.

⁷¹The conduct of the false teachers can be traced throughout Galatians. They slipped into the congregation of the Galatians and propagated the spurious gospel, hindered the Galatians, who obeyed the truth, and stirred them up to run away from the genuine gospel (1:7; 5:10, 12; 6:12–13). The Galatians were observing "days and months and seasons and years" as a result of the influence of the false teachers (4:9–10). Also, in 5:2–6 the false teachers instigated them to be circumcised and introduced that they are justified by keeping the Mosaic law.

⁷²Contra Robert E. Van Voorst, "Why Is There No Thanksgiving Period in Galatians? An Assessment of an Exegetical Commonplace," *JBL* 129, no. 1 (2010): 153–72, who argues that the thanksgiving section was not an important factor in ancient letters and the Galatians would not surprise its lack. However, the thanksgiving section in Paul's letters plays an important role in presenting the themes which expand in the body section of the letters (Rom 1:8–15; 1 Cor 1:4–9; 2 Cor 1:3–11; Eph 1:15–19; Phil 1:3–11; Col 1:3–12; 1 Thess 1:2–5; 2 Thess 1:3; 2:13–14; 1 Tim 1:12; 2 Tim 1:3; Phlm 4–6). Even so, as is generally recognized, the usual thanksgiving language, εὐχαριστέω, does not occur in Galatians. It is obvious that the lack of the εὐχαριστῶ formula itself functions to make the recipients of the letter aware of the urgent problem in their church. See Robert A. Bryant, *The Risen Crucified Christ in Galatians*, SBLDS 185 (Atlanta: Society of Biblical Literature, 2001), 125; Richard B. Hays, "Christology and Ethics in Galatians: The Law of Christ," *CBQ* 49, no. 2 (1987): 277n28; Beverly Roberts Gaventa, "The Singularity of the Gospel: A Reading of Galatians," in *Pauline Theology: Thessalonians, Philippians, Galatians, Philemon*, ed. Julette M. Bassler, vol. 1, SBLSymS 21–23 (Atlanta: Society of Biblical Literature, 2002), 154. What is more, instead of the εὐχαριστῶ formula, θαναμάζω in 1:6 may function as a substitute for the epistolary formula. See Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 13; John Lee White, *The Form and Function of the Body of the Greek Letter: A Study of the Letter-Body in the Non-Literary Papyri and in Paul the Apostle*, SBLDS 2 (Missoula, MT: Society of Biblical Literature for the Seminar on Paul, 1972), 18, 49; R. Dean Anderson, *Ancient Rhetorical Theory and Paul*, CBET 18 (Kampen: Kok Pharos, 1996),

confused by another gospel fabricated by false teachers (1:6–10). Paul’s tone toward νόμος appears in 2:11–14 in which Paul describes that when Peter came to Antioch, he stopped eating with the Gentiles because he was afraid of some who had been sent by James and were in favor of circumcision.⁷³ Paul reports that he pointed out Peter’s wrongdoing. From all reports before 2:16, Paul hints at his negative attitude to νόμος as the Mosaic law.

Paul’s negative attitude toward νόμος is conspicuous in 2:16–5:12. In 2:16 Paul reiterates 3 times in an emphatic tone that a person is not justified by doing what the law requires but only through faith in Jesus Christ. Paul argues in 2:19 that through the Mosaic law he died to the law. Galatians 2:19 reconfirms that a person is not put right with God through the law. Paul raises the rhetorical question in 3:2 of whether the Spirit was initially received by doing works of the law or by hearing the gospel and believing it. Here, needless to say, the required answer is the latter. The same question arises in 3:5, confirming that the works of the law cannot bring out the reception of the Spirit. In 3:10 Paul makes clear that those who obey the law of Moses are under a curse because the Scripture elucidates that anyone who does not obey everything that is written in the book of the law is cursed. For Paul, it is clear that no one is justified by means of the law (3:11). The following verse (v. 12) should be understood in the logical flow that begins in

126; G. Walter Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, LNTS 29 (Sheffield: JSOT, 1989), 33–43; David Cook, “The Prescript as Programme in Galatians,” *JTS* 43, no. 2 (1992): 511–12. For the significance of the thanksgiving section in Paul’s letter, see Paul Schubert, *Form and Function of the Pauline Thanksgivings*, BZNW (Berlin: A. Töpelmann, 1939), 4–39; Peter Thomas O’Brien, *Introductory Thanksgivings in the Letters of Paul*, NovTSup 49 (Leiden: Brill, 1977); J. Murphy–O’Connor, *Paul the Letter–Writer: His World, His Options, His Skills*, GNS 41 (Collegeville, MN: Liturgical, 1995), 55–64; Peter Arzt–Grabner, “Paul’s Letter Thanksgiving,” in *Paul and the Ancient Letter Form*, ed. Stanley E. Porter and Sean A. Adams, *Pauline Studies* 6 (Leiden: Brill, 2010), 129–58; David W. Pao, *Thanksgiving: An Investigation of a Pauline Theme*, NSBT 13 (Leicester: Apollos; Downers Grove, IL: InterVarsity, 2002), 17–18.

⁷³On classification of scholars’ various views as to the identity of certain men from James (τινας ἀπὸ Ἰακώβου) in Gal 2:12, see Schreiner, *Galatians*, 143–44; Moo, *Galatians*, 146–49.

3:10. Paul argues that doing the law brings not life, but a curse, and rather, the only instrument for life is faith. Galatians 3:13 indicates that the law brings the curse. In 3:17 Paul argues that the Mosaic law cannot nullify the covenant ratified beforehand by God. Paul explains that God's inheritance was given to Abraham not through the law but through the promise (3:18). In 3:19 Paul points out the temporary nature of the law, which lasts only until the coming of Abraham's descendant. In 3:21 Paul argues that the law was not against God's promises because the law and His promises play different roles; the former shows God's will but cannot provide life. In contrast, the latter brings life. What is more, using a contrary to fact conditional sentence,⁷⁴ Paul affirms that righteousness does not come by doing the works of the law. In 3:23–24 Paul exposes the role of the law as a guardian until Christ. Recalling 3:13–14, 4:4–5 expounds that God sent Christ born of a woman under the law at the very right time in order to redeem those who were under the law. Expressing his unpleasant mental state to the extent that he changes his tone toward the Galatians (4:20), Paul refers to “those who want to be subject to the law” in a pejorative manner (4:21). Paul warns that any person who wants to be circumcised is obliged to do the whole law, implying that it is impossible to obey the whole of the law (5:3). Paul clarifies that those who try to be justified by doing the law have cut themselves off from Christ (5:4). In this way, Paul portrays νόμος negatively in 2:16–5:12 by all accounts.

Notably, the occurrences of νόμος after 5:13 decrease conspicuously.⁷⁵ When considering νόμος after 5:13, Paul still rarely refers to it in a positive manner. In 5:14 Paul explicitly mentions the Mosaic law but refers to it neither positively nor negatively. Galatians 5:14 is part of an argument in which Paul encourages Christians to love one

⁷⁴On the classes of conditional sentences, see Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 694–96.

⁷⁵Cf. 5:14, 18, 23; 6:2, 13.

another (5:13–15). Emphasizing selfless love toward others, he argues that the conduct of such love is the same as fulfilling the Mosaic law. Here Paul’s point is not fulfilling the law of Moses but loving one another; Paul implicitly intends the invalid nature of the Mosaic law in the new era. In 5:18 Paul negatively refers to the Mosaic law, saying “You are not under the law.” Instead of staying under the law, Christians are to keep with the Spirit in the eschatological era. Νόμος in 5:23 is either the Mosaic law itself⁷⁶ or the general law including the Mosaic the law.⁷⁷ Paul’s point, here, is that the Spirit produces the fruits that the law of Moses does not bear.⁷⁸ In 6:13 Paul points out that even though Jews possess the Mosaic law in the manner of pride, they themselves fail to keep it.⁷⁹ In this way, Paul continues his pattern of referring to νόμος negatively after 5:13.

Remarkably, νόμος in 6:2 is referred to positively. Paul says, Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. (“Bear one another’s burdens, and so fulfill the law of Christ” ESV). Given that Paul who refers to νόμος negatively throughout Galatians, it is astonishing that the same person refers to it positively in 6:2. Did Paul possibly refer to it positively to gain the favor of the agitators who propagated another gospel mixed with the Mosaic law in the churches in Galatia? That idea is nonsense because Paul asserts that “if we or angel from heaven should proclaim to you a gospel other than the one we preached to you, let that person be accursed” (1:8). In addition, his attitude to the law of Moses is made clear in 2:18. He states, “If he rebuilds what he destroyed, then he himself would be a transgressor.” Given Paul’s negative

⁷⁶So Barclay, *Obeying the Truth*, 122–24; C. K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 77.

⁷⁷So Herman N. Ridderbos, *The Epistle of Paul to the Churches of Galatia*, NICNT (Grand Rapids: Eerdmans, 1953), 208; Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 273; R. Alastair Campbell, “Against Such Things There Is No Law”? Galatians 5:23b Again,” *ExpTim* 107, no. 9 (1996): 271–72; Moo, *Galatians*, 367.

⁷⁸So Schreiner, *Galatians*, 350.

⁷⁹So Moo, *Galatians*, 394.

statements about νόμος as the Mosaic law throughout the letter, it is very unlikely that νόμος in 6:2 refers to the Mosaic law, a written law.

To summarize, Paul's attitude toward νόμος as the law of Moses is obvious. Even though νόμος meaning the Mosaic law does not occur before 2:16, Paul negatively takes the Mosaic law as one belonging to the old era. His attitude is consistent in 2:16–5:12, in which the occurrence of νόμος as the Mosaic law is concentrated on. He does not change his attitude toward the Mosaic law even after 5:13. One fact can be gained from his unswerving attitude toward the Mosaic law throughout Galatians; the positive statement of νόμος in 6:2 is unlikely to be the Mosaic law.

6:2 in 5:13–6:10. Scholars have no unanimous view as to the whole structure of Galatians⁸⁰ and no undisputed view on whether the literary genre of Galatians is epistolary, rhetorical, or synthetic including the other two.⁸¹ Despite small and big

⁸⁰On the structure of the Galatians, see Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia 44 (Philadelphia: Fortress, 1979), 14–33; Burton, *Galatians*, lxxii–lxxiv; F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids; Bletchley: Eerdmans; Paternoster, 1982), 57–58; Charles B. Cousar, *Galatians*, IBC 44 (Louisville: John Knox, 1982), ix; Fung, *Galatians*, v–viii, 28–32; R. A. Cole, *Galatians: An Introduction and Commentary*, 2nd ed., TNTC 9 (Downers Grove, IL: InterVarsity, 2008), 61–62; Longenecker, *Galatians*, c–cxix; Timothy George, *Galatians*, NAC 30 (Nashville: Broadman & Holman, 1994), 63–66; Richard B. Hays, *The Letter to the Galatians*, in vol. 11 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 2000), 199; Martinus C. de Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 11–15; Schreiner, *Galatians*, 52–59; Moo, *Galatians*, 62–64.

⁸¹So Bryant, *The Risen Crucified Christ in Galatians*, 1–54. On the epistolary approach to Galatians, see, William G. Doty, *Letters in Primitive Christianity*, GBS (Philadelphia: Fortress, 1973), 21–47; Terence Y. Mullins, “Formulas in New Testament Epistles,” *JBL* 91, no. 3 (1972): 380–90. A rhetorical understanding to Galatians has a different classification because rhetoric can be divided into three forms: forensic, deliberative, and epideictic. As to Galatians, scholars argue that the Galatians is either forensic or (and) deliberative. Betz, *Galatians*, 14–33, argues that it is forensic form that persuades people to remind of events in the past. George Alexander Kennedy, *New Testament Interpretation through Rhetorical Criticism*, SR (Chapel Hill: University of North Carolina, 1984), 141–52, and Ben Witherington, *Grace in Galatia: A Commentary on St. Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 25–36, argue that it is deliberative form that persuades people to take their action in a right manner. G. Walter Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, LNTS 29 (Sheffield, England: JSOT, 1989), 57–67, and Longenecker, *Galatians*, c–cxix, see the letter as the form that the first half of the letter is forensic, and the second half deliberative. However, Philip H. Kern, *Rhetoric and Galatians: Assessing an Approach to Paul's Epistle*, SNTSMS 101 (Cambridge, UK: Cambridge University Press, 1998), 120–66, precisely argues the letter does not neatly fit into the main forms of rhetoric, raising

differences in accurate detail, however, most scholars, if not all, generally see 5:13–6:10 as a distinct section.⁸² On closer examination, on the one hand, 5:13–6:10 is distinguished from the previous section, 3:1–5:12, which includes the central vocabulary groups, “faith/believe,” “righteousness/justify,” and “son/child/seed” and deals with the arguments intertwined with that vocabularies.⁸³ On the other hand, 5:13–6:10 draws a sharp difference from the closing section of the Galatians, 6:11–18.⁸⁴ As is generally agreed, in 5:13–6:10 Paul addresses exhortation, prohibitions, and warnings for conduct in the Christian life in light of the crucial the question, “How should Christians live?”⁸⁵ Gammie calls the section “paraenesis,” defining it as “a form of address which not only commends, but actually enumerates precepts or maxims which pertain to moral aspiration

about classifying the letter into rhetorical categories.

⁸²There are some scholars who see γὰρ as a causal conjunction. Burton, *Galatians*, 291, sees γὰρ in 5:13 as a causal conjunction and regards 5:13 as the result of 5:12. Hays, *Galatians*, 320, sees 5:13 as 5:2–10. Although their opinions are probable, it is better to understand γὰρ as a conjunction that plays a role of explanatory connective (Betz, *Galatians*, 272).

⁸³Notably, the central word groups in 3:1–5:12 rarely appear in 5:13–6:20. On closer examination, πίστις occurs 22 times in Galatians and converges into 3:1–5:12 with 16 occurrences (1:23; 2:16 [2x], 20; 3:2, 5, 7, 8, 9, 11, 12, 14, 22, 23 [2x], 24, 25, 26; 5:5, 6, 22; 6:10). The remaining words do not occur in 5:13–6:20: πιστεύω occurs 4 times (2:7, 16; 3:6, 22). δικαιοσύνη 4 times (Gal 2:21; 3:6, 21; 5:5). δικαιώω 8 times (2:16 [3x], 17; 3:8, 11, 24; 5:4). υἱός occurs 13 times (1:16; 2:20; 3:7, 26; 4:4, 6 [2x], 7 [2x], 22, 30 [3x]), τέκνον 5 times (4:19, 25, 27, 28, 31), σπέρμα 5 times (3:16 [3x], 19, 29) (so Moo, *Galatians*, 339).

⁸⁴The characteristic factors of a closing section in Paul’s letters are his travel plans, request for prayer, prayer–wish for peace, his associates, exhortation to greet one another, the holy kiss, autograph, warning/exhortation, eschatological wish/promise, and concluding grace. For significant factors of a closing section of Paul’s letters, see Jeffrey A. D. Weima, *Neglected Endings: The Significance of the Pauline Letter Closings*, JSNTSup 101 (Sheffield: JSOT, 1994), 77–155; Doty, *Letters in Primitive Christianity*, 39–42. Taken the factors into consideration, a closing section in Galatians has prayer–wish for peace (6:16), autograph (6:11), warning/exhortation (6:12–15, 17), eschatological wish/promise (6:16), concluding grace (6:18) (157–73).

⁸⁵It is true that there are some imperatives and exhortations in this section such as 4:12–20 and 5:7–12. Furthermore, in regard to “a Christian life” Paul in 5:6 makes reference to “love.” Yet, his emphasis is on “faith” that works through love (πίστις δι’ ἀγάπης ἐνεργουμένη) in the contrast between Christ and the Mosaic law. However, they have to do with fundamentally theological arguments in Galatians (so Moo, *Galatians*, 339).

and the regulation of human conduct.”⁸⁶ It is noteworthy that 6:2 is located within the paraenetic fence to exhort believers how they should live as the new era’s people.

As a section of paraenesis, 5:13–6:10 can be broadly divided into four parts.⁸⁷ 5:13–15 introduces two ideas to lead 5:16–6:10, the situation of Christians’ life disclosed by the desires of the flesh and the life of love realized in the Christian community. Galatians 5:16–24 emphasizes the fruitful life that Christians bear according to the principle of Christian life, the walk by the Spirit. Galatians 5:25–6:6 presents some specific aspects of Christian life in the principle of the new era. Galatians 6:7–10 reminds Christians of the eschatological judgment and encourages them as they have opportunity, Christians should do good to everyone (particularly other Christians).

To recap, unlike 2:16–5:12 in which *νόμος* frequently occurs in Paul’s argument, 6:2 is placed in the atmosphere of 5:13–6:10 that centrally treats the tangible behavior in the Christian life. This leads to the conclusion that Paul appeals to the Galatians to conform to the principle of the new era, by applying one specific exhortation that fits the new era in 6:2.

6:2 in 5:25–6:6. In 5:25 Paul draws rhetorically his argument to make the Galatians reflect on their present state, asking, “Is this really who I am?”⁸⁸ His rhetoric capitalizes on the significance of walking by the Spirit as indispensable in the Christian life. The false teachers in Galatia may have argued that Paul’s gospel was insufficient to overcome the desires of the flesh. Probably, at that time the Galatians must have felt the lack of any religious rites or systems in the genuine gospel that Paul proclaimed.⁸⁹ The

⁸⁶So John G. Gammie, “Paraenetic Literature: Toward the Morphology of a Secondary Genre,” *Semeia*, no. 50 (1990): 51.

⁸⁷So Moo, *Galatians*, 339–41.

⁸⁸On the classes of conditional sentences, see Wallace, *Greek Grammar beyond the Basics*, 692–93; Moo, *Galatians*, 371–72.

⁸⁹So David John Lull, *The Spirit in Galatia: Paul’s Interpretation of Pneuma as*

agitators may have tried to put the moral foundation or principle of the Galatians' life under the Mosaic law. The Galatians fell easy victims to the agitators' other gospel, which proclaimed that the law of Moses provides the clear prescriptions to resist the power of sin. On the contrary, Paul presents the sufficiency of the Spirit in the Christian life; the walk by the Spirit is the way of the Christian's life in the new era. Christians should keep in step with the Spirit who empowers them to resist sinful impulses and to bear spiritual fruit, and to live as God's people.⁹⁰ Looking in depth at 5:25, in which *πνεῦμα* occurs twice, reveals that it plays a role in the juncture between 5:16–24 and 5:26–6:6. On the one hand, the first half of 5:25 (*εἰ ζῶμεν πνεύματι*, “if we live by the Spirit”) summarizes the new Christian life led by the Spirit discussed in 5:16–24; believers should confirm the reality of the Spirit in their lives, throwing away the old life according to the desires of the human nature. On the other hand, *πνεύματι καὶ στοιχῶμεν* (“let us also walk by the Spirit”) in the second half of 5:25 brings out general exhortations that elaborate the relationship between believers in community (5:26–6:6).⁹¹ Here, the verb *στοιχέω* in particular should be noted. It signifies “to be in line with a pers. or thing considered as standard for one's conducts.”⁹² Used with the *πνεῦμα* in an association dative,⁹³ *στοιχέω* implies a sense of order harmonized with the Christian

Divine Power, SBLDS 49 (Eugene, OR: Wipf & Stock, 2006), 25–43; Barclay, *Obeying the Truth*, 70–72.

⁹⁰So Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon, 1998), 80–81; Fung, *Galatians*, 243; Hays, *Galatians*, 320–21.

⁹¹So James D. G. Dunn, *The Epistle to the Galatians*, BNTC 9 (Grand Rapids: Baker Academic, 2011), 316–17. Contra Gordon D. Fee, *Galatians*, Pentecostal Commentary (Dorset, UK: Deo Publishing, 2007), 228., who regards 5:25 as second member in line of *inclusio* with 5:16. For him, the new section begins from 5:26. However, 5:26 is closely related to the first half of 5:25 (*εἰ ζῶμεν πνεύματι*) in which plays a role in summarizing 5:16–24 and leading 5:26–6:6 (Moo, *Galatians*, 370).

⁹²So BDAG, “στοιχέω,” 946.

⁹³So Moo, *Galatians*, 372.

principle made by the Spirit.⁹⁴ Paul addresses the order imposed by the Spirit: believers should not be arrogant or infuriate others or be envious of others (5:26). If a believer is doing wrong, believers who are more spiritual should correct him or her in an amiable manner. Also they must reflect upon themselves in order not to be tempted (6:1). If believers think they are something when they are not, they are only deceiving themselves (6:3). Each one should evaluate his own behavior, and then believers will have confidence in what they have done and not in the others (6:4). Each must carry his own load (6:5). If they are taught the word, they should share all good things with the one who teaches (6:6).

Along the same lines, 6:2 should be understood in light of the Christian life in community, saying, “Bear one another’s burdens.” This is an aspect of life that believers should practice in the Christian community. The important thing to note is that the specific practical instructions are viable only on the basis of the principle for Christians, that is, the walk by the Spirit (5:25).⁹⁵ As will be argued later in chapter 4, the Spirit marks the new era as entirely different from the old era marked by the Mosaic law. For believers, to follow the instructions in keeping with the Spirit is to conform to the principle of the new era brought about by Christ (ὁ νόμος τοῦ Χριστοῦ).

Syntagmatic Word Associations with the Phrase in 6:2

In order to comprehend the meaning of the phrase in 6:2, the phrase should be examined in 6:2 itself. Above all, the relationship between νόμος and the accompanying genitive Χριστοῦ will grammatically and conceptually be explored. After discovering the meaning of bearing one another’s burdens, then the verb ἀναπληρόω used with the phrase

⁹⁴So Dunn, *Galatians*, 317–18; Witherington, *Grace in Galatia*, 413; Hays, *Galatians*, 328–29; Schreiner, *Galatians*, 356–57.

⁹⁵So J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, AB 33A (New York: Doubleday, 1997), 482; Moo, *Galatians*, 340.

will be investigated. Last, why Paul uses νόμος to refer to “principle” even though there are some other Greek words to signify “principle” will be inspected. These findings will provide one bright spot in understanding the phrase in 6:2.

Νόμος plus genitive noun, Χριστός in 6:2. Νόμος in 6:2 is different from the form of νόμος that occurs 31 other times in Galatians.⁹⁶ In 6:2, νόμος is combined with an accompanying noun in the genitive case. The case of the combination occurs 17 times in Paul’s letters.⁹⁷ Among them, in some cases νόμος signifies the Mosaic law, but for the rest, it is difficult to decide what they refer to⁹⁸ because of the relation between νόμος and the accompanying noun in the genitive case identifying it.⁹⁹ In the case of 6:2, νόμος is

⁹⁶Νόμος in a genitive case modifies a noun: 2:16 (ἐξ ἔργων νόμου in the first, second, and third uses); 3:2 (ἐξ ἔργων νόμου); 3:5 (ἐξ ἔργων νόμου); 3:10 (ἐξ ἔργων νόμου in the first use; τῷ βιβλίῳ τοῦ νόμου in the second use); 3:13 (τῆς κατάρτας τοῦ νόμου). It is used with a preposition: 2:19 (διὰ νόμου in the first use); 2:21 (διὰ νόμου); 3:11 (ἐν νόμῳ); 3:18 (ἐκ νόμου); 3:21 (ἐκ νόμου in the third use); 3:23 (ὑπὸ νόμον); 4:4 (ὑπὸ νόμον); 4:5 (ὑπὸ νόμον); 4:21 (ὑπὸ νόμον in the first use); 5:4 (ἐν νόμῳ); 5:18 (ὑπὸ νόμον). It is alone used without any modifying noun or any preposition, and any noun modifying: 2:19 (the second use); 3:12, 17, 19, 21 (the first and second use), 24; 4:21 (the second use); 5:3, 14, 23; 6:13. For a helpful discussion of νόμος in the New Testament, see Arthur Wakefield Slaten, *Qualitative Nouns in the Pauline Epistles and Their Translation in the Revised Version*, Historical and Linguistic Studies in Literature related to the New Testament 4 (Chicago: The University of Chicago, 1918), 35–40.

⁹⁷The phrase occurs *morphologically* 13 times: Gal 6:2; 1 Cor 9:9 (τῷ Μωϋσέως νόμῳ); Rom 3:27 (νόμου πίστεως); 7:2 (νόμου τοῦ ἀνδρός), 22 (νόμῳ τοῦ θεοῦ), 23 (2x, νόμῳ τοῦ νοός μου; νόμῳ τῆς ἀμαρτίας), 25 (2x, νόμῳ θεοῦ; νόμῳ ἀμαρτίας); 8:2 (2x, νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ; νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου), 7 (νόμῳ τοῦ θεοῦ); 9:31 (νόμον δικαιοσύνης). Given that νόμος is omitted before the phrase τῶν ἔργων in Rom 3:27, and ἄνομος and ἔνομος in 1 Cor 9:21 are translated in relation to νόμος, and the phrase νόμον τῶν ἐντολῶν in Eph 2:15, one of the disputed letters is included, a total of the occurrences is 17 times.

⁹⁸So Winger, *By What Law?*, 35.

⁹⁹E.g., the relation between νόμος and πίστις in Rom 3:27, between νόμος and νοῦς in Rom 7:23, between νόμος and πνεῦμα τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ in Rom 8:2, and between νόμος and δικαιοσύνη in Rom 9:31. On the relation between νόμος and an accompanying noun in the genitive case see James D. G. Dunn, “‘The Law of Faith,’ ‘the Law of the Spirit,’ and ‘the Law of Christ,’” in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish*, ed. Eugene H. Lovering and Jerry L. Sumney (Nashville: Abingdon, 1996), 62–82; J. Louis Martyn, “NOMOS Plus Genitive Noun in Paul: The History of God’s Law,” in *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe*, ed. John T. Fitzgerald, Thomas H. Olbricht, and L. Michael White, NovTSup 110 (Leiden: Brill, 2003), 575–87. In particular, Martyn treats Gal 6:2, 1 Cor 9:21b, Rom 3:27b and 8:2a with presupposition that God’s νόμος has a history. For him, νόμος is a Mosaic law and implies the state grasped by “the identity of the power (Sin or Christ).”

qualified by the genitive Χριστοῦ. In particular, the grammatical issue of the two is at stake because of its uniqueness in the New Testament. The genitive Χριστοῦ is generally understood in the category of a kind of a source genitive.¹⁰⁰ However, in “The Unwritten Law of Christ” published in the latest and discussing on the phrase in 6:2, although he views νόμος in 6:2 as an unwritten law, Murphy–O’Connor tries to provide a key to the settlement of the grammatical category between the two in a new manner. He writes,

A new possibility of meaning is opened up if the genitive is understood as explanatory, i.e., as a genitive of apposition or definition (BDF §167). In this case Galatians 6:2 should be rendered as “the law which is Christ.” Despite a thorough search, I have not discovered anyone who has put forward the same hypothesis in similar language.¹⁰¹

As Murphy–O’Connor himself acknowledges, such a view is too unique to discover it in any document. Even though he proves the possibility of rendering νόμος as unwritten law¹⁰² and of personifying it in a sacred person,¹⁰³ his grammatically novel attempt is doubtful. Above all, a key question is about whether it is possible for νόμος to be appositional to the accompanying noun Χριστός in the genitive. He presents Robertson’s examples of the expegetical genitive to support his attempt.¹⁰⁴ However, the grammatical possibility should be examined in relation to the verb ἀναπληρώω to see if

¹⁰⁰E.g., C. H. Dodd, “Ἐννομος Χριστοῦ,” in *More New Testament Studies* (Grand Rapids: Eerdmans, 1968), 146; Bruce, *Galatians*, 261; Fung, *Galatians*, 288–89; Moo, *Galatians*, 377–78.

¹⁰¹J. Murphy–O’Connor, “The Unwritten Law of Christ (Gal 6:2),” in *Keys to Galatians: Collected Essays* (Collegeville, MN: Liturgical, 2012), 130.

¹⁰²*Ibid.*, 131–34.

¹⁰³*Ibid.*, 134–37.

¹⁰⁴E.g., τοῦ ἔργου τῆς πίστεως (1 Thess 1:3), θώρακα πίστεως καὶ ἀγάπης (1 Thess 5:8), ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου (Col 1:5), τὴν ἀνταπόδοσιν τῆς κληρονομίας (Col 3:24), ἐν ζύμῃ παλαιᾷ (1 Cor 5:8), τὸ ἀπόκριμα τοῦ θανάτου (2 Cor 1:9), τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ (2 Cor 2:14), οἰκία τοῦ σκῆνους (2 Cor 5:1), τὸν ἀραβῶνα τοῦ πνεύματος (2 Cor 5:5), νόμου πίστεως (Rom 3:27), σημεῖον περιτομῆς (Rom 4:11), τὴν ἀπαρχὴν τοῦ πνεύματος (Rom 8:23), ἡ προσφορὰ τῶν ἐθνῶν (Rom 15:16). For more detailed discussion, see A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 2nd ed. (New York: Hodder & Stoughton, 1915), 498–99.

Murphy–O’Connor’s attempt is valid. As he suggests, considering νόμος as appositional to the genitive Χριστοῦ, as the verb takes νόμος as a direct object, it should be able to take Χριστός in the same way. However, the verb occurs 6 times in the New Testament and does not take any person as a direct object.¹⁰⁵ In this respect, it is unlikely that the relationship of the two is appositional. Instead, as to the grammatical issue of the two, it is more persuasive that the phrase in 6:2 is the genitive of production/producer; the genitive substantive Χριστός produces the head noun νόμος to which it stands related. This usage offers a “more active role on the part of the genitive” than a source genitive or a subjective genitive would.¹⁰⁶

The conceptual relationship between νόμος and Χριστός in Galatians.

Although a number of scholars argue that it is the Mosaic law itself or the Mosaic law fulfilled by Christ,¹⁰⁷ given the relation between νόμος and Χριστός in Galatians, these scholars’ insistence is less persuasive. The two are in antithetical contrast. In 1:7 Paul alludes to the two’s antithesis based on a striking contrast between τὸ εὐαγγέλιον τοῦ Χριστοῦ (“the gospel of Christ”) and ἄλλο (“another gospel”). Here, “another gospel” is the one coming from the false teachers in Galatia who insist on practicing circumcision and observing the Mosaic law for salvation.¹⁰⁸ Galatians 2:16 also forms a striking

¹⁰⁵E.g., Matt 13:14; 1 Cor 14:16; 16:17; Gal 6:2; Phil 2:30; 1 Thess 2:16.

¹⁰⁶On the genitive of production/producer, see Wallace, *Greek Grammar beyond the Basics*, 105. A genitive of production/producer is very similar to a genitive of source, but the two have a slight difference. Wallace gives a concrete example for it, saying “‘Angel from heaven’ (source) simply indicates the source or origin from which the angel came. But ‘peace of God’ suggests both source and involvement on the part of God.” Genitive of production/producer is also analogous to a subjective genitive. He distinguishes the difference of the two, saying, “With a subjective gen., the head noun is transformed into a verb; with a gen. of producer, the head noun is transformed into the direct object of the verb ‘who produces.’” He takes an example for it, stating, “If ‘unity of the Spirit’ becomes ‘the Spirit produces unity,’ the gen. is producer rather than subjective” (105).

