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“UNDER THE LAW”:  
THE SIGNIFICANCE OF THE PHRASE  
IN PAUL’S THOUGHT

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A Dissertation  
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the Faculty of  
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by  
Sung Eun Lim  
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**APPROVAL SHEET**

“UNDER THE LAW”:  
THE SIGNIFICANCE OF THE PHRASE  
IN PAUL’S THOUGHT

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To Song Yi,  
God's precious gift

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## LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>ABR</i>	<i>Australian Biblical Review</i>
BDAG	Walter Bauer, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich. <i>A Greek- English Lexicon of the New Testament and Other Early Christian Literature</i> , 3rd edition.
BECNT	Baker Exegetical Commentary on the New Testament
BNTC	Black's New Testament Commentaries
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CNTC</i>	<i>Calvin's New Testament Commentaries</i>
<i>CTQ</i>	<i>Concordia Theological Quarterly</i>
<i>DPL</i>	<i>Dictionary of Paul and His Letters</i>
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>NovT</i>	<i>Novum Testamentum</i>
NTL	New Testament Library



<i>LW</i>	<i>Luther's Works</i>
<i>NIB</i>	<i>New Interpreter's Bible</i>
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
NSBT	New Studies in Biblical Theology
<i>NTC</i>	<i>New Testament Commentaries</i>
<i>NTS</i>	<i>New Testament Studies</i>
NTL	New Testament Library
OTL	Old Testament Library
PNTC	Pillar New Testament Commentaries
SBLDS	Society of Biblical Literature Dissertation Series
<i>SBJT</i>	<i>Southern Baptist Journal of Theology</i>
<i>SEÅ</i>	<i>Svensk Exegetisk Årsbok</i>
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
TNTC	Tyndale New Testament Commentaries
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</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

ZNW

*Zeitschrift für die neutestamentliche Wissenschaft*

## PREFACE

Since my student days in the college of law, I have had a great interest in legal systems and legal analysis. My seminary education helped me to develop my interest in the Mosaic law and its function in the Pauline theology of law. Thanks to the excellent teaching and the warm-hearted guidance of my precious teachers at Southern, I could more clearly sharpen my topic and finally finish my study of Paul's use of "under the law."

In the writing of my dissertation, with joy and fear, I have built up a large debt of gratitude to my precious teachers at Southern (esp. Dr. Seifrid, Dr. Schreiner, Dr. Plummer, and Dr. Vickers) and at Calvin (esp. Dr. Weima), my dear mom and dad, my mentor pastors (esp. the late Pastor Lee, Pastor Oh, Pastor Jo, Pastor Jung), and my best friends (esp. Pastor Jung, Pastor Jo, and Pastor Kim). Above all, I am very thankful to my wonderful supervisor, Dr. Seifrid, who is such a gift to me and leads me to see clearly the glorious, gracious Gospel and helps me to complete my work with his patient wisdom, encouragement and support along the way. Also, I want to give thanks to my dear wife, Song Yi, who is God's precious gift and a constant source of joy and love and to whom this work is dedicated. Finally, in giving thanks to my gracious God for having mercy on me, a sinner, I joyfully confess that "if God is for us, who can be against us?" (Rom 8:31).

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December 2017

## CHAPTER 1

### INTRODUCTION

Paul's phrase "under (the) law" (ὕπὸ νόμον) is one of his "theological abbreviations."<sup>1</sup> The enigmatic phrase appears only in Galatians, 1 Corinthians, and Romans. The phrase ὕπὸ νόμον is used eleven times in eight verses: Galatians 3:23, 4:4, 5, 21, 5:18; Romans 6:14, 15; 1 Corinthians 9:20 (x 4). The expression "ὕπὸ τινα εἶναι" means "be under someone's power,"<sup>2</sup> and thus "ὕπὸ νόμον εἶναι" could mean "be under the control of the law," or "be in subjection/bondage to the law." In fact, the phrase ὕπὸ νόμον seems to be Pauline coinage. There is no exact expression in Septuagint and in early Jewish literature prior to Paul. There are similar expressions: ἐν νόμῳ (Gal 3:11, 5:4; 2:19; Rom 2:12, 23; Phil 3:6); ἔννομος (1 Cor 9:21); ἐν τῷ νόμῳ (Rom 2:20, 3:19, 7:23; 1 Cor 14:21).<sup>3</sup>

Paul, distinguishing Jews (ἐν νόμῳ) from Gentiles (ἄνομος), appears to think that Jews, not Gentiles were under the law (Rom 2:12, 14; 1 Cor 9:21; Gal 2:14-15; 1 Cor 6:9-11). On the other hand, in regard to the human plight, Paul seems to write generally that even the Gentiles, like Jews, were also under the law (Gal 3:13, 23; Rom 3:19-20). Thus, with the difficulty of ascertaining the exact meaning, Paul's statements about

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<sup>1</sup>Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress Press, 1979), 27-28.

<sup>2</sup>BDAG, 1036.

<sup>3</sup>See Joel Marcus, "'Under the Law': The Background of a Pauline Expression," *CBQ* 63, no. 1 (January 2001): 72-73; Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987), 29; Todd A. Wilson, "'Under Law' in Galatians: A Pauline Theological Abbreviation," *JTS* 56, no. 2 (October 2005): 363-64; Murray J. Harris, *Prepositions and Theology in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids: Zondervan, 2012), 220-22; "ὕπὸ," in *EDNT* 3:401-2.

existence under the law can be seen to be in tension or self-contradictory.<sup>4</sup> What then does Paul mean when he speaks of “under the law”?

### Thesis

In this study, I will investigate every occurrence of the Pauline phrase “under the law,” and develop my thesis that from his eschatological perspective, Paul uses the phrase to refer to the human plight of the law’s just condemnation of sinners apart from Christ. Thus, for Paul the Christian, the phrase “under the law” is not a mere circumlocution for Jews, or the particular covenant status of the Jews under the law as *constraining/protecting* power within the framework of salvation history (e.g., “space of the nation Israel” [Dunn] or “the ‘young child’ status under the law” [Wright]).<sup>5</sup>

In his view of the eschatological situation, the phrase refers to *old realm* in which the law *condemns* sinners/fallen world (Gal 3:10, 13; Rom 8:1; 2 Cor 3:9). Here, the law’s condemning function concerns the entire created order (τὰ πάντα, Gal 3:22; 2:18; Rom 8:20-22).<sup>6</sup> Thus the plight under the law is a *universal* human plight under the eschatological *condemnation* of the law apart from Christ, not the plight of Israel’s subjection to the law caught in the nationalistic misunderstanding of the law (Dunn),<sup>7</sup> nor

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<sup>4</sup>See E. P. Sanders, *Paul, the Law, and the Jewish People* (Minneapolis: Fortress Press, 1985), 82; Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 20-22.

<sup>5</sup>James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 301; N. T. Wright, *Paul for Everyone: Galatians and Thessalonians* (Louisville: Westminster John Knox, 2004), 46.

<sup>6</sup>See E. P. Sanders, "God Gave the Law to Condemn: Providence in Paul and Josephus," in *Impartial God: Essays in Biblical Studies in Honor of Jouette M. Bassler*, ed. Calvin J. Roetzel and Robert L. Foster, New Testament Monographs 22 (Sheffield, England: Sheffield Phoenix Press, 2007), 87.

<sup>7</sup>James D. G. Dunn, *The Theology of Paul's Letter to the Galatians*, New Testament Theology (Cambridge: Cambridge University Press, 1993), 86, 92; Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 2006), 147 (see also 144, 160); Dunn, *The New Perspective on Paul* (Grand Rapids: Eerdmans, 2008), 467; Dunn, *Galatians*, 178, 216.

the plight of Israel's continuing curse of exile held by the law (Wright).<sup>8</sup>

To understand what Paul means by the phrase is important for several reasons. First, the phrase penetrates “to the heart of the Pauline concept of law”<sup>9</sup> because it is closely related to the law's function in Pauline theology. Also, Paul's understanding of the law can be seen as a subset of the issue of his relationship with Judaism.<sup>10</sup> Thus, discovering the meaning of the phrase helps us to understand the purpose which Paul assigns to the law.<sup>11</sup> Second, the concept of the phrase is crucial in our understanding of Christ's redemption and justification because Paul is discussing the plight under the law, from which Christ redeems us and thus we Christians are justified (Gal 3:13, 4:5). Third, understanding of the phrase has implication in relation to the relevance of the law in Christian life because Christians are not under the law but under grace (Rom 6:14-15) and under the law of Christ (1 Cor 9:21), being led by the Spirit (Gal 5:18).

### **History of Interpretation**

Here, the taxonomy is representative and can overlap between categories within the scholars. I will focus on the works of some important scholars for our discussion of the topic.<sup>12</sup>

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<sup>8</sup>N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 142.

<sup>9</sup>Linda L. Belleville, “Under Law: Structural Analysis and the Pauline Concept of Law in Galatians 3:21-4:11,” *JSNT* 26 (Fall 1986): 54.

<sup>10</sup>See also Brian S. Rosner, *Paul and the Law*. NSBT 31 (Downers Grove, IL: InterVarsity Press, 2013), 46.

<sup>11</sup>Thus, also Frank Thielman, *From Plight to Solution: A Jewish Framework for Understanding Paul's View of the Law in Galatians and Romans*, NovTSup (Eugene, OR: Wipf & Stock, 2008), 77.

<sup>12</sup>Wilder's survey of interpretations of Gal 5:18 from the patristic era to the modern period is helpful for the history of interpretations of “under the law” despite its focus on the verse. See William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* 23 (New York: P. Lang, 2001), 5-62.

## All under the Law

The existence under the law can be roughly regarded as being under a legal/legalistic or religious system of the law,<sup>13</sup> as being under the law as a guiding or restraining power,<sup>14</sup> or as being under the law as a condemning power.<sup>15</sup>

**Rudolf Bultmann.** In Bultmann' view, Paul warns against Early Judaism as an expression of legalism that contrasts with its Old Testament heritage. Paul rejects the

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<sup>13</sup>E.g., Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 169, 176, 215, 252; Rudolf Bultmann, *Theology of the New Testament*, trans. Robert Morgan (Waco, TX: Baylor University Press, 2007), 262-63; C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (Edinburgh: T&T Clark, 1979), 1:320; Cranfield, "St. Paul and the Law," in *New Testament Issues*, ed. Richard Batey (New York: Harper and Row, 1970), 158 (as a part of meaning); F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 203 (as a part of meaning); Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977), 193; Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 168, 182-83, 204; R. Alan Cole, *The Letter of Paul to the Galatians: An Introduction and Commentary*, TNTC (Grand Rapids: Eerdmans, 1989), 162, 209; Hans Hübner, *Law in Paul's Thought* (New York: T&T Clark, 2004), 33, 134-35; John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition, and Notes*, NICNT (Grand Rapids: Eerdmans, 1968), 98, 229.

<sup>14</sup>J. Louis Martyn, *Galatians*, AB, vol. 33a (New York: Doubleday, 1997), 496; Martinus C. De Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 241, 263; Bo Reicke, "The Law and This World according to Paul: Some Thoughts Concerning Gal 4:1-11," *JBL* 70, no. 4 (December 1951): 274; Sanders, *Paul, the Law, and the Jewish People*, 67-69; Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 178; James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background in the Pauline Corpus*, WUNT 48 (Tübingen: Mohr Siebeck, 1992), 174; Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 416-17; Peter Stuhlmacher, *Paul's Letter to the Romans-A Commentary*, trans. Scott J. Hafemann (Louisville: Westminster John Knox: 1994), 93; Thielman, *From Plight to Solution*, 78, 82-83; A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia Publishing House, 2014), 373, 411, 499; Das, *Paul and the Jews*, Library of Pauline Studies (Peabody, MA: Hendrickson Publishers, 2003), 125; Frank J. Matera, *Galatians*, SP (Collegeville, MN: Liturgical Press, 1992), 150, 207.

<sup>15</sup>Martin Luther, *Lectures on Galatians 1535: Chapters 1-4*, vol. 26 of *Luther's Works*, ed. Jarislov Pelikan (St. Louis: Concordia, 1963), 342-45, 372; Luther, *Lectures on Galatians 1535: Chapters 5-6. Lectures on Galatians 1519: Chapters 1-6*, vol. 27 of *Luther's Works*, ed. Jarislov Pelikan (St. Louis: Concordia, 1964), 77-79; John Calvin, *The Epistles of Paul The Apostle of the Galatians, Ephesians, Philippians & Colossians*, trans. T. H. L. Parker, vol. 11 of *Calvin's New Testament Commentaries*, ed. David W. Torrance and Thomas F. Torrance (Grand Rapids: Eerdmans, 1965), 64, 103-4; Cranfield, *Romans*, 1:320; Cranfield, "St. Paul and the Law," 158 (as a part of meaning); Bruce, *Galatians*, 196 (as a part of meaning); Leon Morris, *Galatians: Paul's Charter of Christian Freedom* (Downers Grove, IL: InterVarsity Press, 1996), 118, 130; Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 147-48; Ridderbos, *The Epistle of Paul to the Churches of Galatia*, trans. Henry Zylstra, NICNT (Grand Rapids: Eerdmans, 1953), 144-45, 156, 173, 204-5; Brice L. Martin, *Christ and the Law in Paul* (Eugene, OR: Wipf & Stock, 2001), 101-3 ("under its enslaving, condemning and killing effects").

pursuit of “works of the law” because they represent self-striving to gain God’s approval, while Jewish pursuit of the righteousness of the law is a culturally distinct form of the universal striving to gain recognition in God’s sight. Here, the works of the law “represent works in general, any and all works as works-of-merit.”<sup>16</sup>

The Jewish problem is common to humanity prior to faith. For Paul no one can be justified by works of the law (Gal 2:16, 3:10; Rom 3:20) because “he cannot exhibit ‘works of the Law’ in their entirety.”<sup>17</sup> Humans not only *cannot* achieve salvation by works of the law, but also are never *intended* to obey the law.<sup>18</sup> Here, although acknowledging the implicit unfulfillability of law (Gal 3:10), Bultmann understands that “*real sin*” does not lie in the transgressions of the law, but in the “*basic attitude of man—his striving to establish his own righteousness.*”<sup>19</sup> Human effort itself to achieve salvation by keeping the law is “*already sin.*”<sup>20</sup> Thus, human situation under the law is so desperate because there is no true fulfillment of the law prior to faith (Gal 3:10).<sup>21</sup> However, Christ’s vicarious death redeems people from the curse of the law—punishment imposed upon transgression of the law (Gal 3:13).<sup>22</sup> Christ’s death further brings not only freedom from the law’s punishment but also freedom from the powers of the “present evil age (Gal 1:4)—the law, sin, and death (Gal 3:12, 4:4).”<sup>23</sup>

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<sup>16</sup>Rudolf Bultmann, “Christ the End of the Law,” in *Essays Philosophical and Theological* (London: SCM Press, 1955), 43-45; Bultmann, *Theology*, 283.

<sup>17</sup>Bultmann, *Theology*, 263; Bultmann, “Christ the End of the Law,” 50.

<sup>18</sup>Bultmann, *Theology*, 263.

<sup>19</sup>Bultmann, “Christ the End of the Law,” 46-47.

<sup>20</sup>Bultmann, *Theology*, 264, 267, followed by many scholars. E.g., Käsemann, *Romans*, 89, 102-3.

<sup>21</sup>Bultmann, *Theology*, 263.

<sup>22</sup>*Ibid.*, 297.

<sup>23</sup>*Ibid.*, 297-98.



According to Bultmann, in Paul's view of salvation-history (Heilsgeschichte), the law was added by God for the sake of transgression (Gal 3:19)— in order to “evoke transgressions” (Rom 5:20).<sup>24</sup> Prior to faith man was under the law (Gal 3:23), and the law became our “discipliner until Christ” (Gal 3:24).<sup>25</sup> Although, Judaism is “under bondage to the law” (Gal 4:21-31),<sup>26</sup> Gentiles, like Jews, stand under God's demand (Rom 2:14-15).<sup>27</sup> Before faith, both Judaism and paganism are “under slavery to the ‘elemental spirits of the universe’” (στοιχεῖα, Gal 4:3, 9), which are represented by the Torah (for the Jews) and “beings” (for the Gentiles) (Gal 4:8).<sup>28</sup>

For Paul, while the aspect of the law as way of salvation has come to an end since Christ (Rom 10:4), the law as God's moral demand remains valid (Rom 7:12,14). In other words, according to Bultmann, “Christ is the end of the Law so far as it claimed to be the way to salvation . . . for *so far as it contains God's demand, it retains its validity.*”<sup>29</sup> Thus, Christians are no longer under the law but under grace (Rom 6:14; Gal 5:18), yet keep God's law in agape, which remains as the law of Christ (Gal 6:2; 1 Cor 9:20). Here, according to Bultmann, humanity's new existence under grace “stands in historical continuity with the old” under the law,<sup>30</sup> and love, the Christian fulfillment of the law (Gal 5:14) is “no ‘work’ in the sense of meritorious accomplishment, but is a deed done in freedom.”<sup>31</sup>

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<sup>24</sup>Bultmann, “Christ the End of the Law,” 46.

<sup>25</sup>Bultmann, *Theology*, 265-66, 340.

<sup>26</sup>*Ibid.*, 340.

<sup>27</sup>*Ibid.*, 261.

<sup>28</sup>*Ibid.*, 243.

<sup>29</sup>Bultmann, *Theology*, 341. Similarly, Käsemann, *Romans*, 944; Ridderbos, *Paul*, 179.

<sup>30</sup>Bultmann, *Theology*, 262, 269, 343-44.

<sup>31</sup>*Ibid.*, 344.

In sum, in Bultmann's existential interpretation, for Paul the Christian, Jews' false zeal for the law's righteousness is Jewish expression of universal self-striving for God's recognition. Thus, the human situation under the law represents the plight of the human striving for life that only leads to death.<sup>32</sup>

Doubting Bultmann's claim, many scholars, with Wilckens, claim that Paul rejects works of law as a way of salvation not because man's "effort" to *do* the law is sinful, but because man *fails* to keep the law perfectly,<sup>33</sup> for which the curse is pronounced ("curse of the law" Gal 3:10). With Bultmann's neglect of the community aspect of Pauline letters, the traditional "unfulfillability" interpretation has been challenged by the so-called "New Perspective" scholars who have been influenced by Sanders's understanding of Judaism as "covenantal nomism."<sup>34</sup>

**E. P. Sanders.** Challenging the traditional view of Judaism, Sanders claims that Palestinian Judaism was not a religion of legalistic works-righteousness, but a religion of grace.<sup>35</sup> Sanders, describing the "common pattern of religion" in Judaism as "covenantal nomism,"<sup>36</sup> claims that Jews did not maintain perfect obedience to the law,<sup>37</sup>

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<sup>32</sup>Bultmann, *Theology*, 247.

<sup>33</sup>Ulrich Wilckens, "Was heisst bei Paulus: 'Aus Werken des Gesetzes wird Kein Mensch gerecht'?" in *Rechtfertigung Im Neuzeitlichen Lebenszusammenhang* (Gütersloh: Gütersloher Verlagshaus Mohn, 1974), 77–106; Bruce, *Galatians*, 159-60; Hübner, *Law in Paul's Thought*, 37-38; Douglas J. Moo, "'Law,' 'Works of the Law', and Legalism in Paul," *WTJ* 45, no. 1 (Spring 1983): 91-99; Räisänen, *Paul and the Law*, 95; Richard N. Longenecker, *Galatians*, WBC, vol. 41 (Dallas: Word Books, 1990), 118; Westerholm, *Perspectives Old and New on Paul*, 302n12; Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993), 41; Frank Thielman, *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity Press, 1994), 126; Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 2002), 129-30.

<sup>34</sup>Sanders, *Paul, the Law, and the Jewish People*, 23.

<sup>35</sup>According to Sanders, in Second Temple Judaism, there was an understanding of repentance, atonement and forgiveness, and thus the idea of the perfect obedience of the law would be "un-Jewish" (*ibid.*, 28-29).

<sup>36</sup>E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977), 75, 422-23, 543.

and thus “the relationship between grace and works is the *same* in Palestinian Judaism as in the letters of Paul.”<sup>38</sup>

Thus, Paul’s critique of Judaism is because “*it is not Christianity.*”<sup>39</sup> In other words, believing God’s salvation to be in Christ alone (Gal 2:21), the post-Damascus Paul reflexively argues that the law cannot provide salvation. (“from solution to plight”).<sup>40</sup> Thus, Paul rejects the works of the law not because of legalism or the law’s unfulfillability, but because of his Christology.<sup>41</sup> For Paul the righteousness produced by works of the law is a true form of righteousness, yet not the correct righteousness that comes only by faith in Christ (Phil 3:4-12).<sup>42</sup> On the basis of faith in Christ, works of the law cannot be “membership requirements.”<sup>43</sup>

Thus, Sanders, understanding that for Paul God’s law is the *whole* law, proposes that Paul’s negative statements about the law concern “membership requirements,” while the positive statements concern “behavior within the Christian community.” Also, Sanders, distinguishing Paul’s reason from his argument, further claims that Paul’s diverse arguments about the law “do not form a logical whole,” despite his consistent assertion of universal human plight, and the complexities reflect a development of thought.<sup>44</sup>

In the exegesis of Galatians 3:10-13, Sanders assumes Paul’s “dogmatic,” and

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<sup>37</sup>Sanders, *Paul, the Law, and the Jewish People*, 28.

<sup>38</sup>See further, Sanders, *Paul and Palestinian Judaism*, 543.

<sup>39</sup>*Ibid.*, 552.

<sup>40</sup>*Ibid.*, 474-76, 552.

<sup>41</sup>*Ibid.*, 443n4.

<sup>42</sup>*Ibid.*, 493.

<sup>43</sup>Sanders, *Paul, the Law, and the Jewish People*, 83-86.

<sup>44</sup>*Ibid.*, 4 (see also 26, 81, 85-86).

“terminological argument.”<sup>45</sup> Thus, the reason for Paul’s citation of Deuteronomy 27:26 in Galatians 3:10b is terminological because Deuteronomy 27:26 is the only verse that link the ideas of law and curse that Paul set against the faith-blessing association in Galatians 3:6, 8. This verbal link and the subordination of Galatians 3:10-13 to 3:8 are decisive against the unfulfillability interpretation.

Paul’s view of God’s plan of salvation (Gal 3:10-12) “excludes righteousness by the law.”<sup>46</sup> Thus, the problem with the law is not its unfulfillability.<sup>47</sup> Here, Sanders denies any evidence of unfulfillability of the law (also in 5:3, 6:13) and leaves out of explanation about how “we” are subject to the curse (Gal 3:13). Thus, for Sanders, it is simply meant to *warn* the Galatians.<sup>48</sup>

In the exegesis of Galatians 3:19-4:7, Sanders, assuming Paul’s retroactive thinking, understands that Paul is dealing with the *negative* role of the law in God’s plan of salvation (Heilsgeschichte).<sup>49</sup> The law as the “*constraining or enslaving force*” lasted until the coming of faith (my emphasis, 3:19).<sup>50</sup> God gave the law *in order to condemn* all things (τὰ πάντα) under sin (3:22) and thus “prepare negatively for redemption on the basis of faith” (ἵνα, 3:22, 24; cf. ἵνα, Rom 5:20).<sup>51</sup>

As Sanders repeatedly assumes, Paul’s new conviction of a universal solution

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<sup>45</sup>Sanders, *Paul, the Law, and the Jewish People*, 22-27; Sanders, *Paul and Palestinian Judaism*, 484, 550.

<sup>46</sup>Sanders, *Paul, the Law, and the Jewish People*, 26-27.

<sup>47</sup>*Ibid.*, 23, 27.

<sup>48</sup>Similarly, Christopher D. Stanley, “‘Under a Curse’: A Fresh Reading of Galatians 3:10-14,” *NTS* 36, no. 4 (October 1990): 501. See R. Barry Matlock, “Helping Paul’s Argument Work? The Curse of Galatians 3.10-14,” in *Torah in the New Testament* (London: T&T Clark, 2009), 160.

<sup>49</sup>Sanders, *Paul, the Law, and the Jewish People*, 65-66, 69, 73; Sanders, “God Gave the Law to Condemn,” 95.

<sup>50</sup>Sanders, *Paul, the Law, and the Jewish People*, 67.

<sup>51</sup>*Ibid.*, 68.

(Salvation for all only by faith in Christ) led to his assertion of the universal human plight (negative condemning function of law). In other words, “The plight of Jews and Gentiles must be the same, since Christ saves all on the same basis.”<sup>52</sup> Thus, in Paul’s arguments of the law’s role, both Jews and Gentiles are under the curse of the law, from which Christ redeemed “us” (Gal3:13).<sup>53</sup> Although Jews only were under the law (Rom 2:12, 1 Cor 6:9-11), and Gentiles were under the beings (4:3), Paul has the tendency to universalize the human plight in terms of the Jewish situation (Rom 3:19; Rom 2).<sup>54</sup> Thus, Paul asserts that Jews and Gentiles, before Christ were under the law (“we,” Gal 3:23),<sup>55</sup> which is paralleled with being under sin (3:22), under the στοιχεῖα (“we,” 4:3-5), and being born according to the flesh (Gal 4:21-31; 5:16-18).<sup>56</sup> In Romans, Paul is also discussing a negative role in salvation history (3:20, 4:15, and 5:20). Paul universalizes the human plight prior to Christ as slavery to opposing powers to God—under sin (6:6, 17, 20), in the flesh (7:5), and under the law (“we,” 6:14-15, 7:5-6).<sup>57</sup> In 1 Corinthians 9:19-21, based on his conviction, Paul asserts that Christians are not under the law (“*outside* the law”), yet fulfill the law (“*within* the law of Christ and thus of God”).<sup>58</sup>

In sum, hypothesizing Paul’s “*post factum* rationalization,”<sup>59</sup> Sanders understands that because of his exclusivist Christology, Paul assigns the law the negative

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<sup>52</sup>Sanders, *Paul and Palestinian Judaism*, 474; Sanders, *Paul, the Law, and the Jewish People*, 68-69, 74, 76, 82; Sanders, “God Gave the Law to Condemn,” 86.

<sup>53</sup>Sanders, *Paul, the Law, and the Jewish People*, 69.

<sup>54</sup>*Ibid.*, 72, 82. Similarly, Räisänen, *Paul and the Law*, 20-21; Stephen Westerholm, *Israel’s Law and the Church’s Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 193-94.

<sup>55</sup>*Ibid.*, 83.

<sup>56</sup>*Ibid.*, 69-70.

<sup>57</sup>*Ibid.*, 70-72.

<sup>58</sup>*Ibid.*, 100.

<sup>59</sup>Sanders, “God Gave the Law to Condemn,” 79.

role (condemning and enslaving function).<sup>60</sup> Thus for Paul the existence under the law is bondage of universal human condemnation of the law apart from Christ. Just as the law is part of the old world order like sin and flesh, the plight under the law is part of “the universal human condition apart from Christ.”<sup>61</sup> According to Paul’s dogma, the redemption is provided only by Christ’s death, not the ordinary means of atonement.<sup>62</sup>

Despite his fresh understanding of Second Temple Judaism, Sanders’s synthetic understanding of covenantal nomism<sup>63</sup> and his’ “dogmatic” Paul do not adequately explain how we become subject to the curse of the law despite its promise of life (Gal 3:10; Rom 7:10),<sup>64</sup> and thus, fail to account for the ontologically desperate situation of the curse of the law (Deut 27:26 in Gal 3:10; Rom 7:14-23) that required Christ’s cross (Gal 3:13).<sup>65</sup> In Sanders’s view, human inability to fulfill the law that Paul “overstates” in Romans 7:14-23 is “primarily the *second depiction* of the human plight for which Paul offers a ‘solution’ in 8:1-8” (my emphasis).<sup>66</sup> Also, as Martyn notes, Sanders consistently understands God’s grace to open human *possibility* of movement from condemnation to salvation.<sup>67</sup>

## **Jews under the Law**

The existence under the law can be roughly understood as nationalistic misuse

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<sup>60</sup>Sanders, *Paul, the Law, and the Jewish People*, 84-86.

<sup>61</sup>Ibid., 72, 83.

<sup>62</sup>Sanders, “God Gave the Law to Condemn,” 95-96.

<sup>63</sup>For the critique, Mark A. Seifrid, “The ‘New Perspective on Paul’ and Its Problems,” *Themelios* 25, no. 2 (February 2000): 5-6.

<sup>64</sup>Matlock, “The Curse of Galatians 3.10-14,” 160, 162.

<sup>65</sup>Stanley, “Under a Curse,” 485.

<sup>66</sup>See further Sanders, *Paul, the Law, and the Jewish People*, 74, 80.

<sup>67</sup>Also see *ibid.*, 18; J. Louis Martyn, *Theological Issues in the Letters of Paul* (Nashville: Abingdon Press, 2002), 170n23.

of the law,<sup>68</sup> as legalistic misunderstanding of the law,<sup>69</sup> as being under the law as a guiding or regulating/restraining power,<sup>70</sup> or as being under the law as a condemning (or curse) power.<sup>71</sup>

**James D. G. Dunn.** Being dissatisfied with the inconsistencies in Sanders's Paul,<sup>72</sup> Dunn, modifying the covenantal nomism, further explains Paul's critique of the law against the new Jewish background. Thus, according to him, in Galatians, Paul critiques a modified form of Jewish covenantal nomism, that is, the "nationalistic

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<sup>68</sup>E.g., James D. G. Dunn, *Romans 1-8*, WBC 38a (Dallas: Word, 1988), 339-40 (acknowledging the law as power); Dunn, *Theology*, 141-43.

<sup>69</sup>C. K. Barrett, *The First Epistle to the Corinthians*, BNTC (New York: Harper & Row, 1968), 212-13.

<sup>70</sup>J. B. Lightfoot, *St. Paul's Epistle to the Galatians* (Peabody, MA: Hendrickson Publishers, 1999), 148, 168; Betz, *Galatians*, 207, 241n32, 281; Charles B. Cousar, *Galatians*, IBC (Louisville: John Knox Press, 1982), 79, 92, 113, 135; David John Lull, "'The Law Was Our Pedagogue': A Study in Galatians 3:19-25," *JBL* 105, no. 3 (1986): 482, 489; John M. G. Barclay, *Obeying the Truth: Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 116; Dunn, *Galatians*, 301; Belleville, "Under Law," 68-69; Longenecker, *Galatians*, 145, 171, 207, 246 (acknowledging *everyone* under the law's curse [Gal 3:22]); G. Walter Hansen, *Galatians*, IVPNTC (Downers Grove, IL: InterVarsity Press, 1994), 106, 118; Ben Witherington, *Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph* (Louisville: Westminster John Knox, 1994), 251 (acknowledging the condemning element of the law [6:14]); Witherington, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 268-69, 288-89, 328; Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 389; Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 242, 267, 297, 357 (situation "under the ruling authority of the Mosaic law, leading to condemnation"); 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 (Grand Rapids: Zondervan, 1999), 361, 366; Clinton E. Arnold, "Returning to the Domain of the Powers: Stoicheia as Evil Spirits in Galatians 4:3,9," *NT* 38, no. 1 (January 1996), 68, 75; Richard B. Hays, *Galatians*, in vol. 11 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 2000), 269, 283, 326; Gordon D. Fee, *Galatians*, Pentecostal Commentary (Blandford, UK: Deo Publishing, 2007), 149; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 246-47, 345 ("the old era of salvation history"); Schreiner, *40 Questions about Christians and Biblical Law*, ed. Benjamin L. Merkle (Grand Rapids: Kregel Academic & Professional, 2010), 77-80; Rosner, *Paul and the Law*, 48, 51.

<sup>71</sup>In-Gyu Hong, "Being 'Under the Law' in Galatians," *ERT* 26, no. 4 (October 2002): 370-71; Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 2/225 (Tübingen: Mohr Siebeck, 2007), 38, 118-19. Cf. Wilder, *Echoes of the Exodus Narrative*, 77, 219, 266.

<sup>72</sup>Thus, Dunn says, "Sanders's Paul hardly seems to be addressing Sanders's Judaism." James D. G. Dunn, "The New Perspective on Paul," in *The New Perspective on Paul* (Grand Rapids: Eerdmans, 2005), 120. See also James D. G. Dunn, *Jesus, Paul and the Law: Studies in Mark and Galatians* (Louisville: Westminster John Knox, 1990), 4.

expression of covenantal nomism." <sup>73</sup> Dunn, focusing on "the social function of the law" in Paul's day, understands "the works of law" as Jewish identity markers of separation.<sup>74</sup> Here, although acknowledging that the "works of the law" means "the requirements of the law *in general*" (my emphasis), Dunn continuously emphasizes that "it is the law as identity and boundary marker which is in view."<sup>75</sup>

Thus, according to Dunn, Paul's polemic was not against the law as such but limitedly against Jewish ethnic exclusivism, which is in contrast with the universal grace of God in Christ. Thus, Paul is attacking "a particular *attitude* to the law as such, *the law as a whole* in its social function as distinguishing Jew from Gentile."<sup>76</sup> The Jewish wrong *attitude* or restrictive misunderstanding of law constitutes a failure to do all written in the law (Deut 27:26 in Gal 3:10), and results in the curse of limiting Abraham's blessing from reaching the Gentiles. Thus, for Dunn the curse of the law (Gal 3:13) is not the condemnation that the law pronounces on its transgression, but "*the curse of a wrong understanding of the law*" that restricts the promise on nationalistic terms to the Jews.<sup>77</sup> Christ's death has abolished the "ill effects"<sup>78</sup> of the curse for Gentiles.<sup>79</sup>

Dunn repeatedly claims that Paul describes the role of the law as "*the law for Israel*"<sup>80</sup> and as "essentially positive" (Gal 3:19-4:11).<sup>81</sup> For Paul, the law was added by

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<sup>73</sup>See James D. G. Dunn, "The Theology of Galatians," in *Pauline Theology 1: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 140.

<sup>74</sup>Dunn, "Works of the Law," 216-18, 224, 229; Dunn, *Galatians*, 169; Dunn, *The Theology of the Galatians*, 75-79; Dunn, *The New Perspective on Paul*, 461.

<sup>75</sup>See Dunn, *Jesus, Paul, and the Law*, 4, 223.

<sup>76</sup>Dunn, *The New Perspective on Paul*, 131; Dunn, "Works of the Law," 218, 223; Dunn, *Galatians*, 169; Dunn, *Romans*, 352, 387, 417.

<sup>77</sup>Dunn, "Works of the Law," 229, 536; Dunn, *Galatians*, 169.

<sup>78</sup>Dunn, "Works of the Law," 230.

<sup>79</sup>*Ibid.*, 230-31; Dunn, *Galatians*, 179.

<sup>80</sup>Dunn, *The New Perspective on Paul*, 451.



God to *deal with* Israel's transgression prior to the coming of Christ (Gal 3:19).<sup>82</sup> The law is equivalent to "Israel's guardian angel" (Gal 3:24) and functions as "a *protective custody*" by separating Israel from the Gentiles (Gal 3:24-25).<sup>83</sup> The law as protector of Israel has been ended with the coming of Christ (Gal 3:25). While the law as a boundary marker was ended by the coming of Christ, the law as God's law/commandments still express God's will for humankind beyond Israel.<sup>84</sup>

Thus, for Paul, the phrase "under the law" denotes "the space of the nation Israel, the Jewish people under the law as their guardian angel" (Gal 3:23, 5:18; Rom 6:14),<sup>85</sup> or "the distinctive Jewish life-style" (1 Cor 9:20).<sup>86</sup> To put oneself under the law is to "come under the authority, and protection, of the law" (Gal 4:21),<sup>87</sup> and to seek "the desire of the flesh' in a written code, an outward *constraint*." (my emphasis, Gal 5:18).<sup>88</sup> In a word, it is "to go back to an incomplete and misunderstood phase of God's purpose" and "to be a child *kata sarka*."<sup>89</sup> Thus, Paul's critique of the law is that Israel, failing to recognize its limited scope of the epoch, was "too concerned to maintain their privileged position under the law."<sup>90</sup> As the guardian angels of nations kept them from the knowledge of God (Gal 4:8-9) and the Gospel (2 Cor 3:12-4:4), the law as a guardian

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<sup>81</sup>Dunn, *Galatians*, 197-98; Dunn, *The Theology of Paul*, 142, cf. "the (seemingly) overwhelmingly negative view of the law" (Gal 2:19, 3:19-21, 24, 5:4); Dunn, *Galatians*, 323.

<sup>82</sup>Dunn, *Galatians*, 189-91.

<sup>83</sup>*Ibid.*, 197, 245; Dunn, *The New Perspective on Paul*, 455; Dunn, *The Theology of Paul*, 141.

<sup>84</sup>See Dunn, *The New Perspective on Paul*, 455-57, 466-67; Dunn, *Galatians*, 200.

<sup>85</sup>Dunn, *Galatians*, 301; Dunn, *Romans*, 339.

<sup>86</sup>Dunn, *The New Perspective on Paul*, 448.

<sup>87</sup>Dunn, *Galatians*, 245.

<sup>88</sup>*Ibid.*, 301; Dunn, *The New Perspective*, 467.

<sup>89</sup>Dunn, *The Theology of Paul*, 147.

<sup>90</sup>*Ibid.*, 144.

angel of Israel functions as one of the enslaving elemental forces (στοιχεῖα, Gal 4:1-5, 8-10).<sup>91</sup> Paul's phrase "the law of Christ" (1 Cor 9:21; Gal 6:2) refers to the law of Moses as reinterpreted by Christ, and thus is an external norm for Christian behavior. The external norm (the law of Christ) and the inward principle (the indwelling Spirit) are necessary to "prevent a too exclusively focused Spirit-ethic from degenerating into the attitudes" illustrated in 5:13a, 26.<sup>92</sup>

In sum, in Dunn's view, for Paul the phrase "under the law" refers to the social dimension of the law. Thus, the plight under the law is that of Israel's subjection to the law caught in the nationalistic misunderstanding of the law. By his sharing in the plight ("born under the law, Gal 4:4), Jesus' death redeems Jews under the law, and the effect of Christ's redemption extends to the Gentiles (Gal 4:5).

Despite his right emphasis on the ethnic dimension of Paul's reasoning, Dunn's understanding of "works of the law" as Jewish boundary markers does not adequately account for Paul's critique of Jewish *transgression* of the law (Rom 2:17-29, 3:20),<sup>93</sup> his divorce between the covenant and the law (Gal 3:15-18)<sup>94</sup> and his radical rejection of the law as a *whole* (Gal 2:15-21).<sup>95</sup> In addition, it leads him to limit the plight under the law to the Israel's problem (national righteousness), and to reduce the

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<sup>91</sup>Dunn, *Galatians*, 216, cf. 213; Dunn, *The Theology of Paul*, 143.

<sup>92</sup>Dunn, *Galatians*, 324.

<sup>93</sup>In addition, as is case in Rom 2:17-29, 3:20, the curse (or condemnation) is pronounced on failure to keep the whole law, not on the Jewish misunderstanding of law in Gal 3:10-14 (cf. 5:3, 6:13). See Robert H. Gundry, "Grace, Works, and Staying Saved in Paul," *Bib* 66, no. 1 (1985): 25; Thomas R. Schreiner, "'Works of Law' in Paul," *NT* 33, no. 3 (July 1991): 226-31; Moo, "Law, Works of the Law, and Legalism in Paul," 98; Kim, *Paul and the New Perspective*, 132-33.

<sup>94</sup>Martyn, *Theological Issues*, 168-69.

<sup>95</sup>Räsänen, *Paul and the Law*, 50, 223.

seriousness of the plight <sup>96</sup>and thus the salvific effect of Christ's cross (Gal 3:13, 4:5).<sup>97</sup>

**N. T. Wright.** Basically agreeing with Sanders's covenantal nomism, Wright, with Dunn, takes the works of the law as "the boundary-marker of the covenant family promised to Abraham."<sup>98</sup> Thus, Paul's critique of Judaism focused on national righteousness, not legalism. Assuming Paul to be working from the Deuteronomistic covenantal theology in Galatians 3:10-14, Wright argues that Paul is speaking of the *corporate* failure of Israel and the curse of exile that prevented the blessing of Abraham from coming to the Gentiles.<sup>99</sup> Here, Wright further assumes that first-century Judaism believed the curse of Israel's exile to be continuing despite its return to the land.<sup>100</sup> Christ as Israel's representative took on himself Israel's covenant curse (Gal 3:13). Christ's death exhausted Israel's curse, and his resurrection marked the end of exile, and thus the promised blessing extended to the world so that Gentiles might come into Abraham's family (Gal 3:14).<sup>101</sup>

Wright understands that in the section (Gal 3:6-29), Paul is working based on "the single-plan-of-God-through-Israel-for-the-world."<sup>102</sup> Here, Paul describes the law's

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<sup>96</sup>See Stanley, "Under a Curse," 485; J. Louis Martyn, "Events in Galatia," in *Pauline Theology 1: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 167.

<sup>97</sup>See Matlock, "The Curse of Galatians 3.10-14," 165-66; Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon Press, 1998), 136n29.

<sup>98</sup>N. T. Wright, *Justification: God's Plan & Paul's Vision* (Downers Grove, IL: InterVarsity Press, 2009), 117-18; Wright, *The Climax of the Covenant*, 150.

<sup>99</sup>Wright, *The Climax of the Covenant*, 138, 140, 146-47, 150-51.

<sup>100</sup>Wright, *The Climax of the Covenant*, 141-42, 148; Wright, *Justification*, 60. This line of interpretation is shared by some scholars such as Thielman and Scott. Thielman, *From Plight to Solution*, 32, 42; Thielman, *Paul & the Law*, 127; James M. Scott, "Paul's Use of Deuteronomistic Tradition," *JBL* 112, no. 4 (Winter 1993): 645-65.

<sup>101</sup>Wright, *The Climax of the Covenant*, 155.

<sup>102</sup>Wright, *Justification*, 122.

role in the story of Israel between Moses and Messiah. The law could not bring about the seed, the one family (Gal 3:16b)<sup>103</sup> because the mediator, Moses (μεσίτης, 3:19b) is “not [the mediator] of one” (seed, family, Gal 3:20a).<sup>104</sup> The Mosaic law was given to “one race” Israel “to *keep Israel in check*” (my emphasis, Gal 3:19).<sup>105</sup> However, Israel could not be “the one family, the single seed” (ἐνός)<sup>106</sup> because of sin (Gal 3:20). Prior to the coming of the Messiah, Israel was shut up under sin (Gal 3:22), and was “kept under guard by the law”<sup>107</sup> (Gal 3:23). Thus, the law as “babysitter” functioned to *look after* Israel (παιδαγωγός, Gal 3:24).<sup>108</sup> In addition, Jews (“we”) were virtually in slavery under τὰ στοιχεῖα τοῦ κόσμου (Gal 4:3). Thus, like the guardian angels of the nations, Jewish law functioned to look after Israel, separating her from nations, and thus creating “a plurality of families (Gal 3:15-18).<sup>109</sup> The remedy is “*not* the usual Rabbinic scheme of repentance, sacrifice, and atonement,” but the scheme of “exile and restoration,” which is acted out in Christ’s death and resurrection.<sup>110</sup>

In sum, on the basis of Paul’s “corporate christology,”<sup>111</sup> and Deuteronomistic covenantal theology, Wright understands that the plight under the law is that like the

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<sup>103</sup>In Wright’s view, in consideration of the inclusive meaning of “seed” (3:29), the “seed” (3:16b) refers to the “singularity of one family,” Christ. Here, Wright understands that Paul uses Christ in a corporate sense. Wright, *The Climax of the Covenant*, 163-65.

<sup>104</sup>Ibid., 169.

<sup>105</sup>According to Wright, this is “weaker sense” of the phrase “because of transgression” (Gal 3:19), whereas in a “stronger sense,” it means that “the law as given to turn ἁμαρτία into παράβασις as in Rom 5.12-14, 20.” Wright, *The Climax of the Covenant*, 172; Wright, *Justification*, 125, 128, 137.

<sup>106</sup>Wright, *The Climax of the Covenant*, 169.

<sup>107</sup>Wright, *Galatians*, 39.

<sup>108</sup>Ibid., 40.

<sup>109</sup>Wright, *Galatians*, 45; Wright, *The Climax of the Covenant*, 163-66.

<sup>110</sup>Wright, *The Climax of the Covenant*, 146.

<sup>111</sup>Ibid., 262; cf. 165, 66.

slavery in Egypt, Israel as a nation lived under the Torah's curse of continuing exile (Gal 4:4), which threatened to render as void the promise to Abraham's worldwide single family.<sup>112</sup> God's redemptive act in the new exodus was accomplished in the representative Messiah, the faithful Israelite, and by the Spirit of the Son, who effects the new exodus (Gal 4:4-6).<sup>113</sup> Thus, "God's single-plan-through-Israel-for-the-world has turned, as God always intended, into God's-single-plan-through-the-faithful-Israelite-for-the-world-now-including-Israel-too."<sup>114</sup>

Despite his refreshing and stimulating theological arguments, it seems uncertain that Wright's single, overarching "story" of Israel and his understanding of Paul's covenant theology can adequately account for the complexities of the biblical text and the basic thinking of Paul, the convert (e.g., his punctiliar portrait of Christ [Gal 3:16], and the Christ-Torah antithesis [Gal 2:16-21]).<sup>115</sup> Thus, Wright's understanding of Israel's plight under the law seems to be reduced or distorted by his overemphasis on the theme of exile and restoration and the theory of Israel's ongoing exile, to which he fails to provide explicit evidence. For example, as Seifrid notes, for Paul, Israel's exile/plight is from its rejection of the Gospel (Rom 11:7-9), and thus, Gospel marks the beginning of exile, not the end as Wright supposes.<sup>116</sup>

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<sup>112</sup>Wright, *The Climax of the Covenant*, 142, 151; Wright, *Justification*, 123; Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 1138.

<sup>113</sup>Wright, *Galatians*, 44-45; Wright, *Justification*, 136-37.

<sup>114</sup>Wright, *Justification*, 126, 131.

<sup>115</sup>See William B. Barclay and Ligon Duncan, *Gospel Clarity* (Carlisle, PA: EP Books, 2010), 103-30. See also Martyn, *Theological Issues*, 168-71; Terence L. Donaldson, *Paul and the Gentiles* (Minneapolis: Augsburg Fortress Publishers, 1997), 339n124. For the further critique of Wright's narrative approach, see Mark A. Seifrid, "The Narrative of Scripture and Justification by Faith: A Fresh Response to N. T. Wright," *CTQ* 72, no. 1 (January 2008): 19-44. For the critical assessment of a narrative approach, see Bruce W. Longenecker, ed., *Narrative Dynamics in Paul: A Critical Assessment* (Louisville: Westminster John Knox, 2002).

<sup>116</sup>Contra Wright, "The Law in Romans 2," 142. See Mark A. Seifrid, "Blind Alleys in the Controversy over the Paul of History," *TynBul* 45, no. 1 (1994): 86-92; Seifrid, "The New Perspective on

**William N. Wilder.** In *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, Wilder, primarily depending on Psalms 143 (esp. vv.2, 10) as the background, argues that Galatians 5:18 expresses an implicit second exodus typology. The phrase “led by the Spirit” signifies “cloud-like guidance,” and the phrase “under the law” refers to the Israel’s “Egypt-like bondage.”<sup>117</sup>

In Wilder’s view, for Paul, the Jews, not humans in general, are “those from the works of the law” (Gal 3:10) and “those under the law” (Gal 4:5; 1 Cor 9:20). It is not the law itself, but human performance of the law (“works of the law”) and human existence under the law that have been abolished (Gal 2:18) in a way similar to the destruction to the flesh.<sup>118</sup> Jewish bondage under the law is “a representative subset” of pre-messianic bondage of humankind—human slavery to sin (Rom 6:14-15) and bondage under the elemental spirits (τὰ στοιχεῖα τοῦ κόσμου, Gal 4:3).<sup>119</sup>

The law (γραφή) imprisoned all things (thus, including Jews and Gentiles) under sin (Gal 3:22). As in Galatians 4:3-5, Paul shifts from universal bondage under sin (Gal 3:22) to particular Jewish bondage under the law (Gal 3:23). Here, Wilder sees positive aspects to Jewish confinement under the law’s protective guardianship (ἐφρουρούμεθα, Gal 3:23; cf. παιδαγωγός, 3:24-25).<sup>120</sup> Galatians 3:23-28 alludes to second exodus typology. The “Faith” redeemer figure (Gal 3:23-25), exodus sonship of the Gentiles (3:26), and the exodus-like baptism into Christ (3:27-28) indicate that typologically Jewish bondage under the law is linked to the Israel’s bondage in Egypt.<sup>121</sup>

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Paul,” 11. See also Matlock, “The Curse of Galatians 3.10-14,” 168n64; Dunn, *The Theology of Paul*, 145n90; Dunn, *Galatians*, 172; Longenecker, *The Triumph of Abraham's God*, 138.

<sup>117</sup>Wilder, *Echoes of the Exodus Narrative*, 75-76.

<sup>118</sup>Ibid., 221-22.

<sup>119</sup>Ibid., 80-85, 260.

<sup>120</sup>Ibid., 87-88.

<sup>121</sup>Ibid., 88-104.

In consideration of the parallel between Galatians 4:9 and 4:21, those who want to be under the law (Gal 4:21) can be identified with those who want to be slaves to the elemental spirits (4:9). Here, as in Galatians 3:23, 4:5, the existence under the law is the most specific form of Egypt-like bondage in relation to the more general Egypt-like bondage of the elemental spirits.<sup>122</sup> Finally, Wilder concludes that Paul has in mind “Egypt-like bondage” in his uses of the phrase “under the law.”

However, Wilder’s thesis leads him to claim that Galatians 5:18 is not concerned with the contrast between the law and the Spirit but two modes of human existence.<sup>123</sup> Here, Wilder, recognizing an *implicit* second exodus typology in Galatians 5:18, fails to see Paul’s clear eschatological contrast between the law and the Spirit in Galatians. In fact, in Galatians, Paul consistently contrasts the law with the Spirit (Gal 3:1-4, 5:18), faith (3:12, 23), the promise (3:16-18), and righteousness (2:16, 3:11, 21, 5:4), which constitute eschatological contrasts between the old and new age (Gal 1:4; 6:15).<sup>124</sup> In addition, Wilder, claiming that human existence under the law, not the law, has been abolished, fails to see Paul’s statements about the law’s temporal nature (e.g., ἄχρισ, Gal 3:19, 23) and its abolishment (e.g., καταργεῖται, 2 Cor 3:14).<sup>125</sup>

**Todd A. Wilson.** In *The Curse of the Law and the Crisis in Galatia* Wilson claims that the expression “under the law” (Gal 3:23; 4:4, 5, 21; 5:18) functions in Galatians as a rhetorical shorthand for “under the curse of the law” (Gal 3:10, 13).<sup>126</sup> Thus, with his use of under the law in 5:18, Paul extends the motif of the curse of the law

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<sup>122</sup>Wilder, *Echoes of the Exodus Narrative*, 107.

<sup>123</sup>*Ibid.*, 220-22.

<sup>124</sup>See also Udo Schnelle, *Apostle Paul: His Life and Theology*, trans. M. Eugene Boring (Grand Rapids: Baker Academic, 2012), 516; Schreiner, *Galatians*, 395.

<sup>125</sup>See also Räisänen, *Paul and the Law*, 50, 223; Schreiner, *40 Questions*, 67-71.

<sup>126</sup>Wilson, *The Curse of the Law*, 31-34, 44; Wilson, “Under Law,” 363.

even into the ethical section of the letter (Gal 5:13-6:10).<sup>127</sup> In the book, Wilson explores the rationale for Paul's four references to the law in the ethical section of Galatians (5:13-6:10), proposing that Paul intends these references to "assure the Galatians of the sufficiency of the Spirit to enable them to fulfill the Law and thereby avoid its curse."<sup>128</sup> Thus, Paul's references to the fulfillment of the law in 5:14 and 6:2 are intended to affirm that through love the Galatians will fulfill the law and thereby avoid its curse.<sup>129</sup> In addition, Paul's references to "under the law" (5:18) and "the law" (5:23) refer to the curse of the law, and are intended to affirm that the Spirit enables the Galatians to fulfill the law and thereby avoid the law's curse.<sup>130</sup>

In Wilson's exegesis of Galatians 3:23, 4:21, 5:18, the Scripture (ἡ γραφή), not the law, enclosed all things including the law itself under sin (Gal 3:22). The phrase "under sin" refers to the power of sin, not to the law's condemnation of sin. Thus, being under sin refers to universal condition, whereas being under the law is a subset of it and thus *only* Israel is under the law.<sup>131</sup> In Galatians 4:21, Paul, as in 4:9, *threatens* the Galatians with the possibility of coming under the law (Gal 4:21). Here, he has in mind the curse of the law as the consequence of their action.<sup>132</sup> In Galatians 5:18, being led by the Spirit (v. 18a) is essentially incompatible with being under the law (v. 18b). Thus, Galatians 5:18 is not about the sufficiency of the Spirit (thus, the superfluity of the law) for ethics.<sup>133</sup> Those who follow the Spirit and thus have the fruit of the Spirit are not

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<sup>127</sup>Wilson, *The Curse of the Law*, 45.

<sup>128</sup>Ibid., 139.

<sup>129</sup>Ibid., 97.

<sup>130</sup>Ibid., 116-17, 124, 137-39.

<sup>131</sup>Ibid., 38-40; Wilson, "Under Law," 374-76.

<sup>132</sup>Wilson, "Under Law," 379-80.

<sup>133</sup>Ibid., 384-85.



under the curse of the law (“κατὰ,” 5:23) and finally inherit the kingdom (5:21b).<sup>134</sup>

Finally, based on the close parallels between 6:2 and 5:13-14, Wilson claims that “the whole law” (5:14) and “the law of Christ” (6:2) refer to the law of Moses.<sup>135</sup>

Despite his fresh understanding of “under the law” as “under the curse of the law,” Wilson fails to understand that the phrase has a salvation-historical sense (Gal 3:19-25)<sup>136</sup> and thus is not simply an *ad hoc* device for the particular situation in Galatia.<sup>137</sup>

In addition, Wilson’s claim for “*Israel* under law” seems to be in tension with his argument that the threat of curse of the law probably contributed to the *Gentile* Galatians’ desire for circumcision.

### **Gentiles under the Law**

The existence under the law is taken to be the enslaved situation of Gentiles under the law.<sup>138</sup>

**Lloyd Gaston.** Gaston argues that in his letters, Paul addresses *Gentile* Christians, not Jewish Christians, dealing with Gentile Christian problems.<sup>139</sup> Paul’s central theological concern was “a positive justification of the status of Gentile Christians.”<sup>140</sup> Thus, Paul speaks of the law’s irrelevance for the Gentile Christians and says nothing against the Torah and Israel. His critique of Jews is not against legalism but

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<sup>134</sup>Wilson, “Under Law,” 389-90.

<sup>135</sup>Wilson, *The Curse of the Law*, 104.

<sup>136</sup>Schreiner, *Galatians*, 247, 345.

<sup>137</sup>Wilson, *The Curse of the Law*, 44.

<sup>138</sup>Gaston, *Paul and the Torah*, 54, 62-64, followed by Gager. John G. Gager, *The Origins of Anti-Semitism: Attitudes Toward Judaism in Pagan and Christian Antiquity* (New York: Oxford University Press, 1985), 221-22, 236.

<sup>139</sup>Gaston, *Paul and the Torah*, 104.

<sup>140</sup>*Ibid.*, 32.

rather against disobedience to the new revelation of Jesus' fulfillment of God's promises concerning Gentiles.<sup>141</sup>

Gaston, interpreting the “works of the law” (ἔργα νόμου) as subjective genitive, understands that for Paul it means works produced by the law, which are only evil works (Rom 4:15). The “works of the law” (ἔργα νόμου) is directly paralleled with the “works of the flesh” (ἔργα τῆς σαρκός, Gal 5:19). Gentiles do by nature “that which belongs to the law (= sin)” (Rom 2:14) and have the “work of the law’ (= wrath)” (τὸ ἔργον τοῦ νόμου, Rom 2:15), which is not the law itself.<sup>142</sup> The law apart from the covenant does not save but works wrath (Rom 4:15) in the Gentile worlds. The works of the law put *Gentiles* under the curse of the law from which Christ has redeemed the Gentiles (Gal 3:10-13). Thus, Paul uses the phrase “under the law” to designate the Gentile situation. On the other hand, “The law in the sense of the covenant made with Israel” (the Torah of Israel, 3:17) is not against promises (Gal 3:21), but it is simply *irrelevant* for the Gentile Galatians.<sup>143</sup> The Galatian Gentiles who used to be under the elements (στοιχεῖα) of the universe (“we Gentiles,” Gal 4:3; 3:4) are confined under the law (3:22), not under the Torah. Torah as Scripture (γραφῆ) imprisons the whole worlds under sin (3:22). Like the Galatians (Gal 5:18), the Roman Christians are no longer under the law but under grace (Rom 6:14-15). Finally, in 1 Corinthians 9:20-22, according to Gaston, Paul speaks of four groups: the Jews (Ἰουδαῖος), those under the law (τοῖς ὑπὸ νόμον; Gentiles), the lawless (τοῖς ἀνόμοις; the Corinthian antinomians), and the weak (τοὺς ἀσθενεῖς; those discussed in 1 Cor 8-10). Here, Paul speaks of his

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<sup>141</sup>Gaston, *Paul and the Torah*, 33.

<sup>142</sup>Ibid., 31,104-6.

<sup>143</sup>Ibid., 74-75. Gaston uses “the word Torah when it includes the idea of covenant” and limits “the word ‘law’ to the situation of the descendants of Adam who are not part of the Sinai covenant” (see Gaston, *Paul and the Torah*, 29).

being not lawless but “in the Torah of Christ.” (1 Cor 9:21; Gal 6:2) <sup>144</sup>

Gaston’s thesis fails to account for Paul’s Gospel including the salvation of Jews (e.g., Rom 1:16), <sup>145</sup> the link between works of the law (Rom 3:28) and works (4:2, 6), <sup>146</sup> and Jesus (a Jew) being born under the law (Gal 4:4), <sup>147</sup> which significantly weakens his argument that “under the law” refers exclusively to Gentiles.

### **Concluding Summary and Issues**

As this survey indicates, the understanding of the existence under the law largely depends on the meaning of works of the law. <sup>148</sup> As noted above, Bultmann’s “existential” interpretation of Paul or Sanders’s “dogmatic” Paul do not adequately describe the human plight under the law, and the event of Christ’s cross as its indispensable solution. On the other hand, those who argue for “Jews under the law,” emphasizing the law’s guardianship in salvation history, tend to reject the law’s condemning function as its “negative” function in the existence under the law (Dunn) or to minimize its importance (Wright, Wilder), and thus fail to see that the function of the law as *just* condemnation is “an essential precursor to the gospel” (Gal 3:23-24; 2 Cor 3:6). <sup>149</sup> Thus, their use of positive/negative categories with regard to the law’s function seems misleading. <sup>150</sup> In addition, they limit the existence under the law to the particular,

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<sup>144</sup>Gaston, *Paul and the Torah*, 29-32.

<sup>145</sup>Mark A. Seifrid, *Christ, Our Righteousness: Paul’s Theology of Justification*, NSBT 9 (Downers Grove, IL: Inter Varsity Press, 2000), 66.

<sup>146</sup>Westerholm, *Israel’s Law*, 116-17.

<sup>147</sup>Terence L. Donaldson, “The ‘Curse of the Law’ and the Inclusion of the Gentiles: Galatians 3:13-14,” *NTS* 32, no. 1 (January 1986): 108n10; Martin, *Christ and the Law*, 101.

<sup>148</sup>In fact, Paul’s phrases, “works of the law,” “curse of the law” and “under the law” are semantically and structurally linked to each other (Gal 3:10, 13; 4:4-5).

<sup>149</sup>Seifrid, *Christ, Our Righteousness*, 112; Barclay and Duncan, *Gospel Clarity*, 101.

<sup>150</sup>E.g., Wright, *Justification*, 128; Dunn, *Galatians*. 197-98, 323. See Mark A. Seifrid and Randall K. J. Tan, *The Pauline Writings: An Annotated Bibliography* (Grand Rapids: Baker Academic,

historical Jewish problem and finally fail to grasp the desperate human plight under the law, which required Christ's atoning death (Gal 4:5; 3:13).

Our survey of the history of interpretation has raised several questions in relation to some interpretative issues of "under the law." Four questions are as follows:

First, who is under the law ("those under the law," Gal 4:5; "us" 3:13a)?

Those who are under the law are understood to be Jews (e.g., Dunn, Wright) only or all human beings (e.g., Bultmann, Sanders).

Second, if all human beings are under the law, in what sense can Gentiles also be spoken of as "under the law"? It has been claimed that Paul has a tendency to universalize the human plight. Thus, Gentiles, like Jews, can be regarded as being "under the law" because Gentiles are "a law to themselves" (Rom 2:14-15).<sup>151</sup> For example, following Sanders, Westerholm claims that Paul describes human plight in terms of the Jewish situation "as though it was universal." Thus, Paul's use of "under the law" to include Gentiles was "likely an *unconscious generalization*" (my emphasis).<sup>152</sup> However, this seems to be in tension with the fact that in the same passage, Paul clearly designates Gentiles as "τὰ μὴ νόμον ἔχοντα" (2:14; cf. "ἀνόμως" 2:12).<sup>153</sup> In addition, Paul's argument in Romans 7:7-13 describes *human* encounter with the explicit demands of the Mosaic law.

Third, the first question is "What is the existence/plight of under the law?"

For example, the plight under the law is understood as human perverse striving for life

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2002), 160; Witherington, *Grace in Galatia*, 342.

<sup>151</sup>Bultmann, *Theology*, 261; Sanders, *Paul, the Law, and the Jewish People*, 72, 82; Reicke, "The Law and This World," 273; Räisänen, *Paul and the Law*, 20-21, 96; Donaldson, "The Curse of the Law," 96; Westerholm, *Israel's Law*, 193-94; Burton, *Galatians*, 219; Martin, *Christ and the Law*, 100-101; Schreiner, *40 Questions*, 77.

<sup>152</sup>Westerholm, *Israel's Law*, 194-95; Westerholm, *Perspectives Old and New on Paul*, 416. See also Sanders, *Paul, the Law, and the Jewish People*, 82.

<sup>153</sup>Thus, Moo argues that the law is Israel's peculiar possession and Jews only are under the law. See Douglas J. Moo, "Israel and Paul in Romans 7:7-12," *NTS* 32, no. 1 (January 1986): 123.

under the law (Bultmann), as human plight before Christ under the law as an enslaving and condemning power (Sanders), as Jews' nationalistic misuse of the law under the law as guardian angel (Dunn), as Israel's continuing exile under the law (Wright), as Israel's Egypt-like bondage under the law (Wilder), or as Israel under the curse of the law (Wilson).

The second question is "Which function of the law does Paul intend to connote by his use of under the law?" "Does Paul primarily have in mind a condemning or constraining function when he uses 'under the law'?"<sup>154</sup> The question is concerned with the aspects of law in the existence under the law. While not denying the aspect of constraint, many scholars still focus on the law as an accusing/condemning power in their interpretation of under the law.<sup>155</sup> However, recently many scholars have avoided the condemning aspect of the law. Especially, Dunn, with Barclay, emphasizing the constraining element, rejects the aspects of condemnation in existence under the law.<sup>156</sup> Although acknowledging the law's condemning function, Wright and Wilder understand it as a secondary element.<sup>157</sup>

Fourth, "What is the relation between being under the law, being under sin, and being under the στοιχία?" This issue deals with how Paul connects the existence under the law to other human plight prior to Christ. Considering the parallel (Gal 3:22-23, 4:3-

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<sup>154</sup>I acknowledge Wilder's helpful analysis, while disagreeing with him in detail. Especially, Wilder, *Echoes of the Exodus Narrative*, 5-34, 251-65.

<sup>155</sup>Cranfield, *Romans*, 1:320; Käsemann, *Romans*, 178; Sanders, *Paul, the Law, and the Jewish People*, 67-68; Bruce, *Galatians*, 182; Ridderbos, *Galatians*, 204; Longenecker, *Galatians*, 145, 246; Witherington, *Paul's Narrative*, 251; Thielman, *From Plight to Solution*, 78, 82-83.

<sup>156</sup>Dunn, *Galatians*, 301; Barclay, *Obeying the Truth*, 116n24; Belleville, "Under Law," 71. Cf. Kuula, who understands the phrase as law as a *power that produces* (causative function), and thus rejects the aspect of condemnation in the existence under the law. Kari Kuula, *The Law, the Covenant and God's Plan*, vol. 2, *Paul's Treatment of the Law and Israel in Romans*, Schriften Der Finnischen Exegetischen Gesellschaft (Göttingen: Vandenhoeck & Ruprecht, 2005), 209, 212.

<sup>157</sup>See Wright, *Justification*, 123, 133; Wilder, *Echoes of the Exodus Narrative*, 266. Similarly, Moo, taking the phrase to be more than a forensic matter, (thus as the power/ regime), understands that condemnation "is not the only or even the basic idea." Moo, "The Law of Christ," 366.

5), some scholars take being under the law to be coincident with being under sin and being under the στοιχεῖα (human under sin and human under the law).<sup>158</sup> Others, understanding being under the law as a subset of them, claim that all humanity is under sin and under the στοιχεῖα, yet the Jews only are under the law (humanity under sin and Israel under the law).<sup>159</sup> Thus, according to this view, the Gentiles were not "naturally" under the law (Rom 6:14-15).<sup>160</sup>

### Method

The questions above will be pursued in the course of my research. I will explore each occurrence of the phrase in its chronological sequence. Without assuming a technical sense, I will examine the meaning of every occurrence of "under the law" in the immediate context. In addition, while it seems still possible that Paul uses the phrase in a different way in a different context,<sup>161</sup> here I, assuming Paul's consistency of its usage, will pursue the meaning of the phrase although some texts are widely seen as contradicting it. Though the interpretative trend has recently focused on the distinctive contributions of each Pauline letter,<sup>162</sup> here, I will give attention to the immediate context without quick harmonization and consider the usages of under the law in all the Pauline letters, which seems to be necessary for the elucidation of the little-used phrase "under

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<sup>158</sup>Reicke, "The Law and This World," 274; Sanders, *Paul, the Law, and the Jewish People*, 72; Hübner, *Law in Paul's Thought*, 33, 134; Thielman, *From Plight to Solution*, 78, 83; Räisänen, *Paul and the Law*, 20-23; Scott, *Adoption as Sons of God*, 157.

