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DOCTOR OF PHILOSOPHY

Walking in the spirit: A study of Paul's teaching on the spirit and ethics in Galatians 5:13-6:10

Otoo, Kwesi

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Walking in the Spirit: A Study of Paul's Teaching on the Spirit and Ethics in Galatians 5:13-6:10

A Thesis Submitted to Bangor University For the Degree of Doctor of Philosophy (PhD)

By
Kwesi Otoo

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Research Work Carried Out At
Regents Theological College
Malvern
Worcestershire
United Kingdom

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Abbreviations

Journals

ABR	*Australian Biblical Review*
BJRL	*Bulletin of the John Rylands Library*
CBQ	*Catholic Biblical Quarterly*
HibJ	*Hibbert Journal*
HekimaRev	*Hekima Review*
HTR	*Havard Theological Review*
HUCA	*Hebrew Union College Annual*
IBS	*Irish Biblical Studies*
Int	*Interpretation*
AJPS	*Asian Journal of Pentecostal Studies*
JAS	*Journal of African Studies*
JournPentTheol	*Journal of Pentecostal Theology*
JTS	*Journal of Theological Studies*
JBL	*Journal of Biblical Literature*
JEPTA	*Journal of European Pentecostal Theologian Association*
JSNT	*Journal for the Study of the New Testament*
JQR	*Jewish Quarterly Review*
KD	*Kerygma und Dogma*
Neot	*Neotestamentica*
NovT	*Novum Testamentum*
NTStud	*New Testament Studies*
NTS	*New Testament Studies*
PR	*The Pneuma Review*
RQ	*Revue de Qumran*
SEA	*Svensk exegetisk drsbok*
SJT	*Scottish Journal of Theology*
StBibT	*Studia Biblica et Theologica*
TSFB	*Theological Students Fellowship Bulletin*
TynBul	*Tyndale Bulletin*
WesTheolJournal	*Wesleyan Theological Journal*

Books

ABD	Anchor Bible Dictionary
AGL	Analytical Greek Lexicon (Bagster)
APOT	Apocrypha and Pseudepigrapha of the Old Testament (Charles)
BDAG	Greek English Lexicon of the New Testament and Other Early Christian Literature (Bauer)
BDF	Greek Grammar of the New Testament and Other Christian Literature (Blass)
DPL	Dictionary of Paul and His Letters
JPTSup	Journal of Pentecostal Theology Supplement Series
JSNTSup	Journal for the Study of the New Testament Supplement Series
LCL	Loeb Classical Library
LSJ	Greek English Lexicon (ed. Liddell)
NBBC	New Beacon Bible Commentary

NICNT	New International Commentary on the New Testament
NT	New Testament
OT	Old Testament
OTP	Old Testament Pseudepigrapha (ed. Charlesworth)
PGL	Patristic Greek Lexicon (G.W.H. Lampe)
RCBD	Richards Complete Bible Dictionary
SBLDS	Society of Biblical Literature Dissertation Series
SBLSBS	Society of Biblical Literature Sources for Biblical Studies
SNTSMS	Society for New Testament Studies Monograph Series
TDNT	Theological Dictionary of the New Testament (ed. Kittel and Friedrich)
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

Bible Translations

ASV	American Standard Version
GNB	Good News Bible
JB	Jerusalem Bible
KJV	King James Version
LXX	Septuagint
NEB	New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
RSV	Revised Standard Version
NRSV	New Revised Standard Version

Note: Biblical quotations in this study are mainly from the NRSV translation unless otherwise indicated.

Ancient Sources

Apoc. Abr.	*Apocalypse of Abraham*
Apoc. Bar.	*Syriac Apocalypse of Baruch*
Apoc. Mos.	*Apocalypse of Moses*
Aristotle	Aristotle
Eth. Nic.	*Ethica Nicomachum*
Pol.	*Politica*
Rhet.	*Rhetorica*
Ps-Aristotle	Pseudo-Aristotle
Rhet. ad Alex.	*Rhetorica ad Alexandrum*
Barn.	*Epistle of Barnabas*
CD	Cairo Damascus (Document)
Cicero	Cicero
De Inv.	*De Inventione*
De Leg.	*De Legibus*
De Orat.	*De Oratore*
Divin.	*De Divinatione*
Fin.	*De Finibus*
Off.	*De Officiis*

Tusc.	*Tusculanae Disputationes*
Ps-Cicero *Rhet.ad Her.*	Pseudo-Cicero *Rhetorica ad Herennium*
Clem. (1, 2)	*Clement* (1, 2)
Demosthenes	Demosthenes
Or.	*Orationes*
Ep.	*Epistulae*
Did.	*Didache*
Dio Chrys. *Or.*	Dio Chrysostom *Orationes*
Diog. Laer. *Phyth.*	Diogenes Laertius *Pythagoras*
En. (1, 2)	*Enoch* (1, 2)
Epictetus	Epictetus
Diss.	*Dissertationes*
Ench.	*Encheiridion*
Add. Esth.	*Additions to Esther*
Frag.	*Fragment*
Gen. Rab.	*Genesis Rabbah (Midrash on Genesis)*
Herm. Mand.	*Hermas Mandata*
Herm. Sim.	*Hermas Similitudines*
Ignatius	Ignatius of Antioch
Eph.	*Epistle to the Ephesians*
Philad.	*Epistle to the Philadelphians*
Jos. et. As.	*Joseph and Aseneth*
Josephus	Josephus
Ant.	*Antiquitates Judaicae*
C, Apion.	*Contra Apionem*
Disc.	*Discourses to the Greeks*
J. W.	*Jewish Wars*
Vita	*Vita*
Jub.	*Jubilees*
Jdt.	*Judith*
Justin *Apol.*	Justin *Apologia*
Lucian *Rhet. Praec*	Lucian *Rhetorum Praeceptor*
Macc. (1, 2, 3, 4)	*Maccabees* (1, 2, 3, 4)
Menander *Comp.*	Menander *Comparationes*
Menander *Fgm.*	Menander *Fragments*
Midr. Cant.	*Midras Canticles*
Philo	Philo of Alexandria
Abr.	*De Abrahamo*
Agr.	*De Agricultura*
Cher.	*De Cherubim*
Conf. Ling.	*De Confusione Linguarum*
Cong.	*De Congessu Eruditionis Gratia*
Cont.	*De Vita Contemplativa*
Decal.	*De Decalogo*
Det.	*Quod Deterius Potiori Insidiari Soleat*
Deus Imm.	*Quod Deus sit Immutabilis*
Ebr.	*De Ebrietate*
Aet. Mund.	*De Aeternitate Mundi*
Flacc.	*In Flaccum*

Philo (cont'd)	
Fug.	*De Fuga et Inventione*
Gig.	*De Gigantibus*
Her.	*Quis Rerum Divinarum Here Sit*
Jos.	*De Josepho*
Leg. All.	*Legum Allegoriarum Libri*
Leg. Gai.	*De Legatione ad Gaium*
Migr. Abr.	*De Migratione Abrahami*
Mos.	*De Vita Mosis*
Mut. Nom.	*De Mutatione Nominum*
Op. Mund.	*De Opificio Mundi*
Plant.	*De Plantatione*
Post.	*De Posteritate Caini*
Praem.	*De Praemiis et Poenis*
Prob.	*Quod Omnis Probus Liber Sit*
Rer. Div. Her.	*Quis Rerum Divinarum Heres Sit*
Sacr.	*De Sacrificiis Abelis et Caini*
Somn.	*De Somniis*
Spec. Leg.	*De Specialibus Legibus*
Virt.	*De Virtutibus*
Vit. Cont.	*De Vita Contemplativa*
Vit. Mos.	*De Vita Mosis*
Plato	Plato
Apol.	*Apologia*
Phaedr.	*Phaedrus*
Polit.	*Politicus*
Prot.	*Protagoras*
Rep.	*Respublica*
Leg.	*Leges*
Plutarch	Plutarch
Defect. Orac.	*De Defectu Oraculorum*
Lucull	*De Lucullo*
Lib. Educ.	*De Liberis Educandis*
Rom.	*Romulus*
Sera Num.	*De Sera Numinis Vindicta*
Tranq. An.	*De Tranquillitatae Animi*
Polycarp *Phil.*	Polycarp, *Epistle to the Philippians*
Pss. Sol.	*Psalms of Solomon*
Q	Qumran Documents
1QH	*Hôdāyôt* (*Thanksgiving Hymns*)
1QM	*Milhāmāh* (War Scroll)
1QpHab	*Pesher on Habbakuk*
1QpNah	*Pesher on Nahum*
1QS	*Serek Hayyahad* (*Rule of the Community*)
4Q	*Cave 4 Qumran Fragments*
4QFlor	*Cave 4 Qumran Florilegium*
Quintilian *Inst. Or.*	Quintilian *Institutio Oratoria*
b. Sanh.	*Sanhedrin,* Mishnah-, Tosefta-, Talmud Tractate
b. Shab.	*Shabbat,* Mishnah-, Tosefta-, Talmud Tractate

Seneca	Seneca
De Brevit.	*De Brevitate Vitae*
Ep. Mor.	*Epistulae Morales*
Sib. Or.	*Sibyllines Oracles*
Sir.	*Sirach*
Tertullian	Tertullian
Praescr. Haer.	*De Praescrptione Haereticorum*
Tob.	*Tobit*
Test XII	*Testament of the Twelve Patriarchs*
T. Ash.	*Testament of Asher*
T. Ben.	*Testament of Benjamin*
T. Dan	*Testament of Dan*
T. Gad	*Testament of Gad*
T. Jos.	*Testament of Joseph*
T. Iss.	*Testament of Issachar*
T. Jud.	*Testament of Judah*
T. Lev.	*Testament of Levi*
T. Nep.	*Testament of Napthali*
T. Reu.	*Testament of Reuben*
T. Sim.	*Testament of Simeon*
T. Zeb.	*Testament of Zebulon*
Test. Abr.	*Testament of Abraham*
Test. Ad.	*Testament of Adam*
Test. Sol.	*Testment of Solomon*
Wis.	*Wisdom of Solomom*
Xen. *Mem. Soc.*	Xenophon *Memorabilia Socratis*

Abstract

This study was born out of the observation that Paul's ethics in Galatians is often interpreted in terms of an exclusively Spirit-focused way of life. Expressed in the language of *all-sufficiency of the Spirit*, that interpretation views the law of Moses as superfluous in the life of Christians. It also underestimates the human role in the ethics of Galatians. This study demonstrates the inadequacy of that widespread view in contemporary scholarship, and proposes that the ethics of Galatians involves a well-structured Spirit/believer co-operation lived within the framework of the law. In developing this thesis, the study teases out Paul's distinctive sowing metaphor language in the text to clarify that as the Spirit sows and bears its fruit in the believer and the believing community (5:22-23), believers are also expected to sow to the Spirit (6:8). The reciprocity of the Spirit and the believer 'sowing into each other' is a distinct concept in Galatians and is what undergirds the Spirit/human co-operation that Paul presents in the letter. Paul uses the metaphor of sowing to the Spirit in the text as a summary expression of the human activities he orders by way of imperatives and admonitions. To sow to the Spirit is to make a conscious decision and to take every necessary human step in displaying the fruit of the Spirit.

The logic behind Paul's call for human action in his moral exhortation is that, in spite of the crucifixion of the flesh with its passions and desires by believers (5:24), flesh still poses a moral threat to the Christian community. In support of the notion of the all-sufficiency of the Spirit, some interpreters attribute the moral situation in the Galatian Christian community to the inadequacy of the law in dealing with the flesh. Contrary to that claim, Paul's exhortation to sow to the Spirit suggests that some members of the community were not co-operating with the Spirit in terms of exercising the necessary self-discipline in ethical matters. The exhortation carries a strong tone of concern for others, as expressed in Paul's emphasis on love. This suggests that the apostle's ultimate goal is for the community to be able to serve one another in love and, by so doing, to fulfil the law (5:14; 6:2). Viewed in that light, Paul's four references to the law in the exhortation are intended to emphasise that the law has an important role to play in the Spirit-filled life. The law serves as the scriptural gauge by which the believer's Spirit-led pattern of behaviour can be accurately tested to ensure that it is authentic and truly conforms to God's standard.

Declaration & Copyright Statement

Declaration

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this college or any university or other institute of learning.

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To my wife, to our children and their spouses along with our grandchildren, and to my late parents, I dedicate this study.

CHAPTER 1
Introduction

1.1. Rationale

The modern discussions on the relationship between the Spirit and ethics in Paul can be traced back to the debate in German scholarship in the 1870s and 1880s relating to the apostle's understanding of the work of the Spirit. Of the various works that came out during that era Gunkel's thesis[1] appears to be the most influential.[2] Gunkel argues that the Spirit, for Paul, is the principle of Christian religious-moral life and the author of all Christian action.[3] He insists that, for Paul, the ethical role of the Spirit is very significant in contrast to human action because the entire conduct of the Christian is attributed to the activity of the Spirit.[4] Gunkel argues that, as far as Paul's ethics is concerned, the Spirit exerts so overwhelming superhuman ethical power that it renders human involvement virtually void.[5]

Since the publication of Gunkel's work, the question of the conceptual link between the Spirit and the believer has been argued in a variety of ways.[6] In current

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[1] Gunkel, H. *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul*, e.t. by R. A Harrisville and Philip A. Quanbeck (Philadelphia: Fortress Press, 1979 (Original 1888)), 14-21, 87, 100-103.

[2] See also Pfleiderer, O. *Paulinism: A Contribution to the History of Primitive Christian Theology*, 1 (London: Williams and Norgate, 1877), 21-22, 200; Wendt, H. H. *Die Begriffe Fleisch und Geist* (Gotha: Berthes, 1878), 33-35; Weiss, B. *Biblical Theology of the New Testament*, 2 vols. e.t. by D. Eaton (Edinburgh: T & T Clark, 1879); Gloël, J. *Der heilige Geist in der Heilsverkundigung des Paulus* (Halle: Numeyer, 1888), 239-240.

[3] Gunkel, *Influence*, 16.

[4] Gunkel, *Influence*, 93.

[5] Gunkel, *Influence*, 19.

[6] See e.g. Barclay, J. M. G. *Obeying the Truth: A Study of Paul's Ethics in Galatians* (Vancouver: Regents College Publishing, 1988), 106-215; Horn, F. W. "Wandel im Geist: Zur pneumatologischen Begründung der Ethik bei Paulus" Kerygma und Dogma 38 (1992), 149-170; Fee, G. D. *God's Empowering Presence* (Peabody: Hendrickson Publishers, 1994), 876-883; Russell III, W. B. *The Flesh/Spirit Conflict in Galatians* (New York/Oxford/Lanham: University Press of America, 1997) throughout; Wilder, W. N. *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18* (New York: Peter Lang Publishing, 2001), 1-74; Dunn, J. D. G. *The Theology of Paul the Apostle* (London/New York: T &T Clark, 2003), 629-630, 659; Dunn, J. D. G. "Theology of Galatians: The Issue of Covenantal Nomism" in *The New Perspective on Paul: Collected Essays*, WUNT 1/85 (Tübingen: Mohr Siebeck, 2005), 167-186; Dunn, J. D. G. *Jesus, Paul, and the Gospels* (Grand Rapids, Michigan/Cambridge, UK: William B. Eerdmans Publishing Co., 2011); Wilson, T. A. *The Curse of the Law and the Crisis in Galatia* (Tübingen: Mohr Siebeck, 2007), 20, 116-138 and throughout; Rabens, V. *The Holy Spirit and Ethics in Paul, Transformation and Empowering for Religious-Ethical Life* (Tübingen: Mohr Siebeck, 2010), 1-21, 250; Morales, R. J. *The Spirit and the Restoration of Israel, New Exodus and New Covenant Motifs in Galatians* (Tübingen: Mohr Siebeck, 2010), 78-163; Thompson, J. W. *Moral Formation According to Paul, The Context and Coherence of Pauline Ethics* (Grand Rapids: Baker Academic, 2011), 61-62 and throughout.

scholarship a large majority of interpreters of Paul's moral exhortation in Galatians (5:13-6:10), perhaps influenced by Gunkel's thesis, understand the Spirit as an *all-sufficient* principle, adequate to accomplish God's ethical purposes in and among his people.[7] The argument for the 'all-sufficiency of the Spirit' suggests that in Galatians the law is superfluous and therefore the believer's personal attentiveness to its instructions is not required. Those who hold this view assume that the inner motivation of the Spirit is sufficient to provide adequate moral guidance for Christians.[8] Paul's ethics in Galatians is perceived to be an exclusively Spirit-focused way of life[9] in which the Spirit functions as virtually the sole actor and in some cases as the driving force of ethical actions.[10] Such interpretation tends to attribute moral actions almost exclusively to the outworking of the Spirit and little, if any, to the part played by the human subject.[11]

There is no doubt that Paul's statement in Galatians 5:18, namely, *εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον*, has contributed in no small measure to the claim of the sufficiency of the Spirit in Galatians and the notion that the law is superfluous in Paul's ethics.[12] In recent scholarship some voices have been raised affirming the continuing role of the law for those who are led by the Spirit.[13] The debate has, however, not been completely abandoned as there are still many others who, in arguing for the sufficiency of the Spirit, reject the continuing influence of the law for Christians on the grounds that the Spirit is all that is needed for effective Christian living.[14] The widespread claim in favour of the Spirit's all sufficient functioning in the ethics of Galatians is probably the result of repeated assertions by one interpreter after the other over the years, perhaps, without due attention to Paul's other claims in the moral exhortation (5:13-6:10).

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[7] See e.g. Barclay, *Obeying*, 106-145; Fee, *Presence*, 429-438, 817; Longenecker, R. N. *Galatians*, Word Biblical Commentary 41 (Nashville: Thomas Nelson Publishers, 1990), 246.
[8] See the literature review below and throughout this study.
[9] For the use of this terminology this student is indebted to Dunn, *Galatians*, 324.
[10] So Gunkel, *Influence*, 19; cf. Schrage, W. *The Ethics of the New Testament*, e.t. by D. E. Green (Edingburg: T & T Clark, 1988), 178.
[11] For some Christian doctrinal approaches based on this understanding see the discussion in section 1.6 below on this study's contribution to scholarship.
[12] So observes Wilder, *Exodus*, 1-74 for the way in which its constituent phrases have been employed and understood in the history of its interpretation.
[13] Ridderbos, H. *Paul: An Outline of his Theology*, e.t. by J. Richard de Witt (London: SPCK, 1977); Hong, In-Gyu *The Law in Galatians* JSNTSSeries 81 (Sheffield: Sheffield Academic Press, 1993), 183; Wilson, *Law*, 18, 117-138 and throughout; Wilder, *Exodus*, 28.
[14] For one of the most recent expression of this view see Moo, D. J. *Galatians* (Grand Rapids: Baker Academic, 2013), 339-389.

In an attempt to contribute to the scholarly conversation on Paul's ethics, this study examines the apostle's teaching on the Spirit and ethics in Galatians 5:13-6:10,[15] being one of the notable Spirit-ethics passages in his writings.[16] The objective of the study is to tease out Paul's distinctive use of the agricultural metaphor of *sowing* in Galatians (5:22-23; 6:8) to clarify that his ethics in the letter is not an exclusively Spirit-focused pattern of behaviour but rather involves Spirit/human co-operation within the context of the law. The literature review below of the various interpretations of Paul's ethics with particular reference to the apostle's moral exhortation in Galatians puts the argument of this study into perspective. The review covers significant scholarly contributions in recent years preceded of course by Gunkel's study a century earlier. The survey has been arranged chronologically according to the date of publication of the writer's particular work being used as the focal point of the review.

1.1.1. Scholarly Views

1.1.1.1. *Hermann Gunkel*

In his monograph, *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teachings of the Apostle Paul* (1888), Gunkel argues that for Paul the Christian life is absolutely inconceivable in earthly terms[17] largely because when the Spirit is received by the believer it takes hold of the person and alters his or her entire way of life.[18] Being led by the Spirit (5:18; Rom 8:14) means the Spirit becomes the Christian's master whose commands he or she must obey (Rom 7:6). They must act as commanded whether they want to or not (5:17) because the Spirit rules over them so absolutely that it does not allow them to carry out their "own will at all."[19] Gunkel understands Paul's entire life to have been inspired and constantly filled and driven by the power of the Spirit of Christ,[20] implying in such an argument that perhaps Paul's own decision and moral will played an insignificant role in the way he behaved and acted.

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[15] Unless otherwise specifically stated, all the unmarked scripture references in this study are from the text of Galatians.
[16] See, inter alia, Rom 2:29; 8:214; 12:11; 14:17; 15:13; 1 Cor 3:16; 6:11. 19; 2 Cor 3:3; 3:18; Phil 3:3; 1 Thess 4:7-8; cf. Eph 3:16; 2 Thess 2:13.
[17] Gunkel, *Influence*, 94.
[18] Gunkel, *Influence*, 93.
[19] Gunkel, *Influence*, 94.
[20] Gunkel, *Influence*, 92.

Gunkel dismisses the idea that those Old Testament texts that portray the Spirit as the cause for renewal[21] were the sources of Paul's ethical thinking.[22] To the contrary, he argues that Paul's view of the ethical power of the Spirit has to be traced fundamentally to his own experience.[23] This interpretation, according to Gunkel, can be deduced from the fact that Paul never even once mentions that the outpouring of the Spirit was promised by the prophets. Gunkel argues that one would expect Paul to be making frequent mention of this point if these prophetic oracles had such great significance for him.[24] To buttress his point Gunkel dismisses any viable link between the Spirit and the law,[25] not only in Paul but also in the Jewish writings. He claims that רוח חדשה in Ezekiel 11:19-20 and 36:26, which God promised to give the Jews someday, has nothing to do with the divine Spirit. He insists that in these two passages the term 'spirit' denotes the human spirit, referring in this instance to the character of the person.[26]

Gunkel's thesis not only undermines the ethical role of the believer but it also dismisses the relevance of the law in the outworking of Paul's pneumatological ethics. His claim of the Spirit as the driving force of the believer's ethical actions does not reflect the sense of Paul's moral exhortation in Galatians 5:13-6:10. This thesis will show why Gunkel's position is a problem. It will argue that Paul's moral exhortation portrays the need for human action as believers are admonished to engage with the life of the Christian community in several practical ways (6:1-10) and in the context of the law (5:14, 18, 23b; 6:2).

1.1.1.2. *F.F. Bruce*

In his article on 'The Spirit in the Letter to the Galatians' (1985), Bruce affirms that Paul's talk of 'walking by the Spirit' (5:25b) calls for outward manifestations in speech and action to show that the believer is living by the Spirit (5:25a).[27] Unlike Gunkel, who attributes all ethical actions to the outworking of the

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[21] Ezek 36:27; 39:29; 28:6; 32:15ff; Zech 12:10; Isa 11:2; Pss 51:13; 143:10.
[22] See Gunkel, *Influence*, 77.
[23] Gunkel, *Influence*, 16-21, 76-90, 75-115.
[24] Gunkel, *Influence*, 99.
[25] Gunkel, *Influence*, 87, 102-103.
[26] Gunkel, *Influence*, 97.
[27] Bruce, F. F. "The Spirit in the Letter to the Galatians" in P. Elbert (ed.) *Essays on Apostolic Themes: Studies in Honour of Howard M. Ervin Presented to him by Colleagues and Friends on his Sixty-Fifth Birthday* (Peabody, Mass: Hendrickson, 1985), 36-48, here 46; cf. Bruce, F. F. *The Epistle*

Spirit, Bruce expresses the notion that it is as believers walk by the Spirit (5:25b) that they are able to manifest the Spirit's fruit (5:22-23). He describes 'the fruit of the Spirit' as the practical effect of the Spirit's presence in the believer. Though Bruce does not make specific references to the significance of the human dimension of Paul's Spirit-ethics, however, the context of his argument suggests that he views the human role as an important factor in the effective outworking of the ethics of Galatians.

Despite his positive view of the role of human action, Bruce does not think that believers have ethical responsibility to obey the law. He states that "with the coming of Christ and the completion of his redeeming work, the age of the law has been superseded by the age of the Spirit."[28] He argues that to walk in the Spirit is to cease to be under law. He asserts that walking in the Spirit is the antidote to nomism of every kind.[29] To be led by the Spirit, Bruce says, is to be "under grace"[30] rather than being under the law. Allowing oneself to be led by the Spirit is doing the will of God from the heart. It is a pattern of behaviour that is formed by the activity of the Spirit which then ensures that the character and the likeness of Christ become the qualities that are increasingly reproduced from within the believer. To buttress this view Bruce claims that Christian living is derived from the reception of the Spirit and is associated with justification[31] rather than the law. He interprets Paul's statement in 3:2 as a contrast between the Spirit and "legal works,"[32] in that when the Galatians were converted from paganism, law observance was not made part of that experience even though they were Gentiles. Law observance was not necessary because their reception of the Spirit was considered to be adequate. Bruce thus dismisses the relevance of the law for Christian ethics because he places the law within a legalistic framework. With this in mind, he insists that the law, which Paul mentions in 5:14, is a different kind of law even though it has the same construction as the Sinaitic commandments and of the Torah in general.[33] This is precisely because love for one's neighbour cannot be enforced by external sanction. Such love is only possible

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to the Galatians, NIGTC (Grand Rapids: Eerdmans, 1982); Bruce, F. F. *Paul: Apostle of the Free Spirit* (Exeter: Paternoster Press, 1977, repr 1985).

[28] Bruce, "Spirit," 44; cf. Bruce, *Galatians*, 245.

[29] Cf. Bruce, *Galatians*, 246.

[30] Bruce, "Spirit," 45.

[31] Bruce, "Spirit," 41.

[32] Bruce, "Spirit," 36.

[33] Bruce, *Galatians*, 243.

when it is generated from within the heart of the believer by the power of the Spirit. The law is not adequate to transform the unregenerate self even though it can put some temporary checks on the way the person behaves or relates to others.

Bruce insists that to be "under law" is, for Paul, tantamount to being "in the flesh"[34] where the flesh is identified as anything aside from God in which one places his or her final trust.[35] In other words, just as the Spirit is the antithesis of the flesh so it is to the law, and therefore the Spirit is opposed to the law as equally as it is opposed to the flesh.[36] Bruce says while the Spirit brings freedom the law only brings bondage;[37] that Paul's statement in 5:16 amounts to saying that it is only those walking by the Spirit who are safeguarded against the danger of fulfilling the desires of the flesh. To be led by the Spirit brings simultaneous deliverance from the desires of the flesh, the bondage of the law and the power of sin. Placing the law and the flesh in the same category, Bruce states that in Paul's thought the two elements are bound up with the present evil age.[38] The Spirit is the witness that the new age has dawned through the Christ-event. He claims that "when the Spirit's fruit is at work the believer is in a sphere where law is irrelevant."[39]

According to Bruce, the law of Christ (6:2) is a 'law' of quite a different kind, not enforceable by legal sanctions. It is "the whole tradition of Jesus' ethical teaching, confirmed by his character and conduct (cf. Rom 13:14; 2 Cur 10:1) and reproduced within his people by the power of the Spirit (Rom 8:2)."[40] Bruce argues that, as far as Paul is concerned, the law has been abrogated by Christ.[41] The coming of Christ meant that the period of its validity was now at an end, be it the ceremonial or the moral aspect of the law.[42]

It is worthy of note that Bruce highlights the significance of human action in his analysis of Paul's concept of walking by the Spirit (cf. 5:25b). However, it is difficult to reconcile this portrayal of the human role with his claim that there is no

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[34] Bruce, "Spirit," 46.
[35] Arguing with particular reference to the view expressed by Jewett, R. *Paul's Anthropological Terms* (Leiden: Brill, 1971), 103.
[36] Bruce *Galatians,* 245.
[37] Bruce, "Spirit," 46.
[38] ibid
[39] Bruce, "Spirit," 47.
[40] Bruce, *Galatians,* 261.
[41] Bruce, *Paul,* 190.
[42] Bruce, *Paul,* 191; cf. Calvin, J. *Institutio Christianae Religionis* (Edinburgh: 1874 (1559)), ii, 7, 12-15.

need for the believer's personal attentiveness to the instruction provided by the law in the ethics of Galatians.

1.1.1.3. *J.M.G. Barclay*

In his monograph *Obeying the Truth: A Study of Paul's Ethics in Galatians* (1988), Barclay argues that Paul's moral exhortation is intended to demonstrate that walking in the Spirit is a sufficient alternative to living under the law.[43] Barclay claims that Paul's purpose for issuing the moral exhortation is to convince the Galatians about the ability of the Spirit to provide them with all the moral direction they need without having to resort to the law. He argues that in Paul's thinking the Christian life is lived in the Spirit, not under the law, and this is because the law is part of the past era. Barclay states that "the Spirit provides all the necessary moral direction without requiring submission to the control of the law."[44] He insists that Paul's positive reference to the law in 5:14 is expressed in terms of salvation-history and the fulfilment of God's purposes in Christ. Paul's argument that Christian love 'fulfils' the whole law is not intended to suggest the reinstatement of the law in a 'third use' as a code to be observed. On the contrary, it indicates that by walking in the Spirit through love the Galatians will be able to fulfil the demands imposed by the law.[45] Paul's fulfilment language (5:14; 6:2), according to Barclay, provides further affirmation why the law is superfluous for Christians.[46] All that the Galatians need to do is to serve one another in love.

Barclay states that although Paul clearly expects his addressees to be led by the Spirit he expects them to be active in the participation of the life of the Spirit. This, according to Barclay, is illustrated by Paul's command to walk in the Spirit, which has to be understood as a direct instruction for human action.[47] The command for such human involvement indicates that "there is no fundamental dichotomy in Paul's mind between the 'internal' impulse of the Spirit and 'external' moral

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[43] Barclay, *Obeying*, 117; cf. Barclay, J. M. G. "Mirror-Reading a Polemical Letter: Galatians as a Test Case" in Nanos, M. D. *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 367-382, here 379.
[44] Barclay, *Obeying*, 117.
[45] Barclay, *Obeying*, 144.
[46] Barclay, *Obeying*, 223.
[47] Barclay, *Obeying*, 229.

instruction."[48] Barclay argues that Paul's purpose for giving concrete instructions is to spell out for the Galatians in practical terms what it means to 'walk in the Spirit.' He views Paul's emphases on corporate responsibilities to one another (6:1a, 2, 6, 9-10) and the individual's accountability before God (6:1b, 3-5, 7-8) as important themes in the call to obey the truth.[49]

Barclay's strong views on the need for human responsibility and accountability no doubt suggest that he does not underestimate the significance Paul attaches to the human dimension of his ethics. However, this perception does not match up with his negative view about the place of the law for Christian living and the need for personal attentiveness to the law as a moral resource. Barclay's strong view on the sufficiency of the Spirit also appears to undermine his own claim that Paul issued the moral instruction because of the necessity for the apostle to highlight human responsibility for his converts and also the need to put in place some external moral instruction.[50]

1.1.1.4. *R.N. Longenecker*

In his commentary on Galatians (1990), Longenecker assigns a prominent role to the Spirit in the outworking of Paul's ethics.[51] He insists that the Spirit is so sufficient for providing ethical guidance that the instructions provided by the law of Moses are irrelevant for Christian living.[52] After bringing the believer into a new realm of existence the Spirit functions in making the believer aware of ethical actions that stand in contradiction to the will of God. It is the Spirit that enables the believer to do what is good. It fills the believer's life with rich content to ensure that the appropriate ethical standard is maintained.[53] In all this the goal is to ensure that any expression of that goodness is for the benefit of others. Longenecker puts all this into perspective by saying that for the one "in Christ," therefore, the relationship with

[48] Barclay, *Obeying*, 229.
[49] Barclay, *Obeying*, 156-166.
[50] Barclay, *Obeying*, 229.
[51] Longenecker, R. N. *Galatians*, Word Biblical Commentary (Nashville: Thomas Nelson Publishers, 1990), 236 and throughout his comments on Paul's moral exhortations 237-284.
[52] Longenecker, *Galatians*, 243.
[53] Longenecker, *Galatians*, 247-248.

God and life lived as a Christian are "begun, sustained, directed, and completed entirely by the Spirit."[54]

Concerning the place of the law in Paul's ethics conversation, Longenecker asserts that Paul's argument in the early part of Galatians centres on Christian freedom against Jewish nomism whilst in the moral exhortation Paul argues for Christian freedom against self-centred libertinism. He denies that the *νόμος* of 5:14 is a reference to the law of Moses to be fulfilled by Christians. According to Longenecker, what Paul means is that when one loves his or her neighbour the whole law is fully satisfied in the process.[55] He insists that 'the law of Christ' (6:2) is also not to be viewed as a reference to the law of Moses but rather to those "prescriptive principles stemming from the heart of the gospel (usually embodied in the example and teachings of Jesus), which are meant to be applied to specific situations by the direction and enablement of the Holy Spirit, being always motivated and conditioned by love."[56]

According to Longenecker, the expression "under the law" in 5:18 has to be read, as elsewhere in Galatians (e.g. 3:23; 4:4, 5, 21), as a reference to a nomistic lifestyle that was being advocated by the 'Judaizers.' Longenecker understands Paul's mention of the law from 2:15 through to 5:12[57] as intended to dismiss such a nomistic lifestyle on grounds that the Christian gospel as the apostle proclaims it relates to an entirely distinct way of life from both nomism and libertinism. Longenecker argues that even the notion that the Christian way of life takes a middle course between nomism and libertinism is a wrong concept, agreeing with Burton that the Christian lifestyle is "a highway above them both."[58] Longenecker insists that the law cannot provide an adequate antidote to libertinism which he understands to be what the 'Judaizers' were advocating, but rather openness to the Spirit and the guidance it provides to believers. In other words, being "in Christ" does not suggest either nomism or libertinism but a new quality of life that is based in the Spirit and is directed by the Spirit.[59] He argues that the Spirit is all-sufficient for Christian living because the Spirit alone is able to overcome the flesh and its desires. The Spirit

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[54] Longenecker, *Galatians*, 248.
[55] Longenecker, *Galatians*, 243.
[56] Longenecker, R. N. *New Testament Social Ethics for Today* (Grand Rapids: Eerdmans, 1984), 15.
[57] Longenecker, *Galatians*, 246.
[58] Cf. Burton, *Galatians*, 302.
[59] Longenecker, *Galatians*, 246.

accomplishes this by imparting into the believer the new life opened up by the work of Christ. "And where the new life in Christ by the Spirit is present, no law is required to command it."[60]

Longenecker argues that alongside the emphasis Paul places on the role of the Spirit, the themes of 'love' and 'serving one another' underline all that the apostle says throughout the moral exhortation. He argues that the structural significance of these three themes is comparable to the skeleton of a living creature on which all its tissues are formed and structured.[61]

Longenecker's emphases on the themes of love and serving one another are noteworthy as these are significant aspects of life in the Spirit. However, his rejection of the role of the law and his argument that the Spirit is intended to "nullify thoughts about nomism (5:18)"[62] do present some difficulties. Such claims appear to ignore the eschatological outlook of Ezekiel 36:26 and other Jewish texts that link effective obedience of the law to the enabling power of the Spirit.[63]

1.1.1.5. *J. D. G. Dunn*

In his commentary on Galatians (1993), as in his other works, Dunn places emphasis on the role of the Spirit while at the same time stressing the importance of human action and, in particular, the law.[64] He states that the whole Christian experience is a "mysterious blend of divine initiative and enabling and human response and commitment."[65] He argues that, in spite of the significant role of the Spirit, there is correlated human responsibility in the life of the Spirit which calls on Christians to work out what God has worked in them.[66] Dunn argues that Paul's two thematic statements ordering his addressees (1) to walk in the Spirit (5:16) and (2) to keep in step with the Spirit (5:25) are intended to emphasise the significance of the leading of the Spirit as well as the role of the believer. Viewing the divine *πνεῦμα* as an eschatological Spirit, Dunn suggests that it is the power that enables obedience

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[60] Longenecker, *Galatians,* 247.
[61] Longenecker, *Galatians,* 236.
[62] ibid.
[63] See chapter 2 section 2.2.1 on ethical pneumatology in 'The Old Testament.'
[64] Dunn, J. D. G. *The Epistle to the Galatians* (London: A. C. Black, 1993), 295-301; cf. Dunn, *Paul,* 629-630, 649-658; Dunn, "Theology of Galatians," 167-186; Dunn, J. D. G. "New Perspective on Paul" in *The New Perspective on Paul: Collected Essays,* WUNT 1/85 (Tübingen: Mohr Siebeck, 2005), 89-110.
[65] Dunn, *Galatians,* 300, 315.
[66] Dunn, *Paul,* 629, 659.

from the heart and introduces an intense battle with the flesh.[67] He insists that a "too exclusively focused Spirit-ethic"[68] that does not incorporate active human commitment to some form of external norm is in danger of resulting in the kind of community rivalries Paul warns against in his moral exhortation. It is precisely to prevent the dangers posed by the flesh, as illustrated throughout the moral exhortation, that Paul finds it necessary to order his addressees to attempt to fulfil the law of Christ (6:2) as "an external norm."[69] Dunn is of the view that Paul finds it important to put in place the law of Christ as an external norm because the apostle does not expect his addressees to depend exclusively on the inward motivation provided by the Spirit.

Dunn insists that the law of Christ is none other than the Torah, the Jewish law. It is the law as interpreted by the love command in the light of the Jesus-tradition and the Christ-event.[70] In Paul's thought, Dunn argues, the law is retained and reinterpreted through Christ as a norm for ethical behaviour and relationships among Christians, not losing sight though of the fact that it is only the Spirit that can make the law a dynamic motivating power.

Dunn's view on the law in Paul is set out in detail in his discussion on the New Perspective on Paul.[71] Influenced by Sanders' thesis on Jewish covenantal nomism, Dunn has clarified that Paul's criticisms of the law are carefully targeted.[72] In the New Perspective on Paul he argues that it is misleading to take the apostle's negative comments on the law in any given context to imply a complete and wholesale rejection of the law for Christians.[73] He insists that Paul does not call for an abandonment of the law[74] because the law serves as an external form of restraint[75] for Christian behaviour even though the law's function has assumed a different dimension within the new era of salvation history. Dunn sees a close link between the law and a life-style determined by the Spirit (5:18).[76] The law, once written within the heart of the believer (Jer 31:33-34), becomes an expression of the Spirit,

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[67] Dunn, *Paul*, 630.
[68] Dunn, *Galatians*, 324.
[69] ibid.
[70] Dunn, *Galatians*, 324; Dunn, *Paul*, 649-658.
[71] See Dunn, "New Perspective," 89-110; cf. Dunn, *Paul*, 354-71; See chapter 3, section 3.2.2.2.
[72] Cf. Dunn, *Paul*, 632.
[73] Dunn, *Paul*, 632, 649-658.
[74] Dunn, *Galatians*, 289.
[75] ibid.
[76] Dunn, *Galatians*, 300.

providing the required inner drive of greater and more enduring strength, capable of overcoming any selfish desires. From this perspective, Dunn asserts that Paul's idea of being led by the Spirit (5:18) suggests a "compelling inner force", or "surrendering to a powerful inner compulsion."[77]

Dunn has made an enduring contribution on the significance of the law as a divine moral resource in Paul's Spirit-ethics conversation.[78] Furthermore, his argument that Paul does not present an exclusively Spirit-focused ethics in Galatians is particularly significant. Dunn places emphasis on the role of the believer in his discussion of life in the Spirit, which is portrayed by Paul's imperative in 5:16. However, this positive view of the significance of human action is undermined by his claim that the ethical work of the Spirit is one of an inward "overmastering compulsion"[79] that shapes ethical behaviour.

1.1.1.6. *S. K. Williams*

In his commentary on Galatians (1997), Williams argues that "the *sufficiency* of the Spirit for the Christian life" is portrayed in Paul's statement in 5:18 and implies that "the Law is not *needed* as an indicator of unacceptable behaviours or as a moral guide."[80] He understands Paul's opening statement concerning the works of the flesh being 'evident' (5:19) to mean that the law is not needed to make plain the list of vices Paul presents. Using this interpretation as a basis of his argument, Williams asserts that, similarly, the law is not needed to shape the human character that is well-pleasing to God.[82] He argues that the law and the flesh belong in the same column and are both set over against the Spirit (5:16b and 5:18b). The law and the flesh are agents of an age that is now obsolete, thus rendering the law unnecessary for those who are led by the Spirit.[83] Referring to the guarding and restraining roles of the law in Paul's earlier argument (3:23-24), Williams insists that, where the Spirit is at work, the law is no longer needed to perform functions. He contends that one can take orders from only one supreme commander; and for the Christian it is the Spirit. Placing oneself under the Spirit's charge necessarily

[77] Dunn, *Galatians*, 300.
[78] Dunn, *Galatians*, 295-96.
[79] Dunn, *Galatians*, 300; cf. Dunn, *Paul*, 430.
[80] Williams, S. K. *Galatians*, ANNTC (Nashville: Abbingdon, 1997), 149-50 emphases original.
[82] Williams, *Galatians*, 152.
[83] Williams, *Galatians*, 149.

excludes honouring the law's authority since it is this divine *πνεῦμα* that leads the way (5:18) and not the law. Williams sums up all this argument by saying that "where the Spirit is at work, the Law is superfluous."[84]

Playing down on Paul's positive statement about the law in 5:14, Williams argues that Paul does *not* say that Christians should obey Torah's command as an expression of love for their neighbour.[85] Williams admits that for God's new inclusive people love is both commanded by the law and produced by the Spirit. He insists, however, that for Paul the dynamics of obeying the law and being led by the Spirit are fundamentally different.[86] Those in Christ do not love because the law commands them to do so. To the contrary, they love because the Spirit produces its fruit in them (5:22). The new quality of character in the believer is entirely the result of the Spirit's activity, not the outcome of some "human vigilance and determination."[87]

Williams' emphasis on the significance of the Spirit in Paul's teaching on the Spirit and ethics in Galatians (5:13-6:10) makes him one of those who think that the apostle attributes ethics almost exclusively to the Spirit. Following the same line of thinking that the Spirit is all sufficient in dealing with the flesh and insisting that the law is superfluous, Williams makes little room for human decision and involvement in the ethics presented by Paul in Galatians.

1.1.1.7. *Ben Witherington*

In his commentary *Grace in Galatia* (2004), Witherington views human action as a significant dimension in the outworking of Paul's ethical expressions in Galatians. According to Witherington, Paul's emphasis on the law of Christ suggests that in addition to the internal resource provided by the Spirit the apostle expects believers to pay practical attention to some form of "external resources."[88] The law of Christ serves as the pattern of behaviour for Christ-like lives. As believers act on such external norms they are provided with the required moral guidance for Christian living. Witherington explains that if indeed the Spirit provides *all* the necessary

[84] Williams, *Galatians*, 152.
[85] Williams, *Galatians*, 147.
[86] ibid.
[87] Williams, *Galatians*, 151
[88] Witherington III, B. *Grace in Galatia* (London/New York: T & T Clark International, 2004), 397.

guidance in the fight against the flesh, and if Paul expects believers to rely exclusively on the internal motivation of the Spirit, then the apostle's moral exhortation would be pointless. [89]

Witherington's understanding of the important role of external resources in Paul's moral argumentation is close to that of Dunn, as discussed earlier. Witherington, however, departs from Dunn when it comes to the identity of the law of Christ. In his comments on 6:2, Witherington dismisses the notion that by 'the Law of Christ' Paul is referring to the Torah of the Messiah.[90] The law of Christ, he argues, is not at all the same as the law of Moses. Witherington does not accept that Paul is referring to Christ's interpretation of a still binding Mosaic law; neither is the apostle alluding to the actual experience of Jesus, including his death on the cross. Witherington contends that if Paul is capable of speaking of two covenants in Galatians, and of a new covenant in 2 Corinthians 3:6, he is also perfectly capable of speaking of two different laws. He insists that Paul's concept of the law of Christ is defined by the new stage in salvation history and therefore relates to an entirely different new law based on the new covenant between God and his people.

A significant aspect of Witherington's view on the law is his claim of an overlap between the law of Christ and the Mosaic law.[91] He argues that the overlap between the two types of laws is reflected in the fact that Christ endorsed some of the principles set out in the law of Moses and incorporated them in his teaching. Christ even intensified other parts of the Mosaic law as part of the law of Christ. Despite such positive affirmation of aspects of the Mosaic law, Christ also declared other parts of the Torah void. In agreement with Thielmann, [92] Witherington insists that though certain aspects of the Mosaic law, such as the love commandment (cf. Lev 19:18), are absorbed into this new law, nevertheless, the covenant made with Moses at Mount Sinai is considered by Paul as obsolete.[93] As far as Paul is concerned, the Mosaic law has been substituted with the law of Christ. According to Witherington, this is the reason why Christians are no longer under the Mosaic law, not even under the moral law to provide them with guidance (5:18b); and particularly so because in

[89] Witherington, *Galatia,* 415.
[90] Witherington, *Galatia,* 424.
[91] ibid.
[92] See Thielmann, F. *Paul and the Law* (Downers Grove: InterVarsity Press, 1994), 142.
[93] Witherington, *Galatia,* 424.

the Spirit-led battle against the flesh believers have all the direction they need.[94] In brief, as far as Witherington is concerned, the law of Christ provides the primary alternative for Christian ethical living in place of the Mosaic law. Christ is the Christian's standard, and therefore those who manifest Christ-like qualities are themselves a standard for others and indeed appear as Christ among others (4:14; 6:17).[95]

Witherington's statement that it is not enough to rely on the leading and power of the Spirit[96] is quite significant. By that statement he demonstrates that he views human involvement as a vital component of Paul's argument in the moral exhortation (5:13-6:10). He affirms that Paul portrays the need for the Galatian Christians not to rely on internal motivation alone but also to pay attention to and act on some form of external resources. Furthermore, Witherington states that "there is nothing wrong with drawing on the best insights of pagan and Jewish thinking about ethics, so long as these ideas are placed in a Kingdom or Spirit or eschatological context."[97] Such claims, however, do not correspond with Witherington's dismissal of the place of law of Moses in Paul's ethics in Galatians particularly as the Jewish ethical tradition is fundamentally *Torah-centric*.

1.1.1.8. *T. A. Wilson*

In his monograph *The Curse of the Law and the Crisis in Galatia* (2007), Wilson's approach to the concept of the sufficiency of the Spirit[98] is quite different from how the concept has been presented by the large majority of interpreters. Whilst in contemporary scholarship most scholars understand Paul as saying in 5:18 that those who are led by the Spirit are 'not under the law' and also assert that the law is superfluous, Wilson offers a more positive case for the law in the ethics of Galatians. He builds his thesis on the evidence that Paul's expression *ὑπὸ νόμον* in 5:18 is only an abbreviation for 'under the curse of the law.'[99] Wilson argues that the notion that Christ has redeemed believers from the curse of the law (3:13) does not mean that he has by that act also eradicated any possible threat of a curse. Furthermore, Paul is not

[94] Witherington, *Galatia*, 397.
[95] Witherington, *Galatia*, 412.
[96] Witherington, *Galatia*, 415.
[97] ibid.
[98] Wilson, *Law*, 18, 117-138.
[99] Wilson, *Law*, 31.

saying that the law has been abolished altogether in the Christ-event. Instead, the point of Paul's argument is that Christ's death has allowed the sending of the Spirit (3:14; cf. 4:5-6), which in turn enables believers to fulfil the law and, by so doing, avoid its curse.[100]

Whilst the majority of contemporary scholars interpret Paul's ethics in Galatians in terms of the sufficiency of the Spirit and advocate that the law is superfluous,[101] Wilson asserts that "Paul intended his four references to the Law in 5:13-6:10 as an affirmation of the sufficiency of the Spirit to enable the Galatians to fulfil the Law and thereby avoid its curse."[102] Wilson is in agreement with Ridderbos that "the law is not *against* those who walk by the Spirit because in principle they are fulfilling the law (verse 14)."[103] In Wilson's view, Paul uses the language of the fulfilment of the law in both 5:14 and 6:2 to answer the threat of the curse of the law. He thinks that Paul evidently believed that the only way to avoid the curse of the law was to fulfil it. Wilson insists, therefore, that Paul's purpose in both 5:14 and 6:2 is to point out the significance of loving one another as the means of fulfilling the law. As the congregations put love into practice they will be enabled to avoid the curse which would otherwise have come upon them for not being able to meet the just requirements of the law.[104] Wilson thus affirms that the law has a significant role to play in the realm of the Spirit. He asserts that Paul's comment in 5:23 does not imply that the 'fruit of the Spirit' is against the law. To the contrary, Paul is saying that the Spirit's fruit meets the moral requirement of the law.

Wilson's thesis provides a clear understanding of Paul's purpose for all the four occurrences of *νόμος* in 5:13-6:10. He shows that in each case *νόμος* (including the law of Christ in 6:2) is a reference to the law of Moses; that in each of these references Paul addresses the same issue: the curse of the law. While in 5:14 and 6:2 Paul addresses the issue by directly affirming that love fulfils the law, in 5:18 and 5:23b the apostle indirectly affirms that the Spirit enables the Galatians to avoid coming under the curse of the law.[105] Adopting such a more positive approach to the

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[100] Wilson, *Law*, 116.
[101] E.g. Bruce, "Spirit," 36-48; Longenecker, *Galatians*, 243-248; Williams, *Galatians*, 149-152.
[102] Wilson, *Law*, 18, 117-138.
[103] Cf. Ridderbos, H. N. *The Epistle of Paul to the Churches of Galatia*, NICNT (Grand Rapids: Eerdmans, 1981), 208.
[104] Wilson, *Law*, 116.
[105] Wilson, *Law*, 141.

relationship between the Spirit and the law in Galatians 5 and 6, Wilson is able to demonstrate that "Paul invokes the Law as an abiding standard of behaviour."[106] Unlike the majority on interpreters who portray the notion of an exclusively Spirit-focused ethics in Galatians and the irrelevance of the law when they talk about 'the sufficiency of the Spirit,' Wilson's use of the same expression, as indicated above, is intended to affirm the positive role of the law for Christian living.

1.1.1.9. *Gordon D. Fee*

In his Pentecostal Commentary on Galatians (2007), as in his earlier work *God's Empowering Presence* (1994), Fee emphasises the importance Paul attaches to the work of the Spirit in exerting significant influence on the life of the believer and the believing community both at the beginning and throughout their entire Christian life.[107] Fee argues that throughout Galatians Paul presents the Spirit as God's *personal* presence. The believer's new life is made possible through the Christ-event and, as far as Paul is concerned, Christ occupies the centre stage of the believer's life. In terms of the ongoing life of the Christian "the Spirit is the key to everything: conversion, ethics, community life, miracles, revelation, eschatology. Without the Spirit there is simply no genuinely Christian life."[108]

Despite the great emphasis Fee places on the role of the Spirit for Christian existence he argues that the bearing of the Spirit's fruit by believers "is not automatic."[109] It requires human participation. The imperative to walk by the Spirit (5:16) means that believers are not left in a state of passive submission to a supernatural power. Fee asserts that walking in the Spirit requires conscious effort on the part of the believer so that the indwelling Spirit may accomplish "his ends in one's life."[110] The crucial need for human action, according to Fee, is highlighted by the imperative urging believers to walk by the Spirit (5:16). Fee defines walking in the Spirit as an activity that involves deliberately conforming one's life to the Spirit, making choices in sowing to the Spirit (6:8) and allowing to be led by the Spirit

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[106] Wilson, *Law*, 4.
[107] Fee, G. D. *Galatians: A Pentecostal Commentary* (Blandford Forum: Duo Publishing, 2007), 200-246; Fee, *Presence*, 427-470, 876-883.
[108] Fee, *Presence*, 471.
[109] Fee, *Galatians*, 201.
[110] Fee, *Galatians*, 201. Fee uses the masculine personal pronoun for the Spirit throughout his studies.

(5:18).[111] The Pauline ethical imperative to walk in the Spirit means rising up and following the Spirit (5:25) and walking in obedience to the Spirit's desire (5:24). Fee insists that the series of imperatives relating to the corporate life of the Christian community (6:1-10) are intended to illustrate how people who live and walk by the Spirit should engage with one another in their everyday lives within the Christian community.[112]

Notwithstanding his claim that life in the Spirit is not automatic but requires human involvement, Fee argues that Paul's ethical policy in Galatians (cf. 5:16-18) centres on the notion of the *sufficiency of the Spirit*,[113] that the Spirit is sufficient and adequate to accomplish God's purposes in and among his people.[114] In unpacking this concept, Fee asserts that the main concern in Paul's ethical policy is to do with the sufficiency of the Spirit over and against the flesh (cf. 5:16-17). Fee, nevertheless, believes that the apostle finds it is equally important to underscore the Spirit's sufficiency in a context where Torah observance is no longer applicable for Christians (cf. 5:18).[115] Only the Spirit can bring about what the law could not accomplish in the life of the believer, namely, producing the right attitudes that affect others in the believing community.[116] It is the Spirit that empowers believers and the believing community to live in such a way that reflects their identity as God's people. They begin their lives in the Spirit and are expected to continue to walk in the Spirit and continually follow its leading. Their behaviour is decidedly different and provides evidence of their identity in the Spirit. The lifestyle they live is completely different in character from that of their former way of life. They no longer walk in the ways of their pagan past which was marked by the flesh neither do they live according to the dictates of the law because just as the time of the "works of the flesh" belongs to the past so it is with the "works of Torah".[117] Fee understands the Spirit as God's replacement of the law and the antidote to the flesh.[118]

In support of his claims of the sufficiency of the Spirit and the irrelevancy of the law for Christians, Fee insists that the redemption that brings believers into a

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[111] Fee, *Galatians*, 228.
[112] ibid.
[113] Fee, *Galatians*, 209.
[114] Fee, *Presence*, 434.
[115] Fee, *Presence*, 438.
[116] Fee, *Galatians*, 210.
[117] Fee, *Presence*, 434.
[118] Fee, *Galatians*, 201; Fee, *Presence*, 438.

familial relationship with the Father and Son (4:5) is also intended to redeem believers out of 'slavery' to the law. He argues also that because the whole law has been brought to its full expression in one single commandment –love for one's neighbour – this command is all that is required to fulfil the law.[119] Furthermore, Fee claims that in Paul's thought the law and the flesh are on the same side of things, since both deal with death not life (cf. Rom 7:4-6).[120]

Fee claims that the main point of Galatians is that "the work of Christ and the coming of the Spirit have eliminated Torah altogether from the agenda of God's people."[121] Paul "presents life in the Spirit as superseding the law precisely because such life does what the law could not do,"[122] and for that matter "the law is no longer active for those who follow Christ."[123] Furthermore, the fruit of the Spirit in the life of a believer provides evidence of the presence of the Spirit in the Christian and affirms that Torah is no longer relevant.[124] Fee dismisses the notion that the law of Christ (6:2) is a new form of Torah requiring observance. Describing Paul's use of the term 'law' in 6:2 as a 'wordplay,' Fee is of the opinion that this points to the extent to which Christian ethics are radically different from the observance of the law of Moses.[125] Fee also rejects the proposition made by others that the law of Christ is a reference to some ethical standards that the gospel imposes on believers. To him the law of Christ is "Christ himself because in Pauline ethics, God's glory is their *purpose* (1 Cor 10:31), the Spirit is their *power*, love is the *principle*, and Christ is the *pattern*."[126]

The strength of Fee's argument is in the significance he places on Paul's imperatives and his view on the significance of human participation in the ethics of Galatians. The picture of human participation that Fee portrays is, however, undermined by his strong claim that the Spirit is so sufficient that neither the law nor any form of external standard is required in the outworking of the ethics of Galatians.

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[119] Fee, *Galatians*, 204.
[120] Fee, *Galatians*, 202.
[121] Fee, *Galatians*, 224.
[122] Fee, *Galatians*, 202.
[123] Fee, *Galatians*, 204.
[124] Fee, *Galatians*, 225.
[125] Fee, G. D. *Pauline Christology* (Peabody: Hendrickson Publishers, 2007), 231.
[126] Fee, *Galatians*, 232; emphases original.

1.1.1.10. *Volker Rabens*

In his monograph *The Holy Spirit and Ethics in Paul* (2010), Rabens'prime focus is on how the Spirit transforms believers and empowers them for religious-ethical living.[127] Dismissing scholarly arguments that tend to limit ethical transformation primarily to the initial empowering work of the Spirit such as Horn's concept of *infusion-transformation*, Rabens argues that ethical transformation is a *continual* process that involves ongoing relationship with God and his Son. He contends that it is as the community of faith enters into an intimate relationship with God and his Son that people are transformed and empowered by the Spirit for religious-ethical life.[128] Rabens insists that, in Galatians, the 'Abba'-cry (4:6) serves as the definitive expression of the intimate relationship with God as Father. The relationship is significant not only for defining the identity of believers but also in shaping ethical conduct as the Spirit enlivens and even intensifies these intimate relationships.[129] Such ethical transformation takes place in the context of their individual and corporate lives.[130]

Rabens takes the human role in Paul's Spirit-ethics seriously. He insists that "there is no automatism of ethical living involved in the transferal into the realm of the Spirit"[131] without the believer's involvement. He argues that there is the need for continual empowering through active human participation in the life of the community in terms of relationship; otherwise Paul would not have issued ethical imperatives entreating his churches to live in accordance with their new religious-ethical reality.[132] Rabens affirms that, since the flesh still exists (5:13, 16, 17) and poses a threat to the Christian community, believers need to 'keep in step with the Spirit' (5:16, 25)[133] so that their lives will become more and more "christomorphic"[134] (4:19). He insists that it is through their 'participation in the Spirit' based on their common pneumatic experience that believers are encouraged in their religious-ethical life.[135]

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[127] Rabens, *Spirit*, 1-21.
[128] Rabens, *Spirit*, 123-170.
[129] Rabens, *Spirit*, 173.
[130] Rabens, *Spirit*, 242.
[131] Rabens, *Spirit*, 173.
[132] ibid.
[133] Rabens, *Spirit*, 250.
[134] Rabens, *Spirit*, 173.
[135] Rabens, *Spirit*, 242.

Rabens' thesis not only accounts for human action in Paul's ethics, but even more significantly, portrays the human agency as a vital ingredient in the process of ethical transformation in Paul. However, by claiming that "the Galatians need not submit to the law"[136] as a moral resource in their religious-ethical life in view of their Christ-created and Spirit-sustained filial relationship with God (4:6, 9), Rabens appears to be adopting the repeated assertions by several other interpreters that Paul's ethical policy should be read in terms of the sufficiency of the Spirit.

1.1.1.11. *Douglas J. Moo*

In his 2013 commentary on Galatians, Moo argues that in Paul's discussion of the moral exhortation[137] the crucifixion of the flesh by those in Christ (5:24) means that the defeat of the flesh is "conditioned on the response of believers."[138] Basing his argument particularly on this act, Moo highlights the significant role the believer plays in Paul's ethics in Galatians in terms of human response to what God has done in the believer. He asserts that the combination of the indicative of what God has done and the imperative of what the believer must do illustrates the need for human co-operation with the divine work. He sees this partnership as a theme that runs through Paul's presentation of the Christian life. Moo insists that a concentration on either to the neglect of the other leads to an imbalance. An assumption that the Spirit automatically accomplishes in believers all that are required of them in terms of morality, without the involvement of the human will, is an illusion.[139]

Moo, however, argues that a vital part of Paul's moral exhortation relates to his concern for the sufficiency of the Spirit to provide power for ethical guidance.[140] Moo asserts that the agitators' message was about life governed by the law. Paul's message is about life governed by God's Spirit in Christ as a more compelling and powerful alternative.[141] Moo thus describes the Spirit as the key "actor" in the drama of Christian living, entirely sufficient to subdue the impulses of the flesh as well as

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[136] Rabens, *Spirit*, 233.
[137] Moo, *Galatians*, 339-389.
[138] Moo, *Galatians*, 368.
[139] ibid.
[140] Moo, *Galatians*, 357.
[141] Moo, *Galatians*, 340.

able to meet all the demands of the law (5:15-24).[142] Moo interprets the phrase *ὑπὸ νόμον* in 5:18b as "subject to the rule of the law" and argues that the law of Moses has no binding authority on Christians.[143] He insists that if Christ who was born "under the law" (4:5) and was a member of the people of Israel was not subject to the law, it is even more unlikely that such will be the case for Christians who are members of the new-covenant era and are under the influence of the Spirit.[144] Moo understands Paul as saying that the Christian experience "does not take the form of obedience to the many commands of the law. Rather, it happens as Christians love others – with a love possible only for those who are in Christ and walk according to the Spirit."[145]

The strength with Moo's interpretation of Paul's moral exhortation is that he draws a balance between divine and human actions in the believer's ethical development. Similar to the majority of views surveyed above, however, Moo takes the sufficiency of the Spirit to mean that the sinful impulse ("the flesh") is conquered not by the law but by the Spirit,[146] suggesting that there is no need for external resource to provide ethical guidance other than the internal motivation of the Spirit. It is not clear how this notion fits into Moo's assertion that the law of Christ is a direct counterpart of the law of Moses; that the law of Christ places an "ethical demand of the gospel" on the believer.[147]

1.1.2. Summary

The above survey shows how widespread contemporary scholarship portrays the Spirit as virtually the sole actor of Paul's ethics in Galatians under the claim of the *sufficiency of the Spirit.* For the majority of interpreters the notion of the sufficiency of the Spirit is viewed as the defining expression of Paul's ethical theory of the Spirit in Galatians. According to this popular view, Paul is understood as saying that the Spirit is the only solution to the dangers posed by the flesh to the

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[142] Moo, *Galatians,* 341.
[143] Moo, *Galatians,* 357, in agreement with Longenecker, *Galatians,* 246 and Schreiner, T. R. *Galatians,* Zondervan Exegetical Commentary on the New Testament 9 (Grand Rapids: Zondervan, 2010), 345.
[144] Based on this argument Moo dismisses Wilson's interpretation which suggests that what Paul means in 5:18b is that Spirit-led believers are set free from the curse pronounced by the law. See Wilson, *Law,* 117-20.
[145] Moo, *Galatians,* 341.
[146] ibid.
[147] Moo, *Galatians,* 378.