¹⁰⁷See chap. 1.

¹⁰⁸So Moo, *Galatians*, 79.

comparison between ἔργων νόμου (“works of the law”) and πίστεως Ἰησοῦ Χριστοῦ (“faith in Jesus Christ”). The antagonistic relationship between νόμος and Χριστός is highlighted in the subsequent verses (vv. 17–21). In 3:13 Paul alludes to νόμος as an entity (τῆς κατάρας τοῦ νόμου, “the curse of the law”) that fetters people and describes Χριστός as the one who redeems them from the curse. The two’s opposition is also marked in 5:1; Χριστός is the one who sets people free, and ζυγῶ δουλείας (“a yoke of slavery”) intimates the Mosaic law as one that binds peoples. The ensuing verses 5:2–4 make a continued contrast of the two, and verse 5 comes to the climax of the antagonistic relation between the two, saying, “You are severed from Christ, you who would be justified by the law; you have fallen away from grace.” Along these lines, νόμος and Χριστός prove to be unsuited in the rest of Galatians. The incompatibility of the two results from the temporary role of the former. Simply put, the provisional nature of the Mosaic law is closely related to the coming of Christ. In 3:19 the Mosaic law exists only “until the offspring should come to whom the promise had been made.” Paul argues in 3:23 that the time limit of the law was “before faith came,” that is, “until the coming faith would be revealed.” In following verses (vv. 24–25) Paul continuously indicates that the law of Moses played a transitory role in a guardian until Christ came.

Paul depicts νόμος and Χριστός as incompatible in Galatians because of the temporary nature of the Mosaic law in the old era. For Paul, Christians do not belong to the old era anymore. Thus, it is doubtful whether Paul, who depicts the Mosaic law negatively, encourages the Galatians to fulfill the Mosaic law. Furthermore, it is suspicious whether Paul, who portrays the codified Mosaic law negatively, encourages the Galatians to follow another codified law. Rather, νόμος in 6:2 should be understood as unwritten law, the principle brought about by Christ. Understanding νόμος as unwritten law or principle is much clearer than seeing it as written law. Although it is not a visible, codified law, it is a more definite law than the Mosaic law because the principle is characterized by the Spirit who dwells in Christians.

Ἄλλήλων τὰ βάρη βαστάζετε collocated with the phrase in 6:2. Paul admonishes the Galatians in 6:2, Ἄλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ (“Bear one another’s burdens, and so fulfill the law of Christ” ESV). Here, the thing to note is the relation between the first half of 6:2, ἄλλήλων τὰ βάρη βαστάζετε and the second half of 6:2, τὸν νόμον τοῦ Χριστοῦ. As a connective adverb, οὕτως points to what precedes,¹⁰⁹ so that it presents conforming to the principle brought about by Christ by means of bearing the burdens of one another. To assume others’ burdens is the natural reflection in lives of believers who stay in the new age. What are the burdens, then? Scholars have several opinions about it. As one of the representatives who limit its meaning to a lesser extent, Strelan argues that the burdens refer to financial support for others, that is, “the material support of Paul and his co-workers” and possibly “support of the Jerusalem apostles by participating in the collection organized by Paul.”¹¹⁰ According to Strelan, the first half of 6:2 refers to financial matters on the basis of such a connotation since the words in 6:1–10 have a direct or indirect financial connotation: προλαμβάνω and παράπτωμα (v. 1), βάρος, βαστάζω, and ἀναπληρώω (v. 2), δοκιμάζω and ἔργον (v. 4), βαστάζω and φορτίον (v. 5), κοινωνέω and λόγος (v. 6), σπείρω and θερίζω (vv. 7–8), and καιρός (vv. 9–10).¹¹¹ However, his claims are exaggerated, though the words might directly and indirectly be used in other writings in relation to finance. Nevertheless, apart from κοινωνέω in verse 6, other words obviously have other references that are not related to finances in the contextual situation in Galatians.¹¹² Furthermore, given that 6:6 is related only to finance,

¹⁰⁹So BDAG, “οὕτως,” 741–42.

¹¹⁰John G. Strelan, “Burden-Bearing and the Law of Christ: A Re-Examination of Galatians 6:2,” *JBL* 94, no. 2 (1975): 275–76. For similar views with Strelan’s, see Larry W. Hurtado, “The Jerusalem Collection and the Book of Galatians,” *JSNT*, no. 5 (1979): 46–62; Witherington, *Grace in Galatia*, 419–20.

¹¹¹Strelan, “Burden-Bearing and the Law of Christ,” 270–71.

¹¹²On the significance of the situational context, see J. P. Louw, *Semantics of New*

it is unconvincing that Paul admonishes about finances in verse 2, gives other advice for proper conduct in verses 3–5, and again comes back to finances in verse 6. If verses 3–5 are about the need for self–examination,¹¹³ how can a conjunction for cause, γὰρ in verse 3, which indicates the connection to verse 2, be explained? Lastly, Strelan’s thesis, supporting someone materially is one–sided. Yet, given that the reciprocal pronoun, ἀλλήλων is placed in the first of the clause,¹¹⁴ the burdens would refer to something broad and mutual rather than something specific and unilateral.

Other scholars argue that “burdens” are limited only to the moral weakness of other believers in relation to 6:1.¹¹⁵ Paul says in 6:1, “If a believer is overcome by some transgressions, others who are spiritual, should gently restore and help that person back onto the right path, keeping watch on themselves, lest they too be tempted.” They assume that 6:1–2 are one unit of thought, and the burdens in 6:2 are the sin or mistakes of other believers. However, there is no connective particle between two verses. While 6:1 says that believers who are spiritual should one–sidedly restore those who are overtaken in any transgression, in 6:2 Paul exhorts that believers should bear the burdens of one another (ἀλλήλων) reciprocally.

By positioning ἀλλήλων in the first place of the clause, Paul intends a reciprocal attitude in believers’ lives rather than the support of someone one–sidedly. Thus, the burdens are all of the problems that believers can face in their lives.¹¹⁶

Testament Greek, SemeiaSt (Philadelphia: Fortress; Chico, CA: Scholars, 1982), 158.

¹¹³So Barclay, *Obeying the Truth*, 159.

¹¹⁴So BDAG, “ἀλλήλων,” 46.

¹¹⁵So Ridderbos, *The Epistle of Paul to the Churches of Galatia*, 213; Frank J. Matera, *Galatians*, SP 9 (Collegeville, MN: Liturgical, 1992), 214; Bruce, *Galatians*, 260.

¹¹⁶So Burton, *Galatians*, 329; Betz, *Galatians*, 299; Schreiner, *Galatians*, 358; Barclay, *Obeying the Truth*, 159; Longenecker, *Galatians*, 274–75; Dunn, *Galatians*, 322; Moo, *Galatians*, 376.

Remarkably, 6:2 lies in the section 5:25–6:6 in which Paul addresses in a practical manner how the believers should live in the Christian community. The theme, “The walk by the Spirit” unifying the section is the crucial indicator for Paul’s instructions in the section. In the immediate situation Paul requires of the Galatians an aspect of life conformed in terms of the walk by the Spirit. They should help others who face all kinds of difficulties. Their behavior demonstrates the conformity to the principle brought about Christ in terms of the walk by the Spirit.

Ἀναπληρώω preceding the phrase in 6:2. The verb ἀναπληρώω takes the accusative phrase τὸν νόμον τοῦ Χριστοῦ. Although the verb ἀναπληρώω has an alternative textual reading (ἀναπληρώσατε in aorist imperative) in the sentence,¹¹⁷ it is better to approve it as a future indicative as it is. Metzger points out precisely,

The future tense appeared to the Committee to be slightly preferable on the basis of early and diversified external attestation ((P⁴⁶) B G and most ancient versions), as well as transcriptional probability (scribes would be likely to conform the future to the preceding imperatives, καταρτίζετε (ver. 1) and βαστάζετε).¹¹⁸

Now, the key question that must be asked is about how the verb ἀναπληρώω is rendered in relation to the accusative phrase τὸν νόμον τοῦ Χριστοῦ. A number of scholars, who view νόμος in 6:2 as the Mosaic law, look upon the verb as having a sense of fulfillment in relation to 5:14. However, the tense of both verses should not be overlooked:¹¹⁹ the Greek verb πληρώω in 5:14 is used in the perfect tense, and ἀναπληρώω in 6:2 in the future tense. That is, the verb of 6:2 is not “an event that, completed in the past, has results existing in the present time (i.e., in relation to the time of the speaker)”¹²⁰

¹¹⁷As an alternative textual reading, that is, aorist imperative, ἀναπληρώσατε that is supported by Ⱳ A C D^{sr} K P Ψ 614 1739 syr^h arm al.

¹¹⁸Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies’ Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Biblegesellschaft; United Bible Societies, 2012), 530.

¹¹⁹See chap. 1.

¹²⁰On the perfect tense of Greek, see Wallace, *Greek Grammar beyond the Basics*,

but an event that will happen in the future from the time the speaker presents.¹²¹ If Paul already states that “the whole law has been fulfilled (πεπλήρωται),” it is doubtful that the same Paul refers to the Mosaic law as something that will be fulfilled in the future. In other words, examining verb tenses makes it unlikely that νόμος in 6:2 is the Mosaic law.

One thing to note is that the meaning of the verb ἀναπληρώω would manifest the meaning of the phrase τὸν νόμον τοῦ Χριστοῦ. The ἀναπληρώω is a compound verb that adds ἀνα to πληρώω. Some scholars argue that the prefix ἀνα influences the meaning of πληρώω. Lightfoot argues that since the ἀνα implies the idea of completeness, it strengthens the πληρώω, saying, “You will rigorously fulfill.”¹²² Martyn maintains that the ἀνα has the sense of repetition, saying, “Bear one another’s burdens, and in this way you yourselves will repeat Christ’s deed, bringing to completion in your communities the Law that Christ has already brought to completion in the sentence about loving the neighbor.”¹²³ Unlike these, Moo argues that since compound verbs in the New Testament lose any emphasis, the verb ἀναπληρώω is simply the same as πληρώω.¹²⁴ The scholars mentioned here have ἀναπληρώω in common rendering as “fulfill” with repetition, emphasis, or without considering any sense of ἀνα. However, Louw and Nida precisely trace the meaning of ἀναπληρώω in its semantic domains.¹²⁵ According to them, the ἀναπληρώω is classified in 6 semantic domains: “to complete number of,” “to provide what has been lacking,” “cause to happen,” “occupy,” “obey,” and “bring to

573; Max Zerwick, *Biblical Greek*, Scripta Pontificii Instituti Biblici 114 (Rome: Scripta Pontificii Instituti Biblici, 1963), 96; BDF, §§340–346.

¹²¹So Wallace, *Greek Grammar beyond the Basics*, 567.

¹²²Joseph Barber Lightfoot, *St. Paul’s Epistle to the Galatians: A Revised Text with Introduction, Notes, and Dissertations* (Andover, MA: W. F. Draper, 1891), 296. Cf. Burton, *Galatians*, 330; Longenecker, *Galatians*, 275; Boer, *Galatians*, 376–77.

¹²³So Martyn, *Galatians*, 547–48. Cf. Hays, *Galatians*, 333.

¹²⁴So Moo, *Galatians*, 376.

¹²⁵E.g., Matt 13:14; 1 Cor 14:16; 16:17; Gal 6:2; Phil 2:30; 1 Thess 2:16.

completion.”¹²⁶ Among them, Louw and Nida place ἀναπληρώ in 6:2 into the realm of “obey” and point out precisely that it means “to conform to some standard as a means of demonstrating its purpose.”¹²⁷ Louw and Nida’s definition of ἀναπληρώ in the semantic classification correctly clarifies the second half of 6:2; in the immediate situation, Paul exhorts believers to conform to the standard of the principle brought about by Christ.

Νόμος as Referring to “Principle” in 6:2

One thing to note is the reason why Paul uses νόμος in 6:2. To be precise, before 6:2, νόμος refers to a written law such as the Mosaic law or Scripture. Does Paul intend the same reference in 6:2 as he had intended before 6:2? Answering affirmatively, Martyn argues,

No factor related to that distinction has led us to think that with the word *nomos* Paul means anything other than *the* Law. And the same will have been true for the Galatians. In listening to the Teachers’ discourses they are encountering numerous references to *nomos*, the Law. As they now listen to Paul’s letter, all of the thirty previous instances of that term will have prepared them to hear in 6:2 the thirty-first juncture at which Paul refers to the Law.¹²⁸

Given that he refers negatively to the law of Moses, Paul could have used other words to mean “principle.” Why does Paul use νόμος despite other words he could have for principle as unwritten law? As a matter of fact, Paul uses the other Greek words κανών,¹²⁹ στοιχεῖον,¹³⁰ and ἀρχή¹³¹ to signify principle in his other letters. Nevertheless, Paul seems

¹²⁶L&N, §59.33, §57.79, §13.106, §85.24, §68.27, §36.17.

¹²⁷L&N, §36.17. Bauer also consents the sense of the verb presented by Louw and Nida. He states that it is “to carry out an agreement or obligation.” See BDAG, “ἀναπληρώ,” 70.

¹²⁸Martyn, *Galatians*, 555.

¹²⁹BDAG, “κανών,” 507–508, indicates that it means a rule or principle for conduct. E.g., see 2 Cor 10:13, 15, 16; Gal 6:16.

¹³⁰BDAG, “στοιχεῖον,” 946, points out that it signifies fundamental principles. E.g., Gal 4:3, 9; Col 2:8, 20.

¹³¹So BDAG, “ἀρχή,” 137–38. Possibly, it means a principle (Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Phil 4:15; Col 1:16, 18; 2:10, 15; Titus 3:1)

to insist on the word νόμος to refer to principle in 6:2 to make the best use of νόμος as a communication device. The readers (or hearers) of the letter would perceive that the reference of νόμος in 6:2 is different from its occurrences before 6:2. Hays writes about the pragmatic value of νόμος,

In view of the absolute opposition between ‘law’ and ‘Christ’ that Paul has deliberately established in the letter, the expression ‘law of Christ’ must fall upon his readers’ ears as a breathtaking paradox. The sentence is intelligible within the context of Galatians only if the word *nomos* is invested with a different meaning: not the torah of Moses, not a body of rules, but a regulative principle or structure of existence.¹³²

As has been argued above, Paul refers negatively to the Mosaic law throughout Galatians. Admittedly, νόμος in 6:2 is stated in a positive manner. It is unlikely that the same person who has referred to the statutory law negatively is now encouraging the recipients to follow it. Louw and Nida point out the distinct referents of a word:

As a person listens to a discourse in his or her mother tongue and hears a word or phrase which is either entirely new or is known but not in a sense which fits the context, the hearer immediately begins to interact with the context in trying to determine precisely what is meant. This usually means checking first with other words in the immediate context in order to narrow down the meaning of any obscure or ambivalent expression.¹³³

Undoubtedly, Paul uses νόμος similarly as a rhetorical device in Galatians 4:21, saying, Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; (“Tell me, you who desire to be under the law, do you not listen to the law?” ESV). The word νόμος in the first half refers to the Mosaic law, and the word in the second half to the Pentateuch.¹³⁴ Moo writes,

In an obvious play on words, Paul then challenges the Galatians, who want to be “under the law,” to “hear the Law.” Paul mostly uses νόμος (*nomos*, law) to denote the body of commandments given by God to Israel through Moses; but in keeping with Jewish usage, he also uses the word in a “canonical” sense, to denote the Pentateuch (as here; cf. also Rom. 3:21b; 1 Cor. 9:8, 9; 14:34 [?]), or sometimes the

¹³²Hays, “Christology and Ethics in Galatians,” 276.

¹³³Nida and Louw, *Lexical Semantics of the Greek New Testament*, 36.

¹³⁴So Moo, *Galatians*, 297.

entire OT (Rom. 3:19a; 1 Cor. 9:8, 9; 14:21).¹³⁵

Many scholars agree that Paul effectively uses word play with νόμος to challenge the Galatians.¹³⁶ Likewise, Paul uses νόμος as a communicative device in 6:2, creating a breathtaking paradox in the ears of the recipients of the letter. They would be instantly fascinated by Paul's use of νόμος in 6:2 and ready to hear a long-lasting message in their lives.

In summary, the phrase ὁ νόμος τοῦ Χριστοῦ is clear in 6:2 itself in which it is used. The phrase refers to the principle of life created by Christ in the relationship which νόμος is modified by Χριστός, a genitive of producer. The verb ἀναπληρώω, which takes the phrase as a direct object, means conforming to some standard; it proves the fact that one is fit to the purpose of the standard by doing something. These linguistic and grammatical findings are appropriate to Paul's exhortation in 6:2. He appeals to the Galatians to conform to the principle of life created by Christ¹³⁷ by bearing others' burdens, that is, all kinds of difficulties. The Galatians clearly heard this immediate exhortation for, while Paul uses νόμος throughout Galatians, he brings its negative nuance and positively uses it in 6:2. That is to say, he puts it as communicative device in 6:2.

Conclusion

In contrast with today's tendency to see νόμος in 6:2 as written law such as the Mosaic law or another law that replaces the Mosaic law, the present chapter demonstrates that it is "principle," an unwritten law. In order to support this assertion, the present chapter has uncovered the meanings of νόμος in history, investigating two analogous expressions to the phrase in 6:2 in the generation subsequent to Paul. By examining these,

¹³⁵Ibid., 297

¹³⁶So Burton, *Galatians*, 252; Bruce, *Galatians*, 214–15; Fung, *Galatians*, 204–205; Longenecker, *Galatians*, 206–207; George, *Galatians*, 334–35; Schreiner, *Galatians*, 298.

¹³⁷Chapter 3 deals with the principle of the new era created by Christ.

it has been demonstrated that *νόμος* in history cannot be limited to a statutory law. In order to expose the meaning of *νόμος* in light of the letter to the Galatians itself, the present chapter has investigated the meaning of *νόμος* in the situational context of the letter and in regard to the meaning of words collocated with it in 6:2. On the basis of the consequences demonstrated above, it is apparent that the *νόμος* in 6:2 is a principle, unwritten law, rather than any written law, and the phrase in the verse refers to the principle of the new era brought about by Christ.

CHAPTER 3

PAUL'S REFERENCES IN GALATIANS TO THE NEW ERA BROUGHT ABOUT BY THE CRUCIFIED AND RISEN CHRIST

The previous chapter noted that the *νόμος* in 6:2, unlike any of the other thirty-one occurrences in Galatians, refers to a principle qualified by *Χριστός* in the genitive case. The genitive in 6:2 is a genitive of producer; the head noun *νόμος* in the phrase in 6:2 is produced by *Χριστός*, the following genitive substantive.¹ Consequently, I argued from a linguistic and grammatical perspective that the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 refers to the principle of the new age created by Christ.

In this chapter, focusing on the new era created by Christ referred to in the phrase in 6:2, I argue that the era was inaugurated by the death and resurrection of Christ. To support this argument, the chapter will be divided into three sections: the first section will examine the entire book of Galatians to find traces of the old age totally different from the new age. The second section will briefly observe the coming of Christ as the crux between the old age and the new age. The third section will investigate the way that the crucified and risen Christ brought about the end of the old age and the inauguration of the new age.

A Sketch of the Old Age before Christ

Although there is no scholarly consensus about the identity of the agitators in Galatia, they agree about the scenario of crisis in the Galatian church.² According to

¹See chap. 2.

²For a detailed discussion of the false teachers in Galatia, see Joseph B. Tyson, "Paul's Opponents in Galatia," *NovT* 10, no. 4 (1968): 241–54; Robert Jewett, "Agitators and the Galatian Congregation," *NTS* 17, no. 2 (1971): 198–212; George E. Howard, *Paul: Crisis in*

scholars, shortly after Paul preached and taught the churches in Galatia, agitators in the churches distorted his gospel, propagandizing extensively for performing circumcision and observing the Mosaic law as the necessary means to be righteous before God. The Galatians were on the brink of turning the clock back to a previous stage in God's purpose.³ In other words, the Galatians, who already had been transferred from the old age to the new age, now stood between the two ages again. In order to extricate the endangered Christians in Galatia, Paul makes spatiotemporal references to awaken them to their true identity. The references suggest that the Galatians are attempting to come back to the realm of the old age, to which they had belonged in the past. In Galatians Paul uses the ὑπὸ (“under”) phrases to characterize the old age as having a spatiotemporal sense.⁴ The phrases refer to the plight of human beings, that is, the circumstances in the old age.⁵ By using them, Paul intends to arouse the Galatians who stand at a crossroads between the old realm and the new realm, even though they enjoyed new life.

Under a Curse (3:10)

Paul portrays Christians as the children of Abraham in terms of faith. Faith is the common point between Abraham and Christians (3:7–9). Paul affirms in 3:10 the fact

Galatia: A Study in Early Christian Theology, 2nd ed., SNTSMS 35 (Cambridge, UK: Cambridge University Press, 1990), 1–19; Bernard Hungerford Brinsmead, *Galatians, Dialogical Response to Opponents*, SBLDS 65 (Chico, CA: Scholars, 1982), 192–200; J. Louis Martyn, “A Law–Observant Mission to Gentiles: The Background of Galatians,” *SJT* 38, no. 3 (1985): 307–324; T. David Gordon, “The Problem at Galatia,” *Int* 41, no. 1 (1987): 32–43.

³So G. Walter Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, LNTS 29 (Sheffield: JSOT, 1989), 132; James D. G. Dunn, *The Epistle to the Galatians*, BNTC 9 (Grand Rapids: Baker Academic, 2011), 209; Sang Meyng Lee, *The Cosmic Drama of Salvation: A Study of Paul's Undisputed Writings from Anthropological and Cosmological Perspectives*, WUNT 276 (Tübingen: Mohr Siebeck, 2010), 204; Brice L. Martin, *Christ and the Law in Paul*, NovTSup 62 (Leiden: Brill, 1989), 271–82.

⁴So Anthony C. Thornhill, “‘Spheres of Influence’ in the Epistle to the Galatians,” *Horizons in Biblical Theology* 36, no. 1 (2014): 36–39.

⁵So Thomas R. Schreiner, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 389.

that those who rely on the works of the law are under a curse. He uncovers the law's inefficiency, since the law cannot secure one's right as the child of Abraham⁶ and the law's incompetency, since the law gives rise to being under a curse, that is, God's judgment.⁷ This description reveals that Paul has in mind Deuteronomy 27:26, in which anyone who does not practice the words of the law will be cursed.⁸ His allusion to that verse is awkward because the verse in Deuteronomy is for encouraging obedience to the law as a means to escape from a curse. In contrast, 3:10 brings out that those who are enslaved to the law are under a curse. The two verses seem incompatible at first sight. However, 3:10 (or Deut 27:26) should properly be understood in light of an implied argument, expanding to 3:11,⁹

Those who do not do everything required by the law are cursed. *No one can do everything required by the law.* Therefore, those who are not of the works of the law are cursed.

⁶So Timothy George, *Galatians*, NAC 30 (Nashville: Broadman & Holman, 1994), 227.

⁷So Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 201.

⁸The allusion to Deut 27:26 in Gal 3:10 is not from the Masorite text but from the Septuagint because the Masorite text does not have "all," but the Septuagint notably has $\pi\alpha\tilde{\nu}\varsigma$.

⁹See, e.g., Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians* (Cambridge: J. Clarke, 1953), 253; Jean Calvin, *The Epistle to the Galatians*, trans. William Pringle, vol. 21 (Grand Rapids: Baker Books, 1996), 88–89; Joseph Barber Lightfoot, *St. Paul's Epistle to the Galatians: A Revised Text with Introduction, Notes, and Dissertations* (Andover, MA: W. F. Draper, 1891), 251–52; Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC 34 (Edinburgh: T & T Clark, 1980), 163–65; F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans; Bletchley: Paternoster, 1982), 157–59; Hans Joachim Schoeps, *Paul: The Theology of the Apostle in the Light of Jewish Religious History*, trans. Harold Knight (Philadelphia: Westminster, 1961), 176–78; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), 116–18; Frank J. Matera, *Galatians*, SP 9 (Collegeville, MN: Liturgical, 1992), 123–24; Jan Lambrecht, "Curse and Blessing: A Study of Galatians 3,10–14," in *Pauline Studies: Collected Essays*, BETL 115 (Leuven: Leuven University Press, 1994), 280–83; In-Gyu Hong, "Does Paul Misrepresent the Jewish Law? Law and Covenant in Gal 3:1–14," *NovT* 36, no. 2 (1994): 177; Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon, 1998), 134–42; Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel*, WUNT 140 (Tübingen: Mohr Siebeck, 2002), 139–52; Schreiner, *Galatians*, 204–205; Moo, *Galatians*, 202–203; Guy Prentiss Waters, *The End of Deuteronomy in the Epistles of Paul*, WUNT 221 (Tübingen: Mohr Siebeck, 2006), 93–100.

Paul aims to show that the Galatians' attempt to turn back to the old age is futile in two aspects: first, they cannot do everything required by the Mosaic law.¹⁰ Second, the law is ineffective as a means of salvation for the Galatians.

Under Sin (3:22)

In 3:22 Paul alludes to being “under sin” as a realm, in which the Galatians once resided. He avers that the Scripture imprisoned everything under sin (συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν). The senses of ἡ γραφή (“the Scripture”) and τὰ πάντα (“everything”) should be clarified at this point. Scholars maintain that ἡ γραφή refers to the law,¹¹ the Scripture as a whole,¹² or a particular verse such as Deuteronomy 27:26.¹³ Among these, the first view is the most likely in that Paul has dealt with a key issue, the law (νόμος) as a temporary entity, in 3:17–21. Paul would have the law in mind even in the subsequent verse and refer to the law even in verse 22 based on the immediate context. As to τὰ πάντα (“everything”), scholars take it impersonally in neuter plural as referring to the whole cosmos in a broad sense.¹⁴ However, given that ἡ γραφή refers to

¹⁰For those who regard the works of the law as distinctive markers such as circumcision and the Sabbath in Judaism, see Frank Thielman, *From Plight to Solution: A Jewish Framework to Understanding Paul's View of the Law in Galatians and Romans*, NovTSup 61 (Leiden: Brill, 1989), 65–72; Richard B. Hays, *The Letter to the Galatians*, in vol. 11 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon, 2000), 258; Joseph P. Braswell, “‘The Blessing of Abraham’ Versus ‘the Curse of the Law’: Another Look at Gal 3:10–13,” *WTJ* 53, no. 1 (1991): 74–77; Ardel B. Caneday, “‘Redeemed from the Curse of the Law’: The Use of Deut 21:22–23 in Gal 3:13,” *TrinJ* 10, no. 2 (1989): 192–95.

¹¹E.g., Calvin, “The Epistle to the Galatians,” 105; Bruce, *Galatians*, 180; E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress, 1983), 87n6.

¹²E.g., Leon Morris, *Galatians: Paul's Charter of Christian Freedom* (Downers Grove, IL: InterVarsity, 1996), 116. Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 164; Matera, *Galatians*, 135; In-Gyu Hong, *The Law in Galatians*, JSNTSup 81 (Sheffield: JSOT, 1993), 155. For a modified view, see Dunn, *Galatians*, 194 (“the collectivity of Scriptures”); Linda L. Belleville, “‘Under Law’: Structural Analysis and the Pauline Concept of Law in Galatians 3:21–4:11,” *JSNT* 26 (1986): 56, (“a distinct, authoritative entity”); Moo, *Galatians*, 239, (“testimony of Scripture”).

¹³E.g., Burton, *Galatians*, 195–96; Longenecker, *Galatians*, 144; Howard, *Paul*, 58–59.

¹⁴So Matera, *Galatians*, 360; Ben Witherington, *Grace in Galatia: A Commentary on*

the Mosaic law to guide persons, it is more probable that τὰ πάντα refers to human beings in a limited sense.¹⁵ Paul uses neuter plurals personally in 1 Corinthians 1:27–28:

But God chose what is foolish (τὰ μωρὰ) in the world to shame the wise; God chose what is weak (τὰ ἀσθενῆ) in the world to shame the strong (τὰ ἰσχυρά); God chose what is low (τὰ ἀγενῆ) and despised (τὰ ἐξουθενημένα) in the world, even things that are not (τὰ μὴ ὄντα), to bring to nothing things that are (τὰ ὄντα). (ESV)

By using the phrase “under sin” to portray a realm in which sin as a power or force, dominates, Paul brings to mind for the Galatians the old domain which they inhabited before becoming Christians.¹⁶

Under a Custodian (3:25)

In 3:25 Paul draws a comparison between πίστις (“faith”) and παιδαγωγός (“custodian”), saying, ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν (“But now that faith has come, we are no longer under a guardian” ESV). The article τῆς before “faith” (πίστεως) adduces the particular manifestation of “faith in Christ” unique to the new sphere.¹⁷ Paul gives prominence to the breathtaking shift with the coming of Christ. Paul confirms that the Galatians are in the new sphere characterized by faith. “Custodian” denotes the old sphere distinguished by the Mosaic law. By being agitated by the false teachers in Galatia, the Galatians stand looking for a way back to the old realm. In this danger Paul asserts in a resolute tone that the Galatians are no longer under the Mosaic law from the old age.

St. Paul's Letter to the Galatians (Grand Rapids: Eerdmans, 1998), 260; Moo, *Galatians*, 239.

¹⁵So Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia 44 (Philadelphia: Fortress, 1979), 175n116; Bruce, *Galatians*, 180–81; Longenecker, *Galatians*, 144; Hong, *The Law in Galatians*, 155–56; BDF, §138.

¹⁶So Schreiner, *Galatians*, 244.

¹⁷So Moo, *Galatians*, 244.

Under Guardians and Managers (4:2)

By stating that the heir was under guardians and managers (ὕπὸ ἐπιτρόπων καὶ οἰκονόμων), Paul intimates the interval between the promised inheritance and its realization. Here, the word ἐπίτροπος means manager or steward,¹⁸ and the word οἰκονόμος steward or manager of property.¹⁹ To be precise, οἰκονόμος is not a person who supervises an underage heir. Paul simply brings from Greco–Roman culture the concept of supervising something.²⁰ Using the two as synonyms in the immediate context,²¹ he makes the point that the Galatians were in a sphere in which they were enslaved by the law. It is arresting that the status of this slavery was “until the date set by his father” (ἄχρι τῆς προθεσμίας τοῦ πατρός), that is, until the coming of Christ. For Paul, the Galatians are no longer under the olden days. Christ, who is the Son of God, set them free from antiquities, and they take pleasure in new life.