<sup>159</sup>Dunn, *The Theology of Paul*, 143, Dunn, *Galatians*, 194-97; Donaldson, "The Curse of the Law," 97, 103; Hong, "Under the Law," 360, 367-68; Moo, "The Law of Christ," 361-62; Wilson, "Under Law," 81; Belleville, "Under Law," 68-70.

<sup>160</sup>Moo, *Galatians*, 357. Thus, according to Wilder, in Rom 6:14-15 "Paul moves from denying a *hypothetical* situation to affirming an actual one" (my emphasis). Wilder, *Echoes of the Exodus Narrative*, 81; see also Belleville, "Under Law," 70; Rosner, *Paul and the Law*, 48, 54.

<sup>161</sup>For example, Rosner takes the phrase "under the law" to have either neutral or negative sense depending on the context (Rosner, *Paul and the Law*, 48). Cf. Moo, "The Law of Christ," 361.

<sup>162</sup>Todd A. Wilson, "The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation," *CBR* 5, no. 1 (October 2006): 133-34.

the law.”<sup>163</sup>

Chapter 1 has introduced the thesis and method of the work and the history of interpretation on Paul’s phrase of “under the law,” and now chapters 2-6 will provide a close exegetical study of each occurrence within the immediate context. Finally, chapter 7 concludes the whole work and finds the significance in some current discussion of the law (especially in response to Dunn and Wright) and in Christian life.

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<sup>163</sup>In this regard, I remain unconvinced by Wilson’s conclusion based on his methodology—Paul’s use of under the law may have been “an *ad hoc* device used only in Galatians to address the particular situation in Galatia.” See Wilson, *Curse of the Law*, 44; Wilson, “‘Under Law’,” 390.

CHAPTER 2  
NOT A SLAVE, BUT A SON:  
GALATIANS 3:19-4:7

**Textual Analysis**

Paul's dealing with the phrase "under the law" is located within his broader discussion of the relationship between the law and the promise (Gal 3:1-4:7). Against his opponents' contention that the Galatians must receive circumcision and the law to share in the promised blessing of Abraham, in Galatians 3:1-14, Paul argues that those of faith (οἱ ἐκ πίστεως) are the sons of Abraham (v. 7), and are justified with Abraham (v.9) for (γὰρ) those of works of the law (Ὅσοι ἐξ ἔργων νόμου) are under the curse of the law (v.10), from which Christ redeems us (v.13). Then, he, discussing the temporal relationship between the law and the promise, argues that God's covenantal promise to Abraham could not be annulled by the later law (Gal 3:15-18). The priority of the promise over the law raises fundamental questions, "Why then the law?" (Gal 3:19), and "Is the law then contrary to the promises of God?" (Gal 3:21), in answer to which he turns to a discussion of the law's purpose and function in relation to the promise in Galatians 3:19-4:7.

After his discussion of the purpose of the law (3:19-22), Paul, amplifying it, goes on to describe the slavery under the law, which is in antithesis to the sonship in Christ (3:26-29), by using two analogies: being under the law as being under the παιδαγωγός (3:23-25; "ὥστε," v. 24 ) and being under the στοιχεῖα τοῦ κόσμου as being under guardians and managers (4:1-7; "ὥστε," v. 7).<sup>1</sup> In other words, in 4:1-7 ("heir," v.

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<sup>1</sup>See Belleville's helpful structural analysis of Gal 3:21-4:11. Linda L. Belleville, "Under Law: Structural Analysis and the Pauline Concept of Law in Galatians 3:21-4:11," *JSNT* 26 (Fall 1986): 54, 61;



1), Paul, extending the pedagogue metaphor (vv. 24-25), elaborates the antithesis between slavery under the law (3:23-25) and sonship in Christ (3:26-29) in 3:23-29 ("heirs," v. 29). Thus, the structure of the passage can be outlined as follows:

1. The Purpose of the Law (3:19-22)
2. Slave under the Law vs. Son in Christ (3:23-29)
  - a. Slave under the law (vv. 23-25)
  - b. Son in Christ (vv. 26-29)
3. Christ's Cross: From Slavery to Sonship (4:1-7)

The structure emphasizes the eschatological contrast between slavery under the law and sonship in Christ, inaugurated by Christ's event. Here, the phrase "under the law" is the key to his explication of the law's function and purpose in relation to the promise.<sup>2</sup> Based on the eschatological contrast between the two and Paul's line of thought expressed in the structure, I will spend the next section exploring the issue of being under the law.

### **Slave under the Law and Son in Christ**

In this passage, Paul, discussing the relation of the law and the promise, closely connects being under the law (3:23; 4:4, 5) to other human plight prior to Christ, that is, being under sin (3:22) and being under the *στοιχεῖα* (4:3).

### **The Purpose of the Law**

In answer to the question ("Why then the law?"), Paul begins to articulate the purpose of the law in relation to the promise (3:19).

**Law condemns sin.** The law was added by God (*προσετέθη*) for the purpose of (*ἵνα*) transgressions and was put in place through angels by an intermediary (v. 19).

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see also In-Gyu Hong, "Being 'Under the Law' in Galatians," *ERT* 26, no. 4 (October 2002): 364n61; Frank Thielman, *From Plight to Solution: A Jewish Framework for Understanding Paul's View of the Law in Galatians and Romans*, NovTSup (Eugene, OR: Wipf & Stock, 2008), 77.

<sup>2</sup>Belleville, "Under Law," 54.

As the divine passive verbs (προσετέθη, v. 19; ἐδόθη, v. 21; cf. "the law of God," Rom 7:22, 25, 8:7) indicate, Paul does not describe the law's origin from "angels acting in God's absence,"<sup>3</sup> or from demonic angels.<sup>4</sup> In fact, "angels" are associated with divine glory of the theophany at the law-giving on Sinai (Acts 7:53; Heb 2:2; Deut 33:2). Thus, as Seifrid notes, the angelic mediation of the law is not the criticism of the law, but is honorific, although it is used to show the law's inferiority to the promise (2 Cor 3:7-9).<sup>5</sup> Despite the administration of the law through angels by a mediator, the law is ultimately *God's* law, and thus serves the God-given purpose to effect transgressions until the coming of the Seed.

The compact phrase τῶν παραβάσεων χάριν can express either a cause,<sup>6</sup> or a purpose.<sup>7</sup> Those who maintain the former view, frequently dependent on the "positive" role of the law and the specific nuance of παιδαγωγός (3:24-25), argue that the law was added to *deal with* or *prevent* the transgressions, and thus to provide a remedy for the transgressions.<sup>8</sup>

However, although fitting the common Jewish belief, such an understanding of the law's corrective function would support the view of Galatian opponents, not Paul's

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<sup>3</sup>Contra J. Louis Martyn, *Galatians*, AB, vol. 33a (New York: Doubleday, 1997), 354; Martinus C. De Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 228.

<sup>4</sup>Contra Hans Hübner, *Law in Paul's Thought* (New York: T&T Clark, 2004), 27.

<sup>5</sup>Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: Inter Varsity Press, 2000), 108n51; see also Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 161; Hong, "Under the Law," 359; James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 190-91.

<sup>6</sup>NIV, ESV, NRSV, NASB.

<sup>7</sup>NLT, GNB.

<sup>8</sup>Dunn, *Galatians*, 189-90; N. T. Wright, *Paul for Everyone: Galatians and Thessalonians* (Louisville: Westminster John Knox, 2004), 37; David John Lull, "'The Law Was Our Pedagogue': A Study in Galatians 3:19-25," *JBL* 105, no. 3 (1986): 482-85; Gordon D. Fee, *Galatians*, Pentecostal Commentary (Blandford, UK: Deo Publishing, 2007), 130; Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon Press, 1998), 128.

(cf. 2:3, 14). In addition, the word παιδαγωγός may have had various connotations in Greco-Roman literature, and in Galatians, its *enslaving* character is underscored, not the protecting one (3:24-25; 4:2-3). Paul's use of παραβάσεων as transgressions of the law (thus, non-existent without the law; cf. Rom 4:15, 5:13) and the images of "imprisonment" and "slavery" (3:22-25), and his close linkage of "under the law" with "under sin" (thus, dominion of sin under the law; 3:23; Rom 6:14) indicate that for Paul, the law does not provide a remedy for transgressions, but a plight that needs Christ's redemption (3:10, 13; 4:5). Thus, the context is in favor of the telic sense:<sup>9</sup> the purpose of the law was to produce transgressions (Rom 3:20, 4:15, 5:13, 20, 7:5, 7; 1 Cor 15:56).<sup>10</sup>

It has been further disputed whether Paul thinks of the law as revealing/identifying sin as transgressions (a cognitive function, Rom 3:20, 4:15, 5:13),<sup>11</sup> or as provoking/increasing transgressions (a causative function, Rom 5:20).<sup>12</sup> In my view, the law objectively reveals sin as transgressions in an experiential/existential sense (2 Cor 5:21), and thereby increases *the trespass*, that is, Adam's sin in that it actualizes/radicalizes individual's own Adamic existence (τὸ παράπτωμα, Rom 5:20;

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<sup>9</sup>BDAG, 1079.

<sup>10</sup>See Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 188; C. E. B. Cranfield, "St. Paul and the Law," in *New Testament Issues*, ed. Richard Batey (New York: Harper and Row, 1970), 150; J. B. Lightfoot, *St. Paul's Epistle to the Galatians* (Peabody, MA: Hendrickson Publishers, 1999), 144-45; Hong, "Under the Law," 356; Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 145; J. Christiaan Beker, *Paul the Apostle* (Philadelphia: Fortress Publishers, 1988), 55, 243; Sigurd Grindheim, "Not Salvation History, but Salvation Territory: The Main Subject Matter of Galatians," *NTS* 59, no. 1 (January 2013): 102-4; de Boer, *Galatians*, 230-31; Jeffrey A. D. Weima, "The Function of the Law in Relation to Sin: An Evaluation of the View of H. Räisänen," *NovT* 32, no. 3 (July 1990): 225-27.

<sup>11</sup>See Richard N. Longenecker, *Galatians*, WBC, vol. 41 (Dallas: Word Books, 1990), 138; Matera, *Galatians*, 128; G. Walter Hansen, *Galatians*, IVPNTC (Downers Grove, IL: InterVarsity Press, 1994), 101; Weima, "The Function of the Law," 225-27.

<sup>12</sup>See Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress Press, 1979), 165; F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 175; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 239-40.

5:15, 17, 18).<sup>13</sup>

In Galatians 3:22-23, Paul further articulates the purpose of the law by using two metaphors. The law could not give life and righteousness (v. 21). But (ἀλλὰ) the Scripture (ἡ γραφή) as the law imprisoned (συνέκλεισεν) all under sin (v. 22; Rom 3:9, 11:32). Not just Jews and Gentiles, but "the whole world" is imprisoned under sin ("τὰ πάντα," Gal 2:18; Rom 8:20-22).<sup>14</sup> The word συγκλείω (v. 22) can be rightly interpreted as "imprison,"<sup>15</sup> or "confine,"<sup>16</sup> which is confirmed by the use of φρουρέω (v. 23) as its synonym. Thus, the words συγκλείω and φρουρέω indicate a plight (cf. slavery, 4:3), not a remedy, nor protection.<sup>17</sup>

The shift from the law (ὁ νόμος, v. 21) to the Scripture (ἡ γραφή, v. 22) may indicate that Paul distinguishes between the Scripture and the law. Paul's use of γραφή in personal terms, and the formal parallel between Galatians 3:22 and Romans 11:32 may suggest that it is equivalent to God, who speaks through Scripture (Gal 3:8).<sup>18</sup> However, as Bruce notes, Paul uses a more vivid figure of speech than in verse 8 (thus, not merely "declare" [NIV], but "lock up," [TNIV]), and the more general τὰ πάντα (cf. Rom 11:32). In fact, verse 22 as an answer to the question of verse 21a and the proof of verse 21b, and

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<sup>13</sup>Cf. Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 348.

<sup>14</sup>NIV, GNB, GW. See also Sanders, "God Gave the Law to Condemn," 87; Dunn, *Galatians*, 194. Contra those who take the neuter plural (τὰ πάντα) just personally. Rudolf Bultmann, *Theology of the New Testament*, trans. Robert Morgan (Waco, TX: Baylor University Press, 2007), 249; Betz, *Galatians*, 175n116; Bruce, *Galatians*, 180; Longenecker, *Galatians*, 144; Schreiner, *Galatians*, 245.

<sup>15</sup>NRSV, ESV, HCSB. See also BDAG, 952.

<sup>16</sup>NAB, NKJV.

<sup>17</sup>Contra William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18* (New York: P. Lang, 2001), 88; Fee, *Galatians*, 134-35; Michael J. Smith, "The Role of the Pedagogue in Galatians," *BSac* 163, no. 650 (April 2006): 212.

<sup>18</sup>Lull, "The Law Was Our Pedagogue," 486; Betz, *Galatians*, 175; Belleville, "Under Law," 56-58; Hong, "Under the Law," 360; Schreiner, *Galatians*, 244; Todd A. Wilson, "'Under Law' in Galatians: A Pauline Theological Abbreviation," *JTS* 56, no. 2 (October 2005): 374n34; Martyn, *Galatians*, 373; de Boer, *Galatians*, 234.

the similar terms between verses 22 and 24 indicate that Paul does not mean by ἡ γραφή (v. 22) something different from ὁ νόμος (vv. 21, 24).<sup>19</sup>

Without explicit distinction, Paul sometimes uses νόμος to refer to the Scripture (either the Pentateuch [Gal 4:21; 1 Cor 9:9; Rom 3:21] or the Jewish Scripture as a whole [Rom 3:19; 1 Cor 14:21]). The Scripture as the law embodies the judgment of the law (Deut 27:26 in 3:10) and testifies to divine judgment (4:21, 30) and human fallenness under sin (Rom 3:9-18).<sup>20</sup> Finally, as Silva notes, for Paul the Scripture and the law came from God and thus expressed his will.<sup>21</sup> Thus, we should not press unduly the discontinuity between the law and the Scripture and between the law and God.<sup>22</sup>

In Galatians 3:23, Paul, reinforcing its effect, *restates* the same idea of imprisonment of all under sin ("prisoners of sin," v. 22) in terms of our confinement under the law ("prisoners of law"): "Now (δὲ)<sup>23</sup> before faith came, we were held captive (ἐφρουρούμεθα) under the law, imprisoned (συγκλειόμενοι<sup>24</sup>) until the coming faith would be revealed." Some scholars, seeing Paul's shift from universal "under sin" to

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<sup>19</sup>Burton, *Galatians*, 195-96; Bruce, *Galatians*, 180; E. P. Sanders, *Paul, the Law, and the Jewish People* (Minneapolis: Fortress Press, 1985), 87n6; Wilder, *Echoes of the Exodus Narrative*, 87; Thielman, *From Plight to Solution*, 74n92; Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 378n78; Fee, *Galatians*, 133.

<sup>20</sup>Burton, *Galatians*, 195; Seifrid, *Christ, Our Righteousness*, 97; Seifrid, "Unrighteous by Faith," 139-40.

<sup>21</sup>Moisés Silva, "Galatians," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 806.

<sup>22</sup>Contra J. Louis Martyn, "Events in Galatia," in *Pauline Theology 1: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 170; de Boer, *Galatians*, 234; Wilson, "Under Law," 375. For the relation of the law to the Scripture, see Beker, *Paul the Apostle*, 251-54; Sanders, *Paul, the Law, and the Jewish People*, 160-62; Seifrid, *Christ, Our Righteousness*, 96-98.

<sup>23</sup>Here, δὲ is used as a connective particle ("now, ESV, NRSV; "and," or "that is"), not a adversative particle ("but," NASB, AV). See BDAG, 213. Contra Lull, "The Law Was Our Pedagogue," 487.

<sup>24</sup>The present participle συγκλειόμενοι denotes the same action as the main verb ἐφρουρούμεθα, not the prior action of the main verb. Burton, *Galatians*, 199; Hong, "Under the Law," 361; Thielman, *From Plight to Solution*, 75. Contra Lull, "The Law Was Our Pedagogue," 487-88.

particular "under the law," regard Jewish confinement under the law (v. 23) as a *subset* of universal imprisonment under sin (v. 22).<sup>25</sup> However, the close parallel and connection (δέ) between verses 22 and 23, common use of συγκλείω, and same movement from plight to solution indicate that he restates same thought, and so being under the law is equivalent to being under sin (Rom 6:14).<sup>26</sup>

Paul's reference to *the* Scripture's imprisonment under sin (v. 22) perhaps echoes the antecedent scriptural quotation of Deuteronomy 27:26 in verse 10 (Rom 3:10-18), which suggests that being under sin, equivalent to being under the curse, means being under condemnation of sin.<sup>27</sup> Paul's close linkage and parallel between being under sin and being under the law (vv. 22-23) that clarify the law's role to effect transgressions (v. 19) suggest that being under the law is equivalent to being under sin because the law produces transgressions and further the dominion of sin (Rom 6:14).<sup>28</sup>

Taken together, for Paul the primary function of the law is not to give life (3:21), but to effect transgressions (v. 19) and to imprison us/all under the law (3:23) and

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<sup>25</sup>Dunn, *Galatians*, 194-97; Hong, "Under the Law," 360; Wilder, *Echoes of the Exodus Narrative*, 87-88; Hansen, *Galatians*, 106.

<sup>26</sup>See also Bruce, *Galatians*, 181; Fung, *Galatians*, 168; Frank Thielman, *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity Press, 1994), 132; Thielman, *From Plight to Solution*, 77; D. Francois Tolmie, *Persuading the Galatians: A Text-Centered Rhetorical Analysis of a Pauline Letter*, WUNT 2/190 (Tübingen: Mohr Siebeck, 2005), 139.

<sup>27</sup>Burton, *Galatians*, 195-96; Lightfoot, *Galatians*, 147-48; Ridderbos, *The Epistle of Paul to the Churches of Galatia*, trans. Henry Zylstra, NICNT (Grand Rapids: Eerdmans, 1953), 141n28; Bruce, *Galatians*, 180; Thielman, *Paul & the Law*, 132; Longenecker, *Galatians*, 144; Westerholm, *Perspectives Old and New on Paul*, 378n78; Hansen, *Galatians*, 105-6. Cf. Fung, *Galatians*, 22 (understanding "Scripture" as the Scripture as a whole, and "under sin" as under the condemnation of sin); similarly, Leon Morris, *Galatians: Paul's Charter of Christian Freedom* (Downers Grove, IL: InterVarsity Press, 1996), 116. Contra those take "under sin" as merely a general reference to the *power* of sin (e.g., Dunn, *Galatians*, 194; Wilson, "Under Law," 375; Martyn, *Galatians*, 360). I will argue in detail later that the curse of the law cannot differ from the condemnation of the law. See also Westerholm, *Perspectives Old and New on Paul*, 376, 378.

<sup>28</sup>Cf. Thielman, *From Plight to Solution*, 75n94; Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993), 77. Contra Lull, "The Law Was Our Pedagogue," 496. In fact, being under sin (v. 22) is structurally paralleled with being under the law (v. 23), which is compared as being under the παιδαγωγός (vv. 24-25).

under sin (3:22), that is, under the law's curse on transgressors (3:10, 13). In a word, the law's condemning function is in view (Rom 8:1; 2 Cor 3:9).<sup>29</sup> Just as Jews and Gentiles ("all") are imprisoned under sin (v. 22), so Jews and Gentiles ("we") are confined under the law (3:23; 3:14, 4:3), from which Christ redeemed "us" (3:13; 4:5). Thus, the phrase "under the law" designates the universal plight in which the whole creation experiences the law's *just* condemnation of sin, not the Jewish situation in which the law enslaves/restrains, or regulates/protects only Israel in a "negative"<sup>30</sup> or a "neutral/positive" light.<sup>31</sup> Also, the use of positive/negative categories regarding the law's function is misleading in that the law's condemnation of sinners is not merely a "negative" function, but a *just* function given by God (3:19).

This understanding of the phrase "under the law" (3:23-25) is further supported by the analysis of its other uses (4:4, 5), and fits into the broad framework of Paul's understanding of the Christ's event (3:13-14; 4:4-5). In Galatians 4:4-5 the meaning of existence under the law is clarified by Paul's description of the purpose of Christ's coming: "to redeem (ἐξαγοράζω<sup>32</sup>) those who were under the law" (v. 5). As is generally recognized, there are parallels and a common pattern in the broad context of 3:10-14, 3:23-25, and 4:4-5.<sup>33</sup> We were in the plight under the curse of the law (3:13),

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<sup>29</sup>Lightfoot, *Galatians*, 147; Burton, *Galatians*, 195-96; Sanders, *Paul, the Law, and the Jewish People*, 68; Fung, *Galatians*, 164-65; Thielman, *Paul & the Law*, 132. Cf. Longenecker, who understands that Paul has in mind the law in its condemnatory (vv. 21-22) and supervisory functions (vv. 23-25). Longenecker, *Galatians*, 149; similarly, Hansen, *Galatians*, 106.

<sup>30</sup>Hong, "Under the Law," 361; Wright, *Justification: God's Plan & Paul's Vision* (Downers Grove, IL: InterVarsity Press, 2009), 123, 128; Wilson, "Under Law," 375-76; Hansen, *Galatians*, 106; Brian S. Rosner, *Paul and the Law*, NSBT 31 (Downers Grove, IL: InterVarsity Press, 2013), 48.

<sup>31</sup>Dunn, *Galatians*, 197-98; Belleville, "Under Law," 72n8; Wilder, *Echoes of the Exodus Narrative*, 88.

<sup>32</sup>In the NT, the verb ἐξαγοράζω as meaning "deliver" appears only in Gal 3:13 and 4:5 aside from two references in Eph 5:16 and Col 4:5 ("make the most of"). See BDAG, 343.

<sup>33</sup>See Terence L. Donaldson, "The 'Curse of the Law' and the Inclusion of the Gentiles: Galatians 3:13-14," *NTS* 32, no. 1 (January 1986): 95; Wilson, "Under Law," 370-71; Longenecker, *The Triumph of Abraham's God*, 92-93.

under the law (3:23), and under the στοιχεῖα (4:3), from which Christ redeemed us (ἐξαγοράζω, 3:13, 4:5a) by becoming a curse, that is, coming under the law (γίνομαι, 3:13, 4:4), so that we might receive the Spirit and sonship ([ἀπο] λαμβάνω, 3:14, 4:5b). Given the close parallels, Christ's redemption of those "under the law" (4:5) is his redemption of us from the "curse of the law" (3:13), and was effected by his death on which the law's curse was pronounced (3:13; 4:4). Christ did not overcome sin and the law as merely supernatural enslaving powers in that Christ was born under the law (4:4) and thus himself bore that curse of the law (3:13).<sup>34</sup> Thus, being under the law (4:4-5) refers to being under the curse of the law (3:10, 13).<sup>35</sup>

Dunn and Wright, focusing on the *social* function of the law in Paul's day, understand "the works of law" as Jewish identity markers of separation,<sup>36</sup> and "curse of law" as the *curse of Israel's continuing exile* (Wright)<sup>37</sup> and the *curse of nationalistic misunderstandings of the law* (Dunn). Dunn further claims that the curse means "a status outside the covenant, 'expelled from the people of God.'"<sup>38</sup> Thus, the curse of the law falls on Jews, yet Gentiles as ones "already outside covenant" are also included (thus,

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<sup>34</sup>See Westerholm, *Perspectives Old and New on Paul*, 380n80.

<sup>35</sup>Ridderbos, *Galatians*, 156; Thielman, *From Plight to Solution*, 78; Bruce, *Galatians*, 196; de Boer, *Galatians*, 264; Hong, "Under the Law," 362-63; Wilson, "Under Law," 373; James M. Scott, "'For as Many as Are of Works of the Law Are under a Curse' (Galatians 3:10)," in *Paul and the Scriptures of Israel* (Sheffield: Sheffield Academic Press, 1993), 217-18; Andrew H. Wakefield, *Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14*, *Academia Biblica* 14 (Atlanta: Society of Biblical Literature, 2003), 193-94.

<sup>36</sup>James D. G. Dunn, "Works of the Law and the Curse of the Law (Gal. 3. 10-14)," in *Jesus, Paul and the Law: Studies in Mark and Galatians* (Louisville: Westminster John Knox, 1990), 216-18, 224, 229; N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 150; Wright, *Justification*, 117-18.

<sup>37</sup>Wright, *The Climax of the Covenant*, 141-42, 148; Wright, *Justification*, 60. Cf. Thielman, *From Plight to Solution*, 32, 42; Thielman, *Paul & the Law*, 127; James M. Scott, "Paul's Use of Deuteronomical Tradition," *JBL* 112, no. 4 (Winter 1993): 645-65.

<sup>38</sup>Dunn, *Galatians*, 178.



Jews under the law; Jews and Gentiles under the curse of the law).<sup>39</sup>

However, for Paul, the "works (ἔργα) of the law," bearing an ethnic significance (2:16), primarily refers to deeds done in obedience to the law (ποιέω, 3:10, 12),<sup>40</sup> and its fundamental problem lies in the human inability to keep the whole law, not merely in nationalistic exclusivism (cf. "Ὅσοι," "παῖς," Gal 3:10; 5:3; Rom 3:20). As many scholars also note, Paul is far more pessimistic about human ability to do the law than common Jews of his day because of sin and flesh (e.g., 3:22-23, 5:17; Rom 7:7-25).<sup>41</sup>

Also, as Gathercole notes, Dunn and Wright's limited view of the nature of "works of the law" misses the dimension of final vindication on the basis of obedience to the law (Rom 3:19-20) as well as Paul's rejection of "works of the law" on anthropological grounds.<sup>42</sup> Thus, the law's curse upon "those of works of the law" is not the law's curse on Jewish nationalism (Dunn), nor its continuing curse to Israel as a whole (Wright),<sup>43</sup> but the curse that the law pronounces on *individual* transgressors,

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<sup>39</sup>Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 2006), 226; Dunn, "Works of the Law," 229-31.

<sup>40</sup>Thus, as Seifrid notes, Paul rejects works of the law as "markers of 'religio-national' identity." Seifrid, *Christ, Our Righteousness*, 100. Cf. Westerholm, *Perspectives Old and New on Paul*, 320-21.

<sup>41</sup>See Timo Laato, "Paul's Anthropological Considerations: Two Problems," in *Justification and Variegated Nomism*, vol. 2, *The Paradox of Paul*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Grand Rapids: Baker Academic, 2004), 359; Longenecker, *The Triumph of Abraham's God*, 121.

<sup>42</sup>Simon J. Gathercole, *Where Is Boasting: Early Jewish Soteriology and Paul's Response in Romans 1-5* (Grand Rapids: Eerdmans, 2002), 264-65; Gathercole, "The Doctrine of Justification in Paul and Beyond: Some Proposals," in *Justification in Perspective*, ed. Bruce L. McCormack (Grand Rapids: Baker Academic, 2006), 239. Based on his understanding of works of the law, Wright further understands righteousness as covenant membership ("a *status*, not a moral quality" yet "not *opposed to* 'forgiveness of sins'"). Wright, *The Climax of the Covenant*, 203; Wright, *Justification*, 121, 133-34. Wright's understanding of righteousness is further problematic because it lacks understanding of justification as an eschatological reality. See Peter Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective* (Downers Grove, IL: Intervarsity Press, 2001), 13-20, 56-73.

<sup>43</sup>Wright still fails to provide explicit evidence for the ongoing exile of first-century Israel as a *whole* (cf. Phil 3:4-6). See Mark A. Seifrid, "Blind Alleys in the Controversy over the Paul of History," *TynBul* 45, no. 1 (1994): 86-92; Dunn, *Galatians*, 172; Longenecker, *The Triumph of Abraham's God*, 138.

which can be little different from the condemnation of the law (3:13; Rom 8:3).<sup>44</sup> As Fung notes, the curse of the *law* as God's revelation is also the curse of *God*.<sup>45</sup> As the parallels between Galatians 3:13-14 and 4:4-5 and between Galatians 4:4-5 and Romans 8:3-4, indicate, there is little difference between Christ becoming in the likeness of sinful flesh, *condemned* (Rom 8:3; 2 Cor 5:21), becoming a *curse* (Gal 3:13), and coming *under the law* (Gal 4:4).<sup>46</sup>

In addition, Dunn and Wright regard the switch from "we" to "you" (3:26, 4:6) as that from the Jewish situation to the Gentile situation, and thus argue that "we" refers to Jews only (3:23-25, 4:5; 3:13; cf. "we" Jews in 2:15-16).<sup>47</sup> However, as his immediate application of the blessings to the Galatians and oscillation between "we" and "you" (γὰρ, 3:26; ὅτε, 4:6; ὅστε, 4:7) indicate, Paul does not have in mind the progression from the redemption of Israel to the blessing of the Gentiles in 3:13-14, 23-29, and 4:3-7. Rather, Paul describes both Jews and Gentiles as sharing the same dilemma, from which Christ's death redeems all, and brings blessings to all ("we," 3:13-14, 23-25, 4:3-5; cf. 1:4, 5:1, 13).

For Paul, both Jews and Gentiles were under sin (3:22) and under the στοιχεῖα

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<sup>44</sup>Westerholm, *Perspectives Old and New on Paul*, 376, 378; Fung, *Galatians*, 149; Longenecker, *Galatians*, Gal, 172; Leon Morris, *Galatians: Paul's Charter of Christian Freedom* (Downers Grove, IL: InterVarsity Press, 1996), 106, 118, 130. Cf. Burton, who rightly regards the curse of the law as the condemnation of the law, but he wrongly distinguishes it from the curse/judgment of God. Burton, *Galatians*, 164, 168.

<sup>45</sup>Fung, *Galatians*, 148n60.

<sup>46</sup>Dunn rightly notes the parallels, but fails to see my point by understanding Christ becoming under the law(4:4) as "his sharing in Israel's subjection to the law," as "his sharing in the status of the outcast from the law" (3:13). Dunn, *Galatians*, 214-16.

<sup>47</sup>Dunn, *Galatians*, 198-200, 216-17 (cf. "us," Jews and Gentiles, 3:13); Wright, *The Climax of the Covenant*, 154 (cf. "we," Jews, 3:14); see also Donaldson, "The Curse of the Law," 95-98; Belleville, "Under Law," 68-70; Joseph P. Braswell, "'The Blessing of Abraham' versus 'The Curse of the Law': Another Look at Gal 3:10-14," *WTJ* 53 (1991): 74-75, 88; Hong, "Under the Law," 354n1; 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 (Grand Rapids: Zondervan, 1999), 361; Longenecker, *The Triumph of Abraham's God*, 92; Lull, "The Law Was Our Pedagogue," 481; Longenecker, *Galatians*, 121, 145, 164 (cf. "us," Jews and Gentiles, 3:13).

(4:3, 9), equivalent to under the law (3:23; 4:5; 3:13, "ἄσσοι"3:10), and were redeemed from the curse of the law (inclusio between 3:1 and 3:13), and received the Spirit (inclusio between 3:2-5 and 3:14), sonship (the concluding passages of 3:26-29 [γὰρ] and 4:6-7 [ὅτι]), and freedom (parallel between 3:13 and 5:1, "us"). In addition, the confessional portion (4:4-5), the parallel between "those under the law" and "we" (with the two parallel ἴνα clauses, 4:5; 3:14), and the similarities between the Galatians' former paganism and their law observance (4:8-10) further attest Paul's inclusive emphasis in 4:5-6 as in 3:13-14 and 3:25-26 (3:28; 5:1). Thus, in contrast to the exclusive "we" in 2:15-16, the inclusive "we" in 3:13-14, 23-25, and 4:3-5 underscores Paul's point that all are in the same plight prior to Christ and benefit from Christ's redemption in the same way. Thus, it seems best to regard both "we" and "you" as inclusive, while the former rhetorically establishes a close relation between the sender and the addressees, and the latter points toward the addressees.<sup>48</sup> Finally, the existence under the law (3:23; 4:4, 5) is the universal plight under the curse and condemnation which the law, imposing its obligations on human beings (3:12), pronounces on the transgressors (3:10, 13), not merely the Jewish life under obligation to the law.<sup>49</sup>

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<sup>48</sup>See also Martyn, *Galatians*, 362, 391; Martyn, "Events in Galatia," 170n22; de Boer, *Galatians*, 238, 258-59; Bruce, *Galatians*, 182, 194, 196; Sanders, *Paul, the Law, and the Jewish People*, 68-69; Brice L. Martin, *Christ and the Law in Paul* (Eugene, OR: Wipf & Stock, 2001), 102-3; A. Andrew Das, *Paul and the Jews*, Library of Pauline Studies (Peabody, MA: Hendrickson Publishers, 2003), 124-28; Schreiner, *Galatians*, 246, 271; Westerholm, *Perspectives Old and New on Paul*, 416-17; Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery: Essays on New Testament Eschatology in Honor of Robert H. Gundry*, ed. T. E. Schmidt and Moisés Silva, JSNTSup 100 (Sheffield, England: JSOT Press, 1994), 153; Räisänen, *Paul and the Law*, 19-21. Cf. Lightfoot, *Galatians*, 139, 166-67 ("us," Jews, 3:23); Burton, *Galatians*, 169, 176, 215 (cf. "us," Jews, 3:13); Norman H. Young, "Pronominal Shifts in Paul's Argument to the Galatians," in *Ancient History in a Modern University*, vol. 2, *Early Christianity, Late Antiquity, and Beyond*, ed. T. W. Hillard, R. A. Kearsley, and C. E. V. Nixon (Grand Rapids: Eerdmans, 1998), 205-15. Contra Gaston, who take the first person plural to mean "we Gentiles." Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987), 29.

<sup>49</sup>Contra Dunn, *Galatians*, 301; Betz, *Galatians*, 208, 281; John Barclay M. G., *Obedying the Truth: Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 116; Belleville, "Under Law," 68-69; Longenecker, *Galatians*, 145, 171, 246; Wilson, *The Curse of the Law*, 38, 118-19; Fee, *Galatians*, 149; Longenecker, *The Triumph of Abraham's God*, 128.

After describing the antithesis between slavery under the law (3:23-25) and sonship in Christ (3:26-29), Paul illuminates it by the illustration of a son in a patrician household in 4:1-7. As stated above, just as being under the law (3:23) is compared as being under the παιδαγωγός (3:24-25), being under the στοιχεῖα τοῦ κόσμου (4:3) is compared as being under guardians and managers (4:2) in 4:1-7. Paul, using the term στοιχεῖα that is closely related to the law, provides an additional aspect on the slavery in the old aeon (4:3, 9).<sup>50</sup>

The word στοιχεῖα appears four times in Paul (Gal 4:3, 9; Col 2:8, 20), and can be largely interpreted with various nuances as elemental spirits/forces,<sup>51</sup> elementary principles,<sup>52</sup> or elemental substances/things.<sup>53</sup> The στοιχεῖα as pagan *gods* (4:8-9; 1 Cor 8:5, 10:19:20), and personal beings ("guardians and managers," 4:2; "weak and beggarly," 4:9), the parallel between "under the στοιχεῖα" and "under the law" (4:3-5), and the connection of the Galatians' past slavery to the στοιχεῖα with their observance of the law (4:9-10) suggest that the στοιχεῖα refer to demonic powers who dominate Jews and Gentiles, and bring them into Jewish bondage to the law (5:1) and the pagan worship

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<sup>50</sup>See also Clinton E. Arnold, "Returning to the Domain of the Powers: Stoicheia as Evil Spirits in Galatians 4:3,9," *NT* 38, no. 1 (January 1996), 55, 60.

<sup>51</sup>RSV, NRSV. Cf. NAB, HCSB, TNIV, NET. See Beker, *Paul the Apostle*, 43; Räisänen, *Paul and the Law*, 22; Arnold, "Returning to the Domain of the Powers," 61-62; Longenecker, *The Triumph of Abraham's God*, 49-50; Betz, *Galatians*, 204-5; Hong, "Under the Law," 367; Dunn, *Galatians*, 213; Wright, *Galatians*, 45; E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977), 554; Fee, *Galatians*, 159.

<sup>52</sup>ESV. Cf. NIV, NLT. See Lightfoot, *Galatians*, 167; Bruce, *Galatians*, 193-94, 203-4; Burton, *Galatians*, 510-18; Ridderbos, *Paul*, 149; Longenecker, *Galatians*, 166; Belleville, "Under Law," 68; Hansen, *Galatians*, 114-15; Matera, *Galatians*, 149-50; Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia: Fortress Press, 1984), 72.

<sup>53</sup>Cf. KJV, NASB. See Thielman, *From Plight to Solution*, 80-81; Schreiner, *Galatians*, 268. Cf. J. Louis Martyn, *Theological Issues in the Letters of Paul* (Nashville: Abingdon Press, 2002), 139-40; Martyn, *Galatians*, 405-6 (the "elements of religious distinction"). Similarly, Martinus C. De Boer, "The Meaning of the Phrase *ta stoicheia tou kosmou* in Galatians," *NTS* 53, no. 2 (April 2007): 222-23 ("religious practices associated with the principle elements").

of the gods (Col 2:8, 20; 2 Cor 4:4).<sup>54</sup> As Arnold rightly notes, the στοιχεῖα as demonic powers are equivalent to the "principalities and powers" (e.g., ἀρχή, ἐξουσία, δύναμις; 1 Cor 15:24; Eph 1:21; Col 2:15).<sup>55</sup> Thus, despite the close *association* between the στοιχεῖα and the law, the στοιχεῖα are not to be identified with the law-giving angels of Galatians 3:19,<sup>56</sup> the law as one of the στοιχεῖα (as a guardian angel,<sup>57</sup> or as an enslaving power<sup>58</sup>), or "the demonic forces of legalism."<sup>59</sup>

As the parallel between being under the στοιχεῖα (4:3) and being under the law (4:5) indicates, the Galatians' attempt to return to the law for justification (5:1, 4, thus, slavery under the law) would be tantamount to return to their past idolatry (4:9-10; Col 2:20, that is, the slavery under the στοιχεῖα).<sup>60</sup> In other words, the Galatians' attempt to observe the law means a return back to a former state, that is, the slavery under the law (4:5) and under the στοιχεῖα (4:3, 9), from which they were delivered (4:5) and were known by God (4:9). Just as the powers once blinded the Galatians to true knowledge of God (4:8-9; 2 Cor 4:4) in their pagan worship, and thus they were imprisoned under the condemnation of the law, the powers now bring them under a yoke of slavery (4:10; 5:1), and thus they are in danger of returning to the imprisonment under the condemnation of the law (3:23, 4:5).

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<sup>54</sup>Contra Belleville, "Under Law," 65; Hansen, *Galatians*, 115.

<sup>55</sup>Arnold, "Returning to the Domain of the Powers," 57, 62. See further Arnold's persuasive argument for the evidence attesting the use of στοιχεῖα as angels/demons in the first century or before. *Ibid.*, 57-59.

<sup>56</sup>Contra Reicke, "The Law and This World according to Paul: Some Thoughts Concerning Gal 4:1-11," *JBL* 70, no. 4 (December 1951): 262.

<sup>57</sup>Contra Wright, *Galatians*, 45; Dunn, *Galatians*, 213, 216.

<sup>58</sup>Contra Räisänen, *Paul and the Law*, 22.

<sup>59</sup>Contra Bruce, *Galatians*, 203.

<sup>60</sup>Thielman, *Paul & the Law*, 134.

Thus, both Jews *in the law* (Rom 2:12, 3:19)<sup>61</sup> and Gentiles in the pagan world (Gal 4:8) as sinners (Gal 2:15, 17) were subject to the same condemnation of the law (thus, "we" *under the law*, 3:23) and to the same slavery to the demonic powers (thus, "we"[ἡμεῖς] under the στοιχεῖα, 4:3; cf. 2 Cor 3:14, 4:4).<sup>62</sup> For Paul, Jews' minds are hardened by God, which results in the "veiling" of God's glory (ἐπωρώθη, 2 Cor 3:13-14), and the "god of this age" blinds the minds of unbelievers (either Jews or Gentiles), which results in the "veiling" of the gospel (2 Cor 4:3-4). Thus, God's hardening (2 Cor 3:14) and "handing over" (thus, under sin, Rom 1:24,26,28), and Satan's blinding (2 Cor 4:4, thus, under the στοιχεῖα) themselves are divine judgments (thus, under the law).<sup>63</sup>

Finally, just as Jews and Gentiles are imprisoned under sin ("all," 3:22) and under the law ("we," 3:23), both Jews and Gentiles are enslaved by demonic powers and the law outside Christ ("we," 4:3, 5), from which Christ redeems them (4:5; "us," 3:13, cf. 2:19; Col 2:20). Thus, our confinement under the law (3:23) is coincident with our enslavement under the στοιχεῖα (4:3) as well as imprisonment of all under sin (3:22),<sup>64</sup>

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<sup>61</sup>Paul appears to distinguish ἐν (τῷ) νόμῳ from ὑπὸ νόμον, although many English versions translate both as "under the law" (e.g., ESV, NIV, NASB, NRSV). See also Cranfield, *Romans*, 1:195. Contra Rosner, *Paul and the Law*, 50. Paul's use of "under the law" to include Gentiles is not an imprecise usage, nor an "unconscious generalization." Contra Sanders, *Paul, the Law, and the Jewish People*, 82; Westerholm, *Perspectives Old and New on Paul*, 416-17.

<sup>62</sup>See Westerholm, *Perspectives Old and New on Paul*, 370; de Boer, *Galatians*, 259.

<sup>63</sup>See Seifrid, *Christ, Our Righteousness*, 114; Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2005), 328-29. See also D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: Eerdmans, 1991), 448-49.

<sup>64</sup>Reicke, "The Law and This World," 274; Sanders, *Paul, the Law, and the Jewish People*, 72; Hans Hübner, *Law in Paul's Thought* (New York: T&T Clark, 2004), 33, 134; Thielman, *From Plight to Solution*, 78, 83; Räisänen, *Paul and the Law*, 20-23; James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background in the Pauline Corpus*, WUNT 48 (Tübingen: Mohr Siebeck, 1992), 157; de Boer, *Galatians*, 260. As Arnold rightly notes, Paul does not identify στοιχεῖα with the law, but speaks "in terms of a close association." Yet, contrary to Arnold, Paul equates being under the στοιχεῖα with being under the law in that both refer to the human plight in the coterminous old realms (cf. 4:3-5). Contra Arnold, "Returning to the Domain of the Powers," 60, 68.

not a subset of them.<sup>65</sup> In Paul's view of the eschatological situation (6:14), the "present evil age" (1:4), which the στοιχεῖα of the world dominate (4:3, 9; 2 Cor 4:4), is the old realm in which God's law *condemns* the fallen world (τὰ πάντα, 3:22; cf. Gal 2:18; Rom 8:1, 20-22).

**Law is not against promise.** For Paul, the law as a supplement to the promise (προσετέθη, 3:19)<sup>66</sup> is far from being against (κατὰ) the promises (μὴ γένοιτο, 3:21a). For (γὰρ) contrary to the promise, the law could never give life and righteousness, and such a life-giving law was not given (ἐδόθη) by God (3:21b; cf. 2:21, 3:18; Rom 8:2-3).<sup>67</sup> Instead, the law helps the promise to be fulfilled in Christ by imprisoning all under sin and under the law (3:22-23). In other words, the law *serves* God's saving purposes, that is, God's promise to Abraham in its condemning function. Therefore (ὥστε), the law has become our παιδαγωγός *unto* (εἰς) Christ (3:24).

The preposition εἰς can be understood either in a telic sense ("unto"),<sup>68</sup> or in a temporal sense ("until").<sup>69</sup> The preposition εἰς in 3:24 probably has both temporal (ἄχρις, 3:19) and telic force (ἵνα, v. 24).<sup>70</sup> Considering the παιδαγωγός metaphor, it seems plausible not to regard the two notions as incompatible. As Silva notes, at least, for Paul the period of law is preparatory for the period of gospel (3:22-24).<sup>71</sup> The

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<sup>65</sup>Contra those who claim that all humanity is under sin and under the στοιχεῖα, yet the Jews only are under the law. Dunn, *The Theology of Paul*, 143; Dunn, *Galatians*, 194-97; Donaldson, "The Curse of the Law," 97, 103; Hong, "Under the Law," 360, 367-68; Moo, "The Law of Christ," 361-62; Wilson, "Under Law," 81; Belleville, "Under Law," 68-70; Wilder, *Echoes of the Exodus Narrative*, 84.

<sup>66</sup>Burton, *Galatians*, 188; Longenecker, *Galatians*, 138; Morris, *Galatians*, 113.

<sup>67</sup>Note Paul's use of a contrary-to-fact condition.

<sup>68</sup>KJV, NASB, NIV.

<sup>69</sup>NRSV, TNIV, ESV, HCSB, NLT, NET. See also BDAG, 289.

<sup>70</sup>See also Martyn, *Galatians*, 363; Ridderbos, *Paul*, 152n150; Burton, *Galatians*, 200; Silva, "Galatians," 806; Fee, *Galatians*, 138n41; "εἰς," in *TDNT*, 2:426-27.

<sup>71</sup>Silva, "Galatians," 806.

preposition εἰς in 3:23 also probably has both temporal<sup>72</sup> and telic/final sense<sup>73</sup> (ἵνα, vv. 22, 24).<sup>74</sup>

Just as the law pronounces a curse on transgressors *in order that* they may receive the promise of the Spirit by faith (ἵνα, 3:13-14; cf. 2:19), the law imprisons all under sin *in order that* they may receive the promise of righteousness by faith (ἵνα, 3:22, 24). Like the prepositional phrase "τῶν παραβάσεων χάριν" (v. 19), the purpose clauses in verses 22-24 state the purpose of the law. In addition, God is the implied subject both in verse 19 (προσετέθη) and verses 22 and 24 (δοθῆ, δικαιωθῶμεν). Thus, as Ridderbos notes, "it lay in God's intention not only *after* the time of bondage-under-the-law . . . but also *over against* this killing and enslaving operation of the law to make grace to appear the more gloriously."<sup>75</sup>

Thus, God's law that has a just function to condemn sin, sets the stage for the fulfillment of God's promise in Christ (3:22-24, 26), and provides the necessary legal framework of Christ's saving work (4:4-5; 3:13-14).<sup>76</sup> Thus, as the close connection between plight under the law and solution through Christ (3:13-14, 22-25, 4:4-5) also indicates, the plight under the curse and condemnation of the law is not a mere negative sequel, but the essential precondition to the ultimate fulfillment of the promise in Christ (Rom 7:14-23; 8:1-8; 2 Cor 3:6). Thus, the law was not a mere "parenthesis" in the

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<sup>72</sup>ESV, NIV.

<sup>73</sup>KJV, NASB.

<sup>74</sup>See Burton, *Galatians*, 199; Fung, *Galatians*, 168n4; "εἰς," in *TDNT*, 2:426-27.

<sup>75</sup>Ridderbos, *Paul*, 152n150; similarly, Westerholm, *Perspectives Old and New on Paul*, 377n73. Contra Martyn, who understands vv. 22 and 24 to speak of "God's purpose vis-a-vis the Law" described in v. 19. Martyn, *Galatians*, 361; similarly, de Boer, *Galatians*, 236, 241.

<sup>76</sup>Cranfield, "St. Paul and the Law," 154-55; Seifrid, *Christ, Our Righteousness*, 108-9; Westerholm, *Perspectives Old and New on Paul*, 378. See also Lightfoot, *Galatians*, 148; Ridderbos, *Paul*, 152; Grindheim, "Not Salvation History," 104.



history of salvation.<sup>77</sup> Nor is the law's condemnation merely a negative function.<sup>78</sup> Nor was the phrase under the law an *ad hoc* device for the particular situation in Galatia.<sup>79</sup>

### **The Temporality of the Law**

For Paul, the purpose that the law serves is temporary, that is, lasting only until Christ.

**Under the law until Christ.** The law that came *after* (μετὰ) the promise (3:17) was *added until* (ἄχρις) the coming of the promised seed (3:19). We were confined under the law *before* (πρό) the coming of the faith, more specifically, *until* (εἰς) the revelation of the faith (3:23). Therefore (ὥστε), the law has become our παιδαγωγός *until* (εἰς) Christ (3:24), and came to an end *after* coming of the faith ("ἐλθούσης," Gal 3:25).<sup>80</sup>

It has been argued that Paul describes the law's temporary role in salvation history, and thus uses the phrase "under the law" to refer to Israel's covenantal situation prior to Christ.<sup>81</sup> For example, Wright and Dunn, understanding Judaism as primarily covenantal and focusing on the historical continuity between God's dealings with Israel under the old covenant and God's work in Christ, claim that the plight under the law refers to the Jewish covenantal existence under the law's curse of continuing exile (Wright), or under the curse of the nationalistic misunderstanding of the law (Dunn) prior

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<sup>77</sup>Contra Martyn, *Galatians*, 353, 355; de Boer, *Galatians*, 231.

<sup>78</sup>Contra Sanders, *Paul, the Law, and the Jewish People*, 65-66, 69, 73.

<sup>79</sup>Contra Wilson, *Curse of the Law*, 44.

<sup>80</sup>See further temporal indicators: "as long as," (4:1); "until," (4:2); "when," (4:3); "when the fullness of time came," (4:4).

<sup>81</sup>Wright, *Galatians*, 46; Dunn, *Galatians*, 301; Donaldson, "The Curse of the Law," 103; Beverly Roberts Gaventa, "The Singularity of the Gospel: A Reading of Galatians," in *Pauline Theology I: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 158; Robin Scroggs, "Salvation History: The Theological Structure of Paul's Thought (1 Thessalonians, Philippians, and Galatians)," in *Pauline Theology I: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 220-24; Wilder, *Echoes of the Exodus Narrative*, 84; Hong, "Under the Law," 364.

to Christ, which prevents or limits the promise to Abraham.<sup>82</sup> Thus, Christ, taking upon himself the plight of Israel (3:13b; 4:4), redeemed Israel from the plight under the law (3:13a; 3:25; 4:5a) so that the blessing of Abraham might come to the Gentiles in Christ (3:14; 3:26-29; 4:5b-7). The initial redemption of Israel under the law is prerequisite for the following *extension* of the redemption to the Gentiles in Christ.<sup>83</sup> In other words, Gentiles' enjoyment of Abraham's blessing depends on the priority of the Jews in God's saving plan. Although the priority of Israel and the redemptive sequence are common in Judaism, in Galatians 3-4, Paul does not describe the salvation historical line that moves from Abraham through Israel to Christ, leading up to the blessing of the Gentiles.

First of all, contrary to Wright's appeal to Paul as a "covenant theologian,"<sup>84</sup> Paul infrequently uses the term "covenant" (διαθήκη) only in two passages in Galatians (3:15, 17; 4:24).<sup>85</sup> In Galatians 3:15-18, Paul sharply divorces God's *covenantal* promise to Abraham from the later Sinaitic law, and connects it directly with Abraham's *single* seed, Christ ("one," 3:16; cf. "the Seed," 3:19). In Galatians 3:19-20, God's direct intervention in Christ distinguishes the promises from the law. The covenant of Abraham (the Sarah covenant; "promise," 4:23, 28) is further distinguished from the Sinai covenant in 4:21-31 (Rom 4:13-14; Eph 2:12, 15).<sup>86</sup> Thus, Paul's speaking of "two covenants"

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<sup>82</sup>Wright, *The Climax of the Covenant*, 142, 151; Wright, *Justification*, 123-24; Dunn, "Works of the Law," 229, 536; Dunn, *Galatians*, 169.

<sup>83</sup>Donaldson, "The Curse of the Law," 102-3; Longenecker, *The Triumph of Abraham's God*, 92-95. Similarly, Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11*, 2<sup>nd</sup> ed., BRS (Grand Rapids: Eerdmans, 2002), 114-17; Wright, *The Climax of the Covenant*, 151-56; Scott, "For as Many as Are of Works of the Law," 217-19; Dunn, *Galatians*, 216-17; Hong, "Under the Law," 370; Braswell, "The Blessing of Abraham," 88; Wilder, *Echoes of the Exodus Narrative*, 86; Scroggs, "Salvation History," 225.

<sup>84</sup>Wright, *Paul*, 26; Wright, *The Climax of the Covenant*, 138, 140.

<sup>85</sup>Note Paul's infrequent use of the term διαθήκη in his letters: Rom 9:4, 11:27; 1 Cor 11:25; 2 Cor 3:6, 14; Gal 3:15, 17, 4:24; Eph 2:12.

<sup>86</sup>See also Mark A. Seifrid, "The Narrative of Scripture and Justification by Faith: A Fresh Response to N. T. Wright," *CTQ* 72, no. 1 (January 2008): 27-31; Martyn, "Events in Galatians," 175; Martyn, *Galatians*, 367; Martyn, *Theological Issues*, 166-67; Grindheim, "Not Salvation History," 101.

(4:24) is not merely an "interesting variation on the continuity/discontinuity Paul sees in salvation history."<sup>87</sup>

In addition, as the parallel between 3:19 and 3:23, 25 (with the idea of "coming") and the parallel between 3:25a and 4:4a, 6a indicate, Paul uses interchangeably the coming of the faith (3:23, 25), the coming of the seed (3:19; cf. the coming of the fullness of time, 4:4), the coming of Christ (4:4), and the coming of Christ's Spirit (4:6).<sup>88</sup> The coming of *the* faith (3:23, 25) and Christ's Spirit (4:6) probably refer to *both* the historical work of Christ *and* believers' experience of Christ and his Spirit. The law as our παιδαγωγός came to an end through the historical event of Christ, in which believers participate through faith (3:24-27; 4:4-7), and thus, Paul's argument moves beyond salvation history.<sup>89</sup> In fact, Paul even seems more focused on the believers' experience of faith ("reveal," 3:23; 1:12, 16; "faith," 3:26; "into our hears," 4:6).<sup>90</sup>

Finally, as stated above, instead of the progression from Israel's salvation to the blessing for all, both Jews and Gentiles share the same dilemma, and Christ's atoning death brings blessings to all ("we," 3:13- 14, 23-29, 4:3-7). Paul seems to have a tendency to conflate Israel's story and the Galatians' story (4:3).<sup>91</sup> In other words, Christ

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<sup>87</sup>Contra James D. G. Dunn, "The Theology of Galatians," in *Pauline Theology 1: Thessalonians, Philipians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 135n34.

<sup>88</sup>See Martyn, *Galatians*, 362.

<sup>89</sup>Cf. Schreiner says, "Redemptive history and anthropology (human experience) work together." See also Lightfoot, *Galatians*, 148; Bruce, *Galatians*, 181; Schreiner, *Galatians*, 246; Fee, *Galatians*, 153; Silva, "Eschatological Structures in Galatians," 153.

<sup>90</sup>See also Grindheim, "Not Salvation History," 105.

<sup>91</sup>*Ibid.*, 99. Even those who emphasize the priority of Israel recognize that both Israel and the Galatians were in the same position under the στοιχεῖα. E.g., Donaldson, "The Curse of the Law," 96; Dunn, *Galatians*, 226. In addition, as Das notes, for Paul, Israel's eschatological salvation is not accompanied by Gentile conversion, but rather the reverse (Rom 11:11-32), which Donaldson understands as "a revision of this eschatological model" (Donaldson, "The Curse of the Law," 100), and the Gentile conversion happens because of Israel's stumbling (11:12). Das, *Paul and the Jews*, 123; see also, Fung, *Galatians*, 148n62.

redeemed "us," that is, Jews and Gentiles (ἐξαγοράζω, 4:5; 3:13) by coming under the curse of the law (γίνομαι, 4:4; 3:13),<sup>92</sup> not by being born into the salvific history of Israel.<sup>93</sup>

Thus, Christ's redemption of Israel's plight under the law is not the prerequisite for the universal redemption in Christ. Rather, the universal plight under the law, for which Jewish plight under the law is paradigmatic (Rom 3:19-20; 1 Cor 10:6-7), is the essential precondition to the ultimate fulfillment of the promise in Christ (2 Cor 3:6). Therefore, in Paul's argument throughout Galatians 3-4, there is no linear, gradual progress of Israel's history that leads up to a climax with the coming of Christ.<sup>94</sup> As Martyn notes, in Galatians, salvation history is probably characteristic of Paul's opponents, not of Paul.<sup>95</sup>

Regarding the role of salvation history in Galatians, there are various views. For example, in relation to God's eschatological intervention, the concept of salvation history in Galatians is understood to be compromised (Beker), to be absent (Martyn), or to be present (Dunn, Wright).<sup>96</sup> On the other hand, Longenecker, who, taking a meditating position, explores the relationship between God's triumph in Christ and God's

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<sup>92</sup>Bruce, *Galatians*, 196; Ridderbos, *Galatians*, 156.

<sup>93</sup>E.g., Gaventa, "The Singularity of the Gospel," 158. Cf. Betz, *Galatians*, 207 ("being a Jew"); Hansen, *Galatians*, 117-18 ("to be born a Jew under obligation to keep the requirements of the Mosaic law"); Rosner, *Paul and the Law*, 49 ("Jesus was a Jew").

<sup>94</sup>Martyn, "Events in Galatia," 166-76; Grindheim, "Not Salvation History," 98, 101. See further Francis Watson, "Is There a Story in These Texts?" in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 238-39; John M. G. Barclay, "Paul's Story: Theology as Testimony," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 153-54. Cf. Hays, *The Faith of Jesus Christ*, 56-57.

<sup>95</sup>Martyn, "Events in Galatia," 179.

<sup>96</sup>See Dunn, "The Theology of Galatians," 130, 135; N. T. Wright, "Gospel and Theology in Galatians," in *Gospel in Paul Studies on Corinthians, Galatians, and Romans for Richard N. Longenecker*, ed. L. Ann Jervis and Peter Richardson, JSNTSup 108 (Sheffield, England: Sheffield Academic Press, 1994), 108; Beker, *Paul the Apostle*, 51, 55; Martyn, "Events in Galatia," 174.

covenant relationship with Israel.<sup>97</sup>

**Not under the law but in Christ.** In Galatians 3:19-4:7, Paul argues that the Galatians have been freed from imprisonment under the law into sonship in Christ. Thus, the thrust of all his argument is that their life is to be lived not as a slave under the law but a son and heir in Christ (ὥστε, 4:7).<sup>98</sup> Instead of describing the linear history of Israel prior to Christ, Paul, using apocalyptic two-age language (e.g., "coming of the faith," "to be revealed," 3:23, 25; "the fullness of the time," 4:4), delineates God's eschatological intervention in Christ<sup>99</sup> and our transfer from the old realm of slavery to the new realm of freedom.<sup>100</sup> As Grindheim notes, Paul's use of temporal categories functions to describe the transition from slavery to freedom, and Israel's history serves to illustrate the transfer from slavery under the law to sonship in Christ (3:23-25), as Paul's history does (1:13, 23; 15-16).<sup>101</sup>

Thus, Paul does not primarily describe the particular historical function of the law in terms of covenant.<sup>102</sup> Nor does he argue that "we" Jews are no longer under the

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<sup>97</sup>See Longenecker, *The Triumph of Abraham's God*, 89-115. For the debate about salvation history, see further, Ernst Käsemann, *Perspectives on Paul* (Philadelphia: Fortress Press 1971), 60-78; J. M. Bassler, *Pauline Theology 1: Thessalonians, Philipppians, Galatians, Philemon* (Minneapolis: Fortress, 1991); Longenecker, *The Triumph of Abraham's God*, 5-23; Beker, *The Triumph of God*, 50-53; Grindheim, "Not Salvation History," 91-93; Jörg Frey, Stefan Krauter, and Hermann Lichtenberger, eds., *Heil und Geschichte: Die Geschichtsbezogenheit des Heils und das Problem der Heilsgeschichte in der biblischen Tradition und in der theologischen Deutung* (Tübingen: Mohr Siebeck, 2009).

<sup>98</sup>See also Longenecker, *Galatians*, 176; Hansen, *Galatians*, 120.

<sup>99</sup>Cf. Martyn, *Galatians*, 389 ("a punctiliar liberation"); Hays, *The Faith of Jesus Christ*, 57 ("historically discontinuous event of God's act in Christ").

<sup>100</sup>Grindheim, "Not Salvation History," 93. In fact, as Longenecker notes, Galatians is framed by an "eschatological perspective" (1:1-5; 6:14-15). Longenecker, *The Triumph of Abraham's God*, 44-46; see also Silva, "Eschatological Structures in Galatians," 160; Martyn, *Galatians*, 412-13.

<sup>101</sup>Grindheim, "Not Salvation History," 91, 97, 108. In fact, Grindheim argues that in Paul's argument of Christ's work, "spatial categories are more important than temporal ones." *Ibid.*, 91.

<sup>102</sup>Wright, *Galatians*, 40 ("the law in Israel's story"); Wilson, "Under Law," 377 ("enclose Israel under a curse"); Young, "Pronominal Shifts," 214 ("in-between-times role of the law").

law (3:25),<sup>103</sup> and that the Gentiles had *never* been under the law (Rom 6:14-15)<sup>104</sup> because the era of the law as Israel's guardian has ended. According to these views, for Gentile believers, being under the law is a "*hypothetical* situation,"<sup>105</sup> and the moving from being under the law to being in Christ (4:25-26) is not *transference*, but "simply a *preferring*" of one realm over another (Rom 6:14) (my emphasis),<sup>106</sup> which seems contradictory to Paul's statement (e.g., "Christ has set *us* free," 5:1). As Paul himself confesses, *through* the law the believers died *to* the law (2:19; Rom 7:4). Although wrongly arguing for "Jews only under the law," Hong rightly claims that for the believers, the release from the law is "an eschatological transfer from the old aeon to the new aeon (1:4; 6:14)."<sup>107</sup>

Thus, for Paul, the Galatians who believe in Christ live simultaneously in two ages (1 Cor 10:11).<sup>108</sup> Just as Paul lives by faith in Christ the life he lives in the flesh (2:20), Paul a Jew and the Galatians ("we"; 4:12), who are God's sons through faith in Christ (3:26; 4:7; cf. "new creation," 6:15), are no longer under the law (3:23, 25; 4:5), yet, still live in "the present evil age" (1:4), where the enslaving dominions of sin (3:22), flesh (6:12), the law (3:25), and elemental spirits (4:3, 9) are effective. In so far as they live in the flesh in this fallen world, the law, demanding obligations, continues to condemn sins (5:18, 23).<sup>109</sup> The dominion of sin through the law prevails over "even the

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<sup>103</sup>Dunn, *Galatians*, 200; Wright, *Galatians*, 40.

<sup>104</sup>Wilder, *Echoes of the Exodus Narrative*, 81, 88. See also Belleville, "Under Law," 70; Rosner, *Paul and the Law*, 48, 54-55.

<sup>105</sup>Wilder, *Echoes of the Exodus Narrative*, 81, 88.

<sup>106</sup>Rosner, *Paul and the Law*, 48, 54-55.

<sup>107</sup>Hong, "Under the Law," 371.

<sup>108</sup>Seifrid, "The Narrative of Scripture," 23; see also Silva, "Eschatological Structures in Galatians," 155.

<sup>109</sup>See also Mark A. Seifrid, "Rightly Dividing the Word of Truth: An Introduction to the Distinction between Law and Gospel," *SBJT* 10, no. 2 (June 2006): 63.

believer (with respect to the 'old human being')" (1 Cor 15:50-57),<sup>110</sup> and the law's condemnation is still a "real possibility."<sup>111</sup> Thus, the Galatians are still in danger of turning back *again* to the life according to the flesh,<sup>112</sup> and thus, to the slavery under the condemnation of the law and under the στοιχεῖα (4:9-10; 5:18-19, 6:8; cf. Rom 6:14, 8:13; 1 Cor 10:12), from which Christ redeemed them on the cross (4:3, 5).

### **The Law as Our Παιδαγωγός εἰς Χριστόν**

In Galatians 3:24-25, Paul, comparing being under the law (3:23) as being under the παιδαγωγός, draws a summarizing conclusion to the passage of 3:19-23: Therefore (ὥστε), the law has become our παιδαγωγός until/unto (εἰς) Christ (3:24). As many scholars note, the word παιδαγωγός as distinguished from διδάσκαλος, may have had ambivalent connotations in Greco-Roman literature,<sup>113</sup> which is the problem with interpreting its precise meaning in Galatians. In fact, the word παιδαγωγός (παῖς + ἄγω) appears only three times in the NT (Gal 3:24, 25; 1 Cor 4:15).<sup>114</sup> In the ancient Graeco-Roman world, παιδαγωγός as usually a slave accompanied a child to guide (ESV, HCSB), supervise (NIV, TNIV), and discipline him (NAB, NRSV). Thus, it is necessary to discern Paul's creative use of the παιδαγωγός metaphor for the law in the context of Galatians 3-4,<sup>115</sup> especially, to first examine the concept of "under the law" (v. 23) in

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<sup>110</sup>Laato, "Paul's Anthropological Considerations," 359n80.

<sup>111</sup>Grindheim, "Not Salvation History," 106; see also Wakefield, *Where to Live*, 193-94.

<sup>112</sup>Note Paul's use of πάλιν ("again"): "build up again"(2:18); "turn back again" (4:9); "submit again"(5:1).

<sup>113</sup>Lull, "The Law Was Our Pedagogue," 492-96; Richard N. Longenecker, "The Pedagogical Nature of the Law in Galatians 3:19-4:7," *JETS* 25, no. 1 (March 1982): 53-56; Norman H. Young, "Paidagogos: The Social Setting of a Pauline Metaphor," *NovT* 29, no. 2 (April 1987): 168; Belleville, "Under Law," 59-60; Smith, "The Role of the Pedagogue," 198-204; Schreiner, *Galatians*, 248.

<sup>114</sup>See BDAG, 748.

<sup>115</sup>Schreiner, *The Law and Its Fulfillment*, 78.

order to determine the meaning of the παιδαγωγός ("ὥστε," v. 24), not vice versa.<sup>116</sup>

**Under the law (3:23) and under the παιδαγωγός (3:25).** As stated above, for Paul, the law has been given in order to condemn all (3:19, 22) and keep them from righteousness and life (3:21) before the coming of Christ, and thus, prepare for redemption on the basis of faith (3:22, 24). Thus, the existence under the law (3:23, 4:4,5), equivalent to imprisonment under sin (3:22) and slavery under the στοιχεῖα (4:3), refers to the universal human plight of the law's curse and condemnation of sinners (3:10) until the coming of Christ, which constitutes an essential precondition to the fulfillment of God's promise in Christ (3:22-24)—sonship and inheritance in Christ (3:26-29, 4:5-7).