Christian community in Galatians since the law of Moses is thought to lack the potency to serve as a moral resource and provide guidance. Following Gunkel, many think that the entire conduct of the Christian is an activity of the Spirit;[148] that the internal motivation provided by the Spirit is all that is required for ethical guidance. Such overemphasis on the ethical role of the Spirit presents a picture of an exclusively Spirit-focused ethics in which the law is considered to be superfluous (Bruce,[149] Barclay,[150] Logenecker,[151] Williams,[152] Witherington,[153] Fee,[154] Rabens,[155] Moo[156]). The notion of the sufficiency of the Spirit also undermines the significance Paul attaches to human involvement in his moral exhortation in Galatians (5:13-6:10). Though the notion of the irrelevancy of the law has been challenged by Dunn,[157] Wilson[158] and others,[159] yet the significance of human action and its mutual interplay with the Spirit's ethical activity has still not been adequately clarified. This thesis is intended to provide that clarification by drawing on Paul's sowing metaphor language (5:22-23; 6:8) in his moral exhortation (5:13-6:10). The objective is to demonstrate that the ethics of Galatians, and for that matter Paul's concept of *walking in the Spirit*, involves distinctive Spirit/human co-operation and embraces the law as an external moral resource for the Christian and the believing community.

1.2. The Thesis

In contrast to the notion of *the sufficiency of the Spirit*, which regards the law as superfluous in Paul's concept of walking in the Spirit in Galatians 5:13-6:10 and also tends to underestimate the significance of human involvement, *the thesis of this study is that Paul's distinctive sowing metaphor language in the text provides the understanding of how the ethics of Galatians involves Spirit/human co-operation within the context of the law*.

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[148] Cf. Gunkel, *Influence*, 93.
[149] Bruce, "Spirit," 36-48; cf. Bruce, *Galatians*, 243-246, 261; Bruce, *Paul*, 190-191.
[150] Barclay, *Obeying*, 144, 223, 229.
[151] Longenecker, *Galatians*, 236, 243-248, 275.
[152] Williams, *Galatians*, 147-152.
[153] Witherington, *Galatia*, 397, 415, 424.
[154] Fee, *Galatians*, 200-246; Fee, *Presence*, 427-470, 876-883.
[155] Rabens, *Spirit*, 233.
[156] Moo, *Galatians*, 339-369, 376-378.
[157] Dunn, *Galatians*, 295-301; Dunn, *Paul*, 649-658.
[158] Wilson, *Law*, 4, 18, 117-139.
[159] See e.g. Hong, *Law*, 123-148 and throughout.

The thesis seeks to unpack how Paul's use of the two separate sowing metaphor expressions in the text demonstrates that the ethics of Galatians is not exclusively down to the Spirit but includes active human participation in the form of a consciously structured self-discipline. On one hand, Paul's use of the metaphor 'the fruit of the Spirit' implies that the Spirit *sows* and bears its 'fruit' (5:22-23) in the believer when he or she comes to faith and continually thereafter. On the other hand, the apostle's similar use of the metaphor of 'sowing to the Spirit' in 6:8 suggests that there is the need for human response to the initial work of the Spirit in bearing fruit in the believer. It will be argued that, in Paul's thought, a positive and practical way of ensuring continual fruitfulness and ethical growth is for believers to take that necessary second step of sowing into the life of the Spirit after the Spirit's decisive initial step. The reciprocity of Spirit and human 'sowing into each other' is a distinct concept in Galatians. The mutual activity of sowing provides understanding of the dynamics of the Spirit/human co-operation which Paul portrays in the letter. It suggests that believers have to participate in what the Spirit does in their lives by living in partnership with the Spirit.[160] This is to ensure ethical growth and continuing fruitfulness. Set within the context of the apostle's four references to the law (5:14, 18, 23b; 6:2), the concept of Spirit/human co-operation reflects the Jewish pattern of covenantal nomism which places emphasis on the roles of both the divine and human agencies. Just as under the old covenant God chose Israel and gave them his laws and Israel was expected to obey in order to stay in the covenant relationship,[161] so in Paul's presentation of walking in the Spirit believers are expected to participate in the fruit-bearing ethical activity of the Spirit in their lives by likewise sowing to the Spirit (6:8) as their human response.

Augustine defines 'sowing to the Spirit' as the means of "serving righteousness out of faith and with love and not obeying sinful desires, even though they continue to arise from our moral flesh."[162] Similarly, but with a different nuance, Pfleiderer defines sowing to the Spirit as "the moral action of man, by which the forces latent in the Spirit are let loose and put in operation, made powerful to

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[160] Horrell, D. G. *Solidarity and Difference: A Contemporary Reading of Paul's Ethics* (London: T & T Clark, 2005), 94.
[161] Sanders, E.P. *Paul and Palestinian Judaism, A Comparision of Patterns of Religion* (Minneapolis: Fortress Press, 1977), 513.
[162] Cf. Plummer, E. *Augustine's Commentary on Galatians* (Oxford: University Press, 2003), 229.

impel and produce fruit."[163] For Fee, to sow to the Spirit is simply another way of expressing the bearing of the fruit of the Spirit.[164] In his recent commentary on Galatians, Lyons states that sowing to the Spirit means persistence in doing what is good (6:9).[165] As this study's working definition, 'to sow to the Spirit' is *to participate in the life of the Spirit by consciously and willingly taking the necessary human steps to display the fruit of the Spirit (5:22-23).* 'Sowing to the Spirit' is a summary expression of walking in the Spirit (5:16), allowing oneself to be led by the Spirit (5:18), keeping in step with the Spirit (5:25) and being actively involved with the corporate life of the Christian community (6:1-10). This definition has the advantage of highlighting the significance of the human dimension of Paul's application of the sowing metaphor since he wants his addressees to comprehend this application. This shall be the sense of the usage of the expression in the development of the thesis.

1.3. Methodology

The ethics conversation in this thesis is situated in the letter of Galatians and particularly confined to what Paul presents in his moral exhortation in 5:13-6:10. The study therefore explores the theme of ethics primarily through the historical lens of the first century ancient near eastern world. The exhortations, imperatives, prohibitions and warnings in the text are rooted in the basic theological issues of the letter.

Despite the relative paucity of imperatives in Paul's moral exhortation, the material can conveniently be placed under the discipline of *ethics*. Maquire defines ethics as "what is good or bad for people and the rest of nature."[166] Grassian also defines ethics as "the philosophical study of morality – that is, of right conduct, moral obligation, moral character, moral responsibility, moral justice, and the nature of good life."[167] Similarly, Zimmermann defines ethics as the "systematic-theoretical

[163] Pfleiderer, *Paulinism*, 226.
[164] Fee, *Galatians*, 237.
[165] Lyons, G. *Galatians: A commentary in the Wesleyan Tradition*, NBBC (Kansas City: Beacon Hill, 2012), 280
[166] Maquire, D. C., *Ethics* (Minneapolis: Fortress Press, 2010), 4.
[167] Grassian, V. *Moral Reasoning, Ethical Theory and Some Contemporary Moral Problems* (Englewood Cliffs: Prentice-Hall Inc, 1981), 3.

examination of lived ethos."[168] These definitions echo the traditional features of the discipline, namely, moral reasoning, normative ethics, command ethics, self-interest, freewill and moral responsibility.[169] In addition to these traditional descriptions of ethics, several contemporary ethical issues have emerged over the years covering a broad range of human conduct or a constancy of human action that also now come under ethics. These include sexual morality and enforcement of morals, sterilisation, abortion, euthanasia, suicide, racial and sexual discrimination, death penalty, the morality of war, and others.[170] Though much of these ethical features are viewed as natural laws in the Western philosophical tradition, however, they are ultimately a reflection of the biblical command ethics outlined in the covenant between God and Israel, prominently encoded in the Sinai Decalogue (Exod 20:1-17).[171] Several modern aspects of the discipline also have close similarities with the ethics of the New Testament, especially the teaching of Jesus. Thus, Barth defines ethics in theological terms as "the auxiliary science in which an answer is sought in the Word of God to the question of the goodness of human conduct."[172] The modern discussion of ethics as pictured above is, however, beyond the scope of this study.

The term that will often be used in this work to describe the moral exhortation is 'paraenesis,' defined by Gammie as "a form of address which not only commends, but actually enumerates precepts or maxims which pertain to moral aspiration and the regulation of human conduct."[173]

In developing the thesis, a combination of four main methodological approaches will be employed, namely, (1) investigation of Paul's Jewish and Hellenistic background in relation to his Spirit-ethics concepts in Galatians 5:13-

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[168] Zimmermann, R. 'The "Implicit Ethics" of New Testament Writings: A draft of a New Methodology for Analysing New Testament Ethics' *Neotestamenica* 43.2 (2009), 399-423, here 399.
[169] Grassian, *Moral*, 236-254 and throughout; Bonhoeffer, D. *Ethics* (London: SCM Press Ltd, 1955) throughout; cf. Barry, F. R. *Christian Ethics and Secular Society* (London: Hodder and Stoughton, 1966), 246-262.
[170] Brook, B. *Christian Ethics in a Technological Age* (Grand Rapids: William B. Eerdmans Publishing Co., 2010), 1-30.
[171] Kynes, W. "An Overview of Jonathan Burnside's God, Justice, and Society: Aspects of Law and Legality in the Bible" in *Ethics in Brief*, The Kirby Lain Institute for Christian Ethics, Vol. 17 No. 5 (Spring 2012), 2; cf. Marxsen, W. *New Testament Foundations for Christian Ethics*, e.t. by O.C Dean, Jr (Edinburgh: T & T Clark Ltd., 1993), 243-245; Hays, R. B. *The Moral Vision of the New Testament* (New York: HarperSanFrancisco, 1996), 73-156; Sterba, J.P. (ed.) *Ethics, The Big Question*, 2nd ed. (Chichester, UK: Wiley-Blackwell, 2009), 285-294 and throughout.
[172] Barth, K. *Ethics*, e.t. by G.W. Bromiley (Edinburgh: T & T Clark Ltd, 1978 (1928)) 3, 19-45; Barth, however, draws a distinction between Theological Ethics and Philosophical Ethics.
[173] Gammie, J. G. "Paraenetic Literature: Toward the Morhology of Secondary Genre." *Semeia* 50 (1990), 47-77; cf. Moo, *Galatians*, 339.

6:10; (2) mirror-reading of some key texts in Galatians; (3) the use of Greco-Roman rhetorical tools to interpret Paul's message and (4) the use of historical-critical method of exegesis of the text.

1.3.1. Investigation of the Background of Paul's Concepts

To clarify the scholarly views on the link between the Spirit's role and human action as outlined in the literature review and to lay the foundation for the development of the thesis, this study explores Paul's Jewish/Hellenistic background as an essential methodological approach. The investigation will focus on Jewish canonical and non-canonical material, Second Temple literature[174] and some Rabbinic material[175] as well as Greco Roman ethical materials[176] that have direct bearing on Paul's moral exhortation (5:13-6:10). The historical/cultural background investigation is essential for gaining insight into the moral function of the Spirit in relation to the law of Moses and human responses. The focus is on important key Jewish texts. The investigation will seek to clarify that, though in Judaism the Spirit is significantly associated with prophecy,[177] it is also presented as having a moral function[178] and was expected to enable Israel to obey the law and make it more effective as a way of life in Israel's covenant relationship with God.[179] The investigation will help to clarify how the Spirit/human relationship in Galatians can be described as parallel to, and therefore a continuity of, the Jewish pattern. The examination of Paul's background is conducted mostly in chapter 2 of the study though not limited to that chapter alone. Since the agricultural metaphor of 'sowing and reaping' (5:22-23; 6:7-8) is at the heart of the development of this thesis, its literal and symbolic occurrences in antiquity will be carefully investigated. The investigation will serve the purpose of illuminating the significance of Paul's use of the metaphor to present his ethics of walking in the Spirit. The origins of Paul's catalogues of vices (5:19-21) and virtues (5:22-23) also form an important focus of

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[174] See for example Charlesworth, J. H. (ed), *The Old Testament Pseudipigrapha*, vols 1& 2 (London: Darton, Longmann & Todd, 1983, & 1985), throughout.
[175] Strack, H. L. *Introduction to Talmud and Midrash* (Philadelphia: Jewish Publication Society of America, 1931); Bowker, J. *The Targums & Rabbinic Literature* (Cambridge: Cambridge University Press, 2008).
[176] Typically, Aristotle, *Nicomachean Ethics: The Ethics of Aristotle*, e.t. by D.P. Chase (London: The Walter Scott Publishing Co. Ltd. 1847).
[177] Num 11:29; 1 Sam 10:6; 19:20-24; Ezek 11:5; Joel 2:28-29; Mic 3:8.
[178] Against Gunkel, *Influence*, 14-21; Menzies, *Development*, 52-112; Horn, "Wandel," 149-70
[179] Pss 51:10-11; 143:10; Isa 4:4; 28:5-6; 59:21; 63:10; Ezek 36:26-27; 39:27-29.

the investigation in chapter 2. Paul employs the concept of the 'fruit' of the Spirit particularly to formulate his ethics of how the Spirit sows and bears its 'fruit' in the believer (5:22-23). While there are some parallels in early Jewish literature, catalogues of vices and virtues featured predominantly in the Greco-Roman world in Paul's day,[180] as witnessed in the writings of Stoics.[181] This focus of the investigation also means that the relationship between Paul and Greco-Roman ethical tradition will require some attention.

1.3.2. Mirror-Reading of the Text of Galatians

Galatians is noted to be Paul's most polemical epistle where he is very much involved in argument with opponents.[182] The issue of Paul's fight against the opponents forms the main concern of the argument of the letter.[183] The development of the thesis will therefore include some use of the method of 'mirror-reading' of certain aspects of Paul's statements in Galatians since the letter is the primary source for understanding the situation in Galatia.[184] Mirror-reading of Paul's letters refers to the practice of reading the apostle's statements or assertions and *assuming* that his opponents were arguing, proclaiming or teaching just the opposite of what Paul states.[185] As a typical example, Barclay notes that Paul's statement in the very first verse of Galatians, namely that his apostleship was "sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father" (1:1), is often interpreted to mean that someone must have been contesting Paul's apostolic status.[186] This assumption is supported by Paul's specific references to some of the activities of those that he considers to be opposing him (cf. 5:12).[187]

In spite of the widespread use of the methodology of mirror-reading for understanding the crisis in Galatians and for interpreting Paul's responses, there are

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[180] See Engberg-Pedersen, T. "Paul, Virtues, and Vices" in Sampley J. P. (ed.) *Paul in the Greco-Roman World* (Harrisburg/London/New York: Trinity Press International, 2003), 608-633; See also Longenecker, *Galatians,* 250 for his helpful review of the material in his commentary; cf. Witherington, *Galatia,* 404.
[181] E.g. Epictetus, *Diss* 2.8.23; Cicero, *Tusc.* 4.7.16-8.22; 11-20 passim; Dio Chrysostom, *Or.* 2. 75; 3.39-41; 8.8; 49.9; 66.1; 69.6, 9; Plutarc, *Lib. Educ.* 12B; Diog. Laer. *Zeno* 7.110-116.
[182] Barclay, "Mirror-Reading," 367-382.
[183] As in Schmithals, *Gnostics,* 13-64.
[184] Barclay, "Mirror-Reading," 367.
[185] Barclay, *Obeying,* 41.
[186] ibid.
[187] See chapter 3 section 3.3.2 for some of the designations used to describe them derived from the mirror-reading of the text.

concerns about its use for interpreting Paul's letters.[188] Hooker describes this procedure for gaining evidence an extremely difficult task, prone to misinterpretation and comparable to the incidental overhearing of one end of a telephone conversation.[189] Lyons cautions that this method of gathering evidence for the interpretation of the text "inevitably involves too high a degree of arbitrariness."[190] For Barclay, the list of pitfalls[191] includes 'undue selectivity,'[192] 'over-interpretation,'[193] 'mishandling of polemics' and 'the danger of latching onto particular words and phrases.'[194]

Notwithstanding the difficulties that may be associated with the mirror-reading of Paul's arguments in Galatians, as Barclay helpfully highlights in his essay,[195] it is virtually unavoidable[196] to develop a text-based thesis such as this one without employing this methodology, even if to a limited extent. This methodology will therefore be used with caution, where necessary, in conducting the investigation of this study, taking into account appropriate criteria highlighted by others.[197] In the reconstruction of the main issues in the dispute care will be taken to ensure that both sides of the debate are given due attention so that the true import of Paul's statements in the letter can be understood.[198]

1.3.3. The Use of Greco-Roman Rhetorical Tools

This thesis argues that an important aspect of Paul's message in Galatians relates to the necessity for Spirit/believer co-operation. The investigation of this

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[188] See e.g. Lyons, G. *Pauline Autobiography, Towards a New Understanding* (Atlanta: Scholars Press, 1985), 96.
[189] Hooker, M. D. "Were There False Teachers in Colossae?" in *Christ and Spirit in the New Testament: Essays in Honour of C. E. D. Moule*, edited by B. Lindars and S.S. Smalley (Cambridge: Cambridge University Press, 1973) 315-331, here 315.
[190] Lyons, *Autobiography*, 120.
[191] Barclay, "Mirror-Reading," 372-376.
[192] As in the case of interpreters who tend to overemphasise certain aspects of Paul's statements dismissing other aspects of Paul's arguments. E.g. Schmithals, W. *Paul and the Gnostics*, e.t. by J. E. Steely (Nashville New York: Abington Press 1972), 41-43 for his focus on chapters 5-6 and his dismissal of the significance of chapters 3-4.
[193] See Schmithals, *Gnostics*, 13-32, for his conclusion that Paul was being accused of dependence on the Jerusalem authorities which Schmithals interprets from the phrase "not from men" (1.1).
[194] E.g. Lütgert takes the terminology *οἱ πνευματικοί* (6:1) as the self-designation of a party of Galatian libertine pneumatics (the second of the two fronts against which Paul had to write his letter). See Lutgert, W. *Gesetz und Geist. Eine Untersuchung zur Vorgeschiche des Galaterbriefes* (Gutersloh: Bertelsmann, 1919), 9-21.
[195] Barclay, "Mirror-Reading," 376-382.
[196] Lyons, *Autobiography*, 120.
[197] Cf. Barclay "Mirror-Reading," 376-382.
[198] Barclay, "Mirror-Reading," 367.

theme will require an understanding of the logic of Galatians and knowledge of Paul's intention for issuing the moral exhortation (5:13-6:10). Since the letter is significantly rhetorical in nature, Greco-Roman rhetorical approach will prove to be the suitable methodology that can help to clarify Paul's goal for the moral exhortation. The investigation will be conducted through the lens of the classical handbooks.[199] Since Paul and his converts lived in a first century Greco-Roman world that was saturated with rhetoric, the classical handbooks can provide good guidelines for interpreting his writing.

It is noteworthy that since the publication of Betz's landmark work on the use of rhetorical approach for the analysis of the letter of Galatians,[200] it has become common practice for interpreters to begin the study of the letter with the analysis of Paul's rhetoric. Scholarship views rhetorical analysis as a helpful approach for understanding the logic of the letter.

The use of rhetorical analysis presupposes that how a message is expressed can be as important to the meaning of the communication as the content of the message itself.[201] Ancient descriptions of 'rhetoric' by Aristotle, Quintilian and Cicero support this understanding of the use of rhetorical approach for determining an author's intent. Aristotle says: "it is not enough to know what we ought to say; we must also say it as we ought."[202] Quintilian also notes that: "the aim of rhetoric is to think and speak rightly."[203] Cicero expresses a similar view saying "the task of the public speaker is to discuss capably those matters which law and custom have fixed for the uses of citizenship, and to secure as far as possible the agreement of his hearers."[204] Following these ancient rhetoricians there is an assumption in contemporary scholarship, shared by many students of the New Testament, that to understand how an ancient text is formed and to assess how it functions, it must be

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[199] The ancient handbooks to be consulted are: Aristotle's *Rhetorica; Rhetorica ad Alexandrum* (pseudonymously attributed to Aristotle); Cicero's *De Inventione;* pseudo-Cicero's *Rhetorica ad Herennium* and Quintilian's *Institutio Oratoria.*

[200] Betz, H. D. *Galatians: A Commentary on Paul's Letter to the Churches in Galatia,* Hermeneia (Philadelphia: Fortress Press, 1979), 8-9, 16-23, 28-33.

[201] Cf. Berkmann, R. M. "Galatians (1:1-5): Paul and Greco-Roman Rhetoric" in Nanos M. D. (ed.) *The Galatians Debate. Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 60-72, here 70.

[202] Aristotle, *Rhet.* 1:1.

[203] Quintilian, *Inst. Or.* 2.15.3; 1:317.

[204] Cicero, *Rhet. ad Her.* 1.2.1.

viewed from the vantage point of Greco-Roman rhetoric.[205] Cathcart thus asserts that rhetorical analysis provides the tool for understanding how or why a passage is effective as a medium of communication.[206] Similarly, Kennedy claims that rhetoric is that quality in discourse by which a speaker or writer seeks to accomplish his or her purposes.[207]

One may question the appropriateness of using classical rhetorical tools to evaluate an epistle written by a Jewish Christian missionary. In answer to such an objection, it can be said that Paul was not only a Jew, but a Roman Jew[208] whose hometown of Tarsus boasted a flourishing school of Hellenistic philosophy.[209] The Greco-Roman world was Paul's world and, therefore, it is not out of place to find him make good use of some aspects of Hellenistic or Roman tradition, convention or practice that prevailed in his day. The ability to speak well in terms of the use of rhetoric was such a universal and transcultural phenomenon[210] that it was incorporated into the Greco-Roman educational system. As a Hellenistic Jew, Paul could have been exposed to the Hellenistic philosophy in his youth, even if his training may have been in Jerusalem (Acts 22:3).[211] Paul not only benefited from Greco-Roman education but he made good use of certain established conventions that were in vogue in his day. Sampley thus notes that it is not even accurate to say that Paul just adapted or borrowed aspects of Greco-Roman tradition.[212] The rhetorical features of Galatians, for example, demonstrate that, as a skilful writer, he made good use of classical guidelines[213] developed by Greco-Roman rhetoricians, especially Aristotle, Cicero and Quintilian, to communicate his message of Jesus Christ.

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[205] See the Collection of literary works in Nanos, M. D. (ed.) *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 3-196.
[206] Cathcart, R. *Post Communication: Rhetorical Analysis and Evaluation*, 2nd ed. The Bobbs-Merrill Series in Speech Communication (Indianapolis: Bobbs-Merrill Educational Publishing, 1981), 4
[207] Kennedy, G. A. *New Testament Interpretations through Rhetorical Criticism* (Chapel Hill: The University of North Carolina Press, 1984), 3.
[208] Sampley, J. P. (ed.) *Paul in the Greco-Roman World* (Harrisburg. London. New York: Trinity Press International, 2003), 5.
[209] Malherbe, A. J. *Paul and the Popular Philosophers* (Minneapolis: Fortress Press, 1989), 67.
[210] Fairweather, J. "The Epistle to the Galatians and Classical Rhetoric: Parts 1 & 2", *TynBul* 45, (1994), 22-38.
[211] Interpreters have tended to view him from either a Greek or a Jewish perspective, cf. Malherbe, *Paul*, 67; Unnik, W. C. van *Tarsus or Jerusalem; The City of Paul's Youth,* e.t. by G. Ogg (London: Epworth, 1962).
[212] Sampley, *Greco-Roman World*, 5.
[213] See chapter 3, section 3.3.

1.3.4. Historical-critical Method of Exegesis of the Text

The use of a historical-critical method of exegesis of the text of Galatians 5:13-6:10 is a fundamental methodological approach for developing the basic assumptions of the thesis. The exegetical study focuses on the close lexicological analysis[214] of Paul's sowing metaphor language in the text, the expressions 'the fruit of the Spirit' (5:22-23) and 'sowing to the Spirit' (6:8) and their wider contexts. The exegesis incorporates analysis of the *νόμος* (5:14, 18, 23b; 6:2) and *σάρξ* (5:13, 16, 17, 19-21, 24; 6:8) materials in the text and how Paul links them to the *πνεῦμα* (5:16, 17, 18, 22-23, 25; 6:1,8) to explicate his ethics in Galatians. The basic aim, of course, is to develop and address the historical questions of what the apostle is saying to his addressees in the text and his intent for doing so. This also involves grappling with some theological questions raised in the text[215] as part of the ethics conversation.

While Paul's moral exhortation (5:13-6:10) is the focus of the exegetical study, the analysis will occasionally necessitate the inclusion of certain parallel passages in other Pauline letters particularly Romans, passages that make Paul's thinking in Galatians considerably clearer.

1.4. The Structure of the Thesis

As outlined in the Table of Contents, the study is structured in 7 chapters. Chapter 2 explores the Jewish and Greco-Roman background of Paul's ethics conversation in Galatians. The goal is to determine the extent to which Paul was influenced by concepts from the tradition in which he stood. Significant attention is paid to Jewish ethical pneumatology. The investigation seeks to clarify that in Judaism the Spirit was not intended to replace the law of Moses but rather to enable a more effective way of life in Israel's covenant relationship with God in the form of covenantal nomism. To illuminate Paul's use of the metaphor of sowing, which is the focus of the development of this thesis, particular attention is paid to the investigation of the occurrences of this agricultural imagery, both literal and

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[214] Cf. Bauer-Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* 3rd edition (Chicago: University of Chicago Press, 2001); Bagster, S, *Analytical Greek Lexicon* (London: Samuel Bagster & Sons Ltd, 1975 (1967)); Kittel, G. and G. Friedrich (eds.) *Theological Dictionary of the New Testament,* e.t. by Geoffrey W. Bromley, 10 vols (Grand Rapids: Wm Eerdmans Publishing Co, 1964-1976).

[215] Cf. Wright, N. T. "The Letter to the Galatians: Exegesis and Theology" in Green J. B. and M. Turner (eds.) *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (Grand Rapids: Eerdmans, 2000), 205-236, here 205-210.

symbolic, in antiquity. Also investigated in chapter 2 is the relationship between Greco-Roman ethical tradition and Paul's ethical thinking within the framework of catalogues of vices and virtues[216] that feature prominently in Paul's moral exhortation in Galatians. The question of influences of Greek philosophy on Paul is also discussed as part of Paul's Greco-Roman context. Chapter 3 investigates the logic of Galatians and the occasion for Paul's mention of the law and the Spirit in the letter. By means of the rhetorical analysis of the letter, the chapter will seek to establish that one of Paul's dominant concerns is to persuade his converts of their need to co-operate with the Spirit in their approach to ethical matters within the Christian community.

The ensuing three chapters (4-6) of the study deal with the exegesis of Paul's sowing metaphor language and its wider contexts within the moral exhortation. Chapter 4 examines the divine gift of 'sowing' and bearing the Spirit's fruit in the believer encapsulated in the expression *ὁ καρπός τοῦ πνεύματός* ('the fruit of the Spirit' – 5:22-23). Chapter 5 focuses on the human dimension of the activity of 'sowing'. It is stressed particularly in this chapter that Paul uses the metaphor of sowing to the Spirit (6:8) as the *summary* expression[217] of believers' participation in the life of the Spirit involving walking in the Spirit (5:16), allowing oneself to be led by the Spirit (5:18a) and keeping in step with the Spirit (5:25) in order to fulfil the law of love (5:14, 18b, 23b; 6:2). The importance of this chapter is that it moves the discussion forward to the very heart of the thesis, namely, to the question of how Paul portrays the need for the believer's *co-operation* with the Spirit as a necessary second step following the proactive role of the Spirit (chapter 4). Chapter 6 concludes the exegetical analysis of Paul's application of the sowing metaphor. It is argued here that Paul's discussion of the corporate life of the Church in 6:1-10 is meant to highlight the significance of sowing to the Spirit. Chapter 7 (*Conclusion*) provides a summary of the discussions of the study and brings into focus the thrust of Paul's teaching on the distinctiveness of Spirit/human co-operation.

[216] See e.g. Aristotle, *Nicomachean Ethics: The Ethics of Aristotle*, e.t. by D. P. Chase (London: The Walter Scott Publishing Co. Ltd. 1847).
[217] Cf Barclay, *Obeying*, 164.

1.5. Contribution to Scholarship

This study's contribution to scholarship is basically three-fold:

First, though several studies have emerged in recent scholarship underscoring the significance of the theme of the Spirit in Galatians,[218] no detailed study has as yet been conducted into the relationship between the Spirit and ethics as Paul presents it in Galatians.

Secondly, this study is set to be the first to highlight the inadequacy of the widely held view in scholarship of the so-called 'all-sufficiency of the Spirit' and to offer an alternative interpretation.

Thirdly, against the notion of the 'all-sufficiency of the Spirit' and its exclusively Spirit-focused ethics that views the law as superfluous and tends to underestimate human effort, this study's chief contribution to scholarship is in how it clarifies, through the lens of Paul's sowing metaphor language (5:22-23; 6:8), that the ethics of Galatians involves Spirit/human co-operation. This will turn out to be a significant contribution because it is apparent that little attention, if any, has so far been given to Paul's distinctive use of the agricultural metaphor of sowing and how he employs it to knit together the ethics of Galatians and the concept of 'walking in the Spirit.' The thesis is possibly the first scholarly study to give such an *in-depth* attention to the significance Paul attaches to the mutual relationship between the Spirit and the believer in terms of the Spirit's *sowing* and bearing its fruit in the believer (5:22-23) and the believer *sowing* to the Spirit (6:8) for ethical growth.

While emphasising the mutual relationship between the role of the Spirit and human action, this study hopes to highlight the dangers associated with the wider charismatic notion that Christian ethics is all about the Spirit and less about human effort. It is not uncommon to come across some Christians who make such claims. The danger is that Christians who think that way can easily be caught off-guard in some unforeseen moral situations since they may fail to pay attention to some practical ethical issues due to their sense of spiritual security. Pentecostals, for

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[218] See especially Lull, D. J. *The Spirit in Galatia: Paul's Interpretation of PNEUMA as Divine Power*, SBLDS 49 (Chicago: Scholars Press, 1980) throughout; Cosgrove, C. H. *The Cross and the Spirit, A Study in the Argument and Theology of Galatains* (Macon: Mercer University Press, 1988) throughout; Fee, *Presence*, 877-883; Russell, *Flesh/Spirit*, throughout; Rabens, *Spirit*, throughout; Morales, *Spirit*, 78-163.

example,[219] are sometimes accused of focusing almost exclusively on the Spirit's power for Christian living to the exclusion of all other factors.[220] They often claim that through the Holy Spirit the believer possesses all the spiritual equipping and provision required for appropriate Christian conduct.[221] This is attributed to the fact that *the baptism in the Spirit* is one of the distinctives of Pentecostalism. Paul's concept of the leading of the Spirit (5:18; cf. Rom 8:4; 1 Cor 2:13) is thus interpreted to mean that the Spirit is the exclusive pathway to develop godly lifestyle[222] as the law is considered to be unnecessary for those who are led by the Spirit. Such spirituality no doubt is partly the result of interpreting Paul's ethics in Galatians in terms of the sufficiency of the Spirit. It is also probable that such spirituality is the result of Pentecostals and Charismatics giving greater attention to charismatic manifestations and less attention to right ethical conduct.[223]

In support of the above perspective, Warrington rightly observes that there is a perception in contemporary Christian thinking that "morality is less important than mortality especially in contexts where people who have been living immorally are still able to function supernaturally and their ministries still benefit others."[224] This perception seems to be an unintended by-product of the birth of the contemporary Pentecostal/Charismatic movement at the beginning of the twentieth century that ushered in a profound manifestation of the move of the Spirit of God in the church of Jesus Christ on global proportions.[225] A significant feature of this move of the Spirit has been the great attention given in the Pentecostal/Charismatic tradition to the full witness of the Spirit as a power for the proclamation of the gospel, for prophecy,

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[219] This study does not focus on the spirituality of any particular Christian tradition. References made to Pentecostal pneumatology are only intended to highlight the contribution this study can made to the understanding of Christian ethics in general but more essentialy to scholarship.

[220] See Warrington, K. *Pentecostal Theology* (London: T & T Clark, 2008), 56 who notes that one of the keywords relating to Pentecostal theology of the Holy Spirit is 'power.'

[221] Cf. Yung, H. "Endued with Power: The Pentecostal-Charismatic Renewal and the Asian Church in the Twenty-First Century," *AJPS* 6.1 (2003), 63-82.

[222] Warrington, *Pentecostal Theology,* 66.

[223] Oo, S.T.S. 'In Search of Holiness: A Response to Yee Tham Wan's "Bridging the Gap between Pentecostal Holiness and Morality,"' *AJPS* 5.2 (2002), 313-20, here 314-15; cf. Wan, Y.T., "Bridging the Gap between Pentecostal Holiness and Morality," *A JPS* 4.2 (2001), 153-80.

[224] Warrington, *Pentecostal Theology,* 211-212.

[225] Wilson, E.A, "They Crossed the Red Sea, Didin't They? Critical History and Pentecostal Beginnings", in Dempster, M. W. and B.D. Klaus, D. Petersen (eds), *The Globalization of Pentecostalism: A Religion Made to Travel* (Oxford: Regnum Books, 1999), 85-115; Anderson A.H. *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 19-165; Hollenweger, W. J., *Pentecostalism, Origins and Developments Worldwide* (Peabody: Hendrickson Publishers, 1997), 1-2 and throughout; cf. Warrington, *Pentecostal Theology,* 1-16.

miracles and other supernatural manifestations. Hollenweger notes that Pentecostals and Charismatics "are strong on experience of the Spirit, on pneuma*praxis*, but are weak on the interpretation of these experiences."[226] This is because Pentecostals and Charismatics have barely developed a pneumatological ethics that fits their experience. In the contemporary Pentecostal/Charismatic streams, therefore, there is the tendency for an over-emphasis on the Spirit's role in charismatic manifestations vis-ὰ-vis the Spirit's role in the ethical/religious life of the people of God.

In challenging the notion of the sufficiency of the Spirit, the study hopes to draw attention to the dangers of any Christian spirituality that is grounded in a too exclusively Spirit-focused interpretation of Paul's ethics.

[226] Hollenweger, *Pentecostalism*, 218

CHAPTER 2

Origins of Paul's Ethical Concepts in Galatians 5:13-6:10

2.1. Introduction

A crucial assumption of this study is that in Galatians the Spirit does not render the law invalid, but rather the Spirit works in harmony with the law in providing moral guidance for Christians. Furthermore, the thesis assumes that the Spirit's activity of producing ethical fruitfulness in the believer calls for active human response. These assumptions are so crucial for the development of the thesis that they need to be properly investigated. This chapter is devoted in part to that investigation. The task is to examine key Jewish texts that are parallel to Paul's ideas in Galatians.

A second line of investigation in this chapter is the background of Paul's use of the agricultural metaphor of sowing. This line of investigation is directly connected with the alternative proposal being offered by this study, namely, that Paul's ethics in Galatians involves Spirit/human co-operation. The investigation will seek to establish the degree of divine and human roles involved in the activity of sowing and reaping in antiquity and how the imagery of sowing was applied in Jewish and Hellenistic literature to communicate important issues in the human situation. It will be particularly helpful for the interpretation of Paul's use of the metaphor of sowing if it can be established that in antiquity the metaphor was used particularly to project the crucial need for human dedication and commitment to God.

Along with the investigation into Paul's Jewish background, this chapter also explores Greco-Roman literature to ascertain the extent to which Paul's other concepts in Galatians were influenced by the ancient ethical tradition. Of particular interest is the background of Paul's lists of vices and virtues in Galatians (5:19-23) that form an important part of his discussion of the conceptual link between the Spirit and the believer. Catalogues of vices and virtues were enormously popular at the time of Paul but featured most predominantly in Greco-Roman ethical tradition.[1]

[1] See Engberg-Pedersen, "Virtues and Vices," 608-633; See also Longenecker's (*Galatians*, 250) helpful review of the material.

Several of Aristotle's named virtues and vices and ethical concepts have counterparts in Paul's 'the works of the flesh' (5:19-21) and 'the fruit of the Spirit' (5:22-23). It is necessary therefore to investigate the extent to which Paul might have been influenced by Greek philosophy and what this means for the understanding of his ethics conversation in Galatians. This is necessary particularly in view of the significance of Paul's use of the metaphor of 'the fruit of the Spirit' in the presentation of his ethics.

2.2. Ethical Pneumatology in Judaism

There have been significant contributions in contemporary scholarship to the study of the Spirit in the Old Testament and Second Temple Judaism[2] that provide a helpful backdrop to any fresh investigation of the ethical pneumatology in Judaism. The matter of the ethical character of the Spirit in Judaism in particular has been the subject of extensive scholarly debate over the years.[3] Some interpreters are of the view that in Judaism the Spirit of prophecy gives revelation and wisdom and therefore cannot be thought of as an ethical power.[4] Gunkel dismisses any viable link between ethics and pneumatology in Jewish writings.[5] Furthermore, he thinks that the early Church did not entertain any explicit reflection or doctrinal statement regarding the Spirit's influence on the moral life of the Christian community.[6] He argues that from the accounts of the Gospels and Acts, it is evident that the Spirit was understood to be the source of only certain supernatural experiences, in particular, prophecy, ecstasy, glossolalia and miracles. Gunkel insists that the ethical influence of the Spirit cannot be proved from the Pentecost narrative, in which the Spirit only directly enables glossolalia and prophecy. He argues that in the Pentecost narrative (Acts 2:42-47) there is not even one syllable to indicate that the ideal state of the community was the result of the Spirit. He therefore does not consider the Spirit to

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[2] Among contemporary works see Wilder, *Exodus,* 1-74; Finny, P. *The Origins of Pauline Pneumatology, Eschatological Bestowal of the Spirit upon Gentiles in Judaism and in the Early Development of Paul's Theology* (Tübingen: Mohr Siebeck, 2005), 34-120; Neve, L. *The Spirit of God in the Old Testament* (Tokyo: Seibunsha, 1972), 7-11; Wood, L. J. *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan, 1976); Hilderbrandt, W. *An Old Testament Theology of the Spirit of God* (Massachusetts: Hendrickson, 1995).

[3] Pfleiderer, *Paulinism,* 21-22; Pfleiderer, *Christianity,* 82-83; Gloël, *Geist,* 239-240; Wendt, *Fleisch und Geist,* 33-35; Gunkel, *Influence,* 14-21; Menzies, R.P. *The Development of Early Christian Pneumatology* (Sheffield: Sheffield Academic Press, 1991), 52-112; Horn, "Wandel," 149-70

[4] Gunkel, *Influence,* 14-21; Menzies, *Development,* 52-112; Horn, "Wandel," 149-70.

[5] Gunkel, *Influence,* 87, 102-103.

[6] Gunkel, *Influence,* 14-21.

have had any primary effect on nurturing the religious ethical life of the believer or the believing community in the early non-Pauline Jewish Church. Gunkel thus dismisses the positive view of commentators who wrote before him[7] and who had argued that the early Church understood the religious and moral life of the Christian community to be the direct result of the Spirit's activity. As noted earlier, Gunkel dismisses the idea that the Spirit texts in Ezekiel[8] and other Old Testament narratives[9] had any influence on Paul's development of Spirit-ethics.[10] Gunkel's reason for this is that, as far as Judaism is concerned, "righteous conduct has nothing to do with the Spirit."[11]

Following Gunkel, Menzies rejects the claims that Paul's ethical concepts of the Spirit are derived from Jewish sources.[12] Menzies also argues that the traditional Jewish understanding identifies the Spirit of God exclusively as the Spirit of prophecy. Menzies insists that in the LXX and in much of the Jewish literature, the Spirit of God is routinely depicted as the source of prophetic inspiration.[13] He claims that with the exception of Wisdom of Solomon and one strand of the material in Philo and the late parts of the Qumran, Judaism envisages the Spirit of prophecy to have only secondary (if any) ethical religious influence in the lives of God's people.[14]

In his thesis on "walking in the Spirit,"[15] Horn argues that Judaism did not comprehend ethical life to be induced by the Spirit; that the ethical work of the Spirit in the Hebrew Bible and in early Judaism is limited to a few places.[16] Horn insists that of all the Old Testament references to the eschatological Spirit,[17] only Ezekiel 36:27 provides a clue to a connection between the Spirit and ethics because of its mentioning of the law. Horn thinks that it is only in such a context that the gift of the Spirit of God is understood in Judaism as the enabling of a life in the commandments

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[7] Pfleiderer, *Paulinism*, 21-22; Pfleiderer, *Christianity*, 82-83; Gloël, *Geist*, 239-240; Wendt, *Fleisch und Geist*, 33-35.
[8] Ezek 36:27; 39:29; 28:6; 32:15ff.
[9] E.g. Zech 12:10; Isa 11:2; Pss 51:13; 143:10.
[10] Gunkel, *Influence*, 77.
[11] Gunkel, *Influence*, 21.
[12] Menzies, *Development*, 47. This is Menzies' thesis which he consistently defends in his monograph.
[13] Cf. Num 11:25-26; Ezek 2:2-3.
[14] Menzies, *Development*, 52-112.
[15] Horn, "Wandel," 149-70.
[16] 1 *Enoch* 61:11; *Sib. Or.* 3.582
[17] Ezek 36:27; 37:14; 39:29; Joel 3:1ff; Isa 32:15; Zech 12:10; Hag 2:5.

of God (cf. Ezek 36:37).[18] Horn argues that Jesus did not on any account link paraenesis to the Spirit; neither did the early church mention pneumatologically constituted ethics.[19] He contends that only Luke suggests a way of relating them to each other when he lists the summary regarding the life of the early church (Acts 2:42-47) directly after baptism (Acts 2:41).

The foregoing claims by Gunkel, Menzies and Horn denying that Judaism comprehended the Spirit as having much of an ethical function have been challenged in more recent scholarship, particularly by Turner[20] and Wenk,[21] and it is now generally accepted that though in Judaism the Spirit is significantly associated with prophecy,[22] it is also presented as having a moral function.[23]

The point of departure for the investigation in this section relates to its focus on developing the understanding that in Judaism the eschatological Spirit was not intended to replace the law and human action but rather to strengthen obedience to the law in a manner that also demanded active human response.[24]

2.2.1. The Old Testament

Though the Hebrew term רוח denotes the breath of life or the force of strong wind that originates from God,[25] in the Old Testament it is used for the Spirit of God.[26] Its ethical dimension is particularly emphasised in Isaiah 63:10-11 and Psalm 51:13 where it carries the designation *Holy Spirit*. Similarly, the term *πνεῦμα* in its Greek usage is usually associated with such concepts as 'wind, breath and air.' However, *πνεῦμα* is used in the LXX[27] for the Spirit of God.[28] In Stoicism there is a sense of *πνεῦμα* as a reference to 'spirit' associated with the auspicious shrine at

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[18] Horn, "Wandel," 160.
[19] Horn, "Wandel," 152.
[20] See e.g. Turner, M. *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield: Sheffield Academic Press, 1996), 20-79, 119-138.
[21] Wenk, M. *Community-Forming Power, The Socio-Ethical Role of the Spirit in Luke-Acts* (Sheffield Academic Press, 2000), 13-44, 56-97.
[22] Num 11:29; 1 Sam 10:6; 19:20-24; Ezek 11:5; Joel 2:28-29; Mic 3:8.
[23] As illustrated by the association of the Spirit with the law in Ezek 36:26-27; 37:14 and several other Jewish texts in context of ethical renewal and faithfulness.
[24] E.g. Pss 51:10-11; 143:10; Isa 4:4; 28:5-6; 59:21; 63:10; Ezek 36:26-27; 39:27-29.
[25] E.g. Exod 10:13, 19; 14:21; 1 Kings 19:11; Isa 7:2; Ezek 27:26; Hos 13:15.
[26] Neve observes that the term רוח occurs 378 times in Hebrew and 11 times in the Aramaic part of Daniel. See Neve, *Spirit*, 7-11.
[27] E.g. Isa 32:15; 44:3; Ezek 36:25-27; 37:14; 39:29; Joel 3:2.
[28] See Sekki, A. E. *The Meaning of Ruah at Qumran*, SBLDS 110 (Atlanta: Scholars Press, 1989), 79-84 who notes that *πνεῦμα* is used in later Jewish writing for angels or demons (usually in the plural) in Qumran, in rabbinic and apocalyptic literature. Cf. Schweizer, "*πνεῦμα*" *TDNT* VI, 375-376.

Delphi and assigned with the role of providing oracles and prophetic inspiration.[29] Worthy of note also is Seneca's statement that there is "a holy spirit [that] indwells within us, one who marks our good and bad deeds, and is our guardian."[30]

The investigation in this section relates particularly to the Spirit's role of providing guidance to the children of Israel in the context of the law and how this activity can illuminate Paul's ethics in Galatians against the notion of the sufficiency of the Spirit. In view of this specific goal, the investigation focuses on three key passages in the Old Testament, namely, Ezekiel 36:24-27; Nehemiah 9:18-21; Isaiah 11:1-4 (including the traditions based on it)

2.2.1.1. *Ezekiel 36:24-27*

Ezekiel is a prominent Old Testament writing that discusses the anticipated relationship between the Spirit and the law. In the key passage Ezekiel 36:24-27 the Spirit is portrayed as the cause for renewal of life and the fulfilment of Old Testament hopes for Israel's future restoration.

> I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you will be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances (Ezek 36:24-27). [NRSV]

This passage is set in the context of Israel's expulsion from the land and the hope of its future restoration. The prophet assures the people that though they are dispersed among the nations, the Lord will gather the exiles back to their land (Ezek 37:1-14). God promises to sprinkle them with clean water to purify them and place in them a new heart and a new Spirit. The indwelling Spirit will enable obedience to God

[29] Plutarch, *Defect. Orac*. 418C-D; cf. Levison, J. R. "Holy Spirit" *in* Evans, C. A. and S. E. Porter (eds.) *Dictionary of New Testament Background* (Leicester: InterVarsity Press, 2000), 507-514 here 509.
[30] Seneca, *Ep. Mor*. 41.2.

which is necessary for their permanent dwelling in the land (Ezek 36:17-27).[31] In Ezekiel 37:14, God provides them with further assurance saying, "I will put my spirit within you, and you shall live, and I will place you on your own soil: then you will know that I, the Lord, have spoken and will act, says the Lord." This statement is intended to provide emphasis that the restoration will be accomplished through the Spirit.[32] God's purpose is that his people will know him (Ezek 37:13) and will develop a more intimate relationship with him as their God as he implants his Spirit in their hearts. The test of that intimacy with God is that Israel will from then on be able to obey his laws. This new covenant purifying experience involving the Spirit clearly demonstrates that in Jewish thought the Spirit was understood to reinforce the ethical role of the law in the life of the people of God. The context of Ezekiel's prophecy strongly suggests that he is referring to the work of the divine Spirit and not the human spirit[33] as the agent of the phenomenal restoration of the exiles and their subsequent ethical renewal. The linking of the Spirit to the law and restored effective obedience in the prophecy also highlights the ethical dimension of the restoration, contrary to Horn's claim that the appeal to Ezekiel is not from the ethical standpoint.[34]

The linking of the Spirit to the law in Ezekiel 36:24-27 highlights three important themes. First, it illustrates that the Spirit has a strong ethical influence, a theme that has been extensively argued in scholarship.[35] Secondly, the prophecy suggests that the Spirit is given to work in harmony with the law to ensure continuing obedience and covenant faithfulness. The implanting of God's Spirit in the heart does not replace the law but is intended to provide continuing enablement so that the law can be effectively obeyed. Thirdly, the people are expected to respond to the Spirit's work by submitting to its leading to ensure that they continually live in covenant faithfulness. The prophecy does not give any hint that the Spirit will be expected to provide a compelling inner force that discards the law and marginalises human involvement in the dynamics of the ethical renewal portrayed in the text. This picture

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[31] Some interpreters consider Ezek 36:16-38 as a single unit. See Allen, L. C. *Ezekiel 20-48* WBC (Dallas: Word Books, 1990); Greenberg, M. *Ezekiel 21-48, A New Translation with Introduction and Commentary* AB (New York: Doubleday, 1997), 726-740; cf. Finny, *Origins*, 36-50.
[32] See also Isa 32:15-18; 40:1-14; 44:1-5.
[33] Against Gunkel, *Influence*, 97.
[34] Horn, "Wandel," 160.
[35] E.g. Turner, *Power*, 119-138; Wenk, *Community*, 56-97.

is of considerable importance for the interpretation of Paul's law-fulfilling language in Galatians (cf. 5:14; 6:2).

2.2.1.2. *Nehemiah 9:18-21*

Nehemiah 9:18-21 is another text that provides support for the idea that in Judaism the Spirit's ethical function was understood to strengthen the role of the law rather than to replace it. Set in the context of Spirit-cloud guidance in the exodus tradition,[36] the text also carries a strong ethical component. It states:

> Even when they had cast an image of a calf for themselves and said, "This is your God who brought you up out of Egypt", and had committed great blasphemies, you in your great mercies did not forsake them in the wilderness; the pillar of cloud that led them in the way did not leave them by day, nor the pillar of fire by night that gave them light on the way by which they should go. You gave your good spirit to instruct them, and did not withhold your manna from their mouth, and gave them water for their thirst. For forty years you sustained them in the wilderness so that they lacked nothing; their clothes did not wear out and their feet did not swell (Neh 9:18-21). [NRSV]

The mention of the Spirit in this exodus narrative occurs at a point in the prayer in which the Israelites were praising God and recounting his faithfulness to his chosen people during their sojourn in the wilderness (Neh 9:7-37). In the prayer, they confess the continual disobedience and rebellion of their fathers (Neh 9:16) and their worship of an image of a calf (Neh 9:18). They recall how in spite of this great provocation God continued to show manifold mercies and provided for their every need (Neh 9:19), even to the point of giving the people his good Spirit to instruct them (Neh 9:20).

As Wilder aptly argues, the Spirit here is viewed as "the antitype of the cloud insofar as it, like the cloud, leads the people in the way in which they should go."[37]

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[36] See Wilder, *Exodus*, 121-174 for his helpful insights on the theme of "Cloud-like Guidance" in the Exodus tradition.

[37] Wilder, *Exodus*, 138 who sees a close similarity between Nehemiah 9:20 and Isaiah 63:11 and argues for an identification of cloud and Spirit in light of Numbers 11:25 as a possible background to both passages.

That way is his law.[38] Of particular significance to this inquiry is the close relationship between the instructions provided by the Spirit in Nehemiah 9:20a and the elaboration of the law in Nehemiah 9:13-14. By instructing the people in the way of the law, the Spirit plays the role of leading God's people to walk in covenant faithfulness (cf. Hag 2:5; Isa 63:11-14; Ps 143) .[39] Paul would no doubt be aware of the notion of the leading of the Spirit in the context of the law when he was issuing his statement in 5:18. With this clear background of the dynamics of the Spirit's leading, Paul could not possibly be promoting an anti-nomistic way of life in 5:18 nor in the other sections of the moral exhortation in 5:13-6:10.

2.2.1.3. *Isaiah 11:1-4*

Several Old Testament references to the Spirit speak of the Spirit-anointed Messiah who would restore justice, mercy and knowledge of God among God's people.[40] Isaiah 11:1-4 in particular speaks of the coming of a Davidic ruler who would himself be positively influenced by the Spirit towards the qualities he was to restore.[41] This happens because

> the spirit of the Lord shall rest on him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked (Isa 11:2-4). [NRSV]

It was anticipated that when the Spirit came upon the Messianic figure it would move the nation out of sin and bring them back to the Lord their God and to renew covenant faithfulness.[42] It is possible that the reference to the divine

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[38] Wilder, *Exodus*, 143.
[39] Wilder, *Exodus*, 176; Wilder (*Exodus*,141) further draws attention to the how the word for "instruct" in both the Hebrew and the Greek is frequently used with particular reference to insight or understanding in the law (cf. Neh 8:7, 9; 2 *Esdr.* 18:7, 9).
[40] Isa 4:2-6; 11:1-4; 42:1-5; 61:1-2.
[41] Cf. Welker, M. *God as Spirit* 2nd edn. (Minneapolis: Fortress Press, 1994), 153-163; See the perspectives of Wenk, *Community*, 109; Turner, *Power*, 132-133.
[42] For further discussion of this theme, see Hilderbrandt, *Spirit of God*, 104-50.

judgement by the breath of his lips points to the Spirit's role in cleansing Israel. As the Spirit came upon the Messianic figure and made a positive influence on him, he would then be able to cleanse the nation and bring restoration. It was important that he reflected the qualities that he was going to use to execute divine judgement.[43] Quite instructive is Welker's claim that the ethical qualities that the Messianic figure was expected to restore, namely justice, mercy and knowledge of God among God's people, are aspects that represent the functional elements of the law (cf. Exod 22:10-27).[44] Understood that way, the text portrays the significance of the Spirit in strengthening covenantal faithfulness and obedience to the law.

2.2.2. Philo

It is common to find in Philo's writings the idea of dual notion of the role of the Spirit where, in one sense, the Spirit is the cause of a person's righteousness and, in another sense, is given as a result of a virtuous life.[45] Philo asserts that the Spirit of God does not remain permanently with the natural human being unless he or she has stripped himself/herself of all earthly things and then comes to God naked in his/her attitude.[46] In spite of the above picture, there are places where Philo's use of *πνεῦμα* carries strong ethical components and demonstrates that it is primarily the cause of a virtuous life.[47]

Of special significance is Philo's treatment of Abraham's pneumatic experiences.[48] He attributes Abraham's transformation from a polytheist to a worshipper of the true God and his ability to exhibit the attendant virtues all to the Spirit of perfect wisdom. Philo narrates how Abraham came to manifest distinctive virtues in his time as the result of his knowing the only true God and worshipping him alone.

> Whenever, therefore, he was possessed by the Holy Spirit he at once changed everything for the better, his eyes and his complexion, and his size and his appearance while standing, and his motions, and his voice; the Holy Spirit,

[43] Wenk, *Community,* 109.
[44] Welker, *God as Spirit,* 153-163; cf. Wenk, *Community,* 61.
[45] Philo, *Gig.* 19, 28-29, 47, 53; Cf. Horn, "Wandel," 159 argues that the ethical system of Philo is too multilayed to merit a comparison with Paul.
[46] Philo, *Gig.* 27, 53-55.
[47] Cf. Philo, *Leg. All.* 3:203; *Abr.* 273; *Mut. Nom.* 201; *Gig.* 24.
[48] Philo, *De Virt.* 212-219.

> which, being breathed into him from above, took up its lodging in his soul, clothing his body with extraordinary beauty, and investing his words with persuasiveness at the same time that it endowed his hearers with understanding.[49]

In the passage Philo presents a picture of how the divine Spirit transformed Abraham into a believer and a virtuous person, and by that pneumatic experience he became a paradigm for all later proselytes. Abraham is identified as the most ancient person of the Jewish nation, born into a pagan polytheistic family. Abraham's father was skilful in astronomy, one who looked upon the stars as gods and worshipped them. Like all pagans, Abraham is pictured as one who was unable to comprehend the Creator of the universe but rather by reason perceived only the secondary causes of created things. At the time Abraham lived in ignorance of the most ancient uncreated Being.[50] Under the influence of divine inspiration Abraham left his father's house and made his way to discover the true God. At the same time, by divine oracles imparted to him, he became the first person to believe in God with an unswerving and firm comprehension of him.

Having received this knowledge of God, the "Holy Spirit" was breathed into him and it took up its lodging in his soul, clothing him with extraordinary beauty and imparting him with virtues to such an extent that Abraham was considered to be a person of royal magnitude, of outstanding human perfection and of the highest nobility. Philo's description of Abraham's transformation in bodily language does not undermine the moral content of the change seen in him. On the contrary such physiological language as found in Philo's other writings[51] is intended to underline Abraham's nobility and virtuous perfection resulting from the influence of divine inspiration and the possession of the Holy Spirit.[52] Philo's lengthy and varied descriptions of the effect of the Spirit upon Abraham suggest that the Spirit was given to lead Abraham in the way of covenant faithfulness, the absence of the law in the Abrahamic covenant notwithstanding.

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[49] Philo, *De Virt.* 217.
[50] Philo, *De Virt.* 212-214.
[51] Philo, *Op. Mund.* 136-50; *Vit. Mos.* 1.57-59; 2.272.
[52] Levision, J. R. "Inspiration and the Divine Spirit in the Writings of Philo Judaeus", *JSJ* 26 (1995), 189-207.

Philo's reference to the Spirit given to Moses to lead the nation, which Moses also imparted to the seventy elders, portrays the notion that the divine Spirit transforms human beings to become what they could otherwise not attain in their own human ability. [53] "Such also is the Spirit of Moses, which came upon the seventy elders, for the sake of making them differ from, and be superior to the rest of the Israelites, who could not possibly be elders in real truth, unless they had partaken of that all-wise Spirit. For it is said, 'I will take of my Spirit which is upon thee, and I will pour it upon the seventy elders.'"[54] The Spirit transformed the seventy elders to become superior to the rest of the Israelites and as partakers of the all-wise Spirit. The Spirit equipped the elders with wisdom, understanding and knowledge and for prophetic inspiration. The linking of the prophetic inspiration to the pneumatic experience of Bezaleel shows that this role of the Spirit is for ministry. However, there are significant ethical implications in the sense that God's intention for giving the Spirit to the Elders in Numbers 11 was to equip them with the necessary resources for their task of resolving ethical issues among the people (Num 11:1-34). This interpretation is supported by Philo's other references to the Spirit's infilling of the seventy elders in the context of virtues.[55] The seventy elders are likened to the seventy palm-trees by the fountains, viewed as fountains of instruction that lead to a virtuous life. Philo portrays in these narratives not just how the infilling of the Spirit was associated with morals[56] but, more significantly, how the Spirit leads the Israelites in the way of the law and ensures that the people respond positively to God in terms of covenant faithfulness.[57]

2.2.3. Ben Sirah

In Ben Sirah the ethical role of the Spirit is closely associated with the law in a manner that is reminiscent of concepts in Paul's ethical pneumatology in Galatians 5:13-6:10. Of particular significance is the Sirach statement that

> if the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom of his own and give thanks to the Lord in

[53] Philo, *Vit. Mos.* 2.40, 246-264; cf. Num 11:1-34.
[54] Philo, *Gig.* 24; cf. Num 11:17; Philo, *Gig.* 22, 23.
[55] Philo, *Fug.* 187-88.
[56] See also Philo, *Gig.* 23, 28-29, 47, 53, 55.
[57] See Turner, *Power,* 124.

> prayer. The Lord will direct his counsel and knowledge, as he mediates on his mysteries. He will show the wisdom of what he has learned, and will glory in the law of the Lord's covenant (*Sir.* 39:6-8). [NRSV]

In this passage Ben Sirah describes the direct positive influence of the Spirit upon a scribe and how the Spirit transforms the scribe into a sage. This transformative experience begins with the infilling of the 'Spirit of understanding' paraphrased by Davies as "spiritual inspiration."[58] Under the spiritual inspiration, the sage pours forth words of wisdom and gives praise to the Lord in prayer. The sage reveals his understanding of divine mysteries and boasts in the law of the Lord's covenant as he directs or instructs others. The aim of the wisdom mediated by the Spirit is to produce obedience. Wisdom is intended to influence people to follow the law (cf. *Sir.* 19:18-19). Wisdom is thus closely associated with the law,[59] which itself is identified with covenant.[60] "Wisdom teaches her children and admonishes all who can understand her" (*Sir.* 4:11). Following his own transformative experience, the sage utters words intended to instruct the people. The goal of that instruction is to influence the people to follow the law and the covenant of the Lord.[61] The result is that those who receive instruction through the divinely inspired wisdom are able to walk in moral uprightness and ways that are pleasing to God (Sir 4:18) in the ethical sense. The Spirit of knowledge thus leads not only to wisdom but also to obedience to the law and a renewed covenant experience (*Sir.* 39:6-8).