Under the Elements of the World (4:3)

Paul applies the illustration from inheritance (4:1–2) to the situation of all believers in Christ (4:3).²² Paul’s point is that before coming to Christ, people are like

¹⁸E.g., Matt 20:8; Luke 8:3.

¹⁹E.g., Luke 12:42; 16:1, 3, 8; Rom 16:23; 1 Cor 4:1, 2; Titus 1:7; 1 Pet 4:10.

²⁰For a brief summary of Greco–Roman culture, see J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, AB 33A (New York: Doubleday, 1997), 386; James D. Hester, *Paul’s Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte*, SJTOP 14 (Edinburgh: Oliver & Boyd, 1968), 18–21, 59; Burton, *Galatians*, 212; Hong, *The Law in Galatians*, 161; Witherington, *Grace in Galatia*, 282–83; Derek R. Moore–Crispin, “Galatians 4:1–9: The Use and Abuse of Parallels,” *EvQ* 61 (1989): 203–23.

²¹So Longenecker, *Galatians*, 163–64.

²²Scholars debate whether the first person plural pronoun (ἡμεῖς) in 4:3 refers to Paul’s fellow Jews (Longenecker, *Galatians*, 164; Bruce, *Galatians*, 193; S. J. Hafemann, “Paul and the Exile of Israel in Galatians 3–4,” in *Exile: Old Testament, Jewish, and Christian Conceptions*, ed. James M. Scott, JSJSup 56 [Leiden: Brill, 1997], 340–41) or Gentile believers (William J. Dalton, “The Meaning of ‘We’ in Galatians,” *ABR* 38 [1990]: 40–41; Caroline E. Johnson Hodge, *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul* [Oxford: Oxford University Press, 2007], 71). However, given that Paul alludes to all believers in 4:8, the pronoun in 4:3 generally refers to all believers in Galatia (Burton, *Galatians*, 215; Brendan Byrne, *Sons of God, Seed of Abraham: A Study of the Idea of the Sonship of God of All Christians in Paul Against the Jewish Background*, AnBib 83 [Rome: Biblical Institute, 1979], 176–78; Schreiner, *Galatians*,

children (νήπιοι) who were enslaved. One of two notable things in 4:3 is that the metaphor στοιχειῶν, though there is a debate about its meaning,²³ associates the preconversion situation of Gentile believers and of Jewish believers. More specifically, Paul has in mind the situation of Jews under law and the situation of Gentiles under religious objects related to material realities. Before the fullness of time, both Jews and Gentiles were outside Christ.²⁴ Second, the pluperfect periphrastic clause, ἡμεθα δεδουλωμένοι (“we were enslaved”) hints at the idea of “the completion of an action in past time, without focusing *as much* on the existing results.”²⁵ Paul points out that the captivity of the Galatians was completely brought to a close in the past. By doing so, he implies that the Galatians are within the principle of the new life, which is different entirely from the past.

Under Law

In Galatians, the word νόμος, referring to the Mosaic law, is characteristic of the old age. In particular, Paul uses the phrase, ὑπὸ νόμον (“under law”) to point to a realm in which the Galatians formerly dwelled (3:23; 4:4, 5, 21; 5:18).

In 3:23 the phrase ὑπὸ νόμον denotes the realm in which the Galatians previously remained. While dwelling in that place, they could not save themselves, which

267; Moo, *Galatians*, 260).

²³For a view of the elementary principles of the world, see Burton, *Galatians*, 510–18; Longenecker, *Galatians*, 165–66. For a view of spiritual forces such as demonic forces or angelic powers, see Clinton E. Arnold, “Returning to the Domain of the Powers: Stoicheia as Evil Spirits in Galatians 4:3,9,” *NovT* 38, no. 1 (1996): 57–72; Eduard Schweizer, “Slaves of the Elements and Worshipers of Angels: Gal 4:3, 9 and Col 2:8, 18, 20,” *JBL* 107, no. 3 (1988): 455–68. For a popular view of the basic material elements of the world, see Thielman, *From Plight to Solution*, 80–83; Martyn, *Galatians*, 393–406; Hays, *Galatians*, 282–83; Hafemann, “Paul and the Exile of Israel in Galatians 3–4,” 346–48; Schreiner, *Galatians*, 268; Moo, *Galatians*, 262.

²⁴So Moo, *Galatians*, 262–63.

²⁵Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 585. Emphasis original.

was a consequence of the sinful nature originating from their depravity.²⁶ They were put under wrath brought by sin. Paul specifically underscores the interim nature of the law in the second half of 3:23, saying *συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι* (“imprisoned until the coming faith would be revealed” ESV). He draws a comparison between the law and faith in redemptive history.²⁷ The verb, *ἀποκαλύπτω* (“reveal”) supports the contrast.

The phrase *ὑπὸ νόμον* also occurs in 4:4 and 4:5. The phrase in each verse indicates a sphere in which sin dominated, and thus the law exerted a great influence.²⁸ Paul introduces Christ as the rescuer those who were under law. Paul highlights that Christ as God’s Son was born of woman and truly a person under the Mosaic law.²⁹ In other words, God sent his Son to take the same position as human beings, who were captivated by the power of sin, in order for him to bear the curse of the law (3:13).³⁰ Paul illuminates God’s intent to send his Son through the verb *ἐξαγοράζω* (“redeem”). God paid the price of Christ’s death and brought liberation from enslavement.³¹ As a consequence, the timeworn territory was closed, and the Galatians were transferred from

²⁶So Moo, *Galatians*, 242. A similar statement occurs in Rom 6:14–15. Those who are under the law are under the power of sin. In contrast, those who are under grace live in the new age inaugurated by Christ.

²⁷So Schreiner, *Galatians*, 248.

²⁸So Moo, *Galatians*, 267.

²⁹Some scholars argue that the “sending” implies the preexistence of Christ (Burton, *Galatians*, 216–17; Bruce, *Galatians*, 195). Their argument is not wrong in a sense because the “sending” itself should presuppose prior existence (Gordon D. Fee, *Galatians*, Pentecostal Commentary [Dorset, UK: Deo Publishing, 2007], 214–15). However, here, two parallel participial qualifiers, *γενόμενον*, should be understood together with the “sending.” The two qualifiers stress the state of Jesus’ humanity as the Son and as a Jew who was subject to the rule of the law (Moo, *Galatians*, 265–66).

³⁰So Schreiner, *Galatians*, 270.

³¹So Herman N. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 194–97.

the old domain to the new one.³²

The Galatians, who now dwell in the new realm, are on the edge of turning back to the old realm. On that account, Paul satirically asks in 4:21, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; (“You who desire to be under the law, do you not listen to the law?” ESV). The first occurrence of νόμος refers to the Mosaic law, and the second to the Scripture as a whole. Paul insinuates that because the Galatians did not understand the Scripture, they put themselves under the law, that is, the old realm. Hereupon, Paul annotates the narrative in the Scripture (vv. 22–31). In his view, the old territory ended with the coming of the promised seed, and the Galatians were transferred to the new one launched by the seed, Christ. In this respect, the Galatians’ attempt to be under law leads to nothing other than being under the binding authority of the Mosaic law which had an influence on the old domain.³³

In 5:18 Paul makes an argument for the history of redemption, juxtaposing the Spirit characteristic of the new realm with the Mosaic law characteristic of the old one. Paul says, εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. (“But if you are led by the Spirit, you are not under the law” ESV). Given that the conditional particle εἰ is used with the indicative,³⁴ Paul asserts that those who are guided by the Spirit are not enslaved to the rules of the Mosaic law.³⁵ The comparison between two realms makes it appear that the dogged pursuit of the Galatians toward the old is unattainable because they are the people of the new covenant led by the Spirit, being free of the authority of the Mosaic law.³⁶

³²For a classification of scholars’ different views of the relationship between “those who are under law” and “us,” see Moo, *Galatians*, 267.

³³So *ibid.*, 297.

³⁴So Wallace, *Greek Grammar beyond the Basics*, 690–94.

³⁵So Moo, *Galatians*, 357.

³⁶So Longenecker, *Galatians*, 246; Schreiner, *Galatians*, 345.

To sum up, the Galatians became Christians by faith after hearing the gospel proclaimed by Paul. Their current state was entirely different from their precoverion status because, as Paul indicates by the use of ὑπὸ (“under”) phrases, they were once enslaved and bound by the Mosaic law. For Paul, the law was valid only until Christ. Nevertheless, being tempted by the false teachers in Galatia, the Galatians were going back to the law, thus denying the coming of Christ. For this reason, Paul uses the ὑπὸ phrases to highlight their past enslaved state throughout the letter.

Christ’s Advent as the Turning Point between Two Eras

As has been demonstrated above, Paul describes the old age in a spatiotemporal sense.³⁷ The Galatians were enslaved to the old age, which was under the power of sin and the result of sin (1:4; 3:22). In this situation of death, bondage, and agony, God sent Jesus Christ in history (4:4–5). In particular, Christ functions as the crux between the old age and the new age in Galatians. The emphasis of Christ’s advent is pertinent to the crisis in Galatia which was brought about by the false teachers. They carried out a vigorous campaign for circumcision and the Mosaic law to be righteous before God. They agitated the Galatians, who were the people of the new covenant, to turn back to the old age. The Galatians were on the point of turning away from God called them in the grace of Christ who inaugurated the new age (1:6). Under these circumstances, Paul depicts Christ as the one who brings the old age to a close and brings the start of the new age. More precisely, the destiny of the two ages is fulfilled by Christ’s two epochal events, that is, his death and resurrection.³⁸ In this regard, the crisis

³⁷Paul depicts the old age in a temporal sense (3:3, 25; 4:3, 7, 8, 9, 25, 29; 5:1) and a territorial sense (3:10, 22, 23, 25; 4:2, 3, 4, 5, 21; 5:18).

³⁸So Beverly Roberts Gaventa, “The Singularity of the Gospel: A Reading of Galatians,” in *Pauline Theology: Thessalonians, Philippians, Galatians, Philemon*, ed. Jouette M. Bassler, vol. 1, SBLSymS 21–23 (Atlanta: Society of Biblical Literature, 2002), 150.

in Galatia is germane to understanding Christology.³⁹ Martyn precisely points out,

Worth nothing is the fact that a similar pattern emerges even in Galatians, where numerous interpreters have considered the Law to be the sole issue. Paul does not even mention the word *nomos*, until he has given a lengthy account of the history that is created by the gospel of God's Son, suggesting that—for him, at least—the central issue at stake is that Christological gospel, not some doctrine about the Law. And even in the parts of Galatians that are heavily concerned with the Law, it is clear that Paul's theological point of departure is not the Law, but rather the advent of Christ.⁴⁰

Paul brings to light Christ as the culmination of history at the fullness of time to close the old age and open the new age (4:2, 4). Paul makes this point in 3:23–25, in which he adduces the momentous shift from the old age to the new age by virtue of Christ's coming.

The provisional nature of the law is a central argument beginning in 3:15. Four hundred thirty years after the time when the promise was given to Abraham (3:17), God handed down the Mosaic law to Israel at Sinai to reveal what sin is. The law was valid only until Christ, who is the crux of history, came (3:19). A deadline for the efficacy of the law is spotlighted in 3:23–25. The noun πίστις (“faith”) ties verses 23–25 together as a unit and denotes “faith in Christ” as a reality that marks the new age in redemptive history.⁴¹ The advent of this faith brings about the end of the old age characteristic of the

³⁹So George Alexander Kennedy, *New Testament Interpretation through Rhetorical Criticism*, SR (Chapel Hill: University of North Carolina, 1984), 5, 146; Gaventa, “The Singularity of the Gospel: A Reading of Galatians,” 149; idem, “Galatians 1 and 2: Autobiography as Paradigm,” *NovT* 28, no. 4 (1986): 326.

⁴⁰J. Louis Martyn, “Paul and His Jewish–Christian Interpreters,” *USQR* 42, nos. 1–2 (1988): 3–4.

⁴¹Scholars debate what the faith means. On the view that it is “faith in Christ,” see Bruce, *Galatians*, 181; Hansen, *Abraham in Galatians*, 134–35; Schreiner, *Galatians*, 246; Moo, *Galatians*, 241. In particular, Bruce argues that the faith implies the “era characterized by the dominance of faith” (*Galatians*, 181). On the contrary, some argues that it means not human faith but faithfulness exercised by Jesus Christ because Paul teaches that Abraham already had faith in Gal 3:6–9; Rom 4:1–25. According to them, it is less probable that human faith, which already has existed, is the decisive criterion. Their argument is quite reasonable. See Hays, *Galatians*, 269–70; Hung–Sik Choi, “Pistis in Galatians 5:5–6: Neglected Evidence for the Faithfulness of Christ,” *JBL* 124, no. 3 (2005): 474–79; Ardel B. Caneday, “The Faithfulness of Jesus Christ as a Theme in Paul's Theology in Galatians,” in *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*, ed. Michael F. Bird and Preston M. Sprinkle (Milton Keynes: Paternoster; Peabody, MA: Hendrickson, 2009), 200–203. However, Paul highlights the promises that had

law to which all Jews were enslaved.⁴² The word *παιδαγωγός* (“guardian”) as a metaphor also elucidates the supervisory role of the law in temporal limits (v. 24).⁴³ On this point, Paul stresses that God tentatively gave the Israelites the law, and the law was compelling until Christ came (*εἰς Χριστόν*).⁴⁴ Paul reiterates the end of the old age and the launch of the new age by means of Christ’s coming (v. 25).

To summarize, the advent of Christ serves as the turning point from the old era to the new one. In Paul’s view, even though they had escaped from their previous state by faith in Christ, they were on the verge of throwing themselves back into the old bondage. In this respect, Paul’s depiction of Christ’s coming plays a significant role in awakening the Galatians who were turning back to the old era through the false teachings of the agitators.

The Crucified and Risen Christ Who Brought about the New Age

Along with the arrival of Christ as the crux between two eras (3:23–25; 4:4), Paul describes the crucifixion and resurrection of Christ as epochal events to end the old age characteristic of the Mosaic law and to bring about the new age characteristic of

gradually progressed in redemptive history as fulfilled in Christ. In addition, Paul accentuates that a person is justified by his or her faith before God. Since the cross of Christ, who put to an end the Mosaic law’s era, the fact that a person is righteous by faith in Christ is the reality of the new age.

⁴²E.g., see the clause *πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν* (“Now before faith came”) in v. 23 and the clause *ἐλθούσης δὲ τῆς πίστεως* (“But now that faith has come”) in v. 25 (Moo, *Galatians*, 240). It should be noted that scholars have different views on the first person plural pronoun. For the argument that the first person plural pronoun is all persons including Paul, Gentile Christians, and Jewish Christians, see Bruce, *Galatians*, 182; Martin, *Christ and the Law in Paul*, 100–104; Schreiner, *Galatians*, 246. For the argument that it is only Jewish Christians, see Dunn, *Galatians*, 198; Longenecker, *Galatians*, 145; Matera, *Galatians*, 143–44; Witherington, *Grace in Galatia*, 267; Moo, *Galatians*, 241.

⁴³For an excellent discussion of the word *παιδαγωγός*, see Longenecker, *Galatians*, 146–48; Witherington, *Grace in Galatia*, 262–67.

⁴⁴Note scholars who see the preposition *εἰς* in a temporal sense (Bruce, *Galatians*, 183; Longenecker, *Galatians*, 148–49). In contrast, Moo, *Galatians*, 243–44, regards it in a temporal and telic sense.

grace, faith, and the Spirit. The Galatians are people of the new covenant, transferred out of the old age. Nevertheless, they crave for the old age. Their attempt is nothing less than apostatizing Christ, who inaugurated the new age. Accordingly, Paul highlights the epochal events of Christ as bringing about the shift between two eras. In particular, while scholars have considered the crucifixion as a main concern in Galatians, they have regarded the resurrection as an insignificant theme. However, this section will investigate Christ's resurrection and his death as having the same weight.

The New Age Inaugurated by Christ's Death

Christ's death is considerably highlighted in terms of its cosmic significance.⁴⁵ To be exact, Paul strongly emphasizes the cross of Jesus as an epochal event in Galatians.⁴⁶ On this account, a great deal of scholarly concern has been placed only on the death of Jesus in Galatians.⁴⁷ Before taking any further steps, Beker's point should be considered. Beker distinguishes the cross from the death of Christ. He states,

Contrary to widespread opinion, the theology of the cross is rare in the New Testament. It [the theology of the cross] must be distinguished in some ways from a

⁴⁵E.g., 1:4; 2:19–20; 3:1, 13; 5:11; 6:12, 14.

⁴⁶So Charles B. Cousar, *A Theology of the Cross: The Death of Jesus in the Pauline Letters*, OBT 24 (Minneapolis: Fortress, 1990), 21–22.

⁴⁷For a detailed discussion of the cross in Galatians, see Paul Sevier Minear, "The Crucified World: The Enigma of Galatians 6,14," in *Theologia Crucis – Signum Crucis*, ed. C. Anderson and G. Klein (Tübingen: Mohr Siebeck, 1979), 395–407; Charles H. Cosgrove, *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Louvain, Belgium: Peeters; Macon, GA: Mercer, 1988), 169–94; James D. G. Dunn, "Paul's Understanding of the Death of Jesus as Sacrifice," in *Sacrifice and Redemption*, ed. S. W. Sykes (London: Cambridge University Press, 1991), 35–56; Richard B. Hays, "Crucified with Christ: A Synthesis of the Theology of 1 and 2 Thessalonians, Philemon, Philippians, and Galatians," in *Pauline Theology*, vol. 1, ed. Jouette M. Bassler, SBLSymS 21 (Atlanta: Society of Biblical Literature, 2002), 227–46; Ernst Käsemann, "Pauline Theology of the Cross," *Int* 24, no. 2 (1970): 151–77; Jeffrey A. D. Weima, "Gal 6:11–18: A Hermeneutical Key to the Galatian Letter," *CTJ* 28, no. 1 (1993): 90–107; Robert A. Bryant, *The Risen Crucified Christ in Galatians*, SBLDS 185 (Atlanta: Society of Biblical Literature, 2001), 163–94; Philip H. Kern, "The Cultural Context of Paul's Gospel: The Cross and Suffering in Galatians," *Reformed Theological Review* 70, no. 2 (2011): 135–54; Frank J. Matera, "The Death of Christ and the Cross in Paul's Letter to the Galatians," *LS* 18 (1993): 283–96.

theology of the death and resurrection of Christ and from that of the suffering of Christ. The interactions among these various forms of reflection on the death of Christ do not permit us to fuse them, because they have distinct meanings.⁴⁸

Beker's argument comes from two evidences: first, Paul does not use a cross–resurrection formula in his letters. In addition, the cross does not occur in his letters with the preposition *ὑπέρ* or *περί* that mean “on behalf of.” However, Beker's points seem to be inconsequential, at least in Galatians.⁴⁹ In fact, Paul makes mention of Christ's death (1:4; 2:20–21), cross (5:11; 6:12, 14), crucifixion (3:1, 13), and believers' union with the crucifixion (2:19; 5:24; 6:14). Paul does not separate these concepts in Galatians. Instead, these references all share the one purpose of bringing to light the close of the old age and the inauguration of the new.⁵⁰ This section will investigate Christ's death as the epochal event bringing about the new age and bringing to an end the old.

Christ who gave himself for our sins (1:4). Paul describes Christ in 1:4 as the one who gave himself for human beings' sins (*τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*, “who gave himself for our sins to deliver us” ESV). Paul brings out Christ's own sense of initiative, not his identity as one who was handed over (Rom 4:25; 8:32; 1 Cor 11:23).⁵¹ In addition, Christ dies as a substitute for human beings. As is apparent in the New Testament,⁵² Paul highlights the vicarious death of Christ on behalf of another's sin. The preposition *ὑπὲρ*⁵³ and *ἁμαρτία* in the plural strengthen the expiatory sense of

⁴⁸Johan Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 198.

⁴⁹*Ibid.*, 199.

⁵⁰So Matera, “The Death of Christ and the Cross,” 283n3.

⁵¹E.g., Eph 5:2, 25; 1 Tim 2:6; Titus 2:14.

⁵²E.g., Matt 20:28; Mark 10:45; John 1:29; 1 Cor 15:3; 2 Cor 5:21; Eph 1:7; 1 Tim 2:6; Titus 2:14; Heb 9:28; 1 Pet 2:24; 3:18.

⁵³So Wallace, *Greek Grammar beyond the Basics*, 383–89. Cf. Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), 214.

Christ's death.⁵⁴ The conjunction ὅπως points out the purpose of Christ's death. He gave himself to rescue us (ἐξέληται ἡμᾶς). Perhaps, 1:4 is a fragment of an early Christian hymn or confession well-known to churches in Paul's day because he rarely uses ἁμαρτία in the plural, and the verb ἐξαιρέω is only used here in his writings.⁵⁵ Along with Christ's initiative,⁵⁶ Paul calls attention to the will of God (κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν), who takes the lead in the decisive event to deliver sinners from death.

Christ who gave himself for me (2:19–21). As he does in 1:4, Paul gives prominence in 2:19–21 to Christ's initiative death with the phrase παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ ("who gave himself for me" ESV). Paul expounds the new life of the Galatians in consequence of Christ's death.⁵⁷ In particular, the most crucial event is Christians' identification with Christ's death which decisively influences their new state. They were crucified with Christ (Χριστῷ συνεσταύρωμαι, v. 19).⁵⁸ The verb συσταυρόω in the perfect

⁵⁴Though typically using "sin" in the singular, Paul sometimes uses it in the plural (Rom 7:5; 1 Cor 15:3, 17; Eph 2:1; Col 1:14; 1 Thess 2:16; 1 Tim 5:22, 24; 2 Tim 3:6) (Matera, "The Death of Christ and the Cross," 287).

⁵⁵So Martyn, *Galatians*, 95–97; Longenecker, *Galatians*, 7; Bryant, *The Risen Crucified Christ in Galatians*, 120–23. On the verb ἐξαιρέω in light of the prophecy of Christ's death in Isa 53, see Roy E. Ciampa, *The Presence and Function of Scripture in Galatians 1 and 2*, WUNT 102 (Tübingen: Mohr Siebeck, 1998), 51–63; Matthew S. Harmon, *She Must and Shall Go Free: Paul's Isaianic Gospel in Galatians*, BZNW 168 (Berlin: de Gruyter, 2010), 56–66.

⁵⁶So Longenecker, *The Triumph of Abraham's God*, 36–46; Vincent M. Smiles, *The Gospel and the Law in Galatia: Paul's Response to Jewish-Christian Separatism and the Threat of Galatian Apostasy* (Collegeville, MN: Liturgical, 1998), 68–69. In particular, Hays, *Galatians*, 202, properly designates the work of Christ as an "apocalyptic rescue operation." Emphasis original.

⁵⁷So Matera, "The Death of Christ and the Cross," 287. As to the first person singular in vv. 19–20, Dunn, *Galatians*, 143, argues that Paul describes his own experience in which he came to Christ. In contrast, Scot McKnight, *Galatians: From Biblical Text to Contemporary Life*, NIVAC (Grand Rapids: Zondervan, 1995), 117–18, argues that it refers to the experience of Jewish Christian. However, the first person in vv. 19–20 refers first of all to Paul's experience as a Jewish Christian, and then his experience can be applied to other Jewish Christians. Furthermore, Paul's experience as a Jew who has become a Christian, that is, his new state as a Christian, can be expanded to all believers including Jewish Christians and Gentile Christians. Fundamentally, his description of his experience as a Christian applies to the experience of all believers (Betz, *Galatians*, 121; Smiles, *The Gospel and the Law in Galatia*, 164; Schreiner, *Galatians*, 170–73; Moo, *Galatians*, 167).

⁵⁸The clause Χριστῷ συνεσταύρωμαι relates to before and after the clause (Schreiner,

tense supports this point. It implies the continuing state of its subject and suggests that believers' state is the product of their identification with the crucified Christ.⁵⁹ In this regard, their identification with Christ's death is a real, rather than abstract, experience. God regards believers as having been crucified with Christ.⁶⁰

Paul testifies to believers' new state in verse 19, in which he highlights the death of Christ, who terminated the old age. First, the phrase *διὰ νόμου* ("through the law") alludes to believers' identification with Christ, who was cursed by the law.⁶¹ Second, the expression, "dying to the law" (*νόμῳ ἀπέθανον*) represents the release of believers from the binding authority or power of the law as an entity.⁶² The radical break between believers and the law is enlarged by the occurrence of life (*ζάω*, "I live") after dying (*ἀποθνήσκω*, "I die").⁶³ Third, the subsequent *ἵνα* clause⁶⁴ discloses that Christ's death enables "living for God" relevant to the Christian life.⁶⁵ Paul's statements in verse 19 might be striking in the ears of Jews in the first century because those Jews believed that the law was given to them in order for them to live for God.⁶⁶ In contrast, Paul affirms that believers live for God in consequence of their decisive release from the law.

Galatians, 170–71; Moo, *Galatians*, 170).

⁵⁹So Moo, *Galatians*, 170.

⁶⁰So Ridderbos, *Paul*, 57–62; Moo, *Romans*, 391–95; idem, *Galatians*, 170.

⁶¹So Martyn, *Galatians*, 257; Smiles, *The Gospel and the Law in Galatia*, 170–77; Schreiner, *Galatians*, 171. Contra Burton, *Galatians*, 133–34; Frank Thielman, *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity, 1994), 130; Moo, *Galatians*, 169, who argue that Paul describes the impossibility of the fulfillment of the law in his own experience.

⁶²The dative *νόμῳ* is either a dative of respect or a dative of disadvantage (BDF, §188).

⁶³So Moo, *Galatians*, 168.

⁶⁴The conjunction *ἵνα* indicates purpose, and the dative *θεῷ* is a dative of advantage.

⁶⁵So Betz, *Galatians*, 122.

⁶⁶So J. Louis Martyn, *Theological Issues in the Letters of Paul*, SNTW (Nashville: Abingdon, 1997), 237.

In verse 20 Paul introduces the new state of believers as utterly different from the old “I” (ζῶ δὲ οὐκέτι ἐγώ [“it is no longer I who live”]). Christ terminated the old age by way of his death on the cross. Through their identification with the crucified Christ, believers crucified the old “I” enslaved by sin in Adam.⁶⁷ The old “I” died, and now Christ dwells in each believer (ἐν ἐμοὶ Χριστός [“Christ who lives in me”]). The indwelling of Christ in a believer is a sign of the new age.⁶⁸ Despite the arrival of the new age, believers, who are people of the new covenant, still live in the physical life on earth⁶⁹ and await the fullness of the new age (ὁ νῦν ζῶ ἐν σαρκί [“the life I now live in the flesh”]).⁷⁰ Even so, living in flesh should not be identical with being under the power of sin, that is, the old era.⁷¹

Paul reiterates Christ’s death as the epochal event in a resolute tone. Galatians 2:21 says, εἰ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν (“if righteousness were through the law, then Christ died for no purpose” ESV). Christ’s death terminated the old age, and Christ is incompatible with the law characteristic of the old age.

The crucified Christ (3:1). Paul laments the folly of the Galatians, who were bewitched too quickly, saying, ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν (“O foolish Galatians! Who has bewitched you?” ESV). His rebuke alludes to the Galatians who

⁶⁷So Schreiner, *Galatians*, 172. E.g., see Eph 4:24; Col 3:10.

⁶⁸Paul generally refers to the Spirit’s indwelling of believers (Rom 8:9; Eph 2:22; 3:16). He also makes reference to Christ’s indwelling of believers (Rom 8:10; 2 Cor 13:5; Col 1:27; Eph 3:17). These two references in Paul are basically the same (Moo, *Galatians*, 171). For a brief discussion on this issue, see Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 374; Yon-Gyong Kwon, *Eschatology in Galatians: Rethinking Paul’s Response to the Crisis in Galatia*, WUNT 183 (Tübingen: Mohr Siebeck, 2004), 177–78; Bruce, *Galatians*, 144; Dunn, *Galatians*, 145.

⁶⁹So Schreiner, *Galatians*, 173.

⁷⁰On an adverbial accusative “the life,” see A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 2nd ed. (New York: Hodder & Stoughton, 1915), 479.

⁷¹So Bruce, *Galatians*, 145.

have done “what should not be done.” The agitators stirred up the Galatians toward the old way such as practicing circumcision and keeping the law.⁷² The Galatians were at the point of turning back to the old age. Paul critically asks those who are suddenly swaying, οἷς κατ’ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; (“Before whose eyes Jesus Christ was publicly portrayed as crucified?” ESV). The Galatians should have a vivid image of the crucified Christ, who ended the old age in their eyes. In contrast, the false teachers in Galatia have bewitched the Galatians with evil eyes projected on the old age.⁷³ Importantly, the crucified Christ pertains to the new age. Hereupon, Paul discusses the Spirit as characteristic of the new age in 3:2–6, as he recalls the Spirit’s indwelling of believers at conversion. In this regard, Paul depicts the crucified Christ as the closer of the old age and the inaugurator of the new age.

Christ on the cross (3:13–14). Paul declares that Christ has released the Galatians who were once enslaved by the curse of the law that typified the old age.⁷⁴ Paul says in 3:13, Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου (“Christ redeemed us from the curse of the law” ESV). The compound verb ἐξαγοράζω (“redeem”) reflects the ancient custom of the emancipation of slaves.⁷⁵ Through the verb Paul portrays the Galatians as those who were placed under the bondage of the old age. Scholars debate

⁷²Scholars debate to what extent the Galatians followed the teachings of agitators in Galatia. Jerome H. Neyrey, “Bewitched in Galatia: Paul and Cultural Anthropology,” *CBO* 50, no. 1 (1988): 72–100, argues that they actually followed their teachings. However, Longenecker, *Galatians*, 99–101, argue that the false teachers in Galatia were only agitating the Galatians. Perhaps, the latter is a little bit more likely because if the Galatians wholly followed their false teachings, Paul would not have sent the letter to the Galatians to the churches in Galatia (Moo, *Galatians*, 181).

⁷³Paul’s reference to ὀφθαλμός is related to the “evil eye” because of the sense of the verb βασκαίνω in the first part of 3:1. The verb βασκαίνω means to exert an evil influence through the eye (BDAG, “βασκαίνω,” 171).

⁷⁴So Moo, *Galatians*, 210.