Given this immediate context, the παιδαγωγός metaphor (v. 25) may primarily invoke the image of slavery to a temporary, restrictive/constraining,<sup>117</sup> "disciplinarian" (NAB, NRSV),<sup>118</sup> leading to freedom and sonship, not that of a temporary, protective "custodian" (RSV) or "guardian" (ESV, HCSB) as some scholars suggest.<sup>119</sup> According to them, the point of the analogy has been further understood in a slightly different way as a temporary/supervisory nature (not the "positive" preparatory function),<sup>120</sup> a

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<sup>116</sup>Hong, "Under the Law," 361. Contra those who import the specific nuance of the metaphor from its usage in Greco-Roman literature to determine the function of the law. E.g., Lull, "The Law Was Our Pedagogue," 482; Young, "Paidagogos," 176.

<sup>117</sup>Ridderbos, *Paul*, 148; Young, "Paidagogos," 171; Fung, *Galatians*, 169n7; Sanders, *Paul, the Law, and the Jewish People*, 66-67; Grindheim, "Not Salvation History," 103; Burton, *Galatians*, 200-201; Witherington, *Galatians*, 268; Betz, *Galatians*, Gal, 177-78; Martyn, *Galatians*, 363; de Boer, *Galatians*, 240-41; BDAG, 748.

<sup>118</sup>Thielman, *Paul & the Law*, 132; Hansen, *Galatians*, 107-8; Joseph A. Fitzmyer, *To Advance the Gospel: New Testament Studies* (Grand Rapids: Eerdmans, 1998), 192; Silva, "Galatians," 806.

<sup>119</sup>Smith, "The Role of Pedagogue," 209; Dunn, *Galatians*, 197-99; Wright, *Galatians*, 40-41; Longenecker, "The Pedagogical Nature of the Law," 58; Fee, *Galatians*, 138. Cf. Belleville, "Under Law," 60 (with strict supervision); similarly, Hansen, *Galatians*, 106-7; Lull, "The Law Was Our Pedagogue," 488 (with punishing role).

<sup>120</sup>Longenecker, "Pedagogical Nature," 53-56; Longenecker, *Galatians*, 148.



temporary/(strictly) supervisory custodian,<sup>121</sup> a temporary/supervisory discipline,<sup>122</sup> a temporary/restrictive guardianship,<sup>123</sup> a temporary/protective guardianship,<sup>124</sup> or a temporary/restraining/protective nature.<sup>125</sup>

Indeed, the law has roles to protect Jews by restraining sins or to separate Jews from Gentiles. However, in this passage, Paul does not explore these particular features of the law. Also, they all fail to see the serious plight of *slavery* under παιδαγωγός that required Christ's cross (4:3-5).<sup>126</sup> Considering the previous context (3:19-23), we need to carefully examine the nuances in Paul's pedagogue metaphor that are picked up in his illustration of 4:1-7: a slave-like child (4:1), kept under restraint until the time set by the father to be a free heir. The analogy of the παιδαγωγός (3:24-25) is carried on by the illustration of a slave-like child in a patrician household (4:1-7), and the same image of slavery is further elaborated in the allegory of Hagar and Sarah (4:21-31).<sup>127</sup>

Thus, the law as an enslaving power imprisons sinners under its curse and condemnation before the coming of Christ, and thereby leads to or prepares the promise fulfilled in Christ, that is, freedom and sonship in Christ (3:22-26), just as the παιδαγωγός as a household slave had restrained and disciplined a slave-like child before coming of age, and so lead him to become a free son (4:1-7). Therefore, Paul, using the παιδαγωγός metaphor, primarily underscores the law's disciplinary (that is,

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<sup>121</sup>Belleville, "Under Law," 60.

<sup>122</sup>Hansen, *Galatians*, 108-9.

<sup>123</sup>Smith, "The Role of the Pedagogue," 207-14.

<sup>124</sup>Dunn, *Galatians*, 198; Wilder, *Echoes of the Exodus Narrative*, 88; David T. Gordon, "A Note on Paidagōgos in Galatians 3:24-25," *NTS* 35, no. 1 (January 1989): 150-54.

<sup>125</sup>Lull, "The Law Was Our Pedagogue," 496-97.

<sup>126</sup>See Schreiner, *Galatians*, 248-49; Grindheim, "Not Salvation History," 103n43.

<sup>127</sup>See also Longenecker, "The Pedagogical Nature of the Law," 57.

condemnatory), preparatory, and temporary function,<sup>128</sup> and so compares the imprisonment under the law (v. 23) as the slavery under the παιδαγωγός.

### Conclusion

The Mosaic law as God's self-revelation stands as the standard of righteousness by which God will judge all human beings, and thus, Gentiles as well as Jews are accountable before God's judgment (Gal 5:5, 6:7-9; Rom 2:6-16). In other words, although the law was given to Israel, binding on Jews (ἐν τῷ νόμῳ, Rom 2:12, 3:19), the law as the standard of righteousness for all people demands obedience (Gal 3:12; Rom 7:10), and pronounces a curse on transgressors (ὑπὸ κατάραν, Gal 3:10, 13; 2 Cor 3:7).

Viewed from the standpoint of Christ, the law is not a means to life (3:21; 2:21). In fact, Paul's view of a temporary law (3:19, 23), his statement of the Scripture's imprisonment of all under sin (3:22a), and his bold connection of the slavery of στοιχεῖα with the law-keeping (4:9-10) seem "unJewish" as in 5:6 (1 Cor 7:19).<sup>129</sup> As Seifrid rightly notes, it is only in Christ that the law's condemning function can be rightly understood as "the necessary counterpart to the gospel" (2 Cor 3:13-14), and in this respect, "the knowledge of Christ and the knowledge of the law are inseparable."<sup>130</sup>

The law as our παιδαγωγός εἰς Χριστόν (Gal 3:24) justly condemns sinners until the coming of Christ, and thereby serves the gospel. Thus, for Paul the Christian, the phrase under the law (3:23; 4:4, 5) does not refer to Jewish covenantal experience in

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<sup>128</sup>Cf. Ridderbos, *Paul*, 148, 152; Fitzmyer, *To Advance the Gospel*, 191-92. Cf. Thielman, who, noting the preparatory function of the law, understands the pedagogue metaphor to primarily convey the disciplinarian role and temporal nature. Thielman, *Paul & the Law*, 132-33.

<sup>129</sup>See Longenecker, *Galatians*, 139; Bruce Longenecker, *The Triumph of Abraham's God*, 118; Hansen, *Galatians*, 102; Fee, *Galatians*, 159-60. Cf. Dunn, *Galatians*, 190 (in relation to the temporal law, "a substantial modification" of the typical Jewish assumption).

<sup>130</sup>Seifrid, *Christ, Our Righteousness*, 124; see also Fung, *Galatians*, 170.

which the law regulates, or protects only Israel prior to Christ. Rather, the phrase "under the law," as opposed to the phrase "in Christ" (3:26), refers to the old realm in which God's law as enslaving power condemns all, which required Christ's atoning death (3:13; 4:5). Thus, the universal plight under the law is an essential step toward the ultimate fulfillment of God's promise in Christ.

## CHAPTER 3

### NOT CHILDREN OF THE SLAVE WOMAN, BUT OF THE FREE WOMAN: GALATIANS 4:21-5:1

#### Textual Analysis

Galatians 5:1 can be viewed as the conclusion of 4:21-31<sup>1</sup> or as the heading of a new section of 5:2-12.<sup>2</sup> In fact, 5:1 concludes the main contrast between slavery and freedom (4:22-26, 30-31), while the idea of freedom, continuing in Chapter 5 (esp. 5:13), provides a framework for life in the Spirit (Chapters 5-6). Thus, 5:1 as a transitional conclusion functions as not only a conclusion of 4:21-31, but also an opening of 5:2-12.<sup>3</sup>

As is clear in 5:1 as a transitional conclusion, Galatians 4:21-5:1 connects the argumentative section (3:1-4:20) with the hortatory section (5:1-6:10).<sup>4</sup> In fact, Galatians 4:21-5:1 has been taken with the preceding section (3:1-4:20) or with the following section (5:1-6:10). Galatians 4:21-5:1 advances some motives from an earlier section (3:1-4:20), which continue in 5:1-6:10. There are thematically close connections among them: the law/flesh-promise/Spirit antithesis (3:2-5, 14, 4:6 and 4:23, 29 and 5:16-25);

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<sup>1</sup>NRSV, RSV. See also F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 226; J. Louis Martyn, *Galatians*, AB, vol. 33a (New York: Doubleday, 1997), 432; Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 216.

<sup>2</sup>NIV, ESV. See also Richard N. Longenecker, *Galatians*, WBC, vol. 41 (Dallas: Word Books, 1990), 223-24; James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 261; Frank J. Matera, *Galatians*, SP (Collegeville, MN: Liturgical Press, 1992), 185.

<sup>3</sup>See also Charles B. Cousar, *Galatians*, IBC (Louisville: John Knox Press, 1982), 103. Cf. Longenecker, who, linking 5:1 with the following unit, understands 5:1a as the summary of 1:6-4:31 and 5:1b-12 as concluding exhortations. Longenecker, *Galatians*, 224.

<sup>4</sup>Thus, Engberg-Pederson understands 4:21-31 as a "Pauline bridge." Troels Engberg-Pedersen, *Paul and the Stoics* (Louisville: Westminster John Knox, 2000), 328n7; followed by Susan G. Eastman, *Recovering Paul's Mother Tongue: Language and Theology in Galatians* (Grand Rapids: Eerdmans, 2007), 136.

the slavery-freedom antithesis (3:23-4:7 and 4:22-26, 30-31 and 5:13); the motif of inheritance and the heir (3:18, 29, 4:1, 7 and 4:30 and 5:21). Thus, from the preceding section (3:1-4:20), 4:21-5:1 picks up and constructs in his allegory the freedom-slavery and Spirit-flesh antitheses, which serve as the framework for his ethical section (5:1-6:10).<sup>5</sup>

The nature of this passage has been disputed. For example, Longenecker considers Galatians 4:21-31 as a continuation of the exhortation (4:8-20) and thus part of the *request/appeal* section (4:12-6:10; appeal to *expel* the Judaizers, 4:30), not part of Paul's arguments.<sup>6</sup> However, as most commentators note, 4:21-5:1 is another scriptural *argument*, not biblical *appeal*. While acknowledging "a rough parallel" to Paul's argument (3:6-14), Longenecker seems to underestimate the parallels between 3:6-4:7 and 4:21-5:1, that is, the common Abrahamic context and thematic connection. In addition, as Eastman notes, for Paul, the issues of identity (3:7-4:7; 4:21-5:1) and life in the Spirit (5:1-6:10) are inseparable.<sup>7</sup>

Thus, this passage as an integral part of Paul's argument climaxes his argument against the Galatians submitting to the law (4:21),<sup>8</sup> and prepares for his contrasts in the

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<sup>5</sup>See also, N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 1133; Ben Witherington, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 327; A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia Publishing House, 2014), 487. Contra Burton, who understands 4:21-5:1 as a mere "afterthought." Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 251.

<sup>6</sup>Longenecker, *Galatians*, 184-86, 199, 217; see also Walter Hansen G., *Abraham in Galatians: Epistolary and Rhetorical Contexts*, JSNTup 29 (Sheffield: Sheffield Academic, 1989), 145-54; Matera, *Galatians*, 173; Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 293.

<sup>7</sup>Eastman, *Paul's Mother Tongue*, 132. Contra Cosgrove, who understands that the passage concerns the question of life in the Spirit rather than that of status. Charles H. Cosgrove, "The Law Has Given Sarah No Children (Gal. 4:21-30)," *NovT* 29 (1987): 234.

<sup>8</sup>See C. K. Barrett, "The Allegory of Abraham, Sarah, and Hagar in the Argument of Galatians," in *Rechtfertigung: Festschrift für Ernst Käsemann zum 70. Geburtstag*, ed. Johannes Friedrich, Wolfgang Pohlmann, and Peter Stuhlmacher (Tübingen: Mohr Siebeck, 1976), 4; Herrman Ridderbos, *The Epistle of Paul to the Churches of Galatia*, trans. Henry Zylstra, NICNT (Grand Rapids: Eerdmans, 1953), 173.

hortatory section in Galatians 5-6. In other words, after a personal appeal (4:8-20), in 4:21-5:1, Paul returns to and develops the scriptural argument about the theme of *identity* in 3:7-4:7, which anticipates his description of *new life* in the Spirit (5:1-6:10).<sup>9</sup>

Thus, in two scriptural arguments (Gal 3:7-4:7 and 4:21-5:1), Paul's interpretations of Abraham's children deal with the *identity* of the Galatian believers: Those of faith (οἱ ἐκ πίστεως) are the sons of Abraham (3:7), Galatians who belong to Christ (εἰ . . . Χριστοῦ) are Abraham's seed (3:29), and Galatians who are born according to the Spirit (ὁ κατὰ πνεῦμα) are children of the free woman (4:28-31). Thus, after exhorting not to revert to the law (4:8-11) with the appeal to his former friendly relationship with the Galatians (4:12-20), Paul, returning to the discussion of the law that began in Galatians 2 and the interpretation of Abraham's story (3:6-9, 14, 15-18, 29), continues to exhort them to live in freedom from the law (4:21-5:1).

As many scholars note, this passage is framed by two questions: "do you not listen to the law?" (4:21) and "what does the Scripture say?" (4:30).<sup>10</sup> The first section (4:22-27) is enclosed by the expression "for it is written" (γέγραπται γάρ), and the second section (4:28-31) is enclosed by two references to the Galatians ("children of the promise," v. 28; "children of the free woman, v. 31). Like 5:1, 4:28 can be taken as concluding the previous paragraph or as beginning the next paragraph. Considering Paul's use of the form of address (Ὑμεῖς ἀδελφοί) with the continuative δέ ("and," NASB) and his restatement of the same idea (v. 28 and v. 31), it is plausible to understand verse 28 as a new beginning that introduces the statement on persecution,

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<sup>9</sup>Martyn, *Galatians*, 432; cf. 296, 409; Eastman, *Paul's Mother Tongue*, 130-36.

<sup>10</sup>E.g., J. Louis Martyn, *Theological Issues in the Letters of Paul* (Nashville: Abingdon Press, 2002), 194.

although it may be paralleled with the association of the Jews with Hagar in verses 24-25.<sup>11</sup>

After his introductory question ("do you not listen to the law?," v. 21), in 4:22-27, Paul, allegorically interpreting the scriptural texts (*γέγραπται γάρ*, vv 22, 27), explains what the law actually says regarding the situation of the Galatians. Thus, Paul, using the narrative of Sarah and Hagar, establishes the contrast between the two births of Abraham's two sons (vv. 22-23), and then sets out the allegorical comparison between two women and two covenants to identify Jews of his day with the children of Hagar (vv. 24-25), and the Galatian believers with the children of Sarah (vv. 26-27). In 4:28-5:1 Paul applies the allegory to the Galatians' present (*νῦν*) situation in which they experience Jewish persecution (v. 29) in spite of (*ἀλλά*) their new identity (v. 28), and then, describing the dire destiny of the children of the slave woman (v. 30) in the answer to the question (v. 21), concludes (*διό*) his interpretation with the reaffirmation of their new identity and freedom (4:31-5:1).<sup>12</sup> Thus, the structure of the passage can be outlined as follows:

1. Introduction: Galatians Desiring to Be under the Law (4:21)
2. Allegory: Jews Enslaved under the Law (4:22-27)
  - a. Two sons (vv. 22-23)
  - b. Two covenants (vv. 24-27)
3. Application: We Are Freed in Christ (4:31-5:1)
  - a. Children of promise persecuted by children of flesh (vv. 28-29)
  - b. No inheritance for the son of the slave woman (v. 30)
  - c. Children of the free woman stand in freedom (4:31-5:1)

The structure emphasizes the eschatological contrast between slavery under the law and freedom in Christ, inaugurated by Christ's event. Based on the eschatological

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<sup>11</sup>See Cosgrove, "The Law Has Given Sarah No Children," 222, 232. Also contra Andrew C. Perriman, "The Rhetorical Strategy of Galatians 4:21-5:1," *EvQ* 65 (1993), 31-32.

<sup>12</sup>v. 31 ("brothers, we are . . . children of freedom") is a restatement of v. 26 ("she [the Jerusalem above] is our mother") and v. 28 ("you, brothers, like Isaac, are children of promise"). See also Richard B. Hays, *Galatians*, in vol. 11 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 2000), 306.

contrast between the two and Paul's line of thought expressed in the structure, I will spend the next section investigating the issue of being under the law.

### **Slavery under the Law and Freedom in Christ**

After exhorting not to revert to the law with his personal appeal (4:8-20), Paul moves on to the main subject of his arguments—the Galatians' submission to the law, and challenges them not to submit to it in Galatians 4:21-5:1.

#### **Galatians' Desire to Be under the Law (4:21)**

In his allegorical interpretation (Gal 4:21-5:1), Paul picks up and expounds upon the idea of "being under the law" (4:21) again: "Tell me, you who desire to be under the law, do you not listen to the law?" (v. 21). Taking at face value the fact that Galatians *desire* to be under the law, some suggest that the phrase "under the law" does not likely denote "under the *curse* of the law"<sup>13</sup>: How could the Galatians *desire* to come under the *curse* of the law? In fact, there seems to be no problem with the scholars who take "being under the law" to refer to Jewish existence under the Mosaic law. For example, according to Dunn and Schreiner, Gentile believers wished to come "under the authority, and protection, of the law" (Dunn), or want to live "under the old era of redemptive history" (Schreiner).<sup>14</sup>

However, they fail to consider the ironic tone of the rhetorical question in verse 21. As Wilson notes, Paul warns the Galatians of the prospect of coming under the law as the consequences of their law observance, just as in 4:9.<sup>15</sup> In fact, the question

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<sup>13</sup>Moo, *Galatians*, 297n5; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 247.

<sup>14</sup>Dunn, *Galatians*, 245; Schreiner, *Galatians*, 247.

<sup>15</sup>Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 2/225 (Tübingen: Mohr Siebeck, 2007), 40-42; Wilson, "'Under Law' in Galatians: A Pauline Theological Abbreviation," *JTS* 56, no. 2 (October 2005): 378-80. Cf. Hays, *Galatians*, 300 ("sarcasm"). Thus, Wilson, rightly noting the structural parallel between the two rhetorical questions in 4:9



("do you not listen to the law?," v. 21) and Paul's later recalling of the consequences of circumcision (5:3) imply that the Galatians do not understand the law and the result of their law observance (thus, their being under the law, 4:9, 5:4).<sup>16</sup>

Thus, Paul, playing on words (νόμος), challenges the Galatians, who desire to be under the law, to *listen to* (ἀκούω) the law (v. 21). In answer to the question (v. 21), the Scripture as the law *says* (λέγω), "Cast out! (ἔκβαλε)" and pronounces the exclusion from the inheritance upon the son of the free woman (v. 30), and speaks of the freedom of the son of the free woman (vv. 26, 28, 31). After identifying law-keeping Jews with the children of the slave woman (vv. 24-25), and the Galatian believers with the children of the free woman (vv. 26-27), Paul finally asserts that those who rely on the law are cast out slaves, destined to be excluded from inheritance (v. 30). In the eyes of Paul, the Christian, by their submission to the law, the Galatians themselves in fact are eager to be enslaved under the divine judgment. To use Paul's earlier language, by observing the law, the Galatians in fact turn back *again* (πάλιν) and want to (θελω) be enslaved once more to the weak and worthless στοιχεῖα (4:9-10; 5:1).<sup>17</sup>

Thus, their ultimate identity and destiny are at stake because for Paul, to be under the law is to be under divine judgment (4:30; 3:23; 5:4, 21 ), just as it is being under the curse of the law (3:10) and our imprisonment and slavery under the law (3:23-24).<sup>18</sup> In other words, the law-observant Galatians were, *unwittingly*, in danger of being

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and 4:21, further says, "To *threaten* the Galatians with the possibility of coming 'under law' makes the best sense, however, if Paul has in mind the *curse* of the law as the consequence of their present apostasy." Wilson, "Under Law," 380.

<sup>16</sup>Das, *Galatians*, 491; Marera, *Galatians*, 168.

<sup>17</sup>While noting rightly the parallel between 4:9 and 4:21, Wilder, based on the narrative background to 4:9, claims that Paul's use of the phrase "under the law" (4:21) refers to Israel's Egypt-like bondage. Here, Wilder underestimates the aspect of divine judgment in existence under the law (v. 30). William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* 23 (New York: P. Lang, 2001), 106-7.

<sup>18</sup>Das, *Galatians*, 491.

in *cast out slavery* under the law ("Cast out," 4:30; "a yoke of slavery," 5:1; 4:9), and thus losing their new identity and freedom of children of the free woman (4:31-5:1). This point will become more explicit in the next section as we examine Paul's elaboration of Jewish slavery under the law.

### **Jews Enslaved under the Law (4:22-30)**

After his introductory question ("do you not listen to the law?," v. 21), in his allegorical interpretation (vv. 22-27), in the light of Christ, Paul implicitly shows covenantal aspects of the two births (vv. 22-23), which are explicitly represented by the two women (vv. 24-27). In other words, in his allegorical comparison, Paul antithetically aligns the two women and two sons (vv. 22-23), and two covenants and two Jerusalems (vv. 24-27) to show the realities of the two covenants. Thereby, he identifies the *identities* of the Jews and the Galatian believers (vv. 24-27), and their *destinies* (vv. 27, 30).

**Two sons (vv. 22-23): Slave son and free son.** From the Abrahamic narrative (Gen 16-21), Paul characterizes "two sons" (δύο υἱοὺς) in terms of the *manner* of their birth: the son of a slave woman as begotten (γεγέννηται<sup>19</sup>) κατὰ σάρκα and the son of a free woman as begotten δι' ἐπαγγελίας (vv. 22-23). Thus, the son born according to flesh is a slave like his mother, and the son born through promise is free like his mother. In fact, for his argument, Paul, using terms<sup>20</sup> that are absent from Abraham's story (Gen 16-21, LXX) associates Sarah with freedom and Hagar with slavery. Also, he, developing the slave/son contrast (4:1-7), contrasts the slavery of the son begotten according to the

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<sup>19</sup>The perfect tense (γεγέννηται) usually indicates continuing effect of the past action. Thus, as Burton notes, probably here Paul is thinking of continuing result of the historical fact in Ishmael and Isaac's descendants (Burton, *Galatians*, 253). Cf. "τὸ γεγεννημένον ἐκ τῆς σαρκὸς" (John 3:6).

<sup>20</sup>The terms are "bear according to the flesh" (γεννάω κατὰ σάρκα); "bear through the promise" (γεννάω δι' ἐπαγγελίας); "the free woman" (ἡ ἐλευθέρη). Thus, Paul's use of these terms reflects his own emphases in his allegorical interpretation. Cf. Das, *Galatians*, 492.

flesh with the freedom of the son begotten through the promise (μὲν . . . δὲ, v. 23). Just as he contrasts between ἐκ νόμου and ἐκ πίστεως (3:21-22), Paul sets up a contrast between the flesh-slavery and the promise/Spirit-freedom that will dominate his allegorical interpretation (4:21-5:1), and be further developed in his exhortation (5:1-6:10).

The son of the slave woman is characterized as a slave son born according to the flesh (κατὰ σάρκα, v. 23). The meaning of the phrase "according to the flesh" is in dispute. In this passage, Paul's eschatological contrast between the flesh-slavery and the promised Spirit-freedom (vv. 23, 29; 3:3; 5:16, 24-25), his link between the flesh and the enslaving law and Judaizers (vv. 21, 23, 29), and his intentional use of the phrase κατὰ σάρκα that is absent in Genesis suggest that Paul's reference to "flesh" (vv. 23, 29) is not a neutral comment, but has a deeper theological meaning with the physical reference (3:3).<sup>21</sup>

Thus, the word "flesh," in contrast to the Spirit (v. 29), refers to human beings in Adam,<sup>22</sup> or human creatureliness (or the human fallenness).<sup>23</sup> As Jewett notes, the flesh, in opposition to Christ and his realm (2:20), reduces man to slavery (3:3; 5:16-26; Rom 8:9), and thus in Galatians, the term σάρξ is "both personal and extra-personal in its scope."<sup>24</sup> As indicated in Sarah and Abraham's attempt without faith, that is, the human

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<sup>21</sup>Also Dunn, *Galatians*, 246; Schreiner, *Galatians*, 299. For the basic meaning of σάρξ in Paul, see Ernst Käsemann, *Perspectives on Paul*, trans. Margaret Kohl (Philadelphia: Fortress Press, 1971), 1-31; Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings*, *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 10 (Leiden: Brill, 1971), 453-56; Udo Schnelle, *The Human Condition: Anthropology in the Teachings of Jesus, Paul, and John*, trans. O. C. Dean (Minneapolis: Fortress Press, 1996), 59-63.

<sup>22</sup>Schreiner, *Galatians*, 299.

<sup>23</sup>See Käsemann, *Perspectives on Paul*, 25; Schnelle, *The Human Condition*, 60; Gordon D. Fee, *Galatians*, Pentecostal Commentary (Blandford, UK: Deo Publishing, 2007), 178.

<sup>24</sup>In other words, it is "both a personal, psychological and a cosmic reality, i.e. it is both the flesh which is circumcised and a power in the old aeon." Jewett further claims that in this passage, Paul's use of "son born according to the flesh" (v. 23), reaching beyond concrete person Ishmael (v. 23) and the present believers in the law (v. 29), refers to the "sphere of the old covenant" which "dominated those who

attempt to have a child through Hagar ( Gen 16), the birth κατὰ σάρκα (4:23, 29) does not merely refer to natural birth in an ordinary way<sup>25</sup>, but to a birth by a fallible human attempt or human intentions.<sup>26</sup>

As his close link between the law and the flesh indicates, Paul sees doing the law as belonging to the sphere of the flesh. In this passage, being under the law is paralleled with being born according to the flesh (vv. 21, 23), which appears in other forms again in 5:16-18.<sup>27</sup> Paul links the Galatians “who want to be under the law” (v. 21) with the slave son born according to the flesh (vv. 23, 29), just as he connects “being under the law” with “carrying out the desire of the *flesh*” (5:16-18) and the “works of the law” with “by the flesh” (3:2-3).<sup>28</sup> Later, Paul identifies law-keeping Jews under the law as the children of the slave woman (vv. 24-25), born according to the flesh (vv. 23). The existence under the law is characterized as the slavery in which one is born according to the flesh and thus is under the power of flesh (3:2-3; 5:18-19. 5:23-24; Rom 7:5).

Just as he closely links the Galatians’ desire to keep the law with “trying to finish by the *flesh*” (3:3), Paul further associates the opponents’ “keeping the law” (circumcision) with their good showing and boast in the flesh (6:12-13; cf. “confidence in

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belonged to it until Paul's day.” Jewett, *Paul's Anthropological Terms*, 102-3, 453. See also Eastman, *Paul's Mother Tongue*, 135n29.

<sup>25</sup>Contra NIV (“in the ordinary way”); GW (“in a natural way”); GNB (“in the usual way”); NET (“by natural descent”); NAB (“naturally”); Ridderbos, *Galatians*, 174; Bruce, *Galatians*, 217; Longenecker, *Galatians*, 208; Fung, *Galatians*, 205; Hansen, *Galatians*, 145; Matera, *Galatians*, 175; Cousar, *Galatians*, 103; 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* (Grand Rapids: Baker Book House, 1981), 12.

<sup>26</sup>Thus, “as the result of human effort” (TNIV); “in human attempt to” (NLT). See also Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: Inter Varsity Press, 2000), 109; Moo, *Galatians*, 299 (“strictly/narrowly human”); Martyn, *Theological Issues*, 199 (“human act”).

<sup>27</sup>E. P. Sanders, *Paul, the Law, and the Jewish People* (Minneapolis: Fortress Press, 1985), 70.

<sup>28</sup>Thus, Martyn says, “Indeed the Law proves to be an ally of the Flesh!” J. Louis Martyn, “Apocalyptic Antinomies in Paul's Letter to the Galatians,” *NTS* 31, no. 3 (July 1985): 416; see also John M. G. Barclay, *Obedying the Truth: Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 179.

the flesh," Phil 3:3-4; Rom 7:5). Paul, accusing the opponents of their selfish motives (6:12-13), equates their compelling circumcision with the "sarkic perspective."<sup>29</sup> In other words, for Paul, the opponents' insistence on circumcision in the flesh illustrates the existence determined by the human fallen state.<sup>30</sup> Given the close connection between law observance/circumcision and boasting in the flesh (6:12-13), Paul's sarcastic comment is understandable: "As for those agitators, I wish they would ... emasculate themselves!" (ἀποκόψονται, 5:12)<sup>31</sup>

Finally, for Paul, the Christian, life under the law is equal to life in the flesh (3:3; 5:16, 18; 2 Cor 3:7-9), both of which are in contrast with the new life in the Spirit.<sup>32</sup> Thus, Paul challenges the Galatians who have already crucified the flesh at the cross (5:24), not to gratify the desires of the flesh (5:16) and to walk by the Spirit to avoid their being under the law (5:18).

Considering his later allegorical interpretation of the two women as two covenants (v.24), Paul shows the covenantal aspects of the two births.<sup>33</sup> Despite the debate about the referents of "two covenants" (v. 24), I understand that the two women represent the old and new covenants (2 Cor 3:6; Heb 12:18-24), which I will examine later. Thus, given that fact, Paul establishes the eschatological contrast between slavery κατὰ σάρκα under the old covenant (the "slave woman," Hagar) and freedom δι' ἐπαγγελίας under the new covenant (the "free woman"; cf. later, κατὰ πνεῦμα, v. 29; 2

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<sup>29</sup>Moyer V. Hubbard, *New Creation in Paul's Letters and Thought* (Cambridge: Cambridge University Press, 2002): 212-14.

<sup>30</sup>M. P. Middendorf, *The "I" in the Storm: A Study of Romans 7* (St. Louis: Concordia Academic Press, 1997): 69.

<sup>31</sup>See Hubbard, *New Creation*, 214.

<sup>32</sup>See also Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 379; In-Gyu Hong, "Being 'Under the Law' in Galatians," *ERT* 26, no. 4 (October 2002): 363.

<sup>33</sup>Perriman, "The Rhetorical Strategy of Galatians 4:21-5:1," 34.

Cor 3:3-6).<sup>34</sup> In other words, the old covenant of the law (Hagar) begets children into slavery according to the flesh (vv. 23a, 24-25), while the new covenant of Christ (Sarah) begets children into freedom through the promise according to the Spirit (vv. 23b, 26-27). This point will be further clarified in the next section as we examine Paul's allegorical interpretation.

**Two covenants (vv. 24-27): Present Jerusalem and Jerusalem above.** Now Paul is interpreting allegorically the narrative of Sarah and Hagar in light of Christ, to show that the narrative foreshadow the realities of two covenants (v. 24).<sup>35</sup> From the contrasts between the two women and two sons (vv. 22-23), Paul introduces the contrasts between the two covenants (v. 24) and two Jerusalems (v. 25-26). Just as Hagar, the slave woman, bearing children by flesh is opposed to the free woman, bearing children by the promise, the one covenant and the present Jerusalem, bearing children into slavery (vv. 24-25) is contrasted with the other covenant and the Jerusalem above, bearing children into freedom (vv. 26-27).

According to Paul, his restatement of the Sarah-Hagar narrative in verses 22-23 (ἄτινά<sup>36</sup>) is allegorically speaking (ἀλληγορούμενα, 4:24). Paul's interpretation of the OT narrative can be understood as allegory (dealing with timeless spiritual truths), typology (dealing with correspondences between two historical realities/figures), or a mixture of the two. First of all, we need to be careful of reading the text with the modern notion of allegory, which Paul himself does not recognize. Thus, there is no technical

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<sup>34</sup>Contra Das, who understands that here "Paul is contrasting two birthing movements." Das, *Galatians*, 478.

<sup>35</sup>Cf. Moo, *Galatians*, 300.

<sup>36</sup>The relative pronoun ἄτινά can refer to the two women (NLT; Moo, *Galatians*, 299) or to the narrative/ facts ("this story," NCV; "these things," NIV, HCSB; "this," ESV, NASB, NRSV). As Perriman notes, the ἄτινά refers to Paul's reconstruction of the original narrative in vv. 22-23. Perriman, "The Rhetorical Strategy of Galatians 4:21-5:1," 34. See also Longenecker, *Galatians*, 208.

sense of the term "allegory" and no clear distinction between the two in Paul's day. In addition, allegorizing without denying the historical sense, Paul understands the Scripture in light of Christ's cross and its eschatological fulfillment in Christ (3:1; 5:11; 6:14; 1 Cor 10:11). Finally, considering the fact that typology can probably be regarded as a variant of allegory, there seems to be both elements in this passage. Thus, Paul *allegorically* (or typologically if Paul points out a correspondence, συστοιχέω, 4:25) identifies Hagar with the Sinai covenant and the present Israel (vv. 24-27), while he *typologically* interprets the Abrahamic narrative as prefigurative of the present conflict (ὡσπερ~ οὕτως καὶ νῦν, vv. 28-30).<sup>37</sup>

Paul, elaborating (γάρ) the allegorical significance of the two women, states that the two women represent (εἰσὶν) two covenants (δύο διαθήκαι). The Sinai covenant which Hagar represents *is* bearing (γεννῶσα . . . ἐστὶν) children into slavery (v. 24b). Paul, surprisingly associating the Sinai covenant with Hagar based on the link of slavery, describes current realities in his day. Paul, making shocking reversal, allegorically interprets Sarah and Hagar as two covenants, which has no parallel in Jewish exegetical traditions.<sup>38</sup> Just as Hagar, the slave, bears children by flesh into slavery, so too the Sinai covenant of the law *is continuing* to beget (γεννῶσα<sup>39</sup>) children into slavery. Thus, the children of the Sinai covenant are destined to be in slavery (εἰς δουλείαν, v. 24), that is, slavery under the law (3:22-25; 4:3-4; 5:1).

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<sup>37</sup>See also Schreiner, *Galatians*, 300-301 ("a combination of typology and allegory"); Martyn, *Galatians*, 436 ("allegory is here tempered fundamentally by typology"); Martinus C. De Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 295-96; Bruce, *Galatians*, 217 ("that form of allegory which is commonly called typology"). Cf. allegory without denying its historical sense. See Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 116; Longenecker, *Galatians*, 209; Dunn, *Galatians*, 247-48; Witherington, *Galatians*, 321-23.

<sup>38</sup>See Hays, *Echoes of Scripture*, 114.

<sup>39</sup>The present participle γεννῶσα indicates an ongoing process.

One (μία μὲν) covenant being "from Mount Sinai"(v. 24b), associated with Hagar, "Mount Sinai" (v. 25) is implicitly identified as the Mosaic covenant. However, as the absence of corresponding δὲ of the formulation (μὲν...δέ ) indicates, Paul never explicitly identifies the other covenant contrasted with the Mosaic covenant. But he, implicitly connecting the second covenant with the son of the free woman, born according to the promise (v.23-24), simply states its element later: "But the Jerusalem above is free, and she is our mother" (v. 26).<sup>40</sup>

Thus, there has been a debate about the referents of "two covenants" (v. 24). Hagar and Sarah have been interpreted to represent the old and new covenants (1 Cor 11:25; 2 Cor 3:6; Heb 12:18-24)<sup>41</sup> or the old (Mosaic) and the older (Abrahamic) covenants (Gal 3:15-18).<sup>42</sup> Given Paul's previous discussion of the law and the covenantal promise (3:15-18) and his reference to Sarah and Isaac in the allegory (4:22-31), it is possible that the contrast the covenant of the law and the covenant of promise with Abraham is in view (vv. 24-25). Thus, Dunn, acknowledging the opposition between the covenant of Sinai and the covenant of promise, repeatedly speaks of "the covenant" (singular) made with Abraham and argues that the contrast between the "two

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<sup>40</sup>Thus, as Cosgrove notes, Paul is emphasizing on the Hagar side of the allegory, that is, his shocking equation of the law of the Sinai covenant with Hagar, which is the center of interest. Cosgrove, "The Law Has Given Sarah No Children," 225-26.

<sup>41</sup>Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress Press, 1979), 243; Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 217, 336; Longenecker, *Galatians*, 211; Stephen Westerholm, *Israel's Law and the Church's Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 154; Morris, *Galatians*, 146; Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* (Downers Grove, IL: InterVarsity Press, 2007), 199; Lincoln, *Paradise*, 16; Moisés Silva, "Galatians," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 808; Schreiner, *Galatians*, 301, 303; Joel Willitts, "Isa 54, 1 and Gal 4, 24b-27: Reading Genesis in Light of Isaiah," *ZNW* 96 (2005): 199-200n30.

<sup>42</sup>Thus, Hays says, "the contrast is drawn between the old covenant at Sinai and the older covenant with Abraham that turns out in Paul's reading to find its true meaning in Christ." Hays, *Echoes of Scripture*, 114; Burton, *Galatians*, 258; Dunn, *Galatians*, 249-50; Witherington, *Galatians*, 331-32; Bruce, *Galatians*, 218; Moo, *Galatians*, 301; Matera, *Galatians*, 176; Jobes, "Jerusalem, Our Mother," 317; Martyn, *Galatians*, 455; de Boer, *Galatians*, 287, 296; Wright, *Paul and the Faithfulness of God*, 1139; Das, *Galatians*, 494.



covenants" may be that between "two ways of understanding the one covenant purpose of God through and for his seed."<sup>43</sup> Wright also claims that considering the Abraham covenant expounded in Galatians 3, here Paul does not set up a contrast between the old and its renewal, the new covenant as in 2 Corinthians 3, but a contrast between the Abrahamic covenant and the Sinai covenant.<sup>44</sup>

Indeed, within the argument of Galatians 3:15-18, Paul implicitly considers the Abrahamic promise as a covenant (διαθήκη), which is fulfilled by the new covenant established in Christ. Yet, given the eschatological context in Galatians 3, Paul's focus is not on the promise itself as the giving of a declaration but on the promise as its *fulfillment* ("receive the promised Spirit," 3:14; the inheritance comes by promise, 3:18; "the promise . . . might be given to those who believe," 3:22).<sup>45</sup> More significantly, Paul *severs* Mosaic law from the covenantal promise of Abraham (3:15-18), while understanding that the law really has a function in relation to the promise in Christ (3:19-29).

Contrary to Dunn and Wright, in verse 24, Paul, the Christian, viewing the eschatological *fulfillment* of the Abrahamic covenant in Christ (vv. 26-27; cf. Isa 54:1), contrasts between the old covenant of the law and the new covenant of Christ. Although the term "new covenant" is not mentioned in Galatians, there are several clues in this passage that here Paul has in mind the new covenant rather than the Abrahamic covenant itself.

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<sup>43</sup>Dunn, *Galatians*, 249-50; Dunn, "Did Paul Have a Covenant Theology?" 435. Similarly, Cousar, who says, "two ways of understanding the one covenant established with Abraham." Charles B. Cousar, *Reading Galatians, Philippians, and 1 Thessalonians: A Literary and Theological Commentary*, RNT (Macon, GA: Smyth & Helwys, 2001), 85.

<sup>44</sup>Wright, *Paul and the Faithfulness of God*, 1139.

<sup>45</sup>Cf. Moisés Silva, "Faith Versus Works of Law in Galatians," in *Justification and Variegated Nomism*, vol. 2, *The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Grand Rapids: Baker Academic, 2004), 237-40.

First of all, as the contrast between δι' ἐπαγγελίας and κατὰ σάρκα (v. 23) and the correlation between δι' ἐπαγγελίας (v. 23) and κατὰ πνεῦμα (v. 29) indicate, the "promise," in contrast to the flesh (v. 23), represents the "promised Spirit," an eschatological blessing of justification by faith (ἐπαγγελία τοῦ πνεύματος, Gal 3:14; 3:8).<sup>46</sup> In addition, from the clear contrast between two birth—slavery κατὰ σάρκα and freedom δι' ἐπαγγελίας (μὲν . . . δὲ, v. 23), Paul further introduces the contrast between the *two* (δύο) covenants (plural, v. 24), not merely "two ways of understanding the one covenant purpose," as Dunn claims.<sup>47</sup> Thus, as Witherington notes, "It is the argument of the agitators, not Paul, that the Mosaic covenant is an extension of the Abrahamic covenant."<sup>48</sup>

Secondly, Paul further contrasts Hagar-Sinai covenant—the present Jerusalem, bearing children into slavery according to the flesh (vv. 24-25) from the free woman—the other covenant—the above Jerusalem, bearing children into freedom according to the promise/Spirit (vv. 26-28). Paul's contrast of the "present"(νῦν) Jerusalem with the Jerusalem "above"(ἄνω) (rather than a "future" Jerusalem) indicates that the eschatological Jerusalem already *is* (ἐστίν), as yet, above (ἄνω) alongside the present, earthly Jerusalem (v. 26; cf. Heb 12:22; Rev 21:2, 9),<sup>49</sup> just as the "present"(ἐνεστώς) evil age is overlapped with the new creation of the age to come (1:4; 6:14-15). Thus, Paul's eschatological contrast between two Jerusalems (vv. 25-26) corresponds to

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<sup>46</sup>See also Fung, *Galatians*, 214; Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery* (Sheffield: JSOT Press, 1994), 156. As Silva also rightly notes, "the Spirit and the promise are corresponding eschatological terms."

<sup>47</sup>Contra Dunn, *Galatians*, 249.

<sup>48</sup>Witherington, *Galatians*, 330; followed by Moo, *Galatians*, 301n7. As Witherington rightly notes, Dunn fails to understand the radical, eschatological character of Paul's argument.

<sup>49</sup>See Ridderbos, *Galatians*, 178; Hays, *Echoes of Scripture*, 118; Betz, *Galatians*, 246; Fung, *Galatians*, 210; Martyn, "Apocalyptic Antinomies," 420; Jason Meyer, *The End of the Law: Mosaic Covenant in Pauline Theology* (Nashville: Broadman & Holman, 2009), 126.

(συστοιχέω) his eschatological contrast between the two covenants represented by the two women (v. 24).<sup>50</sup>

Thirdly, given the citation of Isaiah 54:1 in verse 27, what Paul has in view is not the promise itself made to Abraham, but its eschatological fulfillment in Abraham's seed, Christ (4:4-7), that is, the new covenant,<sup>51</sup> and thus, he contrasts it with the Mosaic (old) covenant that belongs to the old age. In other words, considering the "two covenants" (v. 24) in terms of the eschatology of Isaiah 54:1 in verse 27, in verses 23-24, Paul has in mind the eschatological contrast between the new covenant of Christ (Sarah) as the means of freedom and the Sinai (old) covenant of the law (Hagar) as the means of slavery, just as he contrasts between the eschatological new creation and the crucified world to which the law belongs (6:12-15).

Finally, in Paul's allegorical interpretation, the two women represent two covenants (v. 24) that belong to two ages (vv. 25-26). Paul does not have in mind merely the Abrahamic covenant itself, but its fulfillment in Christ, the new covenant. From his Christological perspective (5:1), Paul sharply contrasts (δὲ) Sinai (old) covenant of the law ("Hagar")-the enslaved present Jerusalem (vv. 24-25) from the new covenant of Christ ("Sarah")-the free Jerusalem above (vv. 26-28), which emphasizes eschatological discontinuity between old and new ages, not merely salvation-historical sequence/continuity.<sup>52</sup> Paul's contrast between the slavery to the law and freedom in Christ is identical with that between the law and the Spirit (2 Cor 3; esp. "where the Spirit

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<sup>50</sup>See Meyer, *The End of the Law*, 127-28.

<sup>51</sup>See also Schreiner, *Galatians*, 301; Willitts, "Isa 54, 1 and Gal 4, 24b-27," 199-200n30.

<sup>52</sup>See Lincoln, *Paradise*, 30, 170. Cf. According to Dunn, the sharp distinction between the Sinai covenant and the Abrahamic promise is "not of *heilsgeschichtlich* continuity but of antithetical opposition." James D. G. Dunn, "How New Was Paul's Gospel: The Problem of Continuity and Discontinuity," in *The New Perspective on Paul* (Grand Rapids: Eerdmans, 2005), 255.

of the Lord is, there is freedom," 2 Cor 3:17).<sup>53</sup> As Betz notes, Paul aims to "discredit the 'old covenant' as the pre-Christian condition" before Christ came.<sup>54</sup>

For his association of the Sinai covenant with Hagar (v. 24), Paul further argues that in spite of (δὲ) the fact that Mt. Sinai, represented by this Hagar (τὸ Ἀγάρ),<sup>55</sup> is in Arabia (v. 25a), Hagar corresponds (συστοιχέω) to the present Jerusalem (v. 25b) for (γὰρ) she (Jerusalem) is in slavery (δουλεύω) with her children (v. 25c). Paul speaks of the *enslaved* "present Jerusalem" (νῦν Ἱερουσαλήμ) in contrast to (δὲ) the *free* "Jerusalem above" (ἄνω Ἱερουσαλήμ, vv. 25-26).

The children of Hagar and the present Jerusalem, born into slavery under the Sinai covenant can be naturally considered as unbelieving Jews generally.<sup>56</sup> In addition, Paul identifies the Galatian believers as the children of the Jerusalem above ("our," v. 26) and the children of the promise ("you," v. 28) and the children of the free woman ("we," v.31). Thus, many scholars identify the children of the present Jerusalem with unbelieving Israel (Judaism) and the children of the Jerusalem above with the Galatian believers (Christianity).<sup>57</sup>

However, recently there has been a trend to limit Paul's focus to Jewish-Christian rivals.<sup>58</sup> For example, according to Martyn, in this passage, Paul, using his

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<sup>53</sup>See Bruce, *Galatians*, 218.

<sup>54</sup>Betz, *Galatians*, 244.

<sup>55</sup>Cf. τὸ δὲ Ἀγάρ Σινᾶ ὄρος ("Hagar is Mount Sinai," A, B, D etc.); τὸ δὲ Σινᾶ ὄρος ("Sinai is a mountain," P<sup>46</sup> etc.); τὸ γὰρ Ἀγάρ Σινᾶ ὄρος ("For Hagar is Mount Sinai," K, L, 33 Byzantine) The inclusion of both Ἀγάρ and δὲ has the stronger external witness. In addition, the inclusion of Ἀγάρ is preferred on internal grounds (the previous mention in v. 24 and the odd assertion in v. 25, which would likely have been omitted). See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (New York: United Bible Societies, 1994), 527; Longenecker, *Galatians*, 198; Das, *Galatians*, 480.

<sup>56</sup>E.g., Moo, *Galatians*, 301.

<sup>57</sup>See Betz, *Galatians*, 246; Das, *Galatians*, 499-50.

<sup>58</sup>Martyn, *Galatians*, 439-42, 457-59; de Boer, *Galatians*, 287, 300; Schreiner, *Galatians*, 302; Hays, *Galatians*, 303; Witherington, *Galatians*, 331, 338-39; Wright, *Paul and the Faithfulness of God*, 1135-37; Longenecker, *Galatians*, 217; Matera, *Galatians*, 177.

"mission-oriented" verb "to beget" (γεννάω) (vv. 23, 24, 29; "is bearing," v. 24), speaks of his ministry in terms of a mother's birthing activity (4:19; cf. 1 Cor 4:14-15, Phlm 10), and contrasts his own law-free mission with the Jewish-Christian rivals' law-observant mission. Thus, the contrast between two Jerusalems concerns the begetting of *churches*, that is, two different Jewish-Christian missions to the Gentiles—Jerusalem church's "law-observant mission" and a heavenly church's "circumcision-free mission." Thus, the children of the present Jerusalem (Jerusalem church) are those being begotten by the Jewish-Christian rivals (the slave woman)' law-observant mission, while the children of the Jerusalem above (a heavenly church) are those being born by Paul (the free woman)'s law-free mission. Finally, Paul challenges the Galatians to *expel* ("cast out") the false teachers from their churches (v. 30).<sup>59</sup> Thus, Martyn's approach, avoiding the charge of anti-Judaism, can further imply that Paul is polemicizing against certain Judaizers who wrongfully impose the law on Gentile Christians, not Judaism itself.<sup>60</sup> Wright also claims that here Paul is not talking about Judaism and Christianity, but about "two very different visions" of Paul and agitators about "the formation of Messiah-communities." Thus, he further argues that Paul's polemic is not against Judaism itself, but against the "particular form of *Jewish Christianity*," that insisted on circumcising Galatians.<sup>61</sup>

However, despite their positive implication for the relationship between Judaism and Christianity, there seems to be some problem with their approaches.

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<sup>59</sup>Martyn, *Galatians*, 439-42, 457-59; Martyn, *Theological Issues*, 197-200; followed by de Boer, *Galatians*, 300-301. Thus, Martyn says, "In the *Teachers' mouths* the word 'Jerusalem' is a metonym for the Jerusalem church . . . just as, speaking of 'the present Jerusalem,' he means the Jerusalem church, so with 'the Jerusalem that is above' he refers *not to a heavenly city, but a heavenly church* that stands in contrast with the empirical church located in the earthly city of Jerusalem" (my emphasis).

<sup>60</sup>See Martyn, *Theological Issues*, 205.

<sup>61</sup>Wright, *Paul and the Faithfulness of God*, 1137.

First of all, Martyn, *limitedly* identifying the "present Jerusalem" with the Jerusalem church, and "Jerusalem above" with a heavenly church,<sup>62</sup> fails to see Paul's fundamental, eschatological contrasts between flesh-slavery-old covenant-present Jerusalem and Spirit-freedom-new covenant-Jerusalem above.<sup>63</sup> As Martyn himself rightly calls it as a "distinctly apocalyptic contrast,"<sup>64</sup> in his allegorical interpretation, Paul sets out an eschatological contrast between the two Jerusalems (vv. 25-26), which corresponds to (συστοιχέω) his eschatological contrast between the two covenants represented by the two women (v. 24). Paul, allegorically identifying two women as two covenants rather than actual missionaries (the agitators and Paul), eschatologically contrasts two *covenants* (δύο διαθήκαι), not merely the two missions that preach those covenants. In other words, the eschatological contrast between two covenants/Jerusalems cannot be narrowly identified as that between "two Gentile missions" (Martyn)<sup>65</sup> or that between "two very different visions" (Wright).<sup>66</sup> It is not the mission itself but God's eschatological fulfillment of the promise in Christ that begets and sets us free (5:1).

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<sup>62</sup>See also Susan G. Eastman, "Cast Out the Slave Woman and Her Son': The Dynamics of Exclusion and Inclusion in Galatians 4.30," *JSNT* 28, no. 3 (2006): 316; Das, *Galatians*, 499; Ian W. Scott, *Paul's Way of Knowing: Story, Experience, and the Spirit* (Grand Rapids: Baker Academic), 247n38.

<sup>63</sup>Cf. Moo, also criticizing Martyn's approach that is "narrowing the focus," claims that Paul is engaged in a more fundamental contrast of *two readings of salvation history*, one focusing on the law as the continuing qualification for the people of God, and the other focusing on the law-free gospel" (my emphasis). Moo, *Galatians*, 304.

<sup>64</sup>Thus, as Martyn notes, Paul sets out an apocalyptic contrast between the present Jerusalem as a reality of the old age and the Jerusalem above as a reality of the new age. Martyn, *Galatians*, 440; followed by, de Boer, *Galatians*, 301.

<sup>65</sup>Martyn, *Theological Issues*, 201-3; Martyn, *Galatians*, 457. Martyn further says, "Paul identifies the two women as two covenants, *in order to speak of these two missions*," and "he does not here draw that connection by focusing on the Sinai covenant as such, but rather by speaking of that covenant *as it is imposed on Gentiles* in the law-observant mission" (my emphasis). Thus, the Hagar covenant which "is not the *old* covenant" "*is* the Law-observant mission to Gentiles." As Eastman notes, the evolvment of the denotation of two women from two covenants to two missions seems to be problematic in discerning the identities of the two women. Eastman, "Cast Out the Slave Woman," 316-17; see also Das, *Galatians*, 500.

<sup>66</sup>Wright, *Paul and the Faithfulness of God*, 1135.

Thus, with Galatian believers, Paul, clearly *distinguishing* himself from the Jerusalem above and the free woman, can consider himself a child of the free woman-new covenant-Jerusalem above ("*our* mother," v. 26; "*we*," v. 31), and thus cannot be identified as a child of his own missionary activity, nor as the "barren" woman of Isaiah 54:1 in verse 27.<sup>67</sup>

In addition, from Paul's perspective of being in Christ, the unbelieving Jews in general, not the Jerusalem church only, are *enslaved* (δουλεύω) under the law (v. 25). In other words, as Das also notes, for Paul, it is not only Jewish Christians as Martyn suggests, but all Jews who are under the law.<sup>68</sup> For Paul, the Christian, the enslaved old covenant ("Hagar") of the law as part of the old age, not the Jerusalem church *is* still begetting (γεννώσα, v. 24) children into slavery according to the flesh (vv. 22-25). Thus the unbelieving Jews under the Sinai covenant who are all of flesh (vv. 23, 29) are subject to the law and thus, slaves under the law, who do not inherit the freedom of Abraham (v. 31; 5:1). In light of Christ (5:1; 3:28; 6:15), Paul is describing the Jewish plight under the Mosaic covenant (the *enslaved "present* Jerusalem," v. 25) that belongs to the "*present* evil world" *enslaved* under the law (1:4; Rom 8:21). In other words, unbelieving Jews under the *old* covenant as part of the *old* age under the law are subject to the forces of the old age—sin, the law and death.<sup>69</sup>

This is true for Paul's former life in Judaism. The world to which Paul is crucified (6:14; cf. 2:20) was the present evil age (1:4) in which Paul lived his "previous way of life in Judaism" (1:13) that is the life of "putting confidence in the flesh" (Phil

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<sup>67</sup>See also Eastman, "Cast Out the Slave Woman," 317; Eastman, *Paul's Mother Tongue*, 158.

<sup>68</sup>Das, *Galatians*, 499.

<sup>69</sup>Thus, Lincoln says, "Whereas in 2 Baruch and 4 Ezra the heavenly Jerusalem guaranteed that in principle the earthly Jerusalem, whatever its present condition, would eventually fulfill its role in eschatological expectations, in Galatians 4 there is no such hope for the present Jerusalem, for it is now classed as part of the old age and subject to the forces of that age, the law, sin and death." Lincoln, *Paradise*, 22.

3:3-4).<sup>70</sup> Also, Torah observance in Judaism is equated with the Galatians' former paganism (ἐδουλεύσατε τοῖς φύσει μὴ οὐσίῳ θεοῖς, 4:8), and both belong to the bondage that exists under στοιχεῖα (4:3, 9), and under the law (4:4,5). For Paul, the Christian, Jewish submission to the law clearly belongs to the old world where life is under the control of the flesh (5:13-17) and the law (3:23, 4:4, 5, 21; 5:18), and thus leads to slavery under the law (4:21; 5:1).

Finally, Paul's allegorical association of Hagar with the Sinai covenant, continuously bearing children into slavery (v. 24) and the present Jerusalem, being in slavery with her children (v. 25) suggests that the law-keeping Judaism of the old covenant, identified by synecdoche with Jerusalem, is in slavery under the law (the law as a παιδαγωγός, 3:24).<sup>71</sup> To use Paul's earlier language, "those from works of the law" (οἱ ἐξ ἔργων νόμου) are under the curse of the law (3:10; cf. Isa 64:10). Therefore, although he may have the Judaizers in his mind, Paul focuses on Judaism in general, based on Mosaic law,<sup>72</sup> that is, unbelieving Jewish people under the condemnation of the law in which their submission to the law has resulted.<sup>73</sup>

Now, Paul turns from the plight of the present Jerusalem (v. 25) to the eschatological hope of the Jerusalem above (v. 26). In contrast to (δὲ) the enslaved present Jerusalem, the "Jerusalem above" (ἄνω Ἱερουσαλήμ), like the free woman (vv. 22-23), is free (ἐστὶν ἐλευθέρη) (v. 26a). Just as the new creation has dawned (6:14-15), the eschatological Jerusalem "above" (ἄνω) is already present alongside the earthly

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<sup>70</sup>Hubbard, *New Creation*, 217-18.

<sup>71</sup>See also Bruce, *Galatians*, 220; Das, *Galatians*, 499; Dunn, *Galatians*, 252-53; Moo, *Galatians*, 305.

<sup>72</sup>Thus, Lincoln says, "It was not only meant to designate Judaism on a broad scale but also, and more particularly, the Judaizers who were harassing the churches of Galatia and who were also slaves to the law." Lincoln, *Paradise*, 17. Martyn also says, "Judaism stands somewhere in the *background*." Martyn, *Theological Issues*, 205.

<sup>73</sup>See Moo, *Galatians*, 305.



Jerusalem (1:4; cf. Phil 3:20; Col 3:1-2), and thus *is* (ἐστὶν) our mother (v. 26b). Paul identifies Galatian believers as the children of this heavenly Jerusalem, that is, the free woman ("our mother," cf. vv 28, 31), who represents the new covenant (vv. 23-24).

In contrast to the enslaved earthly Jerusalem, bearing Jews of the old covenant into slavery under the law (vv. 24-25), through Christ (5:1) the free heavenly Jerusalem begets into freedom the new covenant people that consist of both Jews and Gentiles. Thus, the Galatian believers already belong to the new age, and thus are already enjoying heavenly realities —the freedom (v. 26; cf. 3:3), that is, the freedom *from the law* given in Christ (5:1; 5:23; cf. 2:4; 3:23-4:7, 4:21).

In Galatians 3:19-4:7, Paul discusses *our* imprisonment and enslavement under the law (3:23; 4:3-5) that is the universal plight under the curse and condemnation of the law (3:10, 13). In Galatians 4:21-5:1, in light of Christ (5:1; cf. 3:28; 6:15), Paul speaks of the plight of the enslaved "*present Jerusalem*," of old age (the "*present evil age*," 1:4). Apart from Christ, law-keeping Jews of Paul's day who continue to be in subjection to the law, live in slavery under the law (vv. 24-25).<sup>74</sup> In contrast the free "*Jerusalem above*" of the new age as an eschatological reality that has already broken into the present evil age in the work of Christ (5:1; cf. 4:4), is giving birth to people of the new covenant who are free from the law (thus, not under the law , vv. 26-27).

Thus, for Paul, the Christian, who eschatologically contrasts between the two Jerusalems, God's eschatological breaking-in of the human world (4:4; 5:1) cannot be merely "*a chronological sequence* in which the coming of the Messiah and the Spirit occur" as Wright supposes.<sup>75</sup> Also, it is not likely that Paul, who is in continuity with the Jewish traditions, understands two Jerusalems as not opposed but related (Gaston).<sup>76</sup>

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<sup>74</sup>Moo, *Galatians*, 305.

<sup>75</sup>Contra Wright, *Paul and the Faithfulness of God*, 876-77.

<sup>76</sup>Contra Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press,

Gaston and Wright fail to do sufficient justice to the aspects of Pauline eschatology ("the fullness of time had come," 4:4; cf. 1:4; 2:19-20; 6:14-15).<sup>77</sup> On the other hand, it is also not plausible to identify the free woman with Paul and the slave woman with the Jewish-Christian rivals, as Martyn argues.<sup>78</sup> The Jerusalem above, that is, the free woman ("our mother," v. 26; cf. vv 28, 31) who represents the new covenant (vv. 23-24) is "the new age depicted in spatial terms"<sup>79</sup> and thus cannot be identified as a missionary/ mission, nor as a church.

**Two destinies (vv. 27, 30): "Rejoice" and "cast out."** In his allegorical interpretation, Paul has identified unbelieving Jews as the children of the slave woman—the present Jerusalem (v. 25) and the Galatian believers as the children of the free woman—the Jerusalem above ("our mother," v. 26). To support this, Paul, using Isaiah 54:1, shows that the Galatian believers share the destiny in the heavenly realm as children of the free woman ("Rejoice," v. 27), which contrasts with that of the children of the slave woman ("Cast out," v. 30).<sup>80</sup>

As the explanatory "for" (γάρ) indicates, Paul substantiates his affirmation of the Galatians' new identity (v. 26) with a quotation of Isaiah 54:1 (v. 27). Considering the original context of Isaiah 54, that is, Israel's return from exile, Isaiah, describing Jerusalem in exile before her redemption as "barren (στειρα) one" (Sarah)<sup>81</sup> before Isaac's birth, contrasts two different phases of Jerusalem—a present, cursed (barren) Jerusalem

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1987), 89-91.

<sup>77</sup>See also Fung, *Galatians*, 208-209n27; Martinus C. De Boer, "N. T. Wright's Great Story and Its Relationship to Paul's Gospel," *JSPL* 4, no.1 (2014): 54-55.

<sup>78</sup>See also Eastman, "Cast Out the Slave Woman," 316-18; Das, *Galatians*, 500-501.

<sup>79</sup>Lincoln, *Paradise*, 24-25.

<sup>80</sup>Eastman, "Cast Out the Slave Woman," 317.

<sup>81</sup>In Isa 54, Jerusalem is described as the barren one (vv. 1-3), the widow (vv. 4-5) and the divorced one (vv. 6-8).

and an eschatologically renewed, rejoicing Jerusalem, not two distinct women as seen in Galatians.<sup>82</sup> Thus, the contrast of women in Isaiah 54:1 does not correspond exactly to Paul's contrast of two women in Galatians 4:21-26.<sup>83</sup> However, Isaiah's link between desolate Jerusalem and barren Sarah enables Paul to connect Sarah with Jerusalem, and through his christological reading of Isaiah, Paul further associates Sarah with the free Jerusalem above (v. 26) and Hagar with the enslaved present Jerusalem (v. 25).<sup>84</sup>

For Isaiah the plight of the barren Jerusalem is that Jerusalem is barren and *cursed* (κατάρα) because of Israel's sins, because of their inability to keep the law (Isa 64:10; cf. "sinful nation," 1:4; "a whore," 1:21). However, following the song of the Suffering Servant (Isa 53), who is finally vindicated from his suffering and death, God's song to Zion (Isa 54) reflects God's promises of restoration.<sup>85</sup> In the midst of such condemnation, through Isaiah God proclaims to the barren Jerusalem, his promise that surprisingly the future Jerusalem will joyously have many children (Isa 54:1).<sup>86</sup> God himself will restore his people to himself. God who has compassion on Israel will not rebuke them again (Isa 54: 9-10). Thus, Jerusalem shall be called the "city of righteousness, the faithful city"<sup>87</sup> (Isa 1:26). Jerusalem will be a mother (Sarah) who

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<sup>82</sup>Bruce, *Galatians*, 222; Karen H. Jobes, "Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31," *WTJ* 55 (1993): 309. Contra de Boer, who understands that Isa 54:1 contrasts two cities, Jerusalem ("a barren woman") and Babylon ("the woman who has a husband"; cf. Isa 47:1-4), not two different phases of Jerusalem. De Boer, *Galatians*, 302-3.

<sup>83</sup>Das, *Galatians*, 502-3.

<sup>84</sup>Cf. Moo, *Galatians*, 294; Eastman, *Paul's Mother Tongue*, 143.

<sup>85</sup>John N. Oswalt, *Isaiah*, NIVAC (Grand Rapids: Zondervan, 2003), 595.

<sup>86</sup>As Childs notes, Isa 54:1-3 builds on the note of surprise sounded in 49:21: "Who has borne me these?" Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox, 2001), 428.

<sup>87</sup>Cf. "עִיר הַצְדִּיק קָרְיָהּ נְאֻמָּה" (BHS 1:26); "Πόλις δικαιοσύνης, μητρόπολις πιστῆ Σιών" (LXX 1:26). As Jobes notes, a future Jerusalem is identified as a *mother-city* (μητρόπολις), which is absent in the Hebrew. This Greek text echoes in Gal 4:26: "Jerusalem above is free, and she is our *mother*." Jobes, "Jerusalem, Our Mother," 310.

bore those "who pursue righteousness" and "seek the Lord" (Isa 51:1-2), that is, an abundant offspring upon whom God will pour his Spirit (Isa 44:3).

Through Isaiah's link of Sarah with two Jerusalems (barren one and a mother), Paul, associating Hagar with the enslaved present Jerusalem (v. 25) and Sarah with the free "Jerusalem above" (v. 26), understands the promises of Isaiah 54 as addressed to the eschatological Jerusalem above (v. 27). Thus, in Paul's Christological reading of Isaiah 54:1 in verse 27 (cf. 5:1), through God's paradoxical word "Rejoice, O barren," the surprising hope of the "many children" of eschatological Jerusalem that God has promised to barren Jerusalem has been fulfilled by Abraham's one *seed* (3:16), Christ's resurrection from death ("miraculous birth")<sup>88</sup> in us believers ("our mother," v. 26; cf. "sons of Abraham," 3:7), who belong to Christ ("Abraham's seed," 3:29), and who are born according to the promise/Spirit (v. 23; "sons of the free woman," 4:28, 31; "a new creation," "the Israel of God," 6:15-16). In a word, Abrahamic inheritance and blessing has come to believers ("many children") in Christ, apart from the law (3:7, 14, 16-19, 29). Paul envisions the new covenant people that consist of both Jews and Gentiles, born of the heavenly Jerusalem (cf. the inclusive "you," v. 28 and "we" v. 30).

Therefore, Paul, quoting Isaiah 54:1, confirms the identity of Galatian believers as the children of the Jerusalem above with their destiny (*γάρα*, v. 27). The eschatological Jerusalem above (the free woman Sarah) *is* (*ἐστίν*) our mother (v. 26). Thus, we believers as children of promise (v. 28) and children of the free woman (v. 31) are already free, like our mother and thus are now enjoying the freedom of Abraham that

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<sup>88</sup>As Jobes notes, Isaiah, linking barrenness with death and miraculous birth with resurrection, describes "the coming salvation of barren Jerusalem with images of both childbirth and resurrection" (Isa 16:17-19). Paul also conjoins Jesus' resurrection as a birth (the "firstborn from the death," Col 1:18), and Isaac's birth as a resurrection (Rom 4:17-25). Thus, Jobes, says, "Sarah's identity as the barren woman to whom God promises a miraculous birth merges with that of the barren one of Isa 54:1 at only one point in history—when Jesus, the seed of Abraham (and hence the son of Sarah) arose from the grave to be the first born son of New Jerusalem." Jobes, "Jerusalem, Our Mother," 314-16.

Christ, the one seed, has effected for believers in him (5:1; cf. 3:13, 4:5), and finally will inherit in the future ("κληρονομέω," v. 30).<sup>89</sup>

In contrast, the enslaved present Jerusalem (the slave woman Hagar) that embodies Jewish life under the law bears children for slavery (vv. 24-25). Law-keeping Jews of the old covenant are slaves, like their mother, Hagar. The enslaving law of the old covenant has not brought children to Sarah ("barren one") until the coming of her child, Christ.<sup>90</sup> Therefore, considering the eschatological fulfillment of Abrahamic promise in Christ (5:1; cf. 3:16), Paul, challenging the Galatian believers, who desire to be under the law (v. 21; cf. 4:9, 5:4), shows that they as descendants of Abraham are already enjoying heavenly realities in Christ, the freedom from the law: "the Jerusalem above is *free*, and she *is* our mother" (v. 26, my emphasis; 3:3).