2.2.4. Qumran Writings

The Qumran writings portray the Spirit as having strong ethical significance. The designation 'Holy Spirit' is certainly intended to highlight the ethical character of the divine *πνεῦμα*.[62] In the Qumran *Rule of the Community* the Spirit is the power that strengthens and purifies those who join themselves to the community of Qumran

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[58] Cf. Davies, J. A. *Wisdom and Spirit: An investigation of 1 Corinthians 1.18-3.20 against the Background of Jewish Sapential Tradition in the Greco-Roman Period* (Lanham, MD: University Press of America, 1984), 20-21.
[59] Cf. Schnabel, E. J. *Law and Wisdom from Ben Sira to Paul: A Traditional-Historical Enquiry into the Relation of Law, Wisdom and Ethics* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1985), 69-92.
[60] *Sir.* 39:6-8; cf. *Sir.* 24:23; 28:7; 38:33; 41:19; 42:2.
[61] *Sir.* 1:19; 4:11-19; 6:18-37; 39:13.
[62] CD 7:4; 5:11-13.

covenanters and is the one bringing eschatological purification.[63] On entry into the community, the covenanters are purified: "For, by the Spirit of the true counsel concerning the paths of man all his sins are atoned so that he can look at the light of life. And by the Spirit of holiness which links him with truth he is cleansed of all his sins. And by the Spirit of uprightness and of humility his sin is atoned."[64] The community's understanding of the ethical role of the Spirit is particularly expressed in the hymns.[65] The psalmist acknowledges that God has sustained and given him/her strength and thanks God for the gift of his Holy Spirit by which the covenanter is 'upheld' so that he/she does not stumble (1QH 7:6-7).[66] The covenanter also pledges: "Bowing down and [confessing all] my transgressions, I will seek [Thy] Spirit [of knowledge]; cleaving to Thy Spirit of [holiness], I will hold fast to the truth of Thy covenant, that [I may serve] Thee in truth and wholeness of heart, and that I may love [Thy Name]" (1QH 8:14-15).

Of particular significance is how the Spirit's ethical influence in the Qumran writings is associated with covenantal nomism. The community's concept of the Spirit of God is closely related to their self-understanding as the renewed people of God. Throughout the Qumran writings the Spirit and covenant are closely related to each other.[67] Though the community perceived itself as the eschatological people of God, "a congregation of the Holy Spirit" (1QS 9.3), heirs to the promise of the Spirit,[68] yet the defining factor for the members of the community is the Torah. In the oath of admission, the covenanter pledges to "undertake by a binding oath to return with all his [/her] heart and soul to every commandment of the law of Moses in accordance with all that has been revealed of it" (1QS 5:7-8). The members commit themselves to an unreserved fulfilment of the Torah, and the Holy Spirit is viewed as God's assistance necessary in order to remain faithful to the law, a theme that is emphasised strongly in their teaching.[69] The hymnist declares: "Thou has upheld me with certain truth; Thou has delighted me with Thy Holy Spirit and [has opened my

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[63] 1QS 4:21; cf. Levison, "Holy Spirit", 513-514.
[64] 1QS 3:7-8; 4:21; cf. 1QS 9:3-4.
[65] See Mansoor, M. *The Thanksgiving Hymns* (Leiden: Brill, 1961), 193; Cf. Wenk, *Community*, 104, 106; Turner, *Power*, 127-129.
[66] See also 1QH 7:6-7; 9:32; 12:11-13; 13:18-19; 14:25; 16:11b-12.
[67] See 4Q504-506; 1QS 5:7-24; CD 3.13-20; 7:9-8.2; 1QH 15:15-19.
[68] Sekki, *Ruach*, 79-84.
[69] 1QH 14:17ff; CD 15:5-15; cf. Vermes, G. *Complete Dead Sea Scrolls in English* 4th ed. (London: Penguin Books, 2004 (1961)), 67-117.

heart] till this day."[70] As the Holy Spirit mediates the knowledge of God[71] and purifies the members,[72] the community is made confident that they can completely observe the law.[73] Conscious effort is made to seek the Spirit of knowledge on the understanding that by cleaving to the Holy Spirit, members of the community will be able to hold fast to the truth of God's covenant (1QH 16:6-7). The psalmist's heart of stone and evil inclination is replaced with a pure heart (4Q434) modelled on Ezekiel 36-37 where the gift of the Spirit of God, as discussed earlier in this section, is generally understood to provide the power that enables obedience to the commandment of God.[74]

2.2.5. Summary

It is quite compelling from the foregoing investigation that in Judaism the guidance provided by the Spirit was intended to enable obedience to the law and to strengthen covenant faithfulness in Israel's relationship with God. Undergirding this picture is the Spirit's life-transforming and directing ethical influence in the Old Testament and Second Temple period. The case of Qumran is particularly instructive. Despite their strong self-understanding as the renewed people of God and the community of the Holy Spirit, they saw the Torah and its unreserved fulfilment as the defining factor of their sense of belonging. There is hardly any evidence in Judaism that the leading of the Spirit was intended to invalidate the role of the law among God's people. The Spirit was almost always associated with the law in a manner that also called for active human response in terms of obedience to the law. This conclusion is in sharp contrast to the widespread view in contemporary scholarship that tends to dismiss the role of the law in the realm of the Spirit in Galatians (5:13-6:10).

2.3. The Use of the Imagery of Sowing in Antiquity

The usage of the imagery of sowing and reaping (cf. 5:22-23; 6:7-8) is found in several Jewish and Greek writings and in the gospel tradition. The literal method

[70] 1QH 17:32-33.
[71] 1QH 12:11f; 13:18f.
[72] 1QH 16:11b-12.
[73] Horn, "Wandel," 160-61.
[74] Cf. 1QH 17:25-26; cf. 4Q504.5.

of sowing during Paul's day followed the traditional system that was practised in the agrarian societies of the Old Testament era[75] and Second Temple Judaism.[76]

2.3.1. Occurrences in the Old Testament and the Gospel Tradition

In the agrarian Jewish culture sowing required the tilling of the land with plough and harrow.[77] The farmer used a plough to scratch the surface of the ground in preparation for sowing (cf. Hos 8:7). Typically, a plough would be made from the forked trunk of a small tree.[78] The shorter branch was sharpened to enable it to dig into the ground when dragged by oxen. Very often a metal sheath would be attached to the digging branch, referred to as ploughshare (Isa 2:4; Joel 3:10). The task involved the farmer walking behind his/her ox or oxen, using the left hand to control the plough while the right hand held a long-shafted goad used to direct the oxen (cf. 1 Kings 19:19). The plougher would visually mark a goal and head for it. He/she was not supposed to look back, as doing so would not allow the furrow to be straight and would result in the field being poorly prepared. Jesus' classic reference to this method of ploughing (Luke 9:62) is an illustration that expresses the need for total dedication and complete concentration on the task.

In the Synoptic Gospels, the literal sense of sowing is predominantly portrayed especially in the parables of the sower, the grain of mustard-seed, the wheat and the tares.[79] Jesus' parable of the sower in particular[80] illustrates the process and gives insight into some of the hazards that farmers faced in antiquity. Evidence from the gospel tradition suggests that literal sowing in the ancient world involved the scattering of seeds on the ground when planting grains (cf. Matt 13:18-23). The activity of sowing demanded careful preparation and attention to avoid waste. The sower possibly carried the seed in a leather sack hung around his or her shoulder[81] and from the sack would take handfuls of the grain and scatter it quite evenly on the ground. Necessary steps were to be taken to make sure the seed to be planted was of the right quality and the land put to maximum use. The amount of

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[75] Isa 28:29; Hos 8:7; 10:12.
[76] *Sir.* 7:3; *T. Lev.* 13.6; 4 *Esdr*. 4:28-31.
[77] Cf. Job 4:8; Isa 28:23-29; Hos 8:7; 10:12.
[78] Richards, L. O. (ed.) *Richards Complete Bible Dictionary* (Iowa Falls: Word Bible Publishers, 1973), 940.
[79] Matt 13:3-9, 18-23, 31-32, 36-43.
[80] Matt 13:3-8; Mark 4:3-8; Luke 8:5-15.
[81] Richards, *RCBD*, 940.

harvest gathered was almost always connected with the quality of the seed and the degree of preparation given to the land.

2.3.2. Occurrences in Second Temple Literature

As in the Old Testament, occurrences of the symbolic use of sowing in the Second Temple literature relate to descriptions of the type of seed that is sowed and its corresponding harvest.[82] Philo says the sowing of cowardice, intemperance and injustice result in the reaping of a harvest of folly.[83] He associates the sowing of envy with wickedness on one hand and the sowing of that which is good with the display of virtue on the other.[84] These concepts are parallel to Paul's references to the 'works of the flesh' and 'the fruit of the Spirit' (5:19-23). Philo presents a similar picture in his statement: "being a land good for pasture, a land of rich soil, a land which beareth fruit, and when you reap the fruit (either that afforded by the land spontaneously or that which thou hast sown), which has been brought to perfection by the God who gives perfection."[85] Equally significant is Philo's emphasis on the nature of the seed that is sowed in the figurative sense: "On which account they have been careful not to sow an impious seed, fearing lest they should be compelled to reap its natural harvest, in a fruit bearing utter destruction."[86] These references to the 'sowing' of an 'impious seed' and the implied opposite of a 'pious seed' are strikingly similar to Paul's concern regarding those who sow to the flesh (6:8a) in comparison to those who sow to the Spirit (6:8b).

Ben Sirah symbolically associates sowing with injustice, likening injustice to a seed sown in the ground. He admonishes his addressees to "sow not in the furrows of injustice, lest you harvest it sevenfold" (*Sir* 7:3). Similarly, the author of 4 *Ezra* speaks of 'a grain of evil seed' and advocates 'good seed' as the product that could profitably be sowed:

> For the evil about which you ask me has been sown, but the harvest of it has not yet come. If therefore that which has been sown is not reaped, and if the place

[82] As in n.76 above; see also Philo, *Conf. Ling.* 21; Philo, *Leg. Gai..* 293; Philo, *Mut. Nom.* 268-69; Philo, *Somn.* 2.76; 1QS 10:7; 2 *Apoc. Bar.* 70.2ff
[83] Philo, *Conf. Ling.* 21.
[84] Philo, *Mut. Nom.* 268-69.
[85] Philo, *Somn.* 2.76.
[86] Philo, *Leg. Gai.* 293.

> where the evil has been sown does not pass away, the field where the good has been sown will not come. For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now – and will produce until the time of threshing comes! Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced. When heads of grain without number are sown, how great a threshing floor they will fill! (4 *Ezra* 4:28-32). [NRSV]

The harvest of what is good is here associated with the epoch immediately after the end of the present evil age (cf. 1:4), resulting in a golden future (cf. the eschatological epoch of the Spirit) far surpassing the previous harvest of evil.[87] This symbolic association of the 'sowing' of a 'good seed' with the apocalyptic fullness of time is also expressed in the Syriac Apocalypse of Baruch: "Behold! The days come, and it shall be when the time of the age has ripened, and the harvest of its evil and good seed has come, That the Mighty One will bring upon the earth and its inhabitants and upon its rulers perturbation of spirit and stupor of heart" (2 *Baruch* 70:2).

In *Testament of Levi* 13.6 the author admonishes that the sowing of good things in the soul brings a harvest of good things; that the sowing of evil brings a harvest of trouble and tribulation. Both concepts bear close resemblance to Paul's mention regarding sowing to Spirit and reaping eternal life in contrast to sowing of the flesh and reaping destruction (6:8).

2.3.3. Occurrences in Greco-Roman Writings

Aristotle presents a picture that is similar to concepts of sowing and reaping in the Jewish writings. He asserts that the sowing of that which is foul inevitably results in the reaping of the harvest of evil.[88] Plato's concepts of the "inner growth of the mind" and the "fruit in the mind" are also worth noting.[89] Though these concepts are not of the same kind as Paul's idea of "the fruit of the Spirit," there are some similarities, namely, the application of the metaphor of sowing and the emphasis both writers place on the quality of the harvest. Unlike Aristotle, Plato's focus is

[87] Cf. Charles, *Apocrypha and Pseudepigrapha*, 2.566.
[88] Aristotle, *Rhet.* 3.3.4.
[89] Plato, *Phaedr.* 260.

more on the nature of the types of soil used rather than the nature of the seed. He asserts that no husbandman will seriously be inclined to sow his/her seed in a hotbed but rather in a soil that has depth of earth.

There are notable parallels in Stoic ethics that also shed considerable light on Paul's linking of sowing and fruitfulness to ethical growth. Demosthenes' statement that "he who supplied the seed is responsible for the crop"[90] relates more directly to Paul's concept of sowing and reaping in 2 Corinthians 9, but it also highlights the significance of Paul's use of the metaphor in Galatians. The parallels illustrate the emphasis on the divine agency of growth. Nevertheless, they also point to the human responsibility of the believer in terms of sowing to the Spirit (6:8).

2.3.4. Summary

Two important lessons can be deduced from the above study of the literal and symbolic usage of sowing and reaping in antiquity.

First, the figurative sense of sowing often associated with the notion of divine retribution strongly suggests that there are consequences to every human action. People reap what they sow. Sowing of iniquity is bound to result in trouble (Job 4:8), sorrow (Prov 22:8) or destruction (Hos 8:7). The Jewish texts examined in this section are set in religious/moral contexts and significantly illuminate Paul's symbolic use of the agricultural metaphors of 'fruit' of the Spirit (5:22-23) and 'sowing' to the Spirit (6:8) as important concepts of his ethics in Galatians. For example, Baruch's reference to the sowing of a 'good seed' (2 *Bar* 70:2) or Philo's mention of the sowing of a 'pious seed'[91] and their associations with the reaping of righteousness would not be far from Paul's mind when he was writing about the fruit of the Spirit and sowing to the Spirit. Likewise, the Jewish 'sowing' of an 'impious seed' and its harvest of evil and wickedness significantly reflect Paul's concept of the works of the flesh and sowing to the flesh. Even more significantly, the texts demonstrate that Paul's use of the metaphor of sowing follows the traditional Jewish usage of sowing and reaping to portray ethical behaviour. For Paul, the type of sowing and the type of soil used are directly connected with the quality of the harvest.

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[90] Demosthenes, *Or.* 159.
[91] Philo, *Leg. Gai.* 293.

Secondly, the literal sense of the activity of sowing in antiquity suggests that it is an activity that requires total dedication and perseverance. Even though in Jewish thought the concept of sowing held strong religious significance because of their belief that the harvest "comes from the Lord of hosts" (Isa 28:29), yet the farmer was expected to make the effort to break up the ground (Hos 10:12). God's people are assured by the Psalmist that what they now diligently sow will be abundantly blessed by God in the future; and they are thus encouraged to 'sow' regardless of whatever pain they may experience, knowing that there will be a great harvest of God's blessing (Ps 126:5-6). The farmer is required to be focused on the activity of sowing (Job 4:8).

These concepts shed considerable light on Paul's use of the metaphor of sowing to delineate spiritual growth. They teach that while ethical transformation and fruitfulness are basically derived from the proactive activity of the Spirit in sowing and bearing fruit in the believer (5:22-23; 6:8), they do not exclude active human participation and perseverance in sowing to the Spirit (6:8-9). The picture that emerges in all the materials explored above is one of divine-human co-operation necessary for the reaping of literal and spiritual harvests that are acceptable in the eyes of God.

2.4. Virtue Ethics and the 'Two Spirits' Tradition in Judaism

Paul's use of catalogues of vices and virtues (5:19-23) form such an important aspect of his moral exhortation that it is essential to understand the origins of his use of the concepts as that may shed light on their significance in Paul's ethics in Galatians. The point has already been made that catalogues of vices and virtues were more prominent in Greco-Roman ethical tradition than they were in Jewish literature. This is not to suggest that Jewish writings are entirely devoid of parallel ethical concepts which can be helpful for the interpretation of Paul's 'works of the flesh' (5:19-21) and 'the fruit of the Spirit' (5:22-23). The purpose of this section is to explore key Jewish texts for close parallels of Paul's lists.

2.4.1. The Old Testament

Though the Old Testament does not offer catalogues of vices and virtues that are closely similar to Paul's lists in Galatians, nevertheless, extensive discussions of

similar ethical topics are common in several passages, especially in the Wisdom literature.[92] The Psalmist talks about walking blamelessly, speaking truth, the need to avoid slandering and doing evil to one's neighbour (Ps 15:1-5). Proverbs talks about six things that the Lord hates or seven things that are an abomination to him, namely: "haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that hurry to run to evil, a lying witness who testifies falsely, and one who sows discord in a family" (Prov 6:16-19). Likewise, Jeremiah calls for justice between neighbours and speaks against oppressing the stranger, the fatherless and the widow, and the shedding of innocent blood. Furthermore, he enumerates stealing, murder, adultery, swearing falsely and the worship of idols (Jer 7:5-9). Noteworthy also is Ezekiel's discussions on idolatry, adultery, impurity, robbery and iniquity in contrast to true justice and upright conduct (Ezek 18:5-17). Despite the fact that such general consideration of vices and virtues are not of the same formulation as the ethical lists in Galatians, they nevertheless provide a backdrop to Paul's overall concern for appropriate human conduct in his Christian community in Galatia.[93]

2.4.2. Second Temple Writings

Unlike the Old Testament, enumerations of vices and virtues are common in some Jewish writings of the Second Temple period, especially in Wisdom of Solomon (14:22-27), 4 Maccabees[94] and the *Sibylline Oracles*.[95] They also appear in somewhat abbreviated form throughout other intertestamental literature, especially the *Testaments of the Twelve Patriarchs*[96] and *Apocalypse of Baruch*.[97] The frequent occurrences of ethical lists in these writings are attributed to the fact that Jewish writers in the Second Temple Period began formulating lists of vices and virtues when knowledge of Greco Roman ethical tradition became widespread and penetrated the Jewish world.

The author of the *Testament of Asher* defines his approach to ethics by discussing two faces of vice and virtue. He cites two kinds of actions and modes of

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[92] E.g. Ps 15:1-5; Prov 6:16-19; 8:13-14; Jer 7:5-9; Ezek 18:5-17; Hos 4:1-2.
[93] Cf. Betz, *Galatians*, 282; cf. Longenecker, *Galatians*, 250; Witherington, *Galatia*, 403.
[94] 4 *Macc.* 1:18-28, 32a; 2:15.
[95] *Sib. Or.* 2.254-63 (310-15); 3.36-41 (43-49), 377-80 (442-46); 4.31-34 (35-39).
[96] *T. Reub.* 3:3-8; *T. Levi* 17:11; *T. Jud.* 16:3; *T. Iss.* 7:2-5; *T. Gad* 5:1; *T. Ash.* 2:58; *T. Ben.* 7:2
[97] *Apoc. Bar*. 4:17; 8:4-5; 13:4.

living that lead to two ends (*T. Ash* 1:3-5). He then distinguishes between two kinds of people. In one proup, the people take pleasure in doing what is good and their deeds are righteous; if they sin, they repent and overcome the evil within (*T. Ash* 1:6-7). In the other group, the people turn follow evil inclinations and their deeds are wicked; even when they want to do what is good they end up with perversion and their actions turn into wickedness (*T. Ash* 1:8-9). Those in the second group are described as wicked because all they do is to practice vices (*T. Ash* 2:1-8) as compared to those in the first group who always seek to manifest virtues (*T. Ash* 4:1-4). The author describes the 'ends' of the two ways in terms of the judgement that comes to evil and good persons (*T. Ash* 6:4-6; cf. 5:21b). The Testament's two-ways ethic is combined with a two-spirits scheme, similar to the Rule of the Community from Qumran.[98]

2.4.3. Philo

Philo presents several such catalogues of vices and virtues.[99] Among the lists of vices Philo enumerates such evil traits as impiety, ungodliness, haughtiness, falsehood, vain opinions, lawlessness, injustice, inequality, stupidity, folly, drunkenness, revelling, shameful things and indulgence in pleasures, associating all these with people who are full of ignorance.[100] Concerning virtues he lists such qualities as courage, temperance, prudence and piety, describing such virtues as the proper path for a person to tread upon.[101] Philo's dual listing of virtues and vices includes the opposite qualities of wisdom and folly, of temperance and dissoluteness, of courage and cowardice, of justice and injustice, good and evil.[102] Such lists of vices and virtues are very similar to Paul's concept of 'works of the flesh' (5:19-21) and 'fruit of the Spirit' (5:22-23). Even more instructive in Philo's analysis of vices and virtues is the notion that those who practice vices are easily defeated by persons

[98] Nickelsburg, G. W. *Jewish Literature between the Bible and the Mishnah,* 2nd ed (Minneapolis: Fortress Press, 1981), 311-312.
[99] Philo, *Sacr.* 15-33; cf. Philo, *Post.* 52; *Deus Imm.* 164; *Op. Mund.* 73; *Leg. All.* 86-87; *Virt.* 182; *Cher.* 71, 92; *Mgr. Abr.* 60; *Conf. Ling.* 47, 117; *Spec. Leg.* 1.281; 2.62; 4.84, 87-90; *Mut. Nom.* 197.
[100] Philo, *Post.* 52; cf. *Cher.* 71, 92.
[101] Philo, *Deus Imm.* 164.
[102] Philo, *Op. Mund.* 73.

who are prudent,[103] a concept that parallels Paul's reflection that walking in the Spirit and bearing its fruit do result in overcoming the desires of the flesh (cf. 5:16-23).

2.4.4. Qumran

There are also notable similarities between Paul's discussions in 5:16-23 and the Jewish 'two spirits' tradition presented in the Qumran *Community Rule* (1QS 3.13-4.24). The 'two spirits' are described as 'the spirit of truth' and 'the spirit of falsehood.' The concept suggests that a person walks either in truth or in falsehood; that every human action falls into one or other of these categories.[104] The Qumran text offers extensive lists of virtues and vices that mark respectively those who walk in the spirit of truth and those who walk in the spirit of falsehood.[105] This dualism is expressed first in ethical terms as an opposition between truth and falsehood. Later, truth and falsehood are seen as emerging from the realm of cosmic principles, namely light and darkness. From a spring of light comes the nature of truth, and from a well of darkness comes the nature of falsehood (1QS 4:19). They are called the 'spirit of light' and the 'spirit of darkness' (1QS 3:25). Yet it is important to note that when the dualism is first mentioned it is put in ethical terms as spirits of truth and falsehood. There is good reason for this: the author is concerned primarily with the moral universe of human action, and not with the physical universe of cosmic elements and forces.[106] The emphasis is that human wrongdoing is born of ignorance or rejection of the truth while human right-doing emanates from knowledge and acceptance of the truth. People cannot be righteous without the knowledge of the truth.

> God will purify every deed of man with His Truth; He will refine for Himself the human frame by rooting out all Spirit of Falsehood from the bounds of the flesh. He will cleanse him[/her] of all wicked deeds with a spirit of holiness; like purifying waters He will shed upon him[/her] the Spirit of Truth (to cleanse him[/her]) of all abomination and falsehood. And he [/she] shall be plunged into

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[103] Philo. *Leg All.* 86-87.
[104] Alexander, P. S. "Predestination and Free Will in the Theology of the Dead Sea Scrolls" in J. M. G. Barclay and S. J. Gathercole (eds.) *Divine and Human Agency in Paul and His Cultural Environment* (London/New York: T & T Clark, 2008), 27-49, here 27-37.
[105] 1QS 3:25-26; cf. 4:15-19.
[106] Alexander, "Predestination," 27-37.

> the spirit of purification, that he might instruct the upright in the knowledge of the Most High, and teach the wisdom of the sons of heaven to the perfect of the way (1QS 4:20-22).

Alexander asserts that the spirits of truth and falsehood are not independent beings or entities but rather principles that are in conflict with each other.[107] Just as in the natural world light tries to overcome darkness, and darkness light, so in the moral world truth tries to overcome falsehood, and falsehood truth: "Truth abhors the works of falsehood, and falsehood hates all the ways of truth" (1QS 4:17). This struggle is fought out by proxies or agents. The principal agent of falsehood is referred to as the angel of darkness (1QS 4:21) whilst the principal agent of truth is referred to as the prince of lights (1QS 3:20) and the angel of truth (1QS 3:24). Worthy of note also is the fact that the conflict between the two spirits is not eternal: it has a predetermined end. Just as God in his mysterious wisdom inaugurated this conflict, so it is he who will bring it to an end. He will ensure that truth finally triumphs and that falsehood is utterly destroyed. Truth will purify and perfect the sons of light at the eschaton. The conflict between truth and falsehood is a feature only of this age, when falsehood appears to have the upper hand.[108]

In ethical terms, each of the two spirits produces its 'fruit.' Those who manifest signs of the angel of darkness are not regarded as belonging to the Qumran Community. For the righteous, there are rewards both here and hereafter: "healing, great peace in a long life, and fruitfulness, together with everlasting blessing and eternal joy in life without end, a crown of glory and a garment of majesty in unending light" (1QS 4:6-8).

There is also a close parallel between the Qumran 'two spirits' doctrine and the 'two ways' of the early Christian ethical tradition in *Didache* 1.1-6.2. Both speak of the way of life and the way of death. The point of similarity between the Qumran and the *Didache* texts is their catalogues of virtues and vices that characterise respectively the behaviour of the righteous and the wicked. It is believed that the *Didache* text possibly represents a Christian variant of an originally independent, short Jewish ethical treatise that the author of the two spirits doctrine may have

[107] Alexander, "Predestination," 31.
[108] Alexander, "Predestination," 28-33.

drawn upon in some shape or form. Another parallel to the two spirits or two ways concept is the rabbinic doctrine of the 'two inclinations,' the inclination towards good and the inclination towards evil.[109]

2.4.5. Summary

Apart from Philo's enumerations of vices and virtues, the defining feature of much of the Jewish ethical traditions is the word 'two', explicitly associated with 'two spirits', 'two angels', 'two ways' and 'two inclinations', though there are other lists of virtues and vices in Qumran that are not in a 'two ways' or 'two spirits' context.[110] Likewise, the catalogue of vices in the *Testament of Asher* 2.5-8 (as noted above) is set within the context of the 'two ways' tradition. It is interesting to note that the theme of 'two ways' was explicitly developed in the second century Christian writings.[111] Thus, Aune contends that there is strong early Christian provenance in Paul's catalogues in 5:19-21a and 22-23 and their attendant eschatological threat and promise.[112] Aune thinks that Paul was significantly influenced by the light-darkness antithesis that also dominates the 'two ways' tradition as portrayed in the writings of Barnabas (*Barn* 20.1) and Qumran (1QS 3.13-4.24). Aune insists that "quite apart from possible Pauline adaptation, the Two Ways stands on its own as a witness to the place of obedience in the early church's message".[113] The 'two ways' formulation, however, has not won wide acceptance as the source of Paul's ethical thought in spite of its thoroughly Jewish nature.[114] Longenecker, for example, notes that the absence of the 'two-ness' formulation in Paul's discussions in Galatians 5:19-23, coupled with the fact that every other New Testament catalogue is devoid of the two-ness formulation, imply that Paul's ethical lists are not rooted in the Jewish 'two ways' tradition.[115] For a much clearer picture of the catalogues in Galatians one has to turn to the Greco-Roman ethical tradition.

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[109] *b. Sanh*. 61b
[110] 1QS 2:23-25; 5:3-7; 8:2-4.
[111] See *Did.* 1-5; *Barn.* 18-20; and *Herm. Mand.* 6:2.1-7.
[112] Aune, D. E. (ed.) *Studies in New Testament and Early Christian Literature, Essays in Honor of Allen P. Wikgren* (Leiden: E.J. Brill, 1972), 67-74.
[113] Aune, *Early Christian Literature*, 74.
[114] See the discussion of this theme by Kamlah, E. *Die Form der katalogischen Paranese im Neuen Testament*, WUNT 7 (Tübingen: Mohr, Siebeck, 1964), 14-18; Suggs, M. Jack, "The Christian Two Way Tradition: Its Antiquity, Form and Function," in *Studies in the New Testament and Early Christian Literature, Essays in Honour of A.P. Wikgren* (Leiden: Brill 1972) 60-74.
[115] See Longenecker, *Galatians*, 252.

2.5. Paul and the Greco-Roman Ethical Tradition

2.5.1. Plato's *Republic*

Ancient moral philosophy had its beginnings with Socrates followed by Plato who fully developed it in his exposition Plato *Republic*.[116] Although Plato did not formulate such systematic lists himself, he played a major role in their development. He spoke of the four forms of virtue of the ideal society as being "wise, brave, sober, and just,"[117] and of "sobriety, and bravery, and loftiness of soul, and all the parts of virtue" as characterising the ideal citizen of the ideal society.[118] Plato preserved Socrates' essential insights but abandoned or modified some aspects of Socratic ethics.[119]

Plato's philosophy in the *Republic* is fundamentally the concept of how good life ought to be for human beings. He explicitly developed both a social and political philosophy and a moral psychology or anthropology with a view to answering the question about a morally good life. His moral philosophy thus relates to the question as to how humans ought to live.[120] His answers to this question rely on his views about the connection between virtues and happiness as well as reason, desire and motivation. His sketch of the best political state and the best individual mind is a sketch of the just state and the just mind whose various 'parts' are organized in relation to each other under moderation, courage and prudence. That mind is identified as the just mind.[121]

2.5.2. Aristotle's *Nicomachean Ethics*

Aristotle defines virtue as "a settled disposition determining the choice of action and emotions, consisting essentially in the observance of the mean relative to us, this being determined by principle that is, as the prudent man would determine it."[122] Aristotle states that virtue is essentially the observance of a mean or middle way between two extremes, with both such extremes being accounted as vices,[123]

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[116] Plato, *The Republic of Plato,* e.t. by J. L. Davies and D. J. Vaughan (London: Macmillan & Co. ltd, 1941 (1852)).
[117] Plato, *Laws*, 12.963C; Plato, *Rep.* 4.427E.
[118] Plato, *Rep.* 7.536A
[119] See Irwin, T. *Plato's Ethics* (Oxford: Oxford University Press, 1995), 31-94 and throughout
[120] Plato, *Rep.* IV434d-444.
[121] ibid
[122] Aristotle, *Eth. Nic.* 2. 6, 15.
[123] Aristotle, *Eth. Nic.* 2.6.15ff.

though, as he concedes, this is not always true since some vices (e.g. adultery) are wrong in themselves whether or not they are committed in excess.[124]

Aristotle lists as the cardinal virtues courage, temperance, liberality, magnificence, greatness of soul, gentleness[125] but places more emphasis on the virtue of justice[126] explaining that justice is not just one virtue among others but "the whole of virtue."[127] Aristotle also identified 'happiness' as the basic philosophy of that which was considered as good living,[128] linking happiness with justice, because he sees justice as a virtue with a strong other-regarding profile. He views the matter of the individual's relationship with others as that which constitutes the core of virtues. He views moral or prudential reasoning as involving consideration for others, under the category of "what is equitable," for "equitable actions are common to all good men in their behaviour toward each other."[129]

Aristotle's analysis of virtue became a prominent feature in Hellenistic philosophy. He asserts that if a person has moral virtue with a settled and stable disposition of the mind he or she will always and only act well.[130] In his analysis of Aristotle's ethics Engberg-Pedersen draws particular attention to Aristotle's notion that the virtuous person who basically does what is right is a *strong-willed* person in terms of being the person who knows self-mastery.[131] That person's mind may be divided and may have contrasting desires, but because the 'good' side of that mind is stronger, what the person actually does reflects that side.[132] By contrast, there is another person with a divided mind in which contrasting desires are so strong that this person will, from time to time, act upon the 'bad' side of his mind.

2.5.3. Stoic Ethics

The Stoics played a significant role in popularising the catalogues of virtues and vices, as witnessed in the writings of some of their leading figures.[133] While the

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[124] Aristotle, *Eth. Nic.* 2.6.18ff.
[125] Aristotle, *Eth. Nic.* 2.7. 2-15.
[126] Aristotle, *Eth. Nic.* 3.5.23-5.11.10.
[127] Aristotle, *Eth. Nic.* 4. 1130a9.
[128] Aristotle, *Eth. Nic.* 4.5.1-2.
[129] Aristotle, *Eth. Nic.* 4.11, 2-3.
[130] See Annas, J. *The Morality of Happiness* (New York: Oxford University Press, 1993), 120-131
[131] Engberg-Pedersen, T. *Aristotle's Theory of Moral Insight* (Oxford: Clarendon Press, 1983), 3-36.
[132] Aristotle, *Eth. Nic.* 1.3.19.
[133] Epictetus, *Diss.* 2.8.23, 14.8, 16.14, 16.41, 16.45, 18.28, 19.19, 19.26, 22.20; 3.2.3, 21.9, 22.13, 24.89-90; 4.3.7, 6.16; Cicero, *Tusc.* 4.7.16-8.22; 11-20 passim; Dio Chrysostom, *Or.* 2. 75; 3.39-41;

philosophical core ideas concerning virtues and vices in the ancient ethical tradition was inaugurated by Plato and continued by Aristotle, it was the Stoics who brought it to its logical conclusion. Apart from their handling of catalogues of vices and virtues, Stoic ethics provide extensive discursive treatment of topics on the ideal quality of life. Stoicism thus provides an appropriate lens through which one can view the basic features of ancient ethics.

Diogenes Laertius who pays considerable attention to Zeno's ethical conversation on virtues and vices[134] asserts that Zeno was the first to formalise such catalogues.[135] Zeno describes the primary virtues as wisdom, justice, courage and temperance and self-control. Among the vices that Zeno discusses, he describes envy as "grief at another's prosperity"; jealousy as "grief at the possession by another of that which one desires for oneself"; rivalry as "pain at the possession by another of what one has oneself."[136] Zeno labels desire or craving as irrational and constituting want, hatred, contentiousness, anger and resentment.[137] In his description of virtuous persons, Zeno writes:

> The good are genuinely in earnest and vigilant for their own improvement, using a manner of life which banishes evil out of sight and makes what is good there is in things appear. At the same time they are free from pretence; for they have stripped off all pretence or "make-up" whether in voice or in look.[138]

Even more significant is Zeno's description of those who are truly virtuous as "godlike" in the sense that they have something divine within them.[139] Zeno attributes this piety to the worshipping of a deity and being acquainted with the rites of the gods and knowing how to serve them. Zeno asserts that virtuous persons are free from vices, such as drunkenness, deceit, madness or doing things that are irrational. Their focus is always to do the right thing.[140]

8.8; 49.9; 66.1; 69.6, 9; Plutarc, *Lib. Educ.* 12B; *Tranq. An.* 465D, 468B; *Sera Num.* 556B; Diog. Laer. *Zeno* 7.110-116.

[134] Diog. Laer. *Zeno* 7.110-116.

[135] Diog. Laer. *Zeno* 7.85-89.

[136] All quotes from Diog. Laer. *Zeno* 7.111.

[137] Diog. Laer. *Zeno* 7.113.

[138] Diog. Laer. *Zeno* 7.118.

[139] Diog. Laer. *Zeno* 7.119.

[140] Diog. Laer. *Zeno* 7.118.

In his writings, Epictetus extensively discusses the need to do what is good and avoid vices within the society.[141] His lists of good behaviour include love, good neighbourliness, prudence, temperance, honesty, faithfulness, being noble, tranquil, among others. These are contrasted with vices such as intemperance, envy, being unjust, inconsistency, lying, jealousy, intoxication, arrogance, namely, vices that are parallel to Paul's works of the flesh (5:19-21). Regarding *friendship* Epictetus states that the power of loving others belongs to wise people, and to them alone, because they take interest in good things only.[142] Similarly, Cicero asserts that the wise person will always and only do what is right because he or she is good throughout and never wishes to do anything other than the acts that spring from his or her knowledge.[143]

The overall effect of such Stoic ideas about ethics was to reinforce Aristotle's notion that the morally virtuous person is infallible.[144] Engberg-Pedersen describes this as "a fundamental point in the ancient ethical tradition that came out with particular clarity and forcefulness in Stoicism: that being in the proper moral state or having a moral virtue meant that one will also always and everywhere *act* in the proper way."[145] This means that the morally virtuous person will, in principle, always and only have the right emotions and desires and do the right acts. Engberg-Pedersen sees a close similarity between this specific piece of Stoic principle and Paul's concept of the fruit of the Spirit. According to the ancient system, the distinguishing mark of persons who possess all the virtues is that their conducts are always right because they know what is appropriate and what is not. This is in contrast to those who have not learned to see the difference between what is morally acceptable and what is not. Such people tend to be less virtuous.[146]

Another significant ancient ethical concept that illuminates Paul's ideas in his moral exhortation in Galatians is the Stoic principle of *oikeiosis* which Engberg-Pedersen describes as the principle of 'familiarisation.' It is a philosophy about the process by which human beings become familiar with things outside themselves and,

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[141] E.g. Epictetus, *Diss.* 2.8.1-29; 16.1-47; 3.3.1-22; 4.4.1-48.
[142] Epictetus, *Diss.* 2.22.1-3.
[143] Cicero, *Fin.* 3.16-18.
[144] Aristotle, *Eth. Nic.* 1.vii.
[145] Engberg-Pedersen, T. *Paul and the Stoics* (Edinburgh: T & T Clark, Louisville: Westminster John Knox, 2000), 160.
[146] Engberg-Pedersen, *Stoics*, 320.

by so doing, gradually develop an understanding of what is genuinely good in life.[147] Engberg-Pedersen describes the principle as a movement *From I to We* and he illustrates it with the symbolism I→X→S.[148] He explains that in this principle the 'I' stands for the individual person who has not yet been impacted by a life-transforming external influence and who is merely concerned about fulfilling their own desires. The ideal is for the individual to move to the 'S' or Social ('We') stage where the person will now be concerned about fulfilling the desire of a group. The change in the individual self-understanding involves two movements. First, the individual must have an encounter with something outside of themselves at the X-level. In Stoicism that outside influence, represented by the symbol 'X,' is known as *Reason* to which Zeno attributes all moral virtues.[149] The second movement takes the individual to the 'S' stage as the direct result of the influence of the X. Engberg-Pedersen describes the principle as a specific vision of good life for human beings[150] that bears a close similarity with Paul's concept of the community life of a Spirit-filled people following the transformation of the individuals by the Christ-event.

2.5.4. Influences of Greek Moral Philosophy on Paul's Ethical Thinking

The discussion above suggests that Paul's virtue ethics in Galatians has significant counterparts in the Greco-Roman ethical tradition, particularly the apostle's concepts of 'the works of the flesh' (5:19-21) and 'the fruit of the Spirit' (5:22-23). It shows that Paul was significantly influenced by Greek philosophy. Not everyone, however, accepts this opinion. For example, while admitting that several of Aristotle's named virtues and vices and other ethical concepts have counterparts in Paul's lists of vices and virtues (5:22-23), Witherington argues that the underlying teaching of Paul and that of the ancient ethicists are not the same.[151] He insists that Paul's concepts in Galatians 5 refer, when he speaks of positive traits, to qualities produced in the life of Christians and the Christian community by God's Holy Spirit in contrast to the ancient ethical concepts that talk about 'natural' human qualities,

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[147] Engberg-Pedersen, "Virtues and Vices," 612.
[148] Engberg-Pedersen, T. *The Stoic Theory of Oikeisis: Moral Development and Social Interaction in Early Stoic Philosophy*, Studies in Hellenistic Civilisation 2 (Aarhus University Press. 1990), 64-100; Engberg-Pedersen, *Stoics*, 33-44.
[149] Diog. Laer. *Zeno* 7.108.
[150] Engberg-Pedersen, *Stoics*, 40.
[151] Cf. Witherington, *Galatia*, 404.

traits, actions and paradigms.[152] Witherington argues that it is reasonable to expect that Paul was influenced by a variety of sources when he composed these catalogues in view of his multi-cultural environment. However, Witherington dismisses the idea that Paul adopted any particular Greek list.[153] In defence of his claims, Witherington argues that the way Paul links his discussion of the vices with the kingdom of God suggests that he is not connecting them with Greek philosophical concepts. Witherington argues that Paul's association of virtues with the work of the eschatological Spirit (in obvious reference to the theme of the fruit of the Spirit) goes beyond conventional Greco-Roman morality.[154]

In contrast to Witherington's views, Engberg-Pedersen insists that there are strong similarities between Paul's ethical concepts in Galatians and Greco-Roman ethical ideas.[155] Engberg-Pedersen claims that Paul's ethical concepts of the Spirit in Galatians 5:17-24 are formulated in a manner that betrays the apostle's dependence on the philosophy of ancient Greco-Roman thought.[156] Engberg-Pedersen asserts that Paul's argument in Galatians 5:17-24 is very similar to Aristotle's concept of the 'weak-willed' person, on the one side, and the fully virtuous or 'strong-willed' person, on the other. Engberg-Pedersen interprets this to mean that if one lives under the law there is always the risk of internal instability resulting in action against their wish, namely, the action that Paul identifies as falling under 'works of the flesh' (5:19-21). In other words, there is always the risk of the weakness of the will. By contrast, if one lives by the Spirit and is guided by the Spirit, there is no longer any risk of the weakness of the will. The person who walks by the Spirit (5:16. 25) is like the fully virtuous person of the ancient virtue system who always and only does what is right (cf. 5:22-23).[157] Engberg-Pedersen claims that Paul's 'works of the flesh' (5:19-21) are 'external' activities similar to Aristotle's concept of act-'types'. By contrast, 'the fruit of the Spirit' (5:22-23) consists of a set of *attitudes* or *states.* Whereas the possession of the Spirit is described as a matter of the mind, directly

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[152] ibid.
[153] ibid.
[154] Witherington, *Galatia*, 405.
[155] Engberg-Pedersen, "Virtues and Vices," 608-633.
[156] Cf. Engberg-Pedersen, "Virtues and Vices," 619; See also Rabens, *Spirit,* 25 who takes note of Levine's perspecive that "Hellenism … refers to the cultural milieu (largely Greek) of the Hellenistic, Roman, and – to a somewhat more limited extent – Byzantine periods, while Hellenization describes the process of adoption and adaptation of this culture on a local level." Cited from Levine, L. I. *Judaism and Hellenism in Antiquity: Conflict or Confluence?* (Seattle: UWP, 1998), 16-17.
[157] Engberg-Pedersen, "Virtues and Vices," 608-633.

living under the law is described as act-*types*, seen as a matter relating to something outside oneself. In Engberg-Pedersen's view, Paul's distinction between act-types (as constituting the object of the law) and attitudes (as the direct result of having the Spirit) is parallel to the ancient system's distinction between the concept of the weakness of the will, on one hand, and the possession of full virtue, on the other hand. Engberg-Pedersen argues that Paul shows by the way he has constructed his argument that he shares completely the basic idea in the virtue system, which declares that morally virtuous people are good *through and through*, that they always and only wish to do what is right. Seen from Paul's basic perspective, Christ-believers who have the Spirit and let themselves be guided by it are, in principle, 'sinless'. Being outside the reach of sin, indeed having been made just through Christ-faith, they no longer sin. They do not even risk sinning (cf. 5:25).[158]

Engberg-Pedersen has made a significant contribution to the debate in the field of the relationship between Paul and ancient ethical tradition. His comparison of a 'virtuous person' of the ancient virtue system with those who bear the fruit of the Spirit in Paul is quite striking and appears to demonstrate Paul's strong indebtedness to the ancient Hellenistic ethical tradition.[159] Engberg-Pedersen observes that there are certainly elements in Paul's thought that have no counterpart in Stoicism. However, Paul uses Stoic ideas and, where he does, there is no friction whatsoever and the fusion is total.[160]

Taking a more flexible approach, Malherbe sees both similarities and dissimilarities between Paul's ethical thoughts and Greco-Roman ethical tradition.[161] Malherbe insists that there are certainly parallels in the concepts of virtues and vices in Paul on one hand and the ancient system on the other, but there are also significant dissimilarities. He observes that there can no longer be any doubt that Paul was thoroughly familiar with the teaching, methods of operation and style of argumentation of the philosophers of the period; that he adopted and adapted some of them for his own purposes.[162] In Malherbe's view, Paul made easy use of a whole range of particular moral philosophical sets of ideas (*τόποι*) of Cynic and Stoic

[158] Engberg-Pedersen, "Virtues and Vices," 619-620.
[159] Engberg-Pedersen, *Moral Insight*, 3-36.
[160] Engberg-Pedersen, *Stoics*, 9; Engberg-Pedersen, "Virtues and Vices," 622.
[161] Malherbe, *Paul*, 67-77.
[162] Malherbe, *Paul*, 68.

origins, something that has traditionally been called his Greco-Roman shared context in which Paul participated as a Hellenistic Jew.[163]

Despite the above view, Malherbe insists that there are also features where Paul argues differently as part of his strategy of contextualization.[164] Malherbe is keen on showing that Paul had an agenda of his own and that his use of the moral-philosophical *τόποι* should be seen as part of that strategy. For Malherbe, the overall shape of Paul's thought remains different at crucial points from that of the moral philosophers. He argues that Paul used the shared *τόποι* precisely in order to bring out that difference between his message and the Hellenistic philosophy.[165] He insists that although comparisons with Greco-Roman rhetorical techniques, for example, appear fruitful in the analysis of Paul's method, the content of Paul's paraenesis reflects his Jewish background, a view with which Engberg-Pedersen disagrees.[166]

Malherbe supports claims that the early Christians themselves were well aware of both the similarities and differences between Christian thought and Hellenism. He draws attention to the question posed by Tertullian (when battling against heretics who supported their theological claims with arguments drawn from philosophy): "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?"[167] Malherbe insists a statement like this implies that early Christian thought disputed views that seemed to suggest significant shared similarities between Hellenistic concepts and Jewish religious/ethical concepts.[168]

Notwithstanding the foregoing divergent views, the sample of ethical concepts discussed in the preceding sections relating to Plato's, Aristotle's and the Stoics' insights strongly suggests that Paul was significantly influenced by Greco-Roman ethical tradition when he was formulating his lists of vices and virtues, described in Galatians as 'the works of the flesh' (5:19-21) and 'the fruit of the

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[163] Malherbe, A. J. *Moral Exhortation: A Greco-Roman Sourcebook, Library of Early Christianity* ed.W. A Meeks (Philadelphia: Westminster Press, 1986), 85-86.
[164] Malherbe, *Paul,* 67-77; cf. Fee, *Presence,* 911.
[165] Engberg-Pedersen is in complete agreement with Malherbe concerning the similarities between Greco-Roman thoughts and Paul's ideas but rejects Malherbe's views concerning dissimilarities. Cf. Engberg-Pedersen, *Stoics,* 9.
[166] Engberg-Pedersen, *Stoics,* 10-11.
[167] Tertullian, *On Prescription Against Heresies,* 7: "What has Athens to do with Jerusalem." See the analytical comments by Olbricht, T. H. *Christianity and Early Classical Culture* (Atlanta: Society of Biblical, Literature, 2003), 1.
[168] Malherbe, *Paul,* 1; See also Sanders who states "Paul's thought was not simply taken over from any one scheme pre-existing in the ancient world" Sanders, *Palestinian Judaism,* 555

Spirit' (5:22-23) respectively. Expressing a similar viewpoint but with a different nuance, Martyn suggests Paul completely transformed the traditional lists in the light of his apocalyptic vision, including the motif of cosmic warfare. This can be seen in his apocalyptic transformation of the language of vices and virtues.[169]

2.6. Conclusion

This chapter set out to investigate the background of three major areas of Paul's moral exhortation that are crucial for the development of this thesis. The findings are as follows.

First, it was necessary to investigate the interplay of the Spirit and the law as it was understood in Judaism and the human role that was expected of the people in their covenant relationship with God. This investigation was necessary in order for this thesis to be able to respond to the notion that Paul portrays an all-sufficient Spirit activity in the ethics of Galatians that excludes the law as a moral resource for Christian living[170] and also underestimates the active human involvement. In none of the examined Jewish texts and writings is the Spirit understood to invalidate the role of the law for God's people. To the contrary they emphasise the Spirit's role of producing obedience among God's people and increased loyalty to and passion for God's covenant and law. This picture runs throughout the Old Testament (cf. Ezek 36:26-27) and Second Temple writings. Even more significant is the data provided in Nehemiah 9 that depict a post-exilic new exodus in which the Spirit was expected to lead the people in the way of the law parallel to the first exodus when ancient Israel was led through the wilderness by way of a Spirit/cloud presence. In the old exodus, the leading of the Spirit/cloud presence was intended to result in covenant faithfulness. This was also the expectation of the post-exilic people. The Jewish pattern of covenantal faithfulness also places significant emphasis on the roles of both divine and human agencies. As God brings restoration to his people through the work of the Spirit, his people are not expected to remain passive but rather to

[169] Martyn, *Galatians*, 533-34. In this connection Martyn takes issue with Meeks whom he accuses of largely ignoring 'the degree to which apocalyptic frames of reference … led Paul to a radically new view of the cosmos itself'; cf. Meeks, W. A. *The Origins of Christian Morality: The First Two Centuries* (New Haven: Yale University Press, 1993), 8-9, 15, 66-71.

[170] As portrayed by Bruce, "Spirit," 36-48; Barclay, *Obeying*, 144 (who states that Paul's positive statements about the law "do not reinstate the law in a 'third use' as a code to be observed'"); Longenecker, *Galatians*, 236, 243-248, 275; Williams, *Galatians*, 147-153; Witherington, *Galatia*, 397, 415, 424; Fee, *Galatians*, 200-246.

respond positively to God through obedience to the law in the enabling power of the Spirit. Of significance was how the fulfilment of the law was made a defining factor for membership of the Qumran community, even though they saw themselves as a renewed congregation of the Holy Spirit. There is therefore a good case that Paul's law fulfilment language in Galatians is intended to invoke the Jewish self-understanding of the relationship between the Spirit and the law and the picture of covenantal faithfulness that should flow from it. He is not only associating the leading of the Spirit (5:18) positively with the fulfilling of the law (5:14) but he is also highlighting the need for active human response to what the Spirit produces in them. This outlook significantly weakens the notion of the all-sufficiency of the Spirit, the idea that the Spirit stands against the law and provides ethical guidance all on its own.

The *second* major theme investigated is the use of the agricultural imagery of sowing in antiquity. The metaphor of sowing occurs in several Jewish and Hellenistic writings that are intended to convey the message of consequences of human actions. A very close parallel to Paul's use of sowing and reaping (6:8) is found in the Jewish concept that the sowing of a 'pious seed'[171] results in righteousness (equivalent to Paul's fruit of the Spirit) while the 'sowing' of an 'impious seed' results in evil and wickedness (equivalent to Paul's concept of the works of the flesh). The Jewish use of the symbolism of sowing and reaping to portray ethical behaviour is similar to Paul's claims that the type of sowing and the type of soil used are directly connected with the quality of the harvest (6:8). Furthermore, in antiquity the imagery of sowing, whether in the literal or metaphorical sense, was closely associated with total dedication and perseverance. While the growth of the seed and the harvest were attributed to the Lord of hosts (Isa 28:28), God's people were assured that if they sowed diligently (Hos 10:12) they would be abundantly blessed by God in the future. They are therefore encouraged to sow regardless of the pain they may experience (Ps 126:5-6). These concepts significantly illuminate the link between sowing and ethical growth as Paul presents it in his moral exhortation. His teaching in Galatians makes it amply clear that while ethical transformation and fruitfulness are produced by the Spirit when it sows into the life of the believer (5:22-23; 6:8), they do not exclude

[171] Philo, *Leg. Gai.* 293.

active human participation and perseverance which also involve sowing to the Spirit (6:8).

Thirdly, the relationship between Paul's ethics and Greco-Roman ethical tradition had to be investigated in view of occurrences of ancient materials, particularly catalogues of vices and virtues, in the apostle's ethics conversation in Galatians. Paul uses lists of vices and virtues (5:19-23) to portray an important aspect of the conceptual link between the Spirit and the believer in Galatians. Though there are several ethical concepts in Judaism that are parallel to what Paul presents in Galatians, it is quite compelling that a significant amount of his ideas are rooted in the ancient Hellenistic ethical tradition. It is true that in his teaching on the relations between the Spirit and ethics (5:13-6:10) Paul's focus is to inculcate a distinctive ethos for his Christian community, an ethos that could be distinguished from that of the pagan communities in the cities where his churches are located. The results of the investigation in this chapter however demonstrate that Paul makes good use of Hellenistic ethical material to elucidate his ethics, even when he had in mind the character sketch of Christ for his converts as a community that manifests fruit of the Spirit (5:22-23). Seen particularly through the lens of Stoicism,[172] there is a good indication that several of Paul's ethical ideas in his ethics conversation in Galatians (5:13-6:10) originate from Greco-Roman ethical tradition.

[172] Diog. Laer. *Zeno* 7.85-89; 110-116.

CHAPTER 3

The Logic of Galatians and Paul's Rhetoric

3.1. Introduction

There are 19 occurrences of the term *πνεῦμα* (and its derivatives) in Galatians.[1] It is quite striking that Paul does not mention *πνεῦμα* in chapters 1-2; however, he does so three times in the section 3:1-5 alone and then 16 times in the rest of the letter.[2] With the exception of the use of the term in 6:18, which clearly refers to the human spirit, *πνεῦμα* is used in Galatians fundamentally to denote the divine Spirit in its various lexical senses (cf. 4:6 as the Spirit of Christ), as discussed in this chapter.[3] This makes Paul's pneumatology a significant theme in Galatians.[4]

Paul's mention of *πνεῦμα* is, however, not as dense as that of *νόμος*, which occurs 32 times in the letter. With or without the definite article, the word *νόμος* is used predominantly to refer to the Mosaic law given to Israel on Mount Sinai (3:17; cf. 4:24)[5] with the possible exceptions of its uses at 3:21b and 4:21b.[6] With this intense usage, the 'law' is assuredly the most dominant theme in Paul's overall argumentation in Galatians.

The task of this chapter is to investigate the logic of Galatians with particular reference to Paul's mention of the law and the Spirit. The goal is to establish the significance of these two themes in Paul's overall argument in the letter prior to the detailed analysis of the moral exhortation (5:13-6:10). The discussion is structured under two main sections:

(a) Section 3.2 – The Occasion for Paul's Mention of the Law and the Spirit. The objective here is to determine the historical factors that contributed to Paul's references to the law and the Spirit in his argumentation and the issues the apostle is seeking to address. Drawing on Sanders' insights on covenantal nomism and the

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[1] For the full mention of *πνεῦμα* and its derivatives see 3:2, 3, 5, 14; 4:6 (2), 29; 5:5, 16, 17(2), 18, 22, 25(2); 6:1, 8(2), 18.
[2] The rhetorical basis of this arrangement is discussed in section 3.3 below
[3] See section 3.2.4 below.
[4] This study is intended to provide an alternative understanding of the significance of the Spirit in the letter from how it has often been projected.
[5] For the use of *νόμος* in its wider context as a reference to the Torah see Dunn, "New Perspective," 131-132.
[6] Hong, *Law*, 189 notes that in these the two exceptions 3:21b refers to any divine 'law' (whose supreme example is of course the Mosaic law) and 4:21b has in view 'law' as it relates the story of Hagar in the Pentateuch.

impetus given to that hypothesis by Dunn in his 'New Perspective on Paul,' the investigation hopes to establish that Paul's purpose in Galatians centres around persuading his readers to co-operate with the Spirit so that they can fulfil the law and be able to serve one another in love (5:13-14)

(b) Section 3.3 – Paul's Rhetoric and the Call for Believers' Co-operation with the Spirit: The objective in this section is to investigate how Paul builds up his case for the Spirit/believer co-operation in the letter. The methodology for the investigation mainly involves a critical analysis of Paul's rhetoric which, as was pointed out in chapter one of the study,[7] will be conducted through the lens of the Greco-Roman handbooks. Concerning the use of the classical rhetorical approach for the analysis of the letter of Galatians, it is worth pointing out that, since the appearance of Betz's pioneering work,[8] there has been an enormous amount of discussion of this approach among those who agree that Galatians should be read in light of Greco-Roman rhetoric.[9] While scholars differ in their emphases on the epistolary or rhetorical character of the letter as well as in their assessments of the letter's structure, logic and purpose, nearly all interpreters agree that Galatians uses a carefully structured argument, and therefore the classical rhetorical approach is a useful methodology for analysing the letter.

3.2. The Occasion for Paul's Mention of the Law and the Spirit

3.2.1. Historical Background and Paul's Opponents

The author of the letter written "to the churches of Galatia" (1:2) or simply to the "Galatians" (3:1) identifies himself as Paul, the apostle (1:1), and this study is being conducted with this internal evidence in view. While Pauline authorship is widely accepted in scholarship, the subject of the location of the addressees has been the subject of longstanding debate in earlier generations[10] and still is in current

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[7] See chapter 1 section 1.3.3.

[8] Betz, H. D. "The Literary Composition and Function of Paul's Letter to the Galatians," reprinted in Nanos, M. D. (ed.) *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 3-28; Original article located in *New Testament Studies* 21 (1975), 352-79; cf. Betz, *Galatians*, 8-9; 16-23, 28-33.

[9] See e.g. Nanos, M. D. (ed.) *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 3-196 for a collection of various contributions.

[10] See Lightfoot, J. B. *St. Paul's Epistle to the Galatians*, 10th ed. (London: Macmillan, 1986 (1890)), 18-56; Moffatt, J. *An Introduction to the Literature of the New Testament*, 3rd ed. (Edinburgh: T & T Clark, 1918), 83-107; Ramsay, W. M. *St Paul the Traveller and the Roman Citizen* (London: Hodder

scholarship.[11] The debate has centred on the traditional 'North' versus 'South' Galatian theories. The North Galatian hypothesis argues that the letter was addressed to churches in the cities of ethnic Galatia in the north of the region, namely Pessinus, Ancyra, Tavium and surrounding areas.[12] The South Galatian hypothesis, on the other hand, suggests that the addressees were the churches in the Roman province of Galatia in the south, including Pisidian Antioch, Iconium, Lystra and Derbe where Paul had established churches during his first missionary journey (Acts 13:13 – 14:28).[13] Among modern scholars, Bruce has argued that on the balance of probabilities the letter appears to have been written to the churches Paul founded in South Galatia mentioned in the book of Acts 13:4-14:26.[14] Bruce is of the view that it would be strange to have such a highly polemic Pauline letter addressed to a group of otherwise unknown Christians in the north of the province where Paul could not have spent much time and about whom the book of Acts is strangely silent, but not have a letter to a familiar group in the south of which much is said about in Acts. Whichever be their location, what is worth noting for the purpose of this investigation is that, judging from Paul's responses, the addressees would most likely be an agrarian community. Though the agricultural metaphors Paul uses in the letter, namely "fruit" (5:22) and "sowing" and "reaping" (6:7-8), were common in Greco-Roman maxims, it is possible that Paul employs the metaphors with the agrarian background of his listeners in view.[15]

It is certain from the reading of the text that at the time the letter was written there was a crisis in the churches of Galatia (cf. 1:6-10). The crisis appears to have been occasioned by the activities of a certain group of people that opposed aspects of

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& Stroughton, 1897, reprint, Grand Rapids: Baker, 1949), 89-151; Ramsay, W. M. *A. Historical Commentary on St Paul's Epistle to the Galatians* (London: Hodder & Stroughton, 1900, 2nd ed. Grand Rapids: Baker, 1965), 1-23.

[11] For a more recent overview of the current debate see Moo, *Galatians*, 2-18; cf. Bray, G. L. (ed), *Galatians, Ephesians*, Reformation Commentary on Scripture (Downers Grove: IVP Academic, 2011), 1-13; Schreiner, T. R. *Galatians*, Zondervan Evangelical Commentary on the New Testament 9 (Grand Rapids: Zondervan, 2010), 22-31.

[12] The North Galatians hypothesis was championed by Lightfoot *Galatians*, 18-56 and subsequently forcefully stated in 1911 by Moffatt, *New Testament*, 83-107.

[13] The South Galatians hypothesis was championed by Ramsay, *Paul*, 89-151.

[14] Bruce, *Galatians*, 8-18.

[15] Ancient Galatia, lying in the basin of present-day Kizil and Delice rivers on the great central plateau of present day Turkey would also have had some fertile soil suitable for agriculture, and in particular for growing rice. See, Turkey's Statistical Year Book "Summary of Turkey's Statistics" (Turkish Statistical Institute 2011), 2**;** The Kizil river historically known as Red river is the longest river in Turkey among the rivers which originate and ends in Turkey (both origin and mouth in Turkey). The Delce river, perhaps ancient Cappadox is the major river of Cappadocia (Acts 2:9) in Anatolia.

Paul's teaching.[16] Paul refers to them as "some who are confusing you and want to pervert the gospel of Christ" (1:7). Later he accuses them of being a self-oriented people whose motive is to win the Galatians away from him (4:17) and keep them from obeying the truth (5:7). The activities of the opponents, according to Paul, were throwing the Galatians into confusion (5:10). Precisely who they are, however, remains uncertain. The traditional designation used to describe them has been 'Judaizers'[17] (cf. 2:14), though, as Lyons notes in his 2012 commentary, this designation has fallen out of favour in recent scholarship.[18] Another popular identification is 'Agitators' used by interpreters who view 'circumcision' as the central focus of the opponents' intentions (cf. 5:3; 6:12).[19] Other labels include 'Missionaries,'[20] or 'Teachers.'[21]

Irrespective of how they have been labelled, it is almost certain that the opponents were Christians in view of how Paul links them to "a different gospel" in the letter (1:6) and the reference to persecution for the cross of Christ (6:12). Furthermore, Paul's reference to the "false brethren" (2:4) and the context of the Antioch episode (2:11-14) make sense only if the dispute in question is something to do with the early Christian community life.[22] This notion of the opponents being Christians has, however, been challenged in recent scholarship by Nanos who prefers to label them as 'influencers' in obvious reference to Paul's description of them as those influencing or unsettling the addressees (1:67; 5:7-10; 6:13). Nanos argues that they were Jewish representatives of local synagogues, particularly in view of the

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[16] Harvey, A. E. "The Opposition to Paul" in Nanos, M. D. (ed) *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 321-333, here 323.