⁷⁵So Friedrich Büchsel, “ἀγοράζω, ἐξαγοράζω,” in *TDNT* 1:125–27. The verb ἐξαγοράζω is a compound form of ἀγοράζω meaning “buy.” The verb ἀγοράζω compounded with ἐκ has the sense of “buy out of” or “redeem” (BDAG, “ἐξαγοράζω,” 343).

whether ἡμᾶς (“us”) and ἡμῶν (“our”) in verse 13 refer to Jewish believers, Gentile believers, or all believers.⁷⁶ Given that “those who receive the Spirit” in 3:14 refers to all believers, it is very probable that “we who were redeemed from the curse of the law” in 3:13 would allude to all believers as well.⁷⁷ The first person plurals in 3:13 does not necessarily need to be limited only to Jewish Christians. The things required by the law are engraved even in heart of the Gentiles who do not have the law.⁷⁸ The death of Christ is for all, that is, for Jews who are under the law as well as for Gentiles who share the plight of Jews. God redeemed all from this plight by identifying that plight with his son.⁷⁹ This identification is introduced by the participle γενόμενος leading the first subordinate clause, which says, γενόμενος ὑπὲρ ἡμῶν κατάρα (“by becoming a curse for us” ESV). The participle γενόμενος in an instrumental sense refers to the means by which God saves his people. Here, the preposition ὑπὲρ has a substitutionary idea signifying “on behalf of” rather than “in place of.”⁸⁰ In the second subordinate clause Paul quotes Deuteronomy

⁷⁶The most controversial issue in 3:13–14 is to understand the first person plural pronouns: ἡμᾶς (“us”) and ἡμῶν (“our”) in v. 13 and λάβωμεν (“we might receive”) in v. 14. The first person plural in v. 14 is generally regarded as including both Jews and Gentiles, but scholars debate as to whether the two pronouns in v. 13 refer to either Jewish Christians or Gentile Christians in an exclusive sense, or to both kinds of Christians in an inclusive sense. On the view of Jewish Christians, see Betz, *Galatians*, 148; Braswell, “‘The Blessing of Abraham’ versus ‘the Curse of the Law,’” 74–75; N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T & T Clark, 1991), 151–53; Terence L. Donaldson, “The ‘Curse of the Law’ and the Inclusion of the Gentiles: Galatians 3:13–14,” *NTS* 32, no. 1 (1986): 95–98; Matera, *Galatians*, 120; Donald W. B. Robinson, “The Distinction between Jewish and Gentile Believers in Galatians,” *ABR* 13, nos. 1–4 (1965): 34; McKnight, *Galatians*, 156–57; Hong, *The Law in Galatians*, 78–79. On the view of Gentile Christians, see Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia, 1987), 82–83; Dalton, “The Meaning of ‘We’ in Galatians,” 37–39. On the view of all Christians, see Bruce, *Galatians*, 166–67; Martyn, *Galatians*, 334–36; Dunn, *Galatians*, 176–77; Waters, *The End of Deuteronomy in the Epistles of Paul*, 100–103; Martinus C. de Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 209; Moo, *Galatians*, 213; Schreiner, *Galatians*, 215–16; Fung, *Galatians*, 148–49; Sam K. Williams, “Justification and the Spirit in Galatians,” *JSNT*, no. 29 (1987): 91–92; Stephen Westerholm, *Perspectives Old and New on Paul: The “Lutheran” Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 302–305.

⁷⁷So Westerholm, *Perspectives Old and New on Paul*, 417.

⁷⁸E.g., Rom 2:14–15. So Bruce, *Galatians*, 167; Schreiner, *Galatians*, 215.

⁷⁹So Moo, *Galatians*, 213.

⁸⁰So Harris, *Prepositions and Theology in the Greek New Testament*, 214; Robertson,

21:22–23 to provide the ground for his argument that Christ became the curse for us,⁸¹ saying, ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου (“Cursed is everyone who is hanged on a tree” ESV).⁸² Paul argues that Christ set all, both Jews and Gentiles, free from the curse proclaimed by the law, by being hanged on the tree because of the sin of all and by suffering the curse of the law.

Verse 14 contains two ἵνα clauses. Each clause is connected to the main clause (Χριστὸς . . . τοῦ νόμου) in verse 13⁸³ and serves as both purpose and result of the redemptive work, that is, Christ’s cross.⁸⁴ Each clause highlights the way that the death of Christ brings to an end the old age to which believers were enslaved to in the past and brings about the new age to which believers belong at the present time.

In the first ἵνα clause, Paul states, ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ (“so that in Christ Jesus the blessing of Abraham might come to the Gentiles” ESV). The blessing of Abraham refers to the blessing related to Abraham that Paul discusses in 3:8–9.⁸⁵ The blessing is interpreted by Paul in terms of justification. By putting εἰς τὰ ἔθνη (“to the Gentiles”) at the first part of the clause, Paul emphasizes the

A Grammar of the Greek New Testament in the Light of Historical Research, 631; Wallace, *Greek Grammar beyond the Basics*, 387.

⁸¹So Moo, *Galatians*, 214.

⁸²Peter C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976), 285, proves that “hanging” is the means not for death but for displaying the dead criminal. Joseph A. Fitzmyer, “Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament,” *CBQ* 40, no. 4 (1978): 493–513, also demonstrates that Deut 21:23 was applied to persons who were executed by crucifixion in second temple Judaism.

⁸³So Schreiner, *Galatians*, 218.

⁸⁴Although the conjunction ἵνα can imply either purpose or result grammatically, it has both functions in this sentence. See C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (London: Cambridge University Press, 1959), 142–43. Also the relation between both ἵνα clauses is not subordinate but coordinate. Each ἵνα expresses the purpose and result of God’s redemptive work in Christ (Longenecker, *Galatians*, 123; Boer, *Galatians*, 214).

⁸⁵So Moo, *Galatians*, 215.

phrase.⁸⁶ This emphasis is matched with Paul's statements in verses 8–9, in which the promise given to Abraham includes the Gentiles. Paul has all believers in mind in verse 13 as he focuses on the Gentiles in the first *ἵνα* clause of verse 14 and elucidates the way that the Gentiles are included in the range of Abraham's blessing.⁸⁷ The Gentiles experience the blessing of Abraham in relationship with Jesus Christ who brings about the new age through his cross work, not through the law which was characteristic of the old age.

In the second *ἵνα* clause Paul says *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως* ("so that we might receive the promised Spirit through faith" ESV). Here, the faith is not the faith of Christ but believer's faith.⁸⁸ All Christians receive the Spirit through faith. The Galatians have experienced the Spirit by means of hearing accompanied by faith (3:2, 5). Here, the promise and the Spirit reflect the eschatological character of the early Christian movement. The phrase, *τὴν ἐπαγγελίαν τοῦ πνεύματος* is rendered as referring to the promised Spirit with an exegetical genitive.⁸⁹ The promised Spirit as the prophetic theme is the sign for the age of the new covenant (Joel 2:28–32; Ezek 36:22–32; Isa 44:3). Paul argues that the new age is brought about as a result of the cross of Christ.

The cross, stumbling block (5:11). In 5:11 Paul essentially draws a comparison between circumcision and the cross, bearing the two eras in history in mind. It is notable that he refers to the reality of the situation for his argument in the protasis,⁹⁰

⁸⁶So Nigel Turner who argues that the preposition *εἰς* in the phrase serves as a dative in *A Grammar of New Testament Greek*, (Edinburgh: T & T Clark, 1908), 3:253.

⁸⁷So Moo, *Galatians*, 215.

⁸⁸So Matera, *Galatians*, 120–21; Hays, *Galatians*, 260–62.

⁸⁹So Moule, *An Idiom Book of New Testament Greek*, 176.

⁹⁰So Wallace, *Greek Grammar beyond the Basics*, 685, 690.

saying, εἰ περιτομὴν ἔτι κηρύσσω (“If I still preach circumcision” ESV). Paul’s statement implies that he is not preaching circumcision, though he did preach it in the past. Some scholars assert that Paul might allude to the pre-conversion time in his life.⁹¹ Indeed, they do not have enough evidence that Paul performed missionary proclamation of the Jewish life style before his conversion. Even so, a loose understanding that Paul would have insisted on circumcision as necessary for salvation in his pre-Christian teachings is reasonable.⁹² Others maintain that agitators in Galatia might have criticized Paul as a person who acted inconsistently in order to win the Galatians’ favor. After Paul became a Christian, circumcision had been beside the question to him because he regarded it as cultural matter not as the means to get salvation.⁹³ Acts 16:3 serves as an example. Paul conceded to Timothy’s circumcision because of social and cultural reason, not as a means of salvation.⁹⁴ To be sure, either view is reasonable. What matters is Paul’s attitude toward circumcision at the time when he wrote Galatians. He is not preaching circumcision as a means of salvation. What is more, the subsequent apodosis proves that Paul is being persecuted because he is no longer preaching circumcision (τί ἔτι διώκομαι; “Why am I still being persecuted?” ESV). Paul draws a conclusion from these statements,⁹⁵ saying, ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ (“the stumbling block, that is, the cross has been removed”). The phrase τὸ σκάνδαλον τοῦ σταυροῦ is an appositional genitive which means the stumbling block is the cross.⁹⁶ The phrase is

⁹¹So Burton, *Galatians*, 286; Longenecker, *Galatians*, 233.

⁹²So Moo, *Galatians*, 337.

⁹³So Bruce, *Galatians*, 236–37; Dunn, *Galatians*, 278–79.

⁹⁴So Schreiner, *Galatians*, 326–27.

⁹⁵*Ibid.*, 327.

⁹⁶So Fung, *Galatians*, 240. Cf. Gustav Stählin, “σκάνδαλον, σκανδαλίζω,” in *TDNT* 7: 339–58, who argues that the verb σκανδαλίζω in the New Testament is used for “something that a person sins,” or “interrupting a person going to the way to God.” On the noun σκάνδαλον, see Rom 9:33; 11:9; 14:13; 16:17; 1 Cor 1:23. On the verb σκανδαλίζω, see 1 Cor 8:13 (2x); 2 Cor

parallel to 1 Corinthians 1:23, which says, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίους μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (“but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles” ESV). The cross might work as an offense to Jews who would know Deuteronomy 21:22–23, which includes a statement that a hanged man is cursed by God. Paul regards Christ’s death on the cross as an epochal event that brought about the end of the old era typified by circumcision and the launch of the new era. In consequence, although he was being persecuted as one who proclaimed the new age, Paul did not preach circumcision, which was the exclusive possession of the old age.

The cross of Christ (6:12–14). Paul impeaches the false teachers in Galatia for bragging about the old era, indicting their motives (6:12–13). They compelled others to be circumcised,⁹⁷ in order to avert persecution.⁹⁸ They eagerly pushed the Galatians back towards the old era, characterized by circumcision and the law.⁹⁹ Moreover, Paul accuses the agitators of saying one thing and another (6:13). They were boasting of the Galatians who were about to become Jews. In contrast, Paul portrays himself as one who boasts in the new era which the cross brought about (6:14). He acknowledges that he boasts only in the cross of Christ (Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, “But far be it from me to boast except in the cross of our

11:29.

⁹⁷See BDAG, “ἀναγκάζω,” 60. The verb ἀναγκάζω in the conative present tense has the sense of “compel.” See BDF, §319; Wallace, *Greek Grammar beyond the Basics*, 535; Fung, *Galatians*, 302n12; Longenecker, *Galatians*, 291; Matera, *Galatians*, 225; Schreiner, *Galatians*, 377; Moo, *Galatians*, 393. The verb ἀναγκάζω occurs 3 times in Galatians including 6:12. Remarkably, it is used in relation to the old age: in 2:3–4 Paul’s companion Titus was not forced to be circumcised because of the false teachers who sneaked in to spy on Paul and Titus. In other words, the false teachers wanted to compel Titus to be circumcised. In 2:14 Paul rebukes Peter who compels the Gentiles to live in the same way of Jews.

⁹⁸For a brief argument for this persecution, see Jewett, “Agitators and the Galatian Congregation,” 198–212 who sees the persecution as related to the Zealots movement. Cf. Bruce, *Galatians*, 269; Longenecker, *Galatians*, 291; Weima, “Gal 6:11–18,” 97.

⁹⁹E.g., 1:7; 5:2–4, 10.

Lord Jesus Christ” ESV). Paul differentiates himself from his opponents. While they bragged in works in which they had done, he trusts in Christ who works for him.¹⁰⁰ Paul states in the second part of verse 14, δι’ οὗ ἔμοι κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ (“by which the world has been crucified to me, and I to the world” ESV). The relative pronoun, οὗ points to the cross rather than Jesus Christ.¹⁰¹ Paul suggests that the crucifixion brings about the separation between the old age and himself.¹⁰² He stands in a completely new manner in relationship with the world, which signifies the spatiotemporal realm of sin, death, and evil.¹⁰³ To be precise, the term “world” has the same sense as “the present evil age” (1:4), which typifies circumcision and the law.¹⁰⁴ As has been argued earlier, Paul depicts Christ as the redeemer who gave himself and brought about the separation from the present age (1:4). In this manner, Paul stresses Christ’s death as the epochal event that engenders separation from the world (6:14).¹⁰⁵

To recap, Christ’s death is essential in Galatians because it is depicted as the earthshaking event to seal the fate of the old age and the new one. The death of Christ eliminated the curse of the Mosaic law characteristic of the old era (1:4; 3:13–14) and brought about the decisive separation between believers and the old era (6:12–14). It also gave a new status to them (2:19–21; 3:1). As a proclaimer of the new era Paul does not preach circumcision and the Mosaic law (5:11). In this way, Paul depicts the crucifixion of Christ as the epochal event to bring about the new era, closing the old one. These

¹⁰⁰So Schreiner, *Galatians*, 379.

¹⁰¹So Betz, *Galatians*, 318; Weima, “Gal 6:11–18,” 103; Schreiner, *Galatians*, 379; Moo, *Galatians*, 396.

¹⁰²So Minear, “The Crucified World: The Enigma of Galatians 6,14,” 397–99.

¹⁰³So Edward Adams, *Constructing the World: A Study in Paul’s Cosmological Language*, SNTW (Edinburgh: T & T Clark, 2000), 224–27, 240–47.

¹⁰⁴So Hong, *The Law in Galatians*, 86; Fung, *Galatians*, 306–307; Weima, “Gal 6:11–18,” 102–103.

¹⁰⁵So Hays, *Galatians*, 344.

descriptions represent the whole atmosphere of the letter; the Galatians are the new era's people, and in 6:2 Paul exhorts them to conform to the principles of the new era.

The New Age Inaugurated by Christ's Resurrection

While Galatians is full of the image of Christ's death (or cross), his resurrection rarely occurs in it. For this reason, Gaventa insists that his resurrection is not an important theme in Galatians. She writes,

Do Paul's references to the cross carry an implicit reference to resurrection as well, as is sometimes suggested? The answer to that question, at least in Galatians, must surely be no. Paul's references to the cross or crucifixion or death of Christ are multivalent in that they carry within them references to God's action in sending Christ, to Christ's love and faithfulness in the cross, and to the curse of the law; but that multivalence does not mean that cross for Paul includes resurrection.¹⁰⁶

Gaventa's argument seems to regard the cross as a redemptive event set apart from the resurrection.¹⁰⁷ However, the crucifixion and resurrection are consecutive and dialectical events in Paul.¹⁰⁸ Cook precisely points out, "It is possible to be ἐν Χριστῷ only after the death and resurrection of Christ. Apostle, gospel, preaching to the Gentiles, faith and spirit all exist only in the period since God raised Christ from the dead."¹⁰⁹ Some verses known as early Christian creeds also demonstrate that early Christians confessed the death and resurrection of Christ as inseparable, earth-shaking events (1 Cor 15:3-4; Rom

¹⁰⁶Gaventa, "The Singularity of the Gospel: A Reading of Galatians," 157. Cf. Beker, *Paul the Apostle*, 58, also indicates that the letter to the Galatians lacks reference to the resurrection of Christ.

¹⁰⁷So Richard B. Hays, "The God of Mercy Who Rescues Us from the Present Evil Age: Romans and Galatians," in *The Forgotten God: Perspectives in Biblical Theology: Essays in Honor of Paul J. Achtemeier on the Occasion of His Seventy-Fifth Birthday*, ed. A. Andrew Das and Frank J. Matera, (Louisville: Westminster John Knox, 2002), 129.

¹⁰⁸E.g., Rom 5:9; 6:8, 9-10; 2 Cor 13:4.

¹⁰⁹David Cook, "The Prescript as Programme in Galatians," *JTS* 43, no. 2 (1992): 514-15.

4:24–25, 8:34; 2 Cor 5:15; 1 Thess 4:14).¹¹⁰ Along with this perception, this section will investigate the word “resurrection” at the outset of the letter (Gal 1:1), the phrase *καινή κτίσις* (“new creation”) at the close of the letter (6:15), and the image of the risen Christ (*ἀποκαλύψεως Ἰησοῦ Χριστοῦ* [1:12]; *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί* [v. 16]).

Christ who was raised from the dead (1:1). Paul begins with the declaration that his apostleship did come not from human beings or by human means but from God the Father who raised Jesus from the dead. Strikingly, while he typically portrays himself as the apostle of Jesus Christ, it is only in Galatians that Paul attributes his apostleship to God in the opening section of the letter.¹¹¹ Paul sees his apostleship as an apocalyptic activity in the will of God.¹¹² No doubt, the statement of Paul’s apostleship gives prominence to the certainty of the gospel that he already proclaimed to the Galatians and will reiterate in the rest of the letter.¹¹³

What is more, Paul’s reference to the resurrection serves the role of awakening the identity of the Galatians who are in the new era. The resurrection language in Paul’s day reflects the establishment of God’s kingdom, that is, the arrival of the new age would be marked by a person’s resurrection from the dead (*ἐκ νεκρῶν*).¹¹⁴ Furthermore, given that the occurrence of resurrection language is rare in the opening words of Paul’s

¹¹⁰So Beker, *Paul the Apostle*, 195.

¹¹¹So Moo, *Galatians*, 69. Paul describes himself as the apostle of Jesus Christ along with the will of God in 1 Cor 1:1; 2 Cor 1:1; Eph 1:1; Col 1:1; 2 Tim 1:1. Paul refers to himself only as the apostle of Jesus Christ in 1 Tim 1:1; Titus 1:1. The subject who called Paul as an apostle does not occur in Rom 1:1 because it is divine passive. Perhaps, it would be Jesus Christ or God.

¹¹²So Bryant, *The Risen Crucified Christ in Galatians*, 144.

¹¹³So Dunn, *Galatians*, 26–27.

¹¹⁴E.g., see *1 En.* 22:13, *4 Macc.* 18:16–17; *2 Bar.* 50:2. The proclamation of the resurrection points to the fulfillment of the promise of God’s salvation with the arrival of the new age (*Isa* 26:19; *Ezek* 37:1–14; *Dan* 12:1–3).

letters,¹¹⁵ Paul intentionally refers to the risen Jesus to announce the arrival of the new era inaugurated by the resurrection of Christ.¹¹⁶ Beker properly indicates:

Resurrection language is end-time language and unintelligible apart from the apocalyptic thought world to which resurrection language belongs. Resurrection language properly belongs to the domain of the new age to come and is an inherent part of the transformation and the recreation of all reality in the apocalyptic age. Thus, the resurrection of Christ, the coming reign of God, and the future resurrection of the dead belong together.¹¹⁷

To be sure, the reference to the resurrection functions to create an environment for the new era to the Galatians. Whenever they heard “Jesus,” “Christ,” “Jesus Christ,” or “Lord” in the rest of the letter, they might recall the risen Christ.¹¹⁸ In this respect, the resurrection language plays a significant role as a footing for the theological arguments related to the new age in the whole letter.¹¹⁹

The revelation for the new age (1:12, 16). The word ἀποκάλυψις (“revelation”) occurs 2 times in Galatians (1:12, 16). It recalls the image of the risen Christ Paul experienced on his way to Damascus (Acts 9:1–9). Paul alludes to the certainty of his gospel (1:12) and the authority of his apostleship (1:16) in light of his encounter with Christ on the Damascus road.

¹¹⁵Paul exceptionally relates his apostleship to the risen Christ in Rom 1:4–5. On Christ as risen from the dead in Paul’s letters, see Rom. 4:24; 6:4, 9; 7:4; 8:11 (2x); 10:7, 9; 1 Cor 15:12, 20; Eph 1:20; Col 1:18; 2:12; 1 Thess 1:10; 2 Tim 2:8.

¹¹⁶So Bryant, *The Risen Crucified Christ in Galatians*, 143.

¹¹⁷Beker, *Paul the Apostle*, 152. On Paul’s apocalyptic world view, see Beker, *Paul the Apostle*, 135–81; idem, *Paul’s Apocalyptic Gospel: The Coming Triumph of God* (Philadelphia: Fortress, 1982), 29–53, 117–21; Leander E. Keck, “Paul and Apocalyptic Theology,” *Int* 38, no. 3 (1984): 233–40.

¹¹⁸Although a text critical decision is needed in 1:6 (Χριστός) and 5:24 (Ἰησοῦς), the occurrences of Ἰησοῦς, Χριστός, and κύριος are as follows: Ἰησοῦς alone occurs in 6:17. Both Ἰησοῦς and Χριστός occur together in 1:1, 3, 12; 2:4, 16 (2x); 3:1, 14, 22, 26, 28; 4:14; 5:6, 24; 6:14, 18. Χριστός alone occurs in 1:6, 7, 10, 22; 2:16, 17 (2x), 19, 20, 21; 3:13, 16, 24, 27 (2x), 29; 4:19; 5:1, 2, 4; 6:2, 12. The word κύριος occurs alone in 1:19; 5:10. Ἰησοῦς, Χριστός, and κύριος occur altogether in 1:3; 6:14, 18.

¹¹⁹So Moo, *Galatians*, 69.

Paul says pointedly in 1:11–12 that he did not receive his gospel from any human being, nor was he taught it, but he received it through a revelation of Jesus Christ.¹²⁰ The phrase ἀποκαλύψεως Ἰησοῦ Χριστοῦ (v. 12) creates debate among scholars as to whether the genitive is subjective or objective. If it is a subjective genitive, the subject is Jesus Christ, and the phrase should be rendered, “the revelation given to Paul by Jesus Christ.”¹²¹ However, it is more probable that the phrase is an objective genitive and should be rendered, “revealing Jesus Christ to Paul.”¹²² Galatians 1:16 supports the view: ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί (“to reveal his son to me”). God is the one who reveals Jesus Christ to Paul.¹²³ Paul implies that the risen Christ is himself the revelation by which God intervenes in the present. Dunn properly indicates,

To describe this event as an ‘apocalypse’ not only underlined its heavenly authority but also implied that it had eschatological significance, that is, as the key which unlocked the mystery of God’s purpose for his creation, the keystone of the whole arch of human history.¹²⁴

The phrase ἀποκαλύψεως Ἰησοῦ Χριστοῦ (1:12) is pregnant with the newly inaugurated age. The resurrection is the mark of the new age. Paul received his calling from the risen Christ whom God revealed on the way to Damascus. In this regard, the phrase strengthens the certainty of Paul’s gospel, which is centered on Christ as the inaugurator of the new age.

The second reference to revelation occurs in verse 16, in which Paul completes

¹²⁰For a detailed discussion of Paul’s statements in Gal 1:12 and 1 Cor 15:3, see Moo, *Galatians*, 93–94.

¹²¹So Longenecker, *Galatians*, 24; Gordon D. Fee, *Pauline Christology: An Exegetical–Theological Study* (Peabody, MA: Hendrickson, 2007), 229.

¹²²So Burton, *Galatians*, 41–43; F. F. Bruce, *Paul, Apostle of the Heart Set Free* (Carlisle, UK; Paternoster; Grand Rapids: Eerdmans, 2000), 89; Betz, *Galatians*, 63; Martyn, *Galatians*, 144; Hays, *Galatians*, 211; Schreiner, *Galatians*, 97.

¹²³So Moisés Silva, *Interpreting Galatians: Explorations in Exegetical Method*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 65–68.

¹²⁴Dunn, *Galatians*, 53.

a verbal idea that is begun with the verb εὐδόκησεν (“he was pleased to”) in verse 15. Galatians 1:16 states, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν (“he was pleased to reveal his Son to me, in order that I might preach him among the Gentiles” ESV). The infinitive ἀποκαλύψαι echoes the encounter with the risen Christ on the way to Damascus. The risen Christ called Paul as an apostle for the Gentiles on the Damascus road.¹²⁵ To be sure, the encounter goes beyond Paul’s being called as an apostle.¹²⁶ For this reason, the phrase ἐν ἐμοί (v. 16) represents the transformative power in Paul,¹²⁷ which converted him into a Christian. In this respect, the reference to revelation (v. 16) recollects the momentous event in which Paul experienced entering into the new age and being called as an apostle to proclaim this inaugurated age.

New creation (6:15). Paul has created the circumstances of the new age in the whole letter by means of referring to the risen Christ at the beginning of the letter (1:1). Paul corroborates the inaugurated age at hand with the phrase, καινὴ κτίσις (“new creation”) in the closing section of the letter (6:15).¹²⁸

Paul highlights that the world signifying the old age was entirely completed by

¹²⁵E.g., Acts 9:15; Rom 11:13; Gal 2:8–9; 1 Tim 2:7. Gal 2:7–9 alludes to Paul, who was commissioned as the one who proclaims the Gospel to the Gentiles. Gal 2:20 also alludes to the risen Christ. Paul depicts himself as an apostle for the Gentiles. Even so, this does not mean that He proclaimed the gospel only to the Gentiles. God called him as an apostle for the Gentiles. Nevertheless, he recognized that his ministry for the Gentiles functioned as a means to awaken his brethren, Jews (Rom 11) (Schreiner, *Galatians*, 101).

¹²⁶Contra Dunn, *Galatians*, 65.

¹²⁷So Bruce, *Galatians*, 93; Longenecker, *Galatians*, 32; Longenecker, *The Triumph of Abraham’s God*, 149–50; Fee, *Galatians*, 45–46; Moo, *Galatians*, 104; Dunn, *Galatians*, 64; Burton, *Galatians*, 49–51; Betz, *Galatians*, 71. For those who view the phrase as “to me,” see BDF, §220; Martyn, *Galatians*, 158; Schreiner, *Galatians*, 100.

¹²⁸On the word “newness” in Paul’s letters, see Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God*, NSBT 31 (Downers Grove, IL: InterVarsity, 2013), 127. He rightly points out that there are four Greek words related to “newness” in the letters. One of the two adjectives, καινός, occurs 7 times. Another of two adjectives, νέος occurs 2 times (1 Cor 5:7; Col 3:10). As the form of a noun, καινότης occurs 2 times (Rom 6:4; 7:6). As the form of a verb ἀνανεόω occurs once in Eph 4:23. These occurrences have closely to do with distinguishing the new age that has been inaugurated by Christ’s death and resurrection.

using the perfect tense of the verb *σταυρόω* (6:14). His affirmation alludes to the fact that the state of completion exists and that the new age has been substituted for the old age.¹²⁹ The phrase, *καινή κτίσις* unquestionably conveys the new age. At a glance, it seems that 6:14 presents the *καινή κτίσις* only as a result of the cross event. Even so, the beginning of the new age cannot be limited only to the cross event. As a matter of fact, the same phrase occurs in 2 Corinthians 5:17, which says, *ὥστε εἴ τις ἐν Χριστῷ, καινή κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά* (“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” ESV). The phrase “new creation” is valid only in Christ. Seifrid properly states,

The inbreaking eschaton is localized. It is not found everywhere in the world. It is found in Christ, the crucified and risen Lord alone The basis of Paul’s statement lies in the death and resurrection of Christ, or more precisely, in the crucified and risen Christ, who by his love possesses human beings as his own and, in re-creating them, creates his own community.¹³⁰

In this regard, the phrase *καινή κτίσις* is the reality found only in the crucified and risen Christ.

Specifically, the lexical data about *κτίσις* (“creation”) should be investigated.¹³¹ Scholars debate whether *κτίσις* refers to an individual creature or to the general creation.¹³² First, some scholars argue that the *κτίσις* means “creature” in light of

¹²⁹So Dunn, *Galatians*, 342–43.

¹³⁰Mark A. Seifrid, *The Second Letter to the Corinthians*, PNTC (Grand Rapids: Eerdmans, 2014), 252.

¹³¹Paul uses three Greek words to make reference to creation: the verb, *κτίζω* (“create”) and its two variant nouns, *κτίσμα* and *κτίσις*. On the occurrences of the verb *κτίζω*, see Rom 1:25; 1 Cor 11:9; Eph 2:10, 15; 3:9; 4:24; Col 1:16; 3:10; 1 Tim 4:3. On the occurrences of the noun *κτίσις*, see Rom 1:20, 25; 8:19, 20, 21, 22, 39; 2 Cor 5:17; Gal 6:15; Col 1:15, 23. On the occurrence of the noun *κτίσμα*, see 1 Tim 4:4. On understanding of *κτίσις* in the New Testament, see G. W. H. Lampe, “New Testament Doctrine of Ktisis,” *SJT* 17, no. 4 (1964): 449–62.

¹³²It is rendered as “creation” (Rom 1:20; 8:19, 20, 21, 22; 2 Cor 5:17; Gal 6:15; Col 1:15) or “creature” (Rom 1:25, 8:39; Col 1:23).

anthropological understanding.¹³³ If *κτίσις* is understood as “creature,” the phrase in 6:15 is limited to individual believers renewed by the transforming grace of God. Hubbard supports this rendering. He investigates the prophetic texts in the Old Testament and some texts in Jewish literature in order to get the source of “new creation” imagery in Paul’s letters.¹³⁴ Hubbard discloses cosmologically or anthropologically the senses of the texts in the Old Testament and Jewish literature.¹³⁵ His point is that “new creation” in Galatians 6:15 refers to human transformation in an anthropological sense. He writes,

Whether or not the distinction between inner person (2 Cor. 5.17) and inner activity (Gal. 6.15) fully persuades, one essential point remains: Paul’s new creation expresses a reality *intra nos* not a reality *extra nos*, and functions as an alternative formulation of his central Spirit affirmation—the Spirit creates life.¹³⁶

However, limiting the phrase only to the renewal of an individual believer is unpersuasive. It is more than that. Given that the conjunction *γὰρ* in 6:15 is closely related to 6:14, the first part of 6:15 elaborates *κόσμος* (“world”) in verse 14, and the phrase *καινὴ κτίσις* (“new creation”) in verse 15 implies something of the new age which has been substituted for the *κόσμος*.¹³⁷ While he uses *κόσμος* to refer to human world,¹³⁸ at the same time, Paul also regards the *κόσμος* as the spatiotemporal realm of sin, death, and evil in an apocalyptic sense.¹³⁹ In this regard, the phrase, *καινὴ κτίσις* refers to the whole

¹³³So Burton, *Galatians*, 355; Longenecker, *Galatians*, 296; John Henry Paul Reumann, *Creation & New Creation: The Past, Present, and Future of God’s Creative Activity* (Minneapolis: Augsburg, 1973), 97–98; Bruce D. Chilton, “Galatians 6:15: A Call to Freedom Before God,” *ExpTim* 89, no. 10 (1978): 312.

¹³⁴So Moyer V. Hubbard, *New Creation in Paul’s Letters and Thought*, SNTSMS 119 (Cambridge, UK: Cambridge University Press, 2002), 11–76.

¹³⁵E.g., Isa 40–55; Jer 31:31–34, Ezek 11:19–20; 36:26–27. Hubbard also sees Isa 65 and 66, and Jubilees in a cosmological sense (*ibid.*, 11–76).