Some scholars, considering verse 30 as the climax of the argument, understand the command ἔκβαλε as a call for the expulsion of the false teachers.<sup>91</sup> On the other hand, Eastman, arguing that verse 30 functions as a warning about exclusion from inheritance, not the climax, understands that the weight of Paul's exhortation falls on the imperatives in 5:1(στήκετε; ἐνέχεσθε) with the reaffirmation of the new identity and freedom (4:31-5:1).<sup>92</sup> However, it seems that verse 30, linked closely with 4:31-5:1, describes the dire destiny of the son of the slave woman, and thereby, functions for the Galatians as a "climatic warning."<sup>93</sup> This point will be more clear as we examine verse 30 in detail.

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<sup>89</sup>Contra Cosgrove, who understands that the citation from Isa 54:1 supports v.26a ("Jerusalem above is free"), not 26b ("she is our mother"). Cosgrove, "The Law Has Given Sarah No Children," 230.

<sup>90</sup>Cosgrove, "The Law Has Given Sarah No Children," 231; Jobses, "Jerusalem, Our Mother," 317.

<sup>91</sup>E.g., Hays, *Echoes of Scripture*, 112, 116; Longenecker, *Galatians*, 217; Witherington, *Galatians*, 338.

<sup>92</sup>Eastman, *Paul's Mother Tongue*, 132-35.

<sup>93</sup>See Cosgrove, "The Law Has Given Sarah No Children," 233.

After applying the allegory to their experiencing Jewish persecution (v. 29) in spite of (ἀλλά) their new identity (the "children of promise," v. 28), in verse 30, Paul, describing the destiny of the children of the slave woman in contrast to that of children of the free woman (v. 27), finally arrives at the climax of his allegory that the slave/free contrast dominates. As the question ("what does the Scripture say?") suggests, the quotation of Genesis 21:10 in verse 30 stands as the answer to the question in verse 21 ("do you not listen to the law?")<sup>94</sup>: "Cast out the slave woman and her son, for the son of the slave woman will by no means (οὐ μὴ) inherit with the son of the free woman (τῆς ἐλευθέρως)" (v. 30).

The command "cast out" (ἐκβάλε, v. 30) has been interpreted as pronouncing the exclusion of Jews (or Jewish Christians) from salvation,<sup>95</sup> and as commanding the Galatians to expel the false teachers and their followers.<sup>96</sup> For example, Hansen, considering Galatians 4:21-5:1 as the "request" section (rather than "argument") and the children of Hagar as the Jewish agitators (rather than Jews in general), understands that in verse 29 Paul is referring to the persecution of the Galatians by the agitators within their community (rather than the persecution of Christians by Jews). Thus, the imperative "cast out," directed to the Galatians is interpreted as Paul's command to *expel* the false teachers who are persecuting the Galatians by insisting on the circumcision *within* the

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<sup>94</sup>See Moo, *Galatians*, 311.

<sup>95</sup>Lightfoot, *Galatians*, 184; Burton, *Galatians*, 267; Betz, *Galatians*, 251; Fung, *Galatians*, 215; Dunn, *Galatians*, 258; Barrett, "Allegory," 12-13; followed by Bruce, *Galatians*, 225. Cf. Eastman, who, offering alternative interpretation, understands v. 30 as a warning that "holds the promise of inclusion as well as the threat of exclusion" and thus makes Galatians overhear Scripture preaching the gospel to Abraham. See Eastman, "Cast Out the Slave Woman," 309, 331-32.

<sup>96</sup>Hansen, *Abraham in Galatians*, 145-54; Hansen, *Galatians*, 139-40, 150; Lincoln, *Paradise*, 28; Longenecker, *Galatians*, 217; Dunn, *The Theology of the Galatians*, 97; Martyn, *Galatians*, 446; de Boer, *Galatians*, 308; Hays, *Galatians*, 306; Witherington, *Galatians*, 167; Matera, *Galatians*, 178; Das, *Galatians*, 1510-11; Wilson, "Under Law," 382; Peter Bella, "Paul's Use of Slavery Imagery in the Hagar Allegory," *Die Skriflig* 43, no. 1 (2009): 132; Wright, *Paul and the Faithfulness of God*, 1137, 1140; Fee, *Galatians*, 182-85.

Christian communities. Hansen considers the imperative ("cast out") as "the focal point" in Paul's allegory and thus Galatians' casting out the troublemakers as Paul's primary aim. Thus, according to him, the "personal" appeal (4.12), the "biblical" appeal (4.30), the "authoritative" appeal (5.1), and the "ethical" appeal (5.13) have the same purpose—to request the Galatians to protect the freedom in Christ.<sup>97</sup>

However, Paul's policy on the interrelationship (Rom 11:16-24; 14:1-15:13) and his use of *singular* imperative ἐκβαλε of the original text make it doubtful that Paul, quoting Genesis 21:10, gives his auditors a direct command to expel the false teachers.<sup>98</sup> Also, as is clear in the quotation in verse 30, the imperative "Cast out" is not pronounced upon Jewish Christians, but upon Jews of the old covenant, born according to the flesh ("the son of the slave woman," vv. 23-25).<sup>99</sup> In addition, Paul's former campaign against the church (1:13, 23; cf. Acts 9:4-5; Phil 3:6) indicates that the persecution (διώκω, v. 29) reflects the conflict between the church and the synagogue, not an intra-church dispute (Acts 7:52; cf. Luke 21:12).<sup>100</sup>

Finally, to determine Paul's point here, we need to carefully compare the original text (Gen 21:10, LXX) with Paul's quotation in Galatians 4:30: "Ἐκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαακ"(Gen 21:10, LXX); "ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως" (Gal 4:30, NA28). Here, in his quotation of Genesis 21:10 in verse 30, Paul alters Sarah's "my son Isaac" to "the son of the *free* woman," Sarah's "*this* slave woman" to "*the* slave woman,"

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<sup>97</sup>See Hansen, *Abraham in Galatians*, 145-57; Hansen, *Galatians*, 139-40, 150.

<sup>98</sup>See also Bruce, *Galatians*, 225; Costgrove, "The Law Has Given Sarah No Children," 233; Eastman, *Paul's Mother Tongue*, 133. As Eastman notes, Paul uses second person *plural* imperatives to give a direct command to his congregations (e.g., 5:1, 13).

<sup>99</sup>See also Cosgrove, "The Law Has Given Sarah No Children," 233; Fung, *Galatians*, 215.

<sup>100</sup>Betz, *Galatians*, 250; Cosgrove, "The Law Has Given Sarah No Children," 229n39.

and the single negative ("will *not* [οὐ] inherit") to a doubled negative for emphasis ("will *by no means* [οὐ μὴ] inherit"). Except for these alterations, Paul quotes Genesis 21:10 (LXX) here word for word (including the imperative ἔκβαλε). On the other hand, Paul's choice of the word ἐλευθέρᾳ and his use of the double negative (οὐ μὴ) highlight the central theme of the contrast between freedom and slavery that dominates this passage.<sup>101</sup>

Thus, as Barrett notes, the wording from the quotation indicates that the quotation, not directed to the Galatians, embodies a general truth,<sup>102</sup> that is, the fate (exclusion from eternal inheritance) of the party (οἱ ἐξ ἔργων νόμου).<sup>103</sup> In other words, in his scriptural *argument* about *identity* of Abraham's son (4:21-5:1), Paul here finally shows the eventual *destiny* of Jews enslaved under the law (v. 30). As Cosgrove notes, Paul describes the effect of the law by using a slave metaphor (παιδαγωγός, 3:25).<sup>104</sup>

In his quotation from Genesis 21:10 in verse 30, Paul, recalling the judgment of the Scripture upon the historical Hagar and Ishmael, treats Sarah's word to Abraham in Genesis 21:10 as the word of Scripture ("says," cf. 3:8), that is, the word of God (divine declaration).<sup>105</sup> Here, Scripture as the law testifies to *divine judgment*:<sup>106</sup> Scripture as the law *says* (λέγω), "Cast out (ἔκβαλε) the slave woman and her son," and pronounces the exclusion from the inheritance upon the son of the slave woman (v. 30).

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<sup>101</sup>See also Das, *Galatians*, 510-11; Dunn, *Galatians*, 258.

<sup>102</sup>C. K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster John Knox, 1985), 29; Bruce, *Galatians*, 225; Eastman, "Cast Out the Slave Woman," 331. Contra Hays, who understands the Scripture as "a voice that speaks directly to the Galatians." Hays, *Echoes of Scripture*, 106, 116.

<sup>103</sup>Barrett, "Allegory," 13; followed by Bruce, *Galatians*, 225; Scott, *Paul's Way of Knowing*, 244n32.

<sup>104</sup>Cosgrove, "The Law Has Given Sarah No Children," 234; Witherington, *Galatians*, 338.

<sup>105</sup>As Eastman also notes, the Scripture (God) speaks through Sarah's voice. Eastman, "Cast Out the Slave Woman," 326n35; see also Silva, "Galatians," 809. Contra Witherington, who understands that in v. 30, "The voice of Sarah is now also the voice of Paul." Witherington, *Galatians*, 325.

<sup>106</sup>Seifrid, *Christ, Our Righteousness*, 97n15.



Thus, according to the divine declaration, the son of the slave woman (vv. 24-25), born according to the flesh (vv. 22-23) *will never* inherit (οὐ μὴ, v. 30) with the son of free woman (vv. 26-28, 31), born according to the promised Spirit (vv. 23, 29). In a word, those of the law who are enslaved under the law will, like Ishmael, be excluded from the Abrahamic inheritance.

Just as the Scripture (ἡ γραφή) as the law imprisoned (συνέκλεισεν) all under sin (3:22; Rom 3:9, 11:32), the Scripture as the law pronounces upon law-keeping Jews born according to the flesh (vv. 23-25) divine judgment— the exclusion from the inheritance of the Spirit/freedom (4:30, 5:1; cf. "not inherit the kingdom of God," 5:21; 6:8), which is similar to the destiny of cutting off from Christ (5:4; cf. 1:8-9; Rom 9:3). Here, as Seifrid notes, the exclusion from the inheritance (4:30) corresponds to the law's imprisonment of all under sin (3:22).<sup>107</sup> Also, as Eastman notes, the warning that the son of the slave woman, born according to the flesh will never inherit (4:30) is echoed by the warning that those who do the works of the flesh will not inherit the kingdom of God (5:21).<sup>108</sup>

In other words, the Scripture as the law pronounces *curse* on all who rely on works of the law (οἱ ἐξ ἔργων νόμου, 3:10), just as barren Jerusalem is *cursed* (κατάρα, Isa 54:1; 64:10),<sup>109</sup> and Paul's kinsmen, Israelites are *cursed* (ἀνάθεμα, Rom 9:1-3; "vessels of wrath," 9:22; 11:25-32). In short, the Scripture as the law *condemns* unbelieving Jews as the sons of the slave woman, born according to flesh.<sup>110</sup>

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<sup>107</sup>Ibid., 129.

<sup>108</sup>Eastman, *Paul's Mother Tongue*, 141n45.

<sup>109</sup>As Jobes notes, Paul's statement in Gal 3:10 resonates with Isaiah's image of barren and *cursed* Jerusalem (Isa 64:10). Jobes, "Jerusalem, Our Mother," 313.

<sup>110</sup>Das, *Galatians*, 509.

Here, their plight is sinful disobedience to the law (cf. Deut 27:26 in 3:10). Considering the correspondence between 3:22 and 4:30, the casting out of slavery under the law (4:30) refers to the imprisonment under the law (3:23), that is, being under the curse and condemnation of the law (3:10, 13). Given Paul's description of Jewish plight under the curse/condemnation of the law (v. 30), Paul's concern here is not with the social function of the law as Jewish identity markers of separation,<sup>111</sup> but with the law itself that enslaving, condemns those who observe it.<sup>112</sup> Thus, Jewish plight under the law cannot be identified as the plight of Israel caught in nationalistic misuse of the law (Jewish exclusivism) (Dunn),<sup>113</sup> nor as the plight of Israel as a nation under the Torah's curse of continuing exile (Wright).<sup>114</sup> In addition, there is a further problem with Wright's understanding of the phrase "under the law." According to him, Israel in Paul's day is *still* under the law's curse of exile because the present Jerusalem *is* still enslaved (v. 25) "(both theologically and perhaps, in Paul's view, because of Roman domination)."<sup>115</sup> However, Israel's political subjugation under Roman rule is not likely to be in view in this passage (esp. vv. 24-25).<sup>116</sup> Also, as Seifrid rightly notes, for Paul, the Christian, Israel's curse of exile (plight) is from its rejection of the Gospel (Rom 11:7-9), not from Rome's political domination, and thus, the Gospel marks the beginning of exile, not the end.<sup>117</sup>

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<sup>111</sup>Contra James D. G. Dunn, "Works of the Law and the Curse of the Law (Gal. 3. 10-14)," in *Jesus, Paul and the Law: Studies in Mark and Galatians* (Louisville: Westminster John Knox, 1990), 216-18, 224, 229; Dunn, *Galatians*, 169; Wright, *The Climax of the Covenant*, 150; Wright, *Justification: God's Plan & Paul's Vision* (Downers Grove, IL: InterVarsity Press, 2009), 117-18.

<sup>112</sup>See also Das, *Galatians*, 493n83.

<sup>113</sup>Dunn, "Works of the Law," 229, 536; Dunn, *Galatians*, 169.

<sup>114</sup>Wright, *The Climax of the Covenant*, 142, 151; Wright, *Justification*, 123.

<sup>115</sup>Wright, *Paul and the Faithfulness of God*, 138-39. Similarly Hays, *Galatians*, 303-4.

<sup>116</sup>Schreiner, *Galatians*, 302n48.

<sup>117</sup>Mark A. Seifrid, "The 'New Perspective on Paul' and Its Problems," *Themelios* 25, no. 2

For Paul, the Christian, the law-observant Jews of the old covenant as the children of the slave woman and the enslaved present Jerusalem (vv. 24-25) are slaves born according to the flesh (vv. 23, 29) and thus are destined to be excluded from the eternal inheritance under the law ("Cast out," v. 30), that is, to be under the condemnation of the law, just as all who rely on works of the law are under a curse (3:10) and those seeking to be justified by the law are severed from Christ and fall from grace (5:4). In contrast, the Galatian believers of the new covenant as the children of the free woman and the free Jerusalem above (vv. 26-27) are free, born according to the promise/Spirit (vv. 23, 29), and thus are destined to inherit the promised Spirit of freedom in Christ ("Rejoice," v. 27; 5:1).

On the other hand, the fact that Paul describes Jewish plight under the law in this passage does not suggest that the existence under the law refers to Jews under the old covenant (or Jewish law)<sup>118</sup> or to "the old era of salvation history," in which "Israel lived under the Sinai covenant."<sup>119</sup> For Paul, the Christian, just as "barren Jerusalem" is cursed because of sin (Isa 64:10), the unbelieving Jews under the old covenant (the "present Jerusalem") are born according to the flesh (v. 23) and thus are under the curse of the law (v. 30; 3:10; Rom 9:1-3), which is in contrast to the freedom in Christ that the Galatian believers as children of the eschatological "Jerusalem above" already enjoy.

Here, for Paul, the "present" (νῦν) Jerusalem and the eschatological Jerusalem above (ἄνω) exist *in a parallel, not sequential way* (vv. 25-26), just as the "present" (ἐνεστώς) evil age is overlapped with new creation (καινὴ κτίσις) of the age to come (1:4; 6:14-15).<sup>120</sup> Just as the "present Jerusalem" (v. 25) belongs to the "present evil

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(February 2000): 11; Seifrid, "Blind Alleys in the Controversy over the Paul of History," *TynBul* 45, no. 1 (1994): 86-92.

<sup>118</sup>E.g., Betz, *Galatians*, 241n3, 251; Dunn, *Galatians*, 250.

<sup>119</sup>Schreiner, *Galatians*, 246, 306.

<sup>120</sup>See also Meyer, *The End of the Law*, 126.

age" (1:4), the "Jewish plight under the old covenant" *belongs* to the "universal plight under the law," in which the powers of sin (3:22), flesh (vv. 23, 29; 5:13-17) and the law (v. 21; 5:18) are effective. Here, as de Boer also notes, the cosmic powers (sin, flesh, the law) play a minor role in Wright's reconstruction of Paul's world view, which leads Wright to understand limitedly Paul's "reimagined" human plight as this: "All humans, Jews included, were hard-hearted, in need of renewal in the innermost human depths."<sup>121</sup> However, for Paul, the Christian, the human plight are not merely hard-heartedness of human beings in need of renewal, but are a desperate situation under the law in which the law condemns human beings apart from Christ (cf. Rom 7; 8:1), and thus which need Christ's atonement at the cross by which humans need to be crucified to the world and to enter the new creation (6:14-15).

Therefore, in Paul's view of *eschatological* situation (rather than *the "salvation-historical" assumptions*), while being associated with the imposition of law obedience (2:4), the phrase "under the law" does not refer to merely *Jewish covenantal experience under the law of Moses* in which the law regulates, or protects only Israel prior to Christ.<sup>122</sup> Rather the phrase refers to *human existence under the law of God* (5:18; Rom 6:14),<sup>123</sup> that is, the *old* realm in which the law *condemns* sinners, including fleshly Jews of the *old* covenant (v. 30; 5:1; Gal 3:10, 13; Rom 8:1; 2 Cor 3:9).

Thus, for Paul, the Christian, the *universal* plight under the *curse/condemnation* of the law cannot be reduced to Jewish plight under the old

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<sup>121</sup>Wright, *Paul and the Faithfulness of God*, 750. See de Boer, "Wright's Great Story," 54.

<sup>122</sup>Contra Schreiner, *Galatians*, 247. Schreiner says, "Elsewhere in Paul the phrase does not refer to the curse of the law but the old age in redemptive history (Rom 6:14-15; 1 Cor 9:21)." Das, rightly criticizing Schreiner, says, "When Paul says that he is as one 'under the Law,' he surely does not mean that he has entered back into the era that precedes Christ's saving work. The apostle uses the phrase . . . without the 'redemptive-history' assumptions Schreiner posited." Das, *Galatians*, 372n204.

<sup>123</sup>See also Bruce, *Paul*, 193; Georg Strecker, *Theology of the New Testament*, trans. M. Eugene Boring (Louisville: Westminster John Knox, 2000), 142.

covenant, and thus cannot be further identified with the plight of Israel's subjection to the law caught in the nationalistic misunderstanding of the law (Dunn),<sup>124</sup> nor the plight of Israel's continuing curse of exile held by the law (Wright),<sup>125</sup> nor "the old era of salvation history" (Schreiner).<sup>126</sup> In fact, they, limiting the existence under the law to the particular, historical Jewish plight under the old covenant, fail to grasp the desperate *human plight* under the *eschatological condemnation* of the law, from which Christ has set *us* free (5:1; 3:13; 4:5).<sup>127</sup> In addition, according to Schreiner, Paul envisions Gentiles (like the Jews) to be under the law, in the sense that "they too lived under the dominion of sin," and they are "a law to themselves" (Rom 2:14-15).<sup>128</sup> However, it seems unlikely that Gentiles ("τὰ μὴ νόμον ἔχοντα," Rom 2:14; cf. "ἀνόμως," Rom 2:12) had been under the Sinai covenant, that is, in the old era of salvation history. Thus, it seems understandable that to avoid the problem, Wilder, also understanding that being under the law applies only to the Jews, argues that Paul freely denies a "hypothetical situation" in which the Romans had been slaves of sin (Rom 6:14-15).<sup>129</sup> Schreiner and Wilder fail to see a *universal* human plight under the law apart from Christ (Rom 7).

Finally, in verses 27 and 30, Paul is describing for the Galatians "the contrasting destinies" of the children of the free woman and those of the slave.<sup>130</sup> Thus, the imperative "cast out" (ἔκβαλε, v. 30) is not Paul's exclusionary command to "cast out"

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<sup>124</sup>Dunn, *Galatians*, 178, 216, 226.

<sup>125</sup>Wright, *The Climax of the Covenant*, 142.

<sup>126</sup>Schreiner, *Galatians*, 246.

<sup>127</sup>See also Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 2002), 73.

<sup>128</sup>Schreiner, *Galatians*, 271; Schreiner, *40 Questions about Christians and Biblical Law*, ed. Benjamin L. Merkle (Grand Rapids: Kregel Academic & Professional, 2010), 77.

<sup>129</sup>Wilder, *Echoes of the Exodus Narrative*, 80.

<sup>130</sup>Eastman, *Paul's Mother Tongue*, 133. Note Paul's juxtaposition of the imperative (v. 30) with three imperatives in v. 27 ("rejoice," "break forth," and "cry aloud").

the rivals and their followers. Rather, the scriptural citation of Genesis 21:10 ("Cast out," v. 30) describes the plight of the children of the slave woman condemned under the law, which is in contrast to the freedom of those of the free woman in Christ, described in the scriptural citation of Isaiah 54:1 ("Rejoice," v. 27).<sup>131</sup>

Thus, here, Paul, showing the destiny of the unbelieving Jews under the law and thereby, warning the law-observant Galatians' potential exclusion from the inheritance under the curse of the law like the destiny of the law-observant Jews if they continuously desire to be under the law (Gal 4:21), challenges them to reject the slavery under the law and to hold fast to freedom in Christ (5:1).<sup>132</sup> However, Paul does not conclude his interpretation with the dire destiny and the stern warning (4:30). Rather he concludes (διό) with the reaffirmation of their new identity and freedom in Christ (4:31-5:1).<sup>133</sup>

### **We Are Freed in Christ (4:31-5:1)**

After quoting an OT citation (Gen 21:10 in v 27 and Isa 54:1 in v. 30) respectively, Paul, applying his allegory, reaffirms their new identity as children of promise ("you, brothers," v. 28) and of the free woman ("brothers, we," v. 31).<sup>134</sup> In other words, after applying his allegory to the Galatians' present (vñv) experience of

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<sup>131</sup>See also Eastman, *Paul's Mother Tongue*, 133; Das, *Galatians*, 509.

<sup>132</sup>Contra Hansen, who understands that the primary aim of Paul's allegorical interpretation is "the identification of the *troublemakers* in Galatia with Ishmael, and hence the implementation of the *expulsion* [of the troublemakers]" (my emphasis). See Hansen, *Abraham in Galatians*, 149, 156-57. On the other hand, Eastman wrongly understands that "the slave woman" represents "the imposition of the Sinai covenant" and further a "missionary method and a way of life," and thus does not concern Jews or Judaism. However, she rightly understands that v. 30 *functions* as "a warning about the danger of exclusion from the inheritance of the Spirit." Eastman, "Cast Out the Slave Woman," 326-27, 333; Eastman, *Paul's Mother Tongue*, 132-35; see also Cosgrove, "The Law Has Given Sarah No Children," 233.

<sup>133</sup>See also Das, *Galatians*, 482.

<sup>134</sup>As Cousar notes, structurally, Paul parallels the two direct addresses ("brothers," vv. 28, 31), each of which is preceded by an OT quotation (Gen 21:10; Isa 54:1), and thereby applies the allegory. Cousar, *Galatians*, 103.

Jewish persecution (vv. 28-29) and describing the destiny of the unbelieving Jews (v. 30), in verse 31, Paul concludes (διό) his interpretation with the reaffirmation of their new identity ("we are children of the free woman," v. 31) that leads to the exhortation to freedom (5:1). Thus, Paul declares the gospel of Christ's liberation: "For freedom Christ has set us free" (5:1). Building on the declaration of the indicative of Christ's liberation ("οὐδὲν,"), Paul sets out the imperatives: "stand firm therefore, and do not submit again to a yoke of slavery" (5:1b).

Previously, Paul eschatologically contrasts the Sinai covenant and the present Jerusalem (vv. 24-25), bearing children into slavery ("Cast out," v. 30) from the New covenant and the heavenly Jerusalem (vv. 26-28), bearing children into freedom ("Rejoice," v. 27). Christ has set us free so that we may enjoy the freedom of the Jerusalem above (5:1), to which we have been called (5:13). Here, Paul's association of the freedom with the eschatological, free "Jerusalem above" (vv. 26-27) and Christ (5:1) suggests that the freedom given in Christ is a quality of the new age that can free us from the powers of the old age (5:1; 2:4; Rom 8:21).<sup>135</sup> Just as Christ has rescued us from this present evil age (1:4), Christ has set us free for freedom (5:1). Thus, for Paul the *eschatological* freedom, a gift gifted by Christ's work, cannot be reduced to the subject of human actions or human choices.<sup>136</sup>

As is implied in vv. 21, 24-25 and the immediate context (4:9-10; 5:2-3), here, Paul's use of freedom (5:1) alludes to freedom *from the law* (2:4; 3:13-14; 3:23-4:7).<sup>137</sup>

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<sup>135</sup>Lincoln, *Paradise*, 26; Moisés D. Silva, *Explorations in Exegetical Method: Galatians as a Test Case* (Grand Rapids: Baker, 1996), 181. For the interpretation of freedom in Paul, see Wayne Coppins, *The Interpretation of Freedom in the Letter of Paul: With Special Reference to the 'German' Tradition*, WUNT 261 (Tübingen: Mohr Siebeck, 2009).

<sup>136</sup>Cf. Coppins, *The Interpretation of Freedom*, 45; see also Cousar, *Galatians*, 108.

<sup>137</sup>Ridderbos, *Paul*, 217; Wilder, *Echoes of the Exodus Narrative*, 177; Fung, *Galatians*, 216-17; Moo, *Galatians*, 305. Contra Coppins, who, narrowly considering "being under the law" as "only Jews under the (curse of the) law," claims that the freedom (5:1) refers to "freedom from (the elements of) the world rather than 'freedom from the law' alone." Coppins, *The Interpretation of Freedom*, 121.

Here, the freedom from the law given in Christ (5:1-12) is "an eschatological transfer" from the present evil age to the new age of faith (2:18-19; 1:4; 6:14; Rom 8:21).<sup>138</sup> The freedom in Christ is contrasted to flesh enslaved under the law (vv. 23, 30; 5:1, 5:13-14, 18) that is in contrast with the Spirit (v. 29; 5:16-26; Rom 8:1-3). Thus, "where the Spirit of the Lord is, there is freedom" (2 Cor 3:17).<sup>139</sup>

As is clear in 4:30 and 5:23 (κατὰ; Rom 8:31), our eschatological freedom from the law is our deliverance from the *judgment/condemnation(curse)* of the law on transgressors apart from Christ *for* their failure to do the law (3:10, 13; 5:3; 6:13; Rom 8:1, 34; 1 Tim 1:8-9).<sup>140</sup> Paul's discussion of the "curse of the law" in 3:10-13 lends further support for this conclusion. Paul's citation of Deuteronomy 27:26 in 3:10 provides the reason why (γὰρ) the law's curse comes on those of "works of the law." Deuteronomy 27:26 pronounces a curse on "*everyone* who does not continue to *do* (ἐμμένω) *everything* (πᾶς) written in the Book of the Law" (3:10b). In a word, as Paul's inclusion of "all" (πᾶς) in the Deuteronomy 27:26 citation indicates, the curse of the law (3:10a) is a result of everyone's failure to *do* the law *perfectly* (3:10b; "do" [ποιέω], 3:12; 5:14; 6:13).<sup>141</sup> Thus, the curse of the law is not from Jews' wrong "understanding" of the covenant, nor from their wrong "attitude" of limiting the covenant blessing to the Jews as Dunn suggests,<sup>142</sup> but from the disobedience to the law.<sup>143</sup> On the other hand, the phrase

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<sup>138</sup>Hong, "Being Under the Law," 371; Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery: Essays on New Testament Eschatology in Honor of Robert H. Gundry*, ed. T. E. Schmidt and Moisés Silva, JSNTSup 100 (Sheffield, England: JSOT Press, 1994), 157.

<sup>139</sup>Cf. Silva, "Eschatological Structures in Galatians," 157.

<sup>140</sup>See Ridderbos, *Paul*, 217; Kim, *Paul and the New Perspective*, 73; Hong, "Being Under the Law," 371. Thus, our freedom in Christ has the forensic aspect. See R. N. Longenecker, *Paul, Apostle of Liberty: The Origin and Nature of Paul's Christianity* (Grand Rapids: Baker, 1964), 170-71.

<sup>141</sup>See also Douglas J. Moo, "'Law,' 'Works of the Law', and Legalism in Paul," *WTJ* 45, no. 1 (Spring 1983): 98.

<sup>142</sup>Contra Dunn, *The Theology of the Galatians*, 83-87.

<sup>143</sup>See also Thomas R. Schreiner, "'Works of Law' in Paul," *NovT* 33, n. 3 (July 1991): 230.



"all who rely on works of the law" ("Όσοι ἐξ ἔργων νόμου, 3:10a) refers to generalized and individualized people-Jews, which does not fit well with Wright's reconstruction of Israel as a *whole* under curse.<sup>144</sup> In addition, Wright still fails to provide explicit evidence for the ongoing exile of first-century Israel as a *whole* (Phil 3:4-6).<sup>145</sup> Thus, for Paul, the law is not merely a Jewish distinctive but also a universal and anthropological entity (Rom 2:13-16),<sup>146</sup> and the law's curse is the law's eschatological condemnation on the fleshly human beings' failure to *do* the law, apart from Christ (Deut 27:26 in 3:10; Rom 8:1-8), not its curse on Jewish nationalism (Dunn), nor its continuing curse to Israel as a whole (Wright).

Likewise, the freedom from the law is the eschatological liberation from the condemnation of the law, not that from "all merely physical and fleshly constraint," "the curse of a wrong understanding of the law," or "the old works of the law attitude and praxis" (Dunn),<sup>147</sup> nor that from "the law's curse of exile," that is, "the returned from exile freedom" of Israelites (Wright).<sup>148</sup> Here, although he rightly understands that for Paul freedom is the sum of God's saving act (5:1) and call (5:13), Dunn fails to see the forensic, eschatological aspect of freedom despite his use of the phrase "the freedom from the law." As Paul proclaims, through the cross (3:13), Christ did remove the curse and condemnation of the law, not merely the curse on the Jews, the curse as "the ill effect of the too narrow understanding of the covenant and law," as Dunn suggests. In addition, as Kim rightly notes, Dunn's approach, distorting the meaning of the curse of the law,

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<sup>144</sup>See also Norman Young, "Who's Cursed—And Why? (Galatians 3:10-14)," *JBL* 117, no. 1 (1998): 84; Kim, *Paul and the New Perspective*, 139-40.

<sup>145</sup>Contra Wright, *Paul and the Faithfulness of God*, 1139-40). See Seifrid, "Blind Alleys," 86-92; Dunn, *Galatians*, 172; Longenecker, *The Triumph of Abraham's God*, 138.

<sup>146</sup>Cf. Coppins, *The Interpretation of Freedom*, 113.

<sup>147</sup>Dunn, *Galatians*, 254; Dunn, "Works of the Law," 229-30; Dunn, *The Theology of the Galatians*, 98-100.

<sup>148</sup>Wright, *Paul and the Faithfulness of God*, 1139-40.

limits God's grace only to Jews themselves.<sup>149</sup> Dunn's problematic approach is further indicated by his discussion of freedom in 5:1:

The life he had previously lived 'within Judaism' (i.13-14) was an immature and unnecessarily *restricted* one (iii.23-24), and the *sense of liberation* which he personally experienced through his conversion . . . The gospel of Messiah Jesus was not about Gentiles' having to submit to Jewish customs which obliterated their distinctiveness as Gentiles . . . but about *freedom from such distinctions* for both Jew and Gentile (my emphasis).<sup>150</sup>

On the other hand, Wright, rightly noting that 5:1 expresses the same point as in 3:13-14, fails to grasp the justly condemning (cursing) function of the law and the forensic aspect of freedom:

'The Messiah has set *you* free' (5:1): it is substantially the same point as in 3.13-14, where the *law's curse of exile* has been undone by the Messiah's redemptive death. The Mosaic Torah had kept the Israelites *confined*, locked up, enslaved, under the rule of the *paidagogos*, under the *care* of enslaving powers, under the *curse of exile*, until the coming of the Messiah (my emphasis).<sup>151</sup>

Despite their emphasis on eschatological elements in Paul, Dunn and Wright, from their view of covenantal nomism, emphasizing the law's guardianship of Israel in *salvation history*, tend to reject the law's *condemning* function as its "negative" function (Dunn) or to minimize its importance (Wright), and thus fail to see the *just, eschatological* condemning function of the law in the existence under the law, apart from Christ, and thereby the *forensic, eschatological* aspect of freedom in Christ (2:4; Rom 8:21).

On the other hand, for Paul, the Christian, Christ's cross as the intrusion of the new age marks the "death of the cosmos" and the "dawn of the New Creation" (6:14-15;

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<sup>149</sup>Kim, *Paul and the New Perspective*," 20. See also Westerholm, *Perspectives Old and New on Paul*, 317.

<sup>150</sup>Dunn, *Galatians*, 262-63. Also contra Barclay, who understands that those in Christ are "free from some of the Jewish rules on food and calendar observance which restricted Jewish social intercourse with non-Jews." Barclay, *Obeying the Truth*, 232.

<sup>151</sup>Wright, *Paul and the Faithfulness of God*, 1139.

cf. 2:18-20).<sup>152</sup> Thus, through our participation in Christ's death by faith, we believers have been freed from the condemnation of the law. In other words, through the cross of Christ, we, like Paul have been crucified with Christ to the world in which the law condemns (6:14), and thereby Christ has delivered us from the present evil age so that we may enter the new creation in Christ (1:4, 6; 6:15). Likewise, *through* (the curse of) the law (3:13), we believers, along with Paul have been crucified with Christ *to* the law (2:19-20; Rom 7:4), and thereby Christ has set us free from the curse/judgment of the law so that we may receive the Spirit and enjoy the freedom in Christ (2:4; 3:13-14; 5:1; Rom 8:1; 2 Cor 3:17). Here, the death of Christ cursed by the law, annulling our slavery under the law, grounds our freedom in Christ (2:19-21; 3:13-14; 4:5; 6:14).<sup>153</sup> Thus, for Paul, the Christian, the crucified and risen Christ is the end (τέλος) of the law (Rom 10:4).<sup>154</sup>

Therefore, just as through the cross, we are redeemed from the world to the new creation (6:14-15), we are delivered *from* the "present evil age" (1:4) which includes the "present Jerusalem" (4:25) *to* the freedom of the Jerusalem above of the new age (4:26; 5:1; Col 1:13). In other words, our freedom in Christ (2:4) is not only freedom from slavery under the judgment of law (4:30-5:1), but also freedom to live unto God as sons (4:6-7, 22-31) and to fulfill the law of Christ through love, which is something new (5:13-14; 6:2).<sup>155</sup> In a word, Christ has set us free *from* slavery under the law *for* freedom (Τῆ ἐλευθερίᾳ<sup>156</sup>) in Christ (5:1). Here, slavery under the law is an essential step toward the ultimate fulfillment of God's promise of freedom in Christ.

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<sup>152</sup>Martyn, "Apocalyptic Antinomies," 420.

<sup>153</sup>Cf. J. C. Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 58.

<sup>154</sup>See also Peter Stuhlmacher, *Reconciliation, Law, & Righteousness: Essays in Biblical Theology*, trans. Everett Kalin (Philadelphia: Fortress Press, 1986), 140.

<sup>155</sup>See also Longenecker, *Paul, Apostle of Liberty*, 171; Frank Thielman, *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity Press, 1994), 141; Witherington, *Galatians*, 349.

<sup>156</sup>The dative Τῆ ἐλευθερίᾳ can be taken as instrumentality/causality ("by," e.g., NKJV, YLT)

*Our* freedom from slavery under the law (4:30, 5:1) is paralleled with *our* redemption from imprisonment under the law (3:23).<sup>157</sup> Jesus Christ gave himself for our sins to deliver (ἐξαίρειω) "us from the present evil age" (1:4; 2:20). By becoming a curse for us, Christ redeemed (ἐξαγοράζω) "us from the curse of the law" so that we might receive the promised Spirit in Christ (3:13-14). We were imprisoned under the law as παιδαγωγός until Christ/faith came (3:23-24), but God's Son, Christ born under the law redeemed (ἐξαγοράζω) "those who were under the law" for their sonship in Christ (4:4-5). Finally, Christ has set us free (ἐλευθερώω) from the law for freedom to serve one another in Christ (5:1, 13).

Here, freedom in Christ (5:1) is closely related to sonship in Christ (3:26-29; 4:5-6) and the new life in the Spirit (4:28-5:1; 5:13, 16), and they all are eschatological blessings ("the Spirit of adoption," Rom 8:15; "where the Spirit of the Lord is, there is freedom," 2 Cor 3:17).<sup>158</sup> Thus, our freedom *from the cast out slavery* under the law *to* freedom in Christ (4:30; 5:1) is our redemption *from imprisonment and slavery* under the law *to* sonship in Christ (3:23-26; 4:3-5), that is, our redemption *from the curse (condemnation)* of the law *to* reception of the Spirit in Christ (3:10; Rom 8:1, 31-34).<sup>159</sup>

As Paul's use of the word πάλι (5:1) indicates, before becoming believers in Christ, the Galatians, like Jews without Christ, had been under the law and under the στοιχεῖα ("πάλι," 4:9; 2:18).<sup>160</sup> From Paul's perspective of being in Christ, the

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or purpose/destiny ("for," or "to," e.g., ESV, NASB, NIV, RSV). Paul's emphatic use of Τῇ ἐλευθερίᾳ and its parallel to ἐπ' ἐλευθερίᾳ (5:13) point to the sense of goal/destination (Cf. Rom 8:24).

<sup>157</sup>Cf. Hansen, *Galatians*, 152-53

<sup>158</sup>See also Cosgrove, "The Law Has Given Sarah No Children," 235; Trevor J. Burke, *Adoption into God's Family: Exploring a Pauline Metaphor*, NSBT 22 (Downers Grove, IL: InterVarsity Press, 2006), 136.

<sup>159</sup>Hansen, *Galatians*, 153. Hansen rightly concludes on this point, while understanding "under the law" as "under its disciplinary regulation."

<sup>160</sup>As Hansen notes, Paul's use of πάλι indicates that the condition of "Gentiles before their faith in Christ" are equal to that of "Jews under the law without Christ." See Hansen, *Abraham in*

unbelieving Jews in his day, like pagan Gentiles, were born according to the flesh and thus were still in cast out slavery under the law (vv. 23-25, 30).<sup>161</sup> In a word, we *all*, both Jews and Gentiles, are of flesh and thus are slaves under the law, that is, under the curse/condemnation of the law, from which Christ set *us* into freedom in Christ (5:1; Rom 3:9; 8:1). Therefore, *we* are not "children of the slave" who are "cast out" (ἐκβαλε, v. 30) from inheritance under the law, but of the free woman who "rejoice" (εὐφράνθητι, v. 27) over freedom in Christ (v. 31; vv. 26, 28).

Although Paul clearly acknowledges Israel's priority (Rom 9:1-5) and the differences between Jews and Gentiles (2:15; Rom 2:12), as in 3:13-14, 23-25, and 4:3-5, here, his alternate use of the inclusive "we" (vv. 26, 31) and "you"<sup>162</sup> (v. 28) underscores his point that we, both Jews and Gentiles, are in the same plight under the law, apart from Christ, from which Christ has set *us* free for freedom in Christ (5:1, 13; cf. 1:4). As Das rightly notes, if the "you" and "we" groups are not the same (thus, "we Jews" and "you Gentiles"), "*Paul's line of reasoning would collapse*"<sup>163</sup>: "For freedom Christ has set us [Jews] free; stand firm [you Gentiles] therefore, and do not submit again to a yoke of slavery" (5:1); "And because you [Gentiles] are sons, God has sent the Spirit of his Son into our [Jews'] hearts" (4:6). Thus, again, Paul's phrase under the law (4:21) refers to universal plight under the condemnation of the law, not merely to Jewish covenantal experience under the old covenant— Jews' nationalistic misuse of the law under the law

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*Galatians*, 152.

<sup>161</sup>Cf. Longenecker, *Galatians*, 225.

<sup>162</sup>Note Paul's emphatic placement of Ὑμεῖς ("you *too*") at the beginning (4:28) and his use of ἀδελφοί ("brothers"), which emphasize the fact that we believers, both Jews and Gentiles are true sons of Abraham, like Isaac. See Longenecker, *Galatians*, 216; Das, *Galatians*, 482.

<sup>163</sup>Das, *Galatians*, 408, 521; Das, *Paul and the Jews*, 126; see also Martyn, *Galatians*, 362, 391; Bruce, *Galatians*, 182, 194, 196; Sanders, *Paul, the Law, and the Jewish People*, 68-69. Contra those of the view ("we Jews" and "you Gentiles") who argue that "we" refers to Jews only (cf. "we" Jews in 2:15-16). See Wright, *The Climax of the Covenant*, 154 (cf. "we," Jews, 3:14); Dunn, *Galatians*, 198-200, 216-17 (cf. "us," Jews and Gentiles, 3:13); Longenecker, *Galatians*, 121, 145, 164 (cf. "us," Jews and Gentiles, 3:13).

as guardian angel (Dunn),<sup>164</sup> Israel's continuing exile under the law (Wright),<sup>165</sup> Israel's Egypt-like bondage under the law (Wilder),<sup>166</sup> or Israel under the curse of the law (Wilson).<sup>167</sup>

Nevertheless, the Galatians, unwittingly desiring to be under the law (v. 21), are in fact in danger of *slavery*, the yoke of the law. Contrary to the Jewish view of the law as the pathway to freedom,<sup>168</sup> Paul, the Christian, viewing submission to the Mosaic law as submission to a yoke of *slavery* (ζυγῶ δουλείας; cf. the *enslaved* Jerusalem, v. 25), challenges them to reject the slavery under the law and to keep holding fast to freedom in Christ (στήκετε, 5:1), just as he exhorts them to reject their use of freedom as an opportunity for the flesh and to serve one another through love (5:13), led by the Spirit (5:18).

### Conclusion

As in the contrast between the *slavery* under the law and *sonship* in Christ (3:19-4:7), in his allegorical interpretation (4:21-5:1) in the light of the Christ, Paul, picking up the idea of being under the law, elaborates the eschatological contrast between *slavery* under the law and *freedom* in Christ with a series of stark contrasts: The slave/free contrast dominates this passage through the contrasts between two sons (vv. 22-23), two covenants (v. 24), two Jerusalems (v. 25-26), and two destinies (vv. 27, 30). In other words, just as he, considering the relation between them, distinguishes the

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<sup>164</sup>Dunn, *Galatians*, 301.

<sup>165</sup>Wright, *The Climax of the Covenant*, 142, 151.

<sup>166</sup>Wilder, *Echoes of the Exodus Narrative*, 107.

<sup>167</sup>Wilson, "Under Law," 377-78.

<sup>168</sup>See Schreiner, *Galatians*, 302. Thus, as Hays notes, "In relation to the symbolic grammar of Judaism, Paul's association of the Law with slavery is offensive and heretical." Hays, *Echoes of Scripture*, 115. In Galatians, Paul associates the law with curse (3:10), imprisonment (3:23), and slavery (παيداγωγός, 3:24; 4:1-7).

Abrahamic covenant of promise from the Mosaic covenant of the law (3:15-29), here, Paul eschatologically contrasts the slave woman-Sinai covenant-the enslaved present Jerusalem(vv. 24-25), bearing children into slavery according the flesh ("Cast out," v. 30) from the free woman-New covenant-the free Jerusalem above (vv. 26-28), bearing children into freedom by the promised Spirit ("Rejoice," v. 27). In short, the slavery-flesh-Sinai covenant-present Jerusalem-under the law is eschatologically contrasted with the freedom-Spirit-New covenant-Jerusalem above-in Christ,<sup>169</sup> just as righteousness by law is contrasted with righteousness through promise by faith (2:16; 3:11-12, 18, 21-22).<sup>170</sup>

Here, as the imbalance in the parallel construction indicates, Paul, leaving the Sarah-side of the parallel unspecified, especially specifies and thus emphasizes on the Hagar side of the allegory, that is, his connection between Hagar, Sinai covenant, and present Jerusalem.<sup>171</sup> Thus, Hagar and her sons, born according to the flesh (vv. 22-23) are *identified* with Jews of the old covenant enslaved under the law (vv. 24-25) who are *destined* to be cast out slavery under the law (v. 30), and not to inherit the freedom of Abraham (5:1). This simply illustrates Paul's thesis that righteousness does not come by the law (2:16; 3:21).<sup>172</sup> Here, Paul's description of *fleshly Jews' slavery under the law*

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<sup>169</sup>See also Das, *Galatians*, 485. See also James D. G. Dunn, *The Theology of Paul's Letter to the Galatians*, New Testament Theology (Cambridge: Cambridge University Press, 1993), 95-96. Contra Kwon, who argues that "Paul's logic is not eschatological" in 4:21-3:1 where "both the law and promise corresponding to the flesh and Spirit respectively, form *synchronic* alternatives for the Galatians to choose." Yon-Gyong Kwon, *Eschatology in Galatians: Rethinking Paul's Response to the Crisis in Galatia*, WUNT 2/183 (Tübingen: Mohr Siebeck, 2004): 167. Cf. Dunn understands that "Paul's columns are determined partly by salvation-history contrasts . . . and partly by apocalyptic contrasts." Dunn, *Galatians*, 252.

<sup>170</sup>Cf. Fung, *Galatians*, 212.

<sup>171</sup>See also Jobes, "Jerusalem, Our Mother," 301; Cosgrove, "The Law Has Given Sarah No Children," 225-27; Witherington, *Galatians*, 326n17. Contra Dunn, *Galatians*, 244. According to Jobes, the imbalance in the parallel results from the fact that the Abrahamic covenant, represented by Sarah is fulfilled in Christ, and thus Paul cannot associate the Abrahamic covenant with Sarah in the same way he associates the Mosaic covenant with Hagar. See Jobes, "Jerusalem, Our Mother," 316.

<sup>172</sup>See Fung, *Galatians*, 219.

(the enslaved "present Jerusalem," vv. 25, 30) lays a foundation for his admonition against the law and the flesh in 5:1-6:10.<sup>173</sup>

In contrast, Paul, identifying Galatian believers as the children of freedom (the free "Jerusalem above," vv. 26, 28, 31), born according to the promised Spirit (vv. 23, 29), warns them that by submitting to the law, like Judaism enslaved under the law, they would be again in slavery (thus, exclusion from inheritance) under the law (4:30, cf. 4:9, 5:3-4), and thus lose freedom in Christ.<sup>174</sup> Thus, Paul expresses his deepest concern that they should reject slavery under the law ("yoke of slavery") and hold fast to freedom in Christ (5:1).<sup>175</sup> Here, Paul's identification of Galatians as the children of the *freedom*, born according to the *Spirit*, prepares the way for his discussion of the new life in Galatians 5:1-6:10.<sup>176</sup>

Therefore, in Galatians 4:21-5:1, the matter involves not only Galatians' *identity*, but also their *destiny* that their manner of living will eventuate. Here, the issue is about salvation, not merely about "discipline"<sup>177</sup> or "faithfulness."<sup>178</sup> The Galatian believers' eternal destiny is at stake (v. 30, cf. 5:1-12). Thus, Paul challenges the Galatians, who unwittingly desire to be under the law, to *listen to* (ἀκούω) the law (v. 21). The law, enslaving them ("a yoke of slavery," 5:1; cf. vv. 24-25), *pronounces* (λέγω) divine judgment ("Cast out," v. 30) upon those of the flesh (v. 23) who rely on the law (3:10; 5:4), and speaks to them of the freedom in Christ of the heavenly Jerusalem ("Rejoice," v. 27; 5:1) whom they belong to (vv. 26, 28, 31). As Lincoln rightly notes,

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<sup>173</sup>Cf. Das, *Galatians*, 485.

<sup>174</sup>See Bruce, *Galatians*, 227; Witherington, *Galatians*, 330.

<sup>175</sup>Perriman, "The Rhetorical Strategy of Galatians 4:21-5:1," 33.

<sup>176</sup>Cf. Eastman, *Paul's Mother Tongue*, 154.

<sup>177</sup>Wright, *Paul and the Faithfulness of God*, 1135, 1140.

<sup>178</sup>Witherington, *Galatians*, 357.



"the *tour de force* of Paul's allegory is that he is able to show that it is the very Law which the Galatians are allowing to enslave them (4:21) which should in fact speak to them of the freedom of the heavenly Jerusalem and those who belong to it."<sup>179</sup>

As Moo notes, the theme of slavery to the law is prominent in 3:19-4:7, and is hinted in Paul's association of Sinai and slavery (4:24-25), and then is confirmed in Paul's call to stand in freedom without submission to a "yoke of slavery (5:1).<sup>180</sup> In Paul's allegorical interpretation, the common characteristic of *slavery* links Hagar, the slave woman (v. 23), the Sinai covenant, bearing children for slavery (v. 24) and the enslaved present Jerusalem (v. 25). Here, Paul, using slavery imagery (δουλεύω), describes the situation of those under the law.<sup>181</sup> Thus, as Das rightly notes, "whenever Paul speaks of slavery in this letter, he is referring to an existence 'under the law' (e.g., 4:21)."<sup>182</sup>

Thus, in 3:19-4:7, Paul characterizes the law itself as our *παιδαγωγός* εἰς Χριστόν (3:24), and *our* imprisonment under sin as *slavery* under the law (3:22-25; 4:3-5) in which the law condemns sinners—no access to the inheritance of the Spirit (4:3, 5), from which Christ redeemed us for *sonship* (υιοθεσία) in Christ (3:26; 4:5). Similarly, in 4:21-5:1, Paul, supporting the thesis, characterizes the law of the old covenant as the *slave* woman (παιδίσκη),<sup>183</sup> bearing children into slavery according to the flesh (4:23-24), and *Jewish* existence under the old covenant as *slavery* under the law (4:24-25) in which they are also fleshly under divine judgment—exclusion from inheritance of the Spirit (4:30), from which Christ set us free for *freedom* in Christ (ἐλευθερία, 5:1).<sup>184</sup>

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<sup>179</sup>Lincoln, *Paradise*, 26; see also Witherington, *Galatians*, 340n72.

<sup>180</sup>Moo, *Galatians*, 305.

<sup>181</sup>See also Bella, "Paul's Use of Slavery Imagery," 130.

<sup>182</sup>Das, *Galatians*, 499.

<sup>183</sup>The word stem παιδ- occurs twice in Galatians: παιδαγωγός (3:24, 25) and παιδίσκη (4:22-23). See Bella, "Paul's Use of Slavery Imagery," 122.

<sup>184</sup>Cf. Cosgrove, "The Law Has Given Sarah No Children," 234.

Thus, for Paul, the Christian, the law of the old age as enslaving power, demanding perfect obedience to the law (ὀφειλέτης, 5:3),<sup>185</sup> pronounces judgment until the coming of Christ and thereby, witnesses to the freedom in Christ (4:30; cf. 3:22-24; Rom 11:32). Here, as Ridderbos notes, the enslaving and condemning function of the law "has a positive meaning in the divine economy of salvation because God in this way makes room for the promise, for faith, for Christ."<sup>186</sup> Thus, as Seifrid notes, the law is "an essential precursor to the gospel" (4:30-5:1 cf. Gal 3:23-24; 2 Cor 3:6),<sup>187</sup> not merely "an interruption in history prior to Christ's coming."<sup>188</sup>

As stated above, the cast out slavery κατὰ σάρκα under the law (4:3; 5:1) is our imprisonment and slavery under sin and the law (3:23; 4:3) and being under the curse and condemnation of the law (3:10, 13). Thus, in light of Christ (5:1; cf. 3:26-29; 6:15), the slavery under the law (v. 30) as opposed to the freedom in Christ (v. 5:1; cf. 3:25-26), refers to the old realm (the "present evil age," 1:4) in which the law as enslaving power *justly condemns* us *all* in the flesh, from which Christ set us free for freedom in Christ (5:1; cf. 2:4). Thus, in Paul's view of the *eschatological* situation, the *universal* human plight under the law to which Jewish plight under the old covenant (the enslaved "present Jerusalem," v. 25) belongs is a *necessary pre-step* towards the freedom of the new covenant in Christ (the free "Jerusalem above," v. 26).

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<sup>185</sup>As Witherington notes, for Paul, the law is a corporate entity (Gal 5:3, 3:10). Thus, if one is under the law, all the law must be kept, and if they fail to keep all the law, they will be subject to the curse of the law (3:10). Witherington, *Galatians*, 347, 353.

<sup>186</sup>Ridderbos, *Paul*, 152.

<sup>187</sup>Seifrid, *Christ, Our Righteousness*, 109, 112; see also Thielman, *Paul & the Law*, 134; Barclay and Duncan, *Gospel Clarity*, 101; Witherington, *Galatians*, 342.

<sup>188</sup>Das, *Galatians*, 506.

## CHAPTER 4

### NOT OPPORTUNITY FOR THE FLESH, BUT FREEDOM FOR LOVE: GALATIANS 5:13-26

#### Textual Analysis

Before exploring the meaning of Paul's phrase "under the law" in Galatians 5:13-26, it is worth briefly examining the epistolary framework that shapes our paraenetic passage as well as Galatians as a whole.

#### The Epistolary Framework of the Galatians

The letter closing (6:11-18) and the letter opening (1:1-10) forms an *inclusio*, both of which highlight the central points of the letter in juxtaposition.<sup>1</sup> First of all, the letter is framed by an "eschatological perspective."<sup>2</sup> Both the letter opening and the letter closing highlight Christ's death as the dawn of the new creation (6:14-15; 1:1, 4).<sup>3</sup> Second, Galatians is framed by the curse (ἀνάθεμα, 1:8-9) and the blessing (εἰρήνη καὶ ἔλεος, 6:16).<sup>4</sup> This conditional curse/blessing framework highlights Paul's intention:

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<sup>1</sup>Thus, according to Bryant, the letter of Galatians follows a common Greco-Roman practice of placing the central points at the beginning and at the end of the letter. See Robert A. Bryant, *The Risen Crucified Christ in Galatians* (Atlanta: Society of Biblical Literature, 2001), 225, 233.

<sup>2</sup>See Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon Press, 1998), 46. While there is no explicit reference to righteousness or faith in 6:11-18, "the apocalyptic antinomy" is highlighted. See Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery: Essays on New Testament Eschatology in Honor of Robert H. Gundry*, ed. T. E. Schmidt and Moisés Silva, JSNTSup 100 (Sheffield, England: JSOT Press, 1994), 160; J. Louis Martyn, *Galatians*, AB, vol. 33a (New York: Doubleday, 1997), 412-13.

<sup>3</sup>Longenecker, *The Triumph of Abraham's God*, 44-45. As Longenecker notes, "For Paul, the two ages are defined only in relation to Christ, the one who rescues Christians from the age of evil (1.4) and has inaugurated a new sphere of existence (6.15)."

<sup>4</sup>Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 2/225 (Tübingen: Mohr Siebeck, 2007), 23-28.

Paul is both warning the Galatians not to fall under the curse by adopting circumcision and the law (1:8-9; ὑπὸ κατάραν, 3:10-14) as well as attempting to persuade them to follow the new rule of a new creation inaugurated by the cross (6:15-16; 3:28; 5:6).<sup>5</sup> Finally, Galatians is framed by Paul's emphasis on grace (1:3-4, 6; 6:18).<sup>6</sup> Thus, the *inclusio* highlights Christ's salvific death (self-giving) on the cross as God's χάρις (1:4; 2:20-21). Thus, the eschatological, curse/blessing framework with his emphasis on grace shapes our paraenetic passage as well as Galatians as a whole.

### **The Place and Structure of the Passage**

Paul's arguments about the theme of identity (3:1-5:1) are developed and concluded by his exhortations of the new life in the Spirit (5:13-6:10),<sup>7</sup> which are framed by the parallels between his concluding exhortation to the arguments (5:2-12) and his concluding comments of the closing (6:11-18).<sup>8</sup> As stated above, Paul's discussion of the freedom-slavery and the Spirit-flesh antitheses in his allegory (4:21-5:1) serves as the framework for his ethical section (5:2-6:10).

Thus, after his arguments against their law observance (3:1-5:1), Paul, continuously warning the Galatians of the consequences of following the agitators and thus submitting to the law (circumcision), exhorts them to stand firm in freedom (5:2-12). And then, in the passage of 5:13-26, Paul, picking up and clarifying the idea of freedom

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<sup>5</sup>Wilson, *The Curse of the Law*, 27. See also A. Andrew Das, *Paul, the Law, and the Covenant* (Grand Rapids: Baker Academic, 2010), 168.

<sup>6</sup>Thus, as Cousar notes, "As he begins (1: 3, 6), so he concludes." Charles B. Cousar, *Galatians*, IBC (Louisville: John Knox Press, 1982), 156. See also Richard N. Longenecker, *Galatians*, WBC, vol. 41 (Dallas: Word Books, 1990), 300.

<sup>7</sup>See also John M. G. Barclay, *Obeying the Truth: Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 216.

<sup>8</sup>E.g., circumcision (5:3; 6:13); persecution (5:11; 6:12); cross (5:11; 6:14); "neither circumcision nor uncircumcision" (5:6; 6:15); false teachers (5:10; 6:12-13). See also Das, *Galatians*, 515-16; de Boer, *Galatians*, 329-30.

(5:1), which is also summary of the Hagar and Sarah allegory (4:21-5:1), provides a general description of the new life by the free Spirit, which leads to the specific application of this to the Galatians' situation (6:1-10).<sup>9</sup>

The vocative ἀδελφοί ("brothers") in 5:13 and 6:1 signals the beginning of a new section. As Dunn also notes, 5:16-24 (25) constitutes concentric structure (abcc'b'a'), which is bracketed by directives against fleshly acts in 5:13-15 and 5:26.<sup>10</sup> Thus, this passage consists of two units (5:13-15; 5:16-26). Some commentators, considering inclusios (5:13 and 5:24; 5:25-26 and 6:9-10), break the connection between 5:24 and 5:25,<sup>11</sup> or between 5:25 and 5:26.<sup>12</sup> However, the intimate relation between 5:24 ("death") and 5:25 ("life"), an inclusio (5:16 and 5:25), the link between two fleshly actions (5:15 and 5:26), 5:25 as a summary of 5:16-24, and 5:26 as a transitional conclusion suggest that a break is better placed between 5:26 and 6:1. This is further supported by the change from the second person ("you") to the direct address ("brother," 6:1) which signals the new section.<sup>13</sup>

In 5:13-15, Paul, warning against using freedom for the flesh and reaffirming Christian freedom, exhorts them to serve in love. In 5:16-26<sup>14</sup> Paul, developing (λέγω

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<sup>9</sup>See Fung, *Galatians*, 243.

<sup>10</sup>See Dunn, *Galatians*, 295; see also R. A. Campbell, "'Against Such Things There Is No Law'? Galatians 5:23b Again," *Expository Times* 107 (1996), 272.

<sup>11</sup>Barclay, *Obeying the Truth*, 155; James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 316; Douglas J. Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 370.

<sup>12</sup>NEB.

<sup>13</sup>ESV, NASB, NIV, NRSV. See also Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 325; Longenecker, *Galatians*, 265-67; Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 243, 278; A. Andrew Das, *Galatians*, Concordia Commentary (St. Louis: Concordia Publishing House, 2014), 588n125. Contra Barclay, *Obeying the Truth*, 155-56; Dunn, *Galatians*, 317; Moo, *Galatians*, 370, 373; De Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox, 2011), 331.

<sup>14</sup>The comparison of v. 16 with vv. 25-26 suggests that this section begins and ends with the

δέ)<sup>15</sup> the flesh-love antithesis in 5:13, contrasts the flesh and the Spirit. Thus, Paul asserts thesis statements about the Spirit's power over the desire of the flesh and the law (vv. 16-18).<sup>16</sup> Then Paul, elaborating and illustrating the thesis, further contrasts the works of the flesh with the fruit of the Spirit (vv. 19-23), and thereby highlights his conclusion, the contrast of crucifixion of flesh and living by the Spirit (vv. 24-26). Thus, the structure of the passage can be outlined as follows:

1. Not Opportunity for the Flesh But Freedom for Love (5:13-15)
  - a. Freedom as slavery of love (v. 13)
  - b. Love as the fulfillment of the law (vv. 14-15)
2. Flesh under the Law vs. Life by the Spirit (5:16-26)
  - a. Desiring flesh under the law vs. life led by the Spirit (vv. 16-18)
  - b. The works of the flesh vs. the fruit of the Spirit (vv. 19-23)
  - c. Crucified flesh vs. living by the Spirit (vv. 24-26)

The structure highlights the eschatological contrast between the flesh under the law and the new life in the Spirit, inaugurated by Christ's event. Based on the eschatological, curse/blessing framework of the letter and Paul's line of thought expressed in the structure, I will spend the next section investigating the issue of being "under the law." As Paul's constant relation of his ethical teaching to the law (vv. 14, 18, 23; 6:2) indicates, in this passage, Paul, continuously concerning himself with the basic issue of the law, responds to those who want to be under the law (4:21; 5:1-4).<sup>17</sup>

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same note. See Witherington, *Galatians*, 389.

<sup>15</sup>As in 4:1 (cf. 5:2), the introductory λέγω δέ in v. 16, marking a new section, suggests that in v. 16 Paul, elaborating on an earlier point of vv. 13-15, makes an authoritative assertion. See also Moo, *Galatians*, 352; Witherington, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 389, 393; Ronald Lutjens, "'You Do Not Do What You Want': What Does Galatians 5:17 Really Mean?" *Presbyterian* 16 (1990), 110.

<sup>16</sup>Vv. 16-18 is framed by references to "walk by the Spirit"(v. 16) and "led by the Spirit"(v. 18).

<sup>17</sup>See also Dunn, *Galatians*, 289; G. Walter Hansen, *Galatians*, IVPNTC (Downers Grove, IL: InterVarsity Press, 1994), 164-65; Moo, *Galatians*, 366.

## **Flesh under the Law and New Life in the Spirit**

After exhorting the Galatians to stand firm in freedom (5:2-12), in this passage (5:13-26), Paul, developing the idea of freedom (5:1), describes the new life by the Spirit.

### **Not Opportunity for Flesh but Freedom for Love (5:13-15)**

In 5:1-12, Paul, warning against submission to the law with its consequences (vv. 1-6), and condemning the agitators (vv. 7-12), exhorts the Galatians to stand firm in freedom (5:1). *For* (γάρ)<sup>18</sup> the Galatian believers ("you") were called to freedom (v. 13). Here, in 5:13-15, Paul, distinguishing the Galatians from the agitators (v. 12), continuously speaks of the freedom in Christ (5:1), which comes with the Spirit.

**Freedom as slavery of love (v. 13).** As stated in the earlier discussion of freedom in 5:1, given 5:13 as a ground (γάρ) for Paul's rejection of circumcision in 5:7-12 and the immediate context (4:9-10; 5:1-3; 5:14, 18, 23; Rom 6:15), here Paul's use of freedom refers to freedom from the law. The freedom from the law given in Christ (5:1-12) is an eschatological freedom from the present evil age to the new age (new creation) of faith (1:4; 6:14; Rom 8:21). As alluded to in verse 23 (κατά; cf. 4:30; Rom 8:31), our eschatological freedom from the law is our deliverance from the eschatological *condemnation (curse)* of the law on our transgressions (3:10, 13; 5:3; 6:13; Rom 8:1, 34; 1 Tim 1:8-9), not merely freedom from "the clear guidelines of a nomistic life-style,"<sup>19</sup> or "freedom from the (elements of) the world."<sup>20</sup> This point will be made clearer as we further explore the meaning of "being under the law" (v. 18).

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<sup>18</sup>The conjunction γάρ can be understood as causal/explanatory sense ("for," e.g., ESV, NASB, Burton) or as introducing the next section (thus untranslated, e.g., NIV, Moo). See Burton, *Galatians*, 291; Moo, *Galatians*, 342. While there is a transition to the new topic in 5:13 ("freedom"), 5:13-15 should not be disconnected from the previous section (5:1-12) in that v. 13 functions as a ground (γάρ) for Paul's rejection of circumcision in 5:7-12. See also Witherington, *Galatians*, 375-76.

<sup>19</sup>Contra Dunn, *Galatians*, 287.

<sup>20</sup>Contra Coppins, who wrongly considering only the Jews as being under the law, claims that what in view here is not the freedom from the law but the freedom from the element of the world. Wayne

Just as Christ has set us free from slavery under the law *for* freedom (Τῆ ἐλευθερίᾳ) in Christ (5:1), God called us from slavery to the law *to* freedom (ἐπ' ἐλευθερίᾳ)<sup>21</sup> for love (v. 13a; 1:6). Here, freedom in Christ (2:4) is the purpose of God's calling (1:6), both of which are part of God's salvation. Based on God's call (indicative, v. 13a), Paul, warning the Galatians of using it as opportunity for the flesh, exhorts them to use freedom to serve in love (imperative, v. 13b), just as he, warning them of submitting to a "yoke of slavery," challenges them to stand in freedom, based on Christ's liberation (5:1).

Here Paul, resuming the theme of 5:6b (love as the expression of the faith), does not treat love as a human virtue or ideal, but as the result of freedom in Christ (v. 13) and the fruit of the free Spirit (v. 22) because Christ has freed us to love (5:1, 13) and the Spirit has poured God's love into our hearts (Rom 5:5) and now lives in our hearts as the Spirit of the Son (4:6) who loved us and gave himself for us (2:20; "the love of the Spirit," Rom 15:30; Col 1:8).<sup>22</sup> Thus, love is a "gift—from God, through Christ, in the Spirit."<sup>23</sup> Just as love has been expressed by Christ's self-giving for us (2:20), here love as the expression of faith in Christ (5:6) and the fruit of the free Spirit (vv. 13, 22) is expressed by believers' serving one another (v. 13b).<sup>24</sup> Thus, love is a reality created and increased by the risen Christ in the life of the believer (5:6; 2:20; 1 Cor 13; 1 Thess 3:12),

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Coppins, *The Interpretation of Freedom in the Letter of Paul: With Special Reference to the 'German' Tradition*, WUNT 261 (Tübingen: Mohr Siebeck, 2009), 117-21.

<sup>21</sup>As with Τῆ ἐλευθερίᾳ (5:1), the phrase ἐπ' ἐλευθερίᾳ has the sense of purpose/result (Cf. Rom 8:24; 1 Thess 4:7; Eph 2:10). BDAG, 366. 16; Moo, *Galatians*, 342 n1.