[17] Harvey, "Opposition" 323. The word "Judaize" (2:14) is used in the sense of the *adopting* of Jewish observances more than just the holding Jewish beliefs.

[18] Lyons, G. *Galatians, A Commentary in the Wesleyan Tradition* (Kansas City: Beacon Hill Press, 2012), 40.

[19] Jewett, R. "The Agitators and the Galatians Congregation" in Nanos, M. D. (ed.) *The Galatians Debate. Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 334-347; Original Location of Article: *New Testament Studies* 17 (1970-1971), 198-212.

[20] Sanders, E. P. *Paul, the Law and the Jewish People* (London: SCM Press, 1985), 18.

[21] Martyn, J. L. "A Law-Observant Mission to Gentiles" in Nanos, M. D. (ed.) *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 348-361, here 353. Original Location of Article "A Law-Observant Mission to Gentiles: The Background of Galatians" in *Theological Issues in the Letters of Paul* (Nashville: Abingdon, 1997), 7-24.

[22] Sanders, *Jewish People,* 18-22; cf. Betz, *Galatians,* 4-9.

reference to "another gospel" (1: 6-7), which he thinks should be interpreted ironically.[23]

3.2.2. The Issue of Circumcision and the Law as Entry Requirements

3.2.2.1. The New Perspective on Paul

For the purpose of this enquiry, it is not so much the precise identity of the opponents that is significant but their argument and their intentions. The long-standing traditional view is that Paul's opponents may have advocated the Jewish proselyte model of attachment to ethnic Israel, the embracing of Mosaic law (3:2-5; 5:4), circumcision (5:2; 6:12-13) and certain festivals (4:10) by the Gentile Christians. Martyn says it was probably the opponents who first raised the issue of the two sons of Abraham in the Hagar and Sarah story in order to substantiate their case.[24] This is a real possibility because they would have found the Abraham traditions of Genesis as to who were the legitimate sons of Abraham and the matter of circumcision quite appealing for their campaign. It is possible, as Williams observes, that their intention was not to keep the Gentiles from becoming members of the people of God.[25] Nevertheless, they still insisted that Gentiles comply with circumcision for the simple reason that it was a command from God intended to serve as the sign of the covenant between God and his people (Gen 17). The opponents appear to have forcefully emphasised the point where God tells Abraham that he and his seed (cf. 3:16, 19) must be circumcised. The command that any male who is not circumcised will be destroyed would no doubt have been invoked by the opponents (cf. 5:4) to strengthen their argument. In short, the Gentiles were made to understand that the only biblical way for them to enter the people of God and be counted as the genuine offspring of Abraham was for them to undergo circumcision[26] and to live according to the requirements of Torah,[27] as the Jews do. The Galatian congregations appeared to have become susceptible to their campaign because the opponents' message had strong biblical appeal. A mirror reading of Paul's statement

[23] Nanos, M. D. *The Irony of Galatians: Paul's Letter in First-Century Context* (Minneapolis: Fortress Press, 2002), 150-199. Nanos thinks that ironically, Paul could have appeared as rather the one unsettling the addressees, at least in the eyes of the influencers.
[24] Martyn, "Law-Observant Mission," 354-55.
[25] Williams, *Galatians*, 27.
[26] Hong, *Law*, 120.
[27] Williams, *Galatians*, 27.

concerning his astonishment that his converts were "so quickly" (1:6) changing course suggests that the opponents' campaign was apparently making a significant impact on the Gentile Christians, and with some success.

In the light of these traditional readings of the occasion for the letter, there has been a long standing tradition of interpretation that Paul is arguing in Galatians 2 and 3 for the principle of 'justification by faith' in contrast to human dependence on good works or 'the works of the law' to earn salvation. The concept of 'justification by faith' is significantly associated with Luther who highlighted it and made it a central Reformation doctrine.[28] Paul is understood as arguing not only against justification by works and 'the works of the law' but also against a supposedly Jewish understanding that humans can merit salvation by doing enough good works.[29] Paul's argument is therefore perceived as an attack on Judaism and the law, or simply on Jewish legalistic righteousness and salvation by meritorious deeds.[30] Until recently, interpreters of Galatians have argued that this contrast between human believing and human doing as means of salvation is a doctrine Paul lays down and that is relevant for all human situations.[31] It is from this perspective that the law in Galatians has regularly been viewed in a negative light and has been understood to be irrelevant for Christian living, especially in contemporary Pentecostal/Charismatic tradition. To a large extent, this understanding is due to the misreading of the expression 'the works of the law' and to interpreters taking it to be simply a reference to good works. It is also assumed that Paul's statement in 3:10 means that anything less than a perfect compliance with the law leads to a curse, and therefore law observance is not beneficial to the human situation[32] since no human can perfectly comply with the law the way God intends it.

Since the publication of Sanders' work, *Paul and Palestinian Judaism,* there has been widespread acceptance that the occasion for Galatians relates not to

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[28] Seifrid, M. A. "Paul, Luther, and Justification in Gal 2:15-21," *WestTheoJournal* 65 (2, 2003), 215-230; Bray, *Galatians,* xiii-xxxviii.
[29] Barclay, *Obeying,* 3 helpfully reminds readers of the fact that this theological understanding was enthusiastically adopted and given sharp focus the 1920s by Bultmann who also developed it with a particular existentialist emphasis. See Bultmann, R. *Existence and Faith: Shorter Writings of Rudolf Bultmann, Selected, translated and introduced by Asachubert M. Ogden* (London: Collins, 1961), 161; Bultmann, *Theology,* 1:283; cf. Ebeling, G. *The Truth of the Gospel, An examination of Galatians* (Philadelphia: Fortress Press, 1985), 176-77.
[30] Ridderbos, *Paul,* 131-153.
[31] Moo, *Galatians,* 23.
[32] Dunn, "Theology of Galatians," 178.

justification by faith against the works of the law but rather to the issue of the law as an entrance requirement set in the context of the Jewish pattern of covenantal nomism.[33] Describing Paul's opponents as right wing Jewish Christians, Sanders argues that their goal was to convince the Gentile Christians in Galatia, who were converts of Paul, that they had to accept the law of Moses and be circumcised in order for them to be accepted as heirs of the Abrahamic promises.[34] Sanders states, "The subject of Galatians is not whether or not humans, abstractly conceived, can by good deeds earn enough merit to be declared righteous at the judgment; it is the condition on which Gentiles enter the people of God."[35] Sanders describes the pattern of covenantal nomism in terms of God's choice of Israel and giving them his law, which Israel was expected to obey in order to remain in the covenant relationship.[36] Sanders insists that Jewish soteriology itself was rooted in God's covenant grace and that law observance was required simply as the means of maintaining the covenant relationship. Furthermore, Sanders argues that Christianity as a new covenant is a new form of covenantal nomism, especially as it follows the pattern of the Jewish covenant.[37] Viewing Christianity as a covenantal religion in which God provides salvation, membership of which is entered by baptism, Sanders insists that its specific set of commandments ought to be obeyed to keep one in the covenantal relationship. He asserts that although the covenantal categories between the new one and the old one are different, the two are somehow parallel.[38]

Giving further impetus to Sanders' revolutionary way of explaining the logic of Galatians, Dunn argues in his New Perspective on Paul that the apostle was concerned with the issue of covenantal nomism as it was affecting his converts in Galatia.[39] Reaffirming Sanders' definition of covenantal nomism, Dunn writes:

> Covenantal nomism is the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of

[33] Sanders, E. P. *Paul and Palestinian Judaism, A Comparison of Patterns of Religion* (Minneapolis: Fortress Press, 1977), 474-515; cf. Sanders, *Jewish People,* 17-64.
[34] Sanders, *Jewish People,* 18.
[35] ibid.
[36] Sanders, *Palestinian Judaism,* 422.
[37] Sanders, *Palestinian Judaism,* 544.
[38] ibid.
[39] Dunn, "Theology of Galatians" 170; cf. Dunn, "New Perspective," 89-110; Dunn, *Paul,* 335-340.

> atonement for transgression … *Obedience maintains one's position in the covenant, but it does not earn God's grace as such* … Righteousness in Judaism is a term which implies the *maintenance of status* among the group of the elect.[40]

Dunn argues that two specific claims guide the logic of Paul's references to the law in Galatians.[41] The first claim is that covenantal nomism, which was defined by the law of Moses, was the way of life of the Jewish people, and it was what determined their sense of national or ethnic identity. In view of that, the law became "coterminous with Israel,"[42] to the point that it marked the Jews as the people of God in their ethnic distinctiveness from all other nations. Even though the law had strong universal appeal, yet it never ceased to be viewed as distinctively Jewish. In the diaspora the law even served the function of providing the code of conduct by which their civil and criminal cases were assessed. It is within this wider conceptual framework of the law's "social function"[43] that Paul was responding to the issues about the law within the Galatian Christian community. Secondly, the expression 'works of the law' was used in Judaism in the positive sense in reference to certain practices that the law of the covenant placed upon the members of the covenant community as part of their covenantal-nomistic obligations.[44] Such 'works of the law' were often associated with certain aspects of the law,[45] including circumcision and food laws. Observing 'the works of the law' was a practical demonstration of one's covenant faithfulness.

Paul's argument about the 'law' and 'the works of the law' are therefore defined by how these issues that undergird covenantal nomism were being interpreted and being applied in the congregations following the arrival of his opponents in Galatia. On this reading, the logic of Galatians is explained not in terms of theological principles but in terms of specific historical social realities distinctive to the Jewish way of life. Paul's argument in the letter is that in seeking to impose 'the works of the law' and its exclusivist way of life on the Gentile converts (cf. 3:2-

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[40] Dunn, "New Perspective," 92, quoting Sanders, *Palestinian Judiam,* 75, 420, 544.
[41] Dunn, "Theology of Galatians," 169-170.
[42] Dunn, "Theology of Galatians," 169.
[43] Dunn, "Theology of Galatians," 170.
[44] ibid
[45] See the parallel expression "the deeds of the law" in 1QS 5:21, 23: 6:18.

5) his opponents were, so to speak, turning the clock back to an earlier time in salvation history.[46] Viewed from this perspective, it becomes clear why Paul makes negative remarks about 'the works of the law.' He speaks against imposing such an exclusively Jewish identity marker on the Gentile Christians without dismissing the positive role the law plays as the expression of God's will and purposes for Christians, both Jews and Gentiles.[47] It is therefore a misreading to suggest that Paul's seemingly negative remarks about the 'the works of the law' in Galatians are intended to teach that the law is abrogated and is therefore superfluous for Christian living.

3.2.2.2. Social Factors

While the issue at Galatia is more to do with the Jewish covenantal nomism as it was being argued in the Christian community, the question that naturally arises is why Paul's Gentile Christians themselves were so eager to adopt the Jewish customs, as Paul thinks they were (cf. 1:6). As has already been mentioned above, it is possible that Paul's opponents argued their case about circumcision from scripture, using the case of Abraham as a major premise (cf. Gen 17). However, apart from the theological issues relating to the biblical command for circumcision and adherence to the Mosaic law, there were possibly social factors that influenced the Galatians' decision to give in readily to the opponents' campaign.[48] Such factors would include social dislocation and emotional readjustment following their abandonment of the worship of pagan deities and their being set apart from their pagan past.[49] Closely related to this would be the imperial cult setting in which Paul's Gentile converts once lived, as Hardin also points out in his recent monograph.[50] The cult and its ideology were an integrated system that operated both at the civic and provincial levels. The cult was embraced with enthusiasm throughout the Mediterranean region at all levels in the society because it became the primary vehicle for publicly displaying loyalty to the emperor.[51] Having been set apart from such a world, it is possible that the Gentile converts might have felt that they needed a new social and

[46] Moo, *Galatians*, 24-25.
[47] Dunn, "Theology of Galatians," 170.
[48] Barclay, *Obeying*, 58-60.
[49] Williams, *Galatians*, 27.
[50] Hardin, J. K. *Galatians and the Imperial Cult* (Tübingen: Mohr Siebeck, 2008), 23-47.
[51] Hardin, *Imperial Cult*, 47.

religious identity that would announce to the pagan world around them that they now truly belong to a new master. They might have cherished the idea that a clear distinctive mark would be circumcision, which was now being made available to them.[52] Such a distinctive mark would also provide them with the psychological assurance of their new identity, which their Jewish counterpart already had.

This desire for social change, according to Winter was most probably initiated by local Jewish-believing 'agitators' who wanted the Gentile Christians to undergo circumcision in an effort to convince the Imperial authorities that Christianity was part of Judaism.[53] Following Winter, Hardin asserts that the motive of these agitators was to avoid persecution by the Imperial authorities for the cross of Christ, a practical tactic Paul condemns (6:12-13).[54] This view is similar to Jewett's earlier hypothesis, which identifies Paul's opponents as Jewish Christians from Judea who were stimulated by Zealot pressure to go among the Gentile churches to embark on a nomistic campaign.[55] Their goal was to convince the Gentile Christians to accept circumcision. Jewett claims that the idea behind their campaign was to get the Gentile Christians to conform to Jewish practices in order that any possible reprisals from the Zealot fanatics in Judea might be avoided.[56]

On another note, Barclay argues that the Galatians might also have assumed that their experience of the Spirit (3:2-5) hardly provided them with the concrete guidelines they needed for practical decision and action.[57] That would explain why the law would have appealed to them snce the law provides detailed instructions that relate to the conduct of everyday life. While circumcision offered them the distinctive ritual pertaining to their relationship with God, the law would provide them with the moral criteria that would ensure that they do not easily feel adrift in practical living. In these contexts, circumcision and the law would have been viewed as vital for providing the required sense of stability and security for the Gentile converts.[58] Williams suggests that it is also possible the Galatian believers might

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[52] Barclay, *Obeying*, 58-60.
[53] Winter, B. W. "Civic Obligations: Galatians 6:11-18" in *Seek the Welfare of the City: Christians as Benefacors and Citizens, First Century Christians in the Graeco-Roman World* (Grand Rapids: Eerdmans, 1994), 123-144.
[54] Hardin, *Imperial Cult*, 149-151.
[55] Jewett, "Agitators," 334-366.
[56] Jewett, "Agitators," 335.
[57] Barclay, *Obeying*, 68-74.
[58] Williams, *Galatians*, 28.

have thought that the law of Moses provided a superior means of attaining the virtues that were so much valued in Greco-Roman world of Paul's day, especially the virtue of self-mastery.[59]

3.2.2.3. Summary

The foregoing mirror-reading of the theological, historical and social setting of Paul's argumentation demonstrates that the question of the circumcision of Gentile converts as a key requirement of the law is at stake in Galatians. Paul's opponents, or possibly some Jewish Christian missionaries, viewed these Gentile Christians as ignoring not only the distinctive admission rite of circumcision but also other aspects of the law, such as food restrictions and days and seasons (2:11-14; 4:10). There may have been other strong social reasons why the Galatian Gentile Christians appeared to be giving in to circumcision. Nevertheless, set in the crux of the controversy in Galatians, Paul's purpose for writing the letter was fundamentally to refute the opponents' teaching. Against the opponents' argument, Paul insists, as Sanders aptly emphasises, that "Gentiles were to be brought into the people of God without being required to accept the law of Moses, but by faith in Christ alone."[60] Even more forceful is the case presented by Dunn in his New Perspective on Paul that suggests that at issue in Galatians is the matter of covenantal nomism and how it was being interpreted in Galatia and was affecting Paul's Gentile converts.

3.2.3. The Occasion for Paul's Mention of the Spirit

The above reconstruction of the occasion for Paul's mention of the law in Galatians forms the basis of the significance and the role of the Spirit in the letter. Paul recalls the matter of his Gentile converts' reception of the Spirit as evidence in support of his claim that the law is not supposed to serve as an entry requirement. Obedience to the law, however, is required as a loving response for staying in the covenant relationship. This interpretation of the law is the basic feature of the New Perspective on Paul.[61] This is also where the role of the Spirit comes into focus in Paul's argumentation, not only to provide evidence that the Galatian Gentiles are already in the faith, but also to serve as the resource by which they could obediently

[59] Williams, *Galatians*, 28.
[60] Sanders, *Jewish People*, 19.
[61] Dunn, *Paul*, 335-340.

function in their new loving relationship with God through Christ. It is precisely in these contexts that Paul brings the picture of the Galatians' pneumatic experience into sharp focus, beginning with his rhetorical questions at the start of chapter 3 of the letter.

> You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started with the Spirit, are you now ending with the flesh? Did you experience so much for nothing? – if it really was for nothing. Well then, does God supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard? (3:1-5) [NRSV]

In this passage Paul reminds the Gentile Galatians that the fact that they have, by faith, received the Spirit is clear evidence that the requirement for their participation in the biblical promises given to Abraham has actually been fulfilled on the basis of their faith alone, not of the law.[62] In support of his case, he reminds his Gentile listeners (and indirectly his opponents) that Abraham himself was justified on the basis of his faith alone (3:6) 430 years before the Sinaitic law was actually given (3:17). Furthermore, Paul argues that the law was not even intended to serve as an entry requirement for the children of Israel, the reason being that they were already the people of God by virtue of the covenant with Abraham established on the basis of the patriarch's faith in God's promises (3:17-18). For Paul, therefore, faith is the only way of becoming the legitimate sons of Abraham and of sharing in his promises[63] through his offspring: "so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith" (3:14). Paul is here emphasising that the Spirit was the blessing of Abraham into which Gentiles are expected to enter.

Paul's several mention of *πνεῦμα* in Galatians is therefore occasioned fundamentally by his intent to present the Spirit as the evidence that the Gentile

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[62] Hong, *Law*, 132.
[63] Hübner, R. *Law in Paul's Though: A Contribution to the Development of Pauline Theology* e.t. by J. C. G. Greig: reprinted with corrections, SNTW (Edinburgh: T & T Clark, 1986), 31; cf. Hong, *Law*, 132

believers had already been accepted by God as sons of Abraham. He uses the case of the Gentiles' experience of the Spirit to argue that they do not require law observance as their entry requirement in the way the Jews were expected to live out their covenantal-nomistic obligations, which particularly focused on circumcision. On the basis of the pneumatic experience of the Galatians, Paul refutes the teaching of the opponents and their demands which insisted that the Gentile Christians accept circumcision and the law before they could inherit the promises of God.[64]

The Galatians received the Spirit when Paul preached the gospel to them and the power of that gospel ignited their faith. The nature of Paul's rhetorical questions in 3:1-5 makes it likely that his addressees were already well aware of this reality of the Spirit. It is most likely that the teaching about the role of the Spirit formed part of the catechetical instructions he provided them with during his founding visits. The Spirit proves the power of the gospel of the crucified Christ, which Paul preached to them. Paul's strong language in 3:1-5 implies that the Gentile Christians did not even need reminding of this since they were eyewitnesses that salvation and freedom came from the crucified Christ, and that they had received the Spirit as the highest evidence of the power of the gospel.[65]

Apart from the Galatians' initial pneumatic experience recorded in 3:1-5, Paul's several other statements about the Spirit throughout Galatians[66] serve to underline his addressees' eschatological relationship with God. The Spirit, which is also the Spirit of Christ, was given to them, freeing them from slavery and changing their identity to become children and heirs to the promises of God (4:6). Their reception of the Spirit at the beginning of their new life was not the result of observing the law or any other human act. As the result of this decisive initial divine act, they are able to make the *Abba* cry to God as Father (4:6). The Galatians crucified the *σάρξ* (5:24) at their conversion, but they did that under the direction of the Spirit (3:1-2), just as their *Abba* cry is, in fact, its motivation.

From the foregoing interpretation it is clear that Paul's discussion about 'justification' does not stand in isolation as simply an attack on Jewish legalistic

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[64] Hong, *Law*, 132.
[65] Byrant, R. A. *The Risen Crucified Christ in Galatians* (Atlanta: Society of Biblical Literature, 2001), 152.
[66] Cf. 3:2-5, 13-14; 4:6; 5:5, 16-18, 22-23, 25, 6:1, 8.

righteousness or salvation by meritorious deeds.[67] Of course, the doctrine of 'justification by faith' is one of the high points in the theology in Galatians and is closely associated with the Spirit. Paul places a high premium on faith as the only entry requirement into the people of God and for continuing in the life of the Spirit. The theme of faith is indeed amply emphasised in Paul's argumentation (2:15-21; 3:2-14). Justification by faith is indeed a distinctive theme within Paul's theology.[68] However, it needs to be understood that Paul's mention of the theme of justification by faith in Galatians is set in the context of his response to the opponents' campaign concerning circumcision and the law being viewed as requirements for Gentiles to join the people of God.

The point of the forgoing discussions is that the substantial mention of the Spirit in Galatians is set in the context of Paul's argument against his opponents' case for the law as a requirement for Gentiles to join the people of God. It needs to be noted though that the significance Paul attaches to the reception of the Spirit by his converts is not limited to Galatians alone. As Dunn rightly observes, for Paul, the phenomenon of the Spirit making an entry into the human experience was a very fundamental feature of Christian beginnings, so much so that the apostle could not possibly have passed over it,[69] even when he was addressing a separate issue such as that relating to the law. The emphasis on the reception of the Spirit remains a constant theme throughout Paul's letters[70] and foundational to all Christian discipleship.[71] Apart from the specific situation Paul is addressing in Galatians, his substantial mention of the Spirit in the letter forms part of his wider discussion of Christian beginnings throughout the Christian communities that he established.

3.2.4. The Identity of the Spirit

From the historical point of view, it is significant to note that there is no hint in Galatians that the opponents argued against the identity of *πνεῦμα* presented by

[67] Sanders, *Jewish People,* 20.
[68] Dunn, *Paul,* 416.
[69] Dunn, *Paul,* 419.
[70] Turner, *Holy Spirit,* 103-13.
[71] See Rom 2:29; 8:1-27; Cor 2:4; 3:16; 6:9; 2 Cor 1:21-22; 3:3; Eph 1:13-14; Phil 2:1; Col 1:1; 1 Thess 1:6; 4:6; 1.

Paul as God's self-manifestation.[72] The debate or conflict in Galatia was rather about what the *πνεῦμα* signified for believers and what its implications for Christian existence were (cf. 3:2-5). In spite of this seemingly obvious observation, some have argued that certain strands of Paul's use of *πνεῦμα* refer to the human spirit, and not the divine Spirit. O'Neill, for example, has suggested that 'spirit' and 'flesh' in 5:17 are probably the constituent parts of every man, so that *πνεῦμα* refers to the human spirit, not the Spirit of God.[73] Barrett has also suggested that the *πνεῦμα* referred to in the ethical section of Galatians (cf.5:16) ought to be viewed as the non-human centre of human life transformed into the image of divine love, "because it is the second necessary counterpart to the flesh."[74] Barrett argues that with Paul, *πνεῦμα* as Spirit has not yet become explicitly the third person of the Trinity, though he claims there are passages (notably 2 Corinthians 13:13) that look in that direction.[75] Barrett thus appears to view Paul's mention of *πνεῦμα,* particularly in 5:16, primarily from the anthropological perspective. Cole claims that when Paul says *πνεύματι* (5:16) it is not always clear whether he is referring directly to the Holy Spirit or simply means 'spiritually', as opposed to 'carnally'.[76] Cole asserts that *πνεύματι περιπατείτε* may be paraphrased as "'a spiritual walk' to keep this linguistic ambiguity, although, in the light of what follows, the Holy Spirit seems to be meant here."[77]

In contrast to the above views, it is noteworthy that Paul's usage of *πνεῦμα* in Galatians conforms to what he fundamentally presents throughout his letters, where the term is used predominantly in reference to the Holy Spirit.[78] That *πνεῦμα* in Galatians is a reference to the divine Spirit, God's Holy Spirit, is supported by the various strands of Paul's argument relating to *πνεῦμα* in the letter. The anarthrous

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[72] See Lull, D. J. *The Spirit in Galatia: Paul's Interpretation of PNEUMA as Divine Power,* SBLDS 49 (Chicago: Scholars Press, 1980), 40 who argues that the Spirit was not an ambiguous reality in Galatia; cf. Martyn, *Galatians,* 530.
[73] O'Neill, J. C. "The Holy Spirit and the Human Spirit in Galatians: Gal 5:17" *EphTheolLov* 71 (1, 1995), 107-120; cf. O'Neill, J. C. *The Recovery of Paul's Letter to the Galatians* (London: SPCK, 1972), 68.
[74] Barrett, C. K. *Freedom and Obligation, A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 75.
[75] ibid.
[76] Cole, R. A. *The Epistle of Paul to the Galatians* (Leicester: Inter-Varsty Press, 1989), 209.
[77] Cole, *Galatians,* 210.
[78] Awad, N. *God Without a Face? On the Personal Individuation of the Holy Spirit* (Tübingen: Mohr Siebeck, 2011), 259-260 observes that there are 140 instances in which the term refers to the Holy Spirit; cf. Fee, G. D. "Christology and Pneumatology in Romans 8:9-11 and Elsewhere: Some Reflections on Paul as a Trinitarian" in J. B. Green and Max Turner (eds.) *Jesus of Nazareth: Lord and Christ* (Grand Rapids: Eerdmans/ Carlisle: Paternoster, 1994), 329.

"*πνεῦμα*" without the definite article (cf. 5:16) is certain evidence that Paul, by this formula, only and always means the Spirit of the living God, the Holy Spirit.[79] Lightfoot takes *πνεῦμα* in 5:16 clearly as the Divine Spirit and argues that the human spirit in itself and unaided does not stand in direct antagonism to the flesh.[80] This is made certain not only by the whole argument in the letter but also by the articular usage in 5:17.[81] Moreover, an anthropological identity of *πνεῦμα* in 5:17, as advanced by O'Neill, is highly unlikely in view of the clear reference to the divine Spirit in 3:3; 4:6 and also the contexts of Spirit-flesh contrasts that Paul develops in other passages in the letter.[82]

Concerning the Spirit's function in Paul's discussion in Galatians, scholars often place significant emphasis on one aspect or the other of the Spirit's role, depending, of course, on the focus of each individual's particular line of study. Lull perceives *πνεῦμα* in Galatians predominantly in its functional role as 'soteriological' Spirit.[83] Yates claims that due to its creative role in the lives of those who walk with it, *πνεῦμα* has to be viewed as 'creative' Spirit.[84] Dunn highlights the eschatological character of the Spirit in his treatment of the experience of the divine gift.[85] In the moral exhortation of Galatians *πνεῦμα* assumes a significant ethical function, an identification that is emphasised throughout this study. In the wider context of the letter, however, there is an overlap of the Spirit's ethical role with its eschatological/creative/soteriological functions.

The eschatological framework of Paul's usage of *πνεῦμα* in Galatians relates to the believer's divine relationship with God in Christ. The eschatological context of Paul's mention of the Spirit is set against the backdrop of a widespread belief in Second Temple Judaism that the Spirit of prophecy had been withdrawn from Israel

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[79] *BDAG, s.v. πνεῦμα* (cf. *πνεῦμα θεοῦ*), 832; pertaining to "that which differentiates God from everything that is not God, as the divine power that produces all divine existence, as the divine element in which all divine life is carried on, as the divine bearer of every application of the divine will." Because of its heavenly origin and nature, it is often called *πνεῦμα ἅγιον* (the) Holy Spirit.
[80] Lightfoot, *Galatians*, 209.
[81] Similar Fee, *Presence*, 430 who adds that in its second mention in 5:17 *πνεῦμα* means the one and only well-known Holy Spirit.
[82] Cf. Fung, R. Y. K. *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans Publishing, 1988), 249.
[83] Lull, *Spirit*, 127.
[84] Cf. Yates, J. *The Holy Spirit and Creation in Paul* WUNT II/251 (Tübingen: Mohr Siebeck, 2008) 120-22; 172-180; cf. Turner, M. *The Holy Spirit and Spiritual Gifts, Then and Now* (Carlisle: Paternoster Press, 1996), 119-20.
[85] Dunn, *Paul*, 416-419.

because of the persistent sin of the people, or at least that prophecy had ceased (cf. 1 *Macc.* 4.46; 9:27).[86] It was, however, expected that in the age to come there would be a fresh outpouring of the Spirit that would usher in restoration and fresh manifestations of the Spirit's work among the people.[87] For Paul, the divine sending of the Spirit invasively into the human orb (3:2-5), as Martyn describes it,[88] and into the hearts of believers (4:6) is evidence that the eschatological life-giving power of the new age expected during the old covenant era (cf. Ezek 36:26-27) is active already in this age.[89] The text (3:1-5) strongly suggests that all the Galatians possess the Spirit and are therefore partakers in God's life. They are truly a congregation of the Holy Spirit. The Spirit they possess is the Spirit of the crucified Christ which is permanently bound up with the real earthly existence as the result of the event of Christ's crucifixion within the eschatological framework. Their possession of the gift of the Spirit gives full proof of their new eschatological identity (3:2).[90] The Spirit means that some part of the future righteousness is already attained (3:2), and, equally, some part still remains in the future, still unpossessed, but which believers hope for (5:6).[91] It is this eschatological outlook that calls for believers to walk in the Spirit and participate in its activities. Paul uses the terminology of 'sowing to the Spirit' as the route to eternal life (6:8) to express the eschatological significance of the Galatians' possession of the Spirit.

In the soteriological context of Paul's mention of *πνεῦμα*, Galatians teaches that the Spirit initiates the process of salvation, a process that started in the past (3:2-5), is continuous in the present (4:6) and will be fully realized in the future (5:6; 6:8) at the eschaton.[92] The eschatological outlook of salvation is therefore basically pneumatological in dimension. It is Spirit-based salvific action that lasts from the reception of the Spirit at the new birth through to the final transformation or resurrection of the body. Thus, Awad argues that the Holy Spirit's presence in the community is an anticipatory reflection of the future kingdom and reveals God's

[86] Dunn, *Paul*, 417; cf. Levison, J. R., "Did the Spirit Withdraw from Israel? An Evaluation of the Earliest Jewish Data," *NTS* 43 (1997), 35-57.
[87] Joel 2:28; Ezek 11:19; 36:25-27; 37:1-14.
[88] Martyn, *Galatians*, 530.
[89] Awad, *God*, 260.
[90] Dunn, *Paul*, 630.
[91] Barrett, C. K. *The Holy Spirit and the Gospel Tradition* (London: SPCK, 1954 (1947)), 153
[92] Awad, *God*, 259.

eternity.[93] The *πνεῦμα* in Galatians thus demonstrates a close relationship between Christ and the Spirit, reflected in the fact that the Pauline terms, 'in Christ' (3:28)[94] and 'in Spirit' (5:16, 25),[95] sometimes indicate an overlapping of functions between the two beings.[96] However, as Fee aptly notes, the close relationship does not mean that Paul thought of some kind of loose identification between the Risen Lord and the Holy Spirit.[97] Awad stresses that the overlapping of functions does not necessarily prove that the Spirit and Christ are one and the same person with two names,[98] thus agreeing with Wainwright who expresses a similar view.[99]

Throughout the moral exhortation (5:13-6:10), the Spirit's ethical identity is prominently portrayed by Paul.[100] It is the divine power poured out at the dawn of the new age (3:5) that empowers believers to make the *Abba* cry (4:6). Being the source of the new life (5:25), the Spirit is what leads the believer and the Christian community in their ethical living (5:18). It is the divine power that transforms humans into the image of Christ and causes them to be ethically fruitful (5:22-23) as it sows and bears its fruit in their lives. In Galatians the life of the Christian community in the Spirit (6:1-10) is an inauguration of humanity's movement toward the final fulfilment of the eschaton (6:8). It is the power that provides the pathway to eternal life and enables believers to persevere in doing what is good as they sow to the Spirit (6:8). In its ethical role *πνεῦμα* is contrasted with *σάρξ* at several points throughout the letter[101] to illustrate the difference the Spirit makes in the life of the believer in contrast to unbelievers whose lives are dominated by the flesh. Paul prioritises the proactive role of the Spirit in transforming believers and enabling them to grow into maturity, but in all these the apostle does not underestimate the role of the believer who is expected to continually work in partnership with the Spirit in their daily activities.

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[93] ibid
[94] So also in other Pauline literature cf. Rom 12:5; 1 Cor 15:18; 2 Cor 2:17; 12:19; 1 Thess 1:1; 2 Thess 3:12.
[95] Cf. 1 Cor 12:3; 14:2; 2 Cor 12:18.
[96] Awad, *God*, 233.
[97] Fee, "Christology," 314, 329; cf. Fee, G. D. *To What End Exegesis? Essays Textual, Exegetical, and Theological* (Grand Rapids, Michigan/Cambridge, UK: William B. Eerdmans Publishing Company/Vancouver: Regent College Publishing, 2001), 218-239.
[98] Awad, *God*, 232.
[99] Wainwright, A. *The Trinity in the New Testament* (London: SPCK, 1969), 218.
[100] 5:16, 18, 22-23, 25, 6:1, 8.
[101] 3:3; 5:16, 17, 19-21, 24; 6:8.

3.2.5. Summary

The foregoing analysis sheds considerable light on the prominence of the Spirit in Galatians and why Paul issues the moral exhortation towards the end of the letter requiring his converts to walk in the Spirit (5:16). The Spirit has been given to the Gentile Christians as evidence that they form part of the people of God and are genuine heirs of Abraham (3:14). The Jewish eschatological background of the Spirit[102] provides assurance that the Spirit was given to the Gentile Christians in Galatia not only to serve as the distinctive mark of their new identity (4:6)[103] but also to strengthen them to live in a way that is pleasing to God.[104] Under the old covenant, which, like the new one, was also established by God's gracious initiative,[105] the prophets expected that the lifestyle pleasing to God would entail Spirit-enabled obedience to the law.[106] As God's people, Israel was expected to live a holy life in conformity with the law as proper response to God's gracious dealings with them.[107] This was to be the means for Israel to remain in the covenant relationship with God.[108] Paul's moral exhortation in Galatians shows that he shares a similar perspective. While he opposed the idea that the law should be imposed on Gentiles as an entry requirement into the people of God, he nevertheless viewed its fulfilment (5:14; cf. 5:18, 23b; 6:2) as an important aspect of staying in the covenant relationship through the enabling power of the Spirit. This must be their human response for partaking in the new covenant relationship with God, similar to the Jewish pattern of covenantal nomism. The Galatians must therefore walk in the Spirit (5:16), which requires that they continually co-operate with the Spirit in their daily living. This call to the Christian community to co-operate with the Spirit is so important to Paul that, in seeking to persuade the churches to follow this course of action, he employs classical rhetorical strategy to skilfully communicate his message.

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[102] Ezek 11:19-20; 36:26-27.
[103] Dunn, *Paul*, 434.
[104] Schreiner, *Galatians*, 263.
[105] Hong, *Law*, 190.
[106] Schreiner, *Galatians*, 262.
[107] Hong, *Law*, 190.
[108] Sanders, *Palestinian Judiam*, 75, 420, 544.

3.3. Paul's Rhetoric and the Call for Believers' Co-operation with the Spirit.

In his rhetorical analysis, Betz proposes that Galatians is a "letter of self-apology"[109] and is therefore *forensic* in classification, namely, the kind of rhetoric that belongs to the genre of epistolary self-defence.[110] He argues that Paul wrote the epistle in defence of his apostleship, the gospel and the Spirit.[111] Betz appears to follow the suggestion of Luther and the legacies of the Reformers that, in the autobiographical remarks in Galatians 1 and 2, Paul defends himself in order to defend the gospel.[112] Betz has been followed by a number of interpreters who view Galatians basically as apologetic in character.[113] Against Betz's forensic classification of Galatians, Kennedy and his followers[114] have argued that the epistle is a *deliberative* rhetoric whereby Paul is understood to be persuading his listeners to follow a particular line of action.[115] Hester, on the other hand, insists that Galatians belongs to the *epideictic* classification of rhetoric[116] because the main focus of the letter relates to "praise or blame."[117] A fourth view pioneered by Dahl suggests that the letter is a mixture of *forensic* and *deliberative* rhetoric.[118]

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[109] Betz, "Literary Composition," 26; cf. Betz, *Galatians*, 16-23.
[110] Aristotle, *Rhet.* I.ix.
[111] Betz, "Literary Composition," 3-28; cf. Betz, *Galatians*, 16-23; Betz, "Defense," 99-114.
[112] Luther, M. *A Commentary on St Paul's Epistle to the Galatians,* A revised and complete translation based on the 'Middleton' text prepared by Philips Watson (London: J Clarke & Co Ltd. 1953) 35, 87; cf. Koptak, P. E. "Rhetorical Identification in Paul's Autobiographical Narrative: Gal 1:13-2:14" in Nanos, M. D. (ed.) *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 157-168, here 157.
[113] Howard, G. *Paul: Crisis in Galatia: A Study in Early Christian Theology*, SNTSMS 35 (Cambridge: Cambridge University Press, 1979), 82; Brimsmead, B. H. *Galatians – Dialogical Response to Opponents,* SBLDS 65 (Missoula: Scholars Press, 1982), 187-189.
[114] Kennedy, G. A. *New Testament Interpretations through Rhetorical Criticism* (Chapel Hill: The University of North Carolina Press, 1984), 114-152; Lyons, G. *Pauline Autobiography, Towards a New Understanding* (Atlanta: Scholars Press, 1985), 175; Witherington, *Galatia*, 27; Russell III, W.B. *The Flesh/Spirit Conflict in Galatians* (New York/Oxford/Lanham: University Press of America, 1997), 48; Hall, R. "The Rhetorical Outline for Galatians: A Reconstruction" in Nanos, M. D. (ed.) *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 29-38, here 38; Smit, J. "The Letter to the Galatians: A Deliberative Speech" in Nanos, M. D. (ed.) *The Galatians Debate. Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 39-59, here 58; Martin, Troy, "Apostasy to Paganism" in Nanos, M. D. (ed.) *Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 73-94.
[115] Aristotle (*Rhet*, I.ix) states that, "The *deliberative* kind is either hortatory or dissuasive, for both those who give advice in private and those who speak in the assembly invariably either exhort or dissuade."
[116] Hester, J. D. "Epideictic Rhetoric and Persona in Galatians 1 and 2" in Nanos, M. D. (ed.) *Galatians Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 181-196.
[117] Cf. Aristotle, *Rhet*, I.ix.
[118] Dahl, N.A. "Paul's Letter to the Galatians: Epistolary Genre, Content, and Structure," in Nanos, M. D. (ed.) *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 117-142; cf. Longenecker, *Galatians,* c-cxix; Hansen, G.W., "A Paradigm of the Apocalypse: The Gospel in the Light of

The sense of choosing to employ the rhetorical approach for the analysis of the letter as part of the development of the thesis of this study is not necessarily to argue about which classification the letter belongs to but to clarify what Paul's dominant concern in the letter is. A detailed rhetorical analysis seems necessary in order that Paul's purpose can be adequately established. The paragraph below puts into context the variety of opinions interpreters have offered in scholarship concerning Paul's dominant concern, based on the rhetorical analysis of the letter.

Betz's determination of the rhetorical problem and classification of Galatians as judicial rhetorical species has been followed with only minor deviations. Howard[119] compares Galatians to Cicero's *De Inventione* and derives a structure[120] similar to Betz's. Howard claims that Paul's primary purpose in the letter is "the inclusion of uncircumcised Gentiles" in the church.[121] He asserts that this theme is the common thread that binds all the parts of the letter together.[122] Brinsmead perceives that the purpose of the letter is foremost a 'dialogical response'[123] to Paul's opponents and that the letter's central issue is Paul's defence of his radical doctrine of justification by faith. For Kennedy, Paul's central concern in Galatians is not a self-defence classification but a persuasive argument aimed at convincing the Galatians that "neither circumcision counts for anything nor uncircumcision, but a new creation".[124] Hall presents a classification of the letter that is different from that of Betz, but he states, as Betz does, that "Paul's purpose in writing the letter [is] to persuade the Galatians to cleave to him and his gospel and to repudiate his opponents and their gospel;"[125] that "the various parts of the letter all cohere around this purpose."[126] Russell presents an almost similar view, namely that the rhetorical purpose of the letter is to persuade the Galatians to reject the Judaizers' non-gospel and to continue in the gospel that Paul had preached to them.[127] Smit states that "the unity of Christian community twice forms the end and goal of Paul's entire line of

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Epistolary Analysis" in Nanos, M. D. (ed.) *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 143-154.
[119] Howard, *Paul*, 48-49.
[120] ibid.
[121] Howard, *Paul*, 82.
[122] ibid.
[123] Binsmead, *Dialogical Response*, 187-189.
[124] Kennedy, *Interpretation*, 151.
[125] Hall, "Rhetorical Outline," 38.
[126] ibid.
[127] Russell, *Flesh/Spirit*, 48.

thought. In the end the highest ideal he aims at is 'the Israel of God (6:16).'"[128] Martin perceives the Galatians as reverting to paganism and Paul's letter is intended to rescue them from the danger of apostasy.[129] Hester sees Paul's overriding concerns as a matter of how the Galatians should live faithfully.[130] Lyons is of the view that Paul's primary goal is to get the Galatians to renew allegiance to the gospel of freedom so that they, like Paul, might abandon Judaism for Christ and "turn once again from man to God."[131] Jegher-Bucher agrees with others that Paul intends his letter to persuade the Galatians of the truth of the gospel.[132] Pitta suggests Paul is most concerned with the implications of being one in Christ.[133] Hansen, whose views reflect significantly those of Dahl[134] and Longenecker,[135] states that Paul's goal is to present his personal experience of the end of the world through the cross and of the new creation to serve as a paradigm, a 'rule' for the whole community of believers.[136] Witherington states that, on closer inspection, all the arguments in the letter are intending to convince the Galatians not to submit to circumcision and the Mosaic Law and instead to continue "to walk in the way of freedom in the Spirit which Paul taught them when he first delivered the Gospel to them."[137]

As stated a number of times previously, Paul expects the Galatians to co-operate with the Spirit, which they possess, so that they will be enabled to fulfil the law of love and, by so doing, be in a position to serve one another with love (5:13-14) in the community. If this theme is truly Paul's dominant concern, then it must reflect in his overall communication. Clarifying Paul's rhetorical purpose in the way this section sets out to do will also serve as an appropriate means of responding to the variety of divergent opinions listed above.

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[128] Smit, "Deliberative," 39-59.
[129] Martin, "Apostasy to Paganism," 73-94.
[130] Hester, "Epideictic Rhetoric," 181-196.
[131] Lyons, *Autobiography*, 175.
[132] Jegher-Bucher, V. *Der Galaterbrief auf dem Hintergrund antiker Epistolographie und Rhetorik: ein anderes Paulusbild*, A Th ANT 78 (Zurich: Theologischer Verlag, 1991), 203.
[133] Pitta, Anthonio *Disposizione e Messaggio della Lettera ai Galati: Analisi retorico letteraria*, AnBib 131 (Rome: Pontifical Biblical Institute, 1992), 186.
[134] Dahl, "Epistolary Genre", 117-142.
[135] Longenecker, *Galatians*, c-cxix.
[136] Hansen, "Paradigm," 150.
[137] Witherington, *Galatia*, 27.

3.3.1. The Logic for the use of Rhetorical Approach

The use of the Greco-Roman rhetorical approach for studying Galatians has been challenged to various degrees and for a variety of reasons, despite its widespread application in contemporary scholarship.[138] The question of the apostle's exposure to rhetoric and rhetorical training is often raised. As noted earlier, one of the issues is to do with the appropriateness of using classical rhetorical canons to evaluate an epistle written by a Jewish Christian missionary. Malherbe argues that there is an apparent inherent weakness of analysing letters according to the classification developed for oration; that there does not seem to have been "an entire rhetorical system."[139] Following Malherbe, Kern challenges the various approaches adopted by interpreters, particularly by Betz. In Kern's view, these interpreters provide no evidence except supposed dispositional conformity to the handbooks.[140] Kern strongly rejects the idea that Paul wrote in conformity with Greco-Roman rhetoric. He states that the epistle does not conform to the descriptions called for in the handbooks.[141] He thinks the letter neither manifests the structural elements that have been claimed for it, nor does it fit any of the three species of rhetoric as described by the handbooks.[142] Questioning the logic of the use of rhetorical approach for interpreting Paul's letters, E.A. Russell also raises significant objections against Betz's pioneering work.[143] Russell's point is that the terminologies used in rhetorical study are not helpful in illuminating the text, but rather obscure the message being put across. He argues that Paul's passionate, fierce and uninhibited language does not support the notion that he sat down to compose the letter with literary and rhetorical concerns in mind.[144]

On a more cautious note, Forbes is of the view that Paul wrote letters to function as speeches and, therefore, drew on rhetorical conventions. However, it is artificial to attempt to understand a whole letter through the lens of classroom

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[138] As the above survey indicates.
[139] Malherbe, A. J. *Ancient Rhetorical Theorists,* SBL.SBS 19, ed. Benard Brandon Scott (Atlanta: Scholars Press 1988), 2-3.
[140] See e.g. Kern, P. H. *Rhetoric and Galatians, Assessing an Approach to Paul's Epistle* (Cambridge: Cambridge University Press, 1998), throughout.
[141] Kern, *Rhetoric,* 118.
[142] Kern, *Rhetoric,* 166.
[143] Russell, E. A. "Convincing or Merely Curious? A Look at Some Recent Writing on Galatians" *IBS* 6 (1984), 157-61.
[144] ibid.

rhetorical genres.[145] Instead, Forbes thinks the apostle wrote flexibly and freely, switching between topics and modes of address as needed. Similarly, Vos claims that the discussion about the relationship between rhetoric and theology in Paul's letters invites readers to engage in a discussion about their own perceptions of the world[146] that tend to colour the interpretation one offers.

Against the foregoing objections there are good reasons to show that the use of Greco-Roman rhetorical tools for analysing Galatians is justified.

Firstly, the use of ancient rhetorical guidelines in the analysis of Paul's letters can be justified on the historical grounds of Paul's probable exposure to rhetorical training, even within the confines of a Jewish education. This view is supported by a number of scholars, among them W. B. Russell, who argues that given the broad, persuasive and foundational nature of rhetorical training in the Mediterranean world, it is "*extremely likely*"[147] that Paul was trained rhetorically in Tarsus or Jerusalem. Similarly, both Forbes[148] and Brinsmead[149] launch passionate arguments that Paul's exposure was actually through a full education in formal Greek rhetoric. Judge also notes that such rhetoric had already penetrated the Jewish system of education.[150] Daube, a respected Jewish scholar, admits the influence of Greek rhetorical education upon early rabbinical thought; that even as a rabbinical student Paul may have been exposed to Hellenistic rhetoric as a foundational element of his training.[151]

Secondly, Paul lived in a world when the ability to speak well in terms of the use of rhetoric was such a universal and transcultural phenomenon[152] that it was incorporated into Greco-Roman educational system. As Kennedy writes,

> Though rhetoric is coloured by the traditions and conventions of the society in which it is applied, it is also a universal phenomenon which is conditioned by

[145] Forbes, C. "Ancient Rhetoric and Ancient Letters, Models for Reading Paul, and Their Limits" in Sampley J. P. and P. Lampe (eds.) *Paul and Rhetoric* (New York/London: T & T Clark, 2010) 143-160.
[146] Vos, J. S. "Rhetoric and Theology in the Letters of Paul" in Sampley J. P. and P. Lampe (eds.) *Paul and Rhetoric* (New York/London: T & T Clark, 2010), 161-179, here 179.
[147] So Russell, *Flesh/Spirit*, 38; emphasis original.
[148] Forbes, C. "Comparison, Self-Praise and Irony: Paul's Boasting and the Conventions of Hellenistic Rhetoric" *New Testament Studies* 32 (1986), 1-30.
[149] Brinsmead, *Dialogical*, 45-46.
[150] Judge, E. A. "St Paul and Classical Society," *JAC* 15, 1972, 29-36.
[151] Daube, D. "Rabbinic Methods of Interpretation and Hellenistic Rhetoric", *HUCA* 22 (1949), 239-64; cf. Russell, *Flesh/Spirit*, 38.
[152] Fairweather, J. "The Epistle to the Galatians and Classical Rhetoric: Parts 1 & 2", *TynBul* 45 (1994) 22-38.

> basic workings of the human mind and heart and by the nature of all human society. Aristotle's objective in writing his *Rhetoric* was not to describe Greek rhetoric, but to describe this universal facet of human communication.[153]

Rhetorical studies and the art of persuasion in oratory formed part of the culture of the wider Greco-Roman society. Rhetorical theory and practice reshaped the social, intellectual and political life of the Greek world, making significant changes to what Alexander the Great and his successors brought,[154] even to the extent that rhetorical techniques permeated the service of imperial administration. Rhetorical techniques were expected to be applied to promote and retain the *status quo* of the Greco-Roman way of life.[155] It is in this world that Paul lived and functioned as he travelled around and preached the message of Christ to the Gentile world. Galatians and Paul's other letters therefore contain significant rhetorical expressions, even though his message of Christ is set in the context of Israel's scriptures[156] as its prime focus. Within this context, it comes as no surprise that Paul found in the use of rhetoric an important tool to reach society with the gospel and to persuade the members of his Christian community to grow in their faith and moral behaviour.

Thirdly, the Old Testament and Jewish texts are not devoid of rhetorical features,[157] and knowledge of them might have formed part of Paul's rabbinic training, or he may have been influenced by them. The book of Isaiah is one of such writings that feature the use of rhetorical devices. In his rhetorical analysis of Isaiah 56-66, Miller demonstrates that the text follows a clear rhetorical pattern structured in chiastic form.[158] This is but one instance of rhetorical features in the Old Testament that Paul might have benefitted from even when he was composing Galatians using Greco-Roman rhetorical tools.

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[153] Kennedy, *Interpretations*, 10.
[154] Kennedy, G. A. *A New History of Classical Rhetoric* (Princeton: Princeton University Press, 1994), 81-127.
[155] Ramsaran, R. A. "Paul and Maxims" in Sampley, J. P. (ed) *Paul in the Greco-Roman World* (Harrisburg/London/New York: Trinity Press International, 2003), 429-456, here 429.
[156] Meeks, W. A. *The Origins of Christian Morality: The First Two Centuries* (New Haven: Yale University Press, 1993), 3-7.
[157] Muilenburg, J. "A Study in Hebrew Rhetoric: Repetitions and Style" in VTSup ed. G.W.88 (1969), 1-18.
[158] Miller, S. R. "The Literary Style of the Book of Isaiah and the Unity Question" (ThD dissertation, Mid-America Baptist Theological Seminary, 1982), 64-82.

Rhetorical criticism is certainly not the only essential tool for interpreting the New Testament. However, it is one of the most essential tools available for understanding New Testament documents as their authors intended them to be heard and understood. In the words of Witherington, this is particularly the case because "there is no sort or literary type of New Testament literature from which Greco-Roman rhetoric is entirely absent".[159]

3.3.2. Galatians 1-2

It is interesting to note that whilst there are significant variations in the rhetorical outlines of Galatians offered in contemporary rhetorical studies, the traditional three-part division of the letter is still considered to be of significant value, namely: (a) chapters 1-2 as the personal narrative section, (b) chapters 3-4 as the dogmatic section, and (c) chapters 5-6 as the practical section.[160] Many standard New Testament commentaries and introductions to the letter in Bible translations tend to follow outlines that are based on this traditional chapter division.

Chapters 1-2 of Galatians form a unit, and in it Paul discusses the problem relating to the opponents' activities in Jerusalem (2:1-10) and Antioch (2:11-14) without ever mentioning the term *πνεῦμα*. This is probably intentional. As a typical classical rhetorical strategy, he chooses to focus on the presentation of his own experience as an example to his converts, both negatively (before conversion) and positively (after conversion), in these opening chapters. The substantial autobiographical material follows the lines Aristotle recommends, where the opening narrative of an oratory is meant to speak of things past "in order that being reminded of them, the hearers may take better counsel about the future."[161] Quintilian also says that "in deliberative speeches we may often begin with a reference either to ourselves or to our opponent",[162] which is precisely what is found in Galatians 1-2. Paul's purpose in the narrative is to establish his *ethos* (*ἦθος*),[163] to support his claim that the gospel he preaches is not from a human source but from God (1:1). He must present his credentials in detail at the beginning of the letter as a rhetorical strategy in

[159] Witherington, B. *New Testament Rhetoric* (Eugene: Cascade Books, 2009), 217.
[160] See Lightfoot, *Galatians*, 65-67; Burton, *Galatians*, lxxii-lxxiv.
[161] Aristotle, *Rhet.* 3.16.11.
[162] Quintilian, *Inst. Or.* 3.8.8-10.
[163] Aristotle, *Rhet.* 1.2.

order to persuade his audience to go along with what he is about to tell them, namely, to reject the opponents' arguments. It is probably in view of this rhetorical approach that Paul postpones the mention of the Spirit in these opening chapters until later in chapter 3.

3.3.2.1. Epistolary Prescript (1:1-5)

Galatians 1:1-5 is an epistolary prescript that can be easily recognized and separated from the main 'body' of the letter. The epistolary framework of the letter (1:1-5 and 6:11-18) separates so easily that, as Betz observes, it appears almost as a kind of external bracket for the body of the letter.[164] However, several interrelations between the epistolary framework and the body indicate that both elements are part of the same composition.[165]

Paul responds to the Galatian controversy by underscoring his commissioning as an apostle by the authority of God who raised Jesus from the dead and now sets those in Christ free from the present evil age (1:1-5). Compared with other Pauline prescripts (with the only exception of Romans 1:1-7), this epistolary prescript has been expanded considerably, although it has no 'thanksgiving.' This expansion of the letter's opening is a rhetorical strategy intended to highlight the close relationship between the prescript and various other parts of the body of the letter. The insertion of the qualification, "sent neither by human commission nor from human authorities," after the title *apostle* (1:1) anticipates Paul's autobiographic narrative in 1:11-2:21; while the insertion of "who raised him from the dead" after *Jesus Christ* (1:4) anticipates the Christological-soteriological statements in the letter (cf. 4:1-11).[166] The ancient rhetoricians all suggest such anticipation[167] as a way of integrating the epistolary and rhetorical elements of the letter.

Paul's affirmation of his apostleship (1:1-5) also serves the purpose of looking forward to the presentation of his *ἦθος* (1:11-2:21) as a major rhetorical device intended for persuading his audience. On this Aristotle says, "persuasion is

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[164] Betz, "Literary Composition," 5.
[165] See Dahl, "Epistolary," 117-142; Hansen, G. W. *Abraham in Galatians – Epistolary and Rhetorical Contexts* (Sheffield: Sheffield Academic Press, 1989), 53-54; Longenecker, *Galatians,* c-cxix; Nanos, M. D. "The Inter- and Intra-Jewish Political Context" in *The Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 396-407.
[166] Cf. Hall, "Outline," 33; Betz, *Galatians,* 37.
[167] Aristotle, *Rhet.* 3.14.6; Quintilian, *Inst. Or.* 4.1.23; Cicero, *Rhet. ad Her.* 1.4.6-7.

achieved by the speaker's personal character when the speech is so spoken as to make us think him credible."[168] Aristotle begins his discussion of rhetorical categories here and sees the speaker's character as constituting just about the most effective means of persuading an audience.[169]

3.3.2.2. The *Exordium* (1:6-10)

According to the classical handbooks, the *exordium* is that part of the speech which introduces the issue and aims at winning attention and favour.[170] Although in many instances interpreters place this section immediately after the epistolary prescript,[171] they differ in their opinions as to where the section ends and where the next major section starts. For example, Betz states that the conclusion of the *exodium* is apparently reached in verse 9, while the next major section begins in verse12.[172] Smit, on the other hand, extends the section to include verses 11-12, arguing that this is where Paul begins to expound the theme of the gospel.[173] This introduction, Smit believes, also shows a close connection with the following parts of the speech. Hall prefers to classify Galatians 1:1-5 as the *exordium* and explains that "perhaps Paul was moved to this novel use of the salutation by his sensitivity to the abrupt opening he was about to employ in the next section, where the 'speech' in the author's mind seems really to begin."[174] Vos excludes *exordium* from his rhetorical structure of Galatians and, instead, classifies Galatians 1:6-9 as the proposition.[175] He justifies this position by arguing that if one adheres to the standard description of the *proem* in the rhetorical handbooks the term (*exordium*) is hardly applicable to these verses.[176] Similarly, Aune opposes calling this section an *exordium,* explaining that when one considers the purposes of *exordia* as expounded in the handbooks, "it is difficult to find anything characteristic of a normal forensic *exordium* in Galatians 1:6-11; a survey of Quintilian's lengthy discussion of forensic *exordia* (4.1.5-79)

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[168] Aristotle, *Rhet.* 1.2.
[169] Against Lategan, "Defending," 411 who thinks Paul's ethos is for defending himself.
[170] Aristotle, *Rhet.* 1.1.9; 3.14.1ff; cf. Cicero, *Rhet. ad Her.* 1.4.6-7.11; Cicero, *De Inv.* 1.15.20-17.25 and Quintilian, *Inst. Or.* 4.1.1-19.
[171] See for example Smit, "Deliberative," 44-45.
[172] Betz, *Galatians,* 44-46.
[173] Smit, "Deliberative," 45.
[174] Hall "Outline," 34.
[175] Vos, J.S. "Paul's Argument in Galatians 1-2" in Nanos M. D. (ed.) *Galatians Debate* (Peabody: Hendrickson Publishers, 2002), 169-180, here 171-174.
[176] ibid.

reveals nothing similar to Galatians 1:6-11".[177] To Cosgrove, 1:6-10 appears to serve as a kind of "thanksgiving parody".[178] Instead of celebrating the success of the gospel among the Galatians, Paul admonishes the community for diserting the gospel.[179]

It is noteworthy that, as a deliberate rhetorical strategy, Paul's strong language in this section is intended to make the listeners well-disposed, attentive and receptive.[180] The handbooks set forth four methods for making the hearers well disposed, namely, "by discussing our own person, the person of our adversaries, that of our hearers, and the facts themselves."[181] In 1:6-10, Paul makes good use of these rhetorical rules as he avoids the more common thanksgiving that regularly opens his letters and, instead, expresses dismay at how quickly the Galatians have turned from the grace of God's call in Christ in order to pursue a different and false gospel. Paul first brings his audience into a state of alarm by informing them that they are deserting God (1:6-7a). By expressing his disappointment and disapproval, Paul is employing a rhetorical device to discredit the campaign of his adversaries as the means to regain the goodwill of an audience.[182] Next, he arouses hostility against his opponents by accusing them of preaching a gospel different from his gospel to discredit them (1:7b-9). This is yet another rhetorical means to win sympathy for himself as a servant of God and Christ.[183] Finally, his reference to his own acts and services without arrogance is yet another rhetorical strategy[184] to win the goodwill of his listeners. If, as Aristotle states, rhetoric is the "faculty of discovering the possible means of persuasion",[185] then this section contains evidence that the speech belongs to the *deliberative* classification.[186] Paul's intention is to persuade his audience to reject the opponents' message and to follow his intended course of action. In the main body of the letter beginning from chapter 3, he will provide details of that course of action as he begins to unpack the *πνεῦμα* material in terms of the Spirit's significance in the life of the believer within the context of the law.

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[177] Aune, "Review," 326.
[178] Cosgrove, *Cross*, 27.
[179] ibid.
[180] Cicero, *De Inv.* 1:15-20; cf. Quintilian, *Inst. Or.* 4.1.5.
[181] Cicero, *Rhet. ad Her.* 1.4.8. cf. Aristotle, *Rhet.* 3.14.7; Cicero, *De Inv.* 1.16.22.
[182] Cf. Aristotle, *Rhet.* 3.14.2.
[183] Cf. Cicero, *De Inv.* 1:17.25.
[184] Cicero, *Rhet. ad Her.* 1.4.8.
[185] Cicero, *Rhet. ad Her*. 1.2.1.
[186] See Smit, "Deliberative,*"* 46, who offers similar perspective.