¹³⁶*Ibid.*, 232. Emphasis original.

¹³⁷So Moo, *Galatians*, 396; Dunn, *Galatians*, 342.

¹³⁸E.g., Rom 1:20; 4:13; Col 1:6; Phil 2:15.

¹³⁹E.g., 1 Cor 7:31. So Adams, *Constructing the World*, 225–27, 240–42.

cosmos as well as to an individual believer.

The second group of scholars maintains that the *κτίσις* refers to creation in light of a cosmological understanding.¹⁴⁰ The phrase *καινή κτίσις* is rooted in Judaism and often occurs in Jewish literature. In particular, five texts are important to get the meaning of the phrase (*Jub* 1:29; 4:26; *1 En* 72:1; 1QS 4:25; *2 Bar* 44:22). Moo properly indicates three common characteristics in these texts:¹⁴¹ first, the new creation language is introduced without any explanation, indicating that it was well-known in those days. Second, the phrase denotes the final state of affairs after the time when God climactically intervened for his people. Third, the new creation gives a hint of the whole situation including the cosmos. Perhaps, the expectation that God's final salvation would include the whole cosmos was prevalent in second temple Jewish literature (especially in apocalyptic). To be sure, some Jewish texts portray the destruction of the present cosmos and its recreation¹⁴² and the renewal of the present earth.¹⁴³ These evidences lead to a conclusion that the phrase *κτίσις* in 6:15 involves a new cosmos. Adams, who favors this view, argues that in Jewish apocalyptic thought the expression *καινή κτίσις* was an established, technical term to mean the destruction and transformation of the world.¹⁴⁴ Indeed, Isaiah 40–55 supports Adams' argument. Isaiah proclaims that God would bring

¹⁴⁰Ibid., 225–28. Cf. Hubbard, *New Creation in Paul's Letters and Thought*, 11–76; Joel White, "Paul's Cosmology: The Witness of Romans, 1 and 2 Corinthians, and Galatians," in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T & T Clark, 2008), 90–106.

¹⁴¹Douglas J. Moo, "Creation and New Creation," *BBR* 20, no. 1 (2010): 44. Cf. idem, "Nature in the New Creation: New Testament Eschatology and the Environment," *JETS* 49, no. 3 (2006): 449–88.

¹⁴²E.g., *2 En*. 70:9–10; *Apoc. Zeph.* 12:5–8; *Sib. Or.* 3.92, 4, 186, 7.118–49; *4 Ezra* 6:25.

¹⁴³E.g., *1 En*. 45:4–5; *2 Bar* 32:6; 49:3; 57:2; *4 Ezra* 6:13–16; 7:75–80; *Apoc. Ab.* 17:14; *Sib. Or.* 3.670–760, 5.271–74.

¹⁴⁴So Adams, *Constructing the World*, 226; Moo, "Creation and New Creation," 46.

about the greater, more decisive salvation for the exilic Israelites.¹⁴⁵ The range of the salvation includes the whole cosmos and goes beyond the people and the land of the Israel.¹⁴⁶ To be precise, the focus of the second view is on the future time when the destruction and the renewal of the earth will happen. However, it is doubtful whether the expression in 6:15 is restricted only to the future. As has been pointed out above, Paul states in 6:14, *κόσμος ἐσταύρωται* (“the world has been crucified” ESV). The verb *σταυρώω* in a perfect tense connotes that *καινή κτίσις* in verse 15 has been substituted for *κόσμος* in verse 14.¹⁴⁷ In other words, the *καινή κτίσις* has already been inaugurated. For this reason, Martyn’s argument is useful. He keeps an eye on a pair of opposition in 6:15 along with two cosmic announcements in 6:14. He says,

When we note that Paul speaks about a pair of opposites, and that he does so between the making of two cosmic announcements, we may recall how widespread in the ancient world was the thought that the fundamental building blocks of the cosmos are pairs of opposites. In one form or another we find that thought in Greece, from Anaximander, to the Pythagoreans, to Aristotle; in Persia, from Zoroaster to the magi; in Egypt, from the Pythagorean traditions to Philo; and in Palestine itself, from the Second Isaiah to Qoheleth, to Ben Sira, to the Teacher of Righteousness, to some of the rabbis.¹⁴⁸

The Galatians would have known the thought related to the structure of the cosmos in those days. By using that thought in Galatians, Paul brings an important argument that the old world is comprised of a pair of opposites already passed away, and that circumcision, uncircumcision, ethnicity, social class, and gender in the old age were obsolete.¹⁴⁹

Notably, a pair of opposites occurs 3 times:

¹⁴⁵For the extensive discussion of new creation in Isaiah, see Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah*, AnBib 43 (Rome: Biblical Institute, 1970), 59–229.

¹⁴⁶E.g., Isa 65:17–22; 66:22–24.

¹⁴⁷So Dunn, *Galatians*, 342.

¹⁴⁸J. Louis Martyn, “Apocalyptic Antinomies in Paul’s Letter to the Galatians,” *NTS* 31, no. 3 (1985): 413.

¹⁴⁹*Ibid.*, 414.

Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ (“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” 3:28 ESV).

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία (“For in Christ Jesus neither circumcision nor uncircumcision counts for anything.” 5:6 ESV).

Οὔτε γὰρ περιτομὴ τί ἐστὶν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις (“For neither circumcision counts for anything, nor uncircumcision, but a new creation.” 6:15 ESV).

When Paul wrote 6:15, he would have recalled 3:28 and 5:6. In a striking similarity, the phrase, καινὴ κτίσις in 6:15 is equivalent to the phrase ἐν Χριστῷ Ἰησοῦ in 3:28 and 5:6.¹⁵⁰ Likewise, when the recipients of the letter also read 6:15, they must have been reminded of 3:28 and 5:6. The Galatians were on the verge of turning back to the old age by reason of being agitated by the false teachers in Galatia, who carried on circumcision and the Mosaic law on a large scale. In this context, the expression καινὴ κτίσις in verse 15 connotes the new state of affairs in the new age inaugurated by the death and resurrection of Christ.¹⁵¹ In addition, Paul also bears the future dimension in mind. 5:5 says, ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα (“For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness” ESV). Paul uses ἀπεκδέχομαι (“wait for”) to designate the eschatological realities.¹⁵² The focus of the verse is on the eschatological hope which believers wait for on the last day.¹⁵³ Putting these together, the phrase καινὴ κτίσις refers to the new state of affairs that has been inaugurated by the death and the resurrection of Christ and will be completed by his second coming.¹⁵⁴

¹⁵⁰So Moo, “Creation and New Creation,” 47–51.

¹⁵¹So Moo, *Galatians*, 397.

¹⁵²E.g., Rom 8:19, 23, 25; 1 Cor 1:7; Phil 3:20.

¹⁵³So Schreiner, *Galatians*, 316.

¹⁵⁴So Carl B. Hoch, *All Things New: The Significance of Newness for Biblical Theology* (Grand Rapids: Baker Books, 1995), 162–66; T. Ryan Jackson, *New Creation in Paul’s Letters: A Study of the Historical and Social Setting of a Pauline Concept*, WUNT 272 (Tübingen: Mohr Siebeck, 2010), 90–100; Dunn, *Galatians*, 342–43; Hays, *Galatians*, 344–45.;

In summary, the image of Christ's resurrection occurs 4 times in Galatians. The first reference appears in the opening section of the letter (1:1). In Paul's day the resurrection is related to the arrival of the new era. In this respect, the reference of the resurrection functions as creating an environment for the new era throughout the rest of the letter. Undoubtedly, the recipients of the letter would be reminded of their true identity in Christ because they were on the verge of turning back to old era by the false teachings in Galatia. Two references to the resurrection are related to Paul's encountering the risen Christ on the road of Damascus. In these, Paul highlights the authenticity of the gospel centering on Christ, the inaugurator of the new era (1:12), and his calling as a proclaimer of the era (1:16). Lastly, the resurrection image is implied in the reference to the new era which has been inaugurated at the closing section of the letter (6:14–15). In this manner, despite a few references to the resurrection language, Paul sheds light on the coming of the new era through the reference to the resurrection. In his view, the Galatians already have been the new era's people, and in 6:2, he demands them to prove their citizenship in the new era.

Conclusion

This chapter has demonstrated that the phrase in 6:2 refers to the principle of the new age inaugurated by the crucified and risen Christ. In order to disclose this argument, above all, the present chapter has found that Paul uses markers to indicate the old age in which the Galatians formerly dwelled. The markers in the sense of time and realm are devices for awakening the Galatians who are on the verge of turning from the new age back to the old age. The next section has investigated the crucified and risen Christ as the turning point who accomplished the shift from the old age to the new age.

Andrew T. Lincoln, *Paradise Now and Not yet: Studies in the Role of the Heavenly Dimension in Paul's Thought with Special Reference to His Eschatology*, SNTSMS 43 (Cambridge, UK: Cambridge University Press, 1981), 169–95.

The product of the chapter plays an important role in understanding Paul's immediate exhortation that the Galatians should conform to the principle of the new age inaugurated by the crucified and risen Christ. Paul is facing the Galatians who are at the point of going back to the old age, even though they have enjoyed the blessings of new life in the inaugurated age. In order to awaken them to their present status, he highlights the new era brought about by the crucified and risen Christ along with Christ's coming as the culmination of history. The Galatian Christians were no longer under the old age. In the immediate context Paul exhorts the Galatians not to be enslaved to the vestiges of the old age but to live according to the principle of the new life accomplished by the crucified and risen Christ (6:2).

CHAPTER 4

PAUL'S EXHORTATION TO CONFORM TO THE PRINCIPLE OF THE NEW ERA IN THE WIDER CONTEXT OF GALATIANS

In 6:2, Paul encourages the Galatians to conform to the principle of the new era. Given that 6:2 belongs to the section led by the theme of the walking by the Spirit that marks the new era, his appeal in 6:2 is applied in the immediate context only for the people of the new era. Therefore, the goal of this chapter is to examine how the new era alluded to by the phrase in 6:2 is portrayed in the broader context of Galatians.¹ For the purpose of this analysis, after touching briefly on the views of Kwon, who raises an objection of the realized eschatology in Galatians, the first section will investigate the past, present, and future aspects of the new era within the framework of the already and not yet in Galatians. The second section will explore Paul's portrayals of the Galatians as the people of the new era that has already been inaugurated. The third section will examine Paul's depictions of the Galatians as those who have already received the Spirit and now should conform to the principle of the new era in the overlapping ages by keeping in step with the indwelling Spirit. These investigation will shed light on the argument that Paul exhorts the Galatians to obey the principle of the new era brought about by Christ in the wider context of Galatians.

¹On the significance of a wider context, see Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1994), 138–43; Moisés Silva, *God, Language, and Scripture: Reading the Bible in the Light of General Linguistics*, *Foundations of Contemporary Interpretation* 4 (Grand Rapids: Zondervan, 1990), 47; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2nd ed. (Downers Grove, IL: IVP Academic, 2006), 107–108; Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1989), 16; Stephen P. Dray, *From Consensus to Chaos: An Historical Analysis of Evangelical Interpretation of 1 Timothy 2:8–15 from 1945–2001* (Boca Raton, FL: Universal Publishers, 2006), 191–93.

Paul's Eschatology in Galatians

The eschatological perspective of the already and not yet in the book of Galatians sheds light on Paul's exhortation for the people of the new era in 6:2, in which he urges the Galatians to conform to the principle of the new era. The new era has been already realized, and they also have begun to live in that era. Therefore, Paul immediately presses them to reach to the standard of the realized age. This section will briefly deal with the views of Kwon, who completely denies the "already" aspect of the new era in Galatians. The critical analysis on Kwon's opinions will pave the way for a balanced perspective of the eschatology in Galatians. Next, three aspects of the new will be traced in Galatians: the already aspect, the existence between the already and the not yet, and the not yet aspect.

The Reality of the Already and Not Yet in Galatians

Scholars have generally recognized the notion of a realized eschatology in Galatians.² Yet, contrary to this consensus, Kwon claims that it is unrealistic to read the letter in the perspective of the already and not yet.³ In his monograph *Eschatology in*

²E.g., Geerhardus Vos, *The Pauline Eschatology* (Grand Rapids: Eerdmans, 1952); Johan Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 98–99; Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word Books, 1990), lxxxvii–lxxxviii; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 461–98; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1993), 397–614; Francois Tolmie, "Living in Hope 'in the Fullness of Time' – The Eschatology of Galatians," in *Eschatology of the New Testament and Some Related Documents*, ed. J. G. Van der Watt, WUNT 315 (Tübingen: Mohr Siebeck, 2011), 239–55; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 154–92; Neill Quinn Hamilton, *The Holy Spirit and Eschatology in Paul*, SJTOP 6 (Edinburgh: Oliver and Boyd, 1957), 26–40.

³Yon-Gyong Kwon, *Eschatology in Galatians: Rethinking Paul's Response to the Crisis in Galatia*, WUNT 183 (Tübingen: Mohr Siebeck, 2004), 18–19, 213–23. Kwon unnaturally divides the views of the realized eschatology into 6 groupings: the Traditional approach, Sociological readings, Eschatological readings, Eschatological "already and not yet," Libertinism and Paul's future eschatology, and Future eschatology justification (2–18). Yet, his groupings are unclear and loose.

Galatians, Kwon states his ambitious aspiration that the letter should be read only in terms of future eschatology, eliminating realized eschatology:

Not infrequently, scholarly consensus may involve more than disinterested exegesis, as the story of the emperor's 'new clothes' reminds us. It is for this reason that once in a while we need to hear the cry of a boy who clearly *sees* the naked body of the king, but not the wonderful robe he *is supposed to see*. The present study is our attempt to express such a boyish surprise at the 'transparent robe' of 'realized eschatology' in *Galatians*, with the conviction that there is indeed good reason to question its reality.⁴

As is well-known, the point of the story is that because the king actually did not wear anything, the boy exclaimed, "He is naked." If the king had worn something while marching down the street, the boy would not have cried so. Similarly, if despite the lack of the notion of realized eschatology in *Galatians* one were to insist that the notion were there, Kwon would correspond to the boy in the story. However, Kwon cannot become the boy in the story by denying the notion of something that really is present in *Galatians*. Even though all of his claims cannot be dealt with due to the lack of space, this section will briefly examine his claims in relation to the topics covered in the current chapter.

First, according to Kwon, the crisis of *Galatians* relates not to a theological issue but to ethical issues associated with their misbehavior.⁵ He says,

Circumcision does pose a serious threat to faith; hence such a stern warning against it (5:2–4). This is not, however, because Paul's thinking is 'controlled by a deeper logic' but simply because it causes the *Galatians* to deviate from the pattern of faith and love.⁶

However, the tangible problem for the *Galatians* must be theological because Paul's statements in 1:6–9 show that it is not simply a problem of moral behavior but fundamentally a theological issue relevant to a different gospel distorted by false teachers in *Galatia*.⁷ In Paul's view, because of this false gospel, though the *Galatians* are the

⁴Kwon, *Eschatology in Galatians*, 2. Emphasis original.

⁵*Ibid.*, 36.

⁶*Ibid.*, 194.

⁷The repetition of the word "gospel" must be Paul's concern in the entirety of

people of the new covenant, they stand at the crossroads of going back to the old age. Their ostensible misconduct is essentially intertwined with theological issues.

Second, Kwon understands justification in Galatians only as a state of “not yet” with a view to future eschatology, excluding any notion of “already” with a view to realized eschatology.⁸ He says, “*For the Paul of Galatians justification is not a present reality yet; it still remains a hope for which the Galatians are to wait.*”⁹ Surprisingly, once more, Kwon insists, “In Galatians Paul ‘never makes an explicit affirmation of the realized nature of justification’ and ‘*not even once*, speaks of justification as part of their present status.’”¹⁰ However, to be sure, Paul demonstrates a firm belief that the whole cosmos and the individual believer have already entered into the new era through the phrase *καινή κτίσις* (“new creation,” 6:15).¹¹ Paul says in 6:14 that the world has been crucified (*κόσμος ἐσταύρωται*). Notably, here the verb *σταυρόω* in the perfect form means that the world has been brought to an end. At this point, the *καινή κτίσις* (“new creation,”

Galatians (*εὐαγγέλιον* in 1:6, 7 and *εὐαγγελίζω* in 1:8, 9). O’Brien notes, “It is probably not without significance that the theme of the gospel (*τὸ εὐαγγέλιον*, vv. 6f.; *εὐαγγελίζομαι*, vv. 8 (twice) and 9) is raised at the point where one would have expected a thanksgiving. Because the Galatians have departed from the gospel of Christ there can be no thanksgiving; instead, a curse is pronounced on anyone who brings another message (v. 8)” (Peter Thomas O’Brien, *Introductory Thanksgivings in the Letters of Paul*, NovTSup 49 [Leiden: Brill, 1977], 141n1). The significance of the gospel is perfectly intertwined with the critical phase of the letter to the Galatians. For the significance of gospel as a theme in Galatians, see Beverly Roberts Gaventa, “The Singularity of the Gospel: A Reading of Galatians,” in *Pauline Theology: Thessalonians, Philippians, Galatians, Philemon*, ed. Jouette M. Bassler, vol. 1, SBLSymS 21–23 (Atlanta: Society of Biblical Literature, 2002), 147–59; Robert A. Bryant, *The Risen Crucified Christ in Galatians*, SBLDS 185 (Atlanta: Society of Biblical Literature, 2001), 140–41; G. Walter Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, LNTS 29 (Sheffield: JSOT, 1989), 83–84. Contra Richard B. Hays who insists that it is related to the emperor Caesar in the ancient Roman world. He writes, “The early Christian use of the term “gospel” or “glad tidings” (always in the singular) may have been formulated in conscious contrast to the use of this noun in the imperial cult as a way of declaring that Jesus, not Caesar, is Lord” (*The Letter to the Galatians*, in vol. 11 of *The New Interpreter’s Bible*, ed. Leander E. Keck [Nashville: Abingdon, 2000], 205).

⁸So Kwon, *Eschatology in Galatians*, 52–77.

⁹Ibid., 76. Emphasis original.

¹⁰Ibid., 70. Emphasis original.

¹¹See chap. 3.

6:15) has taken the place of the world (6:14).¹² Paul implies the idea of the “already” in the phrase in 6:15.

Third, Kwon regards various titles pointing to the Galatians’ new status simply as provoking the Galatians, not as the genuine status that has already been received. He says,

An analysis of such motifs as ‘sons of Abraham,’ ‘seed of Abraham’ and ‘sons of God’ indicates that they are *all median motifs*, employed to accentuate Paul’s main points which are either justification (3:6–9) or the heirship of believers (3:15–29; 4:1–7, 21–31), with each of these motifs performing a distinct role in Paul’s argument.¹³

However, as will be argued later, it is unpersuasive to say that Paul designates them only for the purpose of making his arguments easily. Paul uses a number of titles to point to the already possessed new status of the Galatians.¹⁴ In fact, because the Galatians are realities that were transferred to the new era,¹⁵ he is astonished that they are so quickly turning to a distorted gospel and turning away from God who called them in the grace of Christ (1:6). Paul also curses the false teachers in Galatia who agitated the Galatians to obey a gospel contrary to the one Paul preached to them (1:8–9). Therefore, Kwon’s dismissal of the titles pointing to the Galatians’ new status is not convincing.

Lastly, Kwon refuses to draw the concept of realized inheritance from Paul’s depiction of the Spirit. According to Kwon, the Spirit is not the inheritance itself or identified as part of the inheritance.¹⁶ He states, “The Spirit is not so much evidence of realized salvation as a mode or power of new life which enables believers to attain to the

¹²Chapter 3 has demonstrated that the new creation refers to the whole cosmos as well as to the individual believer.

¹³Kwon, *Eschatology in Galatians*, 214. Emphasis added.

¹⁴E.g., 3:7, 26, 29; 4:5, 6, 7, 28, 31; 5:24.

¹⁵E.g., 1:4.

¹⁶Kwon, *Eschatology in Galatians*, 143.

hoped-for salvation.”¹⁷ For Kwon, the Spirit is not the guarantee of the inheritance itself. He defines living in the Spirit as acting morally to get an inheritance in the future.¹⁸ However, Paul states that the Galatians received the Spirit in the past as the promised blessing by faith (3:2, 3) and became the sons of God by the Spirit’s indwelling (4:6). Also, God works among the Galatians through the Spirit, and they should keep in step with the Spirit who provides the principle of the new age in their lives (5:16, 18, 25). At present they await the last day with hope because of the Spirit who is a guarantee for the future (5:5; 6:8).

To sum up, as has been discussed briefly so far and will be argued later, even though Kwon attempts to remove the notion of realized eschatology from Galatians, Paul explains his claims on the basis of the concept of the already and not yet because of the Galatians undergoing their identity crisis. They who are the people of the new era are going back to the Mosaic law characteristic of the old age through the agitators. For this reason, Paul uses various titles to recall the identity of the Galatians as the new era’s people. He also makes references to the Spirit to mark the new era, clarifying that they already have been the people of the new age.

The Already Aspect

It is time to briefly investigate the aspect of the already in Galatians.¹⁹ Galatians contains time markers pointing to the past from the point of the present. These clearly allude to the break between the old era and the new era.²⁰ Most of all, however,

¹⁷Ibid., 199.

¹⁸Ibid., 143, 154, 214–15.

¹⁹For the latest discussion of eschatology in Galatians, see Tolmie, “Living in Hope ‘in the Fullness of Time,’” 239–55.

²⁰E.g., *ταχέως* (1:6), *πάλιν* (4:9; 5:1), *νῦν* (3:3; 4:9, 25, 29), *οὐκέτι* (2:20; 3:25; 4:7), *ἔτι* (4:3, 4), *τότε* (4:8). These will be dealt with below.

the expression τὸ πλήρωμα τοῦ χρόνου (“the fullness of time,” 4:4) is the most specific reference to the concept of the time which is fully achieved with the sending of the Son.²¹

Delling precisely indicates,

Gl. 4:4 is not just saying that a divinely determined span of time has run its course or that a divinely ordained point has been reached. Gl. 4:4 carries the concept of the fulfillment of time decisively beyond the Jewish view. With the sending of the Son time is fulfilled absolutely; it attains to its full measure in content as well as extent. The saying does not refer to the abolition of time but to the fact that God’s saving work has come directly into history; in the historical event of the earthly Jesus (γενόμενον ἐκ γυναικός) God accomplishes His eschatological act.²²

The expression is associated with the time set by the Father (4:2); the Father God sets the specific time in history with his own initiative and sends his Son Christ into the world.

For Paul, this Christ’s coming is the decisive turning point in history.²³ On closer investigation, the situation before and after the fullness of time is portrayed in Galatians.

First, the situation is depicted in the contrast between bondage and liberation. After the fullness of time came, the remarkable change is liberation from the state of bondage. As chapter 3 has demonstrated, the ὑπὸ (“under”) phrases are associated with a clear break between the old era and the new era through the coming of Christ.²⁴

Investigating some instances of the ὑπὸ phrase helps to explain the situation before and after the fullness of time. The phrase “under law” in 3:23 signifies the state of human bondage. The coming of Christ puts the subjugation to an end, and the freedom begins (3:25). Two occurrences of the phrase in 4:4–5 describe Christ as the one who came to the same location as the ones caught in the power of sin and brought liberation from enslavement by paying the price of death. The phrase occurs in 4:21, in which Paul

²¹The expression τὸ πλήρωμα τοῦ χρόνου (“the fullness of time”) is unique in Paul’s letters except for the similar expression τοῦ πληρώματος τῶν καιρῶν (Eph 1:10).

²²Gerhard Delling, “πλήρωμα,” in *TDNT* 6:305.

²³See chap. 3. Cf. Eph 1:10.

²⁴On the ὑπὸ (“under”) phrases, see Gal 3:10, 22, 23, 25; 4:2, 3, 4, 5, 21; 5:18.

mentions the Galatians who try to turn back to the law. The subsequent verses shows the situation brought about by the fullness of time in 4:22–5:1, which metaphorically depicts Christ as the one who brought real freedom from bondage. Finally, the phrase occurs in 5:18. Paul’s statement surrounding 5:18 manifests that believers were called to the freedom brought by Jesus (5:13). As such, Christ’s coming in the fullness of time brought about the significant change from bondage to liberation. In Paul’s view, the Galatians are the realities who were released from slavery by faith in Christ.

Second, the situation before and after Christ’s coming is portrayed in light of waiting for and fulfilling the promise of future blessings. In Galatians 3, Paul retrospectively reads the promise given to Abraham through the fulfillment in Christ.²⁵ Rebuking the folly of the Galatians who had begun with the Spirit and were finishing by the flesh (3:1–7), Paul quotes the Old Testament to depict the situation of the time before Christ came (Gen 12:3; 18:18). Here, Paul’s intent is clear: God intended to accept the Gentiles by their faith from the beginning. At the same time, the Gentiles will be blessed on the basis of believing as Abraham did. What is more, the blessing mentioned in 3:8 is specified in more detail in 3:14,²⁶ in which Paul highlights the important topics discussed in 3:1–9: extending the blessing of Abraham to the Gentiles and the gift of God’s Spirit as evidence of the coming of Christ.²⁷ For Paul, the Galatians had already received the promised Spirit by faith in Christ as the inaugurator of the new era. They have been the people of the new age, taking delight in the spiritual blessings of their new status.

²⁵So Hays, *Echoes of Scripture in the Letters of Paul*, 109.

²⁶The phrase τὴν ἐπαγγελίαν τοῦ πνεύματος (3:14) is rendered as “the promised Spirit” in the view of the expegetic genitive.

²⁷So Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 214.

The Existence between the Already and Not Yet

The coming of Christ in the fullness of time in history inaugurated the new era. For Paul, the Galatians became the people of the inaugurated age only by faith through hearing the gospel proclaimed by Paul. At the point of time when they received the letter, for Paul, the Galatians had become the new era's people indwelt by the Spirit. Yet, they are ones who are being swayed by the distorted teachings to turn back to the old age and continuously need Paul's admonishments. That is, the things of the old era exist around the Galatians. As a matter of fact, Paul uses two important images to allude to the overlapping ages: the present evil age (1:4) and new creation (6:15). The expression "the present evil age" (1:4) reflects a conceptual framework from the traditions and writings of Paul's day.²⁸ It refers to the views of Judaism which divided history into two ages: this age, that is, the inferior and evil age, and the coming age, that is, the superior age.²⁹ In 1:4 Paul describes Christ as the one who gave himself for our sins to deliver us from the present evil age. His description implies that the coming age has arrived.³⁰ In addition, the phrase "new creation" at the end of the letter (6:15) refers to the new state of affairs in the new era which has been substituted for the world (6:14), that is, the present evil age (1:4).³¹ Notably, even though the crucified and risen Christ terminated the old age and initiated the new age,³² the inaugurated age has not been consummated. Admittedly, most of Paul's contemporaries did not believe in Christ. They were still under the power of sin.

²⁸So J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, AB 33A (New York: Doubleday, 1997), 98.

²⁹So James D. G. Dunn, *The Epistle to the Galatians*, BNTC 9 (Grand Rapids: Baker Academic, 2011), 36.

³⁰So Martyn, *Galatians*, 98. Cf. Rom 12:2; 1 Cor 1:2; 2:6, 8; 3:18; 2 Cor 4:4.

³¹See chap. 3.

³²Chapter 3 has dealt with the new age inaugurated by the death of Christ (1:4; 2:19–20; 3:1, 13; 5:11; 6:12, 14) and the resurrection of Christ (1:1, 12, 16; 6:15).

Also, false teachings were on the rampage in Galatia (1:6; 3:1–5).³³ Even the Galatians as people of the new era were so incomplete that they were tempted by the distorted teachings of the agitators in Galatia. In this manner, Jewish eschatology, which has a clear break between the present era and the coming era, is no longer present for Paul.³⁴ The evil old age has not been left behind. Undoubtedly, both the old age and the new era still coexist. The two ages are seen as being simultaneously present and as overlapping. Dunn accurately writes,

The key point is that in the gap opened up between the two comings of Christ, the ages overlap. The beginning of the age to come is pulled back into the present age, to begin with Christ's resurrection. But the present age has not yet ended, and will persist until the Parousia. This means that for Paul those who have believed into Christ and received the Spirit live out their lives as Christ's between the mid-point [cross/resurrection] and the Parousia [end-point]. That is, they live in the overlap of the ages, "between the times."³⁵

Indeed, Paul's references to the overlapping ages are detected.³⁶ In one case, Paul states in 4:19, τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστός ἐν ὑμῖν ("My little children, for whom I am again in the anguish of childbirth until Christ is formed in you!" ESV).³⁷ This shows the relationship between Paul himself and the Galatians who believed in Jesus Christ. Paul highlights that they again need his own labor with the pain of childbirth as at the time when he first preached the gospel to them. At this point, the phrase, "until Christ is formed among you" denotes a long journey in the overlapping ages.³⁷

³³E.g., Gal 1:7–9; 2:3; 11–14; 4:10; 5:2–12; 6:12–15.

³⁴So Dunn, *The Theology of Paul the Apostle*, 464.

³⁵Ibid.

³⁶So Tolmie, "Living in Hope 'in the Fullness of Time,'" 245.

³⁷For Paul's main target in 4:19, some scholars argue that Paul focuses on each believer in the church. See F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans; Bletchley: Paternoster, 1982), 212; Longenecker, *Galatians*, 195; Ben Witherington, *Grace in Galatia: A Commentary on St. Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 315–16; Moo, *Galatians*, 289. Others maintain that he aims at the Galatian community. See Martyn, *Galatians*, 424–45; Hays, *Galatians*, 296. However, it is most probable that Paul addresses the two because the relationship between the

Another instance to show the overlapping ages is 4:21–5:1, led by two images, the present Jerusalem and the Jerusalem above. Being drawn from the motif of Jewish eschatology, this image of the heavenly Jerusalem was known to the Jews as a metaphor to describe the final realization of God’s kingdom at the end of time.³⁸ However, Paul describes the conflict between the two in the present.³⁹ Galatians 4:29 writes, ἀλλ’ ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν (“But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now” ESV). Here, “persecution” refers to the situation in which the false teachers in Galatia had pressed the Galatians by imposing the burden of the Mosaic law on them.⁴⁰ To be precise, the conflict is in the present in Galatia.

The two instances mentioned above allude to the overlapping state of the two ages. God sent Christ in the fullness of time. The Galatians became the people of the inaugurated era by believing in Christ. Nevertheless, they experience hardships such as conflict and persecution from the people who are outside Christ.

The Not Yet Aspect

In Paul’s view, even though the Galatians already have become the people of the inaugurated age, they still await what will happen at the end of time. Paul’s references to the things they should expect to happen support the notion of the not yet. First, the third occurrence of the word δικαίω in 2:16 refers to the coming age in the future. Paul

believer and the community is inseparable. See Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia*, Hermeneia 44 (Philadelphia: Fortress, 1979), 235; Thomas R. Schreiner, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 290.