<sup>22</sup>See also Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 447.

<sup>23</sup>Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress Press, 1979), 275.

<sup>24</sup>Cf. Betz, *Galatians*, 274; Hansen, *Galatians*, 166.



which transcends the law.<sup>25</sup> As Seifrid notes, here love as a reality of Christ "incarnates the eschatological life which faith apprehends and hope anticipates."<sup>26</sup>

Christian freedom from "slavery (δουλεία) under the law" (5:1, 13a) paradoxically leads to Christian freedom for "serving (δουλεύω) in love" (v. 13b).<sup>27</sup> In other words, now we are released from the law, we "serve (δουλεύω) in newness of the Spirit" (Rom 7:6). Just as Christ himself took the form of a slave (Phil 2: 7), the Christian as a "slave (δοῦλος) of Christ" (1 Cor 7:22) serves others through love. Here, Paul contrasts slavery of love (v. 13b) with slavery to the law (5:1) as well as slavery to the flesh (vv. 13a, 16). As Hansen notes, only when we are freed from slavery to the law and the flesh, we come to be free to serve in love. In a word, "Freedom in Christ is freedom to love."<sup>28</sup> Just as contrasting flesh enslaved under the law with the freedom in Christ (4:23, 30), here, Paul sets slavery to the flesh in opposition to freedom for love (v. 13), anticipating the contrast between the flesh and the Spirit (vv. 16-26), which indicates that the eschatological freedom from the law and this slavery of love come through the eschatological Spirit (2 Cor 3:17; Rom 5:5).<sup>29</sup>

**Love as the fulfillment of the law (v. 14).** After defining freedom in terms of the slavery of love (v. 13), Paul describes love as fulfillment of the law (v. 14). Here, Paul, referring to the law, provides a reason (γὰρ) for his exhortation to love in verse 13.

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<sup>25</sup>Cf. Witherington, *Galatians*, 384. Contra Dunn, who understands love as "the fundamental energizing principle rather than law." Dunn, *Galatians*, 288.

<sup>26</sup>Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: Inter Varsity Press, 2000), 138-39. As Seifrid further notes, "The triad of faith, hope and love therefore represents differing aspects of the one reality of Christ's saving presence (cf. 1 Thess. 1:3)."

<sup>27</sup>See also Barclay, *Obedying the Truth*, 109; Longenecker, *Galatians*, 241; Moo, *Galatians*, 344-45.

<sup>28</sup>Hansen, *Galatians*, 165-67.

<sup>29</sup>See also Moisés D. Silva, *Explorations in Exegetical Method: Galatians as a Test Case* (Grand Rapids: Baker, 1996), 181; Witherington, *Galatians*, 381-82.

Thus, believers are to be slaves of one another in love because (γὰρ) the whole law (ὁ πᾶς νόμος) is fulfilled (πεπλήρωται)<sup>30</sup> in one word (λόγος): "You shall love your neighbor as yourself."

According to Paul, unlike those who accept circumcision, Christians are not under the law (v. 18; 3:25) and are not obligated to do the whole law (ὅλος ὁ νόμος, 5:3). Yet, surprisingly Christians fulfill (πληρώω) the whole law (ὁ πᾶς νόμος) through love (5:14; Rom 13:8) and fulfill (ἀναπληρώω) "the law of Christ" (6:2). In short, for Paul, Christians who are free from the law (vv. 13, 18) are at the same time those who fulfill the law through love (v. 14).

Thus, regarding what seems to be tension in Paul's view of the law, many scholars have attempted to expound Paul's thought. For example, Räisänen argues that here Paul's view of the law is "self-contradictory."<sup>31</sup> Despite Paul's "inconsistency," Sanders, seeing the underlying coherence to his thought about the law, claims that Paul argues against the law for "getting in" to the covenant, yet accepts "covenantal nomism" for "staying in" the covenant (v. 14). In other words, while in discussing the requirement for membership, Paul opposed faith with law (as in 5:3), in discussing Christian behavior, Paul saw no opposition between them (as in 5:14).<sup>32</sup> However, it seems plausible that we need to begin with the assumption of coherence instead of the seemingly contradiction

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<sup>30</sup>The perfect passive form of the verb πληρωω is wrongly translated as "be summed up" (NRSV, GNB, NET, NLT) or "be summarized" (GW, ISV). In the similar context (Rom 13:8-10), Paul clearly distinguishes πληρωω ("fulfill") from ἀνακεφαλαίω ("sum up"): "the one who loves another has fulfilled (πληρωω) the law" (13:8); "the commandments . . . are summed up (ἀνακεφαλαίω) in this word" (13:9). See Fung, *Galatians*, 246.

<sup>31</sup>Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 199 (also 11-12, 82-83).

<sup>32</sup>E. P. Sanders, *Paul, the Law, and the Jewish People* (Minneapolis: Fortress Press, 1985), 82; Räisänen, *Paul and the Law*, 93-114 (esp. 114).

(Räisänen) or inconsistencies (Sanders) in Paul's view of the law, until proven otherwise.<sup>33</sup>

Also, there seems to be a problem with Sanders's *monolithic* covenantal nomism, which hides "huge tracks of works-righteousness or merit theology."<sup>34</sup> In fact, the categories ("getting in" and "staying in") are misleading because for some Jews in Paul's day, "staying in" by works of the law was a means of "getting in" the new age, which is similar to legalism.<sup>35</sup> In other words, contrary to Sanders's "covenantal nomism," some Jews "did maintain" perfect obedience to the law (3:10; 5:13),<sup>36</sup> and works/obedience as a decisive criterion for final vindication seem to play a vital role for final salvation, which Sanders's covenantal nomism downplays.<sup>37</sup> In the rabbinic materials, God's gracious election and the law's demand of works stand in an unresolved tension within early Jewish thought.<sup>38</sup> Thus, the second temple Judaism is more likely described as a "variegated nomism" as Carson suggests (thus Judaisms; "two covenants,"

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<sup>33</sup>For a helpful discussion about the supposed inconsistencies in Paul, see N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 4-7. For a response to Räisänen's argument about "contradiction" in Paul's view of the law, see Jeffrey A. D. Weima, "The Function of the Law in Relation to Sin: An Evaluation of the View of H. Räisänen," *NovT* 32, no. 3 (July 1990): 219-35.

<sup>34</sup>Charles A. Talbert, "Freedom and Law in Galatians," *Ex Auditu* 11 (1995): 19.

<sup>35</sup>*Ibid.*, 19. See also Gathercole, Simon J. Gathercole, *Where Is Boasting: Early Jewish Soteriology and Paul's Response in Romans 1-5* (Grand Rapids: Eerdmans, 2002), 26.

<sup>36</sup>Das, *Paul, the Law, and the Covenant*, 8.

<sup>37</sup>See Mark A. Elliott, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids: Eerdmans, 2000), 639-40; Thomas R. Schreiner, "Another Look at the New Perspective" *SBJT* 14.3 (2010): 5. See also Simon J. Gathercole, "After the New Perspective: Works, Justification and Boasting in Early Judaism and Romans," *TynBul* 52, no. 2 (2001): 304.

<sup>38</sup>See Friedrich Avemarie, *Torah und Leben: Untersuchungen zur Heilsbedeutung der Tora in der frühen rabbinischen Literatur*, Texte und Studien zum Antiken Judentum 55 (Tübingen: Mohr Siebeck, 1996); Mark A. Seifrid, "The 'New Perspective on Paul' and Its Problems," *Themelios* 25. 2 (February 2000): 5-6; Seifrid, "The New Perspective from Paul," *SBJT* 14, no. 3 (2010): 25. As Seifrid notes, for Paul, "the election of Israel and the demand of the Law meet in Christ, the crucified and risen."

4:24),<sup>39</sup> or covenantalism "alongside 'nomism' without the overarching synthesis" as Seifrid claims.<sup>40</sup> In addition, just as it seems problematic to synthetically distinguish the categories "getting in" and "staying in" in Sanders's notion of covenantal nomism, there seems to be a problem with his claim that the debate in Galatians is about "entry."<sup>41</sup> In Galatians, as Barclay also notes, Paul requires faith in Christ, not just as an entry requirement but as "the fundamental determinant of all Christian behaviour" (2:20).<sup>42</sup> Likewise, here in his discussion of Christian life in the Spirit in contrast to flesh under the law, Paul exhorts Galatian believers, who received the Spirit by faith ("getting in") to keep walking by the Spirit ("staying in") (5:16, 25; Gal 3:2-3). In other words, contrary to Sanders, here in discussing Christian behavior, Paul sees opposition between the Spirit and the law (v. 18), and the issue in Galatians is about not only "getting in" but also "staying in."<sup>43</sup>

Being dissatisfied with the inconsistencies in Sanders's Paul, Dunn, modifying the covenantal nomism, further claims that Paul's polemic is against the "typical Jewish covenantal nomism"—the "nationalistic expression of covenantal nomism" (Jewish ethnic exclusivism), not against the law as such.<sup>44</sup>

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<sup>39</sup>D. A. Carson, "Summaries and Conclusions," in *Justification and Variegated Nomism*, vol. 1, *The Complexities of Second Temple Judaism*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid (Grand Rapids: Baker, 2001), 545.

<sup>40</sup>Mark A. Seifrid, "The 'New Perspective on Paul' and Its Problems," *Themelios* 25, no. 2 (February 2000): 5-6. Cf. Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 2002), 84 ("covenantal nomism with an element of works-righteousness"); R. N. Longenecker, *Paul, Apostle of Liberty: The Origin and Nature of Paul's Christianity* (Grand Rapids: Baker, 1964), 78 ("reacting nomism" and "acting legalism").

<sup>41</sup>Sanders, *Paul, the Law, and the Jewish People*, 20.

<sup>42</sup>Barclay, *Obedying the Truth*, 237; see also Dunn, *Galatians*, 17.

<sup>43</sup>Cf. Gundry considers the issue as the question of "staying in." Robert H. Gundry, "Grace, Works, and Staying Saved in Paul," *Bib* 66, no. 1 (1985): 8-9.

<sup>44</sup>James D. G. Dunn, "The Theology of Galatians," in *Pauline Theology 1: Thessalonians, Philippians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 140; Dunn, *Galatians*, 291.

In other words, Paul's critique of the law is directed against nationalistic misunderstanding of the law (the "law as γράμμα"), which is distinguished from the "law rightly understood, and responded to ἐν πνεύματι" (Rom 2:29).<sup>45</sup> Thus, here Paul, calling for "a different way of 'doing' the law" based on the "real or complete" meaning of the law made clear in the new age ("fulfilled"), distinguishes "a whole life style" "marked out by the Jewish distinctives" within ethnic Judaism ("doing the whole law," 5:3) from a life style summed up in love ("fulfilling the law," 5:14) which requires its guidelines ("the law of Christ," 6:2).<sup>46</sup> However, there seems to be problem with Dunn's claim that Paul is thinking of the law in two different ways (two *aspects* of the law). Although the law involves Jewish ethnic distinctiveness as well as ethical distinctiveness, Paul's main problem with the law is not about merely Jewish attitudes toward the law, or typical Jewish life-style within ethnic Judaism as Dunn suggests. In fact, there is nothing about Jewish life-style or attitudes in this passage. Rather, as is indicated in this passage (esp. vv. 18, 23), for Paul the root problem of the law is that those in the flesh, who cannot do the law's just demand for perfect obedience, are under the curse/condemnation of the law (3:10; Rom 7:14-25; 8:3-4).<sup>47</sup> Thus, Paul's critique of the law centers on *the law's impotence* to effect obedience and the *human inability* to keep the whole law, not merely on Jews' *nationalistic misunderstanding* of the law and *Jewish attitude*, that is, Jews' ethnic exclusion of the Gentiles (Rom 8:3; 3:10; 6:13; Rom 1:18-3:20, esp. 2:21-24).<sup>48</sup>

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<sup>45</sup>James D. G. Dunn, *Romans 1-8*, WBC 38a (Dallas: Word, 1988), 417.

<sup>46</sup>Dunn, *Galatians*, 289-92.

<sup>47</sup>For a helpful discussion about Paul's problem with the law, see A. Andrew Das, *Paul and the Jews*, Library of Pauline Studies (Peabody, MA: Hendrickson Publishers, 2003), 141-165.

<sup>48</sup>See also Seifrid, "The New Perspective *from* Paul," 24; Thomas R. Schreiner, "Justification Apart from and by Works: At the Final Judgment Works Will Confirm Justification," in *Four Views on the Role of Works at the Final Judgment*, ed. Stanley N. Gundry (Grand Rapids: Zondervan, 2013), 75.

On the other hand, Hübner, arguing that Paul distinguishes ὅλος ὁ νόμος (5:3) from ὁ πᾶς νόμος (5:14), views ὅλος ὁ νόμος as the Mosaic law understood quantitatively and ὁ πᾶς νόμος as the whole law "only in the critical and ironical way," described "against the Jewish understanding of the law," which is not identical with the whole Mosaic law.<sup>49</sup> However, in view of Paul's quotation of Leviticus 19:18 and the parallel of 5:14 with 5:3 (Rom 13:8-10), Paul consistently uses the term νόμος to refer to the Mosaic law up to this point in Galatians. Thus, "the whole law" (ὁ πᾶς νόμος) refers to the whole law of Moses, not as the whole law" only in the critical and ironical way" (Hübner).<sup>50</sup> In addition, the word (λόγος) of Leviticus 19:18 (v. 14) as a part of the Mosaic law is a *command* that sums up the commandments (ἐντολή) of the law (Rom 13:8-10), not the law which is "virtually equivalent to 'promise'."<sup>51</sup> Here, Paul likely uses the word λόγος for God's command as in Judaism, not for Scripture generally ("words," Exod 24:8; "Ten Words" [δέκα λόγοι], Deut 10:4).<sup>52</sup>

None of these views above does not seem to explain satisfactorily the seemingly tension in Paul's view of law (narrowly the tension between 5:3 and 5:14). Thus, assuming Paul's consistency in his view of the law instead of the contradiction (Räisänen) or inconsistencies (Sanders), we need to carefully examine Paul's wording of

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<sup>49</sup>Hans Hübner, *Law in Paul's Thought* (New York: T&T Clark, 2004), 36-37. Cf. According to Hong, ὅλος ὁ νόμος (5:3) refers to the law in terms of the Mosaic covenant, whereas ὁ πᾶς νόμος (5:14) refers to the law in terms of God's will. In-Gyu Hong, *The Law in Galatians*, JSNTSup 81 (Sheffield, England: Sheffield, 1993), 172-73.

<sup>50</sup>See also Sanders, *Paul, the Law, and the Jewish People*, 96; Witherington, *Galatians*, 380; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 334n13; Moo, *Galatians*, 346-47n8; Barclay, *Obedying the Truth*, 137; Hong, *The Law in Galatians*, 172. For more critique of Hübner, see Sanders, *Paul, the Law, and the Jewish People*, 96-97.

<sup>51</sup>Contra de Boer, who, considering Paul's "positive" appeal to the law and his use of the "word" (λόγος) and "you will" in v. 14, understands the word λόγος in v. 14 not as a commandment of the Mosaic law but as a promise of the scriptural law (eg., 3:8, 22; 4:30). De Boer, *Galatians*, 342, 345. Similarly, Richard B. Hays, *Galatians*, in vol. 11 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 2000), 324 ("a word of prophetic promise").

<sup>52</sup>See also BDAG, 599; Moo, *Galatians*, 345-46n7; Schreiner, *Galatians*, 334n14.

5:14, which differs from that of 5:3, within the immediate context of Paul's assertion of eschatological freedom and love in Christ which the Spirit creates in Christian life (v. 13; 5:1, 6; 2 Cor 3:17).

Firstly, considering the different context of the two statements, it seems possible that there is a difference between the two phrases, ὅλος ὁ νόμο νόμος (5:3) and ὁ πᾶς νόμος (5:14). For Paul the circumcised is *obligated* (ὀφειλέτης) to *do* (ποιέω) the whole law (ὅλος ὁ νόμος) for justification (5:3), while believers, called to *freedom* (ἐλευθερία) and justified in Christ, *fulfill* (πληρῶω) the whole law (ὁ πᾶς νόμος) through love, the fruit of the Spirit (5:14). Thus, according to some scholars, here the whole law (ὁ πᾶς νόμος, 5:14), which believers fulfill, signifies the law as a whole (or a unit),<sup>53</sup>—its substance/heart and intention of the law through love (5:14),<sup>54</sup> while the whole law (ὅλος ὁ νόμος, 5:3), which the circumcised must keep, refers to the whole law in its every part. Indeed, Paul does not want believers to keep all the individual precepts of the law (6:15). Nor does he expect believers to keep only one commandment, that is, a love command as a reduced Torah.<sup>55</sup>

However, considering the close link between 3:10 (πας . . . νομος) and 5:3 (ὅλος ὁ νόμος", the difference between the two phrases, ὅλος ὁ νόμο νόμος (5:3) and ὁ πᾶς νόμος (5:14) seems to be indecisive. In other words, as in 5:3, 3:10 implies perfect obedience to the law and yet here in 3:10 Paul's juxtaposition of πας and νομος (rather than ὅλος and νομος) appears, as in 5:14<sup>56</sup>: "Cursed be everyone who does not abide by

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<sup>53</sup>See BDAG, 783; Ridderbos, *Galatians*, 201n3; Dunn, *Galatians*, 288.

<sup>54</sup>See also Betz, *Galatians*, 275; F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 241; Witherington, *Galatians*, 380.

<sup>55</sup>See Sanders, *Paul, the Law, and the Jewish People*, 100; Stephen Westerholm, "On Fulfilling the Whole Law (Gal. 5:14)," *SEÅ* 51-52 (1986): 233.

<sup>56</sup>As Willson notes, in Galatians, the juxtaposition appears in only two places (3:10 and 5:14), which is "often overlooked, even by those who stress the comprehensive demand of the Law in Galatians." Willson, focusing on the link between 3:10 and 5:14, further says, "if 5.14 serves as counterpoise to 5.3,

all (πας) things written in the Book of the Law (νομος)" (3:10b). In a word, Paul, using alternately the juxtaposition of πας and νομος (3:10) and ὅλος and νόμος (5:3) speaks of the same idea of perfect obedience to the law. Thus, while the difference between the phrases is ambiguous, Paul's point here in 5:14 seems to be clear: "the 'whole law' with all of its demands is *somehow* 'fulfilled' by the Christian who loves" in Christ (my emphasis).<sup>57</sup>

Secondly, contrary to Dunn, here Paul is not likely distinguishing between the Jewish life style marked out by the Jewish exclusivism (5:3) and a life style conditioned by love (5:14). Rather, as Betz notes, Paul here, carefully distinguishing between the "doing" (5:3) and the "fulfilling" (5:14) of the law, states "in retrospect" that in loving, the law is fulfilled.<sup>58</sup> In other words, as Westerholm, following Betz, further points out, Paul consistently distinguishes "fulfilling" (πληρώω) the law, as the *result* of Christian living in Christ (5:14; 6:2; Rom 8:4; 13:8, 10) from "doing" (ποιέω) the law, *required of* those under the law (5:3; 3:10, 12; Rom 10:5).<sup>59</sup>

For Paul, the law, resting on the principle of "doing" (ποιέω) in contrast to "believing" (3:12; Rom 10:5-6) and living by the Spirit (v.18), demands total commitment, perfect obedience to the law (3:10; 5:3; 6:13). Thus, those under the law are obligated to *do* (ποιέω) the whole law (5:3).<sup>60</sup> Although using various terms

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and 5.3 reiterates the message of 3.10, then by implication 5.14 would also appear to be counterpoise to 3.10," which indicates that "Paul intended his affirmation of the fulfillment of the whole Law in 5:14 to provide counterpoise to the threat of the curse of the Law mentioned in 3.10." Willson, *The Curse of the Law*, 106-7.

<sup>57</sup>Westerholm, "On Fulfilling the Whole Law," 233.

<sup>58</sup>Betz, *Galatians*, 275. Contra Dunn, *Galatians*, 290.

<sup>59</sup>Westerholm, "On Fulfilling the Whole Law," 235-36; see also, Barclay, *Obeying the Truth*, 141-42; Witherington, *Galatians*, 382; Matera, *Galatians*, 197.

<sup>60</sup>See also Westerholm, "On Fulfilling the Whole Law," 234. Dunn objects that Christians also are to do the law based on Rom 2:14 and Gal 6:9 (Dunn, *Galatians*, 290). However, as Das notes, in Rom 2:14 Paul has in view pagan Gentiles (τὰ μὴ νόμον ἔχοντα; cf. ἀνόμως, 2:12), not Christian Gentiles, and in Gal 6:9, he exhorts the Galatians to do (ποιεῖω) "good" (τὸ καλὸς), not to do the law (6:9). See A. Andrew Das, *Paul, the Law, and the Covenant* (Grand Rapids: Baker Academic, 2010), 181; Das, *Galatians*,



including ποιέω for Jewish obedience to the law (e.g., φυλάσσω [6:13]; πράσσω [Rom 2:25]; τελέω [Rom 2:27]), Paul never uses the expression "fulfill (πληρώω) the law" in this connection, and in Jewish texts the verb πληρώω is never used with νόμος, and love (Lev 19:18) is not explicitly said to be the fulfillment of the law. Thus, love as fulfillment of the law (of Christ) (5:14; 6:2) appears to be a Pauline creation.<sup>61</sup>

Thus, unlike Jewish tradition, here Paul, the Christian, using the indicative form of the verb πληρώω for the Christian fulfillment of the law (v. 14), describes the effect of love as an eschatologically new reality in Christ (5:6). In other words, the perfect passive form of the verb "is fulfilled" (πεπλήρωται, divine passive) denotes God's new creation in Christ (6:2, 15; 5:6, 14)—the *eschatological* fulfillment of the law in Christ ("πλήρωμα," 4:4; Rom 8:4; 13:8; Matt 5:17; Luke 24:44).<sup>62</sup> As Paul's definition of the Spirit as the Spirit of Christ (4:6) also indicates, its implied agent is the crucified and risen Christ, who has fulfilled the whole law (the "law of Christ," 6:2; Matt 5:17), just as Christ has set us free (5:1).<sup>63</sup> Thus, such love that fulfills the law (5:14) is the love of Christ, who lives in the believer (2:20).<sup>64</sup>

God's love in Christ has been poured into our hearts through the Spirit (Rom 5:5) who now lives in us as the Spirit of Son (4:6). As Barclay notes, "Christian love

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552n39.

<sup>61</sup>See also Barclay, *Obedying the Truth*, 138-39; Hays, *Galatians*, 322; Longenecker, *Galatians*, 243-44; Das, *Galatians*, 552.

<sup>62</sup> See also Moo, *Galatians*, 347; Das, *Galatians*, 553. Many commentators generally regard the perfect as gnomic. E.g., Betz, *Galatians*, 275. However, as in the common use, the perfect seems to express a past action with present effect. See also Martyn, *Galatians*, 489.

<sup>63</sup>Cf. See Hays, *Galatians*, 322-24; Martyn, *Galatians*, 489; Susan G. Eastman, *Recovering Paul's Mother Tongue: Language and Theology in Galatians* (Grand Rapids: Eerdmans, 2007), 173. Hays, emphasizing Jesus Christ's faithfulness ("faith of Jesus Christ," cf. 3:22) in which believers participate, understands that by "his teaching and his sacrificial death," Jesus brought the law to fulfillment: "The whole Law has been brought to fulfillment [by Jesus Christ]" (v. 14a). However, while rightly recognizing Jesus' sacrificial death, Hays fails to see the *present* rule of Christ as risen Lord. See Mark A. Seifrid, "The Faith of Christ," in *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*, ed. Michael F. Bird and Preston M. Sprinkle (Peabody, MA: Hendrickson, 2009), 146.

<sup>64</sup>Betz, *Galatians*, 301.

springs to life when Christ is incarnated again."<sup>65</sup> In other words, the love of Christ expresses itself through faith (2:20; 5:6) and is created by the Spirit ("fruit," 5:22) in the lives of believers, which fulfills the law. Thus, the whole law *is fulfilled* (πληρώω) among believers in Christ who effects love (vv. 13-14; 5:6; Rom 13:8-10), and thereby they *fulfill* (ἀναπληρώω) the law of Christ (6:2). In other words, the law is fully satisfied in those led by the Spirit who produces love ("fruit," vv. 22-23; v. 18), just as the righteous requirement of the law *is fulfilled* (πληρώω) in us, who walk according to the Spirit (Rom 8:4).

Finally, Christian freedom from the law (v. 13a) takes shape as Christian freedom for "slavery of love" (v. 13b). Here, love as eschatological reality in Christ, which sums up (ἀνακεφαλαιώω) and fulfills (πλήρωμα) the whole law (v. 14; Rom 13:8-10),<sup>66</sup> is God's gracious gift (2:20-21) and the fruit of the Spirit (v. 22), expressed by faith in Christ (5:6) in contrast to (δὲ) the fleshly acts ("bite and devour," v. 15) which abuse freedom (v. 13; v. 19).

### **Opposition of Flesh and Spirit (5:16-26)**

In 5:16-26, Paul, developing (λέγω δέ) the flesh-freedom/love antithesis in verse 13, and picking up the contrast of the two sons, born according to the flesh and according to the Spirit (4:29), contrasts the desire of the flesh under the law and the life by the Spirit. Thus, Paul's initial antithesis of the flesh and love (vv. 13-15) anticipates his thesis statement, the opposition between flesh under the law and new life in the Spirit

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<sup>65</sup>William Barclay, *Flesh and Spirit: An Examination of Galatians 5.19-23* (London: SCM Press, 1962), 76; cited by Bruce, *Galatians*, 252.

<sup>66</sup>As Paul's distinction indicates, the verb πληρώω ("fulfill," Rom 13:8) is not a synonym for the verb ἀνακεφαλαιώω ("sum up," Rom 13:9). See also Fee, *God's Empowering Presence*, 426n 204.

(vv. 16-18), which is further elaborated by his contrast between works of the flesh and fruit of the Spirit (vv. 19-23) and his exhortation of living by the Spirit (vv. 24-26).<sup>67</sup>

**Desire of the flesh vs. leading by the Spirit (vv. 16-18).** After defining freedom in terms of love (vv. 13-15), now Paul is speaking of the Spirit's power over the flesh and the law (vv. 16-18). In contrast to the fleshly acts ("bite and devour one another," v. 15), Paul, further explaining (λέγω δέ; 4:1) the earlier point (v. 13), that is, freedom for love, emphasizes life by the Spirit<sup>68</sup>: "walk by the Spirit, and you will not gratify the desires of the flesh" (v. 16). Here, what Paul means by freedom for love as the antidote to slavery to the flesh (v. 13) is to live a new life by the free Spirit (v. 16) who effects love (v. 22) that fulfills the law (v. 14). In other words, as Dunn notes, "walk by the Spirit" (v. 16) is another way of saying "fulfill the law through love" (v. 14), both of which are expressions of the same freedom (5:1, 13) and of the same faith (5:6).<sup>69</sup> Thus, Paul is exhorting that freedom in Christ be expressed through slavery of love (not as opportunity for the flesh) and by a new life by the Spirit (not by desire of the flesh).<sup>70</sup> Here, Paul, developing the antithesis between freedom/love and the flesh (v. 13), contrasts walking by the free Spirit with the desire of the flesh (v. 16).<sup>71</sup>

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<sup>67</sup>I understand vv. 16-18 (esp. v. 18) as the thesis statement of this passage. See also Todd A. Wilson, "'Under Law' in Galatians: A Pauline Theological Abbreviation," *JTS* 56, no. 2 (October 2005): 389. For other views of the thesis statement, see Longenecker, *Galatians*, 247, 267 (vv. 13-18); Fee, *God's Empowering Presence*, 423 (vv. 13-15).

<sup>68</sup>See Longenecker, *Galatians*, 244; Fee, *God's Empowering Presence*, 428. Thus, the formula λέγω δέ can be translated as "So I say" (NIV, NLT), "What I say is this" (GNB), or "But I say" (ESV, NASB). The fact that v. 16 is an elaboration on 5:13 is confirmed by Paul's use of the phrase λέγω δέ and chiasmus.

<sup>69</sup>See Dunn, *Galatians*, 296.

<sup>70</sup>See Longenecker, *Galatians*, 247.

<sup>71</sup>Vv. 13 and 16 constitutes a chiasmic structure:  
a do not use your freedom as an opportunity for the flesh,  
b but through love serve one another (v. 13)  
b' walk by the Spirit, and  
a' and you will not gratify the desires of the flesh (v. 16).

Paul's metaphorical use of the verb "walk" (περιπατέω. cf. הלך [*hālak*]), which is equivalent to the verb "live" (ζάω, v. 25; 2:20), is a Jewish way of describing life or conduct in a certain manner (Rom 8:4; 1 John 2:6). His expression "walk by the Spirit" (περιπατέω πνεύματι, v. 16) echoes the OT phrase "walk in (God's) law/statutes" (e.g., Exod 16:4; Lev 18:4; Ezek 5:6).<sup>72</sup> Here the dative πνεύματι can be interpreted as agency/instrument ("means"),<sup>73</sup> manner/direction ("rule or direction")<sup>74</sup> or locative ("sphere").<sup>75</sup> There seems to be an overlap in Paul's use of the dative construction,<sup>76</sup> which has a similar sense to Paul's other constructions: walk according to (κατά) the Spirit (Rom 8:4); walk in (ἐν) newness of life (Rom 6:4); walk in (ἐν) him (Christ) (Col 2:6).

The OT prophets had expected the day when God would put the law within them and write the law on his people's hearts (Jer 31:33; cf. Heb 8:10), and would place his Spirit within them and cause them to walk in his statutes (Ezek 36:27). For Paul, the Christian, that day has come in Christ. Through the Spirit of the new covenant, God engraves "a letter of Christ" on the tablets of fleshly hearts in contrast to the old law engraved on the tablets of stone (2 Cor 3:3), and Christians discern God's will by the renewal of the mind (Rom 12:2). Thus, the Christian life is the new life in Christ (2:20) through the Spirit—the way of love by the free Spirit (v. 13), not the life by the old law. In other words, the new life in Christ is realized in the present life of the believer by

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See Lutjens, "You Do Not Do What You Want," 110; de Boer, *Galatians*, 351.

<sup>72</sup>See also BDAG, 803; Witherington, *Galatians*, 393; Longenecker, *Galatians*, 244; Dunn, *Galatians*, 295-96.

<sup>73</sup>E.g., ESV, NASB, NIV, RSV. See also Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 166.

<sup>74</sup>E.g., Moo, *Galatians*, 353.

<sup>75</sup>Cf. Fee, *God's Empowering Presence*, 430 (locative as well as instrumental).

<sup>76</sup>See also Betz, *Galatians*, 277-78 ("the origin as well as the quality of that way of life"); Fee, *God's Empowering Presence*, 430 ("by means of the Spirit, one does so because one is also to walk in the sphere of the Spirit").

walking by the Spirit (v. 25) "of God's Son" who dwells in their hearts (4:6). Thus, again for Paul, the expression "walk by the Spirit" is synonymous with "walk in Christ" (Col 2:6), "walk in newness of life," (Rom 6:4), and "walk in love" (Rom 14:15; Eph 5:2).

The assured result for those who "walk by the Spirit" ("imperative," v. 16a) is a promise, in response to fleshly acts (vv. 13, 15), realized in them ("indicative," v. 16b)<sup>77</sup>: "you will by no means gratify (οὐ μὴ τελέσητε) the desire of the flesh."<sup>78</sup> Here, from Paul's eschatological perspective, the word "flesh" (σάρξ), which is in contrast to freedom (v. 13) and the Spirit (v. 16; 4:29) and whose "desire" (ἐπιθυμία) leads to human sin (vv. 16, 19-21), denotes human creatureliness (or the human fallenness),<sup>79</sup> distinct from God and even in opposition to God (v. 17; Rom 8:7). In other words, the "flesh" refers to human existence in the present evil age (1:4) apart from Christ and his Spirit (2:20). Considering Paul's *eschatological* thinking on the *entirety* of creation (Rom 8:19-21), the flesh as the *whole* human being ("my flesh," Rom 7:18) is both a personal/anthropological (circumcision, body, or human being) and cosmic/eschatological reality (a power or realm of the old age).<sup>80</sup>

Thus, as Paul's list of "works of the flesh" (vv. 19-21) also indicates, the "flesh" does not refer to merely circumcised flesh (bodily tissue) (Rom 6:19),<sup>81</sup> a "sinful

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<sup>77</sup>See also Bruce, *Galatians*, 243; Fee, *God's Empowering Presence*, 429

<sup>78</sup>The construction οὐ μὴ with aorist subjunctive (τελέσητε) signifies a emphatic future negative assertion (indicative), not a command or prohibition (imperative). Contra RSV that takes the clause as an imperative ("do not gratify"). See also Barclay, *Obeying the Truth*, 111; Lutjens, "You Do Not Do What You Want," 111; Das, *Galatians*, 562.

<sup>79</sup>See Ernst Käsemann, *Perspectives on Paul* (Philadelphia: Fortress Press 1971), 25; Udo Schnelle, *The Human Condition: Anthropology in the Teachings of Jesus, Paul, and John*, trans. O. C. Dean (Minneapolis: Fortress Press, 1996), 60; Fee, *Galatians*, 178; Witherington, *Galatians*, 377 ("fallen creatures"); Hays, *Galatians*, 326 ("autonomous fallen humanity").

<sup>80</sup> See also Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings*, *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 10 (Leiden: Brill, 1971), 102-3; Timo Laato, *Paul and Judaism: An Anthropological Approach*, trans. T. McElwain (Atlanta: Scholars Press, 1995), 453; Barclay, *Obeying*, 201; Moo, *Galatians*, 343-44.

<sup>81</sup>Walter Bo Russell, "Does the Christian Have 'Flesh' in Gal 5:13-26?" *JETS* 36 (1993): 181.

nature"<sup>82</sup> (or "physical desires")<sup>83</sup> as such (4:29), or a cosmic power<sup>84</sup> as such (vv. 16, 24). In addition, as the contrast of the flesh with eschatological freedom/love (v.13) and the eschatological Spirit (v. 17) suggests, here the antithesis between two eschatological realities, the flesh and the Spirit, is not an inner conflict between two different parts of the human being or between a sinful nature and the indwelling Spirit, but that between human weaknesses/worldliness in the present evil (old) age and the resurrection life in the new creation brought about by the life-giving Spirit of God (6:14; 1:4).<sup>85</sup>

For Paul, Galatian believers live in the state of eschatological tension between the desire of the flesh and the leading of the eschatological Spirit, both of which are mutually exclusive (vv. 16-18). Thus, contrary to Jewish consideration of the law as preventive means against the flesh, Paul urges the Galatians who began a new life by the Spirit (3:3) and became God's sons born according to the Spirit (4:6, 29), to *keep* walking (περιπατεῖτε) by the Spirit (v. 16a),<sup>86</sup> which will prevent them from being perfected (ἐπιτελέω, 3:3) by the flesh and satisfying (τελέω, 5:16) its desire ("self-control," v. 23).

In verse 17, Paul explains the basis of his confident promise of the Spirit's victory over the flesh (v. 16). Thus, the reason why (γὰρ) walking by the Spirit will not fulfill the desire of the flesh (v. 16) is that the flesh and the Spirit are in opposition to each other (v. 17). To better understand verse 17, it is helpful to display the structure:

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<sup>82</sup>NIV, TNIV, NLT. See also Hansen, *Galatians*, 163. Thus as Paul does, it seems plausible to use the term "flesh" as an umbrella term.

<sup>83</sup>BDAG, 997-98. Cf. GNB ("human nature"), NEB ("lower nature").

<sup>84</sup>Das, *Galatians*, 591-94.

<sup>85</sup>See also Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 66. Contra Dunn, who see the opposition as "inward contradiction, of an individual pulled in two different directions." Dunn, *Galatians*, 298. Cf. Barclay, *Obedying the Truth*, 200, 205; Witherington, *Galatians*, 377; Fee, *God's Empowering Presence*, 432; Das, *Galatians*, 560.

<sup>86</sup>Note Paul's use of the present (iterative) tense of imperative περιπατεῖτε (v. 16) as in his use of the present hortatory subjunctive στοιχῶμεν (v. 25).

"For (γάρ) the flesh sets its desire against the Spirit,  
and (δὲ) the Spirit against (κατὰ) the flesh,  
for (γάρ) these are in opposition to one another,  
so that (ἵνα) you may not do  
whatever you want (ὃ ἐὰν θέλητε)."

Mutual opposition (v. 17b) explains (γάρ) mutual conflict (v. 17a) and thus further explains (γάρ) why walking by the Spirit excludes the desire of the flesh (v. 16). Here, Paul makes it explicit that the Galatians' freedom (v. 13) and their walking by the Spirit (v. 16) are involved in waging war between the Spirit and the flesh (v. 17; Rom 8:13-14).<sup>87</sup> There have been three main exegetical options for the explanation of verse 17 (especially, the last ἵνα clause).<sup>88</sup>

According to the first view, verse 17 describes the flesh-Spirit opposition and its result (ἵνα, NLT) of the flesh's frustrating the Spirit-prompted willing of the believer.<sup>89</sup> Although it *theologically* seems to fit the Spirit-inspired willing as fundamental aspirations of believers and the supposed parallel (Rom 7-14-25, esp. 7:15), this interpretation can undermine Paul's positive emphasis on the Spirit (v. 16) and does not fit *mutual* opposition of the flesh and the Spirit (ἀλλήλοισ ἀντίκειται) and the indefinite construction "*whatever* you want" (ὃ ἐὰν θέλητε). To avoid the impasse, Lightfoot suggests that verse 17b is Paul's parenthetical thought.<sup>90</sup>

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<sup>87</sup>See also Barclay, *Obedying the Truth*, 112; Hansen, *Galatians*, 169.

<sup>88</sup>For the helpful overview of the debate, see Barclay, *Obedying the Truth*, 112-17; Lujens, "You Do Not Do What You Want," 103-17.

<sup>89</sup>*LW*, 27:75; CNTC, 11:103; J. B. Lightfoot, *St. Paul's Epistle to the Galatians* (Peabody, MA: Hendrickson Publishers, 1999), 210; Cole, *Galatians*, 158; Ridderbos, *Galatians*, 203-4; Lujens, "You Do Not Do What You Want," 114-15; Morris, *Galatians*, 169.

<sup>90</sup>Thus, v. 17 would be rendered: For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh (for they are in conflict with each other *with the result that* you do not do the things you want). Lujens argues that "Lightfoot was on the right track, but just put his brackets in the wrong place," and thus suggests his own brackets: For the flesh desires what is contrary to the Spirit, (and the Spirit what is contrary to the flesh for they are in conflict with each other) *in order that* you do not do the things you want. Lujens, "You Do Not Do What You Want," 115.

According to the second view, verse 17 describes flesh-Spirit opposition and its purpose (or result, ἵνα) of frustrating human free willing (both good and evil).<sup>91</sup> For example, according to Dunn, the believer is "torn in two by conflicting desires," and thus his existence is "one of continuing frustration."<sup>92</sup> Although it *grammatically* fits *mutual* opposition (ἀλλήλοις ἀντίκειται) and the indefinite "*whatever* you want" (ἃ ἐὰν θέλητε), this interpretation seems to suggest a spiritual stalemate and thus does not fit Paul's confidence (v. 16). To avoid this criticism, Burton takes the ἵνα clause as a purpose clause, which expresses its aim as the frustration of the opposite side, not actual result.<sup>93</sup>

According to the third view, verse 17 describes flesh-Spirit opposition and its purpose (or result, NIV) of the Spirit's frustrating the flesh-prompted willing of the believers.<sup>94</sup> Although fitting the immediate *context* of Paul's confidence of the Spirit's power over the flesh (5:11-26, esp. v. 16), this interpretation does not fit *mutual* opposition (ἀλλήλοις ἀντίκειται) and the phrase "*whatever* you want" (ἃ ἐὰν θέλητε) and the adversative δέ ("but"), which points to the Spirit's positive activity (v. 18) in contrast to (δέ) the flesh-Spirit opposition (v. 17).

None of these views seem to satisfactorily explain all the difficulties. Thus, Barclay suggests that according to Paul, the Galatians don't have to worry about the danger of libertinism because they are too caught up in the warfare between the Spirit and the flesh which "determines their moral choices" and thus cannot do whatever they

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<sup>91</sup>Burton, *Galatians*, 300-302; Betz, *Galatians*, 279-81; Troels Engberg-Pedersen, *Paul and the Stoics* (Louisville: Westminster John Knox, 2000), 162-63; Bruce, *Galatians*, 245; Longenecker, *Galatians*, 246; Dunn, *Galatians*, 299; Fung, *Galatians*, 251; Moo, *Galatians*, 356.

<sup>92</sup>James D.G. Dunn, "Rom. 7, 14-25 in the Theology of Paul," *TZ* 31 (September/October 1975): 63.

<sup>93</sup>Burton *Galatians*, 302.

<sup>94</sup>Jewett, *Paul's Anthropological Terms*, 106-7; Fee, *God's Empowering Presence*, 436; de Boer *Galatians* 354-55; Witherington, *Galatians*, 395.



want.<sup>95</sup> However, as the immediate context (5:1-12; 6:2, 11-14) and his renewed reference to the law (vv. 14, 18, 23) suggest, in the ethical section of 5:13-26 Paul continuously deals with the issue of submission to the law, not of libertinism.<sup>96</sup>

First of all, despite the similar expression in Romans 7:15 and close link between Galatians 5:16 and Romans 8:5-9, it is a mistake to read Galatians 5 in light of Romans 7, based on a supposed correspondence between them. There are differences between the two forms of conflict.<sup>97</sup> There is a *hopeless* battle<sup>98</sup> between the law of sin and the law of his mind ("Wretched man that I am!" Rom 7:24) and no reference to the Spirit in Romans 7 in which Paul describes a Christian view of human plight under the law apart from Christ, while here Paul, being confident of the Spirit's victory over the flesh (v. 16; v. 24), describes Christian life in the Spirit in contrast to the flesh under the law.

Secondly, given the *mutual opposition* (ἀλλήλοισι ἀντίκειται) and the phrase "whatever you want" (ἃ ἐὰν θέλητε), both the flesh and the Spirit is associated with the subject ("you") of the ἵνα clause,<sup>99</sup> which leads to contrasting *results*.<sup>100</sup> Also, the phrase "whatever you want" here refers to desires of man as a human being, not necessarily of

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<sup>95</sup>Barclay, *Obedying the Truth*, 112, 115; followed by Hays, *Galatians*, 326; Matera, *Galatians*, 207.

<sup>96</sup>See also Fung, *Galatians*, 252; Witherington, *Galatians*, 394-95; Fee, *God's Empowering Presence*, 421; Hansen, *Galatians*, 164-65.

<sup>97</sup>Thus, rightly Betz, *Galatians*, 280; Bruce, *Galatians*, 244; Witherington, *Galatians*, 377, 395; Fung, "The Impotence of the Law," 37; Fee, *God's Empowering Presence*, 435-36n234; Hansen, *Galatians*, 170. Contra Longenecker, who understands that "Gal 5:17 sets out in rudimentary fashion what is later spoken of more fully in Rom 7:14-25." Longenecker, *Galatians*, 246; see also Dunn, *Galatians*, 300; Campbell, "Against Such Things," 272.

<sup>98</sup>See also Fung, "The Impotence of the Law," 37 ("the unequal conflict").

<sup>99</sup>See also Burton, *Galatians*, 302; Longenecker, *Galatians*, 246; Dunn, *Galatians*, 299.

<sup>100</sup> Thus, it seems plausible to take the ἵνα clause as a result clause ("so that") (NIV; NASB; HCSB; GW; see also, Ridderbos, *Galatians*, 203n9; Fee, *God's Empowering Presence*, 436). Contra Burton, *Galatians*, 301-2; Dunn, *The Theology of Paul*, 481n88.

the Christian as a new person in Christ.<sup>101</sup> In addition, it has been observed that in verse 17, Paul speaks of the flesh *desiring against* the Spirit and the Spirit *against* the flesh without the verb "desire."<sup>102</sup> Here, for Paul the Spirit does not merely desire against the flesh. Rather, the Spirit, convicting (κατὰ) the flesh, puts to death the deeds of the body (Rom 8:13; John 16:8-11).<sup>103</sup>

Thirdly, the flow of thought from 5:13-18 in which 5:17 embedded suggests that in the positive context (esp. v. 16),<sup>104</sup> Paul, warning the Galatians of acting on the desire of the flesh which leads to works of flesh (vv. 19-21), challenges them to walk by the Spirit which leads to fruit of the Spirit (v. 22). In addition, in 5:16-18, Paul's confident promise of the Spirit's victory over the flesh (v. 16) is supported (γάρ) by the flesh-Spirit opposition (v. 17), which is in contrast to (δέ) his confidence of the leading by the Spirit that excludes being under the law (v. 18).

Thus, given the theological, grammatical, contextual considerations above, it is unlikely that here Paul expresses continuing frustration, or internal moral struggle or accomplishment—the flesh frustrating the Spirit-prompted willing of the believer (the first view) and vice versa (the third view), or a spiritual stalemate between the flesh and the Spirit (the second view), or moral choices determined by the warfare (Barclay). In other words, in his confident description of the Spirit-led Christian life and the Spirit-flesh antithesis, Paul does not describe the mutual conflict of the flesh and the Spirit within the

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<sup>101</sup>Cf. Cole, *Galatians*, 158. Contra Lujens, "You Do Not Do What You Want," 113. who understands that the phrase describes "the Galatian Christians in their new identity in Christ" (cf. 4:6).

<sup>102</sup>Thus, NASB, NAB, AV. See also Witherington, *Galatians*, 394n14.

<sup>103</sup>See also Seifrid, *Christ, Our Righteousness*, 138.

<sup>104</sup>Witherington, *Galatians*, 394.

believer (or "inward contradiction"),<sup>105</sup> which results in moral failure, moral accomplishment, or moral choices.

For Paul, the Christian, the Spirit of Christ as an eschatological reality has come into the old world and effects the new creation (6:15) and Christians already *proleptically* enjoy freedom from the law and the flesh in the Spirit (4:26). Thus, here, Paul, describing the conflict of two ages—the eschatological, cosmic conflict between the fallen creation (the flesh) and God's redemptive power (the Spirit), inaugurated by Christ's event (v. 17a), shows two *simultaneous* realities as its *result* in two exclusive domains (v. 17b)—in the flesh and in the Spirit. In other words, from Paul's perspective of the eschatological opposition between the flesh and the Spirit (v. 17a), in the realm of the flesh, a person ("you") is enslaved by sin under the law (vv. 17-18; Rom 7:14), which leads to works of flesh (vv. 19-21; vv.15, 26) and exclusion from kingdom (vv. 19-21) and destruction (6:8), and in the realm of the Spirit, a person as flesh is convicted by the Spirit (v. 17b) who produces fruit (love) (v. 22; vv. 13-14) and eternal life (6:8).

As stated above, the reason why walking by the Spirit thwarts the flesh (v. 16) is the opposition between the desire of the flesh and the leading of the Spirit (v. 17). In verse 18, Paul, now describing the leading by the Spirit in terms of its consequences for the law, further emphasizes the meaning of "walk by the Spirit" (v. 16) and "freedom from the law" (v. 13; 5:1): In contrast to (δὲ) the flesh-Spirit antithesis (v. 17), "if you are led by the Spirit, you are not under the law" (v. 18).

Here, the existence "under the law" has been roughly regarded as being under a legal or legalistic system of the law,<sup>106</sup> as being under the law as a guiding or restraining

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<sup>105</sup>Dunn, *Galatians*, 298.

<sup>106</sup>See Burton, *Galatians*, 302, 303; C. E. B. Cranfield, "St. Paul and the Law," in *New Testament Issues*, ed. Richard Batey (New York: Harper and Row, 1970), 158 (as a part of meaning); Cole, *Galatians*, 162, 209.

power,<sup>107</sup> or as being under the curse/condemnation of the law.<sup>108</sup> Recently many scholars, rejecting the condemning aspect of the law in the existence under the law, emphasize the law's constraining element,<sup>109</sup> or acknowledging the law's condemning function, understand it as a secondary element.<sup>110</sup> For example, Barclay, focusing on a guiding/protective or restraining/constraining function of the law, claims that being under the law, which is "part of the past era," refers to being "under its restraining, disciplining and directing influence" (ὕπὸ παιδαγωγόν, 3:25). Thus, here in verse 18, Paul, showing that those "led (i.e., directed)" by the Spirit "do not need the law to marshal their behaviour," assures the Galatians of the *superfluity* of the law and the *sufficiency* of the Spirit for Christian living.<sup>111</sup> Basically agreeing with Barclay, Dunn, understanding being under the law as "the space of the nation Israel," and its plight as Israel's nationalistic misuse of the law, further argues that the reality of being led by the Spirit as the "abiding guide and enabler" ("a life-style determined by the Spirit") was *independent*

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<sup>107</sup>See Martyn, *Galatians*, 496; de Boer, *Galatians*, 241, 263, 355; Lightfoot, *Galatians*, 148, 168; Betz, *Galatians*, 207, 241n32, 281; Barclay, *Obeying the Truth*, 116; Dunn, *Galatians*, 301; Linda L. Belleville, "Under Law: Structural Analysis and the Pauline Concept of Law in Galatians 3:21-4:11," *JSNT* 26 (Fall 1986): 68-69; Longenecker, *Galatians*, 145, 171, 207, 246 (acknowledging *everyone* under the law's curse (Gal3:22); Witherington, *Galatians*, 268, 288; Hays, *Galatians*, 269, 283, 326; 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 (Grand Rapids: Zondervan, 1999), 361; *Galatians*, 246, 297, 357 (situation "under the ruling authority of the Mosaic law, leading to condemnation); Das, *Galatians*, 373, 411, 499, 567.

<sup>108</sup>See Cranfield, "St. Paul and the Law," 158 (as a part of meaning); Bruce, *Galatians*, 196 (as a part of meaning); Morris, *Galatians*, 1996), 118, 130; Ridderbos, *Paul*, 147-48, 283; Hong, "Under the Law," 363, 370-71; Wilson, *The Curse of the Law*, 38, 118-19. Cf. William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* 23 (New York: P. Lang, 2001), 77, 219, 266.

<sup>109</sup>E.g., Barclay, *Obeying the Truth*, 116n24; Dunn, *Galatians*, 301; Belleville, "Under Law," 71. Cf. Kari Kuula, *The Law, the Covenant and God's Plan*, vol. 2, *Paul's Treatment of the Law and Israel in Romans*, *Schriften Der Finnischen Exegetischen Gesellschaft* (Göttingen: Vandenhoeck & Ruprecht, 2005), 209, 212.

<sup>110</sup>E.g., N. T. Wright, *Justification: God's Plan & Paul's Vision* (Downers Grove, IL: InterVarsity Press, 2009), 123, 133; Wilder, *Echoes of the Exodus Narrative*, 260, 266; similarly, Moo, "The Law of Christ," 366.

<sup>111</sup>Barclay, *Obeying the Truth*, 106-45 (esp. 116, 143-44), 219.

of being under the law as the "guardian angel" (3:23) (being identified with "the ethnic Jewish identity"). Thus, it is unnecessary to put oneself under the law, that is, to become a proselyte and to accept circumcision.<sup>112</sup> On the other hand, Wilder, seeing an implicit second exodus typology in 5:18 (Ps 143: 2, 10), understands being under the law as Israel's "Egypt-like bondage" (bondage and Jewish exclusivism) and leading by the Spirit as "cloud-like guidance."<sup>113</sup>

However, there seems to be problem with their understanding of Paul's phrase "under the law" and his point in verse 18 based on their view of Paul's *salvation-historical* conception, and there are some clues in this passage that for Paul, being under the law (v. 18) refers to being under the condemnation of the law.

Firstly, considering earlier verses 13-15, elaborated by verses 16-18 (λέγω δέ, v. 16), we need to understand the meaning of verse 18 in light of Paul's assertion of *eschatological* freedom (v. 13) and love as the fulfillment of the law (v. 14).<sup>114</sup> The Spirit of Christ creates freedom from the law into which the believers are called (v. 13; 5:1), and creates love ("fruit of the Spirit," v. 22) that fulfills the law (v. 14). Also walking by the Spirit excludes the desiring flesh (v. 16) because (γὰρ) the Spirit opposes the flesh (v. 17). In a word, the free Spirit, convicting flesh (vv. 16-17), gives new life (vv. 13-14; v. 25; 2 Cor 3:6). Thus, those led by the life-giving Spirit of Christ are not under the condemnation of the law (v. 18; Rom 8:1-2). In other words, believers in Christ, who effects love (v. 13; 5:6) and *fulfills* (πληρώω) the whole law (v. 14; Rom 13:8-10), have crucified flesh (v. 24) and *fulfill* (ἀναπληρώω) the law of Christ (6:2), and thus are not under the curse of the law (v. 18; 3:10, 25).

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<sup>112</sup>Dunn, *Galatians*, 296, 301

<sup>113</sup>Wilder, *Echoes of the Exodus Narrative*, 75-76; 261-65.

<sup>114</sup>Cf. Fee, *God's Empowering Presence*, 428.

As Ridderbos also notes, here "being under the law" refers to the condition of curse (3:13), imprisonment and bondage (3:23-25; 4:3-5; 4:24-25), exclusion from inheritance (4:30), impotence and spiritual death (3:21; Rom 8:3).<sup>115</sup> In a word, existence under the law designates the plight under the condemnation of the law, which cannot be identified with being under a legalistic system of the law, or as being under the guiding or restraining law. Thus, from Paul's eschatological perspective, the Christians led by the free Spirit of life (Rom 8:2) has been delivered from the desire of the flesh (thus not "in the flesh," v. 16; Rom 8:9) and the bondage (condemnation) of the law (thus not "under the law," v. 18; "condemnation," Rom 8:1; "bondage of destruction," Rom 8:21). In response to the problem of the flesh (vv. 13-15), here Paul puts forth "the Spirit as God's response to *both* the flesh and Torah."<sup>116</sup>

As the parallel between 5:16 and 5:18 and the transition from the Spirit-flesh antithesis (5:17) to the Spirit-law antithesis (5:18) indicates, the law and the flesh are closely linked, both of which are contrasted with the Spirit (3:2-3). Thus, subjection to the flesh is parallel to slavery under the law, and the life by the Spirit and the life by the desiring flesh under the law (vv. 16-18) are mutually incompatible, just as faith in Christ and works of the law are mutually exclusive (2:16; 3:2-3). Just as being under the law is equivalent to being under sin (3:22-23), life under the law in contrast to life led by the Spirit (v. 18), is equal to life in the flesh (vv. 13, 16; 3:3; 4:21, 23, 29; Rom 7:5), which the law belongs to and with which living by faith is contrasted (2:20).<sup>117</sup>

Secondly, we need to examine Paul's elaboration (vv. 19-23) of the thesis (v. 18) within the structure of 5:16-24(25), which lend further support for the conclusion

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<sup>115</sup>See Ridderbos, *Galatians*, 204.

<sup>116</sup>Fee, *God's Empowering Presence*, 428, 437.

<sup>117</sup>See also Bruce, *Galatians*, 240.

above. As Dunn also notes, the passage of 5:16-24(25) constitutes concentric structure (abcc'b'a').<sup>118</sup>

- a Desire of the flesh and walking by the Spirit (vv. 16-17)
- b Those led by the Spirit are not under the law (v. 18)
  - c Works of the flesh (vv. 19-21)→its end: no inheritance of the kingdom (v. 21b)
  - c' Fruit of the Spirit (vv. 22-23a)→its end (v. 23b)
- b' Law is not against the fruit of the Spirit (v. 23b)
- a' Crucified flesh and living by the Spirit (vv. 24-25)

Given the structure above, 5:18 is closely linked with 5:23b, which is suggested by their similar relation between the law and the Spirit.<sup>119</sup> In 5:23b, Paul's use of the formulation (κατὰ τῶν τοιούτων [κατά + genitive]) denotes legal charges/accusations (Rom 8:33; Col 2:14; 1 Tim 5:19), and thus, 5:23 refers to the curse/condemnation of the law,<sup>120</sup> which I will later further examine in detail.

In addition, the parallelism between the two contrasting lists (vv. 19-21 and vv. 22-23) at the center of 5:16-24 is emphasized by the paralleled concluding comments at the end of each (v. 21b and v. 23b),<sup>121</sup> and their shared use of τοιαῦτα ("such things"). Also, Paul's reference to the exclusion from the kingdom (βασιλεία θεοῦν, 21b) exhibits God's eschatological judgment.

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<sup>118</sup>See Dunn, *Galatians*, 295; followed by Moo, *Galatians*, 351-52. Cf. According to Campbell, the passage of 5:16-25 can be outlined chiastically as follows (Campbell, "Against Such Things," 272):

- a walk by the Spirit (v. 16)
- b flesh vs. Spirit (vv. 17-18)
  - c the way of the flesh and its end (vv. 19-21)
  - c' the way of the Spirit and its end (vv. 22-23)
- b' crucifying the flesh (v. 24)
- a' walk by the Spirit (v. 25)

<sup>119</sup>Wilson, "Under law," 385n67.

<sup>120</sup>Wilson, "Under law," 387-88.

<sup>121</sup>Moo, *Galatians*, 357.

Therefore, the close link of verse 18 (under the law) with verse 23b (Law is against [curse]) which is paralleled with verse 21b (God's eschatological judgment: exclusion from the kingdom) suggests that being under the law (v. 18) refers to the eschatological condemnation (curse) of the law (v. 23b), which is similar to the destiny of exclusion from the kingdom (v. 21b), the eschatological destruction (*φθορά*, 6:8). Thus, in verse 18 Paul is speaking of the eschatological destiny of those led by the Spirit (v. 23b) and implicitly of that of those led by the desiring flesh (v. 21b): Those led by the life-giving Spirit are not under the condemnation of the law (and thus will inherit the kingdom), but those led by the desiring flesh are under the condemnation of the law (and thus will not inherit the kingdom), just as "the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life" (6:8).

Finally, considering the thesis statement of 5:16-18 (esp. v. 18), here Paul's point is not about the sufficiency (all the necessary *guidance*) of the Spirit in contrast to the superfluity of the law (Barclay),<sup>122</sup> the sufficiency (adequacy and *empowering*) of the Spirit over against the flesh in contrast to the "*inadequacy of Torah to empower*" (Fee),<sup>123</sup> the "effectiveness of the Spirit" (ethical *guidance* and *the power*) in contrast to the ineffectiveness of the law in overcoming the flesh (Moo),<sup>124</sup> or "direction and

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<sup>122</sup>Thus, Barclay understands that the ethical section in 5:13-6:10 functions "as *an assurance that the Spirit can provide adequate moral constraints and directions*" (Barclay, *Obeying the Truth*, 219). Cf. Hansen, *Galatians*, 168 (the Spirit's sufficiency to "identify them as the people of God and to direct their conduct"); Hays, *Galatians*, 327, 329 ("the sufficiency of the Spirit to guide the community of faith"; "strong leadership and direction" of the Spirit). Similarly, Schreiner, *Galatians*, 345.

<sup>123</sup>Fee, *God's Empowering Presence*, 422-29 (see also 433, 437-38, 453).

<sup>124</sup>Moo, *Galatians*, 357; see also Das, *Galatians*, 567. Cf. Dunn, *Galatians*, 300-301 (the effective inner force of the Spirit as the "abiding guide and enabler" in contrast to the law as an outward constraint); Betz, *Galatians*, 281, 289 ("If they were motivated and enabled, however, the Torah is superfluous.").



enablement" of the Spirit against both nomism and libertinism (Longenecker).<sup>125</sup> Nor does Paul show here that a life-style determined by the indwelling Spirit as the inward principle gives the Galatians all they need and thus they need not to put themselves under the law, that is, to be identified with "the ethnic Jewish identity" (Dunn).<sup>126</sup> Here, Longenecker further claims that for Paul the Spirit is both "the effective answer to the Judaizers' call for a nomistic lifestyle" and "the effective power for overcoming the flesh."<sup>127</sup> Thus, according to him, in Galatians, Paul is fighting on two fronts: with Judaizers in 1:6-5:12 (nomism and legalism) and with libertines in 5:13-6:10 (libertinism).<sup>128</sup> However, as in 5:1-12 and 6:11-14, in this ethical section (esp. 5:14, 18, 23; 6:2), Paul continues to argue against the submission to the law, not libertinism.<sup>129</sup> In addition, as Fee notes, the only specifics (vv. 15, 26; 6:1-5) show fleshly acts that lead to conflict within community, not libertine tendencies (or conflict) within Galatia (v. 16).<sup>130</sup>

According to these views above, Gentiles led by the Spirit do not belong to "the old era of redemptive history,"<sup>131</sup> but to "the new covenant era."<sup>132</sup> Thus, they "*do not need to be under the Torah*"<sup>133</sup>—"under (*now passe*) Torah observance" that is

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<sup>125</sup>Longenecker, *Galatians*, 246-47.

<sup>126</sup>Dunn, *Galatians*, 300-301.

<sup>127</sup>Longenecker, *Galatians*, 238 (see also 246-47, 264-65).

<sup>128</sup>See Longenecker, *Galatians*, 187, 233, 264.

<sup>129</sup>See Betz, *Galatians*, 273n17; Hansen, *Galatians*, 164-65; Witherington, *Galatians*, 394-95. Cf. Coppins, *Freedom*, 115-16n162 (Paul fights against "two dangers").

<sup>130</sup>Fee, *God's Empowering Presence*, 421. Cf. According to Barclay, Paul, fighting on only one front, "*is concerned with the status and his obedience of Gentile believers,*" and thus the problem is "*not libertinism but moral confusion together with a loss of confidence in Paul's prescription for ethics.*" Barclay, *Obeying the Truth*, 218.

<sup>131</sup>Schreiner, *Galatians*, 345.

<sup>132</sup>Moo, *Galatians*, 357

<sup>133</sup>Betz, *Galatians*, 281; see also Hansen, *Galatians*, 171.

"totally *irrelevant*" (my emphases).<sup>134</sup> Indeed, for Paul the Christian, life by the Spirit and in Christ made such law observance as circumcision irrelevant (5:5-6; 6:14-15). However, these views, recognizing salvation-historical assumptions in Galatians 5:18, fail to see Paul's eschatological contrast between the law of the old age and the Spirit of the new age (3:1-4; 1:4; 6:15).<sup>135</sup> Thus, as Wilson rightly notes, these views, taking 5:18 to refer to the *irrelevance* of the law for those led by the Spirit, fail to see an "essential incompatibility" between life by the Spirit and existence under the law (v. 18).<sup>136</sup> From Paul's eschatological perspective, the life by the Spirit and life under the law are mutually incompatible (v. 18), just as the life led by the Spirit and the life led by the desiring flesh are mutually exclusive (v. 16).

In addition, as Paul's references to "the fruit of the Spirit" (v. 22) and "live by the Spirit" (v. 25) indicate, the free Spirit as God's creative life-giving power gives new life in Christ, not merely moral direction/guidance, control/constraint, or empowering/enablement (vv. 16, 18, 25; Rom 6:4, 8:10; 2 Cor 3:6; John 6:63). As Barclay also notes in another place, the Spirit is "a new form of life which follows after the *death* of the flesh" (vv. 24-25).<sup>137</sup>

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<sup>134</sup>Fee, *God's Empowering Presence*, 429n213, 438, 453. See also Barclay, *Obeying the Truth*, 123, 144.

<sup>135</sup>There is the same problem with Wider, who, recognizing the "transfer from the unabrogated yet exclusivistic law to the inalienable yet inclusive promise" (3:17), claims that the eschatological contrast in v. 18 is not that between the law and the Spirit, but that between "two human modes of existence," that is, the slavish mode of existence under the law (its bondage and Jewish particularism) and the emancipated mode of existence led by the Spirit. Wilder, *Echoes of the Exodus Narrative*, 257, 262-65.

<sup>136</sup>Thus, according to Wilson, they, assuming compatibility of the leading of the Spirit and being under the law, fail to grasp (thus soften) Paul's "logical connection" between leading by the Spirit (v. 18a) and being under the law (v. 18b) that shows an "essential incompatibility" between them. For Wilson, here Paul's intended point is about "the Spirit's ability to release one from being 'under [the curse of] law' (cf. 5:16)." Wilson, "Under Law," 384-85.

<sup>137</sup>Barclay, *Obeying the Truth*, 118.

Thus, here Paul focuses on the life-giving Spirit in contrast to the condemning law (Rom 8:1-2, 5-11; 2 Cor 3:6; 4:16-5:5).<sup>138</sup> The free Spirit, convicting the flesh (v. 17), creates eschatological freedom (v. 13), the fruit of the Spirit (love, vv. 14, 22), and eternal life (6:8) in the Christian life, which is in contrast to the law's condemnation (vv. 18, 23), no inheritance (v. 21), and eschatological destruction (6:8; Rom 8:21). In other words, the Spirit of Christ (4:6) brings about crucifixion of the flesh (vv. 17, 24) and the risen Christ, the Spirit's resurrection life in the believers (v. 25; 2:20; 4:6), and thus, transforms them into the image of Christ (4:19; 2 Cor 3:18).

Finally, from his eschatological perspective, Paul, contrasting the new life in the free Spirit with flesh under the condemnation of the law, asserts: if the Galatians are led (ἄγω)<sup>139</sup> by the free Spirit, they are not enslaved under the eschatological condemnation of the law (5:18; "destruction" [φθορά], 6:8; "δουλεία τῆς φθορᾶς," Rom 8:21), just as now faith has come, they are no longer slaves under law as παιδαγωγός (4:25).

**The works of the flesh vs. the fruit of the Spirit (vv. 19-23).** After describing the opposition between the flesh and the Spirit (vv. 16-18), Paul now provides two lists (vv. 19-23) that catalogue the works of the flesh (vv. 19-21) and the fruit of the Spirit (vv. 22-23). Here, Paul's contrasting lists,<sup>140</sup> further elaborate and support the thesis statement that those led by the Spirit are not under the law (v. 18).<sup>141</sup> To some

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<sup>138</sup>See also Ridderbos, *Galatians*, 202-4.

<sup>139</sup>As Witherington notes, here Paul uses the verbal form of παιδαγωγός. Witherington, *Galatians*, 396.

<sup>140</sup>Although sharing the form of Hellenistic (Stoic) vice/ virtue catalogues, Paul's dual catalogues (vv. 19-23) seem to be unique in that his lists result from his own flesh/Spirit dualism, set within an *eschatological* context (cf. v. 21; 1 Cor 6:10; Eph 5:5), which is also different from a Jewish "Two Ways" tradition—vice/virtue lists associated with two spirits of truth and of perversity (1QS 3.25-4.11). See also Longenecker, *Galatians*, 249-52; Matera, *Galatians*, 207-209; de Boer, *Galatians*, 354.