3.3.2.3. The *Narratio* (1:11-2:21)

According to the rhetorical handbooks, the *exordium* is usually followed by a *narratio* that must contain 'statement of facts' of the case to be expounded[187] in the form of a summary of the subject.[188] The *narratio* is an exposition of events that have occurred or are supposed to have occurred.[189] Betz argues that the *narratio* runs from 1:12 to 2:14 and is extensive because Paul's case requires a long statement of facts covering his entire history from birth.[190] It is in this section therefore that Betz argues strongly that Paul's letter is of the forensic classification.[191] Betz's argument has been fiercely criticized, especially by interpreters who reject the forensic classification of the letter.[192]

The significant thing about this section is that it is where Paul provides details of his *ethos,* running from 1:11 to 2:21, testifying to how God's call through grace turned him from persecuting the faith into a bold apostle of the truth of the gospel to the Gentiles, a commission ratified by the acknowledged leaders of the church in Jerusalem (1:11-2:10). It is here that he narrates his exchanges with Peter in the Antioch incident (2:11-14). He concludes in 2:15-21 by presenting the theological basis of his appeal to the Galatians to reject the opponents' non-gospel and continue in the true gospel he had preached to them. His is the true gospel because it is grounded on the work of Christ on the cross alone and is of a universal application.[193] It is able to provide justification for both Jews and Gentiles. The section 2:15-21 therefore serves as a summary of Paul's speech and must be viewed as part of the Antioch story.[194] Throughout this narrative Paul's intention is to portray his credibility as a rhetorical strategy to win the hearts of his addressees. As Aristotle expressed:

> We believe good men more fully and more readily than others; this is true generally whatever the question is, and absolutely true where exact certainty is

[187] Cicero, *De Inv.* 1.19.27-31.30; 1:20. 28-21.30; *Rhet. ad Her.* 1.8.12-10.16; cf. Aristotle, *Rhet. ad Alex.* 30-31; Quintilian, *Inst. Or.* 4.2.4.
[188] Cicero, *De Inv.* 1.19.27-31.30; 1:20. 28-21.30.
[189] Cicero, *De Inv.*1:19-27.
[190] Cf. Quintilian, *Inst. Or.* 4.2.84.
[191] Betz, *Galatians,* 58-112.
[192] See e.g. Kennedy, *Interpretation,* 145.
[193] Cf. Russell, *Flesh/Spirit,* 55.
[194] Cf. Kern, *Rhetoric,* 104-105.

> impossible and opinions are divided … It is not true, as some writers assume in their treatises on rhetoric, that the personal goodness revealed by the speaker contributes nothing to the power of persuasion. On the contrary, his character may almost be called the most effective means of persuasion he possesses.[195]

Similarly, Quintilian stresses an orator's virtue as having the greatest evidential value: "I do not merely assert that the ideal orator should be a good man, but I affirm that no man can be an orator unless he is a good man."[196] Paul, indeed, uses *ethos* in Galatians as convenient rhetorical basis for his entire argument. He tries to persuade his listeners to believe in his communication on the basis of his character as an apostle commissioned by Jesus Christ and God the Father (1:1), as a servant of Christ (1:10), as one who received from Christ the message he proclaims (1:11-12), and as one who was set apart and called by God from birth to his ministry (1:13-17). He tries to gain the confidence of his addressees on the basis of his faithfulness to the gospel whether or not the other Christian leaders are in support of his approach (1:18-2:14). He tells his listeners about his adherence to the truth of the gospel in both his personal life as well as in his preaching ministry (2:19-20; 6:14-15) even when he is being persecuted (5:11; 6:17). By presenting this sketch of his ethos to gain the confidence of his addressees, Paul is effectively making good use of a rhetorical practice recommended in the classical handbooks. Winning the hearts of his addressees is as important to his communication as the message itself.

Paul's use of emotional language (cf. 1:6) and the expression of anger often shown in his speech (cf. 3:1) are also rhetorical styles meant to grab the attention of his audience and to sway their minds to "fear, ambition, hatred, reconciliation."[197] He must establish rapport with his audience at the beginning of the speech in chapters 1-2 and then at the end of the speech appeal to the deeper emotions such as pity and empathy (cf. 6:17). Polemics and strong emotional language do not in themselves indicate a forensic speech. One must ask what the intended effect of such language is, and in Galatians the emotional language is intended to persuade the Christian

[195] Aristotle, *Rhet.* 1.2.
[196] Quintilian, *Inst. Or.* 12.1.3.
[197] Quintilian *Inst. Or.* 3.8.12.

community to rethink their current position of trying to move away from the teaching Paul had already given and, instead, to give in to the opponents campaign.[198]

In a sense, the rhetoric of chapters 1 and 2 is intended to affirm Paul's claim that the gospel he preaches has its origin from God. Most importantly, however, Paul's rhetoric in the two chapters serves as an introduction to the dominant issues he is going to address in the main body of the letter (3:1-6:10), namely, the place of the law in the life of his Gentile converts, the role of the Spirit, and how the Christians are to respond to these themes.

3.3.3. Galatians 3:1-5:12

3.3.3.1. The *Propositio* (3:1-5)

Between the *narratio* and the *probatio*, ancient rhetoricians insert the *propositio*, which is the name Quintilian in particular uses.[199] The term *propositio* defines that part of a speech that "states the major premise or problem at issue, summing up the points of agreement and disagreement between the parties and enumerating and briefly explaining the argument to come."[200]

As mentioned above, Betz classifies 2:15-21 as Paul's *propositio*[201] of the letter on the grounds that it is placed at the end of the last episode of the narrative of 2:11-14 and sums up its material contents. He also argues that the section (2:15-21) is "extremely concise and consists largely of dogmatic abbreviations, i.e. very short formulaic summaries of doctrines."[202] This view of the section 2:15-21 as the *propositio* is shared not only by some who argue for the forensic classification of the letter but also by those who do not. Longenecker for example states that "Hans Dieter Betz has gone a long way toward resolving this dilemma in proposing that 2:15-21 is in reality the *propositio* of Galatians, which 'sums up the *narratio's* material content' and 'sets up the arguments to be discussed later in the

[198] Cf. Witherington, *Galatia* 31.
[199] Cf. Quintilian, *Inst. Or.* 4.4.1-4.5.28; see also 3.9.2, 5; 3.11.27; A general view of the *propositio* is discussed in Cicero's *Rhetorica ad Herennium* and in *De Inventione*, although there is considerable difference between them. It is however Quintilian who has the fullest account of this part of the speech.
[200] Nanos, *Galatians Debate*, 438.
[201] Betz, *Galatians*, 114.
[202] ibid.

probatio'."[203] In agreement of Betz's view, Witherington argues that Galatians 2:15-21 has proven to be central to deciphering the message of Galatians.[204]

Betz's categorization of the section 2:15-21 as *propositio* assumes that the theme of 'justification by faith' as against 'the works of the law' is the interpretive key to the logic of Galatians. If, in the light of the New Perspective on Paul's theology in Galatians, the classical interpretation of the concept of 'justification by faith' can no longer be said to be Paul's central concern in the letter,[205] then this passage cannot qualify as the *propositio,* for it can no longer hold the key to the interpretation of the message of the letter.[206] Thus, Smit aptly observes that "it [2:15-21] is not at all a point by point summary giving a survey of the whole speech."[207] Even Betz's own hypothesis, which interprets the *paraenesis* (5:1-6:10) as a 'defense of the Spirit,' seriously undermines his claim that 2:15-21 is the *propositio* in which the Spirit is not even mentioned.[208]

According to the classical handbooks, the *propositio* exists to state clearly, concisely and unmistakably what the dominant theme of the speech is.[209] Moreover, if, as Quintilian says, "the beginning of every *proof* is a *propositio*,"[210] then 3:1-5 presents itself as the number one candidate to be categorized as the *propositio* of the letter. The nature of Paul's argument in this passage (3:1-5) demonstrates that this section holds the interpretative key to Paul's dominant concern in the letter. This position is obviously a significant point of departure from the majority view in the scheme of rhetorical analyses of Galatians, with the exception of Cosgrove, who also classifies 3:1-5 as the *propositio*.[211]

The mention of *πνεῦμα* (three times) and the *νόμος* (twice) in this section (3:1-5) is significant for this is where Paul launches into his *πνεῦμα* conversation linking it to *νόμος*. This is where he begins to vehemently argue against the opponents' teaching that sought to impose the law as a requirement for Gentiles to join the people of God. Paul's rhetoric is not to be understood as an attack against

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[203] Longenecker, *Galatians,* 80, citing Betz, *Galatians,* 114; Cf. Quintilian, *Inst. Or.* 4.4.1-5.28; Cicero, *De Inv.* 1.22.31-23.33; *Rhet. ad Her.* 1.10.17.
[204] Witherington, *Galatia* 35.
[205] Cf. Sanders, *Palestinian Judaism,* 474-511
[206] See Cosgrove, *Cross,* 11-13.
[207] Smit, "Deliberative," 41.
[208] Betz, *Galatians,* 16-23; Betz, "Defense", 99-114; cf. Cosgrove, *Cross,* 25; Byrant, *Christ,* 45.
[209] Quintilian, *Inst. Or.* 4.4.1-5.28; cf. Cicero, *De Inv.* 1.22.31-23.33; *Rhet. ad Her.* 1.10.17.
[210] Quintilian *Inst, Or.* 4.4.1.
[211] Cosgrove, *Cross,* 11-13.

Jewish legalistic righteousness but an attack on the opponents teaching in terms of the law being viewed as an entry requirement. In section 3:1-5 Paul brings into sharp focus the perception that the law as an entry requirement is not applicable to the Gentiles. The Gentile Christians have received the Spirit as evidence that they have already been accepted through the work of Christ. This explains why Paul begins the Spirit conversation at the beginning of chapter 3 and not earlier. The undeniable physical evidence of the reception of the Spirit clearly validates the argument that they are already true sons of Abraham who have received the blessing of the Spirit through faith, not through the law. He brings the *πνεῦμα* in at the point in his communication when, through the use of scripture, he begins to dismantle the opponents' argument about the law as an entry requirement. Viewed through the lens of the rhetorical guidelines, therefore, Paul's dominant concern relates to *the relationship between the Spirit and the believer within the context of the law*. He presents this theme by means of interrogation which is as a major rhetorical style.[212] This is what Aristotle also has to say:

> In regard to interrogation, its employment is especially opportune, when the opponent has already stated the opposite, so that the addition of a question makes the result an absurdity … Again, interrogation should be employed when one of two possibilities is evident, and it is obvious that the opponents will admit the other if you ask him. But the interrogator, having obtained the second premise by putting a question, should not make an additional question of what is evident, but should state the conclusion … Thirdly, when it is intended to show that the opponent either contradicts himself or puts forward a paradox.[213]

Paul's language in 3:1-5 clearly demonstrates that he is seeking to persuade the Galatians to co-operate with the Spirit so that they will be directed by it (3:2, 5) rather than having to rely on their human effort (3:5). Paul arouses the audience's emotions by calling them foolish.[214] They must recognise the significance of the Spirit[215] and align their lives with it. The significance of this section is attested by

[212] Cf. Quintilian, *Inst. Or.* 5:14.27-35.
[213] Aristotle, *Rhet.* I.15.15; 3:18.1-4.
[214] Cf. Witherington, *Galatia* 32.
[215] 3:2-5, 13-14; 4:6; 5:5, 16-18, 22, 6:1, 8.

Aristotle who states that "the beginning appears to be more than half of the whole, and much of what is under investigation is illuminated by it."[216]

3.3.3.2. The *Probatio* (3:6-5:12)

The ancient handbooks point out that in a speech the *propositio* is followed by the *probatio*,[217] regarded as the most decisive of all, because in it are presented the 'proofs' of the dominant subject that have been proposed in the speech. This part determines whether or not the speech as a whole achieves its goal. The purpose of the *probatio* is to prove the *propositio*. This is where Betz's rhetorical hypothesis runs into difficulty. Though he takes chapters 3-4 as *probatio*, yet, this section does not actually seem to prove his suggested *propositio* (2:15-21), and his argument that Paul's dominant concern is the theme of the gospel and his apostleship.[218] Thus, Kern accuses Betz of inconsistency in his analysis of the *probatio*, saying that "by the time Betz reaches 3:26 his attention has shifted from classical rhetoric to Christian rhetoric, focusing now on structure and composition and finding a Christian baptismal liturgy in 3:26-29."[219]

Kern's critique in this case also has its own difficulties because Paul observes other rhetorical conventions in this section (3:1-5:12). By the use of the rhetorical device of *argument by repetition and amplification*,[220] Paul draws attention to his central themes, namely, *νόμος* (which he mentions 32 times) and *πνεῦμα* (19 times). The repetitions of these two entities serve rhetorically to carry the movement and highlight the emphases of his argument.[221] They provide rhetorical proof of Paul's dominant concern in the letter, as has already been spelt out in the *propositio* (3:1-5), namely, the irrelevance of the law as a requirement for Gentiles to become members of the people of God in view of the evidence provided by the Spirit that the Galatian Gentile Christians have already been accepted as children of Abraham.

Paul's mention of the term *πνεῦμα* occurs in each of the expositions of the main body of the letter (3:1-6:10). The term is used in each of the rhetorical forms, namely in interrogatives (3:1-5), in arguments relating to scripture and tradition (3:6-

[216] Aristotle, *Eth. Nic.* 1.7.23.
[217] Quintilian, *Inst. Or.* 5.18.8.
[218] Betz, *Galatians*, 130.
[219] Cf. Kern, *Rhetoric*, 109-110.
[220] Quintilian, *Inst. Or.* 5.11.6, 32-35.
[221] ibid.

14; 4:1-7, 21-31; 5:6) and in the paraenesis (5:13-6:10).[222] The Spirit is presented as the evidence of the Galatians' eschatological relationship with God. They genuinely became members of the people of God through their faith in Christ alone and were given the Spirit as the evidence of this relationship (3:1-5:12). All the classical rhetorical and theological arguments interconnected with the theme of the Spirit in both the main body of the letter[223] and the ethical section[224] are intended to *persuade* the Galatians to make a conscious effort to co-operate with the Spirit (cf. 5:16; 6:8). They are to do this by following its leading (cf. 5:18, 25) in conformity with their identity as the people of the Spirit, having an eschatological *Abba*, Father-relationship with God as true 'sons' (4:6-7).

3.3.4. Galatians 5:13-6:18

3.3.4.1. The Paraenesis (5:13-6:10)

Greek rhetoricians used the term *παραίνεσις*[225] to describe the ethical section of a speech, and since Martin Dibelius popularised this terminology,[226] it has become customary to use it to describe the practical moral exhortations in New Testament letters. It needs to be noted that the paraenesis of Galatians (5:13-6:10) has particularly attracted several divergent views in the past in regard to its functional relevance within the structure of the letter.

3.3.4.1.1. Divergent Views

Dibelius viewed the material as a random collection of traditional Hellenistic maxims of moral advice with no connection to each other.[227] He proposed that the blocks of moral advice often placed at the end of Paul's letters[228] were universal principles in Paul's day adopted by the early churches without reference to any specific situation. Dibelius does not deny that the material in Galatians (5:13-6:10) is authentically Pauline, but he asserts that the ethical material has nothing to do with the theological and historical issues at stake in the letter. He claims that the

[222] See Lull, *Spirit*, 25.
[223] Cf. 3:2-5, 13-14; 4:6, 21-31; 5:5.
[224] Cf. 5:16-18, 22-23, 25, 6:1, 8.
[225] Cf. Quintilian, *Inst. Or*. 9.2.103.
[226] Dibelius, M. *A Commentary on the Epistle of James* (revised by H.Greeven), e.t. by M. A. Williams (Philadelphia: Fortress, 1976), 1-11.
[227] ibid.
[228] E.g. 5:13-6:10; Rom 12-13; Col 3:1-4, 6; 1 Thess 4:1-12; 5:1ff.

paraeneses of the New Testament and all early Christian writings are made up of *τόποι*, or traditional treatments of older ethical sayings,[229] that were frequently strung together without any necessary inner connections and used in a general fashion without any direct relevance to matters being addressed.

Dibelius' study has particularly popularised the 'paraenesis' in the sense that, since the publication of his work, the term has been used to designate 'ethical' exhortation of any kind as distinct from the 'theological' aspects of New Testament writings.[230] However, his description of Pauline ethical material has been strongly challenged as being too vague, and rightly so,[231] as it is based on his defined genre of the letter rather than on the reconstruction of the historical, social or theological contexts.[232]

The paraenetic material is an issue not only for Dibelius but also for other interpreters of Galatians. O'Neill contends that the ethical section was not originally part of the letter and was not composed by Paul; that the material was added at the time the letter was edited for publication.[233] He insists that the section is made up of a random collection of moral advice with no inner idea running through the collection, although each saying shares the familiar likeness. The basis of O'Neill's claim is that there is "nothing specifically Pauline in the collection, and nothing that would have had a specific bearing on the situation facing the Galatians."[234] To him, it is incongruous that, in a letter directed against nomism, Paul would issue a warning against anti-nomism.

Though O'Neill's claim has won little support from other scholars,[235] this view has lately been revived by Smit who dismisses the Pauline authorship of the ethical section, his reason being that "it is probable that Galatians 5:13-6:10 was added at a somewhat later time to the letter."[236] Smit thinks that the outlook and tone in this section is considerably different from those in the earlier part of the letter. He

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[229] Dibelius, *James*, 1-11.
[230] Barclay, *Obeying*, 10-12; Betz, *Galatians*, 292.
[231] See Barclay, *Obeying*, 10-11; Betz, *Galatians*, 253-254; Furnish, *Ethics*, 242-279.
[232] For some reaction of Dibelius and similar views see Lategan, B.C. "Is Paul Developing a Specifically Christian Ethics in Galatians," in Balch, D. L. and E. Ferguson, W. A. Meeks (eds.) *Greeks, Romans, and Christians* (Minneapolis: Fortress Press, 1990), 318-328.
[233] O'Neill, *Recovery*, 65-71.
[234] O'Neill, *Recovery*, 71.
[235] See e.g. Caird, G. B. *The Language and Imagery of the Bible*, IDB (London: Duckworth, 1980), 114; Drane, J. *Paul, Libertine or Legalist? A Study in the Theology of the Major Pauline Epistles* (London: SPCK, 1975), 93.
[236] Smit, "Deliberative," 45.

argues that while elsewhere Christ and the law exclude each other, here in section 5:13-6:10 they are brought together in fulfilling the law of Christ. He concludes that "the clear structure and line of thought shown by the text without this passage support the legitimacy of this hypothesis."[237]

In contrast to the above cited added-on hypotheses, several attempts have been made in the past by interpreters to demonstrate the coherence of the letter and the functional relevance of the paraenesis (5:13-6:10) within the structure of the letter. Treating the section as an apologetic appendix, Burton argues that it is designed as a defence against possible objections or misunderstanding of the earlier part of the letter.[238] Burton does not deny that this section is the work of Paul, neither does he reject its relevance to the rest of the letter. However, he views the ethical exhortation as a digression that Paul put in place to deal with a new phase of the subject, connected indeed with the main theme of the letter but not previously discussed.

Lutgert's 'two-front' theory argues that the letter was directed not against one, but two types of opponents: (i) a Judaising group and (ii) a group of spiritual radicals or *πνευματικοί*.[239] Following Lutgert, Ropes argues that Paul's whole argument is carefully balanced in order to counter both nomists and anti-Jewish radicals.[240] These two-front theories have been challenged at various points in time by commentators.[241] Rejecting the Lutgert-Ropes 'two-front' theory, Schmithals argues that Paul was not waging a war on two fronts but solely against one faction, which he identifies as Jewish Christian Gnostics.[242] Schmithals claims the Jewish-Christian Gnostics were a faction that practiced circumcision and yet, at the same time, prided themselves as libertinistic spirituals. He argues that this group practiced circumcision as a gnostic initiation or as a release from the shackles of the flesh.[243] Schmithals' thesis has been taken up by Marxsen with some modifications.[244]

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[237] Smit, "Deliberative," 58.
[238] Burton, *Galatians,* lv, 290-91.
[239] Lutgert, W. *Gesetz und Geist. Eine Untersuchung zur Vorgeschiche des Galaterbriefes* (Gutersloh: Bertelsmann, 1919), 19-21, 59-67, 79-82.
[240] Ropes, J. H. *The Singular Problem of the Epistle to the Galatians* (Cambridge, MA: Havard University Press, 1929), 27-42, 44-45.
[241] See Barclay, *Obeying,* 14-16 for his helpful survey of the various divergent views.
[242] Schmithals, *Gnostics,* 13-64.
[243] ibid.
[244] Marxen, W. *Introduction to the New Testament* (Oxford: Basil Blackwell, 1968), 50-58.

However, it has gained little acceptance among other scholars, and its assumptions are unconvincing at several points.[245]

In his analysis of 5:13-6:10, Jewett argues that Paul's purpose was to check libertine tendencies in the Galatian churches arising out of their misunderstanding of their freedom in the Spirit.[246] The difficulty with this view is that there is no hint in the text that Paul is seeking to correct a mistaken view of the Spirit, as has already been discussed above.[247] Challenging Jewett's claim, Kwon asserts that such assumption fails in view of Paul's highly positive view of the Galatians' life in the Spirit before the arrival of the agitators.[248]

Betz interprets the *paraenesis* (5:1-6:10 in his case) as the "defense of the Spirit."[249] He claims that Paul's purpose in issuing the exhortation was to demonstrate the ethical sufficiency of authentic life in the Spirit (cf. 5:16). According to Betz, the community had enjoyed a period of initial enthusiasm in the Spirit, but the occurrence of transgressions in their midst prompted them to ask the question as to how to deal with the flesh.[250] Betz argues that the agitators proposed the Torah as an antidote to the flesh. Paul responds by disputing the law's power to check the flesh and defends the sufficiency of the Spirit for ethical life in Christ.

Howard suggests that Paul's moral injunction is directed specifically to a *judaizing* situation operating in Galatia that was aimed at forcing the believers to complete their salvation by moving from the Spirit to the flesh.[251]Howard's view has been taken up by Lull[252] and Brinsmead[253] who also suggest that the whole of 5:13-6:10 is Paul's subtle and sustained piece of polemic against the opponents. As Howard sees it, the whole letter (including 5:13-6:10) is a polemical response to the opponents. Howard insists that Paul is not defending himself against misunderstandings but is rather offering a sharp criticism of those in Galatia who either advocate or embrace the law, a viewpoint shared by Matera.[254] Against these

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[245] See e.g. Cosgrove, *Cross*, 154.
[246] Jewett, "Agitators," 345.
[247] Cf. section 3.2.4 above.
[248] Kwon, Y-G. *Eschatology in Galatians*, WUNT 2.183 (Tübingen: Mohr Siebeck, 2004), 17.
[249] See especially Betz, "Defense," 99-114.
[250] Betz, *Galatians*, 29.
[251] Howard, *Paul*, 11-14.
[252] Lull, *Spirit*, 113-130.
[253] Brinsmead, *Dialogical Response*, 164-192.
[254] Matera, F. J. "Culmination of Paul's Argument in the Galatians: Gal 5:1-6:17" *Journal for the Study of New Testament* 32 (1988), 79-91.

views Wilson argues that Paul's references to the law in the moral exhortation are not intended to be a rejection of the law but rather to affirm that through the enablement of the Spirit the Galatians will be able to fulfil the law and, by so doing, avoid its curse,[255] as has already been discussed in some detail.[256] With this hypothesis Wilson is able to affirm that the Spirit is in harmony with the law, which is intended to serve as an abiding standard of behaviour for believers.

Barclay suggests that the Galatians were attracted to circumcision and the Torah because of the agitators' weighty theological arguments and because of the various social factors at work in Galatia.[257] They were attracted to circumcision and the Torah also because they had begun to doubt the adequacy of the moral instructions Paul had left with them and the sufficiency of the Spirit to enable moral living (5:21).[258] Barclay thinks that Paul's earlier moral instructions to the Galatians prior to the writing of this letter might have been "dangerously ill-defined."[259] Consequently, the Galatians could not be sure how walking in the Spirit would provide them with sufficient moral safeguards. Paul therefore wrote the moral instructions in Galatians 5:13-6:10 specifically to address the situation of how the members of God's people should live.[260] Barclay's thesis lays emphasis on "identity" and "patterns of behaviour"[261] as the two themes that underline the coherence of the letter.

Barclay's contribution for understanding the function of Galatians 5-6 has the advantage of clearly demonstrating the relevance of the section within the structure of the letter. He demonstrates how Paul provides answers to his own earlier appeal in 3:3. Having begun in the Spirit, the Galatians are expected to continue to live under the Spirit's control by obeying the truth with the guidance provided by the Spirit. Despite the obvious strengths of his thesis, Barclay is accused of presenting a hypothesis that is not too different from the 'two front' approach, since his approach portrays a distinction between identity (chapters 1-4) and behaviour (chapter 5-6).[262]

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[255] Wilson, *Law*, 18, 117-138.
[256] Cf. chapter 1, section 1.1.1 – the literature review.
[257] See Barclay, *Obeying*, 52-74, 77-105.
[258] Barclay, *Obeying*, 52-74, 77-105.
[259] Barclay, *Obeying*, 106, 218.
[260] Barclay, *Obeying*, 75-105 and throughout.
[261] Barclay, *Obeying*, 75 describes these two themes as the twin notion of the main body of Galatians.
[262] For similar critique see Kwon, *Eschatology*, 185-91.

Lewis argues that Galatians 5-6 plays the crucial role of integrating Christian living and thinking within the framework of Paul's *theo-ethical* reasoning.[263] He defines theo-ethical reasoning as the means by which Paul integrates Christian living and thinking, combining what is commonly distinguished as theology and ethics.[264] He argues that Galatians 5-6 functions as the most comprehensive description of Christ's cruciform pattern and the practice of spiritual discernment that Paul offers as a positive alternative to the law-observant life being promoted by his opponents.

The point of the above discussion is that the added-on theories have almost universally been abandoned, and interpreters no longer view the ethical section of Galatians as a separate division of the letter. Scholars view the material as Paul's response to the main doctrinal issues at stake in his argument and therefore as relevant to the situation in Galatia,[265] even if they account for the coherence in different ways. What is characteristically missing in most of the views surveyed is the functional relevance of the Spirit in Paul's argumentation.

3.3.4.1.2. Rhetorical Features

Concerning the rhetorical structure of the paraenesis, Longenecker argues that it starts from 4:12 because this verse contains the first imperative of the letter.[266] Betz's classification of the paraenesis as beginning from 5:1 is shared by Matera,[267] except that the latter incorporates all the verses up to 6:17. Matera's argument is that the closing verses of the letter are a continuation of Paul's theological argument and the issue of circumcision.[268] The large majority of current interpreters, however, tend to follow the traditional classification of 5:13-5:10 as the paraenesis.[269]

Betz states that "it is rather puzzling to see that paraenesis plays only a marginal role in the ancient rhetorical handbooks, if not in rhetoric itself."[270] Betz

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[263] Lewis, J. G. *Looking for Life: The Role of Theo-Ethical Reasoning in Paul's Religion* (London/New York: T & T Clark International, 2005), 6.
[264] ibid.
[265] Wilson, *Law*, 2-4 notes that Barclay's highly influential monograph (*Obeying the Truth*) played an important role in this process.
[266] Longenecker, *Galatians*, 186.
[267] Matera, "Culmination," 79-91.
[268] ibid; See also Dunn, *Galatians*, 261 for his critique of Matera's proposal for overlooking the broad parallels between 5:1-12 and 6:11-17.
[269] Cf. Merk, O. "Der Beginn der Paranese im Galaterbrief", *ZNW* 60 (1969), 83-104. See also the comments by Kern, *Rhetoric in Galatians*, 113.n.122 on the significance of Merk's perspective
[270] Betz, *Galatians*, 254; cf. Smit, "Deliberative," 58-59 who builds upon this lack by eliminating parts of chapters 5 and 6 from Paul's 'speech'.

argues that the rhetorical handbooks are *not at all* concerned with paraenesis and that the handbooks do not discuss exhortation (paraenesis) *anywhere*.[271] He argues that paraenesis was rather characteristic of the philosophical literature, especially of the diatribes of the Hellenistic period.[272] This claim has been challenged by other interpreters,[273] and rightly so, because the classical handbooks provide guidelines for paraenesis which Paul evidently follows in 5:13-6:10. Aristotle is quite clear that everyone who wishes to argue about ethics and persuade his or her addressees must make recourse to rhetoric, in particular deliberative rhetoric, to accomplish their aims.[274] Aristotle asserts that in ethical matters people will usually not listen to long philosophical discourses. Rather, one must appeal to their actual experiences and inclinations and build on that reality to make a persuasive ethical argument. Aristotle insists that, since deliberative rhetoric relates to future courses of action, it is ideally suited for an ethical discourse in which one will argue for a group either to maintain or change its course of behaviour. Aristotle suggests that skill in rhetoric is necessary in order to meaningfully address an audience about their conduct.[275] To persuade an audience on ethical matters such as vices and virtues there is a crucial need to resort to deliberative forms of rhetoric.[276]

Even more significant for this inquiry is the claim in the ancient handbooks that proposals relating to religious matters properly fall within the scope of deliberative rhetoric,[277] not the forensic genre. Paul appears to follow such guidelines in the paraenesis when he exhorts his addressees to serve one another in love (5:13), to fulfil the law through neighbour love (5:14), to walk in the Spirit (5:16), bear the fruit of the Spirit (5:22-23), keep in step with the Spirit (5:25), bear one another's burden and, by so doing, fulfil the law of Christ (6:2), to sow to the Spirit (6:8) and to do good to all people (6:10). All these are varied metaphors urging believers to co-operate with the Spirit in their daily walk as they had begun (3:2-5) when Paul first preached the gospel to them. Thus, the paraenesis is not a departure from what has been argued in chapters 3-4 but rather a continuation of the same exhortation.

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[271] Betz, *Galatians*, 254; cf. Smit, "Deliberative," 58-59.
[272] Betz, "Literary Composition," 25.
[273] Kennedy, *Interpretation*, 145; cf. Kern, *Rhetoric*, 138; Witherington, *Galatia*, 28; Smit, "Deliberative," 56-58; Hall, "Rhetorical Outline," 29-38.
[274] Aristotle, *Rhet.* II 354a 3-6.
[275] Aristotle, *Rhet.* I 355b25-26.
[276] Aristotle, *Rhet.* I 366a23-I 367a33.
[277] Aristotle, *Rhet. ad Alex.* 1423a 30ff.

By showing his addressees the benefits that accrue if they walk in the Spirit (5:16a), saying they will not fulfil the desires of the flesh (5:16b), Paul is using another rhetorical strategy that conforms to the guidelines in the handbooks. He cites first the list of vices of the flesh in 5:19-21 before he enumerates the qualities that form the fruit of the Spirit (5:22-23). Here again, Paul appears to conform to the strategy suggested by Quintilian that, if one wants to cause someone else to follow a proposed course of action suggested in a deliberative speech, it is often necessary to point out "the appalling consequences that will follow the opposite policy."[278] Similarly, Aristotle believes, "one dissuading must apply hindrance by the opposite means: he must show that the action proposed is not just, not lawful, not expedient, not honourable, not pleasant, and not practicable; or failing this, that it is laborious and not necessary."[279] Thus, Paul's warning at the end of his vice list, repeating his earlier one that those who live according to the flesh will not inherit the kingdom of God (5:21b), fits well into the classical guidelines.

In conclusion, the rhetorical structure of the paraenesis demonstrates strongly that the epistle is in fact deliberative in intent. It reveals that at stake in Paul's exhortation is his concern for his readers to co-operate with the Spirit by sowing to the Spirit (6:8; cf. 5:16, 25) within the context of the law (5:14, 18, 23b; 6:2). The theme of sowing to the Spirit, which is projected only in the ethical section, suggests that the paraenesis is the culmination[280] of Paul's reflection on the Spirit/human co-operation. The Galatians now live not by the flesh but by the Spirit, bearing fruit (5:22-23) that works for the good of all. The call to the Galatians to co-operate with the Spirit means they must persevere in sowing to the Spirit till they reach the eternal destiny marked out for them (6:7-8). This is Paul's ultimate goal for the paraenesis.

3.3.4.2. Epistolary Postscript (6:11-18)

The section 6:11-18 serves as the epistolary postscript of the letter, though different interpreters describe it differently.[281] As can be expected, here again scholars offer divergent interpretations as to Paul's purpose for adding it to the main

[278] Quintilian, *Inst. Or.* 3.8.39.
[279] Aristotle, *Rhet.* I 421b; cf. Witherington, *Galatia*, 230.
[280] Cf. Fairweather, J. "The Epistle to the Galatians and Classical Rhetoric: Part 3", *TynBul* 45 (1994), 213-243, here 225.
[281] E.g. Betz, "Literary," 5-8 refers to it as *conclusio* or *peroratio* but Smit, "Deliberative," 55 refers to it as *amplificatio*.

body of the letter, each interpretation depending of course on the form of rhetorical classification they have assigned to the letter.[282] Betz claims that the postscript serves as the end and conclusion of the apologetic speech forming the body of the letter.[283] Here again, there are difficulties with this interpretation. According to the rhetorical handbooks, at the end of paraenesis, the speech has technically come to the end, and, for that matter, section 6:11-18 has to be considered as a digression of the generally accepted pattern. Thus, Smit notes that the reason for this digression of the approved pattern is the fact that Paul sent his speech in the form of a letter,[284] since this obligated him to add the usual subscription in his own handwriting (6:11), a device that the handbooks recommend.[285] As a rhetorical device, the handwriting introduces the autobiographic epilogue and draws attention to its authenticity.[286] By affixing his own handwriting, Paul is certifying that this letter is not a forgery. Quintilian's discussion of these practices explains why Paul signs his name in *large letters* and calls the Galatians to witness his signature.[287] Their witness verifies the genuineness of the letter.[288] The rhetorical significance of the signature is not only to attest that the letter was authored by Paul but also to remind the Galatians that he is the authentic representative of Jesus Christ with the right to write this letter to them (6:17b).

The sharp antithesis Paul employs in 6:12-16 is also a tactical rhetorical device recommended by the handbooks.[289] For the last time, he contrasts the advocates of circumcision with himself, and the main point of the comparison is courage and the consequent reputation. His opponents want to boast of the flesh, that is, of the circumcision of the Galatian Christians, and to avoid persecution (6:12-13). He ascribes cowardice and half-heartedness to his opponents. They are not really choosing Christ, because they do not fully accept their uncircumcised fellow-

[282] For some of the different perspectives see Kennedy, *Interpretation*, 151; Hansen, "Paradigm," 150; cf. Dahl, "Epistolary Genre," 139-140; Longenecker**,** *Galatians*, cxvi-cxix; Hall, "Rhetorical Outline," 37; Martin, "Apostasy," 92; Smit, "Deliberative," 59.
[283] Betz, *Galatians*, 313; cf. Witherington, *Galatia* 35; Kern, *Rhetoric*, 138.
[284] Cf. Smit, "Deliberative," 56.
[285] Cicero, *De Inv.* 1.17.23-25; *Rhet. ad Her.* 1.6-9-1.7.11.
[286] Dahl, "Epistolary Genre," 139.
[287] Quintillian, *Inst. Or.* 5.5.1; 5.7.1.
[288] Cf. Martin, "Apostasy," 92.
[289] Cicero, *De Inv.* 2.54.163; *Rhet. ad Her*. 3.2.3.

believers for fear of persecution.[290] Their boasting is nothing more than pretence to conceal their cowardice and self-interest.

Paul asserts that, on his part, he is unselfish and courageous, sacrificing everything for the highest values and true gain, namely, the cross of the Lord Jesus Christ, the new creation, peace, mercy and the Israel of God. He claims that his approach to the gospel is authentic because in Christ circumcision and uncircumcision do not matter (6:14-15). He claims that his personal attitude corresponds to the general rule; that the distinction between the circumcised and the uncircumcised has become obsolete because what really matters is the new creation (cf. 1:4; 3:27-28; 5:5-6).[291] On his part, he will only boast of the cross of Christ, which has made an end to his life in the world (6:14). Only those who continue in this new creation and do not return to the old pagan life-style are blessed with peace and mercy. It is these who constitute the Israel of God (6:16).[292]

At the end of his speech, Paul refers to the marks on his body suffered in the service of Christ (6:17 cf. 4:13-17). This he does to give witness to his courage and also to round off his argument in style. Showing wounds and scars was a well-known rhetorical device, readily used at the end of a speech. Both Cicero and Quintilian note that when one appeals to the deeper emotions such as pity in order to move and guide one's audience at the end of the speech, it was not uncommon for an orator to display wounds and scars of himself or, if speaking for another of his client, to achieve the desired end.[293]

Though Paul does not mention the divine Spirit directly in the epistolary postscript (as indeed he also does not do prior to his main speech), he demonstrates in his final appeal that the theme of the Spirit is not far away from his mind.[294] His mention of 'new creation' has to be understood in the context of the instrumentality of the Spirit, and it is to this Spirit they must sow till they reach eternal life, as he had just mentioned in his closing statement (cf. 6:8). In the epistolary postscript, all that is required is to issue a final appeal persuading his converts to continue to follow that attractive and promising path (6:11-18) without necessarily spelling out what he has

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[290] Cf. Smit, "Deliberative," 56.
[291] Cf. Dahl, "Epistolary," 139-140.
[292] Martin, "Apostasy," 92.
[293] Cf. Cicero, *De Inv.* 2.28.124; Quintilian, *Inst. Or.* 6.1.21, 30; cf. Witherington, *Galatia*, 32.
[294] The context of the usage of *πνεύματος* with *ὑμῶν* at 6:18 suggests a reference to the 'human spirit' as in *BDAG*, *πνεύμα /πνεύματος,* 833.

consistently rehearsed throughout the main speech. In this way, and fully in terms of deliberative rhetoric, Paul reaffirms that the Galatians should take the course of action he has already spelt out in the paraenesis, namely, to walk in partnership with the Spirit in order for them to be able to fulfil the law of love.

3.3.5. Proposed Outline of Galatians

On the basis of the foregoing rhetorical analysis, an outline emerges that significantly reflects the emphasis Paul places on the partnership between the Spirit and the believer and on how this partnership is set in the context of the law:

I. 1:1-5 – Epistolary Prescript

II. 1:6-10 – *Exodium* – Introduction

III. 1:11-2:21 –*Narratio* – Presentation of Paul's Ethos

- A. 1:11-2:14 – Historical Argument
- B. 2:15-21 –Theological Argument

IV. 3:1-5 – *Propositio* – Spirit/Believer Relationship and the Law

V. 3:6-5:12 – *Probatio* – Proof of Spirit/Believer Relationship and the Law

- A. 3:6-9 – Proof from Tradition
- B. 3:10-14 – Proof from Scripture
- C. 3:15-18 – Proof from Everyday Life
- D. 3:19-29 – Proof from the Finished Work of Christ
- E. 4:1-7 – Proof from the *Abba* Relationship
- F. 4:8-20 – Proof from Personal Relationship
- G. 4:21-31 – Proof through Allegory
- H. 5:1-12 – Proof from Freedom in Christ

VI. 5:13-6:10 – *Paraenesis* – Spirit/Believer Co-operation in the Context of the Law A. 5:13-15 – Sowing to the Spirit by Fulfilling the Law of Love

B. 5:16- 21 – Sowing to the Spirit by Walking in the Spirit

C. 5:22- 23 – The Spirit's Sowing and Bearing Fruit in Believers

D. 5:24 – Crucifixion of the Flesh

E. 5:25-26 – Sowing to the Spirit by Keeping in Step with the Spirit

F. 6:1-10 – Corporate Sowing to the Spirit

- i. 6:1-6 – Selected Practical Examples of Sowing to the Spirit
- ii. 6:7-8 – Perseverance and Eternal Reward
- iii. 6:9-10 – Doing Good to All as Sowing to the Spirit

VII. 6:11-18 – Epistolary Postscript

3.3.6. Summary

The internal structure of Galatians provides ample evidence that the letter is rhetorically shaped. It has some features of an epistle particularly in view of its prescript (1:1-5) and postscript (6:11-18), but the bulk of the writing (1:6-6:10) has more of the features of a speech than an epistle. There is good reason to believe that the letter was designed to be read aloud in the assemblies of the Galatian Christian community[295] as though they were Paul's own oral proclamations since he could not be present to deliver his message in person.[296] It is clear enough, especially from the beginning and end of Galatians, that it is not just a transcript of a speech but rhetorical arguments placed into an epistolary framework because the orator is unable to be present to address his audience. [297] Paul, therefore, took into account its oral dimension. Paul intended for it to be read to the churches by someone who could represent him, most likely one from among the local leadership. For the communication to be effective he had to craft it to suit the rhetorical convention of the day. Paul seems to have availed himself almost unconsciously of the rhetorical forms at hand, fitting them into his inherited epistolary thinking.[298]

Galatians does not conform to judicial or forensic classification of rhetoric concerning the rightness or wrongness of a past action, as Betz proposes in his pioneering rhetorical study of Galatians.[299] In this he is followed by other interpreters. Several interrelated strands of the arguments in the analysis point in the direction that the letter is a deliberative piece of rhetoric. Paul's rhetoric is about making a choice. He is seeking to persuade his addressees to take action.[300]

Galatians 3:1-5 is the introduction to the body of the argument of the letter, and, since the introduction is structured according to the handbook guidelines, this section is the *propositio* of the speech.[301] It is the section that holds the interpretative

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[295] See Achtermeier, P. J. "*Omne Verbum Sonat,* The New Testament and the Oral Environment of Late Western Antiquity", *JBL*:109 (1990), 3-27; Botha, P. J. J. "The Verbal Art of the Pauline Letter: Rhetoric, Performance and Presence" in Porter, S. E. and T. H. Olbricht (eds.) *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference,* JSNT Sup 90 (Sheffield: Sheffield Academic Press, 1993), 409-428.
[296] Witherington, *Galatia,* 26.
[297] ibid.
[298] Longenecker, *Galatians,* cxviii.
[299] See Betz, *Galatians,* 16-23.
[300] Aristotle, *Rhet.* 1:2; Quintilian, *Inst. Or.* 2.15.3; 1:317; Cicero, *Rhet. ad Her.* 1.2.1.
[301] Quintilian, *Inst. Or.* 4.4.1.

key to Paul's central argument in the letter.[302] In this *propositio,* by means of interrogation, Paul proposes that the law needs not be imposed on Gentiles as a requirement for acceptance into membership of the people of God since they have received the Spirit as evidence that they are already Abraham's children. From this perspective, he discusses the significance of the relationship between the Spirit and the believer within the context of the law. The deliberative structure of the letter demonstrates that Paul's goal is to persuade the Galatian Christians to continue to co-operate with the Spirit and follow its leading. The rhetorical structure of the paraenetic section (5:13-6:10) suggests strongly that this indeed is a dominant concern. He exhorts them that, just as the Spirit sows and bears fruit in them (5:22-23), so they must sow to the Spirit (6:8) by loving one another and thereby fulfilling the law, walking in the Spirit (5:16; 25) and doing good to all people. In the epistolary postscript (6:11-18), he just reminds them to live according to this rule prescribed for them as a new creation community (6:15-16).

3.4. Conclusion

Traditionally, the logic of Galatians has been explained primarily in theological terms, namely, that Paul is arguing for the principle of 'justification by faith' in contrast to human dependence on good works, or 'the works of the law', to earn salvation. This reading of the text has been done through the lens of Luther who highlighted the theme of 'justification by faith' and made it a central Reformation doctrine. Since then, and until recently, interpreters of Galatians have argued that the contrast between faith and good works as the means of salvation is the central message of Paul in the letter intended for all human situations. It is from this perception that the law in Galatians has been viewed in negative terms and the claim made that the law is no longer required by Christians. In contrast to this interpretation, Sanders has clarified that the issue of the law as an entrance requirement is at stake in Galatians.[303] Giving further impetus to Sanders' thesis, Dunn has explained in the New Perspective on Paul that by 'the works of the law' Paul is not referring to the law in its entirety but to certain aspects of it that served as distinctive marks of Jewish ethnic identity, particularly circumcision, observance of

[302] Similar Cosgrove, *Cross*, 11-13.
[303] Sanders, *Palestinian Judaism*, 474-515; Sanders, *Jewish People*, 17-64.

special days and dietary restriction within the framework of covenantal nomism.[304] The message of Paul's opponents and Paul's own response thus relate to how covenantal nomism was being interpreted and applied in this predominantly Gentile Christian community. Viewed from this perspective, it becomes clear that Paul's seemingly negative remarks about 'the works of the law' in the letter are not intended to teach that the law is irrelevant; neither do they mean that the law is superfluous for Christian living.

From the above reconstruction, it becomes clear also that the contrast between the Spirit and the works of the law as portrayed in 3:1-5 does not suggest that Paul is arguing for the Spirit as a replacement of the law. Rather, contrary to the opponents' message urging the Gentile Christians to observe the Jewish rite of circumcision and the law as entry requirements to become members of the people of God, Paul's message is that such prerequisites are not applicable to the Gentiles. The reason is that the Gentile Christians have been justified by faith through the work of Christ and have received the Spirit as evidence that they have already been accepted as children of Abraham. The Spirit is the Spirit of the new age given on the basis of faith, demonstrating that the Gentiles can participate in the blessing of Abraham without first going through circumcision. Paul's substantial mention of the Spirit is also to do with its role in providing the enablement for fulfilling the just requirements of the law in its universal application. In the paraenetic section of the letter, Paul insists that he expects his Gentile converts to fulfil the law through love for one's neighbour (5:14). Paul must, however, let his addressees understand that effective obedience to the law by the people of God, both Jews and Gentiles, is only possible when they are empowered by the Spirit.

The eschatological identification of the Spirit so prominent in Galatians is rooted in Jewish eschatology, which associates the enabling power of the Spirit with obedience to the law.[305] It was the expectation of the prophets that the Spirit would enable Israel to appropriately respond to God's gracious initiative in giving them the covenant. That response involved obedience to the law. For the obedience required of the Galatians to be effective, they must pay particular attention to the leading of the Spirit by living in close partnership with the Spirit in all aspects of their daily

[304] Dunn, "Theology of Galatians," 170; cf. Dunn, "New Perspective," 89-110.
[305] Cf. Ezek 36:25-27; 37:1-14.

lives. Paul's substantial mention of the Spirit is significantly undergirded by this reality, namely, the need for the Galatians to co-operate with the Spirit. Paul communicates this message through the skilful use of classical rhetorical techniques aimed at persuading his addressees to follow this course of action.

Concerning Paul's use of classical rhetoric, his opening statements in Galatians 1-2 and his extensive autobiographical narratives serve the purpose of presenting his *ethos* (*ἦθος*) as a major rhetorical technique. It serves the purpose of presenting his credibility and authority not only as an apostle but also a person with an authentic mandate to address the churches. In the ancient rhetorical tradition, the perceived character of the one speaking was viewed to be as important as the speaker's message. The degree of attention paid to a message was, to a large extent, measured by the moral integrity perceived in the speaker.[306] Of prime importance was also the common bond between speaker and audience.[307] These are the rhetorical conventions Paul observes in his autobiographical narrative in the opening of the letter as he appeals not only to his apostolic credentials but also to the strong bond of friendship that existed between himself and his converts during his founding visits. These issues lie behind the apostle's extensive presentation of his autobiography in chapters 1-2 of Galatians and lie behind the fact why he does not mention the Spirit at all in the narrative.

The widespread use of rhetorical analysis in contemporary scholarship to interpret Galatians, following Betz's pioneering work, has yielded a variety of permutations[308] as to what Paul's dominant concern in the letter really is. Helpful as the various views are for understanding the letter, there is a real sense that one dominant theme clearly stands out. That theme is laid out in the *propositio* (3:1-5), where the law is mentioned twice and the Spirit thrice. Paul's first direct rhetorical questions to his addressees in the *propositio* clearly suggest that he is drawing their attention to the need for them to continue to co-operate with the Spirit. His rhetoric, predominantly *deliberative,* is therefore aimed at *persuading* his converts to continue to walk in partnership with the Spirit. The repetitions and amplifications of *νόμος* and *πνεῦμα* throughout the letter, beginning from 3:2, serve to rhetorically highlight

[306] See Kennedy, *Interpretation,* 15.
[307] Ramsaran, R. A. "Paul and Maxims" in Sampley, J. P. (ed.) *Paul in the Greco-Roman World* (Harrisburg/London/New York: Trinity Press International, 2003), 429-456, here 429.
[308] Cf. Witherington, *Galatia,* 35.

the emphases on the two themes as well as define Paul's dominant purpose – a call to the believers to continue to *co-operate* with the Spirit so that they are *enabled* to fulfil the law (5:14) and serve one another in love (5:13). Towards the close of the paraenesis, he uses the terminology of "sowing to the Spirit" (6:8) as a summary expression of the kind of co-operation he is talking about.

CHAPTER 4

The Spirit's Activity of Sowing and Bearing Fruit in Believers

4.1. Introduction

Having examined Paul's rhetoric in Galatians and having come to the conclusion that one of Paul's priorities is to persuade his addressees to continue to co-operate with the Spirit so as to be able to fulfil the law (5:14) and serve one another in love (5:13), the study is now in a position to investigate how the apostle argues his case using the metaphor of *sowing* (5:22-23; 6:7-8). The task in this chapter, and the next two, is to conduct a detailed exegetical analysis of the two occurrences of the metaphor of *sowing*, namely, "the fruit of the Spirit" (5:22-23) and "sowing to the Spirit" (6:8) and their wider context. The goal is to highlight their significance in Paul's moral exhortation and how Paul employs them to provide the framework for understanding the dynamics of the Spirit/human co-operation. This chapter focuses almost exclusively on the activity of the Spirit as the agent for transformation and for producing fruit in the believer. Chapters 5 and 6 examine the reciprocal human activity of sowing to the Spirit (6:8) and how the interplay of the roles of the Spirit and the believer mutually work together to ensure that the required ethical fruitfulness and growth of the believer and the believing community are maintained.

In 5:22-23, Paul writes: *ὁ δὲ καρπός τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια*. Though the expression *καρπός τοῦ πνεύματός* occurs only here in the biblical tradition,[1] the metaphor *καρπός* is used by Paul in several places in his writings.[2] Apart from its usage in a literal sense in a few places,[3] the term 'fruit' appears in the figurative sense in a number of texts in Paul's writings as a metaphor for good situations and godly life, as here in 5:22.[4] In Romans 7:4, Paul uses the expression 'fruit unto God'

[1] Dockery, D. S. "Fruit of the Spirit" in Hawthorne, G. F. and R. P. Martin (eds.) *Dictionary of Paul and His Letters* (Leicester: InterVarsity Press, 1993), 316-319.
[2] Outside of Paul, the metaphor of fruit occurs only in James 3:18 which speaks of sowing the fruit of righteousness.
[3] 1 Cor 9:7 and 2 Tim 2:6.
[4] Cf. Rom 6:22; 7:4; Eph 5:9; Phil 1:11; 4:17; Col 1:10.

for the body of Christ and the lives of converts won to Christ as though they are fields or gardens. The owner expects that they bear good harvest in return for his or her labours and for the time spent in cultivating them (cf. Rom 1:13). Similarly, the term fruit is employed figuratively to express the results of Paul's labours in this present life (Phil 1:22) and also to denote the intended effect of the gospel (Col 1:6, 10). The term 'fruit' is also used metaphorically as a reference to a life of holiness (Rom 6:22). In Philippians 1:11 the apostle uses the expression 'the fruit of righteousness' to denote the quality of the Christian life in terms of its excellence, purity and blamelessness. Likewise, the expression 'the fruit of the light' is used in Ephesians 5:9 to describe other aspects of the character of those who walk in the light of the Lord, namely, goodness, righteousness and truth. In other contexts in the corpus, the term 'fruit' is used both as reference to the gift of money Paul was taking to Jerusalem from his Gentile churches (Rom 15:28) and also as a reference to the Philippians' gift to him personally as expression of their Christian love (Phil 4:17) for him.

It is also worthy of note that Paul does not limit his use of the term 'fruit' only to positive situations and godly life. There are places in his writings where he employs the term negatively to describe bad situations or ungodly life.[5] For example, he describes the unregenerate as those apart from Christ who walk in darkness and whose lives can be described as either 'unfruitful' (Eph 5:11) or 'fruit' unto death (cf. Rom 6:21).

The discussion in this chapter is structured under five sub-themes as follows:
Section 4.2 – The sowing and bearing of the Spirit's fruit in believers (5:22-23)
Section 4.3 – The fruit of the Spirit and its profile with Regard to Others
Section 4.4 – The fruit of the Spirit and the law (5:23b)
Section 4.5 – The Spirit and New Creation
Section 4.6 – The threats posed by *σάρξ* to life in the Spirit (5:13-15, 19-21, 24, 25).

Two aspects of this structural arrangement need to be clarified. *First*, the relationship between 'the fruit of the Spirit' and 'the law' (5:23b) is taken up in this chapter while Paul's other references to *νόμος* in the moral exhortation are examined in chapters 5 and 6 of the thesis. The reason for this arrangement is that the *νόμος* occurrences in those other texts (5:14, 18b; 6:2) fit better into Paul's discussion of

[5] Cf. Rom 6:21; 7:5; Eph 5:11.

the human dimension of the ethics conversation and are therefore best considered under the theme of the human activity 'sowing to the Spirit.' *Secondly*, the theme of *σάρξ* and its threats to the Christian life are developed in this chapter. This is because the threats posed by *σάρξ* are the reason why Spirit-filled believers who have been endowed with all the potential to manifest the fruit of the Spirit (5:22-23) are still expected to sow to the Spirit. This arrangement is supported by the fact that Paul places the theme of 'the works of the flesh' (5:19-21) and 'the fruit of the Spirit' (5:22-23) in one block, and it makes sense to consider them alongside each other in this chapter.

4.2. The Spirit's Sowing and Bearing Fruit in Believers (5:22-23)

4.2.1. The Spirit and Ethical Transformation

Paul's use of the metaphor of *ὁ καρπός τοῦ πνεύματός* (5:22-23) signifies that the Spirit *sows* and bears its fruit continually in the human subject when the person comes to faith in Christ. Closest analogies to the usage of 'fruit' as an expression of positive quality of life in antiquity may be found in Stoic ethical philosophy as 'the fruit of intelligence,'[6] in Josephus as 'the fruit of the vine,'[7] and in Philo as 'the fruit of the soul', where it is particularly associated with virtues.[8] In the gospel tradition there are several references to the metaphor of 'fruit'[9] where the term is used to indicate the consequences or result of actions or lives, whether good or evil.[10] Aspects of the gospel-tradition may serve as a helpful comparison to Paul's usage of the term; however, they are unlikely to be the sources of Paul's idea.[11] Rather, it is more likely that Paul derived his ideas of fruitfulness (or unfruitfulness) primarily from Jewish sources where Israel is frequently compared to a fruit-bearing tree or vineyard.[12]

The motif of fruitfulness as part of eschatological restoration and bestowal of virtues on restored Israel runs through a number of texts in the Old Testament Prophets, particularly Isaiah 11, 32 and 57 as well as other literature from the Second

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[6] Epictetus, *Diss.* 1.4.32; cf. 1.15.7, 8; 2.1.21; 4.8.36; cf. Cicero, *Tusc.* 1.119.
[7] Josephus, *Ant.* 2.67.
[8] Philo, *Leg. All.* 1.22f, 3.93; *Migr. Abr.* 140, 202, 205; *Deus Imm.* 166; *Mut. Nom.* 74, 98, 192; *Post* 171; *Det.* 111; *Agr.* 9; *Vit. Mos.* 2.66; *Cher.* 84.
[9] E.g. Matt 3:7-10; 7:15-20; Mark 12:1-12; Luke 13:6-9; John 15:1-6.
[10] *BDAG*, *s.v. καρπὸς*, 509, in the figurative sense as 'results,' 'outcome,' 'product.'
[11] Against Lightfoot, *Galatians*, 209 who tries to draw comparisons.
[12] E.g. Ps 80:8-18; Isa 5:1-7; 27:2-6; Jer 2:21; 11:16; 12:10; Hos 14:6; cf. 4 Ezra 9:31-32.

Temple period (cf. *T. Jud.* 241. 4).[13] In Isaiah 5:2-4, the prophet speaks against Israel as the vineyard of the Lord for not bearing its righteous fruit. Such a prophetic utterance would be understood as a reference to the moral conduct expected of the nation of Israel.[14] Even more significantly, Isaiah states:

> for the palace will be forsaken, the populous city deserted; the hill and the watch-tower will become dens for ever, the joy of wild asses, a pasture for flocks; until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abide in the fruitful field (Isa 32:14-16). [NRSV]

In this oracle the prophet not only compares Israel to a field or a vine but also connects Israel's future fruitfulness to the outpouring of the Spirit, causing the trees and vine to bear their fruit (cf. Joel 2:18-32).[15] Such fruitfulness had always been expected but had not been seen. It was anticipated that in the age to come, however, it would happen in both literal and metaphorical terms when the Spirit was poured upon the people from on high (Isa 32:15).[16]

Paul's reference to the 'fruit of the Spirit' is therefore almost certainly intended to evoke this Jewish understanding of the link between the Spirit and ethical fruitfulness. In the fullness of time (4:4) the people of God will be able to produce the 'fruit' that God demands of them, but it is the Spirit that makes the difference. As far as Paul is concerned, the Galatians' reception of the Spirit (3:2) is a mark of the fulfilment of the divine promises and it is what enables the Gentile Christians to bear the Spirit's fruit (5:22-23).

Paul's portrayal of the link between the Spirit and ethical transformation implied in the metaphor of 'the fruit of the Spirit' also has several parallels in the Jewish pneumatology of the Second period, as discussed earlier in chapter 2 of the study.[17] Particular attention was paid to Philo's treatment of Abraham's

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[13] Morales, *Spirit,* 155-159.
[14] Barclay, *Obeying,* 121.
[15] Dockery, "Fruit," 316-319.
[16] Barclay, *Obeying,* 121.
[17] Against Gunkel, *Influence,* 16-21; 75-115; Schweizer, "The Spirit of Power," 259-278; Menzies, *Development,* 25-49; Menzies, *Empowered,* 48-102; Horn, "Wandel," 162.

transformation; that "Abraham turned from astrology and polytheism to the One God, the Creator when he received the Spirit: The divine Spirit, which, having been breathed upon him from on high, made its lodging in his soul, invested his body with singular beauty, his words with persuasiveness, and his hearers with understanding."[18] Barclay offers further insight on Paul's use of the expression of "the fruit of the Spirit", which is worth noting. He says, "since Paul refers to the blessing of Abraham (3:14), it may be relevant to note that that blessing reads 'El Shaddai bless you and make you fruitful and multiply you' (Gen 28:3-4). If this is coming true literally through the inclusion of Gentiles (4:27), it is also being fulfilled in the metaphorical sense, through the 'fruit of the Spirit.'"[19]

A similar picture is found in *Joseph and Asenath* that describes how Asenath was transformed from paganism to become a Jewish proselyte when she received the Spirit, and this renewal impacted her ethically. Her personality was transformed as the result of the eating of the honeycomb because the substance was full of the Spirit of life (*Jos. et. As.* 15:14-16). As she received the Spirit of life, wisdom and truth, she was transformed into a heavenly beauty (*Jos. et. As.* 18:6-11). "And Joseph kissed Asenath and gave her Spirit of life, and he kissed her a second time and gave her Spirit of wisdom, and kissed her the third time and gave her Spirit of truth." (*Jos. et. As.* 19:11).

Paul's use of the fruit metaphor speaks of the decisive initial work of the Spirit in the believer in relation to ethical transformation and spiritual growth. It points to the primacy and proactive role of the Spirit in Paul's pneumatological ethics. The impartation of the fruit of the Spirit (5:22-23) commences at the new birth, by an act of divine initiative, when the Spirit sows in the believer[20] as the Spirit is received (3:2-3, 5). Concerning the significance of this divine initiative, Neuman emphasises the evidential proof that Paul points to, involving the Galatians "seeing" of the Crucified Christ, divine supply of the Spirit, initial reception of the Spirit and

[18] Philo, *Virt.* 212-19.
[19] Barclay, *Obeying*, 122 n.46.
[20] The concept of "divine seed" as a metaphor for the Holy Spirit appears in St. Thomas Aquinas, *Summa Theologiae Vol 24: The Gifts of the Holy Spirit* (London: Eyre & Spottishwoode Ltd, 1974), 67; Paul's reference to *τὰ πνευματικὰ ἐσπείραμεν* ("spiritual seed sowed" 1 Cor 9:11) though used in a different context, has some resemblance with his metaphoric equating of the Spirit with a seed.

experience of miracles.[21] It is from the initial divine act of supplying the Spirit at the foundation of the Christian life that the ethical transformation kicks in and the fruit of the Spirit begins to grow in the believer. The growth of the fruit may be a slow internal process with gradual outward evidence.[22] It nonetheless leads to a life that translates into love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (5:22-23).

Echoing the traditional Pentecostal understanding of the transformation work of the Holy Spirit, Bruner argues that all believers are "somehow, or in a sense, indwelt by the Spirit, or are at the very least affected by him."[23] Against Bruner, the reception of the Spirit in Galatians 3:2-5 is not to be viewed as the Pentecostal second experience of the Spirit. Though the debate on the Pentecostal doctrine of the 'Baptism of the Holy Spirit' is outside the scope of this study, it is worthy of note that there are no exegetical grounds in Paul's discussion of the reception of the Spirit in 3:1-5 to warrant Bruner's claim that "not all believers are (i) *permanently*, (ii) *personally*, or (iii) *fully* indwelt by the Holy Spirit until they have experienced the Pentecostal baptism in the Holy Spirit."[24]

The reception of the Spirit is not only a symbol of the Galatians' turning point from polytheism but also from pagan immorality (4:8; 5:13-25). It brings ethical fruitfulness and points them toward true freedom (5:1, 13) all the way to eternity (6:8).[25] The Spirit's presence is established in the life of the believer (cf. Isa 28:29), filling them with Christ-like virtues. The Spirit is the creator of a life that corresponds more and more to the life of Christ (6:2) and is evidence that the future has begun as well as the guarantee for the final consummation.