³⁸So Longenecker, *Galatians*, 214–15.

³⁹Ibid.

⁴⁰So Martyn, *Galatians*, 444–45; Schreiner, *Galatians*, 305. Cf. Moo who extends the possibility that the persecution might be the Jews’ persecution of the movement of early Christianity (*Galatians*, 311).

explains the eschatological event that will happen on the Day of Judgment in the future⁴¹ from the standpoint of the Galatians.⁴² Second, Paul’s real concern in 5:5 is their present standing to be righteous before God “through the Spirit, which you have received by faith,” and the future hope of reaching the goal of the expectation on the last day. Here, the verb ἀπεκδέχομαι is used for the eschatological expectation in Paul’s letters.⁴³ Believers await the hope of righteousness (ἐλπίδα δικαιοσύνης), which can also be rendered as “the hope that is based on righteousness” as a genitive of source.⁴⁴ This does not mean that the Galatians are not now justified, or that justification should be read as the process of renewal. It means that the eschatological verdict of God on the last day will be declared before the whole world. Believers are already righteous before God through faith in Jesus Christ. Yet, their righteousness is still hidden from the world and will be revealed in the last days. Here, Paul’s reference to righteousness reflects the existential situation of the Christians who live in the situation of the overlapping of the two ages. Third, Paul says in 5:10, ὁ δὲ παράσσω ὑμᾶς βαστάσει τὸ κρίμα (“The one who is troubling you will bear the penalty” ESV). Paul intends the judgment on the last day that will be given to the false teachers in Galatia who agitated the Galatians.⁴⁵ Fourth, in

⁴¹So Moisés Silva, *Interpreting Galatians: Explorations in Exegetical Method*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 173–74; Schreiner, *Galatians*, 167; Moo, *Galatians*, 162.

⁴²So Witherington, *Grace in Galatia*, 183; Silva, *Interpreting Galatians*, 173–74. Contra Martyn, *Galatians*, 253, who from the standpoint of the Old Testament quoted by Paul.

⁴³E.g., Rom 8:19, 23, 25; 1 Cor 1:7; Phil 3:20.

⁴⁴So Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 226; Frank J. Matera, *Galatians*, SP 9 (Collegeville, MN: Liturgical, 1992), 182; Timothy George, *Galatians*, NAC 30 (Nashville: Broadman & Holman, 1994), 361; Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 419.

⁴⁵The phrase ὁ παράσσω (“the one who is troubling,” 5:10) may refer to the leader of agitators in Galatia (Betz, *Galatians*, 267–68; Martyn, *Galatians*, 475). However, even though it is singular, the phrase indicates all the agitators in a generic sense (Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC 34 [Edinburgh: T & T Clark, 1980], 285; Longenecker, *Galatians*, 232; Moo, *Galatians*, 335).

5:21 Paul refers to God’s kingdom and inheritance in a future sense,⁴⁶ saying, οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν (“Those who do such things will not inherit the kingdom of God” ESV). Drawing on the concept of inheritance in the Old Testament, Paul uses the language to denote “inheriting the kingdom” in order to describe the eschatological hope of Christians.⁴⁷ Fifth, Paul alludes to the concept of final judgment in 6:5, saying, ἕκαστος τὸ ἴδιον φορτίον βαστάσει (“Each will have to bear his own load” ESV). Of course, the future tense in the verse can be interpreted as referring to the present in a generic sense.⁴⁸ However, given that βαστάζω (“bear”) in the future tense is used in an eschatological sense, βαστάζω in 6:5 can be understood in the same way.⁴⁹ Lastly, as will be argued later, Paul alludes to the judgment on the last day through the image of reaping in 6:7, saying, ὃ γὰρ ἐὰν σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει (“whatever one sows, that will he also reap” ESV). In this way, Paul’s references indicate that while the Galatians already have a clear identity as the people of the new era, they are still in the state of the not yet.

In sum, the eschatological framework of the already and not yet exists in Galatians. For Paul, Christ’s coming is the center point of time. His death and his resurrection were the decisive epochal events that brought about the new era. The Galatians became the people of the realized era through faith in Christ. Despite their new status, the present experience of the Galatians is characterized by the overlapping of the two eras because the evil era is still not over. That is to say, given their situation of

⁴⁶The word βασιλεία in Paul’s letter occurs 14 times regardless of whether it is related to God (or Christ) or not: Rom 14:17; 1 Cor 4:20; 6:9, 10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:13; 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1, 18. It occurs in the present sense (Rom 14:17; 1 Cor 4:20; 15:24; Eph 5:5; Col 1:13; 4:11) and the future sense (1 Cor 6:9, 10; 15:50; Gal 5:21; 2 Tim 4:1, 18; 1 Thess 2:12; 2 Thess 1:5).

⁴⁷So Schreiner, *Galatians*, 348; Moo, *Galatians*, 363.

⁴⁸So Burton, *Galatians*, 334; Betz, *Galatians*, 304.

⁴⁹So Matera, *Galatians*, 222; Hays, *Galatians*, 335.

awaiting the consummation of the new era in the overlapping of the ages, Paul's call to conform to the principle of the era which was realized and will be consummated is quite appropriate to the Galatians, who have become the people of the new era.

The Inaugurated New Era

It is only natural that the Galatians should be deeply attached to Paul's appeal to reach to the standard of the new era because he regards them as the true people of the new era in the book of Galatians. His immediate exhortation to conform to the principle of the new era is essential in the broader context of Galatians. In effect, his descriptions of the Galatians' new status are prevalent in the letter. This section will investigate the titles and the ἐν Χριστῷ formula that depict them as the people of the new era, who were transferred out of the old era, along with examining the time markers that highlight the fact that they have entered the realized new era.

The Designations for the Galatians as the People of the New Era

In Galatians, Paul uses various titles for the Galatians to depict them as the people of the new era. In 4:19 Paul defines the relationship between himself and the Galatians as the relationship between a father and his children. This relationship implies that they became believers after hearing the gospel proclaimed by Paul. Shortly after being believers, they now stand at the crossroads of apostasy and of turning from the new era. With the heart of a father, Paul has extreme anger against false teachers in the church.⁵⁰ To be precise, Paul assumes that the Galatians already have dwelled in the new era by calling them sons of God (3:26; 4:5, 6, 7), Abraham's offspring (3:7, 29), the children of promise (4:28, 31), the one who already received the call to freedom and grace by God (1:6; 5:13), and the people of Christ Jesus (3:29; 5:24). Remarkably, Paul

⁵⁰E.g., Gal 1:8–9; 5:10, 12. The presence of the false teachers may be perceived in Gal 3:1; 5:7.

portrays the Galatians as brothers (ἀδελφοί). The vocative is typically used to identify the addressee with the intimacy of relationship in the ancient world.⁵¹ In 1:11 Paul calls them brothers to display the change in tone from the harsh warning in 1:6–9. Also, after rebuking them with “O foolish Galatians” (3:1). Paul designates them brothers in 3:15.⁵² The vocative in 4:12 show the intimate relationship between Paul and the recipients of the letter. “Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong” (ESV). The vocative occurs in the narrative of Sarah and Hagar: in 4:28, Paul says to the Galatians, “Now you, brothers, like Isaac, are children of promise” (ESV). Quoting the Genesis narrative in 4:29–30, Paul states in 4:31, “Brothers, we are not children of the slave but of the free woman” (ESV). Here, Paul clearly recognizes the Galatians as ones who receive true freedom. By attacking the false teachers in Galatia (5:7–10) and by calling the Galatians brothers in 5:11, Paul separates the Galatians from the teachers and invites the Galatians to stand on his side. Paul calls the Galatians brothers in 6:1 which brings the specific command for community in 6:1–6. In closing the letter, Paul designates the Galatians as a whole as a spiritual family in 6:18. In this way, Paul presupposes that the Galatians are the people of a new era by means of various titles.

The Galatians Transferred to the New Era

Paul depicts the Galatians as people who were transferred to the new age from the old age only by faith.⁵³ Paul sees Jesus Christ as the one who rescues us from the

⁵¹So Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, MA: Hendrickson, 2010), 117–22; David J. Clark, “Vocatives in the Epistles,” *BT* 57, no. 1 (2006): 32–44.

⁵²Dunn, *Galatians*, 181, points out that Paul expresses “frustrated affection and gentle coercion.”

⁵³The verb πιστεύω occurs 4 times (2:7, 16; 3:6 [=Gen 15:6], 22), and the noun πίστις occurs 22 times (1:23; 2:16 [2x], 20; 3:2, 5, 7, 8, 9, 11, 12, 14, 22, 23 [2x], 24, 25, 26; 5:5, 6, 22; 6:10). These occurrences have generally been understood as human faith. However, many

present evil age (ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ, 1:4). Sure enough, the phrase is understood in a temporal sense. However, along with the temporal sense, as English versions recognize,⁵⁴ the spatial sense of the phrase should not be neglected.⁵⁵ First, the participle ἐνεστώτος in the phrase is derived from ἐνίστημι which has two available senses: “the present time” in a temporal sense and “here” in a local sense.⁵⁶ Second, the word αἰών modified by the participle has two senses: a long period of time or a segment of time in particular in a temporal sense, and the world in a spatial sense.⁵⁷ Paul often uses αἰών as a synonym of κόσμος to refer to the lifestyle characterizing the world (1 Cor 1:20; 2:12; 3:19; 7:31).⁵⁸ Lastly, the word ἐξαιρέω has the sense of “rescuing from the hand of.”⁵⁹ This deliverance suggests both the temporal sense and the spatial sense. These

scholars take issue with such a view. According to them, the phrase πίστεως Ἰησοῦ Χριστοῦ (2:16; 3:22) refers to Christ’s own faith or faithfulness, rather than human believing. The difference between the two is explicitly grammatical as to whether the genitive Ἰησοῦ Χριστοῦ is objective (“faith in Jesus Christ”) or subjective (“the faithfulness of Jesus Christ”). To be sure, while the genitive had been traditionally rendered in a sense of the former, some scholars have begun to understand it in the sense of the latter for some years. See Thomas F. Torrance, “One Aspect of the Biblical Conception of Faith,” *ExpTim* 68, no. 4 (1957): 111–14; George E. Howard, “Faith of Christ,” *ExpTim* 85, no. 7 (1974): 212–14; Donald W. B. Robinson, “Faith of Jesus Christ: A New Testament Debate,” *RTR* 29, no. 3 (1970): 71–81. Notably, the subjective view has become popular for theological reasons in recent years. For a brief summary of the debate, see Debbie Hunn, “Debating the Faithfulness of Jesus Christ in Twentieth Century Scholarship,” in *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*, ed. Michael F. Bird and Preston M. Sprinkle (Milton Keynes: Paternoster; Peabody, MA: Hendrickson, 2009), 15–31.

⁵⁴English versions translate the phrase in two senses: on the one hand, it is rendered as “from the evil age that is now” in a temporal sense (CEB, ESV, HCSB, NAB, NASB, NEB, NET, NIV, NRSV, REB, RSV). On the other hand, it is translated as “from the evil world that is here” in a spatial sense (ASV, CEV, KJV, NJB, NLT).

⁵⁵For the significance of the spatial sense of the phrase in 1:4, see Sigurd Grindheim, “Not Salvation History, but Salvation Territory: The Main Subject Matter of Galatians,” *NTS* 59, no. 1 (2013): 91–108. Grindheim lays a finger only on the spatial sense. However, given that Paul uses the ὑπὸ (“under”) phrases in a spatiotemporal sense, it is more likely that the phrase in 1:4 should be understood in a spatiotemporal sense (Longenecker, *Galatians*, 9).

⁵⁶So BDAG, “ἐνίστημι,” 337.

⁵⁷So BDAG, “αἰών,” 32–33.

⁵⁸So Longenecker, *Galatians*, 9; Martinus C. de Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 31–36. Cf. BDAG, “κόσμος,” 561–63.

⁵⁹So BDAG, “ἐξαιρέω,” 344.

findings demonstrates that Paul views the Galatians as part of an eschatological reality which dwells in the new time and the new realm. God decidedly intervenes into the world through the crucified and risen Christ, and those who are in Jesus Christ exist as eschatological realities who were transferred to the new era in a spatiotemporal sense.⁶⁰

The Galatians Who Have Been in the New Era

Even though they have a new status, the false teachers made the Galatians crave the previous era. Ironically, Paul uses the ἐν Χριστῷ formula⁶¹ and the expression εἰς Χριστὸν ἐβαπτίσθητε in particular for the Galatians to confirm their new status.

⁶⁰For a helpful discussion of three key prepositions (ἐν, ἐκ, ὑπο) in Galatians to signify the realm of belonging, see Anthony C. Thornhill, “‘Spheres of Influence’ in the Epistle to the Galatians,” *Horizons in Biblical Theology* 36, no. 1 (2014): 21–41. Cf. Klyne Snodgrass, “Spheres of Influence: A Possible Solution to the Problem of Paul and the Law,” *JSNT*, no. 32 (1988): 93–113.

⁶¹The ἐν Χριστῷ formula occurs 8 times in Galatians. The formula in the phrase ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ (1:22) does not refer to the new status of the Galatians but to the community of faith, that is, the churches of Judea. One similar expression ἐν κυρίῳ occurs in 5:10, in which the phrase modifies πέποιθα (“I am persuaded”). The phrase indicates Paul’s conviction that the Galatians will not accept any other view. The phrase is used either in a causal sense (Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* [Grand Rapids: Zondervan, 2012], 168) or spatial sense (Joseph Barber Lightfoot, *St. Paul’s Epistle to the Galatians: A Revised Text with Introduction, Notes, and Dissertations* [Andover, MA: W. F. Draper, 1891], 287). Either view emphasizes that Paul’s present conviction is from the Lord. On the ἐν Χριστῷ formula, see C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (London: Cambridge University Press, 1959), 80; Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., Biblical Languages 2 (Sheffield: Sheffield Academic, 1994), 159; Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), 123–25; Nigel Turner, *Grammatical Insights into the New Testament* (Edinburgh: T & T Clark, 1965), 118–22; A. J. M. Wedderburn, “Some Observations on Paul’s Use of the Phrases ‘in Christ’ and ‘with Christ,’” *JSNT*, no. 25 (1985): 83–97; Mark A. Seifrid, “In Christ,” in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity, 1993), 433–36; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 2nd ed. (New York: Hodder & Stoughton, 1915), 584–91; Michael Parsons, “‘In Christ’ in Paul,” *VE* 18 (1988): 25–44; Campbell, *Paul and Union with Christ*. For the latest book on the ἐν Χριστῷ formula, see Campbell’s work, *Paul and Union with Christ* which carefully examines phrases such as “in Christ,” “with Christ,” “through Christ,” “into Christ,” and other related expressions. Cf. Pietro Bortone, *Greek Prepositions: From Antiquity to the Present* (Oxford: Oxford University Press, 2010).

Ἐν χάριτι Χριστοῦ (“In the grace of Christ,” 1:6). In 1:6 Paul expresses surprise at how quickly the Galatians try to turn from God who called them. The thing to note in the verse is the phrase ἐν χάριτι Χριστοῦ. The preposition ἐν can be understood in two senses:⁶² first, it may refer to the means of God’s calling in the instrumental sense.⁶³ In fact, as is in 1:15, the “calling” can be related to “grace.” However, when Paul uses καλέω and ἐν together, the preposition ἐν is almost never used for instrument or cause.⁶⁴ Rather, the ἐν consistently means realm or state as a consequence of one’s calling.⁶⁵ In this respect, the ἐν indicates the new state which believers enjoy or the realm in which they dwell since the divine calling in the local sense rather than referring to instrumental sense.⁶⁶ As in Galatians 5:4, to be sure, grace is portrayed as a new place of residence in which believers dwell and the new state which they enjoy.⁶⁷

Ἐν Χριστῷ Ἰησοῦ (“In Christ Jesus,” 2:4). Paul compares in 2:4 the freedom and the bondage which characterize totally different dominions in Galatians.⁶⁸ He underlines the freedom that believers have in Christ Jesus. Possibly, here the ἐν Χριστῷ formula may have the notion of agency to indicate that the freedom is given to believers by the redeeming works of Christ, who rescued believers from the state of subjugation and set them free (5:1). However, it is more persuasive that the ἐν is locative because

⁶²So BDF, §218–220; Albrecht Oepke, “ἐν,” in *TDNT* 2:537–43; BDAG, “ἐν,” 326–30.

⁶³E.g., NIV, NASB.

⁶⁴So Burton, *Galatians*, 21.

⁶⁵E.g., 1 Thess 4:7; 1 Cor 7:15, 18, 20, 24; Col 3:15; Eph 4:4.

⁶⁶E.g., KJV, ESV and RSV translate it as “in” to refer to the state. The difference between the sense of realm and the sense of state is quite slight because the state cannot exist without the realm. Cf. Fung, *Galatians*, 44 who takes the two senses.

⁶⁷So Burton, *Galatians*, 423–24.

⁶⁸E.g., 4:24–25. See chap. 3.

Paul accentuates the freedom in the realm which those who were transferred to the realm of Christ enjoy, rather than the work of Christ as agent.⁶⁹ This freedom is found only in the realm of Christ, and ἔχομεν (“we have”) supports the present state of the Galatians in the realm.

Ἐν Χριστῷ (“In Christ,” 2:17). Galatians 2:17 is a speech given to Peter by Paul. Campbell sees the phrase ἐν Χριστῷ in 2:17 as having the notion of agency. He writes,

By raising the question of whether Christ is a promoter of sin, Paul implies Christ has *acted* in the event of justifying sinners if the apostle had simply been speaking of justification within the realm of Christ, the notion of Christ’s activity would have been somewhat muted.⁷⁰

However, because of the fact that Christ works as a subject in the apodosis of the verse, the notion of agency for the ἐν is unlikely. Paul draws on the common experience of the time when he and the Jewish Christians first came to Christ to be righteous.⁷¹ At the moment of conversion they found themselves as sinners in the same situation as the Gentiles (2:15). They realized that they should rely only on Christ to be justified, not on observing the Mosaic law. On this score, the ἐν in a locative sense implies the new status of being united with Christ. In effect, justification, which is placed before the ἐν Χριστῷ formula, takes place at the time when one is incorporated with Christ. Given that Paul

⁶⁹So Campbell, *Paul and Union with Christ*, 81.

⁷⁰*Ibid.*, 114–15. Emphasis original.

⁷¹Gal 2:17 is debated as to whether it is relevant to Jewish believers’ conversion or Paul’s post conversion. For the view of the former, see Lightfoot, *Galatians*, 243–44; Herman N. Ridderbos, *The Epistle of Paul to the Churches of Galatia*, NICNT (Grand Rapids: Eerdmans, 1953), 101–103; Bruce, *Galatians*, 140–41; Vincent M. Smiles, *The Gospel and the Law in Galatia: Paul’s Response to Jewish–Christian Separatism and the Threat of Galatian Apostasy* (Collegeville, MN: Liturgical, 1998), 147–59; Schreiner, *Galatians*, 168–69; Moo, *Galatians*, 164–65. For the view of the latter, see Burton, *Galatians*, 124–30; Betz, *Galatians*, 119–21; Dunn, *Galatians*, 141–42; Martyn, *Galatians*, 254–56; Michael Winger, *By What Law? The Meaning of Nomos in the Letters of Paul*, SBLDS 128 (Atlanta: Scholars, 1992), 142–45; Hansen, *Abraham in Galatians*, 104–106.

highlights union with Christ in 2:19–20, the phrase ἐν Χριστῷ in 2:17 refers to the new status of believers.

Ἐν Χριστῷ Ἰησοῦ (“In Christ Jesus, 3:14). There are two ἵνα clauses in 3:14 which are connected to the main clause (Χριστὸς . . . τοῦ νόμου) in 3:13. The ἐν Χριστῷ formula is located in the first ἵνα clause.⁷² Paul has the Gentile Galatians in mind, stating that the blessing of Abraham is given to the Gentiles. The ἐν is seen as referring to either agency or instrumentality. At a glance, it seems to have the sense of agency to view Christ as the subject. However, in 3:8 Paul highlights God’s initiating work for the Abrahamic blessing given to the Gentiles.⁷³ In other words, God is the one who gives the Abrahamic blessing to the Gentiles. Galatians 3:14 should be read in the logical flow; God grants the Gentiles the blessing only through Christ who brought about the new era through the cross in the redemptive work. Paul presents the Galatians as those who receive a new status as a consequence of Christ’s cross work in the sense of instrumentality.

Ἐν Χριστῷ Ἰησοῦ (“In Christ Jesus,” 3:26). Paul states in 3:26, Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ (“for in Christ Jesus you are all sons of God, through faith” ESV). The ἐν Χριστῷ formula is debated as to whether it modifies τῆς πίστεως or ἐστε. In case of the former, it is rendered as “faith in Christ Jesus.” In fact, some English versions and some scholars support this rendering.⁷⁴ The most important reason is the sequence of the phrases. In contrast, other versions place the phrase ἐν

⁷²See chap. 3.

⁷³So Campbell, *Paul and Union with Christ*, 81–82.

⁷⁴E.g., KJV, NKJV, NIV, NLT, NASB, HCSB, CEB. So Longenecker, *Galatians*, 151–52; Leon Morris, *Galatians: Paul’s Charter of Christian Freedom* (Downers Grove, IL: InterVarsity, 1996), 120; Campbell, *Paul and Union with Christ*, 112.

Χριστῷ Ἰησοῦ at the first part of the sentence.⁷⁵ For sure, neither rendering is theologically influential for Paul's statement, "You are all sons of God" (ESV). If there is a difference between the renderings, the first rendering means that they had sonship by faith in Christ Jesus. The second means that they became God's sons through faith and were united with Christ Jesus. If one of the two should be chosen, the latter is more persuasive⁷⁶ because Paul rarely uses ἐν to introduce the object of faith.⁷⁷ In addition, subsequent statements support the latter (3:27–29). Through the phrase Χριστῷ Ἰησοῦ Paul stresses that the Galatians have a new status in union with Christ Jesus.

Εἰς Χριστὸν ἐβαπτίσθητε ("You were baptized into Christ," 3:27). The conjunction γὰρ in 3:27 provides more explanation of Paul's statements about sonship in the previous verse. The verse is the only reference to baptism in Galatians. To be sure, the Galatians would have understood it as their initiatory baptism in water which they received by the name of Jesus Christ⁷⁸ because "baptism" in Paul's day referred to a technical expression for the rite of Christian initiation by water.⁷⁹ The thing to note is that unlike the ritual of the baptism of nowadays,⁸⁰ "faith," "baptism in Spirit," and "baptism

⁷⁵E.g., RSV, ESV, NET, TNIV, NRSV. Cf. NJB version tries to avoid the translation, faith in Christ Jesus, maintaining the sequence and putting a comma between the phrases.

⁷⁶So Bruce, *Galatians*, 184; Betz, *Galatians*, 185–86; Hansen, *Abraham in Galatians*, 136; Schreiner, *Galatians*, 256; Moo, *Galatians*, 251.

⁷⁷So Bruce, *Galatians*, 184; Moo, *Galatians*, 251. For πίστις followed by ἐν, see Rom 3:25; Eph 1:15; Col 1:4; 1 Tim 3:13; 2 Tim 1:13.

⁷⁸So Bruce, *Galatians*, 185.

⁷⁹So James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970), 90–102; James D. G. Dunn, "Baptized' as Metaphor," in *Baptism, the New Testament and the Church: Historical and Contemporary Studies in Honour of R. E. O. White*, ed. Stanley E. Porter and Anthony R. Cross, JSNTSup 171 (Sheffield: Sheffield Academic, 1999), 294–310.

⁸⁰For a discussion of baptism in present churches, see Thomas R. Schreiner, "Baptism in the Epistles: An Initiation Rite for Believers," in *Believer's Baptism: Sign of the New Covenant in Christ*, ed. Shawn D. Wright and Thomas R. Schreiner, NAC Studies in Bible & Theology 2 (Nashville: B & H Academic, 2006), 68, 74n21, 75; Mark E. Dever, "Baptism in the Context of

by water” appear to be simultaneously happening rather than individually separated.⁸¹ Furthermore, baptism signified “the entrance of the individual into the Christian community of the redeemed.”⁸² When Paul uses the phrase εἰς Χριστόν, the preposition εἰς signifies believers in union with Christ.⁸³ For Paul, the Galatians are already the people of the new era. Furthermore, Paul says in a metaphorical sense that they have put on Christ. In other words, the Galatians take the characteristics of Christ, virtues of Christ, and intentions of Christ.⁸⁴ Here, as is found elsewhere in Paul, the expression may have ethical implications.⁸⁵ Paul indicates the new status of the Galatians in the new era.⁸⁶

Ἐν Χριστῷ Ἰησοῦ (“In Christ Jesus,” 3:28; 5:6). The ἐν Χριστῷ formula in 3:28 and 5:6 should be understood according to the thought about the structure of the cosmos in those days.⁸⁷ Paul’s contemporaries in those days thought that the universe was made up of a pair of opposites. That structure of the universe no longer exists for Paul. He believes that the old structure disappeared in Christ Jesus, who inaugurated the new era. Consequently, Paul states in 3:28 that the Galatians are all one in Christ. All of the

the Local Church,” in *Believer’s Baptism: Sign of the New Covenant in Christ*, ed. Thomas R. Schreiner and Shawn D. Wright, NAC Studies in Bible & Theology 2 (Nashville: B & H Academic, 2006), 332–35.

⁸¹So Dunn, *Baptism in the Holy Spirit*, 106–15; George Raymond Beasley–Murray, *Baptism in the New Testament* (Grand Rapids: Eerdmans, 1973), 272–73.

⁸²So Daniel A. Tappeiner, “Hermeneutics, the Analogy of Faith and New Testament Sacramental Realism,” *EvQ* 49 (1977): 45.

⁸³So Dunn, *Baptism in the Holy Spirit*, 140, 145; Herman N. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 403; Beasley–Murray, *Baptism in the New Testament*, 128–30.

⁸⁴So Longenecker, *Galatians*, 156.

⁸⁵So Witherington, *Grace in Galatia*, 278. For the similar expression in Paul’s letters, see Rom 13:12; 1 Cor 15:53–54; Eph 6:11–17; Col 3:12; 1 Thess 5:8.

⁸⁶So Bruce, *Galatians*, 186.

⁸⁷See chap. 3.

previous separations break down in Christ, and only the new “oneness” exists. Here, the ἐν has the locative sense to refer to the fact that Christ is universal and corporate.⁸⁸ For Paul, the Galatians have a new status in the realm of Christ. Furthermore, in 5:6 Paul says that circumcision and uncircumcision are nothing in Christ. What matters is that faith works through love. In the broad context Paul has in mind the new status of the Galatians. Paul states in 5:1 that Christ set the Galatians free. This statement sets the topic for the remainder of the pericope (5:1–6). Paul instructs them to prevent them from practicing circumcision (5:2–3). Paul warns that the agitators in Galatia have fallen away from Christ (5:4). The ἐν Χριστῷ formula should be read in light of the status of freedom established in 5:1. In this respect, the ἐν is in the locative sense to refer to a new realm or sphere.⁸⁹

To summarize, the ἐν Χριστῷ formula and the expression εἰς Χριστὸν ἐβαπτίσθητε corroborate the fact that the Galatians already had the new status. Through these expressions Paul awakens their true identity as the people of the new era.

The Presence of the Galatians in the New Era

The Galatians are on the verge of turning back to the old age. Paul regards their attempt as renouncing Christ, who brought about the new age and called them into the inaugurated age. Specifically, the present crisis in Galatia is highlighted by time markers in Galatians. Paul persuades the Galatians to realize the true identity of the Galatians by means of time markers.

⁸⁸So Longenecker, *Galatians*, 158; Campbell, *Paul and Union with Christ*, 118.

⁸⁹So Martyn, *Galatians*, 472–73; Campbell, *Paul and Union with Christ*, 145.

Ταχέως. The adverb *ταχέως* is used to indicate a very limited length of time.⁹⁰ Paul points out that the Galatians are quickly about to depart from the realm of grace. Galatians 1:6 says, *Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον* (“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel” ESV). In a sense, admittedly, the adverb includes their rash decision.⁹¹ Even so, their recklessness accompanies the quick choice to be misled toward the old age. It drops a hint that the Galatians are turning back from the gospel shortly after they received it as proclaimed by Paul.⁹² Presently, they are attempting to depart from Christ who commenced the new age and God who called them in the inaugurated age. Paul intends to say that the Galatians, who were called by the grace of Christ, are turning to a different gospel. That is, his words imply the state of the present from the time when they received the call in the past.

Πάλιν. The adverb *πάλιν* occurs twice in 4:9, exposing that the Galatians, who are now staying in the state of the new age, stand facing the old age, that is, “the weak and worthless elementary principles of the world” (*τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα*). The interrogative particle *πῶς* suggests that their attempt is unimaginable. The second use of *πάλιν* forms the pleonastic phrase *πάλιν ἄνωθεν* (“once more”), making cynical remarks about the vestiges of the Galatians, who were slaves bound to the old age.⁹³ In 5:1 *πάλιν* implies an inkling of the Galatians turning back to their old bondage. Paul accentuates that Christ set them free from chains of servitude. Unconcernedly, they turned their back

⁹⁰So L&N, §67.56; BDAG, “*ταχέως*,” 992.

⁹¹So Lightfoot, *Galatians*, 219.

⁹²Betz, *Galatians*, 47–48, argues that it happened shortly after their conversion. John Bligh, *Galatians: A Discussion of St. Paul’s Epistle*, Householder Commentaries 1 (London: St. Paul, 1969), 83, maintains that it happened after the arrival of agitators in Galatia.

⁹³So BDAG, “*πάλιν*,” 752–53.

on Christ. Paul dissuades them from running towards the old age, stating, *μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε* (“do not submit again to a yoke of slavery” ESV).

Νῦν. The adverb *νῦν* brings attention to the state and point of the present time.⁹⁴ The *νῦν* in 3:3 points out the Galatians’ unforeseen condition, that is, their labor to be perfected by the flesh. Their current plight is highlighted by Paul’s reference to the Spirit in the clause before *νῦν*. Paul technically makes a contrast between the life begun by the Spirit in the new age and being perfected by the works of the law in the old age. The antithesis between the Spirit and the law is conspicuous in 4:29, in which the *νῦν* occurs. Paul aims for the existing conflict between the new age and the old age. The adverb *νῦν* gives prominence to the current state of the Galatians who now know God (*νῦν δὲ γινόντες θεόν*, 4:9). The *νῦν* in 4:25 portrays those who do the Mosaic law as still in the state of being enslaved by the old age.