<sup>141</sup>See also Longenecker, *Galatians*, 249; Betz, *Galatians*, 281; Wilson, "Under law," 389.

extent, the catalogue lists elaborate with specifics the opposition between the flesh and the Spirit (v. 17).<sup>142</sup> Thus, the two representative lists of "works of the flesh," and "fruit of the Spirit" illustrate life by the flesh and life by the Spirit respectively ("such things," vv. 21b, 23b). As stated above, the two contrasting lists (vv. 19-21 and vv. 22-23) at the center of 5:16-24 have formal similarities. Each list begins with a title and ends with a concluding comment (v. 21b and v. 23b).<sup>143</sup>

The *works* of the flesh (vv. 19-21) with fleshly acts ("bite and devour," v. 15; "provoking" and "envying," v. 26; 6:1-3)<sup>144</sup> are concrete expressions of the desiring flesh (v. 16) and the phrase is reminiscent of the "*works* of the law" (2:16; 3:2, 5, 10), both of which belong to old age for those led by the Spirit. The eschatological end for those who continue to practice (πράσσω) "*works* of the flesh" is that they "will not inherit the kingdom of God" (v. 21b; 1 Cor 6:9-10, 15:50; Eph 5:5). Here, like Jesus, Paul speaks of the kingdom to the churches including those in Galatia (Acts 14:22; 1 Cor 6:9; Rom 14:17). In fact, for Paul the gift of the Spirit of Christ is the beginning of the inheritance of the kingdom (4:6; Rom 8:14-17).<sup>145</sup> There is a tendency in Paul to distinguish between the (present) kingdom of Christ (1 Cor 15:24-25; Col 1:13; Eph 2:6; 2 Tim 4:1, 18) and the (future) kingdom of God (1 Cor 6:9-10; 15:50; Gal 5:21). Yet, the kingdom of Christ will emerge with the future kingdom when Christ delivers up the kingdom to God (1 Cor 15:24) and thus both are one and the same kingdom which belongs to Christ and God ("the kingdom of Christ and of God," Eph 5:5).<sup>146</sup>

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<sup>142</sup>See Fung, *Galatians*, 253; Longenecker, *Galatians*, 252; Fee, *God's Empowering Presence*, 439; Moo, *Galatians*, 358.

<sup>143</sup>See Fee, *God's Empowering Presence*, 440.

<sup>144</sup>The fleshly acts can be understood as "a sort of parenthetical warning" (Lightfoot, *Galatians*, 209), or "a typos" unrelated to Galatian situation (Betz, *Galatians*, 277). It has been understood that they reflect something going on in Galatia. See Fee, *God's Empowering Presence*, 427n 207.

<sup>145</sup>See also Dunn, *Galatians*, 307.

<sup>146</sup>See also Bruce, *Galatians*, 251; Fung, *Galatians*, 261.

In verse 21b, Paul, speaking of God's eschatological judgment on the basis of works, warns (προλέγω) the Galatians of the dire destiny of living by the flesh, that is, exclusion from the kingdom ("the wrath of God," Col 3:6), and thereby implicitly shows the positive destiny of inheriting the kingdom for those led by the Spirit.<sup>147</sup> Thus, as Betz notes, verse 21b is an "eschatological warning" and a "statement of eschatological law."<sup>148</sup>

In 5:22-23, Paul is contrasting (δέ) the multiple "works" (ἔργα) of the flesh (vv. 19-21; "the unfruitful works of darkness," Eph 5:11) with the single "fruit" (καρπός) of the Spirit (v. 22; the singular "work," 6:4; "fruit the light," Eph 5:9). Here Paul's list does not represent virtues in the Greek sense, nor good deeds in the sense of Jewish ethics.<sup>149</sup> Rather, as Paul's use of the phrase "the fruit of the Spirit" indicates (v. 22; John 14-16; Isa 32:15-17), the fruit, which follows justification (5:5; Rom 6:19, 22), is the spontaneous new life created by the Spirit (Rom 8:9-11) and a gift of God effected by his Spirit in contrast to human effort/activity ("works"), just as love is reality of Christ (5:6, 14; 2:20).<sup>150</sup> Thus, in the new age the Christian who has crucified the flesh (v. 24) now manifests the Spirit's resurrection life, the fruit of Christ's Spirit (vv. 22-23; 4:6).<sup>151</sup>

In contrast to the destiny of exclusion from the Kingdom for those of the flesh (v. 21b), the end for those led by the Spirit who produces fruit is that "against such things

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<sup>147</sup>See also Fee, *God's Empowering Presence*, 443.

<sup>148</sup>Betz, *Galatians*, 285.

<sup>149</sup>See Betz, *Galatians*, 286.

<sup>150</sup>See also Charles K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster John Knox, 1985), 77; Longenecker, *Galatians*, 259. As Fee notes, these fruit "appear elsewhere in the form of imperatives!" which MacArthur sees as "paradoxical" (Fee, *God's Empowering Presence*, 444). As Seifrid notes, for Paul, the Christian, obedience to imperatives is "a matter of faith and hope, in which we grasp Christ's saving work" (cf. 1 Cor 5:7). Seifrid, *Christ, Our Righteousness*, 138.

<sup>151</sup>As Das also notes, "The Spirit creates a genuinely different person on the model of Christ himself." Das, *Galatians*, 578.

there is no law" (v. 23b). Here, Paul might be saying that no law *forbids* ("against") such things because the law's requirements is fully satisfied in them and thus the law has nothing to object to them (v. 14; 1 Tim 1:9),<sup>152</sup> or that the law *has nothing to do with* ("dealing with," or "concerning") such fruit of the Spirit and is irrelevant in the sphere of such moral qualities because no law can enforce and produce them,<sup>153</sup> or both.<sup>154</sup>

However, as Campbell also notes,<sup>155</sup> it is not likely that here Paul is saying a truism (the first view),<sup>156</sup> or he is taking *κατά* in a rare sense ("dealing with") (the second view).<sup>157</sup>

On the other hand, according to Dunn, here Paul, protesting against agitators' missionary policy, further meant to say that no law is *required* to produce such virtue in the lives of Galatians. Thus, it was not necessary for them to put themselves under the law (v. 18b).

Despite the "slightly ironic form"<sup>158</sup> and the "awkwardness of the clause,"<sup>159</sup> there are several clues in this passage that here in verse 23b, Paul has in mind the law's

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<sup>152</sup>Burton, *Galatians*, 318-19; Longenecker, *Galatians*, 263; Hansen, *Galatians*, 180; Barclay, *Obeying the Truth*, 124; Barrett, *Freedom and Obligation*, 77; Räisänen, *Paul and the Law*, 114-15. Cf. Lightfoot, *Galatians*, 213 ("restrain"); Fung, *Galatians*, 273.

<sup>153</sup>Betz, *Galatians*, 288-89; Bruce, *Galatians*, 255; Dunn, *Galatians*, 313; de Boer, *Galatians*, 366. Cf. Matera, *Galatians*, 211.

<sup>154</sup>According to Schreiner, both ideas are possibly in view. Thus, Paul could mean that no law prohibits and can produce the fruit of the Spirit. Schreiner, *Galatians*, 350.

<sup>155</sup>Campbell, "Against Such Things," 271.

<sup>156</sup>Thus, according to Barrett, with the "*ad hominem* dig" Paul is saying, "You want to observe the law, don't you? You will not find any law that forbids these things." Barrett, *Freedom and Obligation*, 77. Cf. Burton understands Paul's statement here as an "understatement of the apostle's thought for rhetorical effect." Burton, *Galatians*, 318; see also Longenecker, *Galatians*, 263.

<sup>157</sup>In addition, contrary to the second view, and the law does "deal with" such things as love in that the law requires love that fulfills it (Lev19:18 in v. 14). See Barclay, *Obeying the Truth*, 123; Das, *Galatians*, 584.

<sup>158</sup>Räisänen, *Paul and the Law*, 115; see also de Boer, *Galatians*, 366 ("seemingly ironic comment").

<sup>159</sup>Dunn, *Galatians*, 313.

curse/condemnation upon the disobedient (3:10, 13; Rom 8:1): the law does not condemn ("against") such things.<sup>160</sup>

Firstly, as the parallel with 5:18 and the link with 5:14 indicate, the anarthrous νόμος in 5:23 refers to *the* Mosaic law (3:17-18) rather than the law in general ("no law")<sup>161</sup>: "the law is not against such things (τῶν τοιούτων)." Although no major English Bible translates it this way, this interpretation is "possible"<sup>162</sup> and "unobjectionable."<sup>163</sup> Here, the οὐκ can modify ἔστιν ("is not") or νόμος ("no law").<sup>164</sup> In addition, the pronoun τῶν τοιούτων can be taken as neuter ("such things") or as masculine ("such persons"). Considering the parallel between τῶν τοιούτων (v. 23) and τὰ τοιαῦτα (v. 21), the majority of modern interpreters favor the neuter reading ("such things").<sup>165</sup> However, the parallel between two concluding comments (v. 21b ["those"] and v. 23b) and the close link between 5:23b and 5:18 ("you") point to the masculine reading ("such persons").<sup>166</sup> The decision in the end seems to make little difference: the law is not

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<sup>160</sup>Ridderbos, *Galatians*, 208; Campbell, "Against Such Things," 272; Westerholm, "On Fulfilling the Whole Law," 236; Gerhard Ebeling, *The Truth of the Gospel: An Exposition of Galatians*, trans. David Green (Philadelphia: Fortress, 1985), 257; Wilson, "Under Law," 388; Moo, *Galatians*, 367. Although wrongly denying condemning function of the law in the existence under the law in v. 18, Moo rightly concludes that v. 23 refers to condemnation of the law. Thus, Moo seems to be inconsistent because the close link between v. 18 and v. 23 suggest that both refer to the same reality: Those led by the Spirit (v. 18a) who produces the fruit (v. 22) which the law does not condemn (κατά, 23b), are not under the condemnation of the law (v. 18b).

<sup>161</sup>See also Wilson, "Under law," 386-87. Contra Burton, *Galatians*, 318; Barclay, *Obeying the Truth*, 124. In fact, v. 23b has been usually translated as "against such things there is no law" (ESV, NET, RSV, NAB, NASB, NIV). Cf. with variations, GW, GNB.

<sup>162</sup>Campbell, "Against Such Things," 271.

<sup>163</sup>Moo, *Galatians*, 366n12.

<sup>164</sup>See also Michael Winger, *By What Law? The Meaning of Νόμος in the Letters of Paul*, SBLDS 128 (Atlanta: Scholars Press, 1992), 76; Wilson, "Under Law," 386.

<sup>165</sup>E.g., Witherington, *Galatians*, 411, Martyn, *Galatians*, 499.

<sup>166</sup>See also Campbell, "Against Such Things," 272; Cole, *Galatians*, 169; Ridderbos, *Galatians*, 208.

against the fruit of the Spirit (v. 23) and thus is not against those led by the Spirit (v. 18).<sup>167</sup>

Secondly, although Dunn considers Paul's choice of preposition ("against") as "puzzling,"<sup>168</sup> the formulation κατά + genitive, whose normal meaning is "against" in a hostile sense (v. 17), not "concerning" (or "dealing with," NEB) can further denote legal charges or accusations in forensic contexts (Rom 8:33; Col 2:14; 1 Tim 5:19; Acts 24:1; Rev 2:4).<sup>169</sup> For example, according to Paul, by nailing it to the cross, God erased the certificate of debt (presumably the record of our transgressions, cf. παράπτωμα, 2:13), with its legal demands, that stood *against* (κατά) us and *condemned* (ὑπεναντίος, more literally "hostile to") us (Col 2:14; Eph 2:15). Thus, in the final eschatological tribunal, no one will accuse *against* (ἐγκαλέω κατά) us, God's elect and *condemn* (κατακρίνω) us whom God justifies (Rom 8:33-34; 8:1). Therefore, just as his paralleled assertion points to eschatological judgment (v. 21b), here in verse 23b, Paul, using the preposition κατά, speaks of the law's eschatological condemnation.<sup>170</sup>

Thirdly, the concentric structure of 5:16-25 (abcc'b'a') and the immediate context lend further support for this conclusion.<sup>171</sup> As stated above, in consideration of the parallelism between the two contrasting lists (vv. 19-21 and vv. 22-23) at the center of 5:16-25, there are the parallel between the two concluding words—5:21b (no inheritance of the kingdom) and 5:23b (Law is against), and the close link between 5:23b (Law is against) and 5:18 (under the law).

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<sup>167</sup>Cf. Ridderbos, *Galatians*, 208n20; Wilson, "Under law," 386.

<sup>168</sup>Dunn, *Galatians*, 313.

<sup>169</sup>See BDAG, 511; Wilson, "Under Law," 387; Campbell, "Against Such Things," 271. Contra Das, *Galatians*, 584n113.

<sup>170</sup>Contra Schreiner, *Galatians*, 350n50; Das, *Galatians*, 585n115.

<sup>171</sup>Cf. Dunn considers v. 23b as an answer to v. 18b in the abcc'b'a' structure of the passage (vv. 16-24). Dunn, *Galatians*, 313.



Therefore, the destiny of those of the flesh is exclusion from the kingdom (v. 21b), and its positive implication is that those led by the Spirit inherit the kingdom. The destiny of those led by the Spirit, who are not under the law (v. 18), is that the law is not against them (v. 23b), and its negative implication is that the law is against those of the flesh, who are under the law. In a word, in contrast to the destiny of those of the flesh, the law is not against those who belong to the Spirit (v. 23b) and thus they will inherit the kingdom (v. 21b), just as those led by the Spirit are not under the law (v. 18). As Paul's closely linked assertions of 5:18, 21b, 23b indicate, the common concern is about the divine judgment. Here, Fee, understanding that the concern of verse 23b is quite different from that of verse 21b, claims that while verse 23b concerns with the law's irrelevancy, verse 21b speaks "not about the 'wrath of God coming upon those in the flesh,' but about their '*not inheriting the kingdom*'."<sup>172</sup> However, the end of God's wrath and no inheritance (v. 21b) refer to the same destiny, which is similar to that of the law's condemnation ("against") (v. 23b). Thus, considering Paul's linked assertions of verses 18, 21b, and 23b, and the common concern about the divine judgment, we need to understand the meaning of verse 23b in light of Paul's earlier assertion of eschatological freedom (v. 13)<sup>173</sup> and love as the fulfillment of the law (v. 14).<sup>174</sup>

Given the observation above, we can illustrate Paul's contrast of the flesh under the law and the life by the Spirit in this passage with the implied steps in parentheses as follows<sup>175</sup>:

desire of the flesh(v.16)

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leading by the Spirit(v. 18)

<sup>172</sup>Fee, *God's Empowering Presence*, 453.

<sup>173</sup>Cf. Witherington, *Galatians*, 381.

<sup>174</sup>Longenecker, *Galatians*, 263; Moo, *Galatians*, 367.

<sup>175</sup>Although it is slightly different from mine, Wilson's helpful illustration highlights the same point: works of the flesh→(come under the curse)→exclusion from the kingdom (v. 21b); fruit of the Spirit→avoid the curse (v. 23b)→(inherit the kingdom). Wilson, "Under law," 389.

the flesh desires against the Spirit (v. 17)	the Spirit against the flesh (v. 17)
↓	↓
the works of the flesh (vv. 19-21)	the fruit of the Spirit (vv. 22-23a)
↓	↓
(slavery to the law) (not fulfill the law)	freedom from the law (v.13; cf. 5:1) fulfill the law (v.14)
↓	↓
(under the law) (the law is against) not inherit the kingdom (v. 21b)	not under the law (v.18) the law is not against (v. 23b) (inherit the kingdom)

Here, those of the desiring flesh (v. 16), who, desiring against the Spirit (v. 17), practice the works of the flesh (v. 19) and thereby do not fulfill the law (v. 14; 3:10b; Rom 8:7), are enslaved under the condemnation ("against") of the law (vv. 18, 23b; 3:10a) and thus will not inherit the kingdom (v. 21; cf. eschatological "destruction," 6:8). In contrast, those led by the life-giving Spirit (v. 18a), who, convicting flesh (v. 17), creates in them freedom from the law (v. 13) and fruit of love (v. 22) as fulfillment of the law (v. 14; Rom 8:1, 4), are not under the condemnation ("not against") of the law (vv. 18b, 23b), and thus will inherit the kingdom (v. 21b; cf. "eternal life," 6:8).<sup>176</sup> In Romans 8:1-4, Paul similarly declares: There is no *condemnation* (κατάκριμα) for those in Christ (8:1, "not under the law") because (γὰρ) the Spirit of *life* has set them *free* in Christ *from the law* of sin and death (8:2, "freedom" of the life-giving Spirit). For (γὰρ) through God's act in Christ, the righteous requirement of the law *is fulfilled* ("πληρώω," "fulfillment of the law") in those who walk according to the Spirit (8:3-4, "led by the Spirit").

Finally, here, Paul is not merely saying that no law forbids or deals with such things/persons. Rather, he is speaking of the eschatological condemnation, which the law brings upon the disobedient (v. 21), and the eschatological fulfillment of the law, which

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<sup>176</sup>See also Westerholm, "On Fulfilling the Whole Law," 236; Wilson, "Under Law," 389.

"is guaranteed now, in Christ, by the Spirit" (v. 23).<sup>177</sup> In other words, as Ebeling notes, Paul is stating "an eschatological conclusion analogous to the conclusion of the first catalog [i.e. 5:19-21]." Thus, "the law brings no charges against people like this. Now and for all eternity, they are free from the curse of the law."<sup>178</sup> Thus, from Paul's eschatological perspective, being under the law (v. 18) refers to the universal plight in which the law condemns ("against") those of the flesh (v. 23), which is similar to the destiny of God's eschatological judgment (exclusion from the kingdom, v. 21), that is, eschatological destruction (6:8; "the wrath of God," Col 3:6; Rom 1:18; 1 Thess 2:16).

**Crucified the flesh vs. living by the Spirit (vv. 24-26).** Paul's previous description of two consequences (vv. 19-23, esp. vv. 21b, 23b) of desiring flesh and life by the Spirit (vv. 16-18) sets the stage for his conclusion (vv. 24-26). In other words, Paul, setting out his two contrasting lists—works of the flesh and the fruit of the Spirit (vv. 19-23), here highlights his conclusion of the contrast between crucified flesh and living by the Spirit (vv. 24-26).<sup>179</sup>

In contrast to the law's potential condemnation (v. 23), those of Christ (οἱ τοῦ Χριστοῦ), who are "in Christ" (3:26, 28-29) and have "put on Christ" (3:27), participate in the death of Christ<sup>180</sup>: "those who belong to Christ Jesus have crucified the flesh with its passions and desires" (v. 24). As his reference to crucifixion and the phrase οἱ τοῦ Χριστοῦ indicate, here the crucifixion of the Christians' flesh, which signals the inauguration of a new age, is an eschatological reality in Christ (1:4; 6:14)<sup>181</sup> where the

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<sup>177</sup>Ridderbos, *Galatians*, 208.

<sup>178</sup>Ebeling, *The Truth of the Gospel*, 257; also cited by Wilson, "Under Law," 388.

<sup>179</sup>See Longenecker, *Galatians*, 249, 264-65.

<sup>180</sup>See Witherington, *Galatians*, 412; Matera, *Galatians*, 204.

<sup>181</sup>See Robert C. Tannehill, *Dying and Rising with Christ: A Study in Pauline Theology* (Eugene, OR: Wipf & Stock, 1967), 62. See also de Boer, *Galatians*, 367. Thus, Paul is not merely

flesh has already been judged through Christ's crucifixion (the crucifixion of the "old self," Rom 6:6). Yet, the flesh continues to be a threat even to Christians who have crucified it (vv. 16-17; 2:20).<sup>182</sup> Thus, as the inceptive aorist ἐσταύρωσαν also indicates,<sup>183</sup> those in Christ who have already crucified the flesh must continue to crucify the flesh (v. 24), just as we Christians who live by the Spirit must keep in step with the Spirit (v. 25; vv. 16, 18). Here, the Spirit, convicting (κατὰ) the flesh, continues to put to death the deeds of the body (v. 17; Rom 8:13). Through the killing function of the Spirit, Christians continuously participate in Christ's death and thereby continue to crucify the flesh,<sup>184</sup> which will ensure that they will not gratify the desires of the flesh (v. 16).

Just as believers with Paul have *been crucified* (συνεσταύρωμαι) with Christ, whom the law cursed (2:19-20; Rom 7:4), those in Christ have *crucified* (ἐσταύρωσαν) the flesh with its passions and desires (v. 24) and the demands of the law (Col 2:13-15). Christ's cross as an inclusive event severs our relation to the law (2:19) and to the flesh (5:24).<sup>185</sup> Here, we Christians died to the flesh and to the law "through the law" (διὰ νόμου, 2:19) and "through the body of Christ" (Rom 7:4), that is, through our participation in the death of Christ cursed by the law ("Christ crucified," 3:1, 13; 4:4-5). In other words, by bearing the curse/condemnation of the law in his death (that is, by being "under the law"), Christ has set us free from the flesh under curse/condemnation the law to freedom and life in the Spirit (that is, "redeem those under the law," cf. 3:13;

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admonishing believers to actively crucify the flesh (Dunn) or to make a decision to put the flesh to death (Matera). Dunn, *Galatians*, 315; Matera, *Galatians*, 211.

<sup>182</sup>Contra Russell, who, understanding the flesh (5:13-26) in the basic bodily sense as an "anachronistic historical mode of existence," claims that "the Christian does not have 'flesh' in 5:13-26." Russell, "Does the Christian Have 'Flesh'?" 179-87.

<sup>183</sup>See also Witherington, 412. Cf. Dunn takes the aorist ἐσταύρωσαν to refer to the "decisive act taken at the beginning of their Christian experience" in Baptism ("not subsequent moral decision"). Dunn, *Galatians*, 315.

<sup>184</sup>See Tannehill, *Dying and Rising with Christ*, 86.

<sup>185</sup>See Bruce, *Galatians*, 256.

4:4-5; 5:1, 13). Here, as Tannehill notes, Christ's death under the law's curse on the cross indicates that the law played a just role in Christ's death and indirectly in our redemption from its curse.<sup>186</sup> In other words, the law provides the necessary legal framework of Christ's saving work (3:13-14; 4:4-5),<sup>187</sup> and thus being under the law ("through the law") is the context in which Christ's cross and our death to the law occurred. Thus, just as the cross is the "fundamental 'ground' of life in the Spirit,"<sup>188</sup> the plight under the curse/condemnation of the law is the essential precondition to the ultimate fulfillment of the promise in Christ (Rom 7:14-23 and 8:1-8; 2 Cor 3:6).

As in moving from death to life (2:19-20; 6:14-15), the death of the flesh in Christ's crucifixion (v. 24) is followed by a new life by the Spirit (v. 25; Rom 8:13)<sup>189</sup>: "If we live by the Spirit, let us also keep in step with the Spirit." Here, Paul, restating the point of verse 16 and placing emphasis on the Spirit with chiasm,<sup>190</sup> concludes his discussion of life by the Spirit over against the flesh (vv. 16-23). We Christians have crucified the flesh and have been raised with Christ so as to live *by* the Spirit (ζάω πνεύματι, vv. 24-25), just as we died to sin and the law through our participation in Christ's death so as to live *to* God (ζάω θεῷ, 2:19-20; Rom 6:11). Here, as the constructions with the datives indicate, for Paul, dying and rising with Christ involves an

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<sup>186</sup>Tannehill, *Dying and Rising with Christ*, 58-59.

<sup>187</sup>See Cranfield, "St. Paul and the Law," 154-55; Seifrid, *Christ, Our Righteousness*, 108-9; Westerholm, *Perspectives Old and New on Paul*, 378.

<sup>188</sup>Charles H. Cosgrove, *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Macon, GA: Mercer University Press, 1998), 179.

<sup>189</sup>See also Barclay, *Obedying the Truth*, 118-19; Hansen, *Galatians*, 181.

<sup>190</sup>Note the chiasmic structure:

a Εἰ ζῶμεν  
 b πνεύματι  
 b' πνεύματι  
 a' καὶ στοιχῶμεν

eschatological "change of lordship."<sup>191</sup> Thus, through Christ's death as an inclusive event, we died to sin, law, and flesh in the old world and now live a new life to God in faith, by the Spirit, in Christ. In a word, we, the former slaves of sin, flesh, and the law now belong to Christ the Lord.

For Paul, the Christian, just as the law observance is categorized as σάρξ (3:2-3), the law-observant Jews in his day with pagans led (ἄγω) by idols (1 Cor 12:2) are slaves under the στοιχεῖα τοῦ κόσμου and under the law (4:3-5, 24-25).<sup>192</sup> In contrast, we Christians who live by the Spirit ("indicative," v. 25a) must keep in step (στοιχέω) with the Spirit ("imperative," v. 25b) because we are freed from slavery under the στοιχεῖα (4:3), just as we led (ἄγω) by the Spirit (v. 18a) must keep walking by the Spirit (v. 16) because we are no longer under the law as παιδαγωγός (v. 18b; 3:25).<sup>193</sup> Here, the free Spirit becomes the norm of the manifestation of the eschatological life and creates the new life, the life of the new age inaugurated by Christ.<sup>194</sup>

In addition, the expression "we live by the Spirit" (v. 25a) is the same as the expression "Christ lives in me" (2:20; Rom 8:9-10). The Spirit brings about a new life in Christ, which involves being dead to the flesh (v. 24). In other words, the Spirit of Christ effects death to the flesh (v. 24) and the fruit of the Spirit (vv. 22-23) in Christian life. Thus, as Ridderbos notes, the Spirit is "the worker of the new life in the fellowship of Christ's death and resurrection" (2:20), and the Christian must participate in what Christ and the Spirit have effected by walking (v. 16) and by keeping step with the Spirit (v.

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<sup>191</sup>Tannehill, *Dying and Rising with Christ*, 18, 57, 82, 112. Thus, although the datives are usually taken to be datives of advantage (2:19; cf. Rom 6:6) and datives of instrument (5:25, cf. 5:16, 18), as Tannehill notes, the idea of lordship or ownership also is likely present in these constructions.

<sup>192</sup>See also Barclay, *Obeying the Truth*, 210.

<sup>193</sup>See also Witherington, *Galatians*, 396, 413.

<sup>194</sup>See Ridderbos, *Galatians*, 210. See also de Boer, *Galatians*, 370.

25).<sup>195</sup> In other words, the Christian, who has already crucified the flesh in Christ (v. 24) and yet continues to remain in the flesh (v. 17), must participate in the life-giving Spirit's continuous war against the flesh (vv. 17-23; Rom 8:13), as God himself has done and continues to do in and for the Christian.<sup>196</sup>

From Paul's perspective of being in Christ, the Gentile Galatians ("you"), like the unbelieving Jews (4:23, 29) were born according to the flesh (the "works of the flesh," v. 19; vv. 13, 16) and thus were under the law (v. 18), that is, under the curse/condemnation of the law (v. 23), from which God called them ("you") to freedom and life in the Spirit (v. 13) and thus "we" live by the Spirit (v. 25a). Therefore, they ("you") must keep walking by the Spirit (v. 16), and "we" must keep in step with the Spirit (v. 25b). As in 4:26, 28, 31 and 5:1, here Paul's alternate use of the inclusive "we" (v. 25) and "you" (vv. 13, 16, 18) highlights the fact that we, both Jews and Gentiles, are in the same, universal plight under the law, apart from Christ, from which Christ has set us free (5:1) and God has called us to freedom in Christ (v. 13; 1:6). Thus, again, Paul's phrase "under the law" (4:21) does not merely refer to Jewish covenantal experience under the old covenant, but to universal human plight under the eschatological condemnation of the law, apart from Christ.

Finally, according to Paul's two-age eschatological perspective, the Christian who has *received* Christ by faith (Gal 2:20; 3:26), already participates in the new creation of age to come (6:15), determined by the free Spirit. Yet, at the same time, the Christian who remains in mortal body, still lives in this "present evil age," determined by the flesh and the law (1:4; 2:20; cf. "the god of this age," 2 Cor 4:4). That's why Paul exhorts Galatian believers, who already live by the Spirit (indicative, v. 25a) to go on serving one another through love (v. 13) and to keep walking by the Spirit (imperative, vv. 16, 25b;

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<sup>195</sup>Ridderbos, *Galatians*, 202-3. See also Fee, *God's Empowering Presence*, 457-58.

<sup>196</sup>Cf. Barclay, *Obeying the Truth*, 227.

cf. "sowing to the Spirit," 6:8),<sup>197</sup> which excludes works of the desiring flesh under the law (vv. 13, 16, 18, 19-21; vv. 15, 26).

### Conclusion

As stated above, we need to understand our paraenetic passage as well as the letter as a whole within the eschatological, curse/blessing framework with Paul's emphasis on God's grace (1:1-10; 6:11-18). Just as Christ redeemed us *from* imprisonment under the law *to* sonship in Christ (3:26-29; 4:5-6) and has set us free *from* slavery under the law *for* freedom in Christ (4:21-5:1), God called us *from* slavery to the flesh under the law *to* freedom and life in the Spirit (5:13-26). Here, we, both Jews and Gentiles, are under the *eschatological curse* of the law, apart from Christ, from which God has called us to all the *eschatological blessings* in Christ (v. 13; 1:6)—sonship, freedom, and new life with justification by faith, given to us as God's *gracious gift* (2:20-21). Here, all the blessings are closely intertwined and are linked to Christ. The free Spirit is the Spirit of God's Son (4:6; 2 Cor 3:17) and Christ is Abraham's *one* seed (3:16). Also, faith is through Christ (Acts 3:16) and thus is defined as faith in Christ (2:16).<sup>198</sup> In addition, Paul identifies Christ's self-giving ("gave himself for our sins," 1:4; 2:20) as the "grace (*χάρις*) of God" (2:21).<sup>199</sup>

In this passage, Paul, also using the flesh-Spirit dualism within the eschatological framework, speaks of the contrast between the flesh under the law and the new life by the Spirit. Thus, as in the earlier contrasts between the slavery under the law and sonship in Christ (3:19-4:7) and between slavery under the law and freedom in Christ

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<sup>197</sup>Note Paul's use of the present imperative verbs (*δουλεύετε*, v. 13; *περιπατεῖτε*, v. 16) and the present subjunctive verb (*στοιχῶμεν*, v. 25b), all of which imply ongoing activities (cf. Rom 6:11; Col 3:5).

<sup>198</sup>See Barclay, *Obeying the Truth*, 224.

<sup>199</sup>See also John M. G. Barclay, "Paul, the Gift and the Battle over Gentile Circumcision: Revisiting the Logic of Galatians," *ABR* 58 (January 2010): 47; Hansen, *Galatians*, 181.



(4:21-5:1), in the passage of 5:13-26, Paul, picking up the contrast of the two sons, born according to the flesh and according to the Spirit (4:29), elaborates the eschatological contrast between the flesh under the law and the new life by the Spirit. Thus, Paul, elaborating on the flesh-love antithesis (ἀλλὰ) (vv. 13-15), asserts the thesis about the opposition (ἀντίκειμαι) between desire of the flesh and leading by the Spirit (vv. 16-18), which is further elaborated as he contrasts (δέ) the works of the flesh with fruit of the Spirit (vv. 19-23) and crucified flesh with living by the Spirit (vv. 24-26).

In other words, Paul, fixating on opposition between the two domains of the flesh and the Spirit, contrasts the flesh under the condemnation of the law with the new life in the free Spirit. Thus, the Spirit of Christ (4:6), who sets us free from the eschatological condemnation of the law (v. 13), wages war against the flesh (vv. 16-17) and produces the fruit (v. 22), love as fulfillment of the law (v. 14). Thus, those led by the Spirit (v. 18a; v. 16), who have crucified the flesh in Christ (v. 24) and bear the fruit, are not under the curse/condemnation ("against") of the law (v. 18b; v. 23b), and thus they will inherit the kingdom (v. 21b), eternal life (ζωὴν αἰώνιον, 6:8).

In contrast, those of the flesh (v. 16), using freedom as an opportunity for the flesh (v. 13), desire against the Spirit (vv. 16-17), and practice the works of the flesh (vv. 19-21; vv. 15, 26; 6:1), and thereby do not fulfill the law's requirement (v. 14; Rom 8:7). Thus, they are under the curse/condemnation ("against") of the law (v. 18b; v. 23b; 3:10), and thus they will not inherit the kingdom (v. 21b; 4:30), which is similar to the destiny of eschatological destruction (φθορά, 6:8; Rom 8:21). Just as law-keeping Jews born according to the flesh (4:23-25) were under the divine judgment (curse of the law)—the exclusion from the inheritance of the Spirit/freedom (4:30, 5:1), cutting off from Christ (5:4), here those led by the desiring flesh (v. 16) who practice works of the flesh (vv. 19-21) are under the curse of the law (v. 18b; v. 23)—exclusion from the eschatological inheritance of the kingdom (v. 21b), eschatological destruction (φθορά, 6:8).

Thus, in this passage, Paul's point is about the life-giving Spirit who effects death to the flesh (v. 24; v. 17) and fruit of the Spirit (vv. 22-23; v. 14) in contrast to the law's condemnation of the flesh (Rom 8:1-2, 5-9; 2 Cor 3:6; 4:16-5:5), not about the sufficient<sup>200</sup> and effective<sup>201</sup> guidance of the Spirit in contrast to the superfluous and ineffective law.

Thus, the Galatian believers are living through the Spirit, by faith, in Christ (5:5-6), which is eschatologically contrasted with fleshly life under the law (vv. 16-18; 3:23-26; 4:5-6; 4:21-5:1). Paul, contrasting flesh under the condemnation of the law with the new life by the life-giving Spirit, exhorts the Galatians, who began a new life in Christ by the Spirit (3:3; 4:6, 29), not to return to the flesh (v. 13; 3:3) but to keep walking by the free Spirit. This general exhortation is followed by specific application of this to the Galatians' situation (6:1-10).

Finally, from Paul's eschatological perspective, in contrast to the free Spirit of Christ (v. 13; 4:6), who, convicting the flesh (v. 17; v. 24), creates eschatological freedom from the law (vv. 13, 18), and the new life (v. 25; 6:8) in the Christian life, the law, demanding perfect obedience (5:3), condemns (κατά) man of the flesh to death (vv. 18, 23; 6:8; Rom 8:21). Thus, considering the eschatological contrast between the life-giving Spirit and the condemning law (Rom 8:1-2, 5-11; 2 Cor 3:6; 4:16-5:5), being under the law is equal to being in the flesh, both of which are in contrast to being led by the Spirit (vv. 16, 18; 3:3), and Paul's phrase "under the law" refers to universal human plight under the eschatological condemnation/curse of the law (v. 23b), not merely the Jewish covenantal experience under the old covenant.

In addition, the new life in the Spirit and the life of the desiring flesh under the law are mutually exclusive (vv. 16-18). Yet, just as crucifixion of the flesh in Christ's

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<sup>200</sup>E.g., Barclay, *Obeying the Truth*, 116.

<sup>201</sup>E.g., Moo, *Galatians*, 357; Das, *Galatians*, 567.

death under the law inaugurates new life by the Spirit (vv. 24-25; 6:14-15; Rom 8:13), and freedom from slavery under the law leads to freedom for love in Christ (v. 13; v. 5:1), being under the condemnation of the law is an essential step toward new life by the Spirit (vv. 24-25; 3:22-24). Here, for Paul, the law does not merely play "a negative role in salvation history."<sup>202</sup> Rather, from Paul's eschatological perspective, the law *justly* condemns the sinner to death (v. 23) and thereby bears witness to its fulfillment in Christ and the new life by the Spirit (vv. 14, 18; 3:22-24; 4:30; Rom 11:32). In other words, the law brings just condemnation of death on fleshly man, to whom the Spirit gives life (2 Cor 3:6),<sup>203</sup> just as the law is "an essential precursor to the gospel" (Gal 3:23-24).<sup>204</sup> Thus, Paul's phrase "under the law" cannot be merely "an *ad hoc* device used only in Galatians to address the particular situation in Galatia."<sup>205</sup> Nor does it have merely "negative" sense<sup>206</sup> or a "nuance" of condemnation (thus, not the basic meaning)<sup>207</sup> depending on the context. Nor does it refer to a mere "parenthesis" in the history of salvation.<sup>208</sup>

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<sup>202</sup>Contra Sanders, *Paul, the Law, and the Jewish People*, 70.

<sup>203</sup>Thus, as Seifrid notes, the Spirit "gives life to nothing other than that which has been put to death." Seifrid, *Christ, Our Righteousness*, 112; see also Ridderbos, *Paul*, 152.

<sup>204</sup>Seifrid, *Christ, Our Righteousness*, 112; see also Barclay and Duncan, *Gospel Clarity*, 101.

<sup>205</sup>See Wilson, *Curse of the Law*, 44; Wilson, "'Under Law,'" 384-85, 390. Here, Wilson fails to see being under the law as an essential step toward to being led by the Spirit (vv. 24-25), although he rightly emphasizes "essential incompatibility" between life by the Spirit and existence under the *curse* of the law (v. 18).

<sup>206</sup>Contra Dunn, *Galatians*, 323 ("the [seemingly] overwhelmingly negative view of the law"); see also Rosner, *Paul and the Law*, 48.

<sup>207</sup>Contra Moo, "The Law of Christ," 362.

<sup>208</sup>Contra Martyn, *Galatians*, 353, 355; de Boer, *Galatians*, 231.

## CHAPTER 5

### NOT UNDER THE LAW, BUT UNDER THE LAW OF CHRIST: 1 CORINTHIANS 9:19-23

#### **Introduction**

Until now, I, assuming Paul's consistent use of the phrase "under the law," have pursued its meaning in each of its occurrences in Galatians. As examined in Galatians, from his eschatological perspective, Paul consistently uses the phrase "under the law" to refer to the human plight under the just condemnation of the law, not merely the Jewish covenantal experience under the law of Moses in which the law regulates, or protects only Israel prior to Christ.

However, this passage in 1 Corinthians is widely seen as contradicting our conclusion in Galatians. In fact, while the meaning of Paul's phrase "under the law" has been the subject of vigorous debate, here in 1 Corinthians, there seems to be a "consensus" interpretation of the phrase "under the law" as a reference to "Jews (or proselytes)" under the Mosaic law." In addition, it seems uncertain whether Paul uses the phrase "under the law" consistently throughout Galatians, 1 Corinthians, and Romans. Thus, for some scholars, here Paul appears to use the phrase "under the law" with different nuances in the different context.<sup>1</sup> For example, according to Rosner, just as in Paul's use of "flesh," Paul's phrase "under the law" can "point to either neutral or negative

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<sup>1</sup>E.g., D. J. Rudolph, *A Jew to the Jews: Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19-23*, 2nd ed. (Eugene, OR: Pickwick Publication, 2016), 156. See also Brian S. Rosner, *Paul and the Law*. NSBT 31 (Downers Grove, IL: InterVarsity Press, 2013), 48; Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 2/225 (Tübingen: Mohr Siebeck, 2007), 44.

statuses depending on the context.<sup>2</sup> Wilson also argues that in Galatians Paul uses the expression “under the law” as a rhetorical shorthand for “under the curse of the law,” which “may very well have been an *ad hoc* device used only in Galatians to address the particular situation in Galatia.” Thus, Wilson, being less confident about Paul’s use of the phrase in other contexts (that is in 1 Corinthians and Romans), adds this comment:

“There is no reason why this could not have been the case, nor why Paul might not have used the expression ‘under the law’ (or any other phrase) one way in Galatians and another way in some other letter . . . I am less confident . . . even though a reference to the curse of the Law is not impossible in either one, particularly in Romans.”<sup>3</sup>

On the other hand, Moo, not assuming the same connotation of the phrase in each of its occurrences, leaves open the possibility that “the stereotypical flavor of the phrase may point in this direction.”<sup>4</sup>

As is generally recognized, this passage plays an important role in that it provides a useful place of discussion regarding such topics as the relationship between Paul’s Jewishness and his being in Christ, or between Paul and Judaism.<sup>5</sup> Having this in mind with the focus on our topic of Paul’s phrase “under the law,” I, assuming Paul’s consistency of its usage, will pursue the meaning of the phrase in the context of 1 Corinthians 9:19-23.

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<sup>2</sup>Rosner, *Paul and the Law*, 48.

<sup>3</sup>Todd A. Wilson, *The Curse of the Law and the Crisis in Galatia: Reassessing the Purpose of Galatians*, WUNT 2/225 (Tübingen: Mohr Siebeck, 2007), 44 (see also 31-34); Wilson, “‘Under Law’ in Galatians: A Pauline Theological Abbreviation,” *JTS* 56, no. 2 (October 2005): 363.

<sup>4</sup>Douglas J. Moo, “The Law of Moses or the Law of Christ,” in *Continuity and Discontinuity: Perspectives on the Relationship between the Old and New Testaments. Essays in Honor of S Lewis Johnson, Jr.*, ed. John S. Feinberg (Wheaton, IL: Crossway Books, 1988), 361.

<sup>5</sup>See M. D. Nanos, “Paul and Judaism: Why Not Paul’s Judaism?” in *Paul Unbound: Other Perspectives on the Apostle*, ed. M. D. Given (Peabody, MA: Hendrickson, 2010), 120; Rudolph, *A Jew to the Jews*, 17.

## Textual Analysis

After responding to the issue of sexual relations, divorce and marriage—a first of a series of issues which the Corinthians raised in their letter ("now concerning" [Περὶ δὲ], 7:1), Paul, in 1 Corinthians 8:1-11:1, deals with the issue of idol food (Περὶ δὲ τῶν εἰδωλοθύτων, 8:1): eating idol food at the temple (8:1-13; 10:1-22); eating idol food sold in the market and eaten in private homes (10:23-11:1); Paul's example of renouncing rights in freedom (9:1-27).<sup>6</sup>

Here, 9:1-27, which is an integral part (thus not an unrelated digression) of the larger unit 8:1-11:1, seems to continue the discussion of idol food (εἰδωλόθυτος).<sup>7</sup> Concluding his argument of 8:1-11:1 (οὖν, 10:31), Paul exhorts the Corinthians to "give no offense to Jews or to Greeks or to the church of God" (10:32), and finally to "be imitators" of him, as he is of Christ (11:1). Paul, picking up these themes and providing himself as positive example of his renunciation of rights in freedom (9:1-27), deals with the principle of his ministry in relation to Jews, Gentiles, those under the law, and the weak (vv. 19-23), which is followed by another example of his self-discipline with a new metaphor of the athlete (vv. 24-27) and Israel's negative example in the wilderness (10:1-13).

In 9:1-23, Paul deals with the two opening questions in 9:1 ("Am I not free? Am I not an apostle?") in reverse order<sup>8</sup>: his apostolic rights (vv. 1-18) and his apostolic freedom (vv. 19-23). In other words, Paul, establishing his right (ἐξουσία) as an apostle

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<sup>6</sup>Cf. David E. Garland, *1 Corinthians*, BECNT (Grand Rapids: Baker Books, 2003), 347; Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 358-60.

<sup>7</sup>For a helpful discussion of the function of this passage in 1 Cor 9 as well as in the larger context of 1 Cor 8:1-11:1, see Wendell Lee Willis, "An Apostolic Apologia: The Form and Function of 1 Corinthians 9," *JSNT* 26 (Fall 1986): 33-48. There are several word links between 1 Cor 9 and 1 Cor 8:10: ἐλεύθερος (9:1, 19; 10:29); ἐξουσία (8:9; 9:4-6, 12-18; 10:23); πᾶς (8:1,6; 9:19, 22, 23; 10:1, 2); ἀσθενής (8:7-12; 9:22). Also, there are thematic connections: no obstacles before others (8:9; 9:12); for the sake of others (9:23; 10:32, 33); consideration of others (8:9, 12, 13; 9:19-23; 10:31, 32). See Willis, "An Apostolic Apologia," 39.

<sup>8</sup>Garland, *1 Corinthians*, 428.

to receive support (vv. 1-14) *so as to* highlight his renunciation of his right to support the sake of the gospel (δέ, vv. 15-18), discusses the issues of freedom (ἐλεύθερος) (vv. 19-23) and self-discipline (vv. 24-27).

The passage of 9:19-23 forms a unit, in which verse 19 and verses 22b-23 together round verses 20-22a off. Thus, Paul, beginning with the overall principle of his ministry ("a slave to all," v. 19) and illustrating it in paralleled four categories (vv. 20-22a), summarizes his ministry ("all things to all," v. 22b) with a final conclusion (v. 23). In other words, Paul explains, as an example of his willingness to renounce his apostolic "rights," how he became "a slave to all" (v. 19), that is, "all things to all" (vv. 22b-23) according to various settings (vv. 20-22a): Paul became as a Jew to the Jews ("Jews," v. 20a); as under the law to those under the law ("all," v. 20b); as without the law to those without law ("Gentiles," v. 21); weak to the weak ("all," v. 22a). In so doing, Paul shows his Christian identity by using legal terms with three concessive expressions (ὡν, "though"): "though being free from all" (v. 19); "though not being myself under the law" (v. 20); "though not being without the law of God but under the law of Christ" (v. 21).

Thus, while constituting a form of parallelism in content (abcb'c'a'), the structure of the passage can be *formally* outlined in a chiasmic form (abcc'b'a') as follows<sup>9</sup>:

- a Introduction: Freedom from all and a slave to all (free from all) (v. 19)
- b As a Jew to the Jews (v. 20a)
- c As under the law to those under the law (not under the law) (v. 20b)
- c' As without the law to those without law (not without the law of God) (v. 21)
- b' Weak to the weak (v. 22a)
- a' Conclusion: All things to all for the salvation and the gospel (vv. 22b-23)

As the double conclusion (v. 22b and v. 23) and his repeated use of ἵνα clauses in all six sentences also indicate, the structure of the passage highlights the purpose of

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<sup>9</sup>Cf. Hans Conzelmann, *1 Corinthians*, trans. J. W. Leitch, Hermeneia (Philadelphia: Fortress, 1975), 160n20; see also Garland, *1 Corinthians*, 427; Fee, *The First Epistle to the Corinthians*, 423n9.

Paul's ministry: "for the sake of the gospel" and "so as to save/win." Based on the structure, I will explore the issue of being "under the law" in the next section.

### **Not under the Law But under the Law of Christ**

In this passage, Paul, returning to the opening question ("Am I not free?" 9:1), deals with Christian freedom in Christ (ἐλεύθερος, 9:19), which is in contrast to being under the law (9:20).

### **Freedom from All and a Slave to All (v. 19)**

In the passage of 9:19-23, Paul sets forth his principle of ministry which grounds (γὰρ) his previous rejection of his rights to the support (9:15-18).<sup>10</sup> Thus, Paul, despite his apostolic rights, renounces his rights to the support for the sake of the gospel (9:15-18). *For* (γὰρ) though he is free from all, he enslaved himself to all, so that he might win more of them (v. 19).

**Freedom from all.** For Paul, "being free" (ἐλεύθερος) means freedom "from all" (ἐκ πάντων) in Christ that leads him to enslave (δουλόω) himself to all in his service of Christ (v. 19; 1:30-31; 7:21-22). As Garland notes, "Slave to Christ necessitates slavery to all."<sup>11</sup> Thus, Paul as a "slave of Christ" (1 Cor 7:22) became a slave to all including the Corinthians ("your slaves") "on account of Jesus" (2 Cor 4:5). Here, Paul's slavery to all is not his own choice but God's work. As Seifrid notes, his slavery is "an enactment of God's saving work in Jesus."<sup>12</sup> Also his slavery to all aims to win

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<sup>10</sup>Willis, "An Apostolic Apologia," 38.

<sup>11</sup>Garland, *1 Corinthians*, 428.

<sup>12</sup>Mark A. Seifrid, *The Second Letter to the Corinthians*, PNTC (Grand Rapids: Eerdmans, 2014), 199.



(κερδαίνω) more of them, which refers to evangelizing as the interchange of "win" (κερδαίνω, vv. 19-22a) with "save" (σώζω, v. 22b) indicates.<sup>13</sup>

Here, the meaning of ἐλεύθερος with the interpretation of πάντων is in dispute. The phrase ἐλεύθερος ἐκ πάντων has been interpreted as "free from all" (ESV, NET), "free from all people/men" (NASB, NIV, NKJV, RSV), "not belong to any man" (NIV), "not anyone's slave" (HCSB), or "a free man with no master" (NLT). In relation to the more specific meaning of the freedom, it has been further attempted to link Paul's freedom to his financial independence of all. Thus, Fee, considering "freedom" here as "something considerably different than in Gal 5:13," claims that here Paul does not refer to "inner freedom" or "freedom from sin or the law," but to financial independence of all, which enables him "to put himself at the disposal of all for the sake of the gospel."<sup>14</sup> Also some scholars, considering the referent of "free from all" as people, argue that Paul's language "free from all . . . slave to all" (v. 19) points to freedom from all people, not freedom from the law.<sup>15</sup> Thus Rudolph, seeing Paul's contrast between "free" (ἐλεύθερος) and "enslave" (ἐδούλωσα), further interprets the freedom "in light of Paul's discussion on *freedom from human masters* in 1 Cor 7:21-23."<sup>16</sup>

In fact, in this passage there is no direct reference to freedom from the law. Thus, at first glance, there seems to be no indication that here Paul's freedom means freedom from the law. However, there are some clues that Paul's freedom refers to freedom from the law.

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<sup>13</sup>Fee, *The First Epistle to the Corinthians*, 427.

<sup>14</sup>E.g., Fee, *The First Epistle to the Corinthians*, 426.

<sup>15</sup>Rudolph, *A Jew to the Jews*, 150. See also Wayne Coppins, *The Interpretation of Freedom in the Letter of Paul: With Special Reference to the 'German' Tradition*, WUNT 2/261 (Tübingen: Mohr Siebeck, 2009), 73.

<sup>16</sup>Rudolph, *A Jew to the Jews*, 150, 170.

Firstly, here Paul is taking up freedom in its relation to the law. In this passage, Paul's concept of the freedom (v. 19) appears implicitly in his subsequent phrases—"not being myself under the law" (μὴ ὄν αὐτὸς ὑπὸ νόμον, v. 20b), and "not being without the law" (ὡς ἄνομος) but in the law of Christ" (ἐννομος Χριστοῦ, v. 21). In other words, Paul, commonly using the concessive construction (ὅν), speaks of his new identity, his freedom (v. 19) as "not being under the law" (v. 20b), and as "not being without the law of God but under the law of Christ" (v. 21). In a word, Paul, who *is* free in Christ (v. 19), is "*not* under the law" (v. 20b) "*but* under the law of Christ" (v. 21). Thus, here Paul's use of legal terms with three concessive expressions (ὅν, "though") indicates that what is in view is Paul's freedom *from the law*, not merely independence from people nor financial independence.<sup>17</sup> This conclusion is further supported by Paul's contrast between the killing law and the life-giving Spirit of freedom (2 Cor 3:6, 17; Rom 8:1-2).

Secondly, for Paul freedom from the law in Christ cannot be reduced to merely freedom from people. Nor is freedom from the law incompatible with "freedom from all (people/things) (v. 19). From Paul's *eschatological* thinking on the *entirety* of creation (Rom 8:19-21), the law concerns the entire created order ("all things" [τὰ πάντα], Gal 3:22; 2:18; Rom 8:20-22). Thus, freedom from the law, given in Christ (1 Cor 9:1, 19; Gal 5:1) is "an eschatological transfer" from the present evil age to the new age of faith (Gal 2:18-19; 6:14; Rom 8:21),<sup>18</sup> not merely that from people or human masters.

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<sup>17</sup>See also Conzelmann, *1 Corinthians*, 161; Peter T. O'Brien, *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis* (Grand Rapids: Baker, 1995), 93-94 ("Paul's freedom from the law, especially in matters of Jewish (religious) legal requirements."); Samuel Vollenweider, *Freiheit als neue Schöpfung: Eine Untersuchung zur Eleutheria bei Paulus und in seiner Umwelt*, FRLANT 147 (Göttingen: Vandenhoeck & Ruprecht, 1989), 213. Contra Rudolph, *A Jew to the Jews*, 16, 150; Fee, *The First Epistle to the Corinthians*, 426; Coppins, *The Interpretation of Freedom*, 75.

<sup>18</sup>In-Gyu Hong, "Being 'Under the Law' in Galatians," *ERT* 26, no. 4 (October 2002): 371; Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery* (Sheffield, England: JSOT Press, 1994), 157.

Thus, as Paul points out to the Corinthians, "all things are yours" because "you are Christ's, and Christ is God's" (1 Cor 3:21, 23). In other words, Christians, who belong to Christ, are not in slavery to *all things* (πάντα) (Rom 8:38) and thus can become *all things* (πάντα) to all people to save some (1 Cor 9:23). In this respect, as Schrage notes, "No one can be free without having Jesus Christ as Lord and standing in his service."<sup>19</sup> Also, as Schrage and Collins rightly argue, here "πάντων" (v. 19) may refer to "all things," not merely "all people."<sup>20</sup>

**A slave to all.** For Paul, freedom from the law, which involves freedom from all things including all people, leads to freedom for "being a slave to all" (v. 19). In other words, as stated in the discussion of Galatians 5:13, Christian freedom from slavery (δουλεία) to law ("under the law," Gal 5:1, 13) paradoxically leads to Christian freedom for "serving (δουλεύω) in love" (Gal 5:13b). As Paul confesses in another place, "now we have been released *from the law* . . . so that we *serve* (δουλεύω) in newness of the Spirit and not in oldness of the letter" (Rom 7:6).

Just as God called us from slavery under the law to freedom (ἐλευθερία) in Christ for our slavery (δουλεύω) in love (Gal 5:1, 13), Paul, who was called into the fellowship of Christ (1 Cor 1:1, 9), was free (ἐλεύθερος) from all and *thus* enslaved (δουλόω) himself to all (1 Cor 9:19).<sup>21</sup> Just as Christ himself took the form of a slave (Phil 2: 7), Paul as a "slave (δοῦλος) of Christ" (1 Cor 7:22) became a slave to all (1 Cor 9:19; 2 Cor 4:5). Here, to be a slave in love and to enslave himself to all stem from

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<sup>19</sup>Wolfgang Schrage, *The Ethics of the New Testament* (Edinburgh: T&T, 1988), 176.

<sup>20</sup>Ibid., 176; Raymond F. Collins, *First Corinthians*, SP (Collegeville, MN: Liturgical, 1999), 353. Cf. C. K. Barrett, *The First Epistle to the Corinthians*, BNTC (New York: Harper & Row, 1968), 210.

<sup>21</sup>Thus, although Paul's subsequent use of concessive participles (ὄν, vv. 20-21) points to the concessive force of the participle ὄν in v. 19, Schrage reads the ὄν in v. 19 as causal construction: "Because I am free from all, I have made myself a slave to all." Schrage, *The Ethics of the New Testament*, 176.

freedom in Christ. Thus, the Christian serves freely. In other words, it is Christian freedom from the law in Christ, not merely freedom from all people, which leads to Christian freedom to serve God and others. In this respect, Paul's freedom in Christ (v. 19) forms the background for his accommodating conduct in the different social settings, outlined in 9:20-22.<sup>22</sup>

#### **Four Examples (vv. 20-22a)**

As stated above, in 1 Corinthians 9:20-22 Paul illustrates his principle of "a slave to all" (v.19; cf. "all things to all," v. 22b). Thus, Paul provides four examples of adapting his attitude: to the Jews (v. 20a); to those under the law (v. 20b); to those without the law (v. 21); and to the weak (v. 22a).

**As a Jew to the Jews (v. 20a).** In the first example (v. 20a), Paul strikingly speaks of becoming "as (ὡς) a Jew" even though he *is* a Jew ethnically. Paul's expression "ἐγενόμην . . . ὡς" (vv. 20, 21) can be interpreted to refer to "Paul's willingness to associate with all" (association)<sup>23</sup> or "temporarily assuming a different identity" (imitation).<sup>24</sup> Based on 1 Corinthians 9:20 Carson further argues that Paul, who occupies a "*third ground*," (neither Jew nor Gentile) can conform to the law on occasion as a matter of expediency. According to Carson, Paul's understanding of "God's redemptive purposes in history left Torah qua covenant superseded."<sup>25</sup> Dunn, on the basis of 1

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<sup>22</sup>O'Brien, *Gospel and Mission*, 94.

<sup>23</sup>Clarence E. Glad, *Paul and Philodemus: Adaptability in Epicurean and Early Christian Psychagogy* (Leiden: Brill, 1995), 259-60.

<sup>24</sup>Mark D. Given, *Paul's True Rhetoric: Ambiguity, Cunning, and Deception in Greece and Rome*. Emory Studies in Early Christianity (Harrisburg, PA: Trinity Press International, 2001), 106-7. Cf. Rudolph takes the medial position "that combines the nuance of 'association' and 'concrete, observable changes'." Rudolph, *A Jew to the Jews*, 152.

<sup>25</sup>D. A. Carson, "Pauline Inconsistency: Reflections on I Corinthians 9.19-23 and Galatians 2.11-14," *Churchman* 100, no. 1 (1986): 37.

Corinthians 9:20-21, argues that "in so far as 'Jew' was an ethnic identifier," Paul wanted neither to identify himself as such nor to exercise such a commitment to the "ethnic-religious identity."<sup>26</sup> Horrell argues that for Paul a new identity in Christ implies "a radical transformation of his Jewish identity and practice" (1 Cor 9:20), and thus his Jewish identity is "displaced" in Christ.<sup>27</sup>

Some scholars, challenging the traditional view that 1 Corinthians 9:19-23 (esp. 9:20) precludes Paul as a Torah-observant Jew, argue that the traditional, literal interpretation portrays Jews as simpletons.<sup>28</sup> For example, according to Mark D. Nanos, the traditional view "overwhelmingly upholds that Paul subscribed to a policy of mimicking the behavior" of non-Jews and of Jews.<sup>29</sup> Thus, Nanos, arguing for a "rhetorical adaptability" instead of "lifestyle adaptability," concludes that the language in 1 Corinthians 9:19-23 "signifies how Paul reasons like and relates his convictions like, how he engages like . . . ."<sup>30</sup> Recently, Rudolph also, challenging the traditional view that Paul's Jewishness is erased or inconsequential in Christ and thus 1 Corinthians 9:19-23 precludes a Torah-observant Paul, claims that as 9:19-23 shows, Paul was a fully Torah-observant Jew. Here, based on comparison of the two passages (1 Cor 9:19-23 and 7:17-20), Rudolph, reading the restrictive clause ("though I am not without the law of God," v. 21) "in light of *Paul's calling to live as a Jew and not as a Gentile* (1 Cor 7:17-

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<sup>26</sup>James D. G. Dunn, "Who Did Paul Think He Was? A Study of Jewish-Christian Identity," *NTS* 45 (1999): 182.

<sup>27</sup>David G. Horrell, "'No Longer Jew or Greek' Paul's Corporate Christology and the Construction of Christian Community," in *Christology, Controversy and Community: New Testament Essays in Honor of David R. Cathchpole*, ed. David G. Horrell and Christopher M. Tuckett (Leiden: Brill, 2000), 343, 333.

<sup>28</sup>For a discussion of the inadequacy of the traditional view, see Rudolph, *A Jew to the Jews*, 12-13. See also Nanos, "Paul and Judaism," 120-24.

<sup>29</sup>*Ibid.*, 121.

<sup>30</sup>M. D. Nanos, "Paul's Relationship to Torah in Light of His Strategy 'to Become Everything to Everyon' (1 Corinthians 9.19-23)," in *Paul and Judaism: Crosscurrents in Pauline Exegesis and the Study of Jewish-Christian Relations*, ed. R. Bieringer and D. Pollefeyt (London: T&T Clark), 130.

20)," argues that "Paul continued to live according to 'God's law' (i.e. 'the law of Moses' of 1 Cor 9:8-9)."<sup>31</sup> Here, Rudolph considers Paul's Jewish identity as a distinct "calling" in Christ.

On the other hand, Sanders raises a problem concerning the "practical" difficulty with literal interpretation: "how could he have been a Jew to the Jews and Gentile to the Gentiles *in the same church?*" Thus, Sanders, considering Paul's statement "ἐγενόμην . . . ὡς" as hyperbole, argues that "Paul depicts himself an apostle to everyone in the Mediterranean area."<sup>32</sup>

However, Paul's statement "ἐγενόμην . . . ὡς" (vv. 20, 21; cf. "become all things to all people," v. 22) could not have been intended hyper-literally or hyperbolically.<sup>33</sup> It is worth noting several observations.

Firstly, Paul, born a Jew, considered himself as a Jew even after his conversion to faith (2 Cor 11:22; Gal 2:15). In this respect, it is notable that there is missing a restrictive clause ("though I myself am not a Jew") in verse 20a, which is different from the following two examples (vv. 20b-21). This is not because in Christ Paul is neither Jew nor Greek (Gal 3:28; 1 Cor 12:13), but simply because Paul considers himself a Jew.<sup>34</sup>

Secondly, for Paul our eschatological new identity in Christ does not remove or erase our earthly identities.<sup>35</sup> As is recognized, the passage of 1 Corinthians 9:19-23

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<sup>31</sup>Rudolph, *A Jew to the Jews*, 162.

<sup>32</sup>E. P. Sanders, *Paul, the Law, and the Jewish People* (Minneapolis: Fortress Press, 1985), 185-86.

<sup>33</sup>Rudolph, *A Jew to the Jews*, 152.

<sup>34</sup>*Ibid.*, 203.

<sup>35</sup>For the helpful discussion of Paul's Christian identity, see Mark A. Seifrid, "Scripture and Identity in Galatians," in *All That the Prophets Have Declared: The Appropriation of Scripture in the Emergence of Christianity*, ed. Matthew R. Malcolm (Waynesboro: Paternoster, 2015), 95-114. See also Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 314-19.

points back to 1 Corinthians 7:17-20.<sup>36</sup> It is worth briefly examining the comparison of 1 Corinthians 7:19 with the parallel passages (Gal 3:28; 5:6; 6:15), which helps understand Christian identity in Paul. In 1 Corinthians 7:19, Paul's circumcision/uncircumcision terminology ("circumcision is nothing, and uncircumcision is nothing"), both in its language and its basic structure, closely parallels Galatians 3:28 ("neither Jew nor Greek"), and 5:6 and 6:15 ("neither circumcision nor uncircumcision"). These texts together, sharing a christological focus (in Christ; Christ's cross), asserts that Christ's death on the cross has inaugurated a new creation in which circumcision or uncircumcision is nothing. Thus, Christ's cross is incompatible with the requirement of circumcision, which is now excluded from the commandments of God.

Thus, for Paul, the Christian, as the phrase ὡς Ἰουδαῖος (v. 20) indicates, the eschatological reality that has already broken into the present evil age in the work of Christ (Gal 4:26-27; 5:1; 4:4), displaces the Jewish identity marker and is giving birth to people of the new covenant who are free from the law (thus, not under the law; cf. "she [the *free* Jerusalem above] is our mother," Gal 4:26). While understanding himself to be a Jew, a part of Israel, Paul the Christian grasps by faith that the Christian is now neither Jew (the circumcised) nor Greek (the uncircumcised), but a new creation in Christ.<sup>37</sup> For Paul, the Christian as a new creation (6:15) is a son of Abraham by being one *in Christ* (3:26-29) and is the one who, *by faith* working through *love*, *through the Spirit*, awaits the *hope* of righteousness (5:5-6).

Here, the Christian's new eschatological identity in Christ, despite its transcendency (1 Cor 7:19), does not remove our earthly identities.<sup>38</sup> Nor does the

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<sup>36</sup>Rudolph, *A Jew to the Jews*, 162.

<sup>37</sup>Barbara Hall, "All Things to All People: A Study of 1 Corinthians 9:19-23," in *The Conversation Continues, Studies in Paul and John*, ed. Robert T. Fortna and Beverly R. Gaventa (Nashville: Abingdon, 1990), 146; Garland, *1 Corinthians*, 431.

<sup>38</sup>Seifrid, "Scripture and Identity in Galatians," 95.

revelation of Christ (Gospel) abrogate or overthrow the natural order and present life, but "makes it recognized and practiced from the viewpoint of Christ, exactly in its divine significance."<sup>39</sup> This is why in the preceding verse (1 Cor 7:17), Paul, providing his rule that no earthly status is incompatible with God's calling, exhorts the Corinthians to lead their lives that the Lord has assigned to them, and to which God has called them. As Garland notes, God's call to salvation "transcends and transforms all external circumstances . . . they are not to make unnecessary changes in their life circumstances."<sup>40</sup> Although he is free from the law in Christ (thus, "neither circumcision nor uncircumcision," and "not under the law"), which he grasps by faith, he became as a Jew to the Jews and as one under the law to those under the law so as to win them (v. 20). For example, Paul the Christian, (though beings already free from the law in Christ, following James' advice, undertook ritual purification (Acts 21:17-26), and even circumcised Timothy "because of the Jews" (Acts 16:3).

Thus, it is not likely that Paul did not consider himself a Jew because his understanding of "God's redemptive purposes in history left Torah qua covenant *superseded*" (emphasis mine).<sup>41</sup> Nor is it likely that "in so far as 'Jew' was an ethnic identifier," Paul did not wish to identify himself as such.<sup>42</sup> In addition, although he rightly highlights Paul's Jewish identity, there are also some problem with Rudolph's formulation of Paul as a Torah-observant Jew and of his Torah-observance as a calling in Christ. In other words, Rudolph seems to fail to see God's call to salvation and Paul's new identity in Christ. In fact, as Rudolph himself notes, Paul "remained a Jew because

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<sup>39</sup>Ridderbos, *Paul*, 315.

<sup>40</sup>Garland, *1 Corinthians*, 303.

<sup>41</sup>Carson, "Pauline Inconsistency," 37.