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[21] Neuman, H. T. "Paul's Appeal to the Experience of the Spirit in Galatians 3:1-5: Christian Existence as Defined by the Cross and Effected by the Spirit," *JournPentTheol* 9 (1996), 53-69.
[22] Schatzmann, S. S. "The Gifts of the Spirit: Pentecostal Interpretation of Pauline Pneumatology" in Warrington, K. (ed.) *Pentecostal Perspectives* (Carlisle: Paternoster Press, 1998), 86.
[23] Bruner, F. D. *A Theology of the Holy Spirit, the Pentecostal Experience and the New Testament Witness* (Eugene, Or: Wipf and Stock Publishers, 1998), 70.
[24] ibid.
[25] Sampley, J. P. "Reasoning From the Horison of Paul's Thought World: A Comparison of Galatians and Phiippians" in Lovering, E. H. Jr. and J. L. Sumney (eds.) *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish* (Nashville: Abingdon Press, 1996), 114-131 here 124.

4.2.2. The Fruit of the Spirit and the Divine Character

It is very significant that Paul uses the metaphor of *καρπός* to describe the qualities of the Spirit that promote Christian ethics. The choice of 'fruit' rather than 'works' is significant. Burton thinks that Paul probably tried to avoid associating the term 'works' with the Spirit because of this term's connection with 'the works of the law' (2:16; 3:2, 5, 10).[26] It is more likely, however, that the expression is used in conscious opposition to *τὰ ἔργα τῆς σαρκός* that heads the catalogue of vices (5:19-21). Paul chooses the term 'fruit' to portray the character of the Spirit. It is the "natural product of a vital relation between the Christian and the Spirit."[27] In contrast to the works of the flesh (5:19-21), the choice of the term fruit alludes to the natural and spontaneous[28] pattern of behaviour produced by the Spirit.[29] The choice of the metaphor 'fruit' places an emphasis on the divine source of the virtues enumerated. As Betz notes, "they do not represent qualities of personal behaviour which man can elect, cultivate, and appropriate as part of his character."[30] By calling these qualities 'fruit' rather than 'works,' Paul is suggesting that there is something the indwelling presence of the Spirit produces naturally in the believer and the community, rather than something the believer acquires, achieves or develops through human activity.[31] Paul is not talking about natural traits or abilities or talents here, but rather qualities produced in the life of the community by the Spirit. As Barclay asserts, the emphasis is therefore "the *character* of the moral actor."[32] Concerning the divine origin of the fruit, Epictetus notes that it is God who bids the plants to blossom and they blossom, to bud and they bud, to bear fruit and they bear it, to ripen and it ripens as evidence that "all things are under divine supervision" [33]

Paul's use of the fruit metaphor implies peaceful growth in the Spirit-directed life as opposed to outbursts of undisciplined passion when guided by fleshly concerns.[34] The virtues are character traits rather than enumeration of duties. Paul is

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[26] Burton, *Galatians,* 313.
[27] Boer, M. C. de. *Galatians* (Louisville: Westminster John Knox Press, 2011), 362.
[28] Barclay, *Obeying,* 120; cf. Cole, *Galatians,* 167.
[29] Boer, *Galatians,* 362.
[30] Betz, *Galatians,* 286; cf. Schreiner, T. R. *Galatians* (Grand Rapids: Zondervan, 2010), 348.
[31] So e.g. Burton, *Galatians,* 313; Cole, *Galatians,* 167; Longenecker, *Galatians,* 259; Barrett, *Freedom,* 77; Ebeling, *Truth,* 256 describes 'works' as 'the world of technology' and 'fruit' as 'the world of nature.'
[32] Barclay, *Obeying,* 223.
[33] Epictetus, *Diss.* 1.14.
[34] So Duncan, *Galatians,* 173; cf. also Guthrie, *Galatians,* 148.

portraying the power of character formation and Christian ethical standard as well as fruitfulness derived from the Spirit as its natural product.[35] In the same way as the works of the flesh are obvious or visible (5:19), so the fruit provides important evidence that the Spirit has implanted the character of Christ in the believer and the believing community. The fruit of the Spirit is the definitive expression of the ethos of a Spirit-filled Christian community. The various character traits are not listed as ethical imperatives but as positive identity markers of Christian conduct. However, they are to be manifested and displayed as basic orientation of the community (6:1-10).

It is very possible, as Williams suggests, that these qualities of the Spirit (5:22-23), by their very divine character, may be among the miracles that Paul refers to earlier in his argument (3:5).[36] This is a real possibility in the sense that the display of such fruit would be viewed in Paul's day as evidence that Christ was being formed in the lives of believers (4:19). By producing its fruit in their individual and collective lives, the Spirit causes the Christian community to be nourished and energized so that they are able to grow and attain the moral standards expected of them as "those in Christ" (5:24).

Paul's choice of the singular fruit to describe the multiple traits in the list rather than the plural is also significant. Burton explains the use of the singular on the basis that it "serves to present all the experiences and elements of character in the ensuing list as a unity, together constituting the result of living by the Spirit."[37] The singular 'fruit' may simply be taken in this sense as a collective noun.[38] The alternative explanation is that Paul uses the singular noun because he expects all of the traits embodied in the fruit to be manifested not only in any Christian community but also in any individual Christian life.[39] Thus, Moo asserts that the importance of the ethical traits Paul enumerates as the fruit of the Spirit lies not so much in the quality of each individual virtue as in their "cumulative effect."[40] Paul is possibly alluding to the fact that the Spirit functions in a unifying fashion as opposed to the

[35] Fung, *Galatians,* 262; cf. Russell, *Flesh/Spirit,* 162.
[36] Williams, *Galatians,* 151.
[37] Burton, *Galatians,* 313; cf. Boer, *Galatians,* 362.
[38] So Fee, *Galatians,* 217; cf. Schreiner, *Galatians,* 348.
[39] Cf. Matera, *Galatians,* 202.
[40] Moo, *Galatians,* 366.

fragmentary nature and divisive effects of the flesh.[41]The singular fruit is used in this sense as a direct contrast with the multiplicity of works of the flesh (5:19). The enumeration of the nine different traits does not necessarily mean that the Spirit's fruit manifests in diverse ways on different occasions. All the different segments are expected to be displayed in the lives of Spirit-led persons, not occasionally but constantly and consistently in all situations.[42] As in Stoicism, one cannot fully or properly have a single virtue without them all. The Stoic principle of the interconnectedness of the virtues, which marks the character of the virtuous person who will always do what is right,[43] reflects very much in Paul's concept of the singular fruit.[44]

In the light of the association of the Spirit with virtue and ethical fruitfulness in both the prophetic literature of the Old Testament (Isa 11:32, 57; Jer 17:10; Amos 6:12) and some Second Temple texts (*T. Jud* 241.4), Paul's reference to the fruit of the Spirit in 5:22-23 makes the most sense when viewed as a continuation of the eschatological argument that has been maintained throughout the epistle.[45] The fruit of the Spirit portrays the character traits of Christ-like life as empowered by the Spirit.

4.3. The Fruit of the Spirit and its Profile with Regard to Others

4.3.1. Paul's Emphasis on Love

An important aspect of the Spirit's activity of bearing fruit in the believer is its profile with regard to others, highlighted by *ἀγάπη*, which heads the list of virtues forming the fruit of the Spirit (5:22-23). Paul enumerates the nine virtues without any necessary order or system. Significant and worthy of particular note, however, is the prime position of *ἀγάπη*. Being in the first position, *ἀγάπη* is where emphasis is placed according to Greek structure. Additionally, it is worthy of note, as Longenecker has suggested, that since the final position in a Greek structure is also somehow emphasized Paul perhaps intended for his addressees to pay particular attention to *ἐγκράτεια*, the last item in the list.[46] The sense of this emphasis perhaps is

[41] Cf. Witherington, *Galatia*, 409.
[42] Williams, *Galatians*, 150.
[43] Cicero, *Fin.* 3.16-18.
[44] Engberg-Pedersen, *Stoics*, 320.
[45] Morales, *Spirit*, 158.
[46] Longenecker, *Galatians*, 260.

that self-control makes an important positive contrast to the vices of 'drunkenness' and 'orgies' that conclude the catalogue of vices in 5:19-21.

It is noteworthy that the noun, *ἀγάπη*[47] is a word not found in the Greek classical writings.[48] In the LXX *ἀγάπη* is often used interchangeably with *ἔρως* with no contrast between them suggested even when the contexts do not have to do with God's love.[49] In Galatians and the rest of the other New Testament writings the Greek term mostly used for love is *ἀγάπη*, the reason being that this is the terminology that best expresses the redemptive message of God. It is the noun most often used in discussions of personal relationship, whether between God and mankind (cf. Rom 5:8; 8:39) or between persons (5:6, 13, 22; 1 Cor 13).

In view of love's prime position in Paul's list, some argue that perhaps the singular fruit indicates that love is the *one fruit* of the Spirit's presence, and the other eight traits are to be construed as specifications and manifestations or simply aspects of love.[50] Burton describes love as the source from which all the accompanying traits flow.[51] Williams asserts that the eight accompanying virtues, namely joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control, serve to provide counterbalance for the eight social sins (5:20-21) or simply the sins of mind and heart (i.e. enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy), sins that are quite destructive to the life of the community.[52] It is important to note that while *ἀγάπη* is a fruit of the Spirit Paul also uses it in the context of *loving* as an activity to be observed by Christians (cf. 5:14), in contrast to the remaining eight virtues in the list that are not activities *per se*.[53]

Apart from the fact that love is in prime position on Paul's list of virtues it is also the subject of Paul's opening statement in the moral exhortation where he states, "for you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence [of the flesh], but through love become slaves

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[47] *BDAG, s.v.* ἀ*γάπη*, 6 where it signifies 'the quality of warm regard for and interest in another' as in *esteem, affection, regard, love.*
[48] The noun *ἀγάπη* is rare in classical Greek mainly because the Greeks typically used *φῖλία* (warm, intimate friendship) or *ἔρως* (physical love between the sexes) and *στοργή* (love of family members for each other); cf. Longenecker, *Galatians,* 260.
[49] Cf. 2 Sam 13:15 (LXX 2 Kgdms) where it is used of Ammon's passion for Tamar and also in the Canticles where it is used repeatedly of the mutual ardour of the lover and his beloved.
[50] Williams, *Galatians,* 150; See also *Boer, Galatians,* 362-263.
[51] Burton, *Galatians,* 314; cf. Longenecker, *Galatians,* 260.
[52] Williams, *Galatians,* 150.
[53] Boer, *Galatians,* 362.

to one another. For the whole law is summed up in a single commandment, 'You shall love your neighbour as yourself'" (5:13-14). Even though Paul has mentioned the term *σάρξ* in his earlier discussions in 3:3; 4:23, 29, it is here that he specifies that *σάρξ* is a force that threatens the moral life of a Christian community (5:13). From now on the term becomes a dominant negative motif in his moral teaching. Dunn observes that there is a close parallel of this situation in the history of certain Greek city states involving the corruption of democracy and "the lapse of sophisticated Epicureanism into egoistic hedonism",[54] which Paul would be well aware of. Hence the apostle cautions his Gentile converts not to use their freedom as an opportunity for the flesh but rather to serve one another in love (5:13).[55] Paul's emphasis on love for one's neighbour as the fulfilment of the law (5:14) portrays the relevance of the law as the scriptural expression of the will of God for Christian living. The law, however, can only be effectively achieved through the enablement of the Spirit (5:16). Thus, starting from 5:16, Paul will show the Christian community the significance of the Spirit in the fight against the flesh, which he says involves walking in the Spirit (5:16) and bearing its fruit (5:22-23).

Paul's emphasis on love in the above passages (5:13-14) presents the picture of a movement away from self towards others within the Christian community, made possible by the Spirit's activity of sowing and bearing fruit in the believer. Love in these contexts stands in a class of its own and can therefore be seen as the reflection of the other-regarding character of the Spirit's fruitfulness.

4.3.2. The Spirit's Fruit of Love and the Stoic Principle of *oikeiosis*

The character of concern for others, which the Spirit's fruit of love manifests, is strikingly parallel to the Stoic principle of *oikeiosis* (or *other*-directed dimension)[56] of moral virtue[57] and Aristotle's handling of justice[58] referred to earlier in this study.[59] The term *οἰκεῖος* literally means those persons of the same household,[60] but

[54] Dunn, *Galatians*, 285.
[55] See Cooper, S. A. *Marius Victorinus' Commentary on Galatians* (Oxford: Oxford University Press, 2005), 334 and n.176; Cooper notes that the Victorinus Latin text contains a variant "of the Spirit," rendering the clause "serve one another through love of the Spirit." Cf. Betz, *Galatians*, 274.
[56] See Engberg-Pedersen, *Oikeiosis*, 35-36; Engberg-Pedersen, *Paul and the Stoics*, 33-44.
[57] Diog. Laer. *Zeno* 7.85-89; Cicero, *Fin.* 3.16-18.
[58] Aristotle, *Eth. Nic.* 1.vii.
[59] See chapter 2 section 2.4.3 on the topic of Stoics ethics.

in the wider sense it could also mean kindred or even friends,[61]as is applied in the Stoic theory. As explained earlier,[62] the theory of *oikeiosis* is described by Engberg-Pedersen as a movement of self-identification 'from I to we' in the virtue system.[63] The starting point involves a movement away from only being concerned with oneself. This initial movement is followed by another movement from self-oriented moral virtue to the other-directed moral virtue of justice. While the formal starting point was a question about the individual's own life, each person in the group now sees himself/herself as belonging to one body. In comparing the Stoic principle with Paul's virtue ethics in Galatians, Engberg-Pedersen describes the Christ-event as the point of departure from the Stoics' view. While in the ancient tradition *reason* is viewed as the factor that causes change to take place in the person,[64] in the case of Paul that change is derived from the Christ-event. [65] Applying the efficacy of the work of Christ on the cross, the Spirit transforms people to become Christ-believers and forms them into a community who are no longer concerned exclusively with their individual self-interest but with the interest of the group. Engberg-Pedersen argues that Paul's argument in Galatians 5:13-26 falls squarely within the confines of the theory. The emphasis on love and its accompanying traits, namely joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control, explains the other-regarding profile of the Spirit's fruit similar to the Stoic principle of *oikeiosis*. Enslaving oneself to one another in love (5:13), loving one's neighbour as oneself (5:14) and possessing the set of attitudes listed as the fruit of the Spirit all serve to pinpoint the other-regarding profile of bearing the Spirit's fruit.[66]

Perhaps in the attempt to portray the other-regarding profile of the Spirit's fruit of love and the significance Paul attaches to it, Horn designates love as the only

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[60] *BDAG*, *s.v.* "*οἰκεῖος*, 694, 'persons who are related by kinship or circumstances and form a closely knit group as in *members of a household;* See also Michel, O. "*οἰκεῖος*" *TDNT* 5.134-35.
[61] Philo, *Cher.* 20.
[62] See Chapter 2, section 2.5.3.
[63] The theory as set out here is attributed to Engberg-Pedersen based on his analysis of the Stoics concepts expressed in Diog. Laer. *Zeno* 7.85-89; Cicero, *Fin.* 3.16-18. See Engberg-Pedersen, *Oikeiosis*, 35-36; Engberg-Pedersen, *Stoics*, 33-44.
[64] Engberg-Pedersen, *Stoics*, 33-44. Engberg-Pedersen encapsulates the theory in what he terms the I→X→S-model where 'I' stands for the individual self, the 'X' stands for *reason* which generates the movement, and the 'S' stands for 'Social' (the 'companions' or 'friends' or members of the 'We-group').
[65] Engberg-Pedersen, *Stoics*, 35, 157-177.
[66] See also Engberg-Pedersen, "Virtues and Vices," 613.

defining expression of walking in the Spirit.[67] He insists that "Gal does not know any other way of relating Spirit and ethics to each other than to describe love of one's neighbour, specifically brotherly love, as the manifestation of spiritual life." He asserts that Paul does not map out a pneumatological foundation of ethics because "the Pauline approach seems rather restrictive since walking in the Spirit is not applied to moral questions in general, but finds expression exclusively in love of one's neighbour and brotherly love."[68] Drawing on Gunkel, Horn also insists that Paul does not link the Spirit to his ethics of marriage, sexuality, slavery, work and possession. Moreover, there does not seem to be an indication that the gift of the Spirit would have been related in a positive way to practical moral questions of daily life.[69] This view has, however, not gained support in scholarship.[70]

Love is an activity that Paul urges his addressees to put into action. However, it is clear from its identification as the prime fruit of the Spirit that only those who belong to Christ and are guided by the Spirit are able to connect with love in Christian terms and can enslave themselves to one another (5:13). Christian love is really a response to God's unconditional love in Christ for humanity. It is a quality with a significant other-regarding profile because it involves self-sacrifice or self-denial for the sake of others in Christ-like manner. It involves taking up the cause of others without reservation. Paul's detailed description of love in his other writings (cf. Rom 8:31-39; 1 Cor 13) corresponds to the emphasis Jesus placed on the theme in his teaching. "Love is patient; love is kind" (1Cor 13:4). Bearing this fruit is significant for the life of the community because it enables Christians to forgive one another even in challenging circumstances. Love keeps no record of other people's wrongs (1 Cor 13:5). Paul sums up these concepts in 5:14 in his statement about loving one's neighbour as oneself. Thus, Lyons states that to love as Christ did involves a great risk.[71] Witherington asserts that love is "the signature quality of Christian community."[72] It functions as both a measure and the goal of Christian freedom (5:13; cf. 5:5).[73] In the words of William Barclay, "Christian love springs to

[67] Horn, "Wandel," 166.
[68] Horn, "Wandel," 149, 169.
[69] Horn, "Wandel," 153.
[70] See Rabens, *Spirit*, 295-299.
[71] Lyons, *Galatians*, 349.
[72] Witherington, *Galatia*, 408
[73] Fung, *Galatians*, 263

life when Christ is incarnated again in a man who has given himself absolutely to him."[74] Where love is present, the other virtues will also be there; it is love that binds them all together in perfect harmony. For truly responsible loving action to flourish within the life of the Christian community, the Spirit must sow this important moral quality into the lives of the people in an ongoing way.

4.3.3. The Features of the Accompanying Traits

For Paul, joy (*χαρά*)[75] is one of the distinguishing marks of Spirit-filled Christians (Phil 1:25), a quality often referred to when the kingdom of God is mentioned (Rom 8:11, 23). As a quality that results from the Spirit's activity of sowing fruitfulness in the believer, joy does not depend on happiness or something produced by pleasant circumstances or sentimental pleasures. It can often be manifested in spite of one's circumstances or health (cf. Rom 14:17). This virtue enables a Christian community to continue to stay focused on the Lord in the face of persecution. Nehemiah describes the joy of the Lord as the strength of the people of God (Neh 8:10). Christians are able to rejoice in the face of opposition and suffering (Phil 3:1; 4:4) because such an attitude is produced by the Spirit and flows out of a right relationship with God (Rom 5:1-11). Such an attitude manifests not only within the life of the Christian community but also in the course of their contact with the outside world. Lyons aptly observes that when Christians manifest joy in the face of suffering that does not suggest "grin-and-bear-it resignation or numb indifference to pain."[76] In Philippians, where Paul particularly emphasises the Spirit's fruit of joy and rejoicing, the apostle associates this quality with sacrificing oneself and with promoting the unity of fellow believers,[77] an attitude that accurately highlights the other-regarding profile of this fruit.

Paul often associates joy with peace (Rom 14:17), where such peace is the result of the work of the Holy Spirit. In terms of its other-regarding character, *εἰρήνη* is quite significant as it denotes a state of harmony, personal wholeness and

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[74] Barclay, W. *Flesh and Spirit: An Examination of Galatians 5:19-23* (London: SCM Press Ltd, 1962), 76.
[75] The noun *χαρά* is not frequently found in classical Greek literature though it is a term that is esteemed highly in the Greco Roman world (cf. Philo, *Abr.* 151; *T. Jud.* 25.4; *Jos. et. As.* 9.1; *Apoc. Mos.* 39).
[76] Lyons, *Galatians*, 350.
[77] See especially Phil 1:4, 18, 25; 2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 10.

beneficial relationships within the community of God's church.[78] In Greek thought, peace was viewed largely in negative terms, particularly in the Stoic idea of serenity, a quiet mind or the absence of pain in the body or trouble in the mind.[79] Among the Jews, however, peace is used in more positive contexts as the expression of wholeness in relationships. The Hebrew word שָׁלוֹם expresses the idea of wholeness, completeness or tranquillity in the soul. It means everything that makes for a person's highest good and that promotes the best of relationships. It is common to refer to peace as an inner assurance that enables one to keep calm in the midst of a storm. Thus, the Jewish greeting שָׁלוֹם means not primarily an absence of opposition, difficulties or pain but wishes the other person wholeness and beneficial relationship. Paul and the other New Testament writers used the term *εἰρήνη* predominantly in the context of the Jewish understanding of peace as the expression of personal wholeness irrespective of the circumstances and also as the hallmark of the believer's life in several contexts.[80] People who are dominated by peace do not allow the difficulties and pressures of life to break them.

Patience (*μακροθυμία*) is a fruit of the Spirit that maintains hope in others and in situations despite problems of unreasonableness.[81] The term appears regularly in Greek literature[82] and means having a long temper.[83] It occurs in the LXX,[84] in Josephus[85] and in the Testaments of the Twelve Patriarchs.[86] It is used most commonly in the sense of a patient endurance of persecution, provocation or injustice without resorting to anger or taking vengeance. Spirit-filled Christians are able to endure persecution and ill-treatment because they possess this fruit. Even if they had the power and the option to exercise revenge in a given situation but they would choose to exercise restraint instead. Paul associates patience closely with loving (1 Cor 13:4), and, like the other qualities of the Spirit's fruit, this identification serves to highlight its other-regarding characteristics.

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[78] Cf. Rom 12:18; 1 Cor 14:33; Eph 4:3; Col 3:15.
[79] Epictetus, *Diss.* 3.13.13.
[80] Cf. Rom 15:33; 16:20; 2 Cor 13:11; Phil 4:7, 9; Col 3:15; 1 Thess 5:23.
[81] Barclay, *Flesh and Spirit,* 91.
[82] Menander, *Fgm.* 19; Plutarch, *Lucull.* 32.3; 33.1.
[83] Bagster, *AGL, s.v. μακροθυμία,* 256.
[84] Prov 25:15; Isa 57:15; *Sir.* 5:11; 1 *Macc.* 8:4.
[85] Josephus, *J. W.* 6.37.
[86] *T. Dan* 2.1; *T. Jos.* 2.7; 17.2.

Kindness (*χρηστότης*) is another relational quality that, when used of believers, refers to the act of being generous to others.[87] Kindness does not necessarily mean being nice to others. It is a quality that enables a Christian to act for the good of others, especially in extending benevolence to them even when they do not appear to deserve such generosity.[88] As a relational quality, it involves assisting others without expecting anything in return. This is particularly the case because of its association with the character of God as an expression of grace.[89] Lyons describes it as "grace expressed in human relations."[90] As a relational quality, kindness is an active expression of a positive nature that contrasts sharply with the hostility contained in the vice list. The appearance of 'kindness' and 'patience' together as hallmarks of love in Paul's thought (1 Cor 13:4) is significant for understanding the character of this virtue (*χρηστότης*) in terms of its strong regard for others.

Generosity (*ἀγαθωσύνη*) is another of the Spirit's fruit that is roughly synonymous with kindness and also has strong 'other-regarding' characteristics. Generosity or goodness is defined as "positive moral quality characterised especially by interest in the welfare of others."[91] In the New Testament it is found only in Paul's letters.[92] William Barclay asserts that goodness incorporates the condition of the heart and emotion together with the quality of conduct and action expressed as generosity, which is open-handed and open-hearted.[93] The quality of 'generosity' is almost certainly a direct antithesis to envy or malice which features among the works of the flesh (5:21).[94]

The word *πίστις*, often used in Paul's writings means 'faith.' However, in its ethical context it almost certainly means 'faithfulness,'[95] especially as used here in the context of virtues. In the theological sense it is used repeatedly in Galatians to signify a person's response of trust regarding God's salvation provided in Christ Jesus (cf. 2:20; 3:6; 5:6). In both the noun and adjective forms *πίστις* is used as an

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[87] *Pss. Sol.* 5:15, 16, 17, 21; 8:34; 9:15; 18:2.
[88] Schreiner, *Galatians,* 350.
[89] Eph 2:7; cf. Rom 2:4; 11:22; *Wis.* 15:1-3.
[90] Lyons, *Galatians,* 351.
[91] *BDAG, s.v. ἀγαθωσύνη,* 4.
[92] Cf. Rom 15:14; Eph 5:9; 2 Thess 1:11.
[93] Barclay, *Flesh and Spirit,* 103-107.
[94] In the light of Jesus' comment in Matt 20:15,
[95] Cf. 1 Tim 4:12; 6:11; 2 Tim 2:22; 3:10; Titus 2:2, 10.

attribute and an ethical quality of God.[96] Here, however, *πίστις* undoubtedly means the human ethical virtue of faithfulness in view of its association with eight other virtues. It is a quality that is produced in the believer's life by the faithfulness of God through his Spirit. It is a quality of reliability and trustworthiness that can be translated as possessing loyalty to God and people and truthfulness with regard to words. Faithfulness is a quality of behaviour that is strongly directed towards other people because it is an expression of community solidarity.[97] Those who bear this fruit of the Spirit can be relied upon to fulfil their responsibility that promotes loving fellowship devoid of dissensions and factions. Because God is faithful and he can be relied upon, his people are to be faithful too, and it is the Spirit that enables them to be bear this ethical quality (1 Cor 4:2).

The last but one character trait on Paul's list, *πραΰτης*, meaning 'gentleness' 'mildness' or 'meekness',[98] also carries a high degree of regard directed towards other people. It is defined by Aristotle as the mean between excessive proneness to anger and the inability to be angry.[99] In Jewish writings it is used in the sense of submissiveness towards God (*Sir.* 1:27; 45:4) and of modesty, consideration, or gentleness towards others.[100] In Galatians and elsewhere Paul uses it to describe the quality of being considerate towards others (6:1),[101] as opposed to being arrogant and self-assertive.[102] Gentleness is a Christ-like trait that involves caring for and considerate treatment of others. People who possess this quality will normally refuse to insist on their rights when they know that doing so will not be beneficial to other people. They are able to adjust positively to morally sensitive situations for the good of all. Usually full of compassion, people with the attitude of gentleness respect others and treat them worthily in their own right. They will not take advantage of others with the aim of achieving some selfish ends. Paul's exhortation in 6:1 to reinstate an offending member of the community in a spirit of gentleness teaches that people who bear the fruit of gentleness would normally treat other members of the

[96] Rom 3:3; cf. 1 Cor 1:9; 10:13; 2 Cor 1:18; also 1 Thess 5:24; 2 Thess 3:3; cf. Rev 1:5.
[97] Witherington, *Galatia,* 401; Lyons, *Galatians,* 352.
[98] Num 12:3; Pss. 37 (LXX 36):11; 45:4 (LXX 44:5); 132:1 (LXX 131:1).
[99] Aristotle, *Eth. Nic.* 2.1108A.
[100] *Add. Esth.* 3:13; *Sir.* 3:17; 4:8; 36:28.
[101] Cf. 1 Cor 4:21; 2 Cor 10:1; Eph 4:2; Col 3:12; 2 Tim 2:25; Titus 3:2; Jas 3:13; 1 Peter 3:15.
[102] Witherington, *Galatia,* 410.

community that have fallen with due care and concern rather than take advantage of their weaknesses.[103]

The last quality on Paul's list of virtues, *ἐγκράτεια*, is a quality that has more to do with control of one's own natural desires. It is a quality with a strong Hellenistic background. In Greco-Roman culture, self-mastery was regarded as an important virtue essential for attaining moral excellence.[104] Self-mastery was considered to be the ethical ideal for overcoming harmful desires and impulses in the human situation. As it was considered to be the ideal ethical quality for dealing with sensual passions and keeping them under control, this virtue caught the attention of a number of Hellenistic Jewish authors as repeatedly found in the apocryphal and pseudepigraphical writings of Second Temple Judaism.[105] Possessing this virtue means having a command over one's own behaviour. It is usually mentioned in the context of sexual matters and dealing with the craving of one's own lusts.

Williams suggests that Paul mentions self-control as the last item of the fruit of the Spirit to correspond with the first item on the list, which is love, and that these two traits enclose the other items.[106] Burton's view is that self-control is intended to deal almost exclusively with drunkenness/carousing in the list of vices (appearing in the same ninth position as self-control).[107] While such views are noteworthy, they are not too significant. As the fruit of the Spirit, self-control is a quality that is also relevant for dealing with other vices apart from drunkenness and orgies. Paul includes it as the fruit of the Spirit while most likely having at the back of his mind the wider significance of this virtue in both Hellenism and Judaism as the antidote to several kinds of the works of the flesh. In contrast to the rest of the virtues in the list, self-control is an attribute of the Spirit that focuses on the individual personality and engages one's mind-set. However, despite the apparent emphasis on the prefix *self* in the English translation of the term and its prominent application to the denial of all human excesses, Paul does not use *εγκράτεια* here as a reference to an autonomous

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[103] Lyons, *Galatians*, 353.
[104] Plato, *Rep.* 3.390, 430; Aristotle, *Eth. Nic.* 7.1145bff.
[105] Cf. *Tob.* 6:3; *Sir.* 6:27; 15:1; 18:15, 29; 26:15; 27:30; 4 *Macc.* 5:34; and in Josephus, *J. W.* 2.120, 138; 4.373; *Ant.* 6.63; 8.235; 15.237; 16.218, 246.
[106] Williams, *Galatians*, 151.
[107] Burton, *Galatians*, 318.

human achievement.[108] Like all the other nine virtues he enumerates, self-control is a fruit of the Spirit.

4.3.4. Summary

Following Lightfoot, the nine items that form the fruit of the Spirit may be classified into three groups of three each: the first three having to do with dispositions of the mind (love, joy, peace); the second with qualities affecting human relations (patience, kindness, generosity); and the third with principles that guide conduct (faithfulness, gentleness, self-control).[109] This threefold classification was popularized by Furnish[110] and carried on in the analysis of Betz[111] and, more recently, by Boer in a slightly modified format.[112] While this classification is helpful for analytical purposes, it makes more sense to view them all in the context of the community profile of the Spirit's fruitfulness as the analysis in this section clearly points out. The Spirit's fruit, characterising strong regard for other people in the community setting, demonstrates the difference the Spirit makes by sowing in believers. The Spirit transforms them and forms them into a community with the character of Christ, loving and caring for one another, as it bears its fruit in them. The concern for other people characteristic of this new quality of life is rooted in the very nature of God. Virtues such as joy, patience and kindness enable the Christian community to endure great stress in times of persecution. The prime place of the gift of love underlines the Spirit's profile of strong regard for others. The granting of the gift of love also suggests that there is a need for a human response involving the practical display of the Spirit's fruit. This is why Paul exhorts his addressees that through love they must serve one another (5:13). Paul further maintains: "For all the law is fulfilled in one word, even in this, 'You shall love your neighbour as yourself'" (5:14) [NKJV]. This statement puts the loving action Paul is calling for in the context of the law and suggests that the internal qualities provided by the Spirit are in harmony with the law for providing ethical guidance to the believer and the believing community. Unfortunately, Paul has been interpreted as saying the very

[108] Lyons, *Galatians*, 353.
[109] Lightfoot, *Galatians*, 212.
[110] Furnish, *Ethics*, 88.
[111] Betz, *Galatians*, 287-88.
[112] Boer, *Galatians*, 363.

opposite in view of the curious way he concludes his enumeration of the fruit of the Spirit: *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* (5:23b). This statement needs to be investigated because of the widespread interpretation it has generated in contemporary scholarship, namely, that the internal motivation provided by the Spirit is all that is required for the appropriate pattern of behaviour for the Spirit-filled Christian.

4.4. The Fruit of the Spirit and the Law (5:23b)

The statement, *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* (5:23b), is often translated "Against such things there is no law" (e.g. NIV, NASB).[113] This rendering is used by interpreters to support the so-called notion of the sufficiency of the Spirit and the argument against the relevance of the law in the ethics of Galatians.[114] Curiously, the phrase is identical to Aristotle's phrase *κατὰ δέ τῶν τοιούτων, οὐκ ἔστι νόμος*,[115] which Paul appears to have adapted. The phrase is typical of concepts in Greco-Roman ethical tradition that appear in Paul's ethical teaching in 5:13-6:10. Paul's dependence on the Greco-Roman source is also confirmed by the fact that the phrase follows immediately after the last three traits of the fruit of the Spirit, namely, faithfulness, gentleness and self-control, which are considered as three famous virtues in Hellenistic ethics.[116] This seems to suggest that Paul is attempting to relate his ethical discussions to something his audience would most likely know. Aristotle's use of *νόμος*, however, may be a reference to 'law' in some general sense in contrast to its use in Paul predominantly as a reference to the law of Moses.

It is possible to take the first phrase, *τῶν τοιούτων*, as masculine (such persons) or neuter (such things). Though it is commonly rendered as "such things" (e.g. NIV), Cambell suggests the translation of "such people"[117] so that the whole phrase can read, "there is no condemnation for people like that," to correspond with Paul's earlier statement in 5:21 ("those who do such things will not inherit the kingdom of God"). While a reference to "such people" is semantically possible, the context strongly suggests that by the use of *τῶν τοιούτων* here, Paul is actually

[113] Cf. "against such there is no law" (KJV).
[114] See chapter 1 section 1.1.1 on the literature review.
[115] Aristotle, *Pol.* 3.13.1284a.
[116] So Betz, *Galatians*, 287-88.
[117] Cambell, R. A. "'Against such things there is no law'? Galatians 5:23*b* again," in *ExpTimes* 107 (9, 1996), 271-272.

referring to the nine items he has just listed as the manifestations of the fruit of the Spirit.[118] Moreover, the expression *τῶν τοιούτων* at the end of the virtue list (5:23) corresponding with *τὰ ὅμοια τούτοις* at the end of the vice list (5:21) would naturally favour the translation "such things" because in both lists Paul is describing actions or traits, not persons.

The problem then arises as to how the whole phrase *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* is to be interpreted. Following the traditional rendering of the phrase as "Against such things there is no law," many scholars interpret Paul as saying that the law of Moses is not required of those who manifest the fruit of the Spirit because there is no need of any law to guide them in their conduct.[119] This interpretation echoes Aristotle's discussion that there are persons who surpass their fellow human beings in virtue, who, by so doing, live like gods among humans[120] and so constitute a law or standard by which others could be measured.[121] Longenecker believes it is possible that the statement itself may have been proverbial in Paul's day regarding actions that surpass all legal prescriptions and are therefore beyond any legal accounting.[122] This has led to Hooke's often quoted assertion that "a vine does not produce grapes by Act of Parliament; they are the fruit of the vine's own life; so the conduct which conforms to the standard of the Kingdom is not produced by any demand, not even God's, but it is the fruit of that divine nature which God gives as the result of what he has done in and by Christ."[123] In other words, the phrase in 5:23b is understood to mean that the law may prescribe certain forms of conduct and prohibit others, but love, joy, peace, patience, kindness goodness, faithfulness, gentleness and self-control cannot be legally enforced.[124]

The claim that those who bear the fruit of the Spirit have no need of the law of Moses is often supported with the theological argument that Christ's work, affirmed by the Spirit, has deemed the Mosaic law to be irrelevant.[125] Christians are said to manifest Christ-like qualities to the extent that they too become a standard for

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[118] Hong, *Law*, 184.
[119] E.g. Betz, *Galatians*, 288; Fung, *Galatians*, 273; Longenecker, *Galatians*, 263; Ryken, P. G. *Galatians* (Philipsburg: P & R Publishing, 2005), 235; Fee, *Galatians*, 225.
[120] Aristotle, *Pol.* 3.13.1284a.
[121] Cf. Witherington, *Galatia*, 408.
[122] Longenecker, *Galatians*, 264.
[123] See Hooke, S. H. *The Siege Perilous* (London: SCM Press, 1956), 264.
[124] Cf. Bruce, *Galatians*, 255.
[125] Cf. 3:8, 10, 13, 19; 4:3-5, 21a, 24-25.

others. Indeed, they appear as Christ among others (cf. 4:14; 6:17).[126] Since the Spirit is the Spirit of Christ (4:6), the virtues that it reproduces in the life of the Christian are naturally those of Christ.[127] Where God's Spirit is at work and Christ is reigning in the hearts of the community, the result will be peace and holiness, not moral anarchy.[128] The nine virtues cover a broad range of Christ-like attributes that indicate the comprehensive nature of the Spirit's initial and on-going influence on human behaviour. In effect, the Spirit's moral standard is said to be in opposition or antagonism with the law.

In contrast to the widespread antinomian interpretation of 5:23b, it is semantically more plausible to understand Paul as saying that the law does not take a stand against the virtues enumerated in 5:22-23a.[129] In this sense it is best to take *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* to mean that "The law is not against such things",[130] meaning the virtues listed by Paul are in agreement with the law of love and are therefore in full harmony with the moral standards that the law is intended to promote.[131] This interpretation is not only grammatically viable, but it is fully supported by the results of the investigation conducted in chapter 2 of this study in terms of the positive relations between the Spirit and the law in Judaism.[132]

The above exegesis of Paul's statement in 5:23b hardly supports the widespread view that the law is superfluous. Since the manifestations of the fruit of the Spirit with its strong emphasis on love as the prime virtue point to the law, it is a mistake, as Hong aptly argues, to infer from 5:23 that the law has no role to play in the realm of the Spirit.[133] Bearing the fruit of the Spirit means the believer also has to focus on fulfilling the requirements of the law of Moses rather than abandon them.[134] The law is there to serve as a barometer and also to give evidence that the manifestations exhibited by the believer are truly those of the Spirit. The interpretation that the inner motivation of the Spirit is all that is required for ethical guidance therefore lacks evidence regarding Paul's statement in 5:23b. It has to be

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[126] Hays, *Moral Vision*, 37; cf. Fee, *Presence*, 453; Barclay, *Obeying*, 124.
[127] Cf. Fee, *Presence*, 453.
[128] Barclay, *Obeying*, 124.
[129] Hong, *Law*, 185.
[130] Wilson, *Law*, 120.
[131] See section 5.6 of chapter 5.
[132] See especially the conclusion of the investigation in section 2.2.5 of chapter 2.
[133] Hong, *Law*, 184; Against Lull, *Spirit*, 117; Barclay *Obeying*, 116; Fee, *Galatians*, 224-225; Ryken, *Galatians*, 235.
[134] Hong, *Law*, 184.

read into the text because 5:23b does not declare the law to be invalid, neither does it teach that all external norms are irrelevant. Paul would not have devoted himself to forewarn (*καθῶς προεῖπον*) his new converts (5:21b) and to provide them with instructions on the significance of appropriate ethical behaviour if he thought it was enough to leave it all to the Spirit to guide them as a compelling inner force.

4.5. The Spirit and New Creation

Closely associated with the Spirit's work of sowing and bearing fruit in the believer is Paul's mention of the phenomenon of 'new creation' (*καινὴ κτίσις*) in Galatians (6:14-15). The theme of the new creation is significant for this enquiry because it has a bearing on the Spirit's role of sowing and producing fruit in the believer. Two things are particularly worthy of note.

The *first* is that Paul's new creation language puts into context the theological and soteriological perspectives of believers' ethical transformation accomplished through the Spirit's sowing and bearing fruit in them. Paul writes:

> May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule – peace be upon them, and mercy, and upon the Israel of God (6:14-16) [NRSV].

Describing Paul's language of new creation as theological shorthand for a soteriology based on the efficacy of the Christ event, Jackson asserts that it has anthropological as well as cosmological implications[135] for the individual and the community.[136] Though Paul does not directly mention the Spirit in 6:15, the larger context of the statement implies that the Spirit is linked to the phenomenon of new creation.[137] This is particularly seen in Paul's pivotal statements that those in Christ

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[135] Jackson, T. R. *New Creation in Paul's Letters, A Study of the Historical and Social Setting of a Pauline Concept* (Tübingen: Mohr Siebeck, 2010), 173; cf. Halne, H.A. *The Corruption and Redemption of Creation: Nature in Romans 8:19-22 and Jewish Apocalyptic Literature* (London: T & T Clark, 2006), 114.
[136] Jackson, *New Creation*, 83.
[137] For a compilation of the parallels between 5:6 and 6:15 see Martyn, *Galatians*, 473; cf. Matera, "Culmination," 87-88.

(5:24) now live in the Spirit (5:25),[138] having died to the power of the world through Christ's cross. The scope of the transforming effect of the new creation goes beyond ethnic Jews or proselytes because the Israel of God is now defined in terms of all those who have been crucified to the world, enabling both Jews and Gentiles to participate in the new world order (6:16).[139]

The *second* reason for associating the phenomenon of new creation with the Spirit's role of sowing and bearing fruit in the believer is that the context of Paul's mention of new creation is significantly ethical. The ethical content of the new creation phenomenon is expressed in Paul's phrase "those who walk by this rule" (6:16). The terminology *κανόνι τούτῳ* is used in the ethical sense with reference to a rule, a straight measuring line, or a standard,[140] which the people of God are to follow in their new creation identity. Furthermore, Paul's concept of the new creation in 6:15 is indirectly connected to love and the keeping of the commandments in the other two parallel formulations of "circumcision" and "uncircumcision" in 5:6 and in 1 Corinthians 7:19.[141] Each statement speaks of moral direction in the context of circumcision or uncircumcision. Again, the ethical perspective of the phenomenon of new creation finds its expression in the mention of "the flesh" earlier in the text (6:12-13). Paul maintains that those who desire to promote the flesh by means of circumcision do so in order that they may avoid persecution. Their intention is to win the praise of other people for such an accomplishment. Against such selfish and divisive attitudes, Paul tell his addressees that he prefers to boast in the cross of Christ (6:14), which has severed him from the world. It is essentially in such ethical context that the new creation counts for Paul rather than in the physical acts of cutting off the flesh.

It is quite striking that both the theological and ethical perspectives of Paul's mention of the new creation are rooted not only in Jewish eschatology but also in Roman ideology.[142] In the Roman imperial ideology, the concept of new creation was particularly associated with city building.[143] Their ideology of new creation

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[138] Yates, *Spirit*, 172.
[139] Schreiner, *Galatians*, 269.
[140] *BDAG*, *sv.κανών, κανόνος,* 507 'a means to determine the quality of something,' as in *rule, standard.*
[141] Dunn, *Paul*, 657.
[142] Jackson *New Creation*, 79.
[143] Jackson, *New Creation*, 37, 65-79.

centred not just on the founding of a city[144] but also on the sustained production of crops and livestock to ensure the abundance of fruitfulness.[145] The focus was on the establishment of the Roman world order, which guaranteed the peace and prosperity of the empire and a new golden age. Strikingly, just as Paul's concept of the new creation has the Christ-event as its central focus, so the anticipated Roman new world order was thought to centre on the personality of the emperor, often viewed as a saviour and lord.[146] It is possible that Paul's proclamation of the new creation was intended to echo the Roman utopian ideal in the minds of his listeners even though, in contrast to the Roman ideology, the apostle's message is that new creation is the result of the work of Christ on the cross through the Spirit.[147] For Paul, the all-encompassing effects of the Christ-event include the transformation of humans originally enslaved by the flesh (5:19-21). They become persons who enjoy an entirely new quality of life and bear the fruit of the Spirit (5:22-23). It is within the context of this new reality that believers are able to follow the ethical ideal (cf. 6:16).

In Jewish apocalyptic literature, the concept of new creation was understood in various ways but with particular emphasis on the idea of God's bringing eschatological renewal to his people in the new age to come.[148] The idea of the new creation and the ethical transformation of the people of God through the work of the Spirit is a distinct eschatological perspective in Old Testament theology. In the prophecies foretelling the new exodus for God's people, Isaiah extensively associates their liberation with the new creation.[149] Under the old covenant the Israelites knew God's law as an external code, but in the new covenant dispensation the law of God is set in his people's understanding and written on their hearts through the work of the indwelling Spirit.[150] The new creation ideal having been inaugurated through the redemptive work of Christ as the fulfilment of God's promises, Paul can be sure that the bearing of the Spirit's fruit in the believer is the result of the promised implanting of the new heart and the new Spirit within believers (cf. 4:6; 5:25).[151] The Spirit

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[144] Plutarch, *Rom.* 12.1-2; 13:1.
[145] Josephus, *Ant.* 18:373.
[146] Jackson, *New Creation,* 79.
[147] Jackson, *New Creation,* 37.
[148] Cf. *Jub.* 1:29; *1 Enoch* 45:4-6; 72:1; 91:14-16; Cf. Jackson, *New Creation,* 37; cf. Halne, *Creation,* 33-59.
[149] Isa 42:9; 43:18-19; 48:6-7; 65:17; 66:22; cf. Yates, *Spirit*, 24-84.
[150] Jer 31:31-34; Ezek 11:19; 18:31; 36:26-27.
[151] Cf. Schreiner, *Galatians,* 269.

implanted in the new covenant people (3:2-5; 4:6; 5:25) not only leads them (5:18) but enables them to be ethically fruitful (5:22-23).[152]

The highlighting of Paul's new creation theology at this point in the discussion about the Spirit's gift of producing fruit in believers is significant. This is because the creative work of the Spirit expresses not only the new birth but also relates to the on-going process of ethical transformation (5:13-6:10).[153] While the theme of new creation significantly pertains to the eschatological, redemptive-historical line of Paul's argument,[154] its application in all sorts of anthropological concepts and categories needs not be missed.[155] The prophets of Israel indeed anticipated that the role of the Spirit of the new aeon would embrace ethical renewal (cf. Ezek 34:25; 37:27). Thus, Paul's statement that "if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new" (2 Cor 5:17) does not need to be interpreted only in the eschatological sense but also as involving the activity of the Spirit in producing the new quality of life for the believer and the believing community.

In all of this Paul is not to be understood as suggesting that members of the new creation community have no active role to play because of what the Spirit has generated in them. Paul does not expect them to remain passive. As the Israel of God (6:16), the new creation community is required to take a second step of sowing to the Spirit after the Spirit's first step of sowing into their lives (5:22-23). As the Spirit participates in their morality, members of the community must take every practical step of co-operating with the Spirit by consistently walking in the Spirit (5:16, 18, 25).[156] The need for human co-operation with the Spirit becomes clearer when the threats posed by the flesh to the Spirit-filled Christian community is properly appraised and comprehended. The investigation of that moral threat must be given due attention before conducting the exegesis of Paul's mention of human sowing to the Spirit in the next chapter.

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[152] Cf. Owen, J. *The Holy Spirit, His Gifts and Power* (Fearn, Ross-shire: Christian Heritage, 2007), 210-222.
[153] Cf. Turner, *Holy Spirit*, 119-121.
[154] For the eschatological significance of the Spirit specified in 6:7-8 see the perspective of Kwon, *Eschatology*, 138-143.
[155] Ridderbos, *Paul*, 205.
[156] Martyn, J. L. "Epilogue: An Essay in Pauline Mata-Ethics" in Barclay J. M. G. and Gathercole, S. J. (eds.) *Divine and Human Agency in Paul and His Cultural Environment* (London/New York: T & T Clark, 2008), 171-183 here 182.

4.6. The Threats Posed by *σάρξ* to Life in the Spirit

Immediately after the enumeration of the fruit of the Spirit and its implications for the law of Moses (5:22-23), Paul states: *οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις*. The particle *δὲ* is used not in a contrasting manner but rather in a connective fashion as 'and' to link this statement (5:24) to the preceding statement about the fruit of the Spirit (5:22-23). By saying that "and those who belong to Christ Jesus have crucified the flesh with its passions and desires" (5:24), Paul is reminding the Galatians of their new identity in Christ and in the Spirit in contrast to the flesh. The statement is intended to show that undergirding believers' ethical fruitfulness in the Spirit is the fact that they have crucified the flesh and, along with it, the 'death' of its passions (*παθήμασιν*) and desires (*ἐπιθυμίαις*). The statement is quite striking because it raises at least two important questions: (a) the identity of *σάρξ* and (b) why in spite of its crucifixion it is still active and poses so serious a threat to the Spirit-filled Christian community (5:13-15). These questions require adequate attention as the Spirit-flesh antithesis provides the framework for Paul ethics conversation[157] and underlines the crucial need for believers to actively co-operate with the Spirit for ethical fruitfulness.

4.6.1. The Identity of the Term *σάρξ*

Prior to the ethical section (5:13-6:10) of Galatians, Paul uses the term *σάρξ* in several places in the letter[158] principally to denote that which is purely physical,[159] though in two other places the term takes the sense of 'merely human' (cf. 1:16; 2:16). Beginning from 5:13 and throughout the paraenetic section of the letter, the term *σάρξ* is used in the ethical sense (5:16, 17, 19, 24; 6:8). The term begins to acquire a negative connotation, particularly when Paul sets it in contrast to the "Spirit" in the context of God's invasive act in the human sphere of the flesh with Christ and his Spirit (cf. 3:1-5; 4:4-7). In the last century or so there has been a lot of scholarly interest in the ethical usage of *σάρξ* within the framework of Paul's Spirit-

[157] Barclay, *Obeying*, 178.
[158] 2:20; 4:13-14, 23, 29; cf. 6:12-13.
[159] *BDAG*, *s.v. σάρξ*, 914, pertaining to "the material that covers the bones of a human body" in the purely physical sense.

flesh dualism, as interpreters have sought to identify the significance of the dualism.[160]

4.6.1.1. History of Interpretations

Hellenistic Dualism: In the Hellenistic interpretation of the Spirit-flesh dualism, the element *σάρξ* is understood as the actual body that is viewed as essentially sinful[161] and is increasingly regarded as the source of uncontrolled sexuality and gluttony.[162] The source of evil is materiality itself. Baur and his followers thus viewed 'flesh' as anything merely outward, sensuous and material[163] as opposed to *πνεῦμα*, which they interpreted as the principle of consciousness forming the link between humans and God. However, this Hellenistic dualistic interpretation was given its classical interpretation by Pfleiderer who understood Paul's concept of sin to be a demonic spiritual being that finds its residence in the physical flesh; and while therefore the flesh itself is not identical with sin, it is nevertheless the seat and organ of the demonic sinful principle.[164] Because humans physically consist of flesh, they have become enslaved to the sinful power that dwells in their material substance.

This Hellenistic interpretation has little support among writers. Burton, for example, claims that there is no evidence that Paul thought of the flesh as a physical thing, a compelling force for evil. Burton insists that what gives flesh its negative colouring is not the body or matter as such but the inherited impulse associated with it.[165] Against this dualistic interpretation, there stands also the fact that Paul did not view the body as sinful per se;[166] and, therefore, when *σάρξ* is viewed as sinful, it must refer to something other than the physical material that constitutes the body.

Humanity's Lower nature: A second view states that there is an ethical dualism innate in humanity's nature; that within each person there are two principles: the higher and lower, and that between these two an incessant conflict is waged. This

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[160] For a helpful overview see Barclay, *Obeying*, 178-215 and Ladd's survey of the five foundational identification of *σάρξ*, Ladd, *Theology*, 512-517.
[161] Epictetus *Diss.* I.3.3-6; 29.6; Diog. Laer. *Epicurus.* 10. 6, 131-132
[162] See Schweizer, "*σαρξ,"* in *TDNT*, 99-105 here 104-105.
[163] Baur, *Paul*, 2.126-128; cf. Barclay, *Obeying*, 183.
[164] Pfleiderer, *Paulinism*, 1:47-67.
[165] Burton, E. de W. *Spirit, Soul, and Flesh: The Usages of Πνεῦμα, Ψυχή and Σάρξ in Greek Writings and Translated Works from the Earliest Period to 180 A.D* (Chicago: University Press, 1918), 191-98.
[166] Cf. 1 Cor 6:13, 15, 19, 20; 7:34; Rom 12:1.

view was given its classical interpretation by Stevens who, in opposing the view that Paul was influenced by Hellenistic thought, proposed that *σάρξ* and *πνεῦμα* represent the lower and higher principles within a person respectively.[167] The term *σάρξ* is viewed as the power that dominates the unregenerate. In them the flesh predominates, and not the 'spirit.' In that sense, *σάρξ* is viewed to be a general term to denote unrenewed human nature. The spirit of the human being is said to be the true ego, the better self, the spiritual nature by which a person becomes inclined to God, that imperishable part which relates him or her to the eternal and imperishable world. The Christian is the person who by divine help has found victory in the higher principle. In the Christian this higher life has become the predominant element, and in them the 'human spirit' is developed and assumes dominance in the conduct of life.[168] The fundamental objection to this interpretation rests on the fact that the conflict Paul finds between the flesh and the Spirit is not between the flesh and the 'human spirit.'

Man's earthly-transitory realm: A third interpretation of Paul's use of Spirit-flesh dualism is that of Bultmann who insists that the *σάρξ* denotes the realm of humanity's earthly-natural existence, which, in contrast to God, is weak and transitory.[169] Simply stated, *σάρξ* is "the weakness in man," "his own strength" or "his own will."[170] Bultmann states that *σάρξ* is identified with the worldly, visible, transitory realm, which becomes the controlling power over a person who lives *κατὰ σάρκα*.[171] By contrast, *πνεῦμα* is identified with the non-worldly, invisible, eternal realm, which becomes the controlling power for those that align their lives *κατὰ πνεῦμα*. When this realm of the external and the natural becomes the objective of humanity's pursuit, it becomes not merely the earthly-transitory realm in contrast with the transcendent-eternal, but is viewed as being positively sinful and opposed to God. Any conduct or attitude that directs itself toward the flesh, taking flesh for its norm, is said to be sinful. Bultmann argues that the Christian is constantly faced with those two basic possibilities: "to live according to the flesh" or to live "according to the Spirit" – for one's self or for God.[172] The pursuit of the merely human or the

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[167] Stevens, G. B. *Pauline Theology* (New York: Charles Scribner's Sons, 1897), 139-150.
[168] Stevens, *Theology*, 139-150, 343.
[169] Bultmann, *Theology*, 1.232-46; cf. Schweizer, "*πνεῦμα*," 428-30; Russell, *Flesh/Spirit*, 154.
[170] Bultmann, *Theology*, 1.235.
[171] Bultmann, *Theology*, 336; See Rabens, *Spirit*, 275 .n.80.
[172] Bultmann, *Theology*, 1.331.

earthly-transitory mode of life is sinful because one should find one's true life in God. Therefore, life in the sphere of the flesh only is a spurious life.[173]

The sense of Bultmann's hypothesis is that flesh is self-centred rather than God-centred, and it manifests itself when a person's focus is fundamentally self-seeking and stands in opposition to the things of the Spirit of God. The difficulty with Bultmann's thesis, however, is that sometimes *σάρξ* becomes practically equivalent to "I" in his discussion.[174] Moreover, *σάρξ* does not always necessarily manifest itself in the form of externality and the outward earthly-natural as evidenced by such inward vices as enmity, jealousy, selfishness, and envy listed by Paul among the works of the flesh (5:19-21).

Evil Inclination: A fourth view proposed by Davies advocates that Paul's use of *σάρξ* in Galatians 5-6 represents evil impulses as denoted in rabbinic doctrine of evil inclinations and of good inclinations (*b. Sanh.* 61b),[175] a view shared by other interpreters.[176] Betz asserts that flesh is the aspect of a person that is juxtaposed with God's Spirit so that Paul describes the Christian in Galatian 5-6 "as the battlefield of the opposing forces of flesh and Spirit."[177] Boer argues that the identification of flesh as evil inclination and as a dangerous cosmic power akin to Satan fits Paul's understanding of the cosmological apocalyptic framework in which *σάρξ* operates.[178]

The Unregenerate Humanity: A fifth view interprets the ethical use of *σάρξ* in the anthropological context as referring to unregenerate, sinful humanity as a whole seen in its fallenness and opposed to God. This view was first championed by Dickson who states, "in the case of *σάρξ* the predominant thought [is] of man standing by himself over against God – in other words, the natural man conceived as not having yet received grace, or as yet not wholly under its influence."[179] Affirming this view, Burton argues that *σάρξ* used ethically has to do with humanity's fallen, corrupt or sinful nature, as distinguished from human nature as originally created by

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[173] Bultmann, *Theology*, 1:233-38.
[174] Bultmann, *Theology*, 1:245.
[175] Davies, "Scrolls," 157-182.
[176] Martyn, *Galatians*, 492-93; Martyn, J. L. "Apocalytic Antinomies in Paul's Letter to the Galatians," *NTS* 31 (1985), 415-416; Markus, J, "The Evil Inclinations in the Letters of Paul", *IBS* 8. 1986, 8-20; Boer, *Galatians*, 338.
[177] Betz, *Galatians*, 272.
[178] Boer, *Galatians*, 338, following Martyn, *Galatians*, 492-93.
[179] Dickson, W. P. *St Paul's Use of the Terms Flesh and Spirit* (Glasgow: James Maclehose & Sons, 1883), 271.

God.[180] Bruce also notes that the 'flesh' denotes (as in 5:16-18, 19, 24; 6:8) that self-regarding element in human nature that has been corrupted at the source with its appetites and propensities and that, if unchecked, produces works of the flesh.[181] Arguing that the believer still possesses this nature even when she or he has received the Spirit, Ladd contends that "even in the Christian the flesh struggles against the Spirit so that the believer cannot be the (perfect) person that he or she would wish to be (5:17)."[182]

4.6.1.2. Contemporary Interpretations

In contrast to the above predominantly anthropological interpretations of Paul's use of the term *σάρξ*, many contemporary scholars think that this element is best identified from the eschatological perspective in a redemptive-historical sense. The flesh-Spirit dualism is viewed as a corollary of Paul's eschatological tension between the two ages before and after Christ.[183] The anthropological delineation of *σάρξ*, particularly the understanding of this element as an evil inclination in a person, has been challenged by Russell in his monograph *The Flesh/Spirit Conflict in Galatians*. He argues that *σάρξ* and *πνεῦμα* represent two conflicting eras or modes of existence with their corresponding mind-sets.[184] This position has previously been championed by Ridderbos who defines the conflict within the redemptive-historical contrast of flesh and Spirit as the mode of existence of the old and new creation.[185] Russell relates flesh with the era of the Mosaic law and views it as descriptive of the era of slavery to the *στοιχέία* that entails an unhealthy, inordinate emphasis on marks on the body and bodily conformity to the law (5:11-12; 6:12-13). He concludes that "*σάρξ* and *πνεῦμα* represent the Judaizer and Pauline communities respectively."[186] Taking Paul's use of *σάρξ* as a specific reference to the Jewish people, Russell

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[180] Burton, *Spirit, Soul, and Flesh*, 191-198; cf. Barclay, *Flesh and Spirit*, 22.
[181] Bruce, *Galatians*, 240.
[182] Ladd, *Theology*, 515.
[183] Byrant, *Christ*, 159; Barclay, *Obeying*, 198-213; Fee, *Presence*, 431-434; Fee, *Galatians*, 207; Horn, *Angeld*, 361; Käsemann, "Anthropology", 1-31; Martyn, *Galatians*, 524-536; Russell, *Flesh/Spirit*, 165; Schewe, *Galater*, 120; Turner, *Holy Spirit*, 127-28; Wuest, *Galatians*, 153.
[184] Russell, *Flesh/Spirit*, 2; cf. Russell, W. "The Apostle Paul's Redemptive-Historical Argumentation in Galatians 5:13-26" in *WestTheolJournal* 57 (2, 1995), 333-357.
[185] Ridderbos, *Paul*, 66.
[186] Russell, *Flesh/Spirit*, 3.

interprets the works of the flesh (5:19-21) as a description of life within the old covenant community of Israel.[187]

Among more recent voices is that of Thompson who states that "the opposition between flesh and Spirit is not to be understood as an anthropological or ontological statement, for the flesh and Spirit are the powers of the old and new aeons."[188] It is argued that *σάρξ* could not be identified as 'human nature' or 'the sinful nature' (NIV), particularly in view of Paul's assertion in 5:24 that *σάρξ* has been crucified by those in Christ Jesus. The flesh-Spirit antithesis throughout Galatians 5-6, highlighted in 5:17, is viewed as an expression of a clash of the ages, the tension between the believers' former mode of existence (*σάρξ*) and their present new creation existence (*πνεῦμα*) that awaits its final consummation. The term *σάρξ* is defined as an identity marker of the old covenant, denoting non-Christian mode of existence, the old aeon before and outside of Christ,[189] which is centred on the Mosaic law and circumcision. Against the anthropological interpretations of the antithesis, it is argued that, just as the theme of the Spirit is distinctly eschatological in Paul,[190] so it is with his use of the expression *σάρξ* typically as a reference to the outmoded realm of existence referred to earlier as the "present evil age" (1:4). Morales for example insists that the "general Jewish expectations about the outpouring of the Spirit – which appear in a variety of Second Temple texts – illuminate Paul's argument insofar as his instructions for daily life spring forth naturally from the eschatological gift of the Spirit."[191]

In contrast to an exclusively eschatological interpretation of the context of Paul's use of *σάρξ*, Boer, drawing on Martyn's insights,[192] helpfully reminds readers that a clue to the identity of this element is to be found in 5:16 where Paul refers to "the desires of the flesh" (*ἐπιθυμίαν σαρκός*).[193] The term flesh, according to Martyn, is probably an abbreviation of the expression *ἐπιθυμίαν σαρκός*, which reflects the notion of evil inclination or impulse in Jewish tradition (cf. Gen 6:5; 8:21). An exact

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[187] Russell, *Flesh/Spirit,* 216.
[188] Thompson, J. W. *Moral Formation According to Paul* (Grand Rapids: Baker Academic, 2011) 137.
[189] Fee, *Presence,* 435.
[190] See Morales, *Spirit,* 121-131, 134.
[191] Morales, *Spirit,* 134.
[192] Martyn, *Galatians,* 485, 492-93; throughout his discussion Martyn personifies *σάρξ* and thereby uses a capital 'F' when translating the term as 'Flesh.'
[193] Boer, *Galatians,* 339.

linguistic parallel to Paul's expression of 'the desire of the flesh' (5:16) occurs in Qumran: "Because you have fashioned the spirit of your servant and in accordance with your will you have established me. You have not placed my support in robbery, nor in wealth … my heart, nor have you placed the inclination of the flesh as my refuge" (1QH 18:22-23). Sirach also associates human inclination with creatureliness (as of the flesh), suggesting that inclination and evil impulse belong together: God "created humankind from the beginning and left them in the power of their own inclination" (*Sir.* 15:14). The sage uses the term 'inclination' here in context, which suggests that although human beings are free to make choices between good and evil, in reality, they have the tendency to choose to make the wrong ones and sin (cf. *Sir.* 17:31; 25: 24; 27:5-6). It is also striking how Philo associates inclination figuratively with the male foreskin, and he suggests that circumcision is the solution for evil inclination (cf. Philo *Migr. Abr.* 92). Philo is here claiming that the literal cutting away of the foreskin results in the removal of the human inclination that causes humans to do evil.