Οὐκέτι. The adverb, *οὐκέτι* draws “the extension of time up to a point but not beyond” in a temporal sense.⁹⁵ Three of four occurrences in Galatians are in a temporal sense.⁹⁶ The first is in 2:20, in which should be understood in the flow of verse 19. Paul elucidates the identification with Christ’s death in verse 19 that brings about the new state in the Christian life. The adverb occurs in a clause to describe an aspect of the Christian life. Paul writes in 2:20, *ζῶ δὲ οὐκέτι ἐγώ* (“It is no longer I who live” ESV). He depicts the new self which belongs to the new age in consequence of the severance from the old age. The other occurrences are in 3:25 and 4:7, which are closely related to the coming of Christ, the turning point between the old age and the new age. Paul clarifies that the

⁹⁴So BDAG, “*νῦν*,” 681–82.

⁹⁵So BDAG, “*οὐκέτι*,” 736.

⁹⁶Bauer indicates that the adverb *οὐκέτι* in 3:18 is used as a “marker of inference in a logical sense” (ibid).

Galatians are no longer under a guardian, that is, the old age (3:25), and no longer the people of the old age (4:7).

“Οτε. The adverb *ὅτε* is a marker of a point of time that concurs with.⁹⁷ In 4:3 Paul points to the time when the Galatians were “children.” Their childhood refers to the period prior to the coming of Christ. At that time they were enslaved to “the elementary principles of the world,” that is, the old age. At the same time, Paul evokes the prior state of imprisonment in the old age and brings their freedom in the new age to light. In the next breath, Paul introduces Christ, who brought the old age an end. Galatians 4:4 says, *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου* (“when the fullness of time had come” ESV). God sent his Son, Jesus Christ, who terminated the previous age at that very precise time in history. Paul presents Christ as the one who appeared in the prelude to redemptive history and alludes to the Galatians who are in the new age launched by Christ.

Τότε. The adverb *τότε* is broadly used in two ways:⁹⁸ first, it is used to indicate the past in a temporal sense.⁹⁹ Second, it is used to mean the subsequent ideas in a sentence. In a sense, the second has a loosely temporal sense. That is to say, it is a point of time successive to another point of time and is rendered “then.”¹⁰⁰ In particular, the adverb in 4:8 is used to indicate the past state of the Galatians,¹⁰¹ saying, *Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὐσίῳ θεοῖς* (“Formerly, when you did not know God, you were enslaved to those that by nature are not gods” ESV). Paul indicates that

⁹⁷So BDAG, “ὅτε,” 731.

⁹⁸So L&N, §67.47; BDAG, “τότε,” 1012–13; BDF, §459.

⁹⁹As Gal 4:8 does, the adverb *τότε* in 4:29 also implies the past and the present of the Galatians.

¹⁰⁰E.g., see Gal 6:4.

¹⁰¹So BDAG, “τότε,” 1012.

the Galatians (specifically, Gentile Christians) did not know God because they were in the old age, in which they were enslaved to the things that are not gods. At the same time, the adverb in 4:8 alludes to the new life which they enjoy in the present.

To recap, Paul portrays the Galatians as the people of the new era in various ways. Above all, the titles that indicate their identity emphasize that they are the true people of the new era. Even as the Galatians read the letter, the ἐν Χριστῷ formula confirms the fact that they have been transferred from the old age and now are true people of the new age. What is more, the time markers in Galatians function to point out precisely where the Galatians are now. In this manner, the wider context of Galatians shows the appropriateness of Paul's instant exhortation to conform to the principle of the new era. Despite the Galatians' new status, the reality of the overlapping ages means they should be encouraged to live as the new era's people.

The Spirit in the New Era

Paul's exhortations in 6:2 is given only to people of the new era who have received the Spirit. In fact, 6:2 is one of the exhortations led by the theme of walking by the Spirit (5:25). That is, bearing one another's burdens in the first half of 6:2 is an aspect of believers' life as led by the Spirit who marks the new era. Undoubtedly, the Spirit serves as the reality who enables the believers to conform to the principle of the new era. Paul's immediate appeal to the walk by the Spirit is related to Paul's references to the relationship between the Galatians and the Spirit in the broader context of Galatians. The Spirit in Galatians is portrayed as a reality that highlights the eschatological tension of the already and not yet.¹⁰² Even though Paul alludes to the Spirit as the guarantee of the hope

¹⁰²The word πνεῦμα (Spirit) in Galatians occurs in 3:2, 3, 5, 14; 4:6, 29; 5:5, 16, 17 (2x), 18, 22, 25 (2x); 6:8 (2x). The word πνεῦμα in 6:1 and 6:18 refer to human's spirit. For the helpful discussion of the Spirit as the eschatological reality to show both the present age and the coming age, see Fee, *God's Empowering Presence*, 806–808; Youngmo Cho, *Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile These Concepts*, Paternoster Biblical Monographs (Milton Keynes: Paternoster, 2005), 62–65. Notably, there are some metaphors for the Spirit as the eschatological reality in Paul's letters. On the metaphor ἀρραβών (“down

for the last day, his presentation of the Spirit converges on the past and the present from the viewpoint of the Galatians. Regarding their past, Paul speaks about their initial reception of the Spirit as marking the new era in their identity. Regarding their present, Paul underscores walking by the Spirit who offers the principle of the new era so that believers can gain a victory against the flesh's power in the overlapping ages. This section will explore the Galatians who received the Spirit and then should be led by the Spirit continuously in the overlapping ages. These findings will show that Paul's appeal in 6:2 is relevant to the Galatians who possessed the Spirit at conversion and are being led by the Spirit in the present.

The Galatians Who Received the Spirit to Mark the New Era

Noticeably, the occurrences of the Spirit before 5:13 indicate the Galatians' past conversion from their present point of time. Their conversion signifies the starting point of the Christian life and the entrance into the new age brought about by Christ. This section will examine Paul's references to the Galatians as indwelt by the Spirit. The analysis of the wider context of Galatians will reveal that the Galatians are those who should be exhorted by Paul to fit in with the principle of the new era.

The reception of the Spirit by hearing with faith (3:2). Despite their new status, the Galatians are suffering from the false teachings in Galatia (3:1). For that

payment" in 2 Cor 1:22; 5:5; Eph 1:14), see Markus Barth, *Ephesians*, AB 34 (Garden City, NY: Doubleday, 1974), 96–97; Paul Barnett, *The Second Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1997), 112n51; David E. Garland, *2 Corinthians*, NAC 29 (Nashville: Broadman & Holman, 1999), 106; Seifrid, *The Second Letter to the Corinthians*, 68; Frank Thielman, *Ephesians*, BECNT (Grand Rapids: Baker Academic, 2010), 81; Peter Thomas O'Brien, *The Letter to the Ephesians*, PNTC (Grand Rapids: Eerdmans, 1999), 121; James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids: Eerdmans, 1997), 311. On the metaphor ἀπαρχή ("firstfruits" in Rom 8:23, 29), see Moo, *Romans*, 520; Schreiner, *Romans*, 438–39. On the metaphor "sealing" (Eph 1:13; 4:30; cf. 2 Cor 1:22), see Gottfried Fitzer, "σφραγίς, σφραγίζω, κατασφραγίζω" in *TDNT* 7:943–48; Thielman, *Ephesians*, 80; O'Brien, *Ephesians*, 120; Thielman, *Ephesians*, 81.

reason, Paul asks a question about the reception of the Spirit to motivate their present status. The word ἐλάβετε (“received”) alludes to their conversion, that is, the moment when the Galatians became believers after hearing the gospel proclaimed by Paul.¹⁰³ They had the experience through hearing accompanied by faith regardless of the works of the Mosaic law.¹⁰⁴ The experience meant their entering into the Christian life.

The beginning by the Spirit (3:3). Paul gives the Galatians a severe scolding with a comparison between starting by the Spirit and being perfected by the flesh in 3:3.¹⁰⁵ Provided that 3:3 is in the same logical flow as 3:2, Paul refers to the initial reception of the Spirit and to doing the Mosaic law.¹⁰⁶ To be precise, his tone shows the incompatibility between the two, for he has in mind the old age and the new age. The Spirit enables the Galatians to live in keeping with the principle of the new age. For Paul, they are the people of the new age who are indwelt by the Spirit.

God’s sending the Spirit (3:5). In 3:5 Paul touches on the Galatians’ initial reception of the Spirit at conversion and God’s works through the power of the Spirit in their present life. For this purpose, two questions should be answered: first, some argue

¹⁰³So Dunn, *Galatians*, 153; Schreiner, *Galatians*, 182.

¹⁰⁴The phrase ἀκοῆς πίστεως is variously translated by the genitive πίστεως. It is “the message that evokes faith” in the objective genitive (H. Wayne Johnson, “The Paradigm of Abraham in Galatians 3:6–9,” *TrinJ* 8, no. 2 [1987]: 185–88; A. Andrew Das, “Oneness in Christ: The Nexus Indivulsus Between Justification and Sanctification in Paul’s Letter to the Galatians,” *Concordia Journal* 21, no. 2 [1995]: 177–78). It is “believing what you heard” in the attributive genitive (Bruce, *Galatians*, 149; Longenecker, *Galatians*, 103). It is “hearing accompanied by faith” in the subjective genitive (Lightfoot, *Galatians*, 248–49; Burton, *Galatians*, 147; Dunn, *Galatians*, 154; Schreiner, *Galatians*, 183; Moo, *Galatians*, 183).

¹⁰⁵Contra Robert H. Gundry, “Grace, Works, and Staying Saved in Paul,” *Bib* 66, no. 1 (1985): 8–9; Charles H. Cosgrove, *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Louvain, Belgium: Peeters; Macon, GA: Mercer, 1988), 39–52, who argue that the issue in 3:3 is not “getting into” into God’s people, but “staying in His people.”

¹⁰⁶The word πνεύματι is a dative of means. See Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 166.

with from the present tense of ἐπιχορηγέω that God continues to give the Galatians the Spirit.¹⁰⁷ However, the present tense of the participle necessarily does not indicate ongoing action. It is more likely that it indicates “timeless action” to imply the Galatians’ initial reception of the Spirit at conversion in light of what has been argued in 3:1–4.¹⁰⁸ Second, Paul does not connect the Spirit to the second description of God’s work among the Galatians. Given that Paul often relates the Spirit to δύναμις (“power”),¹⁰⁹ nevertheless, Paul seems to bear in mind miracles that God works by means of the Spirit’s power among the Galatians.¹¹⁰ The indispensability of the Spirit in their lives awakens their identity and draws out the unfeasibility of their present attempt to turn back to the old age.

The promised Spirit (3:14). The word πνεῦμα (“Spirit”) occurs in the second ἵνα clause in 3:14.¹¹¹ As he does in 3:1–5, Paul refers to the Galatians’ initial experience at conversion through faith. It is notable that the Spirit is depicted as the promised reality.¹¹² Regarding the reality, it is debatable whether the Abrahamic blessing in 3:14 is

¹⁰⁷So Dunn, *Galatians*, 158; Bruce, *Galatians*, 151; Martyn, *Galatians*, 285; Betz, *Galatians*, 135; George, *Galatians*, 214n7.

¹⁰⁸So Porter, *Idioms of the Greek New Testament*, 33–34.

¹⁰⁹E.g., see 1 Cor 12:10, 28. See BDAG, “δύναμις,” 262–63.

¹¹⁰So Burton, *Galatians*, 151; Bruce, *Galatians*, 151; Dunn, *Galatians*, 158; Moo, *Galatians*, 187.

¹¹¹See chap. 3.

¹¹²As to the translation of the phrase τὴν ἐπαγγελίαν τοῦ πνεύματος, some understand that the genitive τοῦ πνεύματος is a subjective genitive. See Fee, *God’s Empowering Presence*, 394–95; Brendan Byrne, *Sons of God, Seed of Abraham: A Study of the Idea of the Sonship of God of All Christians in Paul Against the Jewish Background*, AnBib 83 (Rome: Biblical Institute, 1979), 156. However, it is more likely that it should be rendered as “the promised Spirit” in the epexegetic genitive. See Moule, *An Idiom Book of New Testament Greek*, 176; Sam K. Williams, “Justification and the Spirit in Galatians,” *JSNT*, no. 29 (1987): 92.

identical to the promise of Spirit,¹¹³ or a separate gift of the new covenant era.¹¹⁴ Undoubtedly, either view points out that the Spirit is the characteristic of the new age. Even so, it is more probable that the gift of the Spirit belongs to one aspect of the Abrahamic promise as belonging to the Abrahamic blessing. Paul's reference to the Spirit as promised reality recalls a key prophetic theme.¹¹⁵ Paul alludes to the Galatians' reception of the Spirit to mark the fulfillment of the new covenant.

The presence of the Spirit in a believer (4:6). The Spirit in 4:6 is relevant to the dawn of the new age in light of the allusion to the Old Testament.¹¹⁶ Paul's portrayal of the Spirit as a mark of the new era serves to realize the new status of the Galatians. Paul intimates both the Galatians' initial reception of the Spirit and the present work of the Spirit in them. In other words, they are the people indwelt by the Spirit at conversion, and the Spirit works for a believer to exclaim with great joy, "God is my Father." For Paul, the presence of the Spirit in the Galatians' hearts is the decisive proof that they indeed are God's adopted sons who have been liberated from the old age.¹¹⁷

¹¹³So Hays, *Galatians*, 261.

¹¹⁴So Kwon, *Eschatology in Galatians*, 107–17; Moo, *Galatians*, 216.

¹¹⁵E.g., Joel 2:28–32; Ezek 36:22–32; Isa 44:3. So Hays, *Galatians*, 261; Guy Prentiss Waters, *The End of Deuteronomy in the Epistles of Paul*, WUNT 221 (Tübingen: Mohr Siebeck, 2006), 110–11.

¹¹⁶So Gordon D. Fee, *Pauline Christology: An Exegetical–Theological Study* (Peabody, MA: Hendrickson, 2007), 214, argues that it is an allusion to Isa 48:16d. Cf. Gregory K. Beale, "The Old Testament Background of Paul's Reference to 'the Fruit of the Spirit' in Galatians 5:22," *BBR* 15, no. 1 (2005): 9–11. Gal 4:6 alludes to the Old Testament related to the arrival of the new age: first, the word *ἐξαπέστειλεν* alludes Ps 104:30a (103:30a LXX) saying, *ἐξαποστελεῖς τὸ πνεῦμά σου καὶ κτισθήσονται καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς* ("When you send forth your Spirit, they are created, and you renew the face of the ground"). Second, the phrase *εἰς τὰς καρδίας ἡμῶν* draws on the image of the new covenant in Jer 31:31–34 (Ezek 36:26–27).

¹¹⁷So Moo, *Galatians*, 269. Some scholars regard the conjunction *ὅτι* as one that has a declarative function because they make a contrast between sequence (Sonship–Spirit) in Gal 4:5–6 and sequence (Spirit–Sonship) in Rom 8:14–17. See Dunn, *Galatians*, 219; Moule, *An Idiom Book of New Testament Greek*, 147. However, it is more probable that the two passages should be read rhetorically, not temporally and logically. See Longenecker, *Galatians*, 173; Martyn,

The Galatians who was born according to the Spirit (4:29). Galatians 4:29 is in the argument of 4:21–31, which approaches the story of Sarah and Hagar allegorically. Ishmael, the son of Hagar, is the one who was born according to the flesh (ὁ κατὰ σάρκα γεννηθείς), and Isaac, the son of Sarah, is the one who was born according to the Spirit (τὸν κατὰ πνεῦμα). The preposition κατὰ implies “the nature, kind, peculiarity or characteristics,” that is, the characteristic of the two’s birth.¹¹⁸ The flesh signifies that Ishmael was born by human decision. In contrast, the Spirit connotes that Isaac was the son born by faith. Paul’s point is that the genuine descendants of Abraham are not through biological descent but through descent that is in the line of promise and belongs to Christ.¹¹⁹ As he highlights in 3:2, 3, 5, 14; 4:6, Paul refers to the Galatians’ experience of the Spirit at conversion. One more thing Paul indicates is that even though the Galatians have the Spirit to mark the new age, their conflict with the agitators in Galatia happens in the present during the overlapping ages. As Ishmael persecuted Isaac, the agitators are persecuting the ones who received the new life by the Spirit in Galatia.¹²⁰ This persecution means that the false teachers in Galatia are pressing the Galatians to bear the burdens of the Mosaic law.¹²¹

The Spirit as the guarantee of the future (5:5). In 5:5 Paul looks to the future from the standpoint of the Galatians. In particular, two phrases should be construed properly: first, the phrase ἐλπίδα δικαιοσύνης (“the hope of righteousness”) is rendered as

Galatians, 391; Schreiner, *Galatians*, 272; Moo, *Galatians*, 269.

¹¹⁸So BDAG, “κατὰ,” 513.

¹¹⁹So Cosgrove, *The Cross and the Spirit*, 223; Francis Watson, *Paul and the Hermeneutics of Faith* (London; New York: T & T Clark, 2004), 207; Moo, *Galatians*, 294.

¹²⁰So Schreiner, *Galatians*, 305.

¹²¹So Moo, *Galatians*, 310.

“the hope that is based on righteousness” in view of a source genitive.¹²² The righteousness refers to forensic righteousness given to believers at conversion. Second, Paul highlights the Spirit as a guarantee of the future. The phrase πνεύματι ἐκ πίστεως is debated as to grammatical construction. Some see πνεύματι and ἐκ πίστεως as parallel and render “by the Spirit, by faith.”¹²³ However, it is more probable that the phrase should be rendered “through the Spirit, which you have received by faith.”¹²⁴ Paul corroborates that the Spirit given to the Galatians only by faith is a guarantor of righteousness, an eschatological gift which will be consummated on the last day.

In summary, Paul’s references to the Spirit before 5:13 are relevant to the Galatians’ initial reception of the Spirit at conversion: reception of the Spirit by hearing with faith (3:2); the beginning by the Spirit (3:3); the Spirit who given to them (3:5); the promised Spirit (3:14); the Spirit’s indwelling (4:6); being born according to the Spirit (4:29); and the Spirit, which they have received by faith (5:5). The Spirit marks the new era, and their initial reception of the Spirit has to do with entering into the inaugurated era. In Paul’s view, the Galatians are the realities of the new age.

The Galatians Who Should Keep in Step with the Spirit in Overlapping Ages

The Galatians are the people of the new era who already have received the Spirit. However, they are still struggling with the power of the flesh in their lives, for they live in the overlapping ages, awaiting the consummation of the new era. Their present situation makes necessary Paul’s exhortation to conform to the principle of the new era by the Spirit. Starting in 5:13 Paul portrays the existential situation of believers

¹²²So Fung, *Galatians*, 226; Matera, *Galatians*, 182; George, *Galatians*, 1994, 361; Fee, *God’s Empowering Presence*, 419.

¹²³Contra Moo, *Galatians*, 319, 329n14.

¹²⁴So Cosgrove, *The Cross and the Spirit*, 152.

who live in the overlapping ages between the present age and the coming age. He encourages the Galatians to keep in step with the Spirit in the coinciding age.¹²⁵

The walk by the Spirit (5:16). The λέγω δέ formula serves to elaborate what has been previously argued in a new direction.¹²⁶ The previous section (5:13–15) warns about the influence of the flesh. In the section (5:17–24) begun with 5:16, Paul uses “walk by the Spirit” to counter the flesh’s influence.¹²⁷ The verb περιπατέω refer to the conduct of the believers with the new status, implying an ongoing action.¹²⁸ The imperative περιπατεῖτε is qualified by the dative πνεύματι. The dative is not an instrumental dative, showing by what a person walks,¹²⁹ but a dative of manner implying that the Spirit guides the direction of the Christian’s walk.¹³⁰ The steps of believers are determined by the Spirit who leads their lives and empowers them to produce a fruitful life. As a result of the Spirit’s guidance they win the victory over the desires of the flesh.

The Spirit in overlapping ages (5:17). Paul describes the conflict between two entities, that is, God’s Spirit and the desires of the flesh. The Spirit now dwells in Christians, and the flesh no longer rules them. Nevertheless, the latter is a being that still influences them, and they should resist and overcome its influential power. The most difficult problem is related to ἵνα and θέλητε. Even though there are other persuasive

¹²⁵So Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson, 1996), 49–62.

¹²⁶E.g., 3:17, 4:1; 5:2. So Witherington, *Grace in Galatia*, 393.

¹²⁷So Longenecker, *Galatians*, 244.

¹²⁸The word περιπατέω occurs 30 times in Paul’s letters and once in Galatians. It reflects the Hebrew הַלֵּךְ which is used to indicate the way of the particular life (Moo, *Galatians*, 352–53). For a helpful discussion of the word περιπατέω, see Joseph O. Holloway, *ΠΕΡΙΠΑΤΕΩ as a Thematic Marker for Pauline Ethics* (San Francisco: Mellen Research University, 1992).

¹²⁹So Wallace, *Greek Grammar beyond the Basics*, 166.

¹³⁰So Walter Bo Russell, *The Flesh/Spirit Conflict in Galatians* (Lanham: University Press of America, 1997), 126–30, calls it “rule” or “direction.”

arguments,¹³¹ it is most persuasive that ἵνα is used for purpose or result, and θέλητε implies the will which is inclined to follow the flesh.¹³² The Spirit is in opposition to the flesh in order that (or so that) the Spirit prevents believers from doing the fleshly things they are tempted to do.¹³³ The implicit subject is the Spirit who necessarily wins over the flesh. The grammatical construction supports the view. Galatians 5:17 begins with γὰρ, a connective of a causal sense. In other words, Paul argues in 5:16 that the Spirit is portrayed as the victor. Paul intends that the Galatians should keep in step with the Spirit in the overlapping ages. Even though the influence of the flesh is quite strong, the Spirit who provides the principle of the new age will guide them to win the victory against the flesh.

Being led by the Spirit (5:18). Paul depicts the Spirit as the victor for believers.¹³⁴ As is done in 5:16, Paul emphasizes the principle of walking by Spirit in 5:18. It should be noted in the grammatical construction of 5:18 that with εἰ used for truth for the sake of the argument,¹³⁵ the verb ἄγω (“lead”) in the present tense implies that

¹³¹The clause ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε in 5:17 is quite debated. On scholars who argue that ἵνα refers to result and θέλητε implies doing what the Spirit wants, see Ridderbos, *The Epistle of Paul to the Churches of Galatia*, 203–204; George, *Galatians*, 387–88; Morris, *Galatians*, 168–69. On scholars who maintain that ἵνα refers to consecutive, and θέλητε implies autonomous willing, see John M. G. Barclay, *Obedying the Truth: A Study of Paul’s Ethics in Galatians*, New Testament and Its World (Edinburgh: T & T Clark, 1988), 113–14; Dunn, *Galatians*, 299; Longenecker, *Galatians*, 246.

¹³²This view has the weak point of lessening the role of the flesh. See Matera, *Galatians*, 207; Schreiner, *Galatians*, 344; Moo, *Galatians*, 356.

¹³³Witherington, *Grace in Galatia*, 395, sees ἵνα as purpose. Fee, *God’s Empowering Presence*, 434–36, and Susan Grove Eastman, *Recovering Paul’s Mother Tongue: Language and Theology in Galatians* (Grand Rapids: Eerdmans, 2007), 163–69, views it as result.

¹³⁴Paul presents the confrontational relation between two entities in 5:17. Yet, Paul manifests the Spirit over the flesh’s desires in 5:18. In that sense, δὲ in 5:18 has the function of an adversative conjunction (So Martyn, *Galatians*, 495; Moo, *Galatians*, 356. Contra Longenecker, *Galatians*, 246).

¹³⁵On the syntactical discussion of the conditional sentence, see Wallace, *Greek Grammar beyond the Basics*, 690–94.

believers are continuously guided and influenced by the Spirit.¹³⁶ Those who are led by the Spirit are no longer subject to the rule of the law.¹³⁷ In other words, as the people of the new covenant era the Galatians are guided to overcome the desires of the flesh not by the Mosaic law, the principle of the old era, but by the Spirit, the principle of the new era.¹³⁸

The Spirit who enables the Galatians to produce the fruits (5:22). Paul enumerates nine virtues that are produced in the principle of believers' lives, the walk by the Spirit (5:22–23) in opposition to the works of the flesh (5:19–21). It should be noted that the plural *ἔργα* moves to the singular *καρπὸς*, which is used as a collective noun.¹³⁹ The singular *καρπὸς* in the phrase *ὁ καρπὸς τοῦ πνεύματός* is the common form in Paul's letters.¹⁴⁰ The genitive *τοῦ πνεύματός* is a genitive of source. Here, the fruit is the natural quality of Christian acts,¹⁴¹ the growth of personality,¹⁴² or the virtues given by the Spirit.¹⁴³ Among these, Deidun precisely points out,

¹³⁶So Moo, *Galatians*, 356–67. Cf. Beale, “The Old Testament Background of Paul’s Reference to ‘the Fruit of the Spirit’ in Galatians 5,” 1–38, argues that Paul shows that the Lord leads his people with new means in light of the allusion to Isa 63:11–15 which shows that the Lord leads the Israelites from Egypt.

¹³⁷So Moo, *Galatians*, 357.

¹³⁸So Longenecker, *Galatians*, 246; Schreiner, *Galatians*, 345; Moo, *Galatians*, 357.

¹³⁹So Gordon D. Fee, *Galatians*, Pentecostal Commentary (Dorset, UK: Deo Publishing, 2007), 217.

¹⁴⁰E.g., Rom 1:13; 6:21, 22; 15:28; 1 Cor 9:7; Gal 5:22; Eph 5:9; Phil 1:11, 22; 4:17; 2 Tim 2:6; 4:13. Among the occurrences, the plural form occurs only in 2 Tim 2:6 (*πρῶτον τῶν καρπῶν*). Contra Boer, *Galatians*, 362, who sees that the singular means the love, the fruit of the Spirit, and the love brings eight other fruits. However, given the occurrences in Paul's letters, the use of the singular is common to Paul, and there is no point to find special meaning (Fee, *Galatians*, 217).

¹⁴¹So Cole, *Galatians*, 167; Burton, *Galatians*, 313.

¹⁴²So George Simpson Duncan, *The Epistle of Paul to the Galatians*, MNTC 9 (New York: Harper & Brothers, 1934), 173; Donald Guthrie, *Galatians*, NCB (Grand Rapids: Eerdmans, 1981), 14.

¹⁴³So T. J. Deidun, *New Covenant Morality in Paul*, AnBib 89 (Rome: Biblical

The καρπὸς image evokes the inner dynamism of the Spirit and the ‘passivity’ of the Christian: the ‘fruit’ is not the product of the Christian’s laboring, but the effect of *another’s* activity. The Christian receives it as *gift*. At the same time, it is clear that the gift imposes upon him the *task* of allowing this activity to unfold in himself for the contents of the list in Gal. 5,22 are elsewhere objects of *paraklêsis* and, indeed, in the present context itself Paul *urges* the Galatians to love.¹⁴⁴

It is not the products of believers’ labor but the result of the Spirit’s work.¹⁴⁵ Believers receive the results as gifts.¹⁴⁶

The keeping in step with the Spirit (5:25). Galatians 5:25 reflects the eschatological life in the overlapping ages. Paul highlights the walk by the Spirit, that is, the principle of the new era.¹⁴⁷ In the first clause of the verse ζῶμεν (“we live”) summarizes the life of believers led by the Spirit.¹⁴⁸ In other words, believers should confirm the reality of the Spirit in their own lives, throwing away the old life characterized by human desires (5:16–24). Paul commands in the second clause, πνεύματι καὶ στοιχῶμεν (“Let us also walk by the Spirit” ESV). The second clause means that believers should be in line with the Spirit as the standard for their conducts.¹⁴⁹ In particular, they should march in step with the Spirit, and such a life is shown in the relationship between believers in one community (5:26–6:6).¹⁵⁰ Schnabel insightfully says,

The simultaneous existence of the old ‘evil’ aeon determined by the flesh and the

Institute, 1981), 81.

¹⁴⁴Ibid.

¹⁴⁵So Longenecker, *Galatians*, 259; Moo, *Galatians*, 363.

¹⁴⁶So Dunn, *Galatians*, 308.

¹⁴⁷So Schreiner, *Galatians*, 356.

¹⁴⁸See chap. 2.

¹⁴⁹See BDAG, “στοιχέω,” 946. The verb στοιχέω occurs 4 times in the New Testament. E.g., see Acts 21:24; Rom 4:12; Gal 6:16; Phil 3:16. The verb is in the same semantic range as the word περιπατέω. See Bruce, *Galatians*, 257.

¹⁵⁰See chap. 2. So Betz, *Galatians*, 293–94.

newly inaugurated aeon of the new creation determined by the Spirit established the situation of the believer ‘between the ages.’ This salvation–historical tension explains why the indicative and the imperative appear side by side.¹⁵¹

The indicative and imperative imply the eschatological tension of the already and not yet.

The fruitful life by the Spirit (6:8). Beginning with explanatory conjunction ὅτι, 6:8 is closely related to 6:7¹⁵² in which Paul uses the image of sowing and reaping, the principle of life in the agricultural society in those days. The image was often used as proverbial in the Greco–Roman world.¹⁵³ Paul applies the image of this life principle to believers. In particular, Paul displays the close parallelism between two clauses and emphasizes the similarity between two cases of sowing and reaping. Sowing is the conduct of a person, and reaping is its results that will happen in the Day of Judgment.¹⁵⁴ Paul emphasizes that believers who received the Spirit should live in the principle of life guided by the Spirit until they stand before God. Two kinds of different sowing are portrayed: the flesh and the Spirit. The oppositional relationship between the flesh and the Spirit point to the eschatological contrast. The conflict between the two shows the nature of the overlapping ages. The idea of the conflict is revealed by the reflexive pronoun ἑαυτοῦ. That is to say, even though believers are parts of new creation, they are not free from the flesh.¹⁵⁵ Paul has in mind that the Galatians should conform to the principle of walking by the Spirit in overlapping ages.

¹⁵¹Eckhard J. Schnabel, “How Paul Developed His Ethics: Motivations, Norms and Criteria of Pauline Ethics,” in *Understanding Paul’s Ethics: Twentieth Century Approaches*, ed. Brian S. Rosner (Grand Rapids: Eerdmans, 1995), 274.

¹⁵²Moo, *Galatians*, 385. Contra Hurtado, “The Jerusalem Collection and the Book of Galatians,” 53; Witherington, *Grace in Galatia*, 431; Schreiner, *Galatians*, 368–69, who argues that 6:7 is used for Paul’s plea for supporting “the one who teaches” in 6:6.

¹⁵³So Friedrich Hauck, “ἑρπίζω,” in *TDNT* 3:132–33.

¹⁵⁴So Moo, *Galatians*, 386.

¹⁵⁵So Schreiner, *Galatians*, 369.