<sup>42</sup>Dunn, "Who Did Paul Think He Was?" 182.



he was called by God to be a Jew."<sup>43</sup> Thus, as Seifrid also notes, "Paul does not at all reject the emblems of Jewish identity."<sup>44</sup> However, this does not indicate that Paul remained "fully Torah observant" as Rudolph's thesis suggests. Here, Rudolph seems to fail to see God's call (1 Cor 7:17) that does not require unnecessary changes in the life circumstances, yet *transcends* them. Thus, he fails to understand Paul's new eschatological identity given in Christ and grasped by faith ("*neither* circumcision counts for anything *nor* uncircumcision," 7:19) and thus his statement ("become *as* a Jew," 9:20) and the restrictive clause ("though *not being myself under the law*," 9:20b), while for him the restrictive clause in 9:20b means "though I myself am not under [Pharisaic/strict interpretation of] the law."<sup>45</sup>

Third, Paul's becoming "a slave to all" results from his freedom in Christ (1 Cor 9:19). As is generally recognized, Paul's adapting behavior appears to have clear limits.<sup>46</sup> Thus, according to Rudolph, considering Paul's situation around Jews and Gentiles together, Paul probably restricted his principle of "all things to all people."<sup>47</sup> Ebeling also expresses the seeming problem of Paul's principle of adapting:

If Cephas' conduct at Antioch [in Gal 2:11-14] is taken as a commentary on this passage [1 Cor 9:19-23], that is, if Cephas is allowed, as it were, to appeal to Paul, Paul seems to be forced into a self-contradictory posture. The principle of adapting carefully to all is realizable at most when life is lived at an appropriate distance, not in a dialectic of opposites present in the same place.<sup>48</sup>

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<sup>43</sup>Rudolph, *A Jew to the Jews*, 163.

<sup>44</sup>Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: InterVarsity Press, 2000), 20.

<sup>45</sup>Rudolph, *A Jew to the Jews*, 201.

<sup>46</sup>Sanders, *Paul, the Law, and the Jewish People*, 177-86; Gerhard Ebeling, *The Truth of the Gospel: An Exposition of Galatians*, trans. David Green (Philadelphia: Fortress, 1985), 115; Ben Witherington, *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 213.

<sup>47</sup>Rudolph, *A Jew to the Jews*, 12.

<sup>48</sup>Ebeling, *The Truth of the Gospel*, 115. See also Rudolph, *A Jew to the Jews*, 12.

However, this practical difficulty does not suggest that Paul's statement "become as" (γίνομαι ὡς) is "hyperbole" as Sanders posits.<sup>49</sup> Nor does it suggest that Christian freedom should be limited by love or surrendered. As Ebeling notes, Paul's principle of "all things to all people" does not mean to mimic or accommodate them, but to "enter into full solidarity with them"—"a liberating solidarity" which "helps deliver them from the specific form of their enslavement."<sup>50</sup> This liberating solidarity of Paul stems from "necessity" (ἀνάγκη) laid upon him by God (9:16), from his freedom in Christ (9:19), from his participation (συγκοινωνός) in the Gospel (9:23), and from his imitation of Christ (11:1).<sup>51</sup> As Schrage rightly notes, "the γίνομαι ὡς is not simply a natural identification but the thing that comes from ἐλευθερία and moves into δουλοῦν ἑμαυτὸν."<sup>52</sup> Bultmann also aptly explains this in relation to the theme of renunciation: "This basic freedom may at any moment take on the form of *renunciation*—seemingly a renunciation of freedom itself, but in reality it is a paradoxical exercise of that very freedom itself . . . ." (1 Cor 9:19)<sup>53</sup> Thus, here, Paul's "becoming as" (vv. 20-21) as an example of his "becoming a slave to all" (v. 19) is a paradoxical exercise of freedom, although it appears in the form of slavery.

**As under the law to those under the law (v. 20b).** In verse 20b Paul gives a second example of his adaptive behavior: "To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law."

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<sup>49</sup>Sanders, *Paul, the Law, and the Jewish People*, 185-86

<sup>50</sup>Ebeling, *The Truth of the Gospel*, 115-16.

<sup>51</sup>Cf. Rudolph, *A Jew to the Jews*, 170.

<sup>52</sup>Wolfgang Schrage, *Der erste Brief an die Korinther*, vol. 2, EKKNT (Neukirchen-Vluyn: Neukirchener Verlag, 1995), 340; cited by Rudolph, *A Jew to the Jews*, 8.

<sup>53</sup>Rudolf Bultmann, *Theology of the New Testament*, trans. Robert Morgan (Waco, TX: Baylor University Press, 2007), 342.

Many contemporary scholars, considering the second example (v. 20b) as a *restatement* of the first (v. 20a), interpret Paul's phrase "under the law" (ὕπὸ νόμου) as a reference to "Jews under the authority of the Mosaic law."<sup>54</sup> Thus, for example, according to Conzelmann, Paul "surely declares explicitly that to be a Jew [in v. 20a] is to be under the Law [in v. 20b]."<sup>55</sup> Fee claims that by the parenthetical addition ("though") "Paul intends to clarify his own conduct as a matter of freedom"—"*not of obligation.*" (emphasis mine)<sup>56</sup> However, according to them, Paul appears to *redundantly* illustrate "Jews" in verse 20a-b (that is, "Jews" and "those under the law" = "Jews").

Thus, some scholars, avoiding the problem of unnecessary repetition in Paul's list, argue that the phrase under the law refers to "proselytes under the Mosaic law," (thus, "Jews" and "those under the law" = proselytes as a subset of Jews)<sup>57</sup> or "Diaspora Jews under the law" (thus, "Jews" = Judeans and "those under the law" = Diaspora Jews),<sup>58</sup> or "Gentiles under the law."<sup>59</sup> However, it is not likely that here Paul, using the restrictive clause ("though not being myself "proselytes" [or Gentiles], v. 20b), concerns

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<sup>54</sup>Conzelmann, *1 Corinthians*, 160; Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (Grand Rapids: Eerdmans, 2000), 702; Morna D. Hooker, "A Partner in the Gospel: Paul's Understanding of His Ministry," 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 Press, 1996), 84; Fee, *The First Epistle to the Corinthians*, 428-29; Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 1436.

<sup>55</sup>Conzelmann, *1 Corinthians*, 160. Cf. Barrett says "To be a Jew is to be under the law and thereby related to God in legal terms." Barrett, *The First Epistle to the Corinthians*, 212.

<sup>56</sup>Fee, *The First Epistle to the Corinthians*, 429.

<sup>57</sup>Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, PNTC (Grand Rapids: Eerdmans, 2010), 423, 426. Cf. Witherington, *Conflict & Community in Corinth*, 212 ("also Jews," or "God-fearers and proselytes").

<sup>58</sup>Richard A. Horsley, *1 Corinthians*, ANTC (Nashville: Abingdon Press, 1998), 131.

<sup>59</sup>Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987), 29-32.

proselytes (or Gentiles). Also, in 1 Corinthians, Paul usually juxtaposes "Jews" (not "Judeans") and "Greeks" (Gentiles) (1 Cor 1:22; 10:32; 12:13).<sup>60</sup>

Thus, others identify the phrase "under the law" with "under [a Pharisaic interpretation of] the law" (thus, Jews in general and "those under the law" = Pharisees in particular, cf. Phil 3:5).<sup>61</sup> However, while there is the possibility of Paul's use of the phrase with different nuances, there is no indication that "those under the law" refers to a particular group of Jews, either Pharisees or proselytes.<sup>62</sup> Considering Paul's use of the phrase in Galatians and Romans, and the context of this passage, this reading seems to be far-fetched as is indicated in the following elucidation: "To those under [a Pharisaic interpretation of] the law I became as one under [a Pharisaic interpretation of] the law (though I myself am not under [a Pharisaic interpretation of] the law) so that I might win those under [a Pharisaic interpretation of] the law."<sup>63</sup>

On the other hand, some scholars regard the phrase as referring to obligation "to keep Jewish legal requirements in relation to food,"<sup>64</sup> "certain observances that distinguished" Jews from Gentiles (particularly food laws),<sup>65</sup> or "the law's ritual

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<sup>60</sup>See also Rudolph, *A Jew to the Jews*, 154n176.

<sup>61</sup>Gerard Sloyan, "Did Paul Think That Jews and Jewish Christians Must Follow Torah?" in *Bursting the Bonds? A Jewish-Christian Dialogue on Jesus and Paul*, ed. Leonard J. Swidler (Ossining: Orbis Books, 1990), 172; Rudolph, *A Jew to the Jews*, 157; Peter Richardson, *Israel in the Apostolic Church*, SNTSMS 10 (Cambridge: Cambridge University Press, 1969), 122 ("the one who is scrupulous"); Markus Bockmuehl, *Jewish Law in Gentile Churches: Halakhah and the Beginning of Christian Public Ethics* (Grand Rapids: Baker Academic, 2000), 171 ("stricter compatriots").

<sup>62</sup>See also Conzelmann, *1 Corinthians*, 160n23; Wright, *Paul and the Faithfulness of God*, 1437.

<sup>63</sup>Rudolph, *A Jew to the Jews*, 157-58.

<sup>64</sup>O'Brien, *Gospel and Mission*, 94.

<sup>65</sup>Frank Thielman, *Paul & the Law: A Contextual Approach* (Downers Grove, IL: InterVarsity Press, 1994), 104.

demands."<sup>66</sup> However, Paul never compartmentalized the law into its aspects or sections (i.e., moral/ceremonial/civil sections or distinctively Jewish section). Nor is he likely to claim to be under a sect of the law (v. 20b).<sup>67</sup> Rather as his reference to the Mosaic law in the *singular* indicates, for Paul, the law as *unity* demands *total* commitment (3:10; 5:3; 6:13).<sup>68</sup>

None of these views seems to satisfactorily explain the meaning of Paul's phrase "under the law" in the context of 1 Corinthians 9:19-23. However, there are some clues in this passage that for Paul, being under the law (v. 20) refers to being under the curse/condemnation of the law.<sup>69</sup>

Firstly, Paul contrasts freedom in Christ (v. 19) and being under the law (v. 20). As stated above, Paul, using legal terms (vv. 19-21), speaks of his new identity in Christ as "being free" (v. 19), as "not being under the law" (v. 20b), and as "being under the law of Christ" (v. 21). Thus, Paul, who is free from the law in Christ (v. 19), is "*not* under the law" (v. 20b) "*but* under the law of Christ." Here Paul's use of legal terms indicates that Paul's freedom in Christ (v. 19) is freedom from the law. It further suggests that Paul's freedom from the law in Christ (v. 19) is equal to being "in the law of Christ" (v. 21), which is in contrast to being under the law (v. 20).

As stated in the section of Galatians, Christ set us free from slavery under the curse of the law into freedom in Christ (5:1, 13; Rom 3:9; 8:1). Here, the plight under the

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<sup>66</sup>Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 432; Westerholm, "Sinai as Viewed from Damascus: Paul's Reevaluation of the Mosaic Law," in *The Road from Damascus: The Impact of Paul's Conversion on His Life, Thought, and Ministry*, ed. Richard N. Longenecker (Grand Rapids: Eerdmans, 1997), 162. Similarly C. E. B. Cranfield, *On Romans and Other New Testament Essays* (Edinburgh: T&T Clark, 1998), 114-15 (the ceremony law in a literal way).

<sup>67</sup>See also Rudolph, *A Jew to the Jews*, 154n176.

<sup>68</sup>See Seifrid, *Christ, Our Righteousness*, 97.

<sup>69</sup>Garland, *1 Corinthians*, 430.

condemnation of the law is eschatologically contrasted with all the *eschatological blessings* in Christ—sonship (3:26-29; 4:5-6), freedom (5:1, 13), and new life (5:22-25). Thus, as in Galatians, it seems plausible to consider here being under the law as being under the condemnation of the law and freedom from the law as freedom from the condemnation of the law.

Paul's later discussion of the law in relation to sin and death lends further support for this conclusion. In 1 Corinthians 15:56, Paul identifies "the sting of death" as sin and "the power of sin" as the law: "The sting of death is sin, and the power of sin is the law" (1 Cor 15:56; Rom 5:12-14; 7:7-13). Through sin death gains its power over humans in Adam, the first man (Rom 6:23) and the law, having the purpose of increasing Adam's "trespass" (and thus our transgressions) (Rom 5:20; cf. 4:15), justly condemns the sinners to eternal death (2 Cor 3:6), over which God gives us the victory through the death and resurrection of Christ, the last Adam (1 Cor 15:57), who becomes now a "life-giving Spirit" (1 Cor 15:45). Thus, the existence under the law refers to the universal human plight of the law's condemnation, from which Christ sets us free (Gal 5:1). Just as the law's condemnation concerns the entire created order (*τὰ πάντα*, Gal 3:22; 2:18; Rom 8:20-22),<sup>70</sup> Christian freedom is freedom from all things (*ἐκ πάντων*, 1 Cor 9:19).

Secondly, this understanding of the phrase "under the law" (v. 20) is further supported by the analysis of the close parallels between Paul's ministry described here and the Gospel event summarized by Paul ("I may participate in the gospel," v. 23). As Hooker notes, there is the "remarkable parallel" between the statements concerning Paul's ministry and his summaries of the Gospel which express "a notion of interchange."<sup>71</sup> In several passages (e.g., 2 Cor 5:21, 8:9; Gal 3:13-14, 4:4-5), Paul clearly speaks of the

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<sup>70</sup>See also E. P. Sanders, "God Gave the Law to Condemn: Providence in Paul and Josephus," in *Impartial God* (Sheffield: Sheffield Phoenix Press, 2007), 87.

<sup>71</sup>Hooker, "A Partner in the Gospel," 89.

idea of "exchange" between Christ and us: "Christ became what we are, in order that we might become what he is."<sup>72</sup> Likewise, Paul became what people to whom he preached the gospel were in order that he might win them for the gospel. Thus, Paul, summarizing his ministry in this passage, declares: "I have become all things to all people, in order that I might by all means save some" (1 Cor 9:22).

For the purpose of our study, here I focus on the parallels between Galatians 3:13-14, 4:4-5 (the Gospel event) and 1 Corinthians 9:20 (Paul's ministry):

"Christ redeemed us from the curse of the law by becoming (γίνομαι) a curse (κατάρα) for us . . . so that (ἵνα) in Christ Jesus the blessing of Abraham might come to the Gentiles, so that (ἵνα) we might receive the promised Spirit through faith" (Gal 3:13-14).

"God sent forth his Son . . . born under the law (ὑπὸ νόμον), so that (ἵνα) he might redeem those who were under the law, so that (ἵνα) we might receive adoption as sons" (Gal 4:4-5).

"To those under the law I became (γίνομαι) as one under the law (ὑπὸ νόμον) . . . so that (ἵνα) I might win those under the law" (1 Cor 9:20).

As is generally recognized, there are parallels and a common pattern between Galatians 3:13-14 and 4:4-5 (and also 3:23-25).<sup>73</sup> We were in the plight under the curse of the law (3:13) and under the law (4:5; 3:23), from which Christ redeemed us (3:13, 4:5) by becoming a curse, that is, coming under the law (3:13, 4:4), so that we might receive the Spirit and sonship (3:14, 4:5). Given the close parallels, Christ's redemption of those "under the law" (4:5) is his redemption of us from the "curse of the law" (3:13), and was effected by his death on which the law's curse was pronounced (3:13; 4:4). Thus, being under the law (4:4-5) refers to being under the curse of the law (3:10, 13).

In a word, according to Paul's Gospel (Gal 3:13-14, 4:4-5), Christ became (γίνομαι) a curse under the law for those under the law so as to (ἵνα) redeem those under

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<sup>72</sup>Hooker, "A Partner in the Gospel," 90-91.

<sup>73</sup>See also Terence L. Donaldson, "The 'Curse of the Law' and the Inclusion of the Gentiles: Galatians 3:13-14," *NTS* 32. 1 (January 1986): 95; Todd A. Wilson, "'Under Law' in Galatians: a Pauline Theological Abbreviation," *JTS* 56, no. 2 (October 2005): 370-71; Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon Press, 1998), 92-93.

the law. Likewise, here according to Paul's statement of his ministry, Paul became (γίνομαι) as one under the law so as to (ἵνα) win those under the law (1 Cor 9:20). Here, there are striking parallels between Paul's ministry characterized by Christ's cross ("became as one under the law," 1 Cor 9:20) and Christ cursed by the law on the cross ("become a curse" under the law, Gal 3:13; 4:4). These parallels strongly indicate that Paul's phrase under the law (1 Cor 9:20) refers to the plight under the curse/condemnation of the law.

Therefore, as Garland rightly notes, "Coming under the law means coming under its curse. 'To be under the law' means to be judged by the law (Rom 2:12), to be under divine wrath as a violator of the law (Rom 4:15), and under a curse (Gal 3:10)."<sup>74</sup> Thus, the phrase "those under the law" in verse 20b does not simply explicate the reference to the "Jews" in verse 20a.<sup>75</sup> Nor does the phrase "under the law" merely refer to "being Jewish in a national-cultural religious sense."<sup>76</sup> Nor does the phrase suggest that Paul too comes under the curse of the law in that "he puts himself *outside* the law" for the sake of Gentiles (v. 21).<sup>77</sup>

From Paul's eschatological perspective, Christ's cross means death to the world and dawn of the new creation (Gal 6:14-15). As Fee notes, Christ's cross and resurrection "marks the 'turning of the ages,' whereby God decisively *judged* and *condemned* the present age and is in process of bringing it to an end." (that is, Christ being under the curse of the law, Gal 3:13; 4:4-5) (emphasis mine).<sup>78</sup> Just as by Christ's cross the world has been already crucified and thus judged by God (Gal 6:14), here in 1 Corinthians 1:18,

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<sup>74</sup>Garland, *1 Corinthians*, 430.

<sup>75</sup>Contra Thiselton, *The First Epistle to the Corinthians*, 702.

<sup>76</sup>Contra Fee, *The First Epistle to the Corinthians*, 430.

<sup>77</sup>Hooker, "A Partner in the Gospel," 97.

<sup>78</sup>Fee, *The First Epistle to the Corinthians*, 69.



those who belong to the old world are already in process of "perishing" (ἀπολλυμένοις). Just as *all*, both Jews ("ἐν νόμῳ") and Greeks ("ἀνόμως," Gentiles) were already under the wrath of God and under sin (that is, under the law, Rom 2:12; 3:9-20), here in 1 Corinthians 9:19-23, *all*, both the "Jews" (v. 20a) and Gentiles ("ἄνομος," v. 21) were already "those under the law" ("ὕπὸ νόμον," v. 20b), that is, under the curse/condemnation of the law (Gal 4:4-5; 4:25, 30). Here, "those under the law" cannot be understood merely as "Jews," "a subset of Jews," or "proselytes." Thus, there is no problem of unnecessary repetition in Paul's list.<sup>79</sup> Nor do we need to assume Paul's use of the phrase "with different nuances in different contexts."<sup>80</sup> Here, Paul's use of the phrase "under the law" as a reference to the universal human plight of the condemnation of the law fits well with his consistent use of the phrase throughout Galatians as examined.

Thus, Paul, who was free from all things in Christ (1 Cor 9, 1, 19), enslaved himself to "all" (1 Cor 9:19) and became all things to "all" to save them (1 Cor 9:22b). In other words, Paul, who was not under the condemnation of the law but free in Christ (or in the law of Christ), became as one under the law to win those ("all") under the law (1 Cor 9:20b), just as Christ was born under the law to redeem those under the law (Gal 4:4-5). Thus, as he himself declares in other places, Paul was always carrying in the body the death of Jesus, who was under the curse of the law (Gal 3:13), and being given over to death for Jesus' sake (2 Cor 4:10-11) and died daily (1 Cor 15:31). In addition, just as Christ became a curse under the law for us (Gal 3:13), Paul was even willing to become accursed (ἀνάθεμα) and cut off from Christ for the sake of his fellow-Jews (Rom

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<sup>79</sup>Contra Rudolph, who wrongly points out the weakness of "this novel reading." Rudolph, *A Jew to the Jews*, 155-56n183.

<sup>80</sup>Contra *ibid.*, 156.

9:3), which is similar to the destiny under the curse/condemnation of the law (Gal 1:8-9).<sup>81</sup>

**As without the law to those without the law (v. 21).** In the third example (v. 21), Paul refers to "those without the law" (τοῖς ἀνόμοις). Paul's juxtaposition of "Jews" and "Greeks" (1 Cor 1:22; 10:32; 12:13), and the recapitulation of this passage in 1 Corinthians 10:32-33 ("to Jews or to Greeks or to the church of God") indicate that here the phrase "those without the law" (οἱ ἄνομοι, v. 21) refers to "Gentiles" who "do not have the law" (ἔθνη τὰ μὴ νόμον ἔχοντα, Rom 2:14),<sup>82</sup> or "lawless Gentiles/Gentile sinners" (ἐθνῶν ἀμαρτωλοί, Gal 2:15). Here, Paul uses the phrase "those without the law," instead of "Greek" probably because of a verbal parallel with "those under the law" in the second example (yet no correspondence as its opposite).<sup>83</sup> A parallel to his claim to "become as one without the law" can be found in Galatians 4:12. Here, Paul is appealing to the Gentile Galatians: "become as I am, for I also have become as (ὡς) you are." As he declares in Galatians, Paul, who has left "his former life in Judaism" (1:13), "died to the law through the law," (2:19) and is no longer "under the law" but under grace (3:23-25; Rom 6:14). Thus, he became like the Gentiles, for whom he was in the anguish of childbirth until Christ was formed in them (Gal 4:19).

**Not without the law of God but in Christ's law (v. 21).** Paul makes another clarification about his identity by using legal terms with a play on words: "not being without the law of God" (ἄνομος θεοῦ) but "under the law of Christ" (ἐννομος Χριστοῦ). Here, Paul, using the phrase ἐννομος Χριστοῦ, describes his position which is "not under

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<sup>81</sup>Cf. For Garland, "The 'stripes' also may have reminded him of being under the curse of the law" (Garland, *1 Corinthians*, 430).

<sup>82</sup>BDAG, 85.

<sup>83</sup>Contra Fee, *The First Epistle to the Corinthians*, 429.

the law" (9: 20b) and "not without the law of God" (9:21). Paul, surprisingly conjoining the law and Christ, uses the phrase "the law of Christ" (ὁ νόμος τοῦ Χριστοῦ, Gal 6:2), which is similar to the phrase "in the law of Christ" (ἐννομος Χριστοῦ, 1 Cor 9:21). Although Winger doubts that there is a correspondence between ἐννομος Χριστοῦ (1 Cor 9:21) and ὁ νόμος τοῦ Χριστοῦ (Gal 6:2), as Witherington rightly notes, the similarity must not be minimized.<sup>84</sup> In relation to the law of Moses, the law of Christ has traditionally been understood as a reference to that which replaces the Mosaic law, and recently as a reference to the Mosaic law.<sup>85</sup> More specifically the puzzling phrase "the law of Christ" has been largely interpreted as a reference to the teachings of Jesus (Davies; Dodd), the Mosaic law as redefined/fulfilled/interpreted by Christ (Barclay; Matera), the love commandment (Bruce; Dunn), or the normative pattern of Christ (Hays; Horrell).

For example, W. D. Davies argues that the phrase "the law of Christ" ("the law of the Messiah") is "a comprehensive expression for the totality of the ethical teaching of Jesus" as "a New Law."<sup>86</sup> C. H. Dodd also claims that the specific commands of Christ (e.g., 1 Cor 7:10; 9:14) constitute the law of Christ.<sup>87</sup> Similarly, Peter Stuhlmacher, considering the law of Christ as "Zion torah" inaugurated by Christ (Isa 2:2-4; Mic 4:1-4) argues that the "torah of Christ" as "the eschatological equivalent of the Mosaic Torah"

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<sup>84</sup>Michael Winger, "The Law of Christ," *NTS* 46 (2000): 545; Witherington, *Conflict & Community in Corinth*, 424.

<sup>85</sup>For a recent trend in interpretation of "the law of Christ," see Todd A. Wilson, "The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation," *CBR* 5, no. 1 (October 2006): 123–44.

<sup>86</sup>W. D. Davies, *The Settings of the Sermon on the Mount* (London: Cambridge University Press, 1963), 353.

<sup>87</sup>C. H. Dodd, "ENNOMOS KRISTOU," in *Studia Paulina in honorem Johannis de Zwaan Septuagenarii*, ed. J. N. Sevenster and W. C. van Unnik (Haarlem, Netherlands: De Erven F. Bohn, 1953), 108. Similarly, Conzelmann, *I Corinthians*, 161; O'Brien, *Gospel and Mission*, 94; Witherington, *Conflict & Community in Corinth*, 213 ("ethical imperatives imposed on Christians by Christ or by his example.").

refers to "the revealed will of God newly established in Christ."<sup>88</sup> However, although the teaching of Jesus was authoritative for early Christians, it is difficult to find the sufficient evidence of "the law of the Messiah" (or "Zion torah") as a new law, and of Paul's allusion to dominical commands.<sup>89</sup> Nor can the law of Christ be limited to the words of Jesus.<sup>90</sup> Also their assumption that the law of Christ replaces the law of Moses has recently been challenged. For example, Sanders, interpreting Galatians 6:2, explains that "It is futile to try to determine, on the basis of Galatians, how the 'law of Christ' would differ from the Mosaic law."<sup>91</sup>

Thus, recently many scholars, usually based on the proximity, the parallels between Galatians 6:2 and 5:13-14, and Paul's consistent usage of νόμος, argue that the law of Christ is the Law of Moses. Thus, Graham Stanton, considering νόμος as referring to the law of Moses, claims that by ἔννομος Χριστοῦ Paul meant that "I am under Christ's jurisdiction."<sup>92</sup> Similarly, Wilson claims that "the whole law" (Gal 5:14) and "the law of Christ" (Gal 6:2; 1 Cor 9:21) refer to the law of Moses.<sup>93</sup> Given the close parallel between Galatians 6:2 ("fulfilling the law of Christ" [as taught by Christ]) and 5:14 ("fulfilling the law through love" [in a Christ-like way]), Barclay, also claims that the law of Christ refers to the Mosaic law as "redefined and fulfilled by Christ in love."<sup>94</sup>

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<sup>88</sup>Peter Stuhlmacher, *Reconciliation, Law, & Righteousness: Essays in Biblical Theology*, trans. Everett Kalin (Philadelphia: Fortress Press, 1986), 126, 114-17.

<sup>89</sup>See John Barclay M. G., *Obeying the Truth: Paul's Ethics in Galatians* (Edinburgh: T&T Clark, 1988), 127-29. See also Witherington, *Conflict & Community in Corinth*, 425; Wilson, "The Law of Christ and the Law of Moses," 133.

<sup>90</sup>Thomas R. Schreiner, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 359.

<sup>91</sup>Sanders, *Paul, the Law, and the Jewish People*, 97-98.

<sup>92</sup>Graham Stanton, "The Law of Christ: A Neglected Theological Gem?" in *Reading Texts, Seeking Wisdom: Scripture and Theology*, ed. David F. Ford and Graham Stanton (London: SCM, 2003), 174.

<sup>93</sup>Wilson, *The Curse of the Law*, 104. See also Rudolph, *A Jew to the Jews*, 165.

<sup>94</sup>Barclay, *Obeying the Truth*, 134.

Matera also argues that the law of Christ is the Mosaic law as "*interpreted and lived by Jesus*"—"interpreted through the love commandment and exemplified by Jesus' life of self-giving love on behalf of others (1:4; 2:20)."<sup>95</sup> However, these scholars seem to fail to see eschatological discontinuity between the Mosaic law of the old covenant and the law of Christ of the new. Paul, the Christian, still seems to distinguish the law of Christ (and also the law of God) from the Mosaic law (1 Cor 9:21; 7:19).

Bruce argues that the law of Christ is "not essentially different from the commandment of love" (Gal 5:14).<sup>96</sup> Dunn, in a more nuanced way, argues that "by the law of Christ Paul had in mind both Jesus' teaching on the love command and Jesus' own example in living out the love command."<sup>97</sup> Thus, the law of Christ means the Mosaic law as "interpreted by the love command in the light of the Jesus-tradition and the Christ-event."<sup>98</sup> Here, Dunn further claims that the external norm (the law of Christ) and the inward principle (the indwelling Spirit) are necessary to "prevent a too exclusively focused Spirit-ethic from degenerating into the attitudes" illustrated in Galatians 5:13a and 5:26,<sup>99</sup> and that the principle of love "made it possible for Paul to live as one under the law."<sup>100</sup> However, considering the law as a unity and its demand of total commitment (Gal 3:10; 5:14), it is not likely that Paul's use of the phrase "the law of Christ" refers to a single (love) commandment or the law interpreted by the love command.<sup>101</sup>

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<sup>95</sup>Frank J. Matera, *Galatians*, SP (Collegeville, MN: Liturgical Press, 1992), 221.

<sup>96</sup>F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 261.

<sup>97</sup>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), 77.

<sup>98</sup>James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 323.

<sup>99</sup>*Ibid.*, 324.

<sup>100</sup>Dunn, "The Law of Faith," 97.

<sup>101</sup>Martinus C. De Boer, *Galatians: A Commentary*, NTL (Louisville: Westminster John Knox,

Hays claims that for Paul the phrase refers to "the pattern of Christ's self-sacrificial death on a cross" which "has now become the normative pattern for his own existence."<sup>102</sup> Horrell, following Hays, argues that "the νόμος of Christ to which Paul conforms is exactly what Hays has seen as the law of Christ in Gal. 6:2: a normative pattern determined by 'paradigmatic self-giving of Jesus Christ.'"<sup>103</sup> However, while rightly recognizing the pattern of Jesus' sacrificial death, Hays and Horrell seem to fail to see the *present* rule of Christ as risen Lord, who fulfills the law.

On the other hand, Betz, combining aspects proposed above, suggests as follows: "since the love command is the fulfillment of the whole Torah (Gal5:14), he who love fulfills the Torah; and since such love is Christ's love (Gal 2:20), that Torah can be called 'Christ's Torah.'"<sup>104</sup> Having in mind the various aspects of the representative proposals above, it is worth considering several observations to explore Paul's meaning of "the law of Christ."

Firstly, Paul distinguishes and contrasts between the law of Christ and the law of Moses (vv. 20-21).<sup>105</sup> Although it is possible that Paul uses the term νόμος to mean a principle/rule (e.g., Rom 7:21), in most of its occurrences, Paul uses the term νόμος as a reference to the Mosaic law.<sup>106</sup> Also, as is generally recognized, the law (νόμος) of Christ ("τοῦ Χριστοῦ") refers to "the law in its relationship to Christ."<sup>107</sup> While

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2011), 379.

<sup>102</sup>Richard B. Hays, *First Corinthians, IBC* (Louisville: John Knox Press, 1997), 154.

<sup>103</sup>David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul's Ethics* (London: T&T Clark, 2005), 231.

<sup>104</sup>Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress Press, 1979), 301.

<sup>105</sup>See also Moo, "Law of Moses and the Law of Christ," 218.

<sup>106</sup>See Seifrid, *Christ, Our Righteousness*, 96-97.

<sup>107</sup>Barclay, *Obying the Truth*, 134; Matera, *Galatians*, 220.

consistently contrasting the Mosaic law and Christ throughout the Galatians,<sup>108</sup> here Paul, conjoining the Mosaic law and Christ, uses the phrase "the law of Christ."

In this respect, here, the term νόμος itself seems to refer to the Mosaic law. Yet, as the "of Christ" indicates, this does not necessarily suggest that here Paul's phrase "the law of Christ" means the Mosaic law (if this is the case, why the "of Christ"?).<sup>109</sup> On the contrary, by using the phrase "of Christ," Paul, who died to the law through the law (Gal 2:19), contrasts the law of Christ with the Torah itself.<sup>110</sup>

As Paul himself indicates in 1 Corinthians 9:21 ("I became as one without the law, though *not* being without the law of God *but* under *the* law of Christ"), Paul, appearing to equate the law of God with the law of Christ, distinguishes it from the Mosaic law.<sup>111</sup> Also considering the parallel between 1 Corinthians 9:21 and 7:19, the law of God (9:21) may be identical with "the commandments of God" (7:19),<sup>112</sup> from which the requirement of circumcision is excluded ("*Circumcision* is nothing . . . but what matters is the *keeping of the commandments of God*"). Here it seems clear that the commandments of God cannot be the law of Moses.<sup>113</sup> Thus, Paul distinguishes "the law of God" from the Mosaic law in 1 Corinthians 9:21, just as he distinguishes "the commandments of God" from the Mosaic law in 7:19.

Here we can conclude as follows: From Paul's eschatological perspective of being in Christ (1 Cor 1:9, 18; 9:1, 19), the law of Christ of the new covenant has become

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<sup>108</sup>Thus, in Galatians, Paul contrasts the law with the Spirit (Gal 3:1-4, 5:18), faith (3:12, 23), the promise (3:16-18), and righteousness (2:16, 3:11, 21, 5:4).

<sup>109</sup>Contra Stanton, "The Law of Christ," 174; Wilson, *The Curse of the Law*, 104; Rudolph, *A Jew to the Jews*, 165.

<sup>110</sup>Cf. According to Dunn, here Paul plays with the term νόμος so as to contrast the νόμος of Christ with the Torah itself. Dunn, "The Law of Faith," 75.

<sup>111</sup>Thielman, *Paul & the Law*, 104; Witherington, *Conflict & Community in Corinth*, 424.

<sup>112</sup>Thielman, *Paul & the Law*, 104.

<sup>113</sup>See also Moo, "Law of Moses and the Law of Christ," 216.

now God's law and God's commandments, transcending the Mosaic law of the old covenant as a law of works (Rom 3:27).<sup>114</sup> Thus, the law of Christ, in which the law of God (9:21) finds expression, cannot be equated or coterminous with the law of Moses. As Moo notes, "Failure to observe this distinction has resulted in considerable confusion and misunderstanding."<sup>115</sup>

Second, Paul eschatologically contrasts being in the law of Christ and being under the law. As stated above, Paul's discussion of his new identity in Christ by using legal terms (vv. 19-21) suggests that Paul's freedom from the law in Christ is equal to being "in the law of Christ" (v. 21), which is in contrast to being under the law (v. 20). As in Galatians, Paul eschatologically contrasts freedom in Christ with being under the condemnation of law. Here, freedom in Christ and being in the law of Christ appear to refer to the same eschatological reality, which is contrasted with being under the condemnation of the law.

Thus, Paul's phrase "law of Christ" as a reference to the law in its relationship to Christ, his discussion of Christ's love as the fulfillment of the law (Gal 5:14; 2:20; 5:6), and his eschatological contrast of being in the law of Christ and being under the condemnation of the law (1 Cor 9:20-21) indicate that Paul's phrase "the law of Christ" refers to eschatological reality in which the law is fulfilled by Christ, which is contrasted with condemnation of the law which his other phrase "under the law" refers to. Here, Paul's phrase the "law of Christ" highlights Paul's *Christological* understanding of the law<sup>116</sup>: the law points to its *eschatological fulfillment in Christ* and the crucified and risen Christ himself fulfills the law in that Christ's love fulfills the law (Gal 5:14; 2:20). Thus, the law of Christ can be neither the Mosaic law as taught and exemplified by Christ in

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<sup>114</sup>Cf. Witherington, *Conflict & Community in Corinth*, 424.

<sup>115</sup>Moo, "Law of Moses and the Law of Christ," 218.

<sup>116</sup>See also Schreiner, *Galatians*, 360.



living out love commandment (Dunn),<sup>117</sup> nor the Mosaic law as redefined and fulfilled by Christ as the example par excellence of love (Barclay).<sup>118</sup> Nor does the phrase refer to the specific commands of Christ (Dodd),<sup>119</sup> or Christ's pattern of self-sacrificial living (Hays).<sup>120</sup>

Rather, from Paul's eschatological perspective, the phrase "in the law of Christ" refers to the eschatological realm in which the crucified and risen Christ fulfills the law, which is eschatologically contrasted with the plight under the condemnation of the law, just as being "in Christ" (Gal 3:23-26) and being "under the grace" (Rom 6:14) are contrasted with being "under the law." In other words, for Paul, the Christian, the phrase "the law of Christ" (Gal 6:2; 1 Cor 9:21) refers to the eschatological reality in which "Christ himself is his 'law'"<sup>121</sup>—the reality in Christ in which the law is fulfilled by faith in Christ ("the law of faith," Rom 3:27) and by the life-giving Spirit of Christ ("the law of the Spirit of life," Rom 8:2), which transcends the law of Moses as a law of works.

**Weak to the weak (v. 22a).** In the fourth example (v. 22), Paul breaks the pattern by omitting the ὡς ("as"): "To the weak I became weak." As is the case with Paul's omission of a restrictive clause in verse 20, here his omission of comparative (ὡς) with a restrictive clause is not because of stylistic variation,<sup>122</sup> but simply because he

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<sup>117</sup>James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, MA: Hendrickson, 1993), 322-23.

<sup>118</sup>Barclay, *Obeying the Truth*, 132-34.

<sup>119</sup>Dodd, "ENNOMOS KRISTOU," 108.

<sup>120</sup>Hays, *First Corinthians*, 154.

<sup>121</sup>Seifrid, *Christ, Our Righteousness*, 97. I take the phrase to refer to the fact that Christ is norm and power. Cf. Conzelmann, considering that the term νόμος is used in an improper sense (cf. Rom 8:2), argues that the phrase "the law of Christ" means that "Christ is the norm." Conzelmann, *1 Corinthians*, 161.

<sup>122</sup>Conzelmann, *1 Corinthians*, 161n28; Fee, *The First Epistle to the Corinthians*, 431

actually became weak.<sup>123</sup> Thus, here Paul does not adapt himself as weak to the weak but became weak to them.

Some scholars, considering Paul's language such as "win/save" and "for the sake of the gospel" (1 Cor 9:19-23), argue that the weak are non-Christians whom he seeks to save (vv. 19, 22).<sup>124</sup> Others, given the issue of idol food in the larger context of 1 Corinthians 8-10 (esp. 8:7-11), argue that the weak are Christians who are "weak in faith" (Rom 14:1; cf. "no offense to Jews or to Greeks or to *the church of God*," 1 Cor 10:32).<sup>125</sup> On the other hand, some scholars argue that the weak are the economically weak as "the vulnerable in sociopolitical terms" (1 Cor 1:26-29),<sup>126</sup> or Christians "not yet fully emancipated from legalism."<sup>127</sup>

While these views are not mutually exclusive, and there may be a social connotation, the term "weak," given Paul's use of κερδαίνω ("win") and his omission of restrictive clause ("though") with the ὡς ("like"), seems to be used as a more generalized category and thus to have theological connotation of the human condition as "the ungodly," that is, "sinners"<sup>128</sup> (cf. "while we were still weak, at the right time Christ died for the ungodly," Rom 5:6; "sinners," cf. 5:8).

As is the case with "those under the law," here regarding "the weakness," there are parallels between the Gospel event and here Paul's ministry: "For he was crucified in weakness, but lives by the power of God." (1 Cor 13:4); "I became weak to the weak, so that I might win the weak." (1 Cor 9:21) According to the Gospel story, Christ took on

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<sup>123</sup>Garland, *1 Corinthians*, 433.

<sup>124</sup>Ibid., 434; Witherington, *Conflict & Community in Corinth*, 213.

<sup>125</sup>Hays, *First Corinthians*, 155; O'Brien, *Gospel and Mission*, 98.

<sup>126</sup>Thiselton, *The First Epistle to the Corinthians*, 706.

<sup>127</sup>Barrett, *The First Epistle to the Corinthians*, 215.

<sup>128</sup>Garland, *1 Corinthians*, 434. Fee, *The First Epistle to the Corinthians*, 431 ('sociological category').

weakness on the cross for the sake of human beings (2 Cor 13:4; 2 Cor 8:9). Likewise, Paul, following the same paradigm, became weak to the weak so as to win the weak (1 Cor 9:22). Paul came to the Corinthians in weakness to preach the crucified Messiah (2:2-3), the "weakness of God" (1:25). Thus, Paul boasts in Christ's cross (Gal 6:14) and in his weakness (2 Cor 11:30; 12:5) because God's power is made perfect in weakness (2 Cor 12:9). Also for the sake of Christ, he is content with weaknesses because when he is weak, then he is strong (2 Cor 12:10; 13:9). As Paul confesses in other places, Christ, who lived in him (Gal 2:20), worked through his weakness by the power of the holy Spirit (Rom 15:18-19).

According to Paul's Gospel, Christ died for us, the weak, ungodly sinners (Rom 5:6, 8). In other words, as stated above, Christ redeemed us, those under the law by becoming a curse, that is, coming under the law (3:13, 4:4-5). Here, we, both Jews and Gentiles are the weak sinners under the curse of the law, from which Christ redeemed us. Thus, for Paul becoming "as one under the law" (v. 20) is coterminous to his becoming "weak" (v. 22), just as being under the law is coterminous to under sin (Gal 3:22-23). Thus, four categories in Paul's list (vv. 20-22) form a kind of parallelism: the Jews, those under the law (all), those without the law (Gentiles), the weak (all).<sup>129</sup>

### **All Things to All for the Salvation and the Gospel (vv. 22b-23)**

After illustrating his principle of "a slave to all" (v.19) by giving four examples (vv. 20-22a), Paul summarizes (v. 22b) and concludes his argument (v. 23).

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<sup>129</sup>Although wrongly considering the phrase "under the law" as a reference to a legalistic system, Burton rightly claims that "those under the law" refers to *both Jews and Gentiles*: ". . . 1 Cor 9<sup>20</sup>, where τοῖς ὑπὸ νόμον, standing as a middle term between Ἰουδαίοις and τοῖς ἀνόμοις, seems to designate those, whether Jew or Gentile, who were living under a system of legalism." Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 219.

**For the salvation (v. 22b).** In 1 Corinthians 9:22b, Paul, using a play on words ("all"), summarizes the earlier examples, outlined in vv. 20-22a: "I have become all things to all people, in order that I might by all means save some." As his repeated use of purpose construction (ἵνα) indicates, Paul's aim in his being a slave/all things to all, is to "save" (σώζω; cf. "win") them, that is "to save from the coming wrath on the final day"<sup>130</sup>—"eschatological salvation for the perishing through Christ's death and resurrection."<sup>131</sup> From Paul's eschatological perspective, those who belong to the old world are already in process of "perishing" (ἀπολλυμένοις) (1 Cor 1:18). All, both the "Jews" (v. 20a) and Gentiles ("ἄνομος," v. 21) were already "under the condemnation of the law" ("ὐπὸ νόμον," v. 20b; Gal 4:4-5; 4:25, 30) and under the wrath of God (Rom 2:12; 3:9-20). Here, what is at stake is their eternal destiny. That's why his urgent aim in his becoming a servant to all is to win more of them (v. 19). This concern for salvation leads to all his practice illustrated in 9:20-22a.

**For the sake of the Gospel (v. 23).** In verse 23, Paul, repeating the statement of verse 22, concludes (δὲ) with a final affirmation of the purpose of his ministry: "I do it all for the sake of the Gospel, that I may participate in it (συγκοινωνὸς αὐτοῦ)."<sup>132</sup> Here, the phrase "συγκοινωνὸς" (9:23) can be understood as a recipient of the Gospel's *benefits*, as in 9:24-27<sup>133</sup> or as a partner in the Gospel's own *work*, as in 9:16-18.<sup>134</sup> Although both views are attractive, it seems that the phrase "συγκοινωνὸς αὐτοῦ" simply refers to the

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<sup>130</sup>O'Brien, *Gospel and Mission*, 95.

<sup>131</sup>Fee, *The First Epistle to the Corinthians*, 431.

<sup>132</sup>The phrase "for the sake of the gospel" and "participate in it" summarizes his earlier statements of purpose clauses (ἵνα). See also Judith M. Gundry Volf, *Paul & Perseverance: Staying In and Falling Away* (Louisville: Westminster John Knox, 1990), 253.

<sup>133</sup>NIV, ESV, NRSV, NASB. See also Barrett, *The First Epistle to the Corinthians*, 216.

<sup>134</sup>NEB. See also Hooker, "A Partner in the Gospel," 89; Gundry Volf, *Paul & Perseverance*, 247-54; O'Brien, *Gospel and Mission*, 96.

participation of the Gospel, including that of the Gospel's own work and that of its benefits. As Paul himself confesses in other places, God revealed his Son to Paul (Gal 1:16). Thus, it is no longer Paul who lives, but Christ who lives in him (Gal 2:20) and works through his weakness by the power of his Spirit (Rom 15:18-19). For Paul "preaching the Gospel" (1 Cor 1:17) is "preaching Christ crucified" (1:23). The Gospel, "the word of the cross," is God's power for salvation at work in the world (1 Cor 1:18-19; Rom 1:16) and continues to make a greater progress through Paul's circumstances (Phil 1:12). Thus, in presenting the Gospel free of charge (1 Cor 9:18), Paul participates in the Gospel (συγκοινωνός αὐτοῦ, 1 Cor 9:23) in that "The Gospel is embodied in his life and practice, which are an expression of this truth" of Christ in Paul (2 Cor 11:10).<sup>135</sup>

Finally, Paul was called into the fellowship of Christ (1 Cor 1:1, 9) and is free from the law (and thus from all) in Christ (9:1, 19), which leads him to enslave (δουλόω) himself to all in his service of Christ (v. 19). In his slavery to all, Paul's aim is to save them and to participate with them in the Gospel, including its work and its eschatological blessings (9:22-23). The principle of Paul's ministry outlined in 9:19-23 and summarized as "all things to all" (v. 22b) is that "*Paul shares the condition of those to whom he ministers, and so is conformed to the pattern of his Lord.*" In a word, he "shares in the self-emptying of Christ" (Phil 2:8).<sup>136</sup> Here, Christ, who lives in Paul, is the self-giving gift *and* the paradigm for his self-giving service—becoming "a slave to all" (v. 19) and "all things to all" (v. 22).<sup>137</sup>

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<sup>135</sup>Seifrid, *The Second Letter to the Corinthians*, 417. Cf. according to Thiselton, the phrase "συγκοινωνός" refers to "a share in the nature of the gospel, i.e., to *instantiate what the gospel is and how it operates.*" Thiselton, *The First Epistle to the Corinthians*, 707. Fee also makes a similar point with reference to v. 18, not in v. 23: "In offering the 'free' gospel 'free of charge' his own ministry becomes a living paradigm of the gospel itself." See Fee, *The First Epistle to the Corinthians*, 421.

<sup>136</sup>Hooker, "A Partner in the Gospel," 97.

<sup>137</sup>Cf. Fee, *The First Epistle to the Corinthians*, 426.

Thus, just as becoming incarnate Christ himself took the form of a slave (Phil 2: 7-8), Paul as a "slave of Christ" (1 Cor 7:22) became a slave to all (1 Cor 9:19). Just as Christ became a curse "under the law" to redeem those under the law (Gal 3:13; 4:4-5), Paul, in his self-giving ministry, became as one "under the law" to win those under the law (1 Cor 9:20). Just as Christ was crucified in "weakness" to redeem the weak sinners (1 Cor 13:4), Paul, in his participation of the Gospel (1 Cor 9:23), became "weak" to save the weak (1 Cor 9:21).

### Conclusion

In the passage of 1 Corinthians 9:19-23, Paul, as an example of his renunciation of apostolic "rights" (1 Cor 9:1-18), explaining his principle of "a slave/all things to all" by specifying some settings, discusses the issue of Christian freedom, that is, freedom from the law. Just as Christian freedom from the law takes shape as Christian freedom for "slavery of love" (Gal 5:13), here Paul's freedom from the law takes form of his freedom for "slavery to all" in a different social setting (1 Cor 9:19-23). Thus, as Willis rightly notes, here "although the word is not used, it is a matter of *love*."<sup>138</sup>

In this passage, Paul, who *is* free from the law in Christ (v. 19), is "*not* under the law" (v. 20b) "*but* under the law of Christ" inaugurated by Christ, in which the law of God finds expression now (v. 21). Paul as a slave of Christ in his participation of the Gospel, following the pattern of Christ, became all things to all for the Gospel to save more of them (vv. 22b-23). Just as Christ became a curse "under the law" so as to redeem those under the law (Gal 3:13; 4:4-5), here Paul became as one "under the law" so as to win those under the law (1 Cor 9:20).

Here, as the parallel between Paul's cruciform ministry and Christ cursed by the law on the cross also indicate, from Paul's eschatological perspective of being in

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<sup>138</sup>Willis, "An Apostolic Apologia," 40.

Christ (1 Cor 1:9, 18), Paul's phrase "under the law" refers to the *old realm* in which the law *condemns* sinners/fallen world (1 Cor 15:59; Gal 3:10, 13; Rom 8:1; 2 Cor 3:9), which is eschatologically contrasted with the eschatological realm ("in the law of Christ") in which the crucified and risen Christ fulfills the law, which transcends the law of Moses as a law of works. Thus, for Paul the Christian, *all*, both the "Jews" ("Ἰουδαῖοι") and Gentiles ("ἄνομος") were "under the condemnation of the law" ("ὑπὸ νόμον") (9:20-21; Rom 2:12; 3:9-20).

Our reading here fits well with Paul's consistent use of the phrase "under the law" as a reference to the law's condemnation throughout Galatians. From Paul's eschatological perspective (cf. 1 Cor 10:11), just as in Galatians Paul eschatologically contrasts slavery under the condemnation of the law with sonship in Christ (3:26-29; 4:5-6), freedom in Christ (4:21-5:1), and new life in the Spirit (5:13-26), in 1 Corinthians 9:19-23, Paul contrasts being under the curse of the law with being in the law of Christ. Here, the universal plight under the law is an essential step toward its fulfillment in the law of Christ.

## CHAPTER 6

### NOT UNDER THE LAW, BUT UNDER GRACE: ROMANS 6:1-14

#### Textual Analysis

To explore Paul's use of the phrase "under the law in Romans 6:1-14, we need to first study the place of the passage within the wider context (Rom 5-8), and the structure of the passage.

#### The Place of Romans 6 within Romans 5-8

Romans 5-8 constitutes a literary unit. The subject shifts from the justification by faith (Rom 1-4) to the life and hope of God's glory (Rom 5-8), which is different from the subject of Israel's salvation (Rom 9-11). In addition, Romans 5-8 is framed by the hope of God's glory (5:2; 8:18, 30) and its basis—God's love in Christ's death (5:1-11; 8:18-39), and Romans 5:1 and 8:39 form an inclusio by the use of the key phrase (διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ; ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν).<sup>1</sup>

Romans 5 functions transitionally,<sup>2</sup> as the emphasis shifts from the theme of justification by faith (Rom 1-4) to that of life and the hope of glory (5:2, 8:18, 30; Rom 5-

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<sup>1</sup>See also Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 294. So, as Moo notes, Rom 5 and 8 form a chiasm:

A (5:1-11): assurance of future glory  
B(5:12-21): its basis: Christ's work  
C(6:1-23): the issue of sin  
C'(7:1-25): the issue of the law  
B'(8:1-17): its basis: Christ's work  
A'(8:18-39): assurance of future glory

<sup>2</sup>Thus, Rom 5 functions as a conclusion (forming the major section of Rom 1-5 with Rom 6-8), or as an introduction (forming a major section of Rom 5-8 with Rom 1-4). Moo, *The Epistle to the Romans*, 290-91. More specifically, some understand 5:1-11 to function as a transitional section. See John W. Yates, *The Spirit and Creation in Paul*, WUNT 2/251 (Tübingen: Mohr Siebeck, 2008), 132.



8).<sup>3</sup> In Romans 5-8, Paul discusses the overarching theme of the hope of glory (5:1-11; 8:18-39), which the justified (δικαιωθέντες οὖν, 5:1) will share on the basis of God's love in Christ's death (γὰρ 5:6, 12-21; 8:1-17, 39). To substantiate the certainty of the hope of the final, eschatological deliverance, Paul, dealing with present forces of sin and the law,<sup>4</sup> elaborates on Christian freedom from sin (Rom 6), the law's condemnation (Rom 7), and the liberating work of the Spirit (Rom 8). Thus, Romans 6 is set in the broad context of the eschatological orientation within Romans 5-8.

On the other hand, in Romans 5, Paul emphasizes the assurance of future glory (πολλῷ μᾶλλον, 5:9,10; 5:1-11) based on the antithesis of Adam and Christ (διὰ τοῦτο, 5:12; 5:12-21).<sup>5</sup> This antithesis between Adam and Christ in Romans 5:12-21 functions as the controlling thesis of Romans 5-8: sin/death/condemnation in Adam and righteousness/resurrection/life in Christ (5:20-21).<sup>6</sup> Thus, Adam is the representative of all those who sin and die (5:12), and with the presence of the law, Adam's trespass increases in Adam's children (πλεονάση τὸ παράπτωμα, 5:20). But through Christ, grace super-abounds (ὑπερπερισσεύω) and reigns (βασιλεύω) through righteousness to eternal life (5:20-21).<sup>7</sup> In union with Christ through baptism (6:1-14), Christians have been freed

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<sup>3</sup>See also Moo, *The Epistle to the Romans*, 290-95; Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids: Baker, 1998), 245-47.

<sup>4</sup>John M. Espy, "Paul's 'Robust Conscience' Re-examined," *NTS* 31 (1985): 181n38; M. P. Middendorf, *The "I" in the Storm: A Study of Romans 7* (St. Louis: Concordia Academic Press, 1997), 61.

<sup>5</sup>Schreiner, *Romans*, 247.

<sup>6</sup>John W. Yates, *The Spirit and Creation in Paul*, WUNT 2/251 (Tübingen: Mohr Siebeck, 2008), 132.

<sup>7</sup>The theme of the life in/through Jesus Christ, our Lord occurs repeatedly at the conclusion of each chapter in Rom 5-8 (5:21, 6:23, 7:25, 8:39). Thus, Seifrid understands that with the references "Jesus Christ, our Lord," the framework provided in Rom 5:20-21 "informs the whole of his argument" in Rom 6-8 and the summary statement in 5:20 "provides the theological basis for his narrative in Romans 7:7-13." Mark A. Seifrid, "Romans 7: the Voice of the Law, the Cry of Lament and the Shout of Thanksgiving," in *Perspectives on Our Struggle with Sin: Three Views of Romans 7*, ed. Terry L. Wilder (Tennessee: B&H Publishing Group, 2011), 128.

from slavery to sin's reign (Rom 6) and from the law's condemnation (Rom 7), which is based on God's work in Christ (5:12-21; 8:1-11) and anticipates Christians' final salvation (5:1-11; 8:18-39).<sup>8</sup> Thus, Romans 6 needs to be understood in the broad context of the Adam and Christ antithesis in Rom 5-8 (7:4-6, 9-11, 25).<sup>9</sup>

In addition, in Romans 5-8, there is a fundamental contrast between death and life (5:21; 6:23; 8:2).<sup>10</sup> Paul describes "death to sin and life to God" (Rom 6), "death to law and life to Christ" (Rom 7), and the deliverance from death through the Spirit of life in Christ (Rom 8). Thus, while referring to the relation between the law, sin and death (3:20; 4:15; 5:13, 20), in Rom 5-8, Paul proceeds with his argument about sin (Rom 6), the law (Rom 7), and death (Rom 8) in the setting of the death/life contrast.<sup>11</sup>

### **The Structure of Romans 6:1-14**

Romans 6:1-14, which is closely paralleled with 7:1-6,<sup>12</sup> emphasizes the Christians' freedom from sin's reign through Christ (Christological section), while 6:15-

<sup>8</sup>As is seen above, Rom 6-7 is sandwiched by Rom 5 and 8.

<sup>9</sup>As Chang notes, there is the antithesis ὄτε/τότε- νυνὶ δὲ/νῦν (cf. 6:19-22; 7:5-6; 8:1): "two 'aeons,' or 'regimes,' each with its own founder Adam and Christ, respectively and each with its own ruling power sin, the law, flesh, and death on the one hand; and righteousness, grace, the Spirit and life on the other." Hae-Kyung Chang, "The Christian Life in a Dialectical Tension Romans 7.7-25 Reconsidered," *NovT* 49, no. 3 (January, 2007): 267

<sup>10</sup>Thus, Yates says, "Paul is far more concerned with the epochal shift that has taken place from life in the flesh governed by sin and leading to death, to life in light of the resurrection, governed by spirit and leading to eternal life." Yates, *The Spirit and Creation in Paul*, 131.

<sup>11</sup>Seifrid, "Romans 7," 128-29. According to him, Rom 6-8 "take an implicitly Trinitarian structure, since as they deal with the themes of sin, the Law, and death they speak respectively of the Father, Christ, and the Spirit." He further notes the same structure of the Christological and anthropological sections in each of the chapters in Rom 6-8: 6:1-14, 15-23; 7:1-6, 7-25, 8:1-11, 12-39.

<sup>12</sup>Thus, ἡ ἁμαρτία (6:1)- ὁ νόμος (7:1); ἀπεθάνομεν τῇ ἁμαρτίᾳ (6:2)- ἐθανατώθητε τῷ νόμῳ (7:4); ἐν καινότητι ζωῆς περιπατήσωμεν (6:4)- δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος (7:6); Χριστὸς ἐγερθεὶς ἐκ νεκρῶν (6:9)- ἐκ νεκρῶν ἐγερθέντι (7:4); ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας (6:7)- κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα (7:6); ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας (6:18)- ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου (7:3). Middendorf, *The "I" in the Storm*, 63.

23 stresses their continuing existence within it (anthropological section), the pattern of which occurs also in Romans 7 (7:1-6 and 7:7-25).<sup>13</sup>

Although dealing with the relation of sin and grace and constituting a single unit, Romans 6:1-23 can be subdivided at verse 12 (thus, 6:1-11 and 6:12-23)<sup>14</sup> or at verse 15 (thus, 6:1-14 and 6:15-23).<sup>15</sup> Despite the mark of the transition point in verse 12, Paul's continuous contrast of grace and sin (esp. 6:1; 6:14), his exhortation (6:12-14) as a hortative conclusion (οὐ̅ν), and his characteristic connection of indicative ("died to sin," 6:2; "died with Christ," 6:8) and imperative ("so consider yourselves dead to sin," 6:11; "Let not sin therefore reign in your mortal body," 6:12) suggest that Rom 6:1-11 and 6:12-14 are to be kept together.<sup>16</sup> This is further supported by Paul's use of the rhetorical question of 6:15 ("What then? Are we to sin . . ."; cf. 6:1) which signals the shift of the emphasis in his argument—the shift from our death to sin through dying and rising with Christ (6:1-14) to our freedom to slave to righteousness (6:15-23).

In his answer to a false inference ("continue in sin that grace may abound"), Paul states his overall thesis of Romans 6 ("death to sin and life under grace," 6:1-2), and explains this (6:3-10). Thus, in 6:3-10, Paul grounds the thesis statement (v. 2) by using baptismal language ("baptism into Christ," vv. 3-4) and further develops his argument by using the death/life language ("dying and rising with Christ," vv. 5-10) which constitutes

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<sup>13</sup>Middendorf, *The "I" in the Storm*, 63.

<sup>14</sup>James D. G. Dunn, *Romans 1-8*, WBC 38a (Dallas: Word, 1988), 305; Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 159; John Murray, *The Epistle to the Romans: the English Text with Introduction, Exposition, and Notes*, NICNT (Grand Rapids: Eerdmans, 1968), 226.

<sup>15</sup>C. K. Barrett, *A Commentary on the Epistle to the Romans*, 2<sup>nd</sup> ed., BNTC (London: A & C Black, 1991), 112; Brendan Byrne, *Romans*, SP (Collegeville, MN: The Liturgical Press, 1996), 188; C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (Edinburgh: T&T Clark, 1979), 1:321; Moo, *Romans*, 350-51; Schreiner, *Romans*, 299.

<sup>16</sup>See also Robert C. Tannehill, *Dying and Rising with Christ: A Study in Pauline Theology* (Eugene, OR: Wipf & Stock, 1967), 8-9; Sorin Sabou, *Between Horror and Hope: Paul's Metaphorical Language of Death in Romans 6:1-11*, PBM (Eugene, OR: Wipf & Stock, 2005), 1-2.

his paralleled discussion of the Believers' justification from sin (vv. 5-7) and Christ's death as a death to sin (vv. 8-10). Finally, he, rounding off his argument (vv. 2-10), restates the thesis with new self-judgment ("so consider yourselves dead to sin, alive to God," 6:11),<sup>17</sup> and concludes with his exhortation ("therefore let not sin reign in your mortal body," 6:12-14). Thus, the structure of the passage can be outlined as follows:

1. Introduction (Thesis): Our Death to Sin (6:1-2)
2. Our Baptism into Christ (6:3-4)
  - a. Baptism into Christ's death (v. 3)
  - b. Burial with Christ and walking in newness of life (v. 4)
3. Our Dying and Rising with Christ (6:5-10)
  - a. Our freedom from sin (vv. 5-7)
  - b. Christ's death to sin and life to God (vv. 8-10)
4. Conclusion: Our Death to Sin and Life to God in Christ (6:11-14)
  - a. Our new-self judgment of faith (v. 11)
  - b. Not under the law but under grace (vv. 12-14)

The structure with "transfer langue" highlights the eschatological contrast between death under the law and life under grace, inaugurated by Christ's event. Based on the context of the eschatological contrast, Adam/Christ antithesis, and death/life contrast within Romans 5-8, I will spend the next section investigating the issue of being "under the law" in Romans 6:1-14.

### **Sin and Death under the Law and Life under Grace**

Against the false inference (v.1; cf. 3:8), Paul, justifying the subject of "death to sin" (6:2), shows that we Christians no longer remain in sin (6:2) because we are not under the law but under grace (6:14). In other words, Paul develops the subject of "death to sin" (v.2) that is further elaborated by his use of the baptismal language (vv. 3-4) and the death/life language (vv. 5-10), and concluded with new self-judgment (v. 11) and a hortatory conclusion (vv. 12-14).

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<sup>17</sup>V. 11 functions as the hinge of the paragraph. Moo, *The Epistle to the Romans*, 354.

### **Our Death to Sin (6:1-2)**

In the previous section (Rom 5:12-21), Paul, contrasting between sin-death-condemnation in Adam and righteousness-resurrection-life in Christ, brings it to its climax: "Now the law came in to increase the trespass, but where sin increased, grace abounded all the more so that, just as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord." (5:20-21).

Here, there can be the Jewish objectors' false conclusion ("continue in sin so that grace may abound," 6:1; cf. 3:8). In response to their false inference, Paul, emphatically denying it (μὴ γένοιτο), introduces his main point of Romans 6 (Christian's death to sin) in a rhetorical question: "How can we who died to sin still live in it?" (v. 2). For Paul, the Christian is already dead to sin, and thus the dominion of sin has already been broken.

### **Our Baptism into Christ (6:3-4)**

After introducing his thesis of "death to sin" (6:2), Paul justifies the thesis by appealing to baptism as proof (6:3-4). In verse 3, Paul, assuming the idea of baptism as familiar knowledge, draws out its implication in terms of Christian's death to sin: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" (6:3). Here, Paul grounds his claim of Christian's "death to sin" (v. 2) by pointing out "baptism into Christ" as involving "baptism into Christ's death" which means the Christian participates in Christ's death and thus has also died to sin. As a result of our baptism into Christ's death (οὗ, v. 3), we participate in his burial and resurrection (v. 4): "We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." Here, our "burial with Christ" (v. 4a) highlights the finality of our "death with Christ" (v. 3), which assures our "resurrection with Christ" (v. 4b), and has its object (ἵνα)—our walking in newness of life (v. 4b). Thus, Christians, baptized into Christ, are

freed from the existence under sin through Christ's death, and participate in the resurrection life of Christ. Here, an eschatological reality has broken into the present age, and now Christians already walk in newness of the resurrection life ("newness of the Spirit," Rom 7:6; cf. "new creation," 2 Cor 5:17; Gal 6:15). Thus, this resurrection life cannot be "a new quality of life"—"daily decisions of everyday relationships and responsibilities."<sup>18</sup>

In verses 3-4, Paul, qualifying baptism with the phrase "into Christ Jesus," peculiarly connects it with his death, burial, and resurrection with Christ. Thus, the meaning of the phrase "baptism εἰς Χριστόν" is under debate. It has been interpreted to refer to the ritual act of baptism or a metaphor drawn from that rite. Also there is another debate about whether the phrase "baptism εἰς Χριστόν" is a short form of "baptism into the name of Christ" (εἰς τὸ ὄνομα Χριστοῦ) (Matt 28:19; Acts 8:16). Thus, some scholars, considering "baptism εἰς Χριστόν" as a reference to "baptism εἰς τὸ ὄνομα Χριστοῦ," claim that the phrase refers to the act of baptism.

For example, Fitzmyer considers that the phrase "εἰς Χριστόν" may be "an abbreviation of a fuller expression *eis to onoma Christou*, " reflecting "an image drawn from bookkeeping." Thus, according to him, baptism establishes "Christ's proprietary rights over the baptized person" whose name is booked in the ledger to the account of Christ, and the baptismal rite of Christian initiation "symbolically represents the death, burial, and resurrection of Christ."<sup>19</sup> Cranfield, also considering that the phrase "baptism εἰς Χριστόν" is synonymous with "baptism εἰς τὸ ὄνομα Χριστοῦ" argues that Christian baptism has to do with the believer's relationship to Christ—to the eschatological, salvation historical event of God's saving deed in Christ.<sup>20</sup> Considering the context of our

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<sup>18</sup>Contra, Dunn, *Romans*, 330.

<sup>19</sup>Joseph A. Fitzmyer, *Romans*. AB, vol. 33 (New York: Doubleday, 1993), 433.

<sup>20</sup>Cranfield, *Romans*, 301-2. See also, G. R. Beasley-Murray, *Baptism in the New Testament*

incorporation into Christ and favoring a spatial meaning, Tannehill argues that baptism εἰς Χριστὸν means "entry through baptism into Christ as an inclusive figure," "the corporate person of the new aeon."<sup>21</sup>

On the other hand, others, understanding the phrase "baptism εἰς Χριστὸν" as a metaphor drawn from the baptismal rite, make a symbolical connection between baptism (going down/emerging out of the water of baptism) and the dying/burial and rising/resurrection. For example, Dunn argues that as in the usage of the Jesus tradition (Jesus' death as a "baptism," Mk 10:38), Paul's use of the phrase "baptized into Christ" (Rom 6:3; Gal 3:27) is intended as a metaphor rather than as a description of the baptismal act.<sup>22</sup> Thus, Paul, using the "imagery of a destructive immersion (drowning)," speaks of a participation in Christ's death: "their death by drowning was a sharing in Christ's death—as Jesus himself has hinted (Mk 10:38)."<sup>23</sup> Similarly, Wright, considering Jesus' use of baptism as a metaphor for his coming death (Mk 10:38) and Paul's use of the word Χριστός as a reference to "the whole company of the messianic people," further claims that baptism is "*both* a dynamic symbol of the new exodus *and* a sign of Jesus' death," and brings people "into the historical narrative of the new exodus," and thus constitutes "the new people as the single new-exodus people of the one God (Gal 3:26-29)."<sup>24</sup> To explore the meaning of the phrase "baptism εἰς Χριστὸν," it is worth noting several observations.

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(Grand Rapids: Eerdmans, 1962), 128-29.

<sup>21</sup>Tannehill, *Dying and Rising with Christ*, 22-23.