From the foregoing analysis, it is understandable why it is best to identify Paul's usage of the term *σάρξ* in Galatians 5:13-6:10 as evil inclination or impulse. This description favours the categorisation of *σάρξ* in anthropological terms (relating to the human problem) more than its categorisation as an eschatological entity. Being an evil power, *σάρξ* is still active in the life of the Christian community (5:13, 26). With its own passions and desires, *σάρξ* continually seeks to produce the works listed in 5:19-21, which are diametrically opposed to the fruit of the Spirit in 5:22-23.[194] Hence, flesh and the Spirit are viewed as opposing one another (cf. 5:17). In his identification of *σάρξ*, Martyn thus writes: "This actor is not a mere component of the human being, a person's flesh as distinguished from the Spirit. The Flesh is rather a supra-human power, indeed an inimical, martial power seeking to establish a base of operations in the Galatian churches, with the intention of destroying them as genuine communities (5:13, 19-21)."[195]

Furthermore, Martyn asserts that the flesh and the Spirit are mutually exclusive, but not as distinct orbs as though flesh were simply the human sphere and

[194] Hong, *Law*, 185.
[195] Martyn, J. L. *Theological Issues in the Letters of Paul, Studies in the New Testament and Its World* (Edinburg: T& T Clark, 1997), 483.

the Spirit the sphere of God (cf. Isa 31:3).[196] Alongside the identification of *σάρξ* as evil inclination, it is also important not to lose sight of the fact that a central character of the flesh is its self-centredness (cf. 3:3),[197] which is clearly evident in the works it produces in humans (5:19-21).

4.6.2. The Crucifixion of the Flesh

In 5:24 Paul describes "those who belong to Christ" as agents of the crucifixion of the flesh. Paul's use of the aorist verb *εσταύρωσαν* is often taken to mean that the crucifixion of *σαρξ* is a real death that ended forever the life of *σάρξ* and its mode of existence for the people of God. Interpreters who identify *σάρξ* exclusively within the framework of Paul's eschatological argument have been quick to point out that Paul's statement suggests the discontinuation of flesh in the life of the believer.[198] Flesh arouses not only *επιθυμίαις* (cf. 5:16) but also *παθήμασιν* that destroy community (5:19-21). The language of crucifixion of the flesh finds its parallel in Seneca's idea that the most effective way to deal with passions and desires is to crush it by a decisive and bold attack.[199] The idea of crucifixion of the flesh has a direct appeal to the redemptive historical significance of Jesus Christ's crucifixion.[200] As the crucifixion of Christ is central to the work of redemption[201] that ended the old era and ushered in the new age, so the crucifixion of the flesh is taken to be the end of the believer's former mode of existence in the eschatological sense. This interpretation is also made to apply to the law, suggesting that Christ's death has brought an effective conclusion to both the reigns of the law (2:19; 6:14) and of the flesh. The flesh no longer dominates believers who belong to Christ. Rather, the flesh is understood to have given way to the new form of life characterised by the eschatological Spirit. Paul's language of the crucifixion of *σάρξ* is therefore understood as being set within the eschatological framework of the work of Christ and the Spirit. Fee is one of several interpreters who challenge the longstanding anthropological interpretation of flesh as a reference to sinful inclinations resident in

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[196] Martyn, *Galatians,* 493-495.
[197] Bruce, *Galatians,* 256 translates *σάρξ* as *self-centred ego*, with obvious weight on its anthropological connotation.
[198] Cf. Russell, "Redemptive-Historical Argumentation," 333-357.
[199] Seneca, *De Brevit.* 10.2-4.
[200] Ridderbos, *Paul,* 66; Russell, *Flesh/Spirit,* 4, 225 and throughout.
[201] Hays, *Moral,* 37.

human beings (including Christians) on the grounds that the crucifixion referred to in 5:24 is a reference to the discontinuation of the era of *σάρξ* for believers.[202] Likewise, Russell rejects[203] such translations of *σάρξ* as "human nature" (TEV), "corrupt" (Knox) or "sinful nature" (NIV)[204] and "self-indulgence" (JB).

In contrast to the exclusively eschatological interpretation of the crucifixion imagery as a reference to the discontinuation of an old era, a number of interpreters take the crucifixion as merely setting in motion the life-long process of dying to one's flesh. They imply that *σάρξ* has not as yet been completely eliminated and that it still has an ongoing presence in the life of the Christian. Bligh has suggested that the aorist verb should be understood as an "inceptive aorist" signifying the commencement of an action (in the past) that continues in the present.[205] He argues that those in Christ must continue to crucify the flesh whenever it comes to life again, for the Christian in this life always stands in the battle zone between flesh and Spirit and has a decisive role to play in his or her own moral progress.[206] Ebeling thinks that, for Paul, the ethical realm is one of repeated defeats because the process has been commanded and introduced and lasts as long as life in the flesh endures.[207]The Spirit is available to subjugate the flesh though in order to allow the fruit of the Spirit to gain the upper hand over the works of the flesh. Martyn argues that the crucifixion of *σάρξ* means "a decisive separation from the Flesh, a separation so radical as to amount to the death of the Flesh;"[208] "but it is paradoxically incomplete."[209] Duncan suggests that while crucifixion of the flesh is understood to be an act that occurred at a definite moment in time, it should nevertheless be distinguished from the death that the act of crucifixion connotes.[210] Lull attempts to resolve the paradox of the still active existence of *σάρξ* by placing less emphasis on the anthropological understanding of its identity; hence flesh has to be viewed as the

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[202] Fee, *Galatians,* 226.
[203] Russell, *Flesh/Spirit,* 203.
[204] The 2011 revision of the NIV translates the instances of *σάρξ* in Galatians 5:13, 16, 17, 19, 24; 6:8 as "flesh" thus eliminating its longstanding translation of the term as "sinful nature".
[205] Bligh, J. *Galatians, A Discussion of St Paul's Epistle* (London: St. Paul, 1969), 205.
[206] ibid.
[207] Ebeling, G. *The Truth of the Gospel: An Exposition of Galatians,* e.t. by D. Green (Philadelphia: Fortress Press, 1985), 255.
[208] Martyn, *Galatians* 501.
[209] ibid.
[210] Duncan, G. *The Epistle of Paul to the Galatians* (London: SCM, 1934), 176.

power behind an unredeemed life.[211] With a different nuance, Schweizer suggests that the *σάρξ* of 5:24 is not a part of a person that he or she may put off or overcome but is rather "the man himself."[212] Kwon asserts that Paul's use of the aorist verb *εσταύρωσαν* in 5:24 is best understood as "what happens at conversion"[213] of the believer, and not as a "talk of 'eschatological victory' over the flesh".[214]

The eschatological classification of the crucifixion of *σάρξ* is justified because it is set in the context of the self-giving sacrifice of Christ through his death on the cross, which is a central eschatological theme stressed in Galatians (cf. 1:4; 3:1, 13; 6:12, 14). Paul emphasises the cross as the event that inaugurates eschatological life and new creation,[215] just as the Christ-event was the focus of early Christian preaching. The cross-event is also central to Paul's conception of the Spirit's relationship with the believer (3:1-14). Some indeed argue that Galatians is dominated by an air of realized eschatology,[216] though this view has been challenged by Kwon who interprets the letter from the perspective of future eschatology.[217]

The eschatological context of the argument in Galatians, however, does not undermine the anthropological framework of Paul's mention of the crucifixion of *σάρξ* in 5:24 as a reference to human participation in the cross event. Dunn puts this into perspective when he says, "for Paul the Spirit-flesh antithesis is to be understood not so much in anthropological terms as in eschatological terms." However, "the point is that the gift of the Spirit does not bring to an end a previous anthropological tension, but *begins* the eschatological tension."[218]

With this study's identification of *σάρξ* as fundamentally a reference to evil inclination or impulse, it is obvious that Paul uses the term crucifixion in 5:24 metaphorically rather than in the literal sense, meaning the complete death of the flesh. Paul's overall case for the moral exhortation and the necessity to walk in the Spirit (5:16) and bear its fruit (5:22-23) cannot accommodate the notion of the crucifixion of the flesh as a reference to the discontinuation of an old era. To the

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[211] Lull, *Spirit*, 113, 115.
[212] Schweizer, *σάρξ TDNT*, VII, 134.
[213] Kwon, *Eschatology*, 174.
[214] Kwon, *Eschatology*, 176.
[215] Cf. 1:4; 2:19-20, 21; 3:1, 13; 5:11; 5:24; 6:12, 14, 17.
[216] See especially Longenecker, B. *The Triumph of Abraham's God, The Transformation of Identity in Galatians* (Edinburgh: T & T Clark, 1998), 35-67.
[217] Kwon, *Eshatology*, 18-19 and throughout.
[218] Dunn, *Paul*, 477.

contrary, Paul's moral exhortation suggests strongly that *σάρξ* as evil inclination is still active, continually seeking a base of operation in the communities of human beings (5:13). It is therefore more compelling to view the crucifixion of the flesh as a reference to human *participation* by faith in the death of Christ on the cross,[219] the act that broke the power of the "present evil age" (1:4). Thus, Moo interprets the crucifixion to mean that the flesh has been "definitely judged" and its power decisively broken even though it is not totally destroyed.[220] This means *σάρξ* needs not be viewed exclusively in the eschatological sense as a reference to an old era before Christ but also within the anthropological context of the Christian journey.

With the flesh clearly still alive (5:13, 16-17), it is probably best to interpret the crucifixion of the flesh within the 'already' and 'not yet' context of Paul's thought on the process of salvation.[221] The context of his moral exhortation suggests that he views *σάρξ* as a force within the life of the Christian and possibly as a reflection of the past lifestyle of his predominantly Gentile Christian communities. There is a sense in which the Christian is faced with the anthropological tension and, therefore, must follow the leading of the Spirit daily. The believer must continually seek to overcome it by choosing to *co-operate* with the Spirit and by walking in its power (5:16).

4.6.3. Flesh and Community Rivalry in Galatians

At the beginning of his moral exhortation, Paul gives a glimpse of the critical ethical situation in Galatia (5:13-15), namely, that the community was in danger of being destroyed as there was a tendency among the members to "devour one another" (5:15). The whole ethical exhortation in 5:13-6:10 appears to suggest that, in Paul's judgment, the ongoing life within the Galatian churches was not characterised by mutual love and service within the community as the result of the dangers posed by *σάρξ* (5:13-15). Paul warns his addressees, saying: "If, however, you bite and devour one another, take care that you are not consumed by one another" (5:15). This appears to be a sarcastic warning picturing beastly behaviour

[219] Cf. Witherington, B. *Paul's Negative Thought World* (Louisville: Westminter/John Kox Press, 1994), 245; Matera, F. J. *Galatians*, Sacra Pagina Series 9 (Collegeville, MN: The Liturgical Press, 1992), 204.
[220] Moo, *Galatians*, 368.
[221] See e.g. Dunn, *Galatians*, 314-315.

that stands in sharp contrast to the love for one another just described in 5:14. The description is of course hyperbolic, picturing wild beasts fighting so ferociously with one another that they end up destroying each other.[222] The implication seems to be that the community rivalry was tearing the community apart or at least this is what Paul thought was happening in the churches of Galatia.

Later in 5:26, as Paul brings that line of his ethical discussion to a close, he finds it necessary to repeat for the purpose of emphasis that the congregation must do away with certain divisive tendencies that were threatening the life of the community. He issues a warning, saying: "Let us not become conceited, competing against one another, envying one another" (5:26). The picture of community behaviour that Paul condemns here is seen as the "mirror opposite"[223] of life in the Spirit as portrayed in the immediately preceding verse (5:25). Paul has already warned in general terms against the evil of envying one another and now brings in other elements of community rivalry, namely, empty pride, boasting or arrogance. The double usage of the term *ἀλλήλους* in 5:26 implies Paul's strong concern for the condition of mutual relationship in the life of the Christian community. Furthermore, by returning to the theme of loving relationships that are being marred as the result of empty boasting, challenging and envying one another, Paul is highlighting the Galatians' urgent need to allow themselves to be "led by the Spirit" (5:18) and to "keep in step with the Spirit" (5:25) [NIV]. Perhaps the act of "provoking one another" (5:26b) [NKJV] describes the hostile turning against each other, while "envying one another" (5:26bc) implies the turning away from one another. Those who are self-conceited, who are preoccupied with empty glory and who are boastful, are possibly the ones who are in the habit of provoking or challenging others by their empty pretentions. They possibly do that because they secretly envy those whom they perceive as a threat to their sense of self-importance.[224]

In a comment similar to that of 5:12 Paul in 5:15 sarcastically denounces the flesh tendencies present among his Galatian converts just as he earlier castigated the opponents in their midst (5:12). It is not clear from the text what paved the way for the threat posed by the flesh to the moral life of this predominantly Gentile Christian

[222] The comparisons of bad conduct with the behaviour of wild animals were commonplace in the diatribe literature of Paul's day. Cf. Matt 7:15; Luke 13:32; 2; Phil 3:2; Pet 2:22.
[223] Witherington, *Galatia*, 413.
[224] Dunn, *Galatians*, 318.

community, which has already experienced the tremendous power and influence of the Spirit. It is possible that their fighting described in 5:15 might have originated from differing attitudes toward the opponents' activities among them. Longenecker, however, thinks that more likely the rivalry in the community is an expression of the Christians' own indigenous and loveless libertine attitudes.[225] Concerning the warning in 5:26, namely, spiritual pride, mutual provocation and envy, Witherington is of the view that perhaps, while the presence of Paul's opponents must have been a significant factor, the attitudes of the members of the community are to blame as well.[226] Witherington appears to follow an earlier view expressed by Burton that the law-abiding Galatians might have been made envious of the liberty of the less scrupulous Christians.[227] Similarly, Duncan has expressed the view that the Jewish Christians in the church might have been the ones provoking their envious Gentile brothers and sisters.[228] Schmithals sees in this verse (5:26) a splendid characterisation of "Gnostic pneumatics."[229] In contrast to Schmithals' hypothesis, however, Bruce thinks that, while the language might indeed be applicable to certain Gnostics, the tendencies against which Paul utters these warnings can arise among ordinary Christians who are quite innocent of Gnosticism.[230]

While the root of the moral situation may have something to do with Paul's opponents' unsettling tactics in Galatia and their boasting in the circumcision of the flesh (cf. 6:13), it is probably best to see Paul's admonition in 5:26 as a general directive to the community as a whole. It also shows how both provoking and envying fall under the heading of false pride and misplaced values. Paul is concerned with the destructive effects of an attitude of provocation, envy and pride. He is particularly concerned about the attitude of those who are found to be *κενόδοξοι* in view of what he says against his opponents who are in the habit of boasting in the flesh (6:13) rather than in the cross of the Lord Jesus Christ (6:14). Such attitudes are in utter contradiction to life in the Spirit and in the sharpest possible contrast to the peace and self-control listed as the fruit of the Spirit. The community rivalry is clearly incompatible with the fruitfulness expected of Christians.

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[225] Longenecker, *Galatians*, 244.
[226] Witherington, *Galatia*, 413.
[227] Burton, *Galatians*, 323.
[228] Duncan, *Galatians*, 179.
[229] Schmithals, *Gnostics*, 49.
[230] Bruce, *Galatians*, 258.

The picture of the community rivalry described in this section serves to highlight an important proposal being made in this study – the suggestion that there is an absolute need for Spirit-filled believers to make conscious efforts to display the fruit of the Spirit rather than leaving it all to the Spirit. In other words, there is always the need for human co-operation with the Spirit, which is why Paul tells Spirit-filled Christians to sow to the Spirit in response to what the Spirit has sowed into them. The Galatian Christians have all received the Spirit and are expected to manifest the fruit of the Spirit implanted into their hearts. Yet the picture presented by Paul of their community's way of life is quite the opposite of what life in the Spirit should be. The only compelling explanation is that they were not co-operating with the Spirit. Paul's purpose in 5:26 and throughout the exhortation is to drive home the message of the necessity to keep in step with the Spirit ordered in the preceding verse (5:25) to display the fruit of the Spirit (5:22-23), which had been implanted in the lives of all the members of the community at the new birth (3:1-5). It is only as the believers allow the Spirit's fruit to flourish in their lives that they can serve one another in love (5:13) and avoid the dangers posed by the flesh. By presenting in his opening (5:13-15) and closing (5:26) exhortations the dire negative picture of what community life tends to be when its members fail to submit to the leading of the Spirit, Paul is stressing the difference the Spirit makes and the absolute necessity for his addressees to co-operate with the Spirit for ethical fruitfulness.

4.6.4. The Works of the Flesh

Paul's vice list in 5:19-21 sheds considerable light on the ills threatening the Christian community. The expression *τὰ ἔργα τῆς σαρκός* serves as the title of the catalogue of vices in 5:19-21. The terminology 'works' refers to evil deeds within the domain of humans in contrast to the fruit of the Spirit.[231] Similar expressions are found in the Qumran texts (1QS 2.5; 4.23) and in other New Testament texts.[232] Rather than defining the vicious activities and evil traits as sins or transgressions of the law, Paul here treats these manifestations as 'the works of the flesh.' It is often argued that by using the term 'works' (5:19) in describing the flesh, Paul is probably

[231] *BDAG*, s.v. *ἔργον*, 390 'that which displays itself in activity of any kind' as in *deed, action, work*; cf. Betz, *Galatians*, 283 n. 102.
[232] Cf. Rom 13:12; Eph 5:11; Col 1:21; John 3:19; 7:7; 8:41.

seeking to draw a parallel comparison with 'the works of the law' (3:2, 5).[233] The basis of this argument is that Paul is understood as equating the term *σάρξ* to *ἔργων νόμου* in 3:2, 3.[234] Martyn thus argues that 'the law' and 'the flesh', which one would expect to be opposites, are being lumped together in a new opposition to the Spirit.[235] Lightfoot states that "they move in the same direction in the sphere of outward and material things."[236] Russell insists that in the same way that the Torah represents an earlier, preparatory, inferior era of redemptive history, so also is *σάρξ* (cf. 3:19-4:11).[237] The birth of Ishmael is pictured as a type of slavery of the law placed under the category *κατὰ σάρκα* (4:29). In 6:12-14 Paul is viewed as making an even more explicit connection between the law and flesh through circumcision. In spite of their seemingly widespread acceptance in scholarship, such views are no longer tenable in the light of the fresh insight into Paul's reflection on the law in Galatians, as discussed earlier in chapter 3.

Paul's phrase *καὶ τὰ ὅμοια τούτοις* at the end of the list (5:21) suggests that the fifteen items he enumerates as 'the works of the flesh' are not exhaustive. They are probably merely illustrative of several other sins of their kind. Paul introduces his list of the vices by saying that they are 'evident,' implying that what he is about to describe as 'the works of the flesh' are perfectly obvious or open to public observation and that his Gentile converts would be well aware of them.[238] This claim of common knowledge (*φανερός*) of the items listed as the works of the flesh is not surprising. Catalogues of vices and virtues were common in the ethical education and literature in Paul's day.[239] They featured prominently in ethical instructions not only in Hellenistic world but also in Judaism, and most people were familiar with them. Such teaching about vices and virtues most likely featured in the catechetical instructions provided in early Christianity (5:21b). In that sense Paul may be saying that this is something his converts already know because they were taught about them at their baptism (5:21b). In his use of the term *φανερός* Paul could also be understood as saying that the activities that constitute improper behaviour are so

[233] See e.g. Fee, *Presence*, 385; Martyn, "Antinomies", 416.
[234] Cf. Fee, *Presence*, 385.
[235] Cf. Martyn, "Antinomies," 416.
[236] Lightfoot, *Galatians*, 206.
[237] Cf. Russell, *Flesh/Spirit*, 157.
[238] Witherington, *Galatia*, 397.
[239] See the the discussion in the chapter 2 section 2.5.

obvious that they are easily seen, and violations show themselves publicly for what they are.[240] In Romans, Paul states that even those who claim not to know God have an innate awareness of such sins.[241] Witherington has suggested that, considering what the Apostle had stated in 5:18b, the mention of 'evident' here may also imply 'without law'; that one does not need the Mosaic law to identify the wrongness of those vices (cf.1:24-32; 2:12-15).[242] In the light of the exegesis of 5:23b made in this chapter, one can only conclude that this claim has been read into the text because Paul is not saying that the law is not required. Paul is best understood as telling his listeners that the patterns of inappropriate behaviour he is writing about are obvious (*φανερός*) because they already know about these vices from both his own previous teaching in the church as well as from their common pre-conversion experiences.

The fifteen vices seem to be listed without order or system (5:19-21). There have been many attempts to organise them into categories. The most popular of these is the fourfold classification of Lightfoot[243] and Burton,[244] which has been followed by a number of commentators, grouped into (1) three sins of sensuality (i.e. "fornication, impurity, licentiousness"); (2) two associated with heathen religions (i.e. "idolatry and sorcery"); (3) eight having to do with conflicts among people (i.e. "enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy"); and (4) two that have to do with "drunkenness" and its natural consequences (i.e. "carousing").

The list can also be categorised into two groups of sins according to their primary sources, namely, external and internal, which tends to be a more meaningful way of classifying them for analytical purposes. In that respect, seven of the sins can be classified as external to the Galatian Christians' situation because they relate more to their pagan past and the existing environment and social setting in which they lived. They are fornication, impurity, licentiousness, idolatry, sorcery, drunkenness and carousing. The remaining eight sins in the middle of the block, namely, enmities, strife, jealousy, anger, quarrels, dissensions, factions and envy relate predominantly to sins that went on within the Christian community in Galatia, most probably

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[240] *BDAG, s.v. φανερός*, 1047, being evident so as to be readily known, as in *visible, clear, plainly to be seen, open, plain, evident, known.*
[241] Cf. Rom 1:18-21, 32; 2:14-16.
[242] Witherington, *Galatia*, 397.
[243] Lightfoot, *Galatians*, 210.
[244] Burton, *Galatians*, 304.

conditioned by the divisive teaching of Paul's opponents.[245] Based on this external and internal classification of the fifteen vices, Sanders claims that though the Jewish content of Paul's ethical views is striking and noteworthy, nevertheless, not all his views of correct behaviour were in strict accord with biblical law and Jewish tradition.[246]

While the external and internal categorization of the vice list provides a clearer picture of the ethical situation in Galatia and a better understanding of why Paul urges his converts to bear the fruit of the Spirit (5:22-23), it seems best to take this list of fifteen vices as something of a random collection of items, describing the ordinary occurrences of evil that were threatening the Christian community. If, in fact, there is any emphasis to be seen in the list of vices, it is probably to be found in the first vice, *πορνεία* because of its first position on the list. Paul often emphasises in his teaching to his converts that conversion to Christianity involves a fundamental new orientation to sexual habits; and this he did because in the Greco-Roman world where the gospel was being proclaimed there was considerable tolerance towards sexual matters.[247]

The chaotic collection of unethical behaviour is probably intentional and is meant to present a picture of how dangerous it is to have works of the flesh or multitude of evils gain a foothold in the Christian community. By contrast Paul's catalogue of virtues is well ordered, indicating the unity of the Spirit (5:22-23).

It is important to note also that the various items listed in the catalogue of vices appear sometimes in the plural (*ἔχθραι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, φθόνοι, μέθαι, κῶμοι*). Greek abstract nouns are often, though not always, used in the plural to signify manifestations or demonstrations of the quality denoted in the singular to mean 'displays of' or 'actions expressing' that quality. So it is possible to translate them into English, as in Greek, by either using a singular or a plural form, with the singular being more idiomatic.[248] Engberg-Pedersen's explanation is that when Paul uses the plural he does so to indicate a type of 'exterior' *act* as opposed to an 'interior' state, though this does not prevent the apostle from employing singular

[245] Witherington, *Galatia*, 398-99.
[246] Sanders, *Jewish People*, 96.
[247] Moo, *Galatians*, 358; cf. 1 Thess 4:3; 1 Cor 5:1; 6:13-18.
[248] See Longenecker, *Galatians*, 253 who argues that the textual tradition shows that many scribes attempted to make the list uniform by recasting the singulars into plurals.

nouns also for a type of *act* such as *πορνεία*, which is in the singular but stands for illicit sexual *behaviour*.[249] By contrast, all the items that Paul enumerates as the fruit of the Spirit refer very specifically to interior states.[250]

Going by weight of numbers, the emphasis in the vice list is on social sins or sins of mind and heart, namely, enmities, strife, jealousy, anger, quarrels, dissensions, factions and envy. These eight vices all have in common the power to disrupt fellowship and destroy the common life of the Christian community, which suggests that community rivalry within the Galatian churches was a major concern to Paul. This emphasis, combined with the fact that enmities and envy are specified again in the narrative of 5:15 as well as in 5:26, may mean that the problem of discord in Galatia is uppermost among the moral issues in the community Paul is seeking to address.[251] Ramsey thinks that the community rivalry within the congregations was similar to social rivalries among the cities in the region and between social groups within each of the cities themselves.[252] The presence of Paul's opponents (described in 5:12 as "those who unsettle you") may have caused friction between those Galatians who were persuaded by the opponents' message and those who were not. It is also possible, as Barclay observes, that the disunity of the Galatian churches was itself one of the causes contributing to the opponents' success.[253]

It is also significant that the vice list includes not only these sins leading to community conflict but also more common sins involving sexual immorality, moral impurity, debauchery, idolatry, sorcery, bouts of drunkenness and revelries. Though these are 'external' activities or act 'types' as Engberg-Pedersen prefers to describe them, yet they obviously spring from states of mind or passions.[254] These behaviours relate to the unrestrained energies of human sexuality that fall squarely within the range of physical acts that are particularly prohibited by the law of Moses (cf. Exod 20:13-14). If Paul had only wanted to address disunity among the Galatians, he

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[249] Engberg-Pedersen, "Virues and Vices," 619.
[250] ibid.
[251] Cf. Barclay, *Obeying,* 153; Jewett, "Agitators," 211; Bruce, *Galatians,* 250; Fee, *Presence,* 442; Furnish, *Ethics,* 84-6; Ebeling, *Gospel,* 258.
[252] Ramsay, *Galatians,* 446 notes that Paul basically lists (1) vices associated with the national Anatolian religion of Graeco-Roman society, (2) vices associated with municipal life and (3) vices associated with customs of society in Hellenistic cities. Cf. Witherington, *Galatia,* 398.
[253] Barclay, *Obeying,* 154.
[254] Engberg-Pedersen, "Virues and Vices," 619.

could have simply listed the middle eight vices. By grouping these open sins with vices of the mind and framing them in the context of the flesh, Paul is once again trying to draw attention to the moral dangers the flesh poses to the Christian community. He is warning his listerners that negative attitudes within the church are bound to affect the corporate life of their community.

4.6.5. Flesh Mode of Existence and Kingdom Inheritance

At the conclusion of the vice list, Paul offers a stern warning using the sort of eschatological language relatively rare in his letters but reminiscent of the teaching of Jesus (cf. Mark. 10:17), and perhaps deliberately so. He states: "I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God" (5:21b). By this statement, Paul indicates that he had earlier warned the Galatians about what he describes as works of the flesh. Paul's language suggests that the material in both lists of vices and virtues (5:19-21, 22-23) is part of what he taught his converts at the beginning of their Christian experience by way of moral instruction when he was with them. The material is generally thought to be part of pre-Pauline Christian baptism catechetical teaching[255] based on the two ways tradition.[256] The pre-Pauline origin of the material is reflected in the terminology 'the kingdom of God,' a concept that is not common in Paul's letters[257] compared with the Gospels. The mention of the kingdom of God here is set in the context of Paul's concern to highlight the significance the Spirit makes in the life of the believer. The Spirit's eschatological purpose for transforming humans is to make them able to gain an inheritance in the kingdom of God.

The kingdom of God, for Paul, lies in the future and is mentioned here possibly in reference to the heritage of the people of God in the age to come.[258] Awad argues that the Holy Spirit's presence in the community is an anticipatory reflection of the future kingdom and reveals God's eternity.[259] For Paul, the

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[255] Donfried, K. P. *Paul, Thessalonica, and Early Christianity* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 246; cf. Carrington, P. *The Primitive Christian Catechism* (Cambridge: Cambridge University, 1940), 17.
[256] See *Did.* 1-6; cf. Justin, *Apol.* 1.61; Ignatius. *Eph.* 16:1; Ignatius, *Philad.* 3:3; Polycarp, *Phil* 2:3; 5:3; 2 *Clem.* 9.6; 11.7; 12.1; *Herm. Sim.* 9.12.3, 4, 5, 8; 9.20.2, 3.
[257] Cf. Rom 14:17; 1 Cor 4:20; 6:9-10; 15:50; see also 1 Cor 15:24; 1 Thess 2:12.
[258] Witherington, B. *Jesus, Paul and the End of the World* (Downers Grove: InterVarsity Press, 1992) 52; cf. Bruce, *Galatians*, 251.
[259] Awad, *God*, 259.

eschatological outlook of salvation is basically pneumatological in dimension. Thus, Cho states that "what Jesus sees as the blessings brought about when God's kingdom is inaugurated, Paul describes as the effects of the working of the Spirit."[260] While such observation has its own validity, it is not to be construed to mean that Paul's views about the eschatological outlook of the kingdom are any different from the message of Jesus.

Some interpreters take Paul's warning literally to mean that there is a real possibility that believers who allow their freedom in Christ to degenerate into "an opportunity for the flesh" (5:13b) do face the danger of destruction (5:14) and exclusion from the kingdom of God (5:21b).[261] Moo has recently expressed the view that though Paul does not claim that the kingdom of God is reserved only for the sinless, yet its inheritance will not come to those that have believed but continue to manifest the works of the flesh in their lives.[262] Moo argues that even though such people have received the promises of God through the Spirit's provision, by consistently preoccupying themselves with sins they are showing that they are not genuinely being led by the Spirit.[263] Interpretations like this amount to saying that moral failure on the part of believers will eventually cancel out their present security in Christ. This could not possibly be Paul's mind for at least two reasons.

Firstly, the letter of Galatians provides assurance that the believers Paul is addressing have each been rescued by Christ from the present evil age (1:4), have received the Spirit as evidence of their being accepted as children of Abraham and given the status of "a child, and if a child then also an heir" (4:7). There are no indications in the text of Galatians that the permanence of these salvific gifts granted by divine initiative and received by faith in the work of Christ on the cross (2:20; 3:1-5) are conditional upon subsequent human ethical acts.

Secondly, Paul's list of the works of the flesh (5:19-21) appears to be a description of the ordinary occurrences of evil within the life of unbelievers that, given the opportunity, *σάρξ* would want to force on the Christian community (5:13) with the aim of destroying it (5:15). The vivid description given by the Stoics of

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[260] Cho, Y. *Spirit and Kingdom in the Writings of Luke and Paul* (Milton Keynes: Paternoster, 2005), 11-12.
[261] This view is particularly portrayed by those who dismiss the notion of a realized eschatology in Galatians. See e.g. Kwon, *Eschatology*, 156-159. See also chapter 6 section 6.5.
[262] Moo, *Galatians*, 363.
[263] ibid.

parallel lists of vices[264] presents the picture that such traits belong predominantly to the domain of unbelievers. The Stoics' list includes falsehood, perversion, envy, jealousy, rivalry, annoyance, distraction, desire or craving, contentiousness, anger, wrath, resentment, quarrelsomeness and the like. Not only does Zeno label them generally as evil and irrational but also as "disease" in the soul.[265] Viewing Paul's vice lists through the lens of the Stoics, it is not difficult to conclude that they are predominantly character traits of unbelievers which Paul wants his Christian community to avoid.

It is most probable that Paul's earlier pre-baptismal warning issued at the beginning of the Galatians' Christian journey (5:21b) was intended to highlight the contrast between their present status and their former standing as unbelievers. It is possible that in the previous warning Paul might have told them that in their former status as unbelievers they did not stand the chance of inheriting the kingdom of God because they were at the time not counted as children of Abraham and their lifestyle was characterised by the works of the flesh (5:19-21). The purpose of this admonition was to encourage them to persevere towards the goal marked out for them – inheritance of the kingdom of God – since they had already been made heirs (4:7). By making reference to that warning (as he does in 5:21b) Paul is not suggesting that as believers saved by Christ the Galatians could lose their inheritance on moral grounds. To the contrary, his intention is to remind them of the significance of their new identity as the people of God and the hope of righteousness that awaits them because of their possession of the Spirit (5:6). The content of that earlier instruction definitely included the significance of their new life in Christ and the Spirit. This time he is admonishing them of the need to continue to walk in the Spirit.[266] Consistent with this interpretation but with a different nuance, Wilson asserts that Paul's warning here (5:21b) ought to be construed to mean that the Galatians are in the wilderness, somewhere in between an exodus-like redemption and the inheritance of the "kingdom of God",[267] and are expected to persevere towards the promised land.

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[264] Diog. Laer. *Zeno* 7.110-116.
[265] ibid.
[266] See chapter 6, section 6.5 on 'Sowing to the Spirit and Eternal Life.'
[267] See Wilson, T. A. "Wilderness Apostasy and Paul's Portrayal of the Crisis in Galatians" in *NTStud* 50 (4, 2004), 550-571.

Surely Paul is not addressing unbelievers but believers. This fact does not make his enumeration of the character traits of unbelievers pointless in the context of the argument he is making. He is speaking to Christians who appear to have allowed their past mode of conduct to creep into their new way of life. Fee puts the whole matter into perspective by saying that "it is not that believers cannot or never indulge in these sins;" however, there are no Christians living constantly in sin because they are a new creation.[268] Their new status is not only reflected in a new relationship with God through the Spirit but also reveals itself in a renewed behaviour by the Spirit.[269] Paul's point is to ensure that his converts live the pattern of life that corresponds to their pneumatic experience. There is no compelling evidence to support the notion that Paul's statement is a reference to exclusion of Christians from inheriting the kingdom of God in case of moral failure. Such an interpretation suggests that morality is the ultimate determining factor for kingdom inheritance rather than the work of Christ. The fact that Paul repeats the pre-baptismal warning just before he issues his virtue list indicates that he intends for his addressees to appreciate the significance of their new pneumatic experience in Christ (3:1-5).

4.6.6. Summary

The point of all the discussion in this section is that Paul uses the case of the lifestyle of unbelievers (5:19-21) to highlight the significance the Spirit makes when it sows and keeps bearing its fruit (5:22-23) in the life of the believer and the believing community. In the age of the Spirit believers have been made heirs in God's eternal purposes. They now belong to Christ and have crucified the flesh with its passions and desires (5:24). They have been given the ability to be morally fruitful and to live a life that is pleasing to God and beneficial to the community of God's people. Bearing the Spirit's fruit, however, does not mean that Christians are totally free from the pressures and desires of the world. Because they still live in the interval between the already and not yet, the desires of the flesh still afflict them. The flesh as an evil inclination still poses a threat as it constantly seeks an opportunity to disrupt their community life (5:13-15). In view of their eschatological position in the Spirit, the warfare between the flesh and the Spirit can be particularly intense for believers

[268] Fee, *Presence*, 443; Fee rightly admits though, that "it is not that believers cannot or never indulge in these sins".
[269] Fee, *Presence*, 443.

(5:17).[270] Many interpreters tend to underestimate the anthropological dimension of Pauline thought about *σάρξ* and prefer to highlight its eschatological identity as life before and outside of Christ. While there is some sense in that argument, particularly in view of the association of the works of the flesh with unbelievers, the context of the moral situation of the community Paul is addressing shows that the anthropological dimension of *σάρξ* in the life of Spirit-filled Christians is the one that is of significant concern to Paul.

It is clear that Paul's mention of the *σάρξ* is meant to bring into focus the moral danger it poses to life in the Spirit. Additionally, by discussing with the Christian community the dire negative consequences of a lifestyle dominated by the flesh, Paul is teaching the believers to appreciate the role of the Spirit in providing them with their new quality of life. Such an understanding will help them to stay focused and continue to live in partnership with the Spirit throughout their Christian journey.

4.7. Conclusion

Paul uses of the metaphor 'the fruit of the Spirit' in Galatians (5:22-23) to outline the work of the Spirit in transforming and bearing fruit in the believer. The choice of the metaphor 'fruit,' which has rich associations in Jewish thought, suggests that the character traits listed by Paul in 5:22-23 are not brought forth by humans, but they are ethical qualities produced by the power of the Spirit working in and through the lives of believers.[271] The 'fruit' (*καρπός*) represents the harvest that results from the Spirit's work of sowing proactively into the life of the human subject at the new birth, and continually thereafter. Christians receive the Spirit as a divine gift.[272] Closely associated with the Spirit's work of sowing and bearing fruit in the believer is Paul's mention of the phenomenon of the new creation in Galatians (6:14-15). The theme of the new creation provides the theological basis of the Spirit's activity of transforming believers and bearing its fruit in them. It links the eschatological renewal anticipated by the prophets in the Old Testament, especially the Isaiah liberation narratives,[273] to the present work of the Spirit in the believer.

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[270] Schreiner, *Galatians*, 351.
[271] Williams, *Galatians*, 162.
[272] Deidun, *Morality*, 18.
[273] Isa 42:9; 43:18-19; 48:6-7; 65:17; 66:22.

Even more significantly, it grounds the Spirit's work of ethical transformation in Christ's work on the cross (6:14-16). The ethical dimension of the phenomenon of new creation further affirms the role of the Spirit in generating ethical fruitfulness in believers and in the Israel of God (6:16).

Paul's emphasis on love as the prime fruit of the Spirit defines the fruit's profile of a strong concern for others similar to the Stoic principle of *oikeiosis*.[274] Similarly, the eight accompanying traits, namely, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control, all have the qualities of a strong regard for other members in the community. This means that as a Spirit-filled community the Galatians have been transformed into the image of Christ, sharing in his character and equipped with everything they need to love and care for one another. The concern for others characteristic of the Spirit's fruit is a reflection of God's nature and grace. The community is able to experience great joy in the midst of persecution. Even when they have the option and the power to take revenge on their enemies, they choose to exercise restraint because of the qualities such as peace, patience and kindness. The Galatian Christians have not only experienced the influence of the Spirit, they have also defeated *σάρξ* through their participation in Christ's work on the cross (5:24). In spite of all these, however, *σάρξ* as an evil power is still active in their midst (5:13),[275] producing its 'works' (5:19-21). Instead of serving one another in love, as they have been gifted to do, the moral situation in the community appears to suggest the very opposite. Community rivalry is not only causing disruption of true fellowship but is threatening to destroy the corporate life of the Churches.

Contemporary scholars who advocate the notion of 'the sufficiency of the Spirit' attribute the moral failure in Galatians somehow to the inadequacy of the law in dealing with sin.[276] An argument of this kind is not compelling. The only probable explanation for the moral situation in the community is that the Christians were not engaging with the Spirit or co-operating with it as they should. They have every potential to display the Spirit's fruit and, by so doing, be enabled to resist the flesh and serve one another in love (cf.5:14).[277] The context of Paul's entire moral

[274] Diog. Laer. *Zeno* 7.85-89; Cicero, *Fin.* 3.16-18.
[275] Hong, *Law*, 185.
[276] See e.g. Fee, *Galatians*, 202; Morales, *Spirit*, 151-154.
[277] Hong, *Law*, 187.

exhortation suggests that they seem to be abandoning this self-discipline, which requires of them to make a conscious effort to display the Spirit's qualities they already possess. Hence, Paul orders them to walk in the Spirit (5:16) and follow its leading (5:25), which are different expressions of "sowing to the Spirit" (6:8).

Paul's enumeration of the "works of the flesh" (5:19-21) thus serves to highlight the movement of his argument by demanding greater co-operation with the Spirit on the part of his addressees. The list also serves to remind the Galatian Christians of the dangers that vices pose to those whose lives are dominated by the flesh. The list identifies the vices as an inordinate directedness toward the individual person's own body (fornication, indecency, and several other body-directed types of behaviour) and a corresponding lack of concern for others (involving such patterns of behaviour as sorcery, enmities, quarrels, strife, envy, fits of rage, dissensions, factions). Viewing the traits on Paul's list through the lens of the Stoics,[278] it seems Paul is drawing attention to the lifestyle of unbelievers, which his converts were before they came to Christ. Having already told them that those who do such things will not inherit the kingdom of God, Paul uses the enumeration of the vices to encourage the Gentiles to stay focused. They have already been formed into a new creation community (6:15) and been transformed to become the Israel of God (6:16), capable of true intimacy with God through the Spirit.[279] The only way forward for them is to continue to follow the Spirit, not passively but by practically displaying its fruit (5:22-23).

The above conclusion suggests that Paul does not expect the Christians to limit themselves to the internal motivation of the Spirit alone. If his statement *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* at the end of the enumeration of the fruit of the Spirit (5:23b) is taken to mean 'the law is not against such things' rather than its traditional rendering, which suggests that 'there is no law,' then this rules out the idea that the law has no place in the realm of the Spirit. Paul probably wrote this curious statement to affirm that though the law is not meant to serve as a requirement for Gentiles to join the people of God, nevertheless, it does not stand in conflict with life in the Spirit. The kind of practical moral response expected of believers also meant

[278] Diog. Laer. *Zeno* 7.110-116.
[279] Jer 31:31-34; Ezek 11:19; 18:31; 36:26-27.

that they needed to give personal attention to the just requirements of the law as a moral resource set out in Israel's scriptures.

Paul's cardinal goal throughout his moral exhortation is to persuade his converts to co-operate with the Spirit (6:8) so they are enabled to fulfil the law of love (5:14) and serve one another in love (5:13). Challenging his addressees to sow to the Spirit is his prime goal in the moral exhortation. However, before he emphasises the theme of human sowing to the Spirit, he must leave his addressees in no uncertain terms that the sowing activity was actually initiated by the decisive act of the Spirit, which also supplies the power to resist the flesh and its evil desire. They must therefore consistently co-operate with the Spirit so they can live in a way that honours God and is beneficial to the Christian community. Believers who co-operate with the Spirit and live within its sphere will not live under the dominion of the flesh. Unlike unbelievers whose lives are enslaved by the flesh and who have no share in the kingdom of God (5:21b), the believers' new quality of life will ensure that the flesh no longer enslaves them. Their new life is the fruit of the miraculous work of God (5:22-23) through the Spirit's sowing and bearing fruit in them (5:22-23). It is a life that is in harmony with the requirements of the law. Displaying the fruit of the Spirit, according to what Paul states in 5:23b, also means having the law of Moses in focus rather than discarding it as a moral resource.

The conclusion can be drawn that though the Spirit continually transforms and bears its fruit in believers (5:22-23), Paul's ethics in Galatians is not one of an exclusively Spirit-focused activity. As Longenecker observes, "though indeed the virtues listed are given as gifts by God through the Spirit, one must not unpack the metaphor of 'fruit' in such a manner as to stress only the given quality of the virtues listed, implying an ethical passivity on the Christian's part."[280] It is clear from Paul's overall exhortation that believers are expected to make conscious decisions to display the fruit of the Spirit in order for them to grow in ethical fruitfulness. This means they must also sow to the Spirit (6:8) which is the subject of investigation in the next chapter of the study.

[280] Longenecker, *Galatians*, 259.

CHAPTER 5

The Human Activity of 'Sowing to the Spirit' and its Wider Context

5.1. Introduction

The point of the discussion in the preceding chapter is that Paul uses the metaphor, the fruit of the Spirit (5:22-23), to teach how the Spirit sows into the life of humans at the new birth and continually thereafter, resulting in moral transformation. Through that proactive role of the Spirit, the believer is set on the path of ethical growth and fruitfulness. Significant as this role of the Spirit is, Paul does not think that the display of the Spirit's fruit is automatic. He does not expect believers to remain passive, leaving the practical outworking of their moral life to the Spirit to do it all for them without their conscious participation. He expects his addressees to sow to the Spirit (*ὁ δὲ σπείρων εἰς τὸ πνεῦμα* 6:8) in response to the Spirit's initial sowing into their lives. This reciprocity is quite distinct in Galatians and presents a picture of the strong sense of partnership of the Spirit and the believer in Paul's concept of walking in the Spirit. It is also very instructive that Paul's use of the metaphor of sowing is set within the context of his four references to the law (5:14, 18b, 23b; 6:2).

In 6:7 he states, "do not be deceived; God is not mocked, for you reap whatever you sow." In the next verse (6:8), Paul interprets the metaphor of sowing and reaping in the context of his own theology, saying: "If you sow to your flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit." The literal agricultural activities of sowing and reaping are employed by Paul figuratively to illuminate the consequences of human decisions and actions.[1] There is no middle path for the sowers referred to in the maxim; they sow either to the flesh or to the Spirit. Sowing to the flesh is to be avoided because it results in corruption or destruction. Sowing to the Spirit is the preferred option. Paul's goal is to encourage his addressees to co-operate with the Spirit and to persevere in their life in the Spirit because it is the pathway to eternal life.

[1] Boer, *Galatians*, 387.

The placing of the metaphor of 'sowing to the Spirit' (6:8) almost at the end of the ethical section of the letter is significant. As has been consistently affirmed in this work, the metaphor serves as the summary expression[2] of all the directives Paul issues earlier and throughout the moral exhortation, namely, fulfilling the law of love (5:14, 18b, 23b; 6:2), walking in the Spirit (5:16), allowing oneself to be led by the Spirit (5:18) and keeping in step with the Spirit (5:25). Even more significant is the fact that the expression to *sow* to the Spirit (6:8) is explicitly set in the context of the corporate life of the Christian community (6:1-10) involving restoring an erring member of the community (6:1), bearing one another's burdens (6:2), avoiding self-deceit (6:3), making critical self-appraisal (6:4), bearing one's own load (6:5), supporting teachers of the word (6:6) and doing good to all people (6:10). The context of the apostle's argumentation suggests that he expects all the imperatives and ethical activities called for in the moral exhortation (5:13-6:10) to be understood as practical examples of the human activity of sowing to the Spirit (6:8).

The task in this chapter and the next one is to unpack Paul's use of the metaphor of 'sowing to the Spirit' to draw out the human role as a vital component of the ethics of Galatians. This chapter discusses the wider context of the activity of sowing to the Spirit whilst chapter 6 explores the corporate dimension of that activity. For the smooth development of the argument of the thesis, this chapter is structured as follows:

5.2 – Human moral capacity to make good choices and righteous decisions.
5.3 – Walking in the Spirit (5:16) as an expression of sowing to the Spirit
5.4 – The implications of the Spirit-flesh conflict (5:17).
5.5 – The leading of the Spirit and the law (5:18).
5.6. – Fulfilling the law (5:14) as an expression of sowing to the Spirit.
5.7 – Keeping in Step with the Spirit (5:25) as an expression of sowing to the Spirit.

The logic of this structural arrangement is that, first, the background of human moral capacity to freely make choices will help determine the viability of the human action Paul calls for in the moral exhortation. Secondly, Paul's three statements in 5:16, 17 and 18 are discussed one after the other because it is mainly from these three verses, viewed as a unit, that interpreters have argued for the so-called all-sufficiency of the Spirit. Treating these verses in a block will put into

[2] Cf. Barclay, *Obeying*, 164; Fee, *Galatians*, 237; Schreiner, *Galatians*, 369.

proper context the thesis of the study. Thirdly, Paul's language of fulfilling the law (5:14) is taken up immediately thereafter to link it to his other mention of the law in 5:18b. The focus on the law in these two verses, one after the other in this chapter, will not only explain the case for the significance of the law in the ethics of Galatians, but also demonstrate that in Paul's view the act of fulfilling the law is another important expression of the human activity of sowing to the Spirit.

5.2. Human Moral Capacity to Make Good Choices and Righteous Decisions

In the investigation of the background of Paul's ethical concepts earlier in the study[3] it was established that just as literal sowing in antiquity involved conscious decision and dedication and required patient endurance, so it is with the concept of sowing even in the figurative sense.[4] The phrase *ὁ δὲ σπείρων εἰς τὸ πνεῦμα* in 6:8b does not, of course, suggest that humans actually sow spiritual seed, neither does it mean that humans are the agents of the phenomenon of growth. On the contrary, to sow to the Spirit is to make a conscious effort to participate in the life of the Spirit by displaying the Spirit's fruit of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control (5:22-23). As God's people diligently cultivate that which the Spirit has already sowed in them, as though they themselves are also sowing spiritual seeds, the production of the Spirit's fruit is boosted in the believer. Sowing to the Spirit therefore involves taking the necessary human steps to daily live in the sphere of the Spirit to ensure that one's pattern of behaviour is in conformity with the Spirit's leading. Sowing to the Spirit is an activity that calls for deliberate human decisions and self-descipline. Paul's talk of sowing to the Spirit therefore presupposes that humans are capable of making morally good choices and righteous decisions to boost the Spirit's ethical activities in their lives.

With reference to the human capacity to do righteous acts, Paul is noted for his strong anthropological 'pessimism.'[5] As Westerholm points out, the apostle's pessimism as expressed in his soteriology is based on his profound Christian conviction that Christ gave himself for "our sins to deliver us from the present evil

[3] See chapter 2, section 2.3 on 'sowing and reaping' in antiquity.
[4] Cf. Ps 126:5-6; Isa 28:23-29; Hos 10:12.
[5] Westerholm, S. "Paul's Anthropological 'Pessimism' in its Jewish Context" in Barclay, J. M. G. and S, J. Gathercole, *Divine and Human Agency in Paul and His Cultural Environment* (London: T & T Clark, 2008), 71-98.

age" (1:4). Human beings, as far as Paul is concerned, are incapable of meeting God's standard of righteousness in view of their roots in Adam. The only way out is for 'righteousness' to be given to them as a gift.[6] This pessimism has its parallel in Jewish thought during the Second Temple Period, especially in Qumran where the hymnist holds divine grace in high esteem.[7] Humans are viewed as mere creatures, frail and sinful beings destined for death. All human activities, including moral choices and decisions, are attributed to external forces that influence the human will. The Spirit is viewed as the means through which God resolves the human problem. Through the Spirit, humans are given knowledge and are purified from transgression. Salvation itself rests solely in the hands of God.[8]

In spite of Paul's pessimistic view of humans portrayed in his soteriology, his talk of human sowing to the Spirit suggests that the success of the Spirit's activity of manifesting ethical fruitfulness in the believer does not exclude human action.[9] Implied in the exhortation to sow to the Spirit is the notion of human free will. The doctrine of free will stresses that humans not only have the *choice* to do good or evil but also have the *capacity* to make moral decisions.[10] Though much of the discussions in the Jewish texts are Torah-centric, they nevertheless provide a backdrop to the course of human action Paul is ordering his addressees to follow. It is implied in the Sinaitic covenant that human beings are capable of exercising their free will to do the good required by the covenant so they can share in its blessings.[11] Indeed, 2 *Enoch* explicitly asserts that free will was given to Adam and retained by his descendants:

> And I gave [Adam] his free will; and I pointed out to him the two ways – light and darkness. And I said to him, 'This is good for you, but that is bad'; so that I might come to know whether he has love toward me or abhorrence, and so that it might become plain who among his race loves me (*2 Enoch* 30.15).

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[6] Westerholm, "Anthropological 'Pessimism,'" 81.
[7] This picture is portrayed throughout the text of 1QH. See Maston, J. *Divine and Human Agency in Second Temple Judaism and Paul* (Tübingen: Mohr Siebeck, 2010), 22, 168.
[8] For a fuller discussion of the Qumran material see Maston, *Agency*, 75-123.
[9] Avemarie, F. "The Tension Between God's Command and Israel's Obedience as Reflected in the Early Rabbinic Literature" in Barclay, J. M. G. and S, J. Gathercole, *Divine and Human Agency in Paul and His Cultural Environment* (London: T & T Clark, 2008), 50-70 here 50.
[10] Westerholm, "Anthropological 'Pessimism,'" 71-98.
[11] Westerholm, "Anthropological 'Pessimism,'" 97.

It is true that as the result of the sin of Adam and Eve (*Apoc. Mos.* 21.3-5) all manner of evil befell creation, including the 'evil' heart that humans possess and the concrete sins that they commit.[12] In spite of this, humans are still considered *able* to do what is good and avoid evil (*Apoc. Mos.* 28.4; 30.1). The same point is made by 2 *Baruch* where it is argued that though the sin of Adam and Eve brought death to humankind, however, that situation did not affect the moral character of their descendants (2 *Bar.* 2.2; 36.4). The same view is frequently expressed in 2 *Enoch*, namely, that humans are capable of doing what is right.[13] Similarly, 4 *Ezra* makes it clear that even in situations where humans are thought to be gravely afflicted by evil inclinations they are not deemed incapable of doing good.[14]

The concept of sowing to the Spirit not only evokes the role of the human agency in terms of the exercise of their free will but also provides grounds for the distinctive Spirit-human co-operation presented in Galatians. This partnership is also portrayed in Rabbinic texts that depict images of interplay between God and Israel in a reciprocal relationship,[15] and in contexts that seem to suggest that God anticipates Israel's co-operation with the law in order for his divine purposes to manifest in their midst.[16] This thought is strikingly similar to Paul's claim that the Spirit's work of sowing and bearing fruit in the believer needs to be reciprocated by means of the human activity of sowing to the Spirit (6:8). This activity of sowing as defined above significantly involves Paul's imperative to walk in the Spirit (5:16, 25).

The notion of human possession of moral capacity to make choices and righteous decisions is also portrayed by Ben Sirah who strongly prioritises human action in his writings (*Sir.* 15.14-17).[17] Ben Sirah employs the two-ways pattern to argue that the primary actor in the divine-human relationship is the individual human (*Sir.* 15.11a, 12a). The human is believed to possess the moral capacity to obey. Maston notes that rather than placing obedience within a covenantal context of pure grace, Ben Sirah models the divine-human relationship after the Creator-creation

[12] *Apoc. Mos.* 10.2; 32.2; cf. 13.5.
[13] 2 *Enoch* 9.1; 41.2; 42.6; 70.1.
[14] *4 Ezra* 3.21-22; 4.30; 7.48.
[15] *Gen. Rab.* 69.3; cf. Avemarie, "Tension," 70.
[16] Cf. Avemarie, "Tension," 67.
[17] Josephus expresses similar view in his writings. See especially *J. W.* 2.119-166; *Ant* 13.171-173; 18.11-25.

relationship.[18] In this relationship God is viewed as the Giver of commandments, and creation is expected to obey those commandments (Deut 30:15-20). The giving and obeying of the commandments are foundational to the divine-human relationship, not because they signify pure electing grace, but because this is the way God interacts with all of creation. In Ben Sirah's portrayal of the divine agent his primary focus is God as judge. However, even here Sirah's real interest rests with the human agent since to him the act of judgment is God's reaction to human action (*Sir.* 15.14-17).

The forgoing discussion illustrates that despite the pre-eminence of God's grace portrayed in the Qumran literature and Paul's own strong anthropological pessimism based on his soteriology, Judaism placed significant emphasis on human action. There is no hard evidence in Judaism that the pre-eminence of God's grace contradicts human action. Maston's insight on Ben Sirah's discussion on the human capacity to do righteous acts is particularly noteworthy.[19] Maston insists that the emphasis on divine grace is not to be understood as being completely "devoid of human action since the goal of God's decision to elect someone is that the depraved, creaturely condition will be altered in order that the human may be obedient"[20] and respond appropriately to God's saving grace. The emphasis in the Qumran texts on the Spirit as the means through which God resolves the human problem does therefore not contradict human action. It is misleading to interpret Paul's emphasis on the Spirit in Galatians to mean that Paul is pessimistic about the human role regarding ethical behaviour. To the contrary, the Spirit's work of sowing and bearing fruit in the believer calls for human ethical responsibility of sowing to the Spirit, one expression of which is to walk in the Spirit (5:16).

5.3. Walking in the Spirit (5:16) as an Expression of Sowing to the Spirit

5.3.1 The Imperative to 'Walk in the Spirit' (5:16a)

Paul's first imperative in his moral exhortation comes by way of the expression *πνεύματι περιπατεῖτε* (5:16). Hansen interprets Paul's appeal in 4:12, where the apostle asks the Galatians to "become like me," as the apostle's first imperative.[21] On the basis of that statement, Hansen argues that this request serves as

[18] Cf. Maston, *Agency*, 175.
[19] Cf. Maston, *Agency*, 110.
[20] ibid.
[21] Hansen, "Paradigm," 150.

Paul's major concern in the letter. Though this view is shared by other interpreters,[22] it is hardly supported by Paul's extensive focus on the Spirit and the law in the letter. The statement *λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε* (5:16) is sometimes viewed as an exegetical outline of the Pauline doctrine of walking in the Spirit.[23] The command to 'walk' in the Spirit is Paul's primary terminology for ethical conduct of Christians in their daily living. The verb *περιπατέω*, literally meaning 'to walk around,' is used here in the figurative sense to denote 'the conduct of one's life,' or simply behaviour.[24] The present tense of the imperative *περιπατέω* denotes an exhortation to continuous action. Its use here implies that the Galatians are to continue to conduct their daily lives in partnership with the Spirit so as to experience the benefit of its ethical activities working in their lives (cf. 3:3-5; cf. 5:5). The concept of *περιπατέω,* used as a metaphor to describe a way of life, is one of the common terms of ancient anthropology and ethics, both Jewish and Greek.[25] Paul's use of the verb here in the figurative sense is rooted in his Jewish heritage as he derives it from the Hebrew term הלך that is repeatedly used in the Old Testament as a description of the Jewish way of living.[26] Its theological and ethical significance is attested in such phrases as 'walking before Yahweh,'[27] walking in a 'good,' 'upright,' 'blameless,' or 'righteous' way,[28] in 'integrity' (Ps. 84:11), and in 'faithfulness' or 'truth' (Ps. 86:11). It is also noteworthy that the term is used in some contexts to specifically signify the keeping of the commandments: "And thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him" (Deut 8:6).[29] Apart from the Old Testament, the term is also repeatedly used in 1QS 3:18-4:25.

In the light of this background, there is some consensus that Paul's use of the phrase *πνεύματι περιπατεῖτε* is a deliberate echo of the Jewish scriptures and the Jewish way of describing a manner of living.[30] Harvey, however, thinks otherwise and asserts that Paul's use of the terminology is intended to undermine the Jewish

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[22] Cf. Dahl, "Epistolary," 139-140; Longenecker, *Galatians*, cxvi-cxix. See also chapter 3, section 3.3.
[23] Bruner, F. D. *A Theology of the Holy Spirit* (Eugene, Or: Wipf and Stock Publishers, 1998), 57
[24] Cf. *BDAG, s.v. περιπατέω,* 803
[25] It is used in the figurative sense in Epictetus, *Diss.* 1, 18, 20 as of 'walk of life.'
[26] Exod 18:20; Deut 13:4-5; 1 Kings 9:4; 2 Kings 22:2; Ps 86:11; Prov 28:18; Isa 33:15
[27] Gen 5:22; 6:9; 17:1; 24:40; 48:15.
[28] 1 Kings 8:36; Isa 57:2; Ps 101:6; Prov 8:20
[29] 2 Kings 10:31; Ezek 18:9, 17.
[30] Thompson, *Moral Formation*, 61.