To sum up, in 6:2, which is located within the theme of walking by the Spirit, Paul encourages the Galatians to live up to the new era's standards by carrying the burdens of others. To be exact, his appeal is for conduct in the lives of believers who have received the Spirit who marks the new era and are now being led by the Spirit. The wider context of Galatians shows that the Galatians have already received the Spirit at conversion. The initial experience of the Spirit means the entrance into the new era. Despite their state of being indwelt by the Spirit they should be urged to conform to the principle of the new era because they are in the overlapping ages. In the broad context of Galatians Paul immediately encourages them to live in a way that demonstrates conformity to the principle of the new era (6:2).

Conclusion

The present chapter has investigated the way that the Galatians already have become the people of the new era inaugurated by Christ. On the basis of the notion of the already and not yet in Galatians, the first section explored the fact that even though the new era has been inaugurated in the fullness of time, there is an overlap between the present and coming age. The second examined Paul's portrayal of the Galatians to indicate their new status as the people of the new era. The last revealed that the Spirit is the eschatological reality who marks the new age and offers its principle in the tension of the already and not yet. The present chapter concludes that Paul encourages the Galatians to follow the principle of the inaugurated age brought about by the crucified and risen Christ in the immediate context of 6:2.

CHAPTER 5

CONCLUSION

This study has attempted to demonstrate that the phrase *ὁ νόμος τοῦ Χριστοῦ* in Galatians 6:2 refers to the principle of the new age inaugurated by the crucified and risen Christ. In Galatians, Paul portrays the new era as entirely different from the old era, which was characterized by the Mosaic law and circumcision. Despite their new status, the Galatians were at the point of turning back toward the old age by practicing circumcision and keeping the Mosaic law. For this reason, Paul highlights that the Galatians already are the people of the new era throughout his letter. Within the whole atmosphere of the letter Paul exhorts the Galatians to conform to the principle of the already realized age in 6:2.

Initially, the section about research in chapter 1 traced trajectories of interpretation of the phrase in 6:2, along with grouping scholars' diverse views and making critical comments on those views. In effect, this section was an important step toward establishing the validity of the thesis of the present dissertation. Scholars were divided into five groupings: the first group of scholars who render *νόμος* as written law view it as the Mosaic law itself (Sanders) or the Mosaic law fulfilled or reinterpreted by Christ (Barclay, Dunn, and Schreiner). Despite some slight validity, their views also have considerable weaknesses. First, even though the phrase in 6:2 is morphologically unique in the New Testament, a similar expression, *ἐννομος Χριστοῦ*, is found in 1 Corinthians 9:21. Notably, Paul makes a comparison between the Mosaic law and Christ's law in 1 Corinthians 9:20–21. Here, given that the two are not identical, Paul must have intended something other than the Mosaic law. Second, they understand the phrase in 6:2 in relation to 5:14, which says, *ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται* ("the whole law is

fulfilled in one word” ESV). They apply the fulfillment sense in 5:14 to the phrase in 6:2. However, the tenses of the verbs in each verse should be noted: the perfect tense of the verb πληρώω in 5:14 and the future tense of the verb ἀναπληρώω in 6:2. The perfect tense in Greek signifies the state of something which has been accomplished from the past into the present. The future tense in Greek indicates the state which will be accomplished in the future. The sense of the two’s tenses should not be neglected. The second group of scholars who regard νόμος as a written law argue that the phrase in 6:2 refers to another law which substitutes for the Mosaic law: to the entity of Jesus’ precepts (Dodd), a kind of Torah that Jesus supplied in His words (Davies), or a Torah transformed (Chester). They have in mind the oppositional relationship between Χριστός and νόμος in Galatians. Nonetheless, their views have shortcomings. Dodd notes that βάρη in Galatians 6:2 appears in Matthew 23:4 and φορτίον in Galatians 6:5 in Matthew 11:30. Because the verses in Matthew are Jesus’ sayings, Dodd argues that the phrase in 6:2 refers to Jesus’ ethical teachings. However, Dodd’s attempt is unpersuasive because of the distinctions between the contextual situations of the letter to the Galatians and the gospel of Matthew. Furthermore, Davies and Chester have only five possible texts as evidence (*Midrash Qohelet* on 11.8; *Midrash Rabba Song of Songs* 2.13, 4; *Targum* on Isa 12.3; *Targum* on Song of Songs 5.10; *Yalqut* Isa 26.2). Another critique to the second group is related to the whole atmosphere of Galatians. The word νόμος occurs 32 times in Galatians: 2:16 (3x), 19 (2x), 21; 3:2, 5, 10 (2x), 11, 12, 13, 17, 18, 19, 21 (3x), 23, 24; 4:4, 5, 21 (2x); 5:3, 4, 14, 18, 23; 6:2, 13. Paul negatively states νόμος 29 times to mean the Mosaic law. He takes a negative attitude toward written law in the whole atmosphere of the letter. It is unpersuasive that Paul suggests another written law in such circumstances. The third group of scholars argue that the phrase in 6:2 is identical to love in 5:14 (Luther, Schweitzer, Barrett, and Furnish). In a sense, their view may be persuasive in that love is considered as the summary and fulfillment of the Mosaic law (Gal 5:13; Rom 13:8–10). However, Paul’s exhortation to bear one another’s burdens is related to the love

commandment but is not love itself. Furthermore, it is unlikely that the love can be applied to the similar expression in 1 Corinthians 9:20–21. The fourth group may overlap with the groups mentioned above but is treated as a slightly different group. Scholars in this group insist that Paul takes the epigram of his opponents and redefines it for his own argument: the love command (Betz), the sayings of Jesus (Brinsmead), or the Mosaic law fulfilled by Christ (Hong). The critiques of the groups discussed above apply to the fourth group as well. Even so, one more criticism should be pointed out. These scholars insist that the phrase comes from Paul’s opponents because of its uniqueness. However, the similar expression *ἐν νόμῳ Χριστοῦ* (“under the law of Christ”) in 1 Corinthians 9:21 should be noted. As most scholars argue, the idea that the parallel expression is an epigram from Paul’s opponents is unconvincing. The fifth and last group argues that the *νόμος* in 6:2 refers to unwritten law (Longenecker, Räisänen, and Winger). Their view is rooted in various usages of *νόμος* in ancient periods and even in Paul’s contemporary period. As a matter of fact, such a recognition of its diverse meanings in history has caused debate about the meaning of *νόμος* in Romans 3:27 and 8:2 as well, concerning whether it is a written law or an unwritten law in those places. They precisely see *νόμος* in 6:2 as unwritten law. Nevertheless, their view has some weak points. Longenecker defines *νόμος* as a quite comprehensive term to the extent that it includes New Testament ethics. He does not provide a specific explanation of the reason why the phrase in 6:2 should be rendered in that way in the context of Galatians. In addition, if the phrase in 6:2 refers to New Testament ethics, it would have been used as a key term in early churches. However, the phrase occurs only once, in Paul’s letters. Räisänen and Winger understand it as referring to a way of life in a metaphorical sense, regardless of the antagonistic relationship between *Χριστός* and *νόμος* in Galatians, and the grammatical issue of *Χριστός* and *νόμος*. Hays focuses only on the concept of bearing one another’s burdens in 6:2 and interprets the phrase in 6:2 as implying the paradigmatic pattern of the crucified Christ. However, Paul’s exhortation to carry other’s burdens is relevant to an aspect of

the life that should be shown in believers' lives. Admittedly, Paul presents the principle of the new era, the walking by the Spirit in 5:25, as leading the section to which 6:2 belongs. Paul bears in mind the principle of the new era to which the Galatians should conform. Within this project, the investigations of scholars' views in several trajectories demonstrated the uniqueness of the present dissertation's thesis, in which the phrase in 6:2 refers to the principle of the new era inaugurated by the death and resurrection of Christ, rather than being the Mosaic law itself, the Mosaic law fulfilled by Christ, another law that substitutes for the Mosaic law, principle, or a way of behavior limited to the metaphorical sense.

Chapter 2 began with a key question as to whether νόμος in 6:2 can be rendered as unwritten law rather than written law. In fact, since in Galatians νόμος refers 31 times to a written law such as the Mosaic law, the general law, or the Scripture, a number of scholars see it as a written law. Even so, this inclination does not mean that the νόμος in 6:2 should come to substantially the same result. On that account, the first section of chapter 2 surveyed the meanings of νόμος in ancient history. The diachronic investigation in history showed that νόμος referred to a "tune" or "song" in the area of music, the "custom" of a group, "written law" as a technical term in an area of politics, or "unwritten law" as an engraved principle in one's heart in the situation of conflict between poleis. The synchronic search also demonstrated that the meaning of νόμος was not limited only to written law but included "codified law," "rite," a "field," "the common custom" in a group, a "rule" that can be applied to a specific area, "a way of behavior," such as "ethical acts," "principle," or "the ruling order" that controls the acts of persons. One more historical examination is related to two phrases in writings from the generation subsequent to Paul: νόμος Ἰησοῦ Χριστοῦ in *The Letter of Ignatius to the Magnesians* chapter 2 and ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in *The Epistle of Barnabas* 2:6. These historical investigations set the stage for disarming the present tendency to translate νόμος only as written law. The surveys shed light on the way to

render *νόμος* as unwritten law, that is, the principle of life in believers, rather than any other written law.

The second section of chapter 2 focused on determining the meaning of the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2, with the premise that the meaning of a word is created by the circumstances surrounding the word. The second section consists of three parts. The first part concentrates on 6:2 in the situational context of the whole letter. First, Paul's attitude to *νόμος* as the Mosaic law is crucial to grasp the meaning of *νόμος* in 6:2 because he states it positively there. If any other positive statement were found in any other occurrence of *νόμος*, the *νόμος* in 6:2 could refer to a written law. If not, it could not refer to a written law. To be sure, even though *νόμος* centrally occurs 27 times in 2:16–5:12, Paul uses *νόμος* negatively to mean the Mosaic law, that is, a written law (1:6, 7; 2:11–14), even before 2:16. In 2:16–5:12 all uses of *νόμος* refer to the Mosaic law. The same phenomenon lasts even after 5:13. Even so, *νόμος* in 5:13 should be mentioned. In particular, some scholars see *νόμος* in 5:13 as being used positively. However, Paul does not use it positively or negatively there. Admittedly, Paul's focus is on loving one another, not on the fulfilling of the Mosaic law. In other words, granting that the people of the new era do not keep the Mosaic law that is the vestige of the old age, if only they love one another, their conduct of love is in effect nothing less than fulfilling the Mosaic law. In contrast, given that the *νόμος* in 6:2 is clearly positive, Paul does not have the *νόμος* as a written law in mind. In brief, Paul's negative attitude to *νόμος* as the Mosaic law into the whole letter opened the way for rendering the *νόμος* in 6:2 as unwritten law. Second, 6:2 is located within 5:13–6:10, in which is made up of exhortations to guide believers in how they should live. That is to say, 6:2 falls within the paraenetic instructions for believers' conduct. More specifically, 6:2 is placed in 5:25–6:6, in which Paul gives the Galatians general exhortations for their lives. This paragraph is led by the headword of the walking by the Spirit (5:25). Paul urges the Galatians to keep in step with the Spirit in their lives (particularly, in one Christian community). They should walk

by the Spirit, who offers the principle of life for the people of the inaugurated age. In this regard, bearing one another's burdens in 6:2 is an aspect of the life of the believers led by the Spirit. The second part of the second section in chapter 2 brings words collocated with the phrase in 6:2 itself into focus. First, the relationship between νόμος and Χριστός was explored. The νόμος is grammatically qualified by the genitive Χριστοῦ. In general, scholars see the genitive as kind of source genitive except for Murphy–O'Connor who alone argues that the genitive τοῦ Χριστοῦ is appositional to the head noun νόμος. Despite his fresh approach to the grammatical issue his attempt is suspicious because as the verb ἀναπληρώω takes νόμος as a direct object, so the verb should take Χριστοῦ as a direct object. However, there is no case in which the verb takes any person as a direct object in the New Testament. Rather, the genitive Χριστοῦ is a kind of a source genitive, that is, the genitive of production/producer which emphasizes the role of the genitive and produces the head noun modified by the genitive. Second, the relationship between Christ and νόμος as the Mosaic law in Galatians is incompatibly in a state of confrontation (1:7; 2:16–21; 3:13; 5:1–5. Cf. 3:19, 23–25) because the Mosaic law characterizes the old age, and Christ the new age. In this regard, it is unconvincing that νόμος in the phrase of 6:2 refers to the Mosaic law. Third, bearing the burdens of one another in the first half of 6:2 is an aspect in the lives of the new era's people, and Paul immediately exhorts the Galatians to live according to the era. Fourth, the verb ἀναπληρώω decidedly serves to reveal the phrase ὁ νόμος τοῦ Χριστοῦ. According to Louw and Nida, its meaning semantically is divided into 6 realms: “to complete number of,” “to provide what has been lacking,” “cause to happen,” “occupy,” “obey,” and “bring to completion.” Among them, they put its occurrence in 6:2 into an “obey” domain and understand it as meaning “to conform to some standard as a means of demonstrating its purpose” in its semantic domain. Their rendering is properly fit to the phrase in 6:2. In the immediate context of 6:2 Paul urges the Galatians to conform to the standard of the principle brought about by Christ. The third part of the second section in chapter 2 briefly examined the reasons why

Paul used the word *νόμος* even though there were some other Greek words such as *κανών*, *στοιχείον*, and *ἀρχή* to mean “principle.” The analysis found that the most likely reason was that Paul created a rhetorical effect in the ears of the recipients of the letter. To be sure, this was Paul’s second attempt. He intended rhetorical impact for readers of the letter in 4:21, in which *νόμος* occurs twice. The Galatians would have discerned the difference of the two. In the same way, Paul intended *νόμος* in 6:2 as giving breathtaking impact on the Galatians’ ears.

Chapter 3 brought the new era referred to in the phrase in 6:2 into focus, investigating how the era has been inaugurated in Galatians. Galatians has abundant references to both the old era and the new era. Undeniably, these references are closely related to the crisis in Galatia. Shortly after Paul preached the gospel to the Galatians, agitators in Galatia distorted the gospel proclaimed by Paul and promulgated circumcision and the Mosaic law as the means to be justified before God. Though the Galatians were the people of the new era, they were on the brink of turning back to the old era through the false teachings by practicing the Mosaic law. In order to wake the Galatians up to the realization of danger, Paul depicts the old era in the spatiotemporal sense, using the *ὑπὸ* (“under”) phrases: “under a curse” (3:10), “under sin” (3:22), “under a custodian” (3:25), “under guardians and managers” (4:2), “under the elements of the world” (4:3), and “under law” (3:23; 4:4, 5, 21; 5:18). These phrases refer to the situation of bondage which characterized the old era. In this situation of slavery God sent his Son, the Christ, into history to rescue those who were in the old era (4:4–5). Paul presents Christ’s coming as the crux between the old era and the new era. Paul highlights Christ as the one who ended the old and inaugurated the new in 3:23–25, in which Paul made a comparison between the Mosaic law as referring to the old age and faith as referring to the new age. Paul argued in the previous verses that after four hundred thirty years when the promise was given to Abraham, God gave Israel the Mosaic law (3:17). This law was valid only until the coming of Christ (3:19). For Paul, Christ’s arrival was the decisive

event that divides the old era from the new era. More specifically, Paul depicts the destiny of the two eras as separated by the epochal events, the crucifixion and the resurrection of Christ. Paul's reference to the two events occurs in the opening section of Galatians. Compared to his other letters, the opening section of Galatians is unique in drawing attention to Christ's epochal events: his resurrection (1:1) and his death (1:4). Paul's reference to the two would create the climax of the new era in Galatians and play a role of showing where the Galatians were. On closer examination, first, as scholars recognize in common, the death of Christ had universal significance in Galatians. Paul underscores Christ's initiative death to rescue the Galatians from the present evil age (1:4). Paul reiterates in 2:19–21 that the death of Christ brought the old era to a close, implying that Christ who is the inaugurator of the new era is incompatible with the Mosaic law of the previous era. Paul reproves the Galatians for taking hold of the image of the crucified Christ (3:1). Christ's death released the Galatians from the curse of the Mosaic law in the old era (3:13–14). Bearing the two eras in mind, Paul makes a comparison between circumcision and the cross in 5:11, in which as the new era's person Paul did not proclaim circumcision as the vestige of the old age. The last reference to Christ's death is from 6:12–14, in which Paul reprimands the false teachers who boast of the vestiges of the old era. Giving their impure intent a scolding, Paul depicts Christ's death as the epochal event which separated Paul himself from the world that is the present evil age. Second, the resurrection is an epochal event to bring about the destiny of the two eras. Admittedly, while Christ's death is full in Galatians, his resurrection rarely occurs in it. Paul explicitly mentioned Christ's resurrection at the beginning of the letter (1:1) and implicitly the result of his resurrection at the close of the letter (*καινή κτίσις*, 6:15). Two more places reflect the image of the risen Christ: *ἀποκαλύψεως Ἰησοῦ Χριστοῦ* ("a revelation of Jesus Christ," 1:12) and *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί* ("to reveal his Son to me," 1:16). Despite the lack of resurrection language in quantity, its significance is as great as the significance of Christ's death. The resurrection language in

1:1 reflects the widespread Jewish thought of those days in which the resurrection from the dead marks the dawn of the new era (Isa 26:19; Ezek 37:1–14; Dan 12:1–3). Paul’s reference to the resurrection in 1:1 functions as groundwork for the theological discussions throughout Galatians. Recalling the image of the risen Christ on the way to Damascus, Paul highlights the certainty of his gospel, focusing on Christ who is the inaugurator of the new era (1:12), and his apostolic authority as an apostle who proclaims the new era for the Gentiles (1:16). Paul emphasizes the inaugurated age by using *καινή κτίσις* (“new creation,” 6:15). Here he implies the state in which the world has been finished in the sense of the perfect tense of the verb *στυρόω* (6:14). At the same time, the perfect tense connotes that the new era has been substituted for the old era. Indeed, the phrase *καινή κτίσις* signifies the new state of affairs in the new age that has been inaugurated by the death and the resurrection of Christ and will be completed by his second coming. These findings discussed above demonstrated that the phrase *ὁ νόμος τοῦ Χριστοῦ* in 6:2 refers to the new era inaugurated by the crucified and risen Christ within the wider context of Galatians.

Chapter 4 investigated the wider context of Galatians which enables Paul’s immediate appeal to conform to the principle of the new era. On closer examination, his exhortation in 6:2 is only for the people of the new era because 6:2 lies in the section 5:25–6:6, which is titled “keeping in step with the Spirit who marks the new era.” In Paul’s view, the new era already has been realized, and the Galatians have come into the inaugurated era through faith in Christ. In this respect, 6:2 is an immediate, natural appeal to conform to the new era in the broader context of Galatians. Therefore, chapter 4 focused on Paul’s portrayals of the Galatians’ new status in the already realized era.

The first section of chapter 4 examined Paul’s eschatology in Galatians. As generally has been argued, most scholars perceive that Galatians contained the notion of realized eschatology. However, going against this consensus, Kwon insists on reading the letter from the standpoint of futuristic eschatology. In other words, he rules out the

realized aspect of justification and the Spirit. He even regards several titles that signify the new status as motivational means. That is to say, the Galatians truly are not the people of the new era. In this manner, though Kwon seeks to eliminate the idea of the realized eschatology, Galatians was shown to have the frame of the eschatology of the already and not yet. Galatians uses τὸ πλήρωμα τοῦ χρόνου (“the fullness of time,” 4:4) as the most specific expression indicating a break between the old era and the new era. The phrase relates to the fact that God set a specific time in history and sent his Son Christ in this world. For Paul, the advent of Christ is the turning point in history to break the two. The situation before and after Christ’s coming is decidedly illustrated by two images of bondage and liberation through the ὑπὸ (“under”) phrases (3:10, 22, 23, 25; 4:2, 3, 4, 5, 21; 5:18) and the waiting and fulfilling promise (Gal 3). As chapter 3 investigated above, Paul presupposes the end of the old era and the beginning of the new era. In 1:4, He has the new era in mind when he states that Christ was the one who gave himself for our sins to deliver us from the present evil age. Although the language of the coming age does not occur in 1:4, the concept of the coming age is undeniably clear. In addition, Paul’s statement in 6:14–15 implicitly reveals the new era which had been inaugurated by the crucified and risen Christ. Nevertheless, it matters that though the new era has been launched, the old era still remains. Most people in Paul’s contemporary period did not believe in Jesus Christ and were under the power of sin. In other words, even though the Galatians have entered into the inaugurated age from the old era, the evil era is not left behind. Admittedly, while Jewish eschatology contains a break between the two eras, Galatians shows that the two simultaneously coexist. The overlap between the present age and the new age can be called the overlapping ages. To be precise, Paul refers to the present conflict in the framework of the overlapping ages (4:19; 4:21–5:1). Remaining in the overlapping ages, the Galatians have to wait for events in the future: the eschatological declaration of righteousness (2:16), the eschatological verdict (5:5), the judgment on the last day that will be given against false teachers in Galatia (5:10), the

eschatological hope of Christians (5:21), the final judgment (6:5), and the judgment on the last day (6:7).

The second section of chapter 4 investigated various expressions for the inaugurated new era. In order to stimulate the Galatians' true identity, Paul specifically titles them as those who already have received the new status (4:19), sons of God (3:26; 4:5, 6, 7), Abraham's offspring (3:7, 29), the children of promise (4:28, 31), those who already received the call to freedom and grace by God (1:6; 5:13), the people of Christ Jesus (3:29; 5:24), and brothers (1:11; 3:15; 4:12, 28, 3; 5:11, 6:1, 18). Paul describes the Galatians as those who have been transferred from the old era to the new era (1:4). Besides, using the ἐν Χριστῷ formula along with the expression εἰς Χριστὸν ἐβαπτίσθητε, Paul confirms their new status (1:6; 2:4, 17; 3:14, 26, 27, 28; 5:6). What is more, the time markers in Galatians function as an indicator that the Galatians have been in the new era: ταχέως (1:6), πάλιν (4:9; 5:1), νῦν (3:3; 4:9, 25, 29), οὐκέτι (2:20; 3:25; 4:7), ὅτε (4:3; 4:4), and τότε (4:8).

The third and last section of chapter 4 inspected the Spirit in the new era. The Spirit in Galatians is a reality to mark the new era. In particular, Paul's emphasis is on the past and the present of the Galatians from the point of view of the Galatians. Paul calls to mind their initial reception of the Spirit. Remarkably, the occurrences of the Spirit before 5:13 indicate their experience of the Spirit at their conversion in the past. At this time they experienced entering into the new era and began to live as the people of the new era (3:2, 3, 5, 14; 4:6, 29; 5:5). Moreover, beginning in 5:13, Paul shows how the Galatians should live in the overlapping ages, in which the present age and the coming age coexist. Paul emphasizes keeping in step with the Spirit who leads to the principle of the new age to win the victory against the power of the flesh in the overlapping ages (5:16, 17, 18, 22, 25; 6:8). These examinations of the Galatians' new status within the broader context of Galatians confirmed that Paul urges the Galatians to conform to the principle of the new age inaugurated by the crucified and risen Christ in the immediate context of 6:2.

In conclusion, the present dissertation was begun with a certainty that the meaning of a word or a phrase should be found in the context. The certainty brought about two questions. A key question was, “Should the phrase νόμος in 6:2 be rendered as a written law or an unwritten law in Galatians?” Another key question was, “What does the phrase ὁ νόμος τοῦ Χριστοῦ in 6:2 refer to in the context of Galatians?” In order to solve two questions, after making some comments on various views as to the phrase in 6:2 in chapter 1, chapters 2–4 investigated the usages of νόμος in history and the contexts in which the phrase ὁ νόμος τοῦ Χριστοῦ belongs, such as 6:2 itself, the paragraph, the section, and the whole of the letter. As a consequence of this examination, it was demonstrated that from the opening section to the closing section of the Galatians, the phrase in 6:2 lies within the context of the new era that the crucified and risen Christ inaugurated. In the climax of the whole book of Galatians Paul exhorts the Galatians to conform to the principle of the new era inaugurated by the crucifixion and resurrection of Christ (6:2).

Hence, future studies on the place of ὁ νόμος τοῦ Χριστοῦ in Paul’s thought should go beyond where the context of Galatians can lead on the basis of the assumptions hinted at in the Pauline corpus. As a matter of fact, this dissertation shows that in Galatians, two epochal events, the death and resurrection of Christ, terminated the old age characterized by the Mosaic law and inaugurated the new age characterized by faith and the Spirit. At this point, three directions for further study can be set. The first direction concerns whether believers in early churches needed an external form for their lives. That is to say, while Jews possessed an external form to guide their lives, believers in early churches did not have any written law for their lives. Admittedly, they would have wanted to possess a kind of written law for their ethical lives. That is why scholars view νόμος in 6:2 as a written law such as the Mosaic law and another law to guide the lives of believers.

The second area for further study is the relationship between the Mosaic law

and believers in early churches. To be sure, there is a concept of fulfilling the Mosaic law in Paul (Gal 5:13; Rom 13:8–10). What does “fulfilling the Mosaic law” mean? Does it mean that the Mosaic law no longer relates to believers in the new era? Is the conduct of love equal to fulfilling the Mosaic law? Schreiner raises these questions in *The Law and Its Fulfillment*:

We have seen that Paul argued that the Mosaic covenant had passed away, and that a number of its specific commandments, including sacrifices, circumcision, purity law, food laws, and Sabbath, were not required of Christians On the other hand, we have also seen that Paul expects believers to obey other parts of the law, such as honoring parents (Eph. 6:2) and prohibitions against coveting, adultery, murdering, and stealing (Rom. 7:7; 13:9). Moreover, believers should love their neighbor as themselves (Rom. 13:9; Gal. 5:14), and abstain from idolatry (1 Cor. 10:14). Paul also commends Gentile Christians for keeping the law (Rom. 2:26), says that the purpose of Christ’s death was that the law should be fulfilled (Rom. 8:4), and praises the keeping of God’s commandments (1 Cor. 7:19).¹

How believers can apply the fulfillment of the Mosaic law to their lives should be considered. Also, further study is needed as to whether the early church’s attitude to the Mosaic law was hostile or favorable.

The third area for further study is Paul’s thought on the Spirit compared with Jewish assumptions about the Spirit. The Spirit in Galatians should be understood through Jewish typical assumptions. According to Barclay, Jewish theology had the following assumptions: first, the Spirit will not be given to the Gentiles who are sinners and will be expected only in the context of law–observance.² Second, the Spirit will not be poured out until the dawn of the new era. If there is the pouring of the Spirit, it will bring about the revitalization of Israel.³ In line with the Jewish recognition, Paul views

¹Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker Books, 1993), 171.

²John M. G. Barclay, *Obeying the Truth: A Study of Paul’s Ethics in Galatians*, New Testament and Its World (Edinburgh: T & T Clark, 1988), 84. For a discussion of the Rabbinic texts, see David Hill, *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms*, SNTSMS 5 (Cambridge, UK: Cambridge University Press, 1967), 220–33.

³E.g., Ezek 37:1–14; 39:29; Joel 3:1 (MT); Isa 32:9–20; 44:1–5. For the general Jewish thought of these texts, see William David Davies, *Paul and Rabbinic Judaism: Some*

the experience of the Spirit as the arrival of the new era in Galatians 4:4–6.⁴ The Spirit as God’s promised inheritance is clearly in 4:6, in which Paul says that “God has sent the Spirit of his Son into our hearts” (ESV). However, there is a great gap between Jewish typical thought and Paul’s thought. For Paul, the Spirit, who is a promised blessing given by God (Gal 3:14), is given to the Galatians, yet Gentiles were a constituent of the churches in Galatia. In that sense, the presence of the Spirit is not for Jewish revitalization. Rather, its presence extends to the Gentiles who are included in the community of God’s people. In addition, it is apparent that the Galatians did not receive the Spirit from the observance of the Mosaic law.⁵ Paul does not rely on the observance of the law when he mentions their experience of the Spirit in the past (3:2) or the present (3:5). At this point, further study is needed as to whether the comparison between Paul’s concept of the Spirit in Galatians and Jewish expectations about the Spirit can be unfolded in Paul’s other letters and in the whole New Testament.

Rabbinic Elements in Pauline Theology (London: S. P. C. K. Press, 1948), 200–215.

⁴So Barclay, *Obeying the Truth*, 83–86.

⁵Ibid., 85.

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ABSTRACT

THE MEANING OF Ὁ ΝΟΜΟΣ ΤΟΥ ΧΡΙΣΤΟΥ IN GALATIANS 6:2

Ho Hyung Cho, Ph.D.
The Southern Baptist Theological Seminary, 2015
Chair: Dr. Brian J. Vickers

Chapter 1 introduces the problem in terms of multifarious views regarding the phrase ὁ νόμος τοῦ Χριστοῦ in Galatians 6:2. I place my work within broader scholarship's trajectory by explaining my thesis—that the νόμος in the phrase refers to “principle,” unwritten law, rather than written law such as the Mosaic law and another law—briefly addressing my intended method.

Chapter 2 briefly investigates the usages of νόμος from 7th century BC and AD 2nd century and paves the way for its various possible meanings. With the certainty that the meaning of a word is revealed in the context in which it is found, I argue that νόμος in the phrase in 6:2 refers to “principle,” unwritten law in the situational context of Galatians. I also reveal that the verb ἀναπληρώω, which takes the phrase as a direct object, means conforming to a certain standard.

Chapter 3 focuses on the new era referred to in the phrase in 6:2. In order to highlight how the new era is depicted in Galatians, I explore the ὑπὸ phrases to signify the old era. Along with the coming of Christ in history, I give much attention to the fact that two epochal events, the crucifixion and the resurrection of Christ, brought about the end of the old era and the beginning of the new era.

Chapter 4 centers on Paul's exhortation to conform to the principle of the new era in 6:2 within the broader context of Galatians. Specifically, after investigating Paul's eschatology in Galatians, I reveal that Paul emphasizes the aspects of the “already” and

of the overlapping ages rather than the “not yet” to awaken the identity of the Galatians who are the people of the new era.

Chapter 5 summarizes and synthesizes the material, showing that in 6:2 Paul’s appeal to bear one another’s burdens refers to the believers’ conformity to the principle of the new era inaugurated by the crucified and risen Christ in the overlapping ages.

VITA

Ho Hyung Cho

EDUCATION

B.A., Chongshin University, Seoul, Korea, 2000

M.Div., Chongshin Theological Seminary, Seoul, Korea, 2003

Th.M., Calvin Theological Seminary, Grand Rapids, Michigan, 2006

ACADEMIC EMPLOYMENT

Reader/Translator, Southern Baptist Theological Seminary, 2013

MINISTERIAL EMPLOYMENT

Associate Pastor, Chowon Presbyterian Church, Seoul, Korea, 2000–2004

Associate Pastor, Daesung Presbyterian Church, Seoul, Korea, 2006–2007

Associate Pastor, Yeurim Presbyterian Church, Seoul, Korea, 2007–2008

Senior Pastor, Ark Presbyterian Church, Louisville, Kentucky, 2009–2015