<sup>22</sup>James D. G. Dunn, "Baptized as Metaphor," in *Baptism, the New Testament and the Church: Historical and Contemporary Studies in Honor of R. E. O. White* (Sheffield: Sheffield Academic Press, 1999), 294, 327-29.

<sup>23</sup>*Ibid.*, 307.

<sup>24</sup>N. T. Wright, *The Letter to the Romans*, in vol. 10 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon, 2002), 534-35.

Firstly, despite the importance of the metaphorical use of baptism, Dunn and Wright's recognition of baptism as a metaphor seems to have some problem. In fact, Jesus' metaphorical use of baptism as a reference to his own death (Mark 10:38) and Paul's central language of "death" in Romans 6 suggest that here *baptism into* (βάπτισμα εἰς) Christ, alluding to water baptism, may be used as an image of the death of immersion (drowning).<sup>25</sup> Also, in another place (Col 2:12), Paul' using the "ἐκ," possibly intends to denote emerging *out of* the water as a symbol of the resurrection.

However, with the difficulty of symbolizing "burial" by immersion,<sup>26</sup> the symbolic connection between baptism and the death/burial does not seem to satisfactorily explain Paul's other references to "baptism into Moses" (1 Cor 10:2) and baptism in the Spirit (1 Cor 12:13). In addition, as Ridderbos notes, the recognition of baptism as a metaphor can lead us to fail to see the fact that for Paul, baptism unites the believer with Christ as the second Adam, as the Adam/Christ antithesis (5:12-21) also indicates, and thus those baptized into Christ participate in Christ's death, burial and resurrection.<sup>27</sup> In the passage of 6:1-14, Paul, consistently using the aorist verbs, makes a *real* connection between baptism and the Christian's participation in the redemptive event of Christ (vv. 2, 3, 4, 5, 8).<sup>28</sup> More significantly, in verse 4, Paul, using direct speech with the prefix σὺν (with) and the formula ("ὡσπερ . . . οὕτως"), emphasizes our participation in Christ's event developed in verse 3: "We were buried with him (συνετάφημεν αὐτῷ) by baptism into death, in order that, *just as* Christ was raised from the dead by the glory of the Father,

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<sup>25</sup>Moo also leaves open the possibility of "a secondary allusion to the symbolism of the baptismal rite." See Moo, *The Epistle to the Romans*, 362.

<sup>26</sup>Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 402.

<sup>27</sup>*Ibid.*, 403.

<sup>28</sup>Beasley-Murray, *Baptism in the New Testament*, 130.



so we too might walk in newness of life" (6:4).<sup>29</sup> Here, "with Christ" means "as Christ . . . so we . . ."<sup>30</sup> As death, burial, and resurrection happened to Christ, so the same things happens to us in reality, not merely symbolically. As Paul declares in another place, "one has died for all, therefore all have died" (2 Cor 5:14). Christians, baptized into Christ, "participate in an actual sense in what once took place in Christ,"<sup>31</sup> which is further confirmed by Paul's consistent use of the aorist passive verbs throughout the passage.<sup>32</sup>

Secondly, for Paul, baptism as the "incorporation into Christ" leads to our union with Christ. As Paul's parallel expressions of *our* "baptism *into his death*" (εἰς τὸν θάνατον αὐτοῦ)" (vv. 3-4) and "how can we live *in it* [sin] (ἐν αὐτῇ)?" (v.2) indicate, we should understand Paul's use of εἰς in terms of "objectively real space,"<sup>33</sup> and Paul's phrase "baptism εἰς Χριστὸν" in terms of "entry through baptism into Christ" as the corporate/inclusive person of the new aeon (Gal 3:27; 1 Cor 12:13),<sup>34</sup> which is further supported by Paul's parallel references to baptism in Galatians 3:26-27 and 1 Corinthians 12:12-13, in which Paul's idea of believers' incorporation into the risen Christ as a sphere of salvation are prominent ("*in Christ Jesus you are all sons of God . . . were baptized into Christ*"; "*in one Spirit we were all baptized into one body*").<sup>35</sup> While in other places, it is associated with cleansing from sin (1 Cor 6:11) and the gift of the Spirit (1 Cor 12:13), here, Paul describes baptism as "the entrance of the order of life represented by

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<sup>29</sup>See also Udo Schnelle, *Apostle Paul: His Life and Theology*, trans. M. Eugene Boring (Grand Rapids: Baker Academic, 2012), 330.

<sup>30</sup>Moo, *The Epistle to the Romans*, 363.

<sup>31</sup>Ridderbos, *Paul*, 405.

<sup>32</sup>Moo, *The Epistle to the Romans*, 364.

<sup>33</sup>Schnelle, *Apostle Paul*, 329.

<sup>34</sup>Tannehill, *Dying and Rising with Christ*, 23.

<sup>35</sup>Moo, *The Epistle to the Romans*, 360; Byrne, *Romans*, 190.

Christ" and as "the incorporation into his body."<sup>36</sup> Here, baptism into Christ denotes union with Christ through baptism and thus with his death, burial, and resurrection. Thus, Christians, through baptism *into* Christ, become those who participate *in* Christ (Gal 3:26). Paul, continuously using "with (σύν) Christ," highlights our union with Christ through baptism (vv. 4-6, 8).

Therefore, for Paul, baptism into Christ cannot refer to the conversion of individual believers. Nor can it be simply interpreted as a symbol of burial or as an abbreviation of the long phrase "be baptized in the name of Christ."<sup>37</sup> Rather, for Paul, Christian baptism into Christ means that through baptism as an eschatological "change of dominion,"<sup>38</sup> and "realm transfer,"<sup>39</sup> the believer has entered Christ as the corporate person and participated in Christ's once-and-for-all (ἐφάπαξ, v. 10), eschatological event—his death, burial and risen life, which resulted in Christian's death to sin and thus we Christians no longer remain in sin (vv. 1-2). In a word, as Ridderbos points out, baptism into Christ is "becoming incorporated into Christ and the divine redemptive event represented by him."<sup>40</sup> As Fitzmyer also notes, Christian baptism into Christ "tears a person from one's native condition ('in Adam')" and "incorporates the person of faith 'into Christ' so that one lives 'in Christ' and 'for God'."<sup>41</sup> Here, what Paul has in view is not the individual conversion, but "the common mode of existence of 'many' in Adam and

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<sup>36</sup>Ridderbos, *Paul*, 400.

<sup>37</sup>*Ibid.*, 403-4.

<sup>38</sup>Jürgen Becker, *Paul Apostle to the Gentiles*, trans. O. C. Dean (Louisville: Westminster John Knox, 1993), 391.

<sup>39</sup>Moo, *The Epistle to the Romans*, 354; Günther Bornkamm, *Early Christian Experience*, trans. Paul L. Hammer (London: SCM Press, 1969), 74.

<sup>40</sup>Ridderbos, *Paul*, 406.

<sup>41</sup>Fitzmyer, *Romans*, 430.

in Christ,"<sup>42</sup> as his previous contrast of Adam and Christ also suggests (5:12-21).

Therefore, baptism into Christ means joining with the second Adam of the new age. Our walking in newness of life after baptism into Christ has an eschatological aspect because we belong to the risen Christ as the corporate person of the new aeon.<sup>43</sup>

In sum, Christian baptism as the incorporation into Christ connects the Christian with the crucified and risen Christ. Just as baptism into Christ is baptism into the Spirit (1 Cor 6:11; 12:13), Christians not only have died to sin but also live in the newness of life (Rom 6:4) and in the newness of the Spirit (Rom 7:6).

Thirdly, for Paul baptism into Christ as a "transfer event"<sup>44</sup> effects our freedom from sin's slavery under the law. As is generally recognized, Romans 6:3 is closely paralleled with Galatians 3:2, where Paul speaks of the same baptism as a "transfer event": "now that faith has come, we are no longer under a guardian [the law], for in Christ Jesus (ἐν Χριστῷ Ἰησοῦ) you are all sons of God, through faith. *For* (γὰρ) as many of you as were baptized into Christ (ἐβαπτίσθητε εἰς Χριστὸν ) have put on Christ" (Gal 3:25-27).

Here, it is worth noting that when he deals with the phrase "under the law" in Galatians 3:19-4:7 and Romans 6:1-14 (also, in 1 Cor 9:19-23, 6:11), Paul closely connects the Christian's baptism into Christ with the Christian's new identity in Christ and the Christian's freedom from the law. Thus, in Galatians 3:25-27, through *baptism into Christ* (v. 27), the Christian became a son of God *in Christ* (v. 26) and thus are no longer *under the law* (v. 25), just as in Romans 6:1-14, through the baptism into Christ (vv. 3-4), the Christian became dead to sin and alive to God in Christ (v. 11) and thus no longer remain in sin's slavery under the law but under grace (vv. 2, 14). Likewise, in 1

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<sup>42</sup>Ridderbos, *Paul*, 401. See also Dunn, *Romans*, 329.

<sup>43</sup>See also Byrne, *Romans*, 190.

<sup>44</sup>Schnelle, *Apostle Paul*, 328.

Corinthians 9:19-23 and 6:11 (12:13), through baptism, we were sanctified and justified in Christ (6:11), and thus are not under the law but in the law of Christ (9:20-21).

Finally, through baptism into Christ (v. 3), we Christians come into union with Christ and thus with his death, burial, and resurrection (v. 4), which results in our death to sin (v. 2). Our burial with Christ, which confirms the reality of our death with Christ, leads to our walking in the newness of life. Here, baptism into Christ as a "transfer event" effects freedom from sin's slavery under the condemnation of the law to slavery to righteousness and life in Christ under grace (6:18), not merely bringing "people from every background into the single family whose incorporative name is *Christos*."<sup>45</sup> In this respect, as Schrage notes, "baptism is both a gift of freedom and a change of servitude."<sup>46</sup>

### **Our Freedom from Sin (6:5-7)**

After justifying his thesis of death to sin (6:2) by using baptismal language (6:3-4), in 6:5-10, Paul, using the death/life language, further explains the theme in two corresponding groups of sentences (vv. 5-7 and vv. 8-10). Although 6:5 is linked with 6:4 (γὰρ),<sup>47</sup> as Günther Bornkamm points out, 6:5-7 is closely paralleled with 6:8-10.<sup>48</sup> Thus, in 6:5-10, Paul, asserting our participation in Christ's death and resurrection ("if (εἰ) we . . . we shall be/will live," vv. 5, 8), explains (γινώσκοντες, v. 6; εἰδότες, v. 9) its meaning in terms of our freedom from sin (v. 6) and death (v. 9), which is further supported (γὰρ) by his discussion of our justification from sin (v.7) and Christ's dying to sin once for all (v. 10). Here, as Tannehill notes, Paul focuses on the *believers'* freedom

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<sup>45</sup>Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 962.

<sup>46</sup>Wolfgang Schrage, *The Ethics of the New Testament* (Edinburgh: T&T, 1988), 176.

<sup>47</sup>Cf. Schreiner, considering the connection between v. 4 and v. 5, argues that it is more plausible to understand vv. 6-10 as a restatement of vv. 2-5. Schreiner, *Romans*, 299.

<sup>48</sup>Bornkamm, *Early Christian Experience*, 75; Tannehill, *Dying and Rising with Christ*, 9; Peter Stuhlmacher, *Paul's Letter to the Romans*, trans. Scott J. Hafemann (Louisville: Westminster John Knox: 1994), 91; Dunn, *Romans*, 305-6.

from sin and death (vv. 6-7) while dealing with *Christ's* death to sin and life to God (vv. 9-10).<sup>49</sup>

**The crucifixion of our old man (vv.5- 6).** In verse 5, Paul, taking the form of conditional sentence (εἰ), clarifies and affirms (γάρ) the Christian's participation in Christ's resurrection (v. 4): "if we have become united with Him in the likeness (ὁμοίωμα) of His death, certainly we shall also be in the likeness of His resurrection." As Paul's use of the "ὁμοίωμα"<sup>50</sup> signifies, in their baptism, we Christians truly died and were raised in reality with Christ as an inclusive figure, as did Christ, while our death and resurrection are in "likeness" (ὁμοίωμα) of Christ's once-for-all (substitutionary) death and resurrection (ἐφάπαξ, v. 10) in that we are not literally crucified on Golgotha and raised there like Christ. Also, Paul's use of perfect verb (γεγόναμεν) with the "σύμφυτος" points to the once-for-all death of Christ (v.10)<sup>51</sup> and the Christian's ongoing conformity to Christ's death,<sup>52</sup> which assures our participation in his resurrection. As in 6:4, here, Paul consciously distinguishes our new life of faith and future resurrection existence ("we shall . . ."), although in other places, he declares that Christians are *already* justified (5:1) and raised by faith (Col 2:12; 3:1).

In verse 6, Paul brings to a climax the death side of our union with Christ (vv. 3-5)<sup>53</sup> and explains why our participation in Christ's death leads to our participation in his

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<sup>49</sup>Tannehill, *Dying and Rising with Christ*, 9. Cf. According to Moo, in vv. 6-7, Paul explains further the "death" side of our union with Christ (vv. 4a, 5a), while focusing on the "life" side of the union (vv. 4b, 5b) in vv. 8-10. Moo, *The Epistle to the Romans*, 354.

<sup>50</sup>Here, ὁμοίωμα can refer to having common experiences, or something similar in appearance ("copy/image" or "form"). See BDAG, 707.

<sup>51</sup>Schreiner, *Romans*, 313.

<sup>52</sup>Moo, *The Epistle to the Romans*, 370; Dunn, *Romans*, 331.

<sup>53</sup>The death side of "baptism into Christ" (v. 3) is further elaborated as "burial with Christ" (v. 4), as "being united with the likeness of Christ" (v. 5) and finally as "being crucified with Christ" (v. 6), all of which are later summarized as "dying with Christ" (v. 8).

resurrection: "our old man was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin." In verse 6, the subject who was crucified with Christ is "our old man" (ὁ παλαιὸς ἡμῶν ἄνθρωπος). Here, the phrase "the old man" (ὁ παλαιὸς ἄνθρωπος, 6:6; Col 3:9; Eph 4:22) has been interpreted as a reference to "Adam" as a representative of the whole human race,<sup>54</sup> the man who belongs to Adam and old aeon,<sup>55</sup> "the old self or ego, the unregenerate man in his entirety,"<sup>56</sup> or "old personality."<sup>57</sup> Given the broad context of Paul's eschatological contrast of death in Adam and life in Christ within Romans 5-8, here the phrase "the old man" refers to the *whole* person ("our old man"), living in Adam as a corporate figure, the anti-type of Christ, and under the dominion of the old age—sin, death, and the law (5:20; 6:14, 23).

Just as Christ's crucifixion meant his freedom from sin (6:10), the law (Gal 4:4) and death (6:9), so the crucifixion of our old man with Christ means our freedom from sin (6:6), the law (6:14; 7:4), and death (8:1-2),<sup>58</sup> which leads to our participation in his resurrection. The co-crucifixion (συσταυρόω) of our old man results in the abolition

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<sup>54</sup>Markus Barth, *Ephesians*, AB, vol. 34a (New York: Doubleday, 1974), 539.

<sup>55</sup>Fitzmyer, *Romans*, 436 ("the self we once were, the self that belongs to the old aeon" and "humanity in its Adamic condition"); Dunn, *Romans*, 318 ("man belonging to the age of Adam, dominated by sin and death"); Moo, *The Epistle to the Romans*, 373 ("what we were 'in Adam'—the 'man' of the old age"); Schreiner, *Romans*, 315 ("who we were in Adam"); Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 170 ("Adam individualized and represented in us"); Brice L. Martin, *Christ and the Law in Paul* (Eugene, OR: Wipf & Stock, 2001), 196 ("ourselves in union with Adam"). Cf. Tannehill, *Dying and Rising with Christ*, 30 ("man of the old aeon"); Andrew T. Lincoln, *Ephesians*, WBC, vol. 42 (Nashville: Thomas Nelson, 1990), 285 ("individuals" living "under the dominion of the present evil age and its powers"); Cranfield, *Romans*, 309 ("the whole man as controlled by sin"); John Ziesler, *Paul's Letter to the Romans*, NTC (London: SCM Press, 1989), 159-60 ("the whole person, the old man (6:6a), that has been under the control of sin.").

<sup>56</sup>Murray, *Romans*, 219.

<sup>57</sup>Rudolf Schnackenburg, *The Epistle to the Ephesians*, trans. H. Heron (Edinburgh: T&T Clark, 1991), 200.

<sup>58</sup>Moo, *The Epistle to the Romans*, 373.

(καταργέω) of "the body of sin" and thus sin's slavery, which assures our participation in Christ's resurrection (v. 5). Here, Paul uses the aorist of "καταργέω" in the meaning of "destroy" or "abolish" in its eschatological context of the hope of glory—the final, eschatological deliverance of the justified (5:1-11; 8:18-39).<sup>59</sup> From Paul's eschatological perspective, Christ's cross as the prolepsis of the final judgment means death to the world and dawn of a new creation (Gal 6:14-15; cf. "καταλύω," 2:18). As God condemned (κατακρίνω) sin in the flesh of Christ (Rom 8:3; Eph 2:14), so the old man has been crucified, condemned with Christ (v. 6). Thus, what is in view here is the final, eschatological judgment (1 Cor 15:24, 26; 2 Thess 2:8) already executed on the cross, not merely "a decisive step taken . . . to 'render powerless' (NIV) now and to ensure final destruction in the end,"<sup>60</sup> nor "a power whose influence is taken away."<sup>61</sup>

As is generally recognized, both "our old man" and the "body of sin" refer to our solidarity with Adam and our belongingness to the old age dominated by sin.<sup>62</sup> Thus, behind Paul's contrast of "old man" and "new man" is the contrast of Adam and Christ (5:15; 1 Cor 15:45),<sup>63</sup> the two representative "heads" of the two eschatologically contrasting ages.<sup>64</sup> Our participation in Christ's crucifixion, in which our old man has experienced the death sentence of the law on the cross, means the end of our solidarity with Adam and our slavery to sin. Thus, we are no longer enslaved (δουλεύω) to sin (v.

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<sup>59</sup>See also BDAG, 525; Murray, *Romans*, 221. Thus, the "καταργέω" is rightly translated as "destroy" (RSV, AV), "bring to nothing" (ESV), "put to death" (GNB), "abolish" (HCSB), and "do away with" (NASB, NIV, NKJV). Contra ISV ("render powerless").

<sup>60</sup>Dunn, *Romans*, 319.

<sup>61</sup>Moo, *The Epistle to the Romans*, 375.

<sup>62</sup>See Dunn, *Romans*, 332.

<sup>63</sup>Ridderbos, *Paul*, 62-64; Moo, *The Epistle to the Romans*, 374.

<sup>64</sup>Cf. Moo, *The Epistle to the Romans*, 374 ("the heads" of the two contrasting ages of salvation history").

6b) and cannot still remain in it (v. 2), knowing that our old man was already crucified with Christ (6:6). Also, we are to stop doing various sins, seeing that we have already put off the old man and have put on the new man (Col 3:9-11). Yet, in this world, we are still exhorted to put off the old man and put on the new man (Eph 4:22-24).

**Our justification from sin (v. 7).** In verse 7, Paul supports (γάρ) the point of verse 6—the connection between death ("our old man crucified with Christ") and freedom from sin ("no longer serve sin"): "For one who has died has justified (δεδικαίωται) from sin." Here, the phrase "δεδικαίωται ἀπὸ τῆς ἁμαρτίας" can be interpreted as "has been freed from sin"<sup>65</sup> or as "has been justified from sin."<sup>66</sup> For example,

Käsemann, applying a rabbinic maxim ("death pays all death") to the phrase "δεδικαίωται ἀπὸ," claims that the phrase means that a dead man "is freed from fulfilling the law."<sup>67</sup> Thus, here Paul's concern "is not with guilt but with the power of sin."<sup>68</sup> Similarly, Moo also argues that here Paul cites a general maxim that "death severs the hold of sin on a person."<sup>69</sup> Dunn, rendering the phrase into "declared free from (responsibility in relation to) sin," argues that here Paul's main thought is that "death marks the end of sin's rule, in both senses of 'end'—climax and cessation."<sup>70</sup> On the other hand, Cranfield, disputing any dependence on a general maxim, claims that here Paul does not make a general statement about dead men, but a specific theological statement that "the man, who has died with Christ in baptism . . . has been justified from his sin."<sup>71</sup>

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<sup>65</sup>ESV, HCSB, NASB, NIV, RSV. See also, BDAG, 249.

<sup>66</sup>ASV, DARBY. Cf. NAB ("has been absolved from sin").

<sup>67</sup>Käsemann, *Romans*, 170.

<sup>68</sup>Käsemann, *Romans*, 170

<sup>69</sup>Moo, *The Epistle to the Romans*, 377.

<sup>70</sup>Dunn, *Romans*, 321.

<sup>71</sup>Cranfield, *Romans*, 311. See also John Reumann, *Righteousness in the New Testament*:



As Cranfield also notes, it is not likely that here Paul is echoing some rabbinic or general maxims about dead men. Rather, it seems that Paul, taking the "δικαίω" in the forensic sense (2:13; 3:20), speaks of justification as the basis of the freedom from sin. It is worth noting some observations.

First, Paul's use of forensic, "transfer" language throughout, his reference to our participation in Christ's death and resurrection (v. 5), and his relation of verse 7 (justification) to verse 6 (freedom) by "γὰρ" point to our "justification from sin" rather than "freedom from sin." It is God's justification of us in Christ (v. 7; Gal 2:17) that is the firm *basis* of our freedom from sin (v. 6).<sup>72</sup> In other words, justification necessarily involves freedom from sin, and thus "cannot be separated from sanctification."<sup>73</sup> Here, justification (v. 7) involves an eschatological transfer of powers, just as baptism into Christ (vv. 3-4) is a "transfer event."<sup>74</sup> Thus, for Paul, we Christians, whose our old man was crucified, condemned with Christ and the body of sin was abolished (v. 6a), no longer continue to be enslaved to sin (v. 6b). For (γὰρ) we Christians, who have died with Christ in baptism (vv. 3-4), have been justified from sin (v. 7), which assures our participation in Christ's resurrection (v. 5). As Paul declares in another place, "Since we have now been *justified* (δικαίω) by his blood, much more shall we be saved by him *from the wrath of God.*" (Rom 5:9). Thus, there is no reason to think that "'justified from sin' sounds even less like Paul than 'declared free from sin.'"<sup>75</sup>

Secondly, this point is further supported by our observation of the forensic, eschatological context of this passage. As stated in the previous section of Romans 5,

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*"Justification" in the United States Lutheran—Roman Catholic Dialogue* (Philadelphia: Fortress Press, 1982), 81; Ziesler, *Romans*, 160.

<sup>72</sup>Cranfield, *Romans*, 311.

<sup>73</sup>Schreiner, *Romans*, 319.

<sup>74</sup>See also Ziesler, *Romans*, 161.

<sup>75</sup>Contra Dunn, *Romans*, 332.

Paul emphasizes the assurance of future glory of the justified (δικαιωθέντες, 5:1-11) based on the Adam/Christ antithesis—sin/death/condemnation in Adam and righteousness/resurrection/life in Christ (5:12-21). Also, Paul continues to contrast between sin/death/the law and righteousness/life/grace in the following section (6:12-23), which clearly refers to the justified believers' living under God's righteousness in Christ.<sup>76</sup>

In addition, for Paul, not just Jews and Gentiles, but the whole world created by God is imprisoned under sin by the law ("τὰ πάντα", Gal 3:22; 2:18; Rom 8:20-22), that is, under the curse/condemnation of the law. Thus, the entire creation, groaning together, eagerly awaits the revealing of the sons of God in hope that with Christ's victory over death (1 Cor 15:26), creation itself will be set free from its bondage to corruption (φθορά) (Rom 8:19-22). Thus, the justification from sin which Christ achieves for us is not merely the release from sin's power but acquittal "in God's severe and true judgment."<sup>77</sup>

Thirdly, the only other NT occurrence of the phrase "δικαιόω από" in Acts 13:38-39 clearly point to forensic sense of acquittal: "through this man *forgiveness of sins* is proclaimed to you, and by him everyone who believes *is justified from* everything [every sin] from which you could not *be justified* by the law of Moses."<sup>78</sup> Just as God's justification (Rom 6:7) sets us free from the slavery of sin (6:6) so as to offer ourselves to God as instruments of righteousness (6:13), our faith in Christ sets us justified from every sin and its penalty from which the law of Moses cannot justify us (Acts 13:39).

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<sup>76</sup>Reumann, *Righteousness in the New Testament*, 81.

<sup>77</sup>C. E. B. Cranfield, "St. Paul and the Law," in *New Testament Issues*, ed. Richard Batey (New York: Harper and Row, 1970), 155.

<sup>78</sup>C. F. D. Moule, "'Death to Sin,' 'to Law' and 'to the World': A Note on Certain Datives," in *New Testament Interpretation* (Cambridge: Cambridge University Press, 1982), 156. See also, HCSB, NET, NIV ("is justified from"). Cf. TNIV ("is set free from every sin, a justification").

### **Christ's Death to Sin and Life to God (6:8-10)**

In 6:8-10, Paul, following the same pattern of the parallel (6:5:7), again reiterates the previous connection between death with Christ and resurrection with Christ (v. 5). Thus, our faith of our future rising with Christ that our dying with him assures ("we believe," v. 8) is grounded in our knowledge ("we know," v. 9) that Christ's resurrection from the dead results in the end of death's reign ("no longer"). In support of (γὰρ) this end of death's reign (v. 9b), Paul appeals to Christ's "once-for-all" death (v.10): "the death he died he died to sin, once for all, but the life he lives he lives to God."

As his deliberate parallel between 6:2 and 6:10 indicates, here Paul closely connects the Christian's death to sin (ἀπεθάνομεν τῇ ἁμαρτίᾳ, v. 2) with Christ's death to sin which is central to it (τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, v. 10). We Christians "died to sin" and thus no longer remain in slavery to sin (v. 2) and death (v. 9b) when we died "with Christ" through baptism into Christ (vv. 3-6) because the death he died Christ died to sin, once for all (v. 10). Thus, the Christian's death to sin (6:2) has been rightly understood in relation to Christ's death to sin (6:10). However, the exact meaning of "death to sin" (ἀπεθάνομεν τῇ ἁμαρτίᾳ) has been in dispute. As Barrett points out, "What sort of death did Christ, and do Christians, die?"<sup>79</sup>

For example, C. F. D. Moule, considering the dative (τῇ ἁμαρτίᾳ) as a dative of relation, argues that Paul thinks of Christ's death to sin as the full payment of the penalty incurred by Adam ("canceling the record of debt," Col 2:14), and thus as clearing Adam's death and gaining quittance for us.<sup>80</sup> Here, Christ died to sin in the sense that he "fully reckoned with the consequence of sin."<sup>81</sup> Similarly, A. Schlatter argues that Christ

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<sup>79</sup>Barrett, *Romans*, 118.

<sup>80</sup>Moule, "Death to Sin, to Law and to the World," 153.

<sup>81</sup>*Ibid.*, 153.

endured his death sin necessitated.<sup>82</sup> Cranfield argues that Christ, identifying himself with sinful men, "bore for them the full penalty of sin."<sup>83</sup> These scholars usually argue that Christ' death to sin are different from that of human beings because "Christ never came personally under the sway of sin."<sup>84</sup> The death of Christ as a representative of sinners is related with "not his own sin, but the sin of human kind."<sup>85</sup>

On the other hand, C. K. Barrett, arguing for a similar meaning between 6:2 and 6:10, claims that Christ died to sin in the sense that "he died sinless" by completely obeying his Father and was raised by the glory of the Father, which is "*mutatis mutandis*, applicable to the death and life of Christians."<sup>86</sup> Similarly, according to Brendan Byrne, believers conform to "the pattern of Christ's death" (6:5), that is, "the ethical 'pattern' expressed in Christ's death to sin(v. 6), his self-giving love (Rom 15:3) and obedience (5:19; Phil 2:8)" and being "dead to sin" means "being empowered to live out the gift of righteousness."<sup>87</sup> Dunn also, suggesting us not to take the "death to sin in 6:10 to be different from that of 6:2, argues that in his death Jesus shares in human condition subordinated to the power of sin in death:

"What is in view in both cases is the effective power of sin over human life as demonstrated most emphatically in the death which none escape. Jesus, in his oneness with those who belong to this age, shared in that subordination to the power of sin in death. It is because he shared the human condition to the full that his overcoming the death which all die can effectively break the despair and fear of death, and so already break its grip on human life."<sup>88</sup>

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<sup>82</sup>Adolf Schlatter, *Romans: The Righteousness of God*, trans. Siegfried S. Schatzmann (Peabody, MA: Hendrickson, 1995), 143.

<sup>83</sup>Cranfield, *Romans*, 314.

<sup>84</sup>Byrne, *Romans*, 192. See also, Cranfield, *Romans*, 314.

<sup>85</sup>B. N. Kaye, *The Thought Structure of Romans with Special Reference to Chapter 6* (Austin, TX: Schola Press, 1979), 49-50.

<sup>86</sup>Barrett, *Romans*, 118.

<sup>87</sup>Byrne, *Romans*, 191.

<sup>88</sup>Dunn, *Romans*, 323.

For Dunn Christian's considering themselves dead to sin (v. 13) means "not an actual death . . . a living in relation to the power of sin . . . as to all intents and purposes dead."<sup>89</sup>

However, Barrett and Dunn seem to be unclear on how Christ's death to sin (v. 10), overcoming death, leads to our death to sin (v. 2). Some observations are necessary.

Firstly, for Paul, Christ's death to sin cannot be understood merely in a metaphorical sense (Dunn). Nor can it be considered as an example, an ethical pattern of Christ to be followed by Christian, or even "social death [to the law, to sin, to the world]."<sup>90</sup> Thus, the Christian's death to sin cannot be conformity to the ethical pattern expressed in Christ's death to sin (Barrett, Byrne). Here, as Paul himself highlights, Christ's death to sin is a "once-for-all" (ἐφάπαξ, v. 10), eschatological event that results in Christian's justification from sin (v. 7) and death to sin in reality (v. 2; cf. "so . . . as," v. 4) which cannot mean merely "all intents and purposes dead" (Dunn).<sup>91</sup> As Dunn himself also notes, Christian's death to sin, which has already happened ("ἀπεθάνομεν," 6:2, 8; 7:6; Gal 2:19), is related to "the death of Adam, and of those in Adam," and involves an eschatological transfer in the ages (5:15-21).<sup>92</sup>

Secondly, the law provides legal framework of Christ's death to sin. God's law that has a just function to condemn sin, sets the stage for the fulfillment of God's promise in Christ (3:21-24, 26), and provides the necessary legal framework of Christ's saving

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<sup>89</sup>Dunn, *Roman*, 324.

<sup>90</sup>Alastair Campbell, "Dying with Christ: The Origin of Metaphor?" in *Baptism, the New Testament and Church: Historical and Contemporary Studies in Honor of R. E. O White*, ed. Stanley E. Porter and Anthony R. Cross (Sheffield: Sheffield Academic Press, 1999), 287.

<sup>91</sup>See Sabou, *Between Horror and Hope*, 61. Also note the fact that v. 10 is paralleled with v. 7 as well as v. 2.

<sup>92</sup>Dunn, *Romans*, 307-8.

work (4:4-5; 3:13-14).<sup>93</sup> Thus, it is the law (ἡ γραφή) which imprisoned (συνέκλεισεν) all under sin (Gal 3:22; Rom 11:32), and thus, *all* (πάντας) are under sin (Rom 3:9) and under the curse of the law (Rom 6:14; Gal 3:23; 4:4), from which Christ redeems us by becoming cursed by the law on the cross (Gal 3:13; 4:4-5; 5:1). To have mercy on all, God *condemned* (κατακρίνω) sin in the flesh of Christ (Rom 8:3). Here, as Moule notes, the law is instrumental not only "in bringing Christ to his death" in that Christ was subjected to the death sentence of the law on man's sinful condition, but also paradoxically "in the removal of the sinner from its own jurisdiction" in that the sinner died to the law through the body of Christ (Rom 7:4) and thus are justified from sin (Rom 6:7).<sup>94</sup>

Just as being under the law is synonymous to being under sin (Rom 6:14; Gal 3:22-23). Christ's death to sin for us signifies death to the law, "having escaped from its killing power."<sup>95</sup> Thus, as Paul confesses, "*through* the law I died to the law . . . I have been crucified with Christ." (Gal 2:19-20). Therefore, Christ's death (and thus Christians' death) to sin happens in a context of the law (that is, under the law, Gal 3:13; 3:23; 4:4). Thus, Christ's death to sin on the cross means that Christ bore the consequence of sin, that is, the law's curse/condemnation under the law (Gal 3:13), not merely sharing in humanity's subordination to the effective power of sin in death (Dunn). Also, Christ's death to sin cannot merely refer to Christ's sinless death or obedience as an example for us (Barrett), but to Christ's bearing for us "the full penalty of sin."<sup>96</sup>

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<sup>93</sup>Cranfield, "St. Paul and the Law," 154-55; Seifrid, *Christ, Our Righteousness*, 108-9; Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 378. See also Ridderbos, *Paul*, 152.

<sup>94</sup>Moule, "Death to Sin, to Law and to the World," 155.

<sup>95</sup>Ridderbos, *Paul*, 210.

<sup>96</sup>Cranfield, *Romans*, 314.

## **Our Death to Sin and Life to God in Christ (6:11-14)**

Rounding off his argument based on death to sin and restating the thesis, Paul exhorts believers to "consider yourselves dead to sin and alive to God in Christ Jesus." (v. 11). Here, Paul's use of the phrase "in Christ" (v. 11) is to be understood in light of his previous discussion of the phrase "with Christ," both of which connote Christian's participation in Christ—his death, burial, and resurrection. While in this passage, Paul does not speak of the Christian's participation in Christ's resurrection as already realized (Col 2:12; Eph 2:6), Paul clearly declares that we Christians already walk in newness of the resurrection life (v. 4; cf. "new creation," 2 Cor 5:17; Gal 6:15) and consider ourselves "death to sin and alive to God in Jesus Christ" (v. 11). Our considering of ourselves as "dead to sin and alive to God" (v. 11) and our presenting ourselves to God as those brought "from death to life" (v. 13) takes place as a result of our "union with Christ" in his death and resurrection (vv. 5-10) through "baptism into Christ" (vv. 3-4). Ridderbos aptly summarizes this passage as follows:

"the dying and rising of the church: (1) is comprehended in the redemptive-historical reality of Christ's death and resurrection; (2) is appropriated to believers in baptism as the sacramental incorporation in Christ; (3) forms the content of the church's actual assessment of faith concerning itself; (4) must have its effect in the manifestation of its life as obedience to God."

After exhortations ("imperative") of verses 12-13, Paul, providing a reason for them, concludes with the indicative promise<sup>97</sup> which is confirmed by the assurance: "For sin will have no dominion over you, since you are not under law but under grace." (v. 14). The law is "so suddenly brought onto the scene" at the end of the passage,<sup>98</sup> which indicates that Paul's discussion of "death to sin" is to be understood in the context of the law. While Previously Paul's opponents drew the false inference from "being under grace" ("continue in sin that grace may abound," v. 1), here Paul declares that it is

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<sup>97</sup>Moo, *The Epistle to the Romans*, 387. Thus, v. 14a cannot be interpreted as a command or as a conditional promise. Contra Fitzmyer, *Romans* (sin must not be yours").

<sup>98</sup>Moo, *The Epistle to the Romans*, 387.

because of our being under grace that sin will not rule over us. Paul further identifies the law as the real source of the problem of sin's slavery.<sup>99</sup> Paul, picking up the contrast of grace and sin/law (v. 2), carries on to his conclusion ("not under law but under grace") (v. 14).

The meaning of the phrase "under the law" is much debated. Paul's phrase "under the law" can roughly refer to a legalistic/religious system of the law,<sup>100</sup> nationalistic misuse of the law,<sup>101</sup> the law as a guiding/restraining power,<sup>102</sup> or the law as a condemning power.<sup>103</sup>

For example, Hübner, taking it as a reference to a legalistic abuse of the law, argues that the phrase "under the law" "means the same as 'under the dominion of the perverted Law'," from which the Christian is free.<sup>104</sup> Dunn, focusing on "the social dimension of the phrase as marking out Israel in its own self-understanding," claims that the phrase "under the law" "characterizes the position of the Jewish people as a whole" under the law as "their national guardian angel"—"the form of life under the old age as it

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<sup>99</sup>Byrne, *Romans*, 195.

<sup>100</sup>Rudolf Bultmann, *Theology of the New Testament*, trans. Robert Morgan (Waco, TX: Baylor University Press, 2007), 262-63; Cranfield, 1:320; Hans Hübner, *Law in Paul's Thought* (New York: T&T Clark, 2004), 33, 134-35; Murray, *Romans*, 98, 229.

<sup>101</sup>E.g., Dunn, *Romans*, 339-40 (acknowledging the law as power).

<sup>102</sup>Sanders, *Paul, the Law, and the Jewish People*, 67-69; Käsemann, *Romans*, 178; Westerholm, *Perspectives Old and New on Paul*, 416-17; Stuhlmacher, *Romans*, 93; Thielman, *From Plight to Solution*, 78, 82-83; Das, *Paul and the Jews*, 125; Moo, *Epistle to the Romans*, 389; Schreiner, *40 Questions about Christians and Biblical Law*, ed. Benjamin L. Merkle (Grand Rapids: Kregel Academic & Professional, 2010), 77-80; Brian S. Rosner, *Paul and the Law*. NSBT 31 (Downers Grove, IL: InterVarsity Press, 2013), 48, 51.

<sup>103</sup>Cranfield, *Romans*, 1:320; Cranfield, "St. Paul and the Law," 158 (as a part of meaning); Ridderbos, *Paul*, 210; Martin, *Christ and the Law in Paul*, 101-3 ("under its enslaving, condemning and killing effects"); In-Gyu Hong, "Being 'Under the Law' in Galatians," *ERT* 26, no. 4 (October 2002): 370-71. Cf. William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* 23 (New York: P. Lang, 2001), 77, 219, 266.

<sup>104</sup>Hübner, *Law in Paul's Thought*, 135.



has been experienced within Judaism (2:1-3:20).<sup>105</sup> However, being under the law is an objective condition/plight that requires Christ's death,<sup>106</sup> and thus, is independent of anyone's legalistic or nationalistic attitude/misunderstanding of the law.<sup>107</sup> Thus, Moo, criticizing these views, claims that Paul speaks of the "function of the law in salvation history—not to human misunderstanding." Thus, according to Moo, most of the Gentile Christians in Rome "have never lived 'under the law'."<sup>108</sup> In verse 14, Paul uses the phrase "under the law" to denote "the objective situation of 'subject to the rule of the Mosaic law'"—"subject to the constraining and sin-strengthening regime of the old age, and speaks of "the law and grace as contrasting salvation-historical 'powers'."<sup>109</sup> Schreiner also, taking it in a salvation-historical sense, argues that the phrase "under the law" designates "the Mosaic era as a whole."<sup>110</sup> On the other hand, Wright, considering it as "the sphere of Torah, for a Jew," further argues that the phrase "under the law" belongs closely with "Paul's previous negative statements about Torah" (3:21, 28; 4:15; 5:20).<sup>111</sup> Thus, the plight under the law refers to the plight of Israel as a *nation* living under the Torah's curse of continuing exile (Gal 4:4).<sup>112</sup>

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<sup>105</sup>Dunn, *Romans*, 339-40.

<sup>106</sup>Heikki Räisänen, *Paul and the Law* (Philadelphia: Fortress Press, 1986), 46.

<sup>107</sup>Moo, "The Law of Moses or the Law of Christ," 211.

<sup>108</sup>Moo, *The Epistle to the Romans*, 388. Moo further says, "Christians are "free from the commandments of the Mosaic law insofar as they are part of that system, perhaps in the sense that whatever commandments are applicable to us come with a new empowering through the 'indicative' of God's grace in Christ." Ibid., 390.

<sup>109</sup>Ibid., 389.

<sup>110</sup>Schreiner, *Romans*, 326.

<sup>111</sup>Wright, *The Letter to the Romans*, 543-44.

<sup>112</sup>N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 142, 151; Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 1138.

There are several clues in this passage that in his use of the phrase "under the law" Paul has in mind the law as condemning sinners.

Firstly, in verse 14, being "under the law," which is equivalent to being under sin (v. 14a; Gal 3:22-23), is eschatologically contrasted with being "under grace" that describes the new age inaugurated by Christ's death and resurrection ("οὐ . . . ἀλλὰ"). Paul's eschatological contrast between being under the law and being under grace, and his equation of being under the law and being under sin suggest that here Paul's phrase "under the law" refers to the law's eschatological condemnation which is the opposite of grace as God's favor. This interpretation fits well within the context of this passage. Thus, here Paul means that Christians are not under God's condemnation (κατάκριμα, Rom 8:1) pronounced by the law, but under God's undeserved favor (χάρις, v. 14b), manifest in Christ's self-giving death (Gal 1:4; 2:21-22), which confirms (γάρ) the promise that sin will have no dominion over us (v. 14a).<sup>113</sup> As stated above, for Paul "baptism into Christ" (vv. 3-4) as a "transfer event" effects our freedom from sin's slavery under the law to life under grace. Thus, we Christians, who have died with Christ in baptism (vv. 3-4) and thus our old man was *crucified* with Christ and the body of sin was *abolished* (καταργέω) (v. 6), have been *justified* (δικαιόω) from sin (v. 7), which assures us (γάρ) that we are no longer enslaved to sin (vv. 6, 14a) because (γάρ) we are not under the *condemnation* (κατάκριμα) of the law but under grace (v. 14b).

Secondly, here Paul's contrast between the law's condemnation and God's grace is further confirmed by his eschatological contrasts between sin/death/condemnation/law in Adam and righteousness/resurrection/life/grace in Christ (5:12-21, esp. 5:20-21) and between sin/death/the law and righteousness/life/grace (6:12-23), in which righteousness/eternal life in Christ under grace is contrasted with the law's condemnation of sinners to death under the law. Also here Paul understands the function

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<sup>113</sup>Cranfield, *Romans*, 320.

of the law in the eschatological context rather than in salvation history. Thus, for Paul the Christian, all in Adam, not merely Jews only, are under the *condemnation* of the law, just as *all*, both Jews ("ἐν νόμῳ") and Greeks ("ἀνόμωσ," Gentiles) were under the *wrath* of God and under sin (Rom 2:12; 3:9-20). Thus, it is unlikely that the Gentile believers in Rome "have never lived 'under the law'."<sup>114</sup> Nor is it likely that Paul's use of "under the law" to include Gentiles is "an unconscious generalization."<sup>115</sup> Nor does the phrase "under the law" refer to a "hypothetical situation" in which the Romans had been slaves of sin (Rom 6:14-15).<sup>116</sup>

Thirdly, Paul's discussion of the relationship among sin, law, and death in Romans further supports our conclusion that in his use of the phrase "under the law" (v. 14), Paul has in view the law's condemnation. For Paul, the law functions to bring curse/condemnation because of failure to do the law (3:19-20; 4:15; 5:13-14; 7:4; Gal 3:10-14, 19-22). Thus, the law addresses ("speak") every man so that all the world might be *guilty* (ὑπόδικος) before God (3:19). Also, the law works God's *wrath* (ὀργή, 4:15; cf. 1:18). The law, objectively revealing sin as transgressions, increases *the trespass* (τὸ παράπτωμα, Adam's sin) (Rom 5:20; 5:15, 17, 18; Gal 3:19). In all these statements of the law, Paul is thinking of the condemning aspect of the law. This point is further supported by his discussion of the existence under the law in 7:14-25, in which Paul, picking up his previous instruction on the law, speaks of the "I" as a fallen human being confronted with the law.<sup>117</sup> In other words, from his Christian viewpoint,<sup>118</sup> Paul

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<sup>114</sup>Moo, *The Epistle to the Romans*, 388.

<sup>115</sup>Westerholm, *Perspectives Old and New on Paul*, 416.

<sup>116</sup>Wilder, *Echoes of the Exodus Narrative*, 80.

<sup>117</sup>For this interpretation, see Seifrid, "Romans 7," 111-65.

<sup>118</sup>As Bornkamm rightly notes, "Only from this perspective is his existence in its radical lostness under law, sin and death properly recognized." Bornkamm, "Sin, Law, and Death," 89, 95.

describes fleshly human beings' inability to do the law (7:5; 8:7-8) and thus their existence under the condemnation (κατάκριμα) of the law, from which the law of the Spirit of life has set us free in Christ (8:1-2).

### **Conclusion**

As stated above, we need to understand the passage of Romans 6:1-14 in the broad context of the eschatological connotation, the Adam/Christ antithesis, and the death/life contrast within Romans 5-8. Thus, in 6:1-14, Paul, dealing with freedom from sin in relation to grace, eschatologically contrasts death in Adam/under the law with life in Christ/under grace, just as he eschatologically contrasts slavery under the law with sonship (Gal 3:26-29; 4:5-6), freedom (Gal 4:21-5:1) and the new life (Gal 5:13-26) in Christ/in the law of Christ (1 Cor 9:19-23).

In Romans 6:1-14, in answer to false conclusion (v. 1), Paul justifies his thesis of "death to sin" (v. 2) by appealing to "baptism into Christ" (vv. 3-4), and then explains our participation in Christ's death and resurrection (vv. 5, 8) in terms of our freedom from sin and death (vv. 6, 9) based on our justification from sin and Christ's death to sin (vv. 7, 10), and, finally restating the thesis with new self-judgment (v. 11), concludes with his exhortation (vv. 12-14). Here, for Paul, Christian baptism as a "transfer event" leads to our union with Christ, crucified and risen for us, and thus, effects our freedom from sin's slavery under the law to slavery to righteousness and life in Christ under grace (6:14, 18). In other words, it is through our baptism into Christ that we have been freed *from* sin's slavery under the curse/condemnation of the law *to* sonship (Gal 3:26), freedom (Gal 5:1), and the new life (Gal 5:25) in Christ/in the law of Christ (1 Cor 9:21)/under grace (Rom 6:14). Thus, the Christian, who is dead to sin under the law and now lives under grace (6:14), cannot remain in sin (6:2).

In this passage, Paul understands the function of the law in the context of eschatological contrast between death in Adam and life in Christ (5:20-21). In other

words, from Paul's eschatological perspective, the law condemns to death *all* things ("τὰ πάντα", Gal 3:22; 2:18; Rom 8:20-22). The law, addressing *everyone* (3:19-20), condemns *all* in Adam, both Jews ("ἐν νόμῳ") and Greeks ("ἀνόμωζ") (Rom 2:12). In addition, as Christ's death to sin (6:10) and our justification from sin (6:7) indicate, the law sets the necessary forensic stage on which Christ's saving work is wrought (Gal 3:13; 4:4). Thus, the existence under the law (ὕπὸ νόμου), which is the opposite of being under grace (6:14), does not merely refer to Jewish covenantal experience under the law of the old covenant, but to the *universal* human plight under the eschatological condemnation of the law, for which the Jewish (those ἐν τῷ νόμῳ) plight of the law is paradigmatic (Rom 3:19-20; cf. the enslaved "present Jerusalem," Gal 4:25). Just as our death with Christ leads to our resurrection with Christ (6:5, 8), being under the law as legal framework for Christ's saving work, is necessary *pre-step* towards the new life under grace (Rom 1:17-18).

## CONCLUSION

### **The Thesis Revisited**

In my study of Paul's phrase "under the law," I aimed to demonstrate that from his eschatological perspective, Paul's phrase "under the law" refers to the *old realm* in which the law *condemns sinners/fallen world* (Gal 3:10; Rom 8:1; 2 Cor 3:9; cf. τὰ πάντα, Gal 3:22; Rom 8:20-22), not merely the Jewish covenantal experience under the regulation/protection of the law of Moses prior to Christ within the framework of salvation history. The plight under the law is a *universal* human plight under the eschatological *condemnation* of the law apart from Christ, from which Christ has set *us* free (Gal 5:1; 3:13; 4:5). Thus, the phrase "under the law" cannot merely refer to the plight of Israel's subjection to the law caught in the nationalistic misunderstanding of the law (Dunn), nor the plight of Israel's continuing curse of exile held by the law (Wright).

Also, in my study of the usages of "under the law" in all the Pauline letters, I have attempted to show that Paul, consistently using his phrase "under the law," rather than using it with different nuances in a different context, thinks of the law's *justly* condemning aspect in existence under the law, which recently many scholars have avoided in their discussions by rejecting it because of its "negative" function (Dunn) or by minimizing it as a "secondary" element (Wright).

### **Summary of Chapters**

To support my thesis, in this study, I, giving attention to the immediate context, began with a passage-by-passage exegesis of the places in which Paul's phrase "under the law" occurs.

In Galatians 3:19-4:7 (chapter 2), from his standpoint of Christ, Paul characterizes the law as our *παιδαγωγός* εἰς Χριστόν, and *our* imprisonment under sin as *slavery* under the law in which the law justly condemns sinners (no inheritance of the Spirit) until the coming of Christ, from which Christ redeemed us for *sonship* in Christ. Similarly, in his allegorical interpretation of Sarah-Hagar narrative in light of Christ (Gal 4:21-5:1) (chapter 3), Paul characterizes the law of the old covenant as the *slave* woman, bearing children into slavery according to the flesh, and *Jewish* existence under the old covenant as *slavery* under the law ("present Jerusalem") in which they are also fleshly under divine judgment (exclusion from inheritance of the Spirit), from which Christ set us free for *freedom* of "Jerusalem above" in Christ. In Galatians 5:13-26 (chapter 4), Paul, using the flesh-Spirit antithesis within the eschatological framework, speaks of the life-giving Spirit of freedom, who effects death to the flesh and eschatological blessing of the new life (fruit) in contrast to the law's condemnation of the flesh.

In 1 Corinthians 9:19-23 (chapter 5), Paul, discussing Christian freedom from the law which takes the form of "slavery to all," deals with Christian's new identity in Christ, which is *not* under the law, *but* under the law of Christ, in which the law of God finds expression now. Just as Christ became a curse/condemnation "under the law" so as to redeem those under the law, here Paul as a slave of Christ, in his participation of the Gospel, became as one "under the law" so as to win/save those under the law.

In Romans 6:1-14 (chapter 6), Paul justifies his thesis of the Christian's death to sin by appealing to baptism into Christ, which effects our freedom *from* sin's slavery under the curse/condemnation of the law *to* new life in Christ under grace. Here, Paul understands the law's condemnation of all in Adam in the context of eschatological contrast between death in Adam and life in Christ.

## Synthesis and Answer to the Questions

On the basis of synthesis of the observations on Paul's use of the phrase "under the law" in chapters 2-6, I am now in a position to provide answers to the questions raised in relation to some interpretative issues of "under the law" (chapter 1), and to explore the implication and the significance in the current issues of the law (especially in response to Dunn and Wright, the representative scholars of the NPP) and for the Christian life.

In Galatians 3-5, 1 Corinthians 9, and Romans 6, Paul, from his eschatological perspective rather than a salvation-historical assumption, using contrasting construction ("not . . . but"), clearly expresses our new identity in Christ, which was inaugurated by Christ's saving event: "not a slave, but a son" (Gal 3:19-4:7); "not children of the slave woman, but of the free woman" (Gal 4:21-5:1); "not opportunity for the flesh, but freedom for love" (Gal 5:13-26); "not under the law, but under the law of Christ" (1 Cor 9:19-23); "not under the law, but under grace" (Rom 6:14). In other words, in each context of its occurrences, Paul, using his phrase "under the law" with its same connotation of condemnation, eschatologically contrasts fleshly man enslaved and dead under the curse/condemnation of the law with the new reality/eschatological blessings in Christ—sonship in Christ (Gal 3), freedom in Christ (Gal 4), new life in the Spirit (Gal 5), freedom under the law of Christ (1 Cor 9), and new life under grace (Rom 6). Thus, in the eschatological context of slavery/freedom antithesis (Gal 3-4; 1 Cor 9), flesh/Spirit antithesis (Gal 5), and Adam (death)/Christ (life) antithesis (Rom 6), Paul understands the function of the law rather than in salvation history (esp. Gal 3:19, 22; Rom 5:20).

For Paul the Christian, it is only through our baptism into Christ—our participation in his death and resurrection (Rom 6:3-8; Col 1:13) that we have been redeemed and transferred *from* slavery and death under the law *to* sonship (Gal 3:26),



freedom (Gal 5:1; 1 Cor 9:19) and new life in Christ/in the law of Christ (1 Cor 9:21)/under grace (Rom 6:14).

Therefore, in relation to the first question (who is under the law?), for Paul the Christian, *all* in Adam (in fact, "τὰ πάντα," Gal 3:22; Rom 8:20-22), not merely Jews only (Dunn, Wright), are under the eschatological *condemnation* of the law (that is, under the wrath of God, Rom 2:12; 3:9-20), from which Christ redeemed *us* (3:13; 4:5). Also, in this reading, there is no problem of unnecessary repetition in Paul's list in 1 Corinthians 9:20 ("Jews" and "those under the law" = Jews). Nor do we need to assume Paul's use of the phrase with different nuances in different contexts (Rosner). Also, in answer to the second question (in what sense can Gentiles also be spoken of as under the law?), we do not have to assume that the Gentile believers have *never* lived under the law (Moo; "hypothetical situation," Wilder), and that Paul's use of the "under the law" to include Gentiles is a generalization on the basis of Jewish presupposition (Sanders) or an *unconscious generalization* (Westerholm).

In addition, regarding the questions (what is the plight of under the law? and which function of the law does Paul intend to connote by his use of under the law?), the plight under the law (ὑπὸ νόμου), in contrast to eschatological blessings in Christ, does not merely refer to Jewish covenantal experience under the law of the old covenant—Jews' nationalistic misuse of the law under the law as guardian angel (Dunn), or as Israel's continuing exile under the law (Wright), but to the *universal* human plight under the *eschatological, just* condemnation of the law that *requires* Christ's death and thus leads to new life in Christ, for which the Jewish plight of the law is paradigmatic (Rom 3:19-20). Here, being under the law as legal framework for Christ's saving work, is necessary *pre-step* towards the fulfillment of promise, freedom, and the new life in Christ. In this respect, it is not plausible to reject the law's justly condemning function as its "negative" function in the existence under the law (Dunn, Barclay) or to minimize its

importance as secondary (Wright, Wilder, Moo). Nor does the law refer to an enslaving "parenthesis" in the history of salvation (Martyn, de Boer). Nor can the phrase "under the law" be merely "an *ad hoc* device" used to address Galatia's particular situation (Wilson).

In relation to the last question (what is the relation between being under the law, being under sin, and being under the στοιχία?), from Paul's eschatological perspective, the law's condemning function concerns the entire created order (τὰ πάντα, Gal 3:22; 2:18; Rom 8:20-22). Thus, the phrase "under the law" refers to the *old realm* in which the law *condemns* the fallen world, the whole creation ("the present evil age," Gal 1:4), where sin ("under sin," Rom 6:10; Gal 3:22), flesh ("in the flesh," Rom 8:9; Gal 5:24; 6:12), and elemental spirits ("under the στοιχεῖα," Gal 4:3, 9) are effective. In this respect, being under the law is coincident with being under sin and being under the στοιχεῖα (human under sin and human under the law) (Sanders, Thielman), not a subset of them (human under sin and στοιχεῖα, and Israel under the law) (Dunn, Wright, Moo, Wilder, Wilson).

### **Implication**

Our reading based on our observations of Paul's usages of the phrase "under the law" also have some light on the current discussion of the law and Christian life.

### **Implication in the Current Issues of the Law**

Traditionally, it has been understood that Paul rejects the law as a way of salvation because of human inability of perfect obedience to the law. This traditional view has been challenged by the so called New Perspective on Paul scholars who have been influenced by Sander's understanding of Judaism as "covenantal nomism." Since Sanders's attack on the traditional understanding of the law, lots of new proposal spawned, yet no consensus has yet emerged about the reason for Paul's rejection of the

law and Judaism.<sup>1</sup> There are various approaches among the New Perspective Scholars (thus, "the new perspectives on Paul"). Thus, here I pursue some significance of Paul's phrase "under the law" in some current discussion of the law especially in response to the two leading proponents, Dunn and Wright.

First, Dunn and Wright, misleadingly using positive/negative categories regarding the law's function and emphasizing the law's guardianship of Israel in salvation history, tend to reject the law's condemnation as its "negative" function (Dunn) or to minimize it as a "secondary" element (Wright). However, for Paul the Christian, the condemnation of *God's* law is a *just* function given by God (Gal 3:19).

Second, despite their emphasis on eschatological elements in Paul, Dunn and Wright, understanding the "negative" role of the law in salvation history, argue that Paul's phrase "under the law" refers to Israel's covenantal situation prior to Christ. Thus, they, focusing on the social function of the law in Paul's day, understand "the works of law" as Jewish identity markers of separation, "curse of law" as the curse of Israel's continuing exile (Wright) and curse of nationalistic misunderstandings of the law (Dunn), and thus the plight "under the law" as the Jewish covenantal existence under the law's curse of continuing exile (Wright) and under the curse of the nationalistic misunderstanding of the law (Dunn). Wright further understands the law's role in his single, linear, overarching, covenantal "story" of Israel.

However, from his perspective of being in Christ, Paul, considering Christ as the end of history, not the middle, understands the function of the law in the eschatological contrasts of slavery/flesh/death in Adam and freedom/Spirit/life in Christ (esp. Rom 5). Thus, from his *eschatological perspective*, the law *justly* condemns sinners in Adam to death (thus, "under the law," Gal 3:10, 22-23; Rom 8:1, 20-22; 2 Cor 3:9),

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<sup>1</sup>Scott J. Hafemann, "Paul and His Interpreters," in *DPL*, ed. Gerald H. Hawthorne and Ralph P. Martin (Downers Grove, IL: IVP, 1993), 673-74.

from which Christ's "punctual" saving event sets us ("those under the law") free to freedom and life in Christ, and thereby bears witness to the eschatological blessings "in Christ" (Gal 3:22-24; 4:30; 5:14, 18; Rom 11:32). Therefore, being under the law is not merely an earlier stage of salvation history, but an essential step toward to being in Christ.

Here, the law ("under the law") provides legal framework of Christ's saving work (Gal 3:13-14; 4:4-5), and for us Christians the law's condemnation ("under the law") is paradoxically a gateway to the new life in Christ because *through* the law ("under the law"), we have died to the law *through* the body of Christ (Gal 2:19; Rom 7:4). Thus, Paul's eschatological conviction of being in Christ is a key to his understanding of the law (and under the law).<sup>2</sup> Also, it is possible that salvation history (Israel's history that leads up to a climax with Christ's coming) in Galatians is probably characteristic of Paul's opponents, not of Paul.<sup>3</sup> Therefore, further theological reflections and historical investigation on a linear, gradual overarching progress of "salvation history" are necessary, although it is a useful term for God's saving act for the fallen world.

Third, contrary to Dunn and Wright, Paul carefully distinguishes the phrase "under the law" (ὕπὸ νόμου, Rom 6:14) from the phrase "in the law" (ἐν τῷ νόμῳ, Rom 2:12, 3:19), although many English versions translate both as "under the law" (e.g., ESV, NIV, NASB, NRSV). Although the Mosaic law was given to Israel, binding on Jews ("in the law"), the law, which is the standard of righteousness by which God will judge all human beings (Rom 3:9), demanding obedience, pronounces a curse on transgressors ("under the law"). Thus, both Jews *in* the law and Gentiles in the pagan world (Gal 4:8) as sinners (Gal 2:15, 17) were subject to the same condemnation of the law (thus, "we" *under* the law, Gal 3:23). More significantly, the plight of Israel "in the law" is

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<sup>2</sup>See also, Hafemann, "Paul and His Interpreters," 674.

<sup>3</sup>J. Louis Martyn, "Events in Galatia," in *Pauline Theology 1: Thessalonians, Philipppians, Galatians, Philemon*, ed. J. M. Bassler (Minneapolis: Fortress, 1991), 179.

paradigmatic for the *universal* human plight "under the law" (Rom 3:19-20). Thus, Paul's phrase "under the law" does not refer to Jewish covenantal experience under the old covenant ("in the law"), but to universal human plight under the eschatological condemnation of the law, apart from Christ ("under the law").

Fourth, Dunn and Wright's metaphorical understanding of baptism into Christ can threaten Paul's *real* connection between baptism and the Christian's actual participation in Christ's once-for-all death under the condemnation of the law ("ὥστε . . . οὕτως," Rom 6:4), and thus between the Christian and the crucified and risen Christ. For Paul baptism into Christ as an eschatological "transfer event" effects our freedom from death under the law to new life in Christ. Thus, through baptism dying (under the condemnation of the law) and rising with Christ in reality, the Christian became a son of God in Christ (Gal 3:26), became dead to sin and alive to God in Christ (Rom 6:11), and was sanctified and justified in Christ (1 Cor 6:11). In sum, for Paul, baptism into Christ means our actual death (under the law) and resurrection with Christ ("union with Christ"), that is, our justification from sin (Rom 6:7; Gal 2:19-21), which is missing in Dunn and Wright's understanding of "baptism," "under the law," and justification.

### **Implication for the Christian Life**

Finally, our investigation of Paul's phrase "under the law" has shed some light on Christian ethics. As Paul confesses, we Christians are not under the law, but in Christ (Gal 3:26), in the law of Christ (1 Cor 9:21), and under grace (Rom 6:14). Yet, Christians "on whom the end of the ages has come" (1 Cor 10:11) still live in "the present evil age" (Gal 1:4), where the enslaving dominions of sin (Rom 6:10; Gal 3:22), flesh (Rom 8:9; Gal 5:24; 6:12), death (Rom 6:9), the law (Rom 6:14; Gal 2:19; 3:23; 4:4) and elemental spirits (Gal 4:3, 9) are effective. Although through the baptism into the crucified and risen Christ (Rom 6: 3-4, 7, 10; 8:3), Christians have already "died with Christ" to sin and "the body of sin" has been done away with (6:6, 8), they still share in

this condition (cf. "your mortal body," 6:12). In this respect, as far as they are still in the flesh, Christians are "still part of Adam's humanity"<sup>4</sup> under the law, and entirely belong to the old order (7:14, 18, 23-24), although the new order has come to them (7:25a).<sup>5</sup> In addition, the Christian's death to sin (6:2) and the law (7:6) and thus, deliverance from them (6:18, 22; 7:6) are not "realized all at once."<sup>6</sup> Thus, Christians live in two ages simultaneously: as flesh, they are under the law and as those in Christ, under the grace.

Therefore, sin exercises power over those in the flesh under the law, even Christians. As long as they are fleshly (7:14), the law addresses human beings, and thus they are under the law. We Christians are still in danger of returning to the life according to the flesh (8:12; Gal 5:13), and sin's slavery under the law in this world (Rom 6:14, 8:13; 1 Cor 10:12), from which Christ redeemed us on the cross. Yet, now we the justified (δικαιωθέντες οὖν, Rom 5:1), continuously putting to death the deeds of the body by the Spirit ("dying with Christ," Rom 8:13), already walk in newness of the resurrection life of Christ ("rising with Christ," Rom 6:4; 2 Cor 4:10-11), with the assurance of the hope of resurrected bodies (8:11), on the basis of God's love in Christ's death (5:6, 12-21; 8:1-17, 39). This is why Paul continuously exhorts: "Let not sin

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<sup>4</sup>David Wenham, "The Christian Life: A Life of Tension?" in *Pauline Studies: Essays Presented to Professor F.F. Bruce on His 70<sup>th</sup> Birthday*, ed. Donald A. Hagner and Murray J. Harris (Grand Rapids: Eerdmans, 1980), 90; Peter Stuhlmacher, *Paul's Letter to the Romans*, trans. Scott J. Hafemann (Louisville: Westminster John Knox: 1994), 114. Stuhlmacher further says, "The distress of the Adamic 'I' under the Law is thus for Paul a danger which has been overcome in faith, but which constantly presents itself anew." *Ibid.*, 116.

<sup>5</sup>Mark A. Seifrid, "The Subject of Romans 7:14-25," *NovT* 34 (1992): 331.

<sup>6</sup>John M. Espy, "Paul's 'Robust Conscience' Re-examined," *NTS* 31(1985): 173-74; Timo Laato, *Paul and Judaism: An Anthropological Approach*, trans. T. McElwain (Atlanta: Scholars Press, 1995), 130. See also Dunn's helpful list of metaphors in "already and not yet" tension: e.g., justification (Rom 5:1, and Gal 5:5); redemption (Rom 3:24, Col 1:14, and Rom 8:23, Eph 1:14); Salvation (1 Cor 1:18, 15:2, 2 Cor 2:15, Eph 2:5, 8, and Rom 5:9, 13:11); putting on Christ (Gal 3:27, and Rom 13:14, Col 3:9, 10); adoption (Rom 8:15, and Rom 8:23); marriage (1 Cor 6:17, and 2 Cor 11:2); resurrection (Col 2:12, 3:1, and Rom 6:5, 8:11, 23). James D. G. Dunn, "Rom. 7, 14-25 in the Theology of Paul," *TZ* 31 (September/October 1975): 265.

therefore reign in your mortal body” (6:12). Yet, he confidently confesses in faith: "sin will have no dominion over you, since you are not under law but under grace" (6:14).

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## ABSTRACT

### “UNDER THE LAW”: THE SIGNIFICANCE OF THE PHRASE IN PAUL’S THOUGHT

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Traditionally, Paul's phrase "under the law" has been interpreted as a reference to being under a legal/legalistic system of the law, being under the law as a guiding/restraining power, or being under the curse/condemnation of the law. Recently many scholars have avoided the condemning aspect of the law in existence under the law. Especially, James D. G. Dunn and N. T. Wright tend to reject the law's condemning function as its "negative" function (Dunn) or to minimize it as a "secondary" element (Wright). Thus, they, emphasizing the law's constraining element, understand that with the salvation-historical assumptions they posited, Paul uses the phrase as a reference to Jewish covenantal experience under the law of Moses prior to Christ—Jews' nationalistic misuse of the law under the law (Dunn) and Israel's continuing curse of exile under the law (Wright). Here, despite their emphasis on eschatological elements in Paul, Dunn and Wright, from their view of covenantal nomism, emphasizing the law's guardianship of Israel in salvation history, fail to see the just, eschatological condemning function of the law in the existence under the law apart from Christ, and thereby the forensic, eschatological aspect of freedom in Christ. In this dissertation, I investigate every occurrence of the phrase "under the law," and develop my thesis that in his view of eschatological situation, Paul uses the phrase to refer to the universal human plight under the law's eschatological condemnation, from which Christ set us into all the eschatological blessings in Christ—sonship, freedom, and new life.

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