הלך tradition. Harvey argues that the apostle applies the term here in the context of the Spirit as a contrast to its traditional interpretation in the context of the legal code.[31] Contrary to Harvey's position, Paul's frequent use of the term *περιπατέω* positively indicates his continuing Jewish ethical thinking rather than undermines it. Christian ethical life is still very much a matter of walking in the way that pleases God as it was required in Judaism. Paul, however, interprets the term in the context of its Jewish eschatological perspective, namely, that for new covenant people, this walk must be empowered by God's presence in the person of the Holy Spirit.[32] Dunn thinks that the apostle deliberately uses the terminology 'walk' in 5:16 with its Old Testament reference to moral obligation in mind, probably to underline its Jewishness for those familiar with, or being attracted to, the Jewish life-style (3:1-5).[33] Even more significant is the fact that Paul's use of the terminology *πνεύματι περιπατεῖτε* implies a direct reference to Ezekiel 36:26-27, which talks about Israel's future ability to walk in the commandments of God by means of the enabling power of the Spirit.[34] Furthermore, Paul would have been well aware of the association of the metaphor 'walk' with God's laws found in other Old Testament texts.[35]

Apart from its few uses in John's letters,[36] the figurative use of the term *περιπατέω* in the New Testament is unique to Paul. Fee argues that even though the use of the term *περιπατεῖτε* in the imperative sense occurs only here in the Pauline corpus, the arguments, in which it occurs elsewhere as the most common word in Pauline theology,[37] indicate that this is Paul's basic ethical imperative to describe or urge ethical behaviour.[38] With a different nuance, Longenecker describes the imperative to walk in the Spirit as an idiom that can easily be read as an encouragement to a spontaneous, charismatic or 'situation ethic.'[39] Horn holds a different view though. He argues strongly in favour of the love ethic as he thinks that

[31] Harvey, D. S. "'Upside-Down Honour' and the Spirit of the Faithful Son in Galatians", *JEPTA* 32.1 (2012), 61-74 here 73.
[32] Fee, *Presence*, 428.
[33] Cf. Dunn, *Galatians*, 295.
[34] Cf. Thompson, *Moral Formation*, 61.
[35] As in Exod 16:4; Lev 18:4; Jer 44:23; Ezek 5:6-7.
[36] See John 5:8, 11; 6:19; 11:9.
[37] Cf. Rom 6:4; 8:4; 13:13; 14:15; 1 Cor 3:3; 7:17; 2 Cor 4:2; 5:7; 10:2, 3; 12:18; Phil 3:17, 18; 1 Thess 2:12; 4:1, 12.
[38] Fee, *Presence*, 429.
[39] Longenecker, *Galatians*, 244.

the whole concept of 'life in the Spirit' centres on the love command.[40] There is no doubt that Paul assigns prime position to the love ethic as discussed in the preceding chapter.[41] However, the train of thought throughout the moral exhortation in terms of the emphasis on the Spirit seems to suggest that the terminology 'walking in the Spirit' serves as a definitive expression of Paul's talk of ethical living.[42] Thus, Thompson argues that Paul does not speak of ethics as such but of how to conduct one's life,[43] though such argument does not appear to be of significant value.

The dative *πνεύματι* in 5:16 without the article is common in Galatians (3:3; 5:5, 16, 18, 25) and other Pauline writings.[44] It is variously interpreted as either *instrumental* ("*by* the Spirit")[45] or *locative* ("*in* the Spirit").[46] Grammatically, both the instrumental and the locative uses are probable. The correct translation depends more on the context of its usage than its pure grammatical categories.[47] The majority of commentators and contemporary Bible translators, however, favour the instrumental ('*by* the Spirit') as the more probable formula.[48] However, considering that Paul is not presenting the *πνεῦμα* to the congregations as a new possibility whose power they must lay hold of, the *locative* sense ('*in* the Spirit') presents itself as a preferable formula. Even though the Galatians are to walk *by means* of the Spirit (in the instrumental sense of the dative) it makes more sense to think that Paul is rather urging them to walk *in* the sphere of their present life in the Spirit[49] since they are ecstatic people already indwelt by the Spirit (cf. 4:6).[50] The Galatian Christians had begun *in* the arena of the Spirit (3:3) and, as far as Paul is concerned, it is *in* this arena of the Spirit that they must to continue to walk (5:16).

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[40] See Horn, "Wandel," 165 who argues strongly in favour of the love ethic and equates love to Paul's concept of walking in the Spirit.
[41] See chapter 4, section 4.4.
[42] Cf. Dunn, *Galatians*, 295. Similar Witherington, *Galatia*, 393; Horn, *Angeld*, 255-59; Longenecker, *Galatians*, 236; Lull, *Spirit*, 38-39; Fee, *Presence*, 418; Warrington, K. *The Message of the Holy Spirit* (Nottingham: University Press, 2009), 194.
[43] Thompson, *Moral Formation*, 61.
[44] Cf. Rom 8:13, 14; 12:11; 1 Cor 14:2; 15:2; 2 Cor 3:3; 12:18; Phil 3:3.
[45] Cf. RSV, NRSV, NIV.
[46] Cf. KJV, AmpB.
[47] *BDAG s.v. πνεῦμα* 5, d, *β*, 835 renders *πνεύματι* 5:16 without the article as 'in the Spirit' or 'through the Spirit.'
[48] Cf. RSV, NIV. See also Lightfoot, *Galatians*, 209 who interprets it as a dative of rule or direction and suggests that Paul's command to the Galatians was for them to "walk according to the rule or direction of the Spirit."
[49] Cf. Martyn, *Galatians*, 535; Fee, *Presence*, 429.
[50] See 3:2-5, 13-14; 4:6; 5:5, 16-18, 22-23, 25; 6:1, 8.

5.3.2. Overcoming the Flesh (5:16b)

The second part of Paul's statement in 5:16, namely, *καὶ ἐπιθυμίαν σαρκός οὐ μὴ τελέσητε*, speaks of the positive result of walking in the Spirit. The future verb *τελέσητε* preceded by *οὐ μὴ* expresses a strong negative statement relating to the future. Paul is therefore best understood as saying in 5:16: "walk in the Spirit and you will not fulfil the desires of the flesh." The RSV and NRSV, however, take the phrase *οὐ μὴ τελέσητε* as an imperative or prohibition and, thus, translate the two clauses of 5:16 together as "live by the Spirit" and "do not gratify the desires of the flesh." Though it is grammatically possible to render the second clause also as an imperative, the context suggests a future strong assurance[51] and, therefore, a promise.[52] Paul's intention is to express emphatically the assurance in the moral safeguard implied in his concept of walking in the Spirit. It is also possible to render the sentence: "if you walk by the Spirit you will not fulfil the desires of the flesh," as is translated in the NEB, but such a translation is not what Paul's ethical reflection of the Spirit seeks to convey.

As discussed in the preceding chapter,[53] the expression *ἐπιθυμίαν σαρκός* meaning 'the desires of the flesh', 'lust of the flesh, or simply 'impure desires,' is what particularly gives *σάρξ* its identity as evil inclination. Martyn employs interchangeably the expressions "Impulsive Desire of the Flesh," "Impulsive Flesh," "Impulse," "Inclination," and "Flesh" and by so doing personifies *σάρξ*, probably to highlight its negative identity.[54] Wuest believes the lusts of the flesh refer to the evil desires, impulses and passions that are constantly arising from the evil nature as "smoke rises from a chimney."[55] For Paul, the desires of the flesh are the reason for the Galatians' need of the Spirit's guidance in daily life. If this element is permitted to gain control in the community, its result is the manifestation of the works of the flesh (5:19-21).[56] Paul is therefore normally understood as saying that only the Spirit can provide the antidote in the fight against the flesh and its desires

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[51] Cf. LXX Isa 6:9.
[52] Warrington, *Spirit*, 137; cf. Burton, *Galatians*, 299; Longenecker, *Galatians*, 245; Betz, *Galatians*, 278; Lull, *Spirit*, 117; Fung, *Galatians*, 248 ; Fee, *Presence*, 432.
[53] See section chapter 4, section 4.5.1.
[54] Martyn, *Galatians*, 526.
[55] Wuest, *Galatians*, 153.
[56] Cf. See Buschel, F. *"επιθυμία επιθυμητής ενθυμέομαι ενθύμησις," TDNT* 3.168-172.

and that the Spirit possesses the 'all-sufficient' enablement to accomplish that task.[57] The point of departure in this study is that in 5:16 Paul does not mean that the fight against the flesh is all down to the Spirit. Rather, the emphasis on the imperative expressed in the verb *περιπατεῖτε* strongly suggests that the apostle attributes the success of that onslaught against the flesh to the partnership between the Spirit and the believer acting together. There is therefore the need for believers to make the deliberate decision to act on the motivation of the Spirit. Furthermore, they must be seen to be acting on such decisions by means of self-discipline. It is only by doing so that they are assured of victory over the flesh because that way they will not be inclined to fulfil the impulsive desire of the flesh. Without living in partnership with the Spirit, the Galatian Christians will only end up carrying out the desires of the flesh. In other words, the antidote available for the Galatians is for them to continue to co-operate with the Spirit, a partnership that, as will be emphasised later in this chapter, also embraces the law in its outworking (cf. 5:14, 18b, 23b; 6:2). This is the essence of Paul's ethical theory of the Spirit, namely, the Spirit participating in the morality of the believer and the believing community with their full co-operation and in the context of the law.

The way Paul has structured the phrase *οὐ μὴ τελέσητε* requires further explanation as it has a bearing on the understanding of the Spirit/human partnership mentioned above. The verb *τελέσητε*[58] in the phrase can be taken to distinguish between a 'logical subject,' which is the Spirit, and a 'grammatical subject,' who is the human subject.[59] Taking the Spirit as the logical subject suggests that it is the Spirit that actually performs ethical deeds *in* the Christian, thus rendering human involvement virtually unnecessary.[60] If, on the other hand, the believer is taken as the subject of the verb *τελέσητε*, Paul could then be understood as saying in 5:16b that it is the Christian who, out of his or her own freedom of choice, actually performs ethical deeds with the help of the Spirit.[61] In spite of the support in Jewish thought for both views, as discussed earlier, the text neither portrays an *exclusively* Spirit-

[57] See for e.g. Fee, *Galatians*, 209.
[58] *BDAG*, *τελέω s.v.* 997, 'to carry out an obligation or demand' as in *carry out, accomplish, perform, fulfil, keep*. Cf. Delling, *"τελέω," TDNT* 8.59.
[59] See the discussions by Longenecker, *Galatians*, 245; Lull, *Spirit*, 119-21; Betz, *Galatians*, 278.
[60] Such interpretation is parallel to the so-called *determinist theory* which attributes all actions to God.
[61] Parallel to the so-called *Pelegian theory* which lays strong emphasis on the human role and teaches that a person has the ability in and of himself/herself to obey God. See Hodge, A. A., *Pelegianism, Semi-Pelegianism and Augustinianism* (Kindle Edition, 2010), throughout.

focused ethic nor an *over-emphasised* ethic focused solely on human action. To the contrary, Paul prioritises divine action but at the same time makes it clear that there is the need for the human involvement in terms of walking in the Spirit (5:16). There is no evidence to suggest that the Spirit drives the believer as an overwhelming force. Rather, the Spirit works as a companion with the believer when providing ethical guidance. The partnership of the Spirit and the believer not only ensures survival of Christian freedom but it also correlates with the true nature of the gospel.[62] The believer and the believing community can be sure of victory in the warfare against the flesh because they are living in partnership with the Spirit as a significant expression of sowing to the Spirit.

5.3.3. Summary

It is quite clear from the foregoing analysis that the expression *πνεύματι περιπατεῖτε* is an imperative that places strong ethical responsibility on believers. Walking in the Spirit is one aspect of human sowing to the Spirit (6:8). To walk in the Spirit is another way of saying that believers must conduct their ethical lives in constant reference to the Spirit. To walk in the Spirit involves deliberate and personal attentiveness to the will of God as set out in Scripture and encoded in the law. For that matter, Paul's talk of walking in the Spirit does not undermine the Jewish הלך tradition but rather strengthens it. It deliberately provides an alternative understanding in the new covenant context of how the people of God ought to conduct themselves by living in partnership with the Spirit as the enabling resource[63] for fulfilling the law (cf. 5:14). Just as 'walking' in the ways of God is what Jewish understanding of ethics is all about, so Paul regards the Spirit of God as the manifestation of God's empowering presence, both in the life of the believing community and in the lives of individual believers, leading and guiding them in the paths of righteousness.[64] Believers must, however, not leave it all to the Spirit, neither should they do it all by themselves. They are expected to make moral choices

[62] Lategan, B. C. "The Argumentative Situation of Galatians" in Nanos, M. D. (ed.) *The Galatians Debate, Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody: Hendrickson Publishers, 2002), 383-395 here 395.
[63] Dunn, *Galatians*, 295.
[64] Fee, G. D. *Paul, the Spirit and the People of God* (London: Hodder and Stroughton, 1996), 99; Furnish, V. P. *The Moral Teaching of Paul, Selected Issues*, 3rd edition (Nashville: Abingdon, 2009), 22.

and righteous decisions even while they are being motivated by the Spirit from within. Though the imperative to walk in the Spirit (5:16) is one of several activities that Paul regards as expressions of sowing to the Spirit (6:8),[65] in view of its significance as a primary expression in Paul's moral exhortation it is possible to use the terminology 'walking in the Spirit' in juxtaposition with 'sowing to the Spirit,' as portrayed in the topic of this thesis. The lifestyle of walking in the Spirit involves the partnership between the Spirit and the believer with reference to the law, and this is what Paul views as the solution to the problem of the *σάρξ* (5:13-15, 16-17).[66]

5.4. The Implications of the Spirit-Flesh Conflict (5:17)

The point of the preceding section is that in 5:16 Paul urges Christians to make conscious effort to consistently walk in the Spirit, in order to overcome the desires of the flesh. In an attempt to provide explanation for that theory, he writes in 5:17, "For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want." This statement provides the clearest expression of the Spirit-flesh tension that dominates Paul's argument throughout the letter. The way Paul has constructed the statement here (5:17) implies that the tension is anthropological, in the sense that it directly affects the believer's ethical life. As was discussed in the preceding chapter where *σάρξ* was identified as evil inclination, Paul employs the Spirit-flesh conflict as the framework in which he presents his ethics.[67] This anthropological tension is the reason why Paul urges his converts to walk in the Spirit. He can be understood as saying that in the Spirit-flesh conflict believers cannot remain neutral because the choice open to them is either to yield to the influence of the flesh or to that of the Spirit.[68] In view of this tension, Luther asserts in his comment on 5:16 that "there be two contrary captains in you, the Spirit and the flesh."[69] Thus, since the Reformation, the Spirit and the flesh in Galatians 5-6 have predominantly been understood in the anthropological context as internal entities that

[65] Fee, *Presence*, 429; Fee, *Galatians*, 237.
[66] In Rom 6:4 (cf. 6:16; Rom 4:12; Phil 3:16) Paul talks in similar terms of believers' obligation to 'walk in newness of life' and in Romans 8:3 he gives a description of Christians as those who walk not in accordance with the flesh but in accordance with the Spirit. Cf. Dunn, *Paul*, 642.
[67] See chapter 4, section 4.6 on the threats posed by *σάρξ* to the Christian community; cf. Barclay, *Obeying*, 178.
[68] Hong, *Law*, 186; Fung, *Galatians*, 251.
[69] Luther, *Galatians*, 330.

are in dynamic polarisation and in opposition to each other within the Christian.[70] Describing the flesh as "aggressive, malevolent force in human affairs," Boer affirms that the God-given solution to its dire negative influence is the powerful Spirit of Christ.[71] This does not suggest though that the Spirit will do it all alone and automatically. Rather, the Spirit does this work in partnership with the believer in the sense that the Christian must deliberately agree with the Spirit and choose to conduct herself or himself in the Spirit's arena.

The conflict imagery conveyed by the opening clause, *ἐπιθυμεῖ κατὰ* is also expressed in the language of the second clause: *ταῦτα γὰρ ἀλλήλοίς ἀντίκειται*. The present tense of the verb *ἀντίκειται* signals an on-going opposition of the two entities, flesh and Spirit.[72] Martyn asserts that Paul uses *ἀντίκειται* here as a "technical term"[73] to define the apocalyptic warfare between the Spirit and the flesh.[74]

As mentioned in the preceding chapter, the anthropological interpretation of the Spirit-flesh tension in Galatians 5-6 has been fiercely challenged in contemporary scholarship.[75] Many now interpret the conflict from the eschatological perspective in the redemptive-historical sense and take it as a tension between the two ages before and after Christ.[76] The identification of flesh as an evil inclination or impulse based on Paul's association of the term *ἐπιθυμεῖ* ('desire' or 'lust') with the flesh in 5:17 (as also in 5:16 and 5:24) seems to suggest that when the apostle refers to *σάρξ* in his moral exhortation he has this anthropological conception in view.[77] Indeed, there is a strong sense that the terminology of the final clause of 5:17 (*ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε*) relates to an internal flesh-Spirit tension that is often experienced by

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[70] See Lightfoot, *Galatians,* 208-214; Burton, *Galatians,* 291-235; 486-95; Barclay, *Flesh and Spirit,* 22; Bring, R. *Commentary on Galatians*, e.t. by Eric Wahlstrom (Philadelphia: Muhlenberg Press, 1961) 247-81; Betz, *Galatians,* 271-78; Bruce, *Galatians,* 239-58; Ebeling, *Gospel,* 247-61; Fung, *Galatians,* 243-78; Cole, *Galatians,* 202-23; Longenecker, *Galatians,* 235-67, Hansen, *Galatians,* 162-82; George, T. *Galatians, The New American Commentary* 30 (Nashville: Broadman & Holman Publishers, 1994), 374-407.
[71] Boer, *Galatians,* 339.
[72] *BDAG, s.v. ἀντίκειμαι,* 88, meaning 'be opposed to someone, or be in opposition to something. The noun form *ὁ ἀντικείμενος* denotes 'opponent' or 'enemy.'
[73] Martyn, "Antinomies," 413.
[74] Martyn, "Antinomies," 416.
[75] See chapter 4, section 4.6.1.2 on "Contemporary Interpretations of *σάρξ*".
[76] Byrant, *Christ,* 159; Barclay, *Obeying,* 198-213; Fee, *Presence,* 431-434; Fee, *Galatians,* 207; Horn, *Angeld,* 361; Käsemann, "Anthropology," 1-31; Martyn, *Galatians,* 524-36; Russell, *Flesh/Spirit,* 165; Schewe, *Galater,* 120; Turner, *Holy Spirit,* 127-28; Wuest, *Galatians,* 153.
[77] Cf. Boer, *Galatians,* 339.

the individual believer even though the way the clause has been constructed has not been easy to interpret.[78]

The construction (*ἵνα* with the subjunctive) normally expresses 'purpose' but can also be used in a sense that expresses 'consequences.'[79] The exact interpretation of the clause – *ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε* – is difficult to identify on purely grammatical grounds since *ἵνα* can bear either meaning in its usage. Some bible translations render *ἵνα* as 'in order that,' 'so that,'[80] as do some commentators.[81] Paul is here understood to be saying that the *purpose* of the conflict is "to prevent you from doing what you want" (5:17c). Burton encapsulates the thought in his often-quoted statement, "Does the man choose evil, the Spirit opposes him, does he choose good, the flesh hinders him."[82] In support of this rendering, Longenecker argues that in view of the subjective verbs and particles throughout, the clause expresses the purpose of both the flesh and the Spirit; that "the flesh opposes the Spirit with the desire that people not do what they want to do when guided by the Spirit, and the Spirit opposes the flesh with the desire that people not do what they want to do when guided by the flesh."[83]

The above view of the *ἵνα*-clause as expressing 'purposive' understanding has in itself led to two divergent schools of thought. Some take the *ἵνα*-clause as expressing the idea that it is *σάρξ* that frustrates the *πνεῦμα*-inspired desires of the Christian.[84] With this interpretation Paul is understood as saying that *only* the flesh seeks to prevent the Spirit-inspired will having its way. Viewing 5:17 as parallel to Romans 7:14-25,[85] and perhaps supported by what Barclay describes as "the widespread Christian experience of frustrated good intentions,"[86] the flesh is seen as the force that wages war against believers to keep them from following the Spirit's

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[78] See Moule, C. F. D, *An Idiom Book of New Testament Greek*, 2nd ed (Cambridge: Cambridge University Press, 1959), 142; Lambrecht, J. "The Right Things You Want to Do: A Note on Galatians 5:17d" in *Biblica* 79 (4, 1998), 515-524; Kilgallen, J. J. "The Striving of the Flesh … (Galatians 5:17)" *Biblica* 80 (1, 1999), 113-114.
[79] *BDAG, s.v. ἵνα*, 475, a conjunction which can denote 'in order that' in the telic (purpose) sense or 'as a result of' in the ecbatic (result) sense.
[80] Cf. KJV, NEB.
[81] Burton, *Galatians*, 302.
[82] ibid.
[83] Longenecker *Galatians*, 246.
[84] See the discussion in Fung, *Galatians*, 250; Cole, *Galatians*, 158; Lightfoot, *Galatians*, 207; Ridderbos, *Galatians*, 203-204.
[85] See Fee, *Galatians*, 209 who objects to this comparison on the grounds that the Spirit is not even mentioned in the Rom 7:13-25.
[86] Barclay, *Obeying*, 113.

leading.[87] In contrast to this *flesh-incited* hypothesis, other interpreters think that in 5:17 it is the Spirit that makes the onslaught against the flesh so as to guard believers against giving in to the temptations of the flesh.[88] This *Spirit-incited* hypothesis is argued on the basis of the explicit assurance of the Spirit's provision that Paul spells out in the preceding statement (5:16). The Spirit frustrates the desires of the flesh as though Paul meant to say that *only* the Spirit seeks to prevent the flesh from having its way. The difficulty with both hypotheses is that they do not fully account for what appears to be mutual opposition (*ταῦτα γὰρ ἀλλήλοίς ἀντίκειται*) that the text portrays (5:17b).

In the attempt to alleviate the difficulties in the above two 'purposive' interpretations, a third hypothesis has been offered by those who interpret the *ἵνα*-clause as describing the 'consequence.' Paul is thought to be saying that the *result* of this continuous conflict between the flesh and the Spirit is that the believer does not do what he or she wants to do.[89] Each of the two opposing powers tries to impose its will upon the believer and, consequently, it becomes impossible for the individual to remain neutral, with the result that he/she does not do what he/she wants. The flesh and the Spirit are understood to be in mutual opposition with each other even though Paul's overall argument suggests that the Spirit is on the winning side. This interpretation is much more appealing as it is consistent with the opposition Paul is outlining in 5:17.

Whichever way the *ἵνα*-clause is interpreted, the significant point is that it expresses an anthropological tension faced by the believer and underscores the threat posed by the flesh to the Christian life, as highlighted earlier in this study.[90] The conflict, however, does not mean that the believer is helpless, as Burton thinks.[91] Christians cannot be viewed as helpless because Christ has delivered them from the present evil age (1:4), and they themselves have crucified the flesh together with its passions and desires by means of their participation in the work of Christ on the cross (5:24). For Paul, participation of believers in the crucifixion of the cross is at the root

[87] See Dunn, *Galatians,* 300 who asserts that Rom 7:14-8:30 "can be seen as a fuller treatment of the theme [of the flesh/Spirit tension or warfare] rather than as a marked development or divergence from what Paul wrote here."
[88] Jewett, *Anthropological,* 106-107; Fee, *Galatians,* 209-210
[89] See e.g. Fung, *Galatians,* 250; Bruce, *Galatians,* 244.
[90] Particularly in chapter 4, section 4.6.
[91] Burton, *Galatians,* 302.

of their ongoing pneumatic experience.[92] The Spirit has sowed into their lives, giving them all the potential to bear its fruit and enabling them to defeat the power of the flesh in both eschatological and anthropological contexts. As Barclay notes, the Spirit provides a counteracting force that motivates and directs Christians to *exclude* the flesh.[93] Believers are, however, expected to continually submit to the influence of the Spirit so that they are able to experience its directing and controlling power.[94] As already explained, such submission means co-operating with the Spirit by a deliberate act of the will and decision to follow the direction of the Spirit. Then, and only then, will they be enabled not to satisfy the desire of the flesh (5:16b).[95] This anthropological dimension of the Spirit-flesh antithesis provides further support for the point consistently argued in this study that 'walking by the Spirit' as an expression of sowing to the Spirit involves making serious human decisions to team up with the Spirit and follow its directing influence.

5.5. The Leading of the Spirit and the Law (5:18)

By way of emphasising the significance of walking in the Spirit (5:16), Paul in 5:18 tells his readers *εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον*. Those who are being urged to walk in the Spirit are now being assured that the Spirit is available to lead them.[96] As mentioned earlier, this statement has been variously interpreted to mean that those who are led by the Spirit have no need for the law.[97] This verse in particular has been the central focus of the argument in favour of the all-sufficiency of the Spirit and the thinking that Paul presents an exclusively Spirit-focused ethics in Galatians, a hypothesis which this thesis is arguing to be inadequate. Quite telling is Bruce's comments on this verse: "With the coming of Christ and the completion of his redeeming work, the age of the law has been superseded by the age of the Spirit. The law involves bondage; the Spirit brings freedom."[98] Longenecker also writes,

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[92] Cosgrove, *Cross,* 172.
[93] Barclay, *Obeying,* 115.
[94] Hong, *Law,* 187.
[95] Lambrecht, J. "The Right Things You Want to Do: A Note on Galatians 5:17d" in *Biblica* 79 (4, 1998), 515-524.
[96] Fee, *Galatians,* 210.
[97] So Bruce, "Spirit," 36-48; cf. Bruce, *Galatians,* 243-246; 261; Bruce, *Paul,* 190-191; Barclay, *Obeying,* 144, 223, 229; Longenecker, *Galatians,* 236, 243-248, 275; Williams, *Galatians,* 147-152; Witherington, *Galatia,* 397, 415, 424; Fee, *Galatians,* 200-246; See chapter 1, section 1.2 - the literature review.
[98] Bruce, "Spirit," 44; cf. Bruce, *Galatians,* 245.

"being 'in Christ' means neither nomism nor libertinism, but a new quality of life based in and directed by the Spirit."[99] According to Williams, "Where the Spirit is at work, the Law is superfluous."[100] Fee insists that Paul is talking about "the sufficiency of the Spirit for life without Torah – a sufficiency that enables them to live so as not to *revert* to their former life as pagans (i.e., in the flesh)."[101] In his earlier volume *God's Empowering Presence,* Fee asserts that since the Spirit is God's own empowering presence, Paul expected God's supernatural aid to enable his addressees to live in keeping with God's character and purposes.[102] According to Fee, Paul's point is that law observance is no longer required because the Spirit is sufficient and adequate to accomplish God's purposes in and among his people.[103] The text of 5:18 is also sometimes taken to mean that the leading of the Spirit involves ethical compulsion by the Spirit. Schrage, for example, insists that upon the reception of the Spirit, Christians are seized by the Spirit and are, according to Paul, "driven" by it.[104] What these interpretations are portraying is that Pauline ethics is all about the Spirit.[105] This concept has been formed on the basis of certain readings of the two phrases in the verse, *πνεύματι ἄγεσθε* and *ὑπὸ νόμον,* which therefore require close examination.

5.5.1. The Notion of Being 'Led by the Spirit' (*πνεύματι ἄγεσθε*)

The term *ἄγεσθε* has often been interpreted to mean a compelling inner force,[106] but this understanding is hardly implied for two main reasons. It is a present passive verb that is practically synonymous with the present imperative, *περιπατείτε* of 5:16. By contrast with *περιπατείτε*, which is a command, the verb *ἄγεσθε* in the ethical sense places an emphasis on the voluntary subjugation of one's will to the Spirit as it leads the way.[107] Grammatically, the use of *εἰ* with the indicative in the protasis is a first class conditional construction that assumes the reality of the

[99] Longenecker, *Galatians,* 246.
[100] Williams, *Galatians,* 152.
[101] Fee, *Galatians,* 211; *emphasis original.*
[102] Fee, *Presence*, 434.
[103] ibid.
[104] Schrage, *Ethics,* 178; cf. Gunkel, *Influence,* 19.
[105] A notion typically portrayed in Pentecostal pneumatology as reflected in Fee's Pentecostal Commentary on Galatians cited above, i.e. Fee, *Galatians,* 200-246.
[106] So Dunn, *Galatians*, 300.
[107] *BGAD,* s.v. *ἄγω,* 16 where the parallel meaning of 'to lead/guide morally or spiritually' denotes encouraging in directing that which leads the way as here in 5:18.

statement.[108] In that case, instead of reading the verb *ἄγεσθε* as "if you are led," it could be rendered "since you are led", a reality in line with the Galatians' ongoing pneumatic experiences (cf. 3:2-5), their status as "sons of God" (cf. 3:26-4:7) and their freedom as Christians (cf. 5:1, 13). Regarding the parallel with 5:16, it is also possible to take the verb *ἄγεσθε* in its middle form, in which case the protasis will still stand. In that sense the statement will read, "if you allow yourself to be led by the Spirit," implying the believer's active agreement to follow the leading of the Spirit. This rendering seems to be more appropriate in the context of Paul's overall argument and eliminates the notion of inner compulsion of the believer by the Spirit.

Secondly, as was discussed earlier in chapter 2,[109] the motif of being led by the Spirit appears in a number of Jewish texts[110] that refer either simply to the first exodus or to the exodus as a new type to come.[111] Wilder asserts that

> To be "led by the Spirit" is not only to be led toward the "promised land" of God's full eschatological blessing; it is also to enjoy a strong token of that blessing in the rejuvenated wilderness of the new exodus. As such, the covenantal blessing of the life of the Spirit precedes and enables that conduct required by the Spirit: If we live by the Spirit, let us also walk by the Spirit.[112]

Paul's statement concerning the leading of the Spirit in 5:18 is parallel to the divine guidance experienced in the former exodus when God guided the Israelites through the wilderness by the pillar of cloud.[113] In the exodus tradition, the people followed the pillar of cloud by an act of the human will. The idea of compulsion is hardly implied in the narratives (e.g. Neh 9:12, 20). In 5:18 Paul is most likely following that tradition and, therefore, could be understood as providing the Galatians with the assurance that as long as they allow themselves to be led by the Spirit (by an act of their will implied), they are free of the temptations and the threats caused by the desires of the flesh (5:17). This interpretation not only eliminates the notion of compulsion in the leading provided by the Spirit but also suggests that the conscious

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[108] Cf. Longenecker, *Galatians*, 246.
[109] See chapter 2, section 2.2.1.2 for the discussion under 'Nehemiah 9:18-21'
[110] Cf. Neh 9:12, 20; Isa 63:14; Ps 143:10 (LXX 142:10).
[111] Cf. Wilder, *Exodus*, 130-138.
[112] Wilder, *Exodus*, 262
[113] Cf. Morales, *Spirit*, 148.

active participation of the believer and the believing community is vital in the effective outworking of the guidance by Spirit.

5.5.2. The Notion of Being 'Under the Law' (*ὑπὸ νόμον*)

The sense of continuity between Paul's concept of the leading of the Spirit as a new type of exodus and the similar concept in the Jewish exodus tradition is highlighted by the apostle's four references to the law in the moral exhortation (5:14, 18b, 23b; 6:2). Just as the exodus tradition assigns a prominent place to the law in the guidance provided by the cloud presence, so Paul associates the law with the leading of the Spirit. This parallel is particularly highlighted by Paul's use of the expression *ὑπὸ νόμον* in 5:18. The close similarity suggests that just as the law was viewed in a positive light in the exodus tradition, so does Paul view the law in a positive light. Unfortunately, however, many contemporary interpreters think otherwise and view 5:18 as having an antinomian context. This also requires close attention.

5.5.2.1. Majority 'Antinomian' Interpretations

The phrase *ὑπὸ νόμον* in 5:18 (cf. 3:23; 4:4, 5, 21) has been prominent in the discussions of those who argue against the law as a requirement for Christian living.[114] Several arguments have been advanced over the years to suggest that by this phrase Paul is dismissing the law for Christian living. Duncan argues that the point of Paul's statement in 5:18 is not only to highlight the significance of the safeguards provided by the Spirit to those who submit to its leading, but also to challenge the nomists' notion that being under the law provides the required safeguards to the threats posed by the flesh within the Galatian community.[115] Bruce asserts that there is no reason why those who were born under the law should continue in this state any longer; and even more emphatically, there is no reason why those who have been delivered from spiritual bondage should gratuitously place themselves under the law.[116] Bruce further argues that an existence under the law exposes one in an unprotected way to the malignity of indwelling sin and involves one in the kind of frustrating situation described by Paul in Romans 7.[117]

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[114] See chapter 1, section 1.1.1 - the literature review.
[115] Duncan, *Galatians*, 169.
[116] Bruce, *Galatians*, 245.
[117] ibid.

Longenecker understands the expression "as referring to the nomistic lifestyle advocated by the Judaizers, against which Paul argued and exhorted from 2:15 through 5:12."[118] Martyn argues that thinking of the law as the God-given antidote to the desires of the flesh, the 'Teachers,' as he labels Paul's opponents, were most likely trying to provide the Galatians with what they considered to be comforting assurances of how to deal with *σάρξ*.[119] The 'Teachers' might have told the churches that if they, the Galatians, became law observant they could be assured of not falling prey to the impulsive desires of the flesh.[120] Similarly, Papa writes: "The judaizers had apparently maintained that the Mosaic covenant extended and fulfilled the Abrahamic, and therefore it was necessary for Gentile converts to 'proselytise' and *become* practical Jews in order to relate correctly to God."[121] It is possible that Paul's opponents may have exploited the traditional Jewish belief that circumcision is adequately able to restrain bodily passions.[122]

To put the above views into context, there is widespread view that those who are led by the Spirit are not under the law and therefore do not need the law. Christian freedom is understood to depend on being led by the Spirit (5:18, cf. 5:1, 13), not on living *ὑπὸ νόμον*. Walking *ὑπὸ νόμον* will result in patterns of behaviour that are not desirable (5:17). This interpretation suggests that dependence on the law of Moses is certain to result in the Christian enacting the works of the flesh.[123] Those who live in the Spirit, walk in the Spirit or are led by it are the ones that are free from the passions and desires that are associated with the works of the flesh; but those who seek righteousness by the works of the law will remain within the domain of the flesh.[124] Appropriate Christian action is therefore understood to take place within the framework of the Spirit's leading or guidance alone (*πνεύματι ἄγεσθε*). The leading of the Spirit is what provdes the possibilities of good moral choices as well as what provides the power to enact the intentions of the Spirit.

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[118] Longenecker, *Galatians*, 246.
[119] Martyn, *Galatians*, 526.
[120] ibid.
[121] Papa, R. K., *The Meaning of 'Works of the Law' in Galatians and Romans*, SBL 31 (New York: Peter Lang, 2001), 139.
[122] According to Philo, *Migr. Abr.* 92 circumcision was held to signify "the excision of pleasure and all passions." Cf. Betz, *Galatians*, 281; Lull, *Spirit*, 114, 117; Barclay, *Obeying*, 117.
[123] So Lull, *Spirit*, 113.
[124] ibid.

The dominion of *νόμος* over God's people in the Jewish tradition is thought to have led them to wrongly emphasise deliverance through their covenant with God enacted in the flesh by means of circumcision.[125] Paul is here viewed as willingly equating the term *σάρξ* to *ἔργων νόμου* (3:2, 3) where the expression 'the works of the law' in Paul is said to be a designation for the law in its entirety.[126] Schreiner, for example, argues that the terminology 'the works of the law' is not often used in Jewish literature previous to or contemporaneous with Paul but in texts where the term appears to refer to the entire law.[127] Based on texts from the Dead Sea scrolls[128] and other Jewish literature (cf. 2 *Bar.* 4:9; 57:2), Schreiner asserts that the phrase 'works of the law' is used in contexts that refer to the whole law. He insists that since in these Jewish texts there is no contextual indication that 'the works of the law' refers to only a part of the law, Paul must be referring to the whole law anytime he uses the expression in Galatians.[129]

In the antinomian interpretations of 5:18 mentioned above, Paul is thought to be saying that those who are led by the Spirit do not need the law for moral guidance. To observe the law is considered to be a retreat from grace and an exchange of one's freedom of the Spirit for bondage to the *ἀσθενῆ καὶ πτωχὰ στοιχεῖα* (4.9). Lightfoot, for example, asserts that, as far as Paul is concerned, *νόμος* is not only no safeguard against *σάρξ* but rather provokes it, and for that matter the Christian, having renounced the flesh, is also expected to renounce the law.[130] The Spirit is viewed as fully sufficient to enable the believer to live so as not to go along with *νόμος*-observance.[131] As Wilson rightly observes, such readings of *ὑπὸ νόμον* in 5:18 have been made by other interpreters on the assumption that the Galatians had found the law of Moses so attractive in terms of moral guidance that they were ready to go along with it.[132] Furthermore, it is assumed that the opponents' campaign was rapidly gaining grounds. Hence, Paul had to write to provide assurance that the Galatians

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[125] Cf. Gen 17:13; cf. *Sir.* 44.20.
[126] Schreiner, T. R. *Paul, Apostle of God's Glory in Christ, A Pauline Theology* (Downers Grove, Illinois/Leicester: APOLLOS InterVarsity Press, 2001), 111; cf. Fitzmyer, J. A. "Paul's Jewish Background and the Deeds of the Law" in *According to Paul: Studies in the Theology of the Apostle* (New York: Paulinist, 1993), 18-35.
[127] Schreiner, *Paul*, 111.
[128] 4QFlor 1:7; 1QS 5:21; 6:18.
[129] Schreiner, *Paul*, 111.
[130] Lightfoot, *Galatians*, 209.
[131] So for e.g. Bruce, "Spirit," 46; Longenecker, *Galatians*, 247; Williams, *Galatians*, 149; Fee, *Galatians*, 209; Moo, *Galatians*, 357.
[132] Wilson, *Law*, 139.

have no need for the law since they are being led by the Spirit. These assumptions are not supported by the historical setting for Paul's mention of the law in Galatians. As has already been pointed out, Paul's concern about the law is not in terms of its 'legalism' but rather its place as an entry requirement, as proposed in the New Perspective on Paul.[133]

5.5.2.2. Alternative Interpretation

The antinomian interpretation of the text, as highlighted above, is particularly based on the traditional understanding of Paul as asserting in 5:18: "But if you are led by the Spirit, you are not *under the law*." Against that long-standing translation of Paul's statement, it is the view of this study that the expression *εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον* is best rendered this way: "But if you are led by the Spirit, you are not *under the curse of the law*." Exegetically, this is a more compelling rendering when bearing in mind that Paul is most likely using the phrase *ὑπὸ νόμον* in the same way as before, namely, in reference to 'under the curse of the law' (3:10, 13 and 4:4-5). This means that *ὑπὸ νόμον* is actually a rhetorical shorthand for 'under the curse of the law' in terms of the restraining and restricting influence of the law, as Wilson[134] and Hong[135] have aptly suggested. Christians are no longer under the enslaving power of the law, seen from the perspective of the history of salvation,[136] because that matter has been settled by Christ (3:25). The enslaving features of the law include lack of freedom, absence of self-determination, living under subordination and restraint of influence. The expression *οὐκ ἐστὲ ὑπὸ νόμον* therefore carries the sense that with the coming of Christ Christians are no longer subject to the bondage of the pedagogue (3:25), guardians and stewards (4:2) and the elemental spirits of the world (4:3, 9). This is what Paul is actually communicating in 5:18, that since the Gentile believers are currently being led by the Spirit, they are no longer under any curse of the law. It is also significant that in Romans Paul links *ὑπὸ νόμον* with human existence under the sin-provoking effect

[133] See chapter 3, asection 3.2 on 'The Occasion for Paul's mention of the law and the Spirit.'
[134] Wilson, *Law*, 31.
[135] See Hong, *Law*, 190.
[136] Hong, *Law*, 189-191.

of the law (Rom 6:14; 7:4-6)[137] and under the "old era"[138] before the regime of divine grace[139] and the reception of the Spirit.

The point of the foregoing argument is that there is a distinction between human existence *ὑπὸ νόμον*, which has ceased with the death of Christ on one hand, and the law itself, "which Paul almost invariably preserves from explicit abrogation"[140] on the other hand. In that context it is understandable why Paul mentions that Spirit-filled Christians are not *ὑπὸ νόμον* since they have been justified by faith by virtue of their participation in the death of Christ (2:19; cf. 2:20; 5:25).[141]

It is worthy of note that the exact expression *ὑπὸ νόμον* is not found in the LXX, nor can it be found in early Jewish literature written in Greek.[142] It is possible that Paul might have coined it in response to the Galatian situation in relation to his argumentation concerning the law. It is more probable though that Paul inherited it from the opponents[143] who may have advanced it as their shorthand Midrash (on Exod 19:17; Deut 4:11) based on the Sinai tradition.[144] If this view is correct, then the opponents might have coined the expression purposely to use it as scriptural tool to help them in persuading the Galatians of the necessity to accept the Torah.

Irrespective of who might have originated the terminology *ὑπὸ νόμον*, however, the foregoing exegesis shows that Paul is not arguing against the law for Spirit-filled Christian living. While the law's enslaving power *and* unfortunate sin-provoking effect on human existence have been nullified through the Christ-event and the coming of the Spirit, the law itself nevertheless remains intact.[145] The ancient Israelites experienced the leading of God's presence in the form of a cloud during their journey through the wilderness in the way of the Sinaitic law.[146] Likewise, the post-exilic Jews maintained the hope that God's presence in the Spirit would enable them to effectively obey the law.[147] The exegesis of 5:18 offered above suggests that Paul also sees a similar positive link between the leading of the Spirit and the law.

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[137] Cosgrove, *Cross*, 160; Sanders, *Jewish People*, 94.
[138] Schreiner, *Paul*, 321.
[139] Ridderbos, *Paul*, 148.
[140] Wilder, *Exodus*, 261.
[141] Hong, *Law*, 190.
[142] Marcus, J. '"Under the Law": The Background of a Pauline Expression' *CBQ* 63 (2001): 72-83.
[143] Hong, L. G. "Being 'Under the Law' in Galatians," in *EvangRevTheol* 26 (4, 2002) 354-372 who suggests that "being under the Law" in Galatians means "under the curse of the Law."
[144] Marcus, "Under the Law," 80-82.
[145] Wilder, Exodus, 261.
[146] See chapter 2 section 2.2.1.2 on Nehemiah 9:18-21.
[147] Neh 9:12, 20; Isa 63:14; Ps 143:10 (LXX 142:10).

The difference this time, as Wilder aptly notes, is that Paul "understands the way of the law in a way transformed by his conception of the new exodus in Christ."[148] This is the sense of Paul's four references to the law in the moral exhortation (5:14, 18, 23b; 6:2). He certainly argues against law-observance being viewed as a requirement for acceptance into the Christian community (3:2-5), but he does not view the Spirit to be in opposition to the law.

This interpretation does not, of course, suggest that the Spirit-filled life Paul is discussing in 5:18 depends on human 'doing' of the law as its prerequisite. As Wilder observes, for Paul, human 'doing' is not the prerequisite for the Spirit's leading but the consequence of it.[149] In the former exodus law observance was a prerequisite for partaking in covenantal life. In the case of Paul the Spirit first grants that life to the human subject with the expectation that proper conduct in terms of obedience to the law's righteous requirements will and must follow. Paul's new exodus structure therefore has its own uniqueness with regard to law observance. This difference between Paul's thought on the leading of the Spirit and the Jewish exodus structure, however, does not obscure the positive association of the Spirit with the law in the ethics of Galatians. In both Paul and the exodus tradition, the ultimate goal for the leading of the Spirit is that there will be an active human response in terms of effective obedience to the law and covenant faithfulness. It is an outlook that involves not just the Spirit as a sole actor but one that places emphasis on the roles of the Spirit, the people of God and the law, all moving in the same direction. It is therefore too simplistic to view Paul's concept of the leading of the Spirit in 5:18 as a reference to an exclusively Spirit-focused activity and as one that invalidates the law for Christian living or to think that the believer's own role is less important.

5.6. Fulfilling the Law (5:14) as an Expression of Sowing to the Spirit

In chapter 4, the theme of love and its 'other-regarding' manifestations were discussed in some detail. The emphasis there was on Paul's depiction of love as the prime quality of the Spirit in the context of the Spirit's activity of sowing and bearing fruit in believers (5:22-23). The theme of love is reintroduced here, this time in the

[148] Wilder, *Exodus*, 264.
[149] Wilder, *Exodus*, 262.

context of the human activity of sowing to the Spirit. The focus of the discussion is on Paul's remark in 5:14: "For the whole law is summed up in a single commandment, 'You shall love your neighbour as yourself.'" Paul issues this statement to drive home his message to the Galatian readers why they must serve one another through love (5:13). The focus is on human moral responsibility of putting love into action.

It is noteworthy that the action Paul calls for in 5:16 is a direct contrast to the disturbing moral situation described in 5:13-15 where he condemns the Galatians' tendency of biting and devouring each other. In 5:13-15 Paul contrasts the desires of the flesh with mutual love (5:13), which is an expression of the law (5:14). In 5:16, however, he contrasts the desires of the flesh (5:16b) with walking in the Spirit (5:16a). By this juxtaposition of the law in 5:14 and the Spirit in 5:16, Paul is linking the fulfilment of the law (5:14) to the enabling power of the Spirit (5:16). This picture is very significant, for this is where Paul first associates the law with the Spirit in a more positive and practical way.

5.6.1. The Identity of the Term *νόμος* in 5:14

Paul's two references to the term *νόμος* in 5:18b and 5:23b (already considered in the preceding section and chapter 4 respectively) have not generated as much heated debate in scholarly discussions as his other two references in 5:14 and 6:2. The reason is that while interpreters have no problem identifying Paul's usage of the term *νόμος* in 5:18b and 5:23b as references to the law of Moses, the identity of the word *νόμος* in 5:14 and 6:2 has been thought to be different. There is a general perception in scholarship that Paul speaks negatively about the law in much of his earlier argument in Galatians[150] where he refers to the law as a pedagogue in the Christian life (cf. 3:23-4:7). Apart from these statements, Paul speaks positively about the law in 5:14, even to the point of urging Christians to fulfil it. The statement in 5:14 and similar positive statements about the law in the Pauline corpus have thus attracted considerable scholarly attention in studies on the law in Paul[151] as well as in general commentaries on Galatians.[152]

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[150] 3:8, 10, 13, 19, 4:3-5; 21a, 24-25.

[151] Among the more recent are Wilder, *Exodus*, throughout; Papa, *'Works of the Law,'*120-139 and throughout; Wilson, *Law*; throughout; Oakes, P. "Law and Theology in Galatians," in Tait, M. and P.

5.6.1.1. Contemporary Views

A number of interpreters have argued that in view of Paul's apparent criticism of the law generally in Galatians, the term *νόμος* in 5:14 could not possibly be a direct reference to the Mosaic law. In the debate on 5:14 Hans Hübner is particularly noted for making a distinction between *ὅλον τὸν νόμον* in 5:3 as a reference to the Mosaic law and *ὁ γὰρ πᾶς νόμος* in 5:14 as denoting an entirely different law from the Jewish Torah.[153] Similarly, Lull argues that Paul occasionally uses the term *νόμος* in different contexts in his writings and, therefore, the term in 5:14 is not necessarily a reference to the law of Moses but rather denotes "Scripture and tradition, interpreted allegorically."[154] Bruce is of the view that "the law of love (5:14) is a different kind of law entirely from that which Paul describes as a yoke of slavery."[155] Kuula asserts that in 5:14 Paul actually reduces the law to the love command; that the law that is fulfilled in love is not the Mosaic law at all but the law of Christ.[156] Kuula insists that the Mosaic law is not needed at all because "the Spirit is a sufficient norm and a power that keeps Christians within the lifestyle which finally inherits the kingdom of God."[157] Similarly, Witherington insists that the word *νόμος* here in 5:14 has to be understood as parallel to the law of Christ (6:2); that if Paul is capable of speaking of two covenants in Galatians and of a new covenant in 2 Corinthians 3:6, he is also perfectly capable of speaking of two different laws.[158] Likewise, Martyn asserts that the word *νόμος* of 5:14 is another voice of the Sinaitic law,[159] which "Christ has restored to its original identity and power."[160] Badenas argues that since Paul saw Christ as the end towards which the law was directed, it

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Oakes (eds.) *Torah in the New Testament*, Papers Delivered at the Manchester Lausanne Seminar of June 2008 (Continuun International Pub. Group, 2009), 143-173.

[152] Betz, *Galatians*, 275; Dunn, *Galatians*, 288; Longenecker, *Galatians*, 275; Witherington, *Galatia*, 425.

[153] Hübner, H. *Das Gesetz bei Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1980), 38-42, 116.

[154] Lull, *Spirit*, 140. Concerning fluctuations in the use *νόμος* see *BDAG*, 677.

[155] Bruce, *Paul*, 201.

[156] Kuula, K. *The Law, the Covenant and God's Plan, Volume 1, Paul's Polemical Treatment of the Law in Galatians* Publications of the Finnish Exegetical Society 72 (Helsinki: Finish Exegetical Society; Göttingen: Vandenhoeck & Ruprecht, 1999), 189; See the review of that work by Sheila E. McGinn, in *Journal of Biblical Literature* (3, Fall 2001), 120.

[157] Kuula, *Law*, 191.

[158] Witherington, *Galatia*, 424-425.

[159] Martyn, *Galatians*, 486-491, 504.

[160] Martyn J. L. "The Crucial Event in the History of the Law (Gal 5:14)" in Lovering, E. H. Jnr and J. L. Sumney (eds.) *Theology and Ethics in Paul and His Interpreters, Essays in Honour of Victor Paul Furnish* (Nashville: Abingdon Press, 1996), 48-61, here 61.

may be deduced that Christ took the place of the centrality of the law in Paul's life.[161] Schnelle suggests that the Galatians are no longer under the law or Torah (5:18) because they have received the Spirit (cf. 6:1) and are new creatures in Christ (6:15).[162] There is some element of inconsistency about the view of Räisänen on Paul's mention of the law in 5:14 for Räisänen understands the apostle to have abolished the law. However, "the abolition notwithstanding, Paul also makes positive statements which imply that the law is still valid" and ought to be fulfilled by Christians.[163] On a much lighter note, Fee thinks that Paul's use of *νόμος* in 5:14 should be taken more or less as "wordplay."[164]

Insisting that the entire law has been fully fulfilled in the Christ-event for the benefit of Christians, Longenecker argues that, in effect, there is no longer the necessity for commandments.[165] Longenecker further argues that the quotation 'You shall love your neighbour as yourself' from Levicticus 19:18 LXX is itself only part of the law rather than the entire law. He continues to argue that by using the terminology *ἐν ἑνὶ λόγῳ* (5:14), Paul is possibly trying to avoid the term 'commandments.'[166] In arguing against the term *νόμος* of 5:14 as a reference to the law of Moses, Longenecker asserts that nowhere in rabbinic writings is the statement 'You shall love your neighbour as yourself' explicitly said to be the sum of the individual prescriptions and prohibitions of the Torah.[167]

5.6.1.2. The Term *νόμος* in 5:14 as the Law of Moses

In response to all such adverse views, there is overwhelming evidence that Paul uses the term *νόμος* in 5:14 as a reference to the law of Moses, as indeed he does in his previous arguments.[168] The view that Paul's use of *νόμος* of 5:14 is a reference to the law of Moses is supported by his parallel statement in Romans 13:8-10 where the same love command is quoted.

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[161] Badenas, R. *Christ the End of the Law, Romans 10:4 in Pauline Perspective* JSNT 10 (Sheffield: JSOT Press, 1985).
[162] Schnelle, U. *Apostle Paul, His Life and Theology,* e.t. by M. Eugene Boring (Grand Rapids: Baker Academic, 2003), 543.
[163] Räisänen, *Paul,* 199.
[164] Fee, *Christology,* 231.
[165] Longenecker, *Galatians,* 273.
[166] Longenecker, *Galatians,* 243.
[167] ibid.
[168] See also chapter 6, section 6.2.2.2 on 'The Law of Christ.'

> Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law (Rom 13:8-10). [NRSV]

The above passage provides key evidence that though Paul's reference to Leviticus 19:18 as the 'fulfilment' of all the law (5:14) has no parallel in the rabbinic literature, there is no reason to doubt, as Barclay asserts, that Paul uses the fulfilment language to describe "the total realisation of God's will in line with the eschatological fullness of time in the coming of Christ."[169] Worthy of note is the statement attributed to Rabbi Hillel, which carries the essence of the law of Moses:

> On one occasion it happened that a certain Gentile came before Shammai and said to him, "Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot." Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel he said to him, "What is hateful to you, do not do to your neighbour; that is the whole Torah, while the rest is the commentary thereof. Go and learn it."[170]

Longenecker cites this rabbinic passage in his analysis but insists that it is not a viable basis for understanding the term *νόμος* of 5:14 as a reference to the law of Moses.[171] The rabbinic saying "Thou shalt love thy neighbour as thyself," described by Rabbi Akiba as the "great principle"[172] in the law, is another significant text that sheds light on the identity of *νόμος* in 5:14 as a reference to the law of Moses.

The point has already been made in chapter 3 of this study that Paul's mention of the law in negative terms in Galatians 3-4 serves to prove from scripture and history (3:8-14; 15-26) why Gentiles do not need to accept the Mosaic law in order to

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[169] Barclay, *Obeying*, 135-136.
[170] *Shab.* 31a; *Tob.* 4:15.
[171] Longenecker, *Galatians*, 243.
[172] *Gen. Rab.* 24.7.

become members of the people of God.[173] The Gentile Christians have been justified and given the Spirit to certify that they were already included as the result of the redemption of Christ. Sanders thus asserts that Paul's earlier criticisms of the law in Galatians are set in the context of 'getting in,' while in 5:14 the law's function relates to the position of 'staying in' such covenant relationship.[174] Dunn argues in the New Perspective on Paul that the apostle's criticisms of the law are carefully targeted.[175] In explaining this position, Dunn has argued that the terminology, 'works of law,' is not to be taken as shorthand for legalism.[176] The expression, according to Dunn, is used by Paul mainly as a reference to those parts of the law that separate Jews from Gentiles, particularly circumcision, Sabbath and food laws.[177] The notion that Judaism is legalistic is something that has been read into the Pauline material through the lens of the Reformation. Notwithstanding its nationalistic limitation of distinguishing Jews from Gentiles, the law still serves as the expression of God's will.[178] Lohse claims that Paul did not change his thought about the law; that even though the apostle makes negative statements about the law, the fact that he also makes positive comments about it suggests that the law remains as valid as it has always been and that Christians must fulfil.[179] With a different nuance, Morales argues that in Galatians the law does not have an unequivocally negative connotation, that on occasions Paul can even bring it in to support his own point (cf. 4:21).[180] The sense of all these claims is that, contrary to the widespread negative view about the relevance of the law for Christian living, the context of 5:14 strongly suggests that in Paul's thought the law has a positive role for believers and therefore remains as an abiding standard of behaviour.[181]

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[173] See Section 3.2.2
[174] Sanders, *Palestinian Judaism,* 420.
[175] Dunn, *Paul,* 632; cf. Dunn, "New Perspective," 89-110.
[176] ibid.
[177] Cf. Dunn, *Paul,* 632. Dunn's understanding of the phrase *the works of the law* has been challenged by Schreiner, who insists that the expression as used in Jewish literature (4QFlor 1:7; IQS 5:21; 6:18; *2 Bar.* 4:9; 57:2) refers to *the whole law.* See Schreiner, *Paul,* 111-112.
[178] Mohrlang, R. *Matthew and Paul: A Comparison of Ethical Perspectives* SNTSMS (Cambridge: Cambridge University Press, 1984), 34-35; Wilder, *Exodus,* 265.
[179] Lohse, E. "Changes of Thought in Pauline Theology? Some Reflections on Paul's Ethical Teaching in the Context of His Theology" in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish* (Nashville: Abingdon Press, 1996), 146-160, here 154.
[180] Morales, *Spirit,* 144; cf. Ridderbos, *Galatians,* 200.
[181] Wilson, *Law,* 4.

5.6.2. Fulfilling the Law and the Role of the Spirit

The question then arises as to how Christians are expected to relate to the law as a moral resource. In the attempt to clarify this, Betz argues that Paul in 5:14 carefully distinguishes between 'doing' (5:3) and 'fulfilling' (5:14) the law; that 'doing' the Jewish Torah is not required for Christians, but 'fulfilling' it is what is required of them.[182] Betz has been followed by Westerholm who insists that Paul draws a deliberate distinction between 'doing' the Mosaic law (as in 3:10,12; 5:3) and 'fulfilling' it (5:14), never saying that Christians 'do' the law.[183] Similarly, Schrage states that what Paul is calling for is not abandonment of the law but a different way of 'doing' the law.[184]

The common understanding that runs through these views is that Paul is thought to be deliberately drawing a contrast between doing 'the whole law' (5:3), which is to be avoided, and fulfilling 'all the law' (5:14), which is desirable. Describing this line of interpretation as a twofold way of looking at and living in relation to the law, Dunn suggests that the earlier reference (5:3) relates to how the role of the law was misunderstood by Israel while the second one (5:14) expresses the law's continuing importance for Christian living.[185]

Helpful as these scholarly distinctions between 'doing' and 'fulfilling' the law may be, it is probably best to understand Paul's portrayal of love for one's neighbour as the hermeneutical key that undergirds the law's positive role for Christian living, be it the *whole* law or *all* its commandments. In other words, Paul's primary concern is whether the aim of observing the law in any particular situation is love for one's neighbour. He appears to be saying that any interpretation of the requirements of the law that stands in contradiction to the basic principle of the love command must be avoided. With the love command as the guiding principle, the requirements of the law need to be fulfilled by Christians irrespective of whether one is looking at the whole law (5:3) or all its commandments (5:14).[186]

From the foregoing analysis, the conclusion can be drawn that 'love for one's neighbour' and 'the law' actually do merge in 5:14 to form the Galatian law of love,

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[182] Betz, *Galatians*, 275.
[183] Westerholm, "Fulfilling," 232-33.
[184] Schrage, *Ethics*, 207; cf. Betz, *Galatians*, 275; Westerholm, "Fulfilling", 235.
[185] Dunn, *Paul*, 656.
[186] Dunn, *Paul*, 657.

an important concept in Paul's moral exhortation. Fulfilling love for one's neighbour is fulfilling the Galatian law of love. This fulfilment principle requires *human action* through the enabling of the Spirit. Fulfilling the law through love for one's neighbour is an important expression of sowing to the Spirit which every member of the Galatian Christian community is expected to take seriously as their loving response to the Spirit's activity of sowing and bearing its fruit in them.

Paul's presentation of the law of love in 5:14 is set in the context of the Galatians' life in the Spirit (5:16-25). The apostle begins his statement in 5:16 with the term *λέγω δέ* used in a continuing sense to draw his addressees' attention that what he is about to say relates to the immediately preceding subject (in 5:14). In other words, Paul can be understood as saying that the fulfilment of the law through love for one's neighbour (5:14) is ultimately the outcome of living according to the Spirit (5:16)[187] because love is the fruit of the Spirit (5:22). The statements in 5:14 and 5:16 together amount to saying that the Galatian Christians must fulfil the law of love if they are to overcome the threats posed by the flesh, but they need the Spirit to achieve that goal rather than to rely on their own human power. A similar and even more explicit picture is presented in Romans 8 where Paul writes:

> For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit (Rom 8:3-4). [NRSV]

The relationship between the law and the indwelling Spirit was a significant eschatological Jewish expectation, as has been argued earlier in the study.[188] According to this Jewish expectation, the only way for the law to penetrate into the heart of the people and ensure adequate obedience to God's will was through the Spirit in a new covenant context.[189] This is also Paul's view. The context of his mention of the word *νόμος* in 5:14 suggests that he expected the law to be fulfilled in the Christian experience of living under the leading of the Spirit (cf.5:16-25). Just as

[187] Hong, *Law*, 183.
[188] See chapter 2, section 2.2.1.
[189] Ezek 36:26-27; cf. Jer 31:31-34.

the prophets anticipated that effective fulfilment of the righteous requirements of the law would be subject to the enabling power of the Spirit, so in Paul's perspective the fulfilling of the law of love (cf. 5:14; 6:2) is achievable more effectively through the deliberate act of sowing to the Spirit in terms of active human participation in the life of the Spirit. The indwelling presence of the Spirit serves as the divine enablement for the adequate keeping of the law of love.

5.6.3. Fulfilling the Law and the Pattern of Covenantal Nomism

In seeking to explain the occurrences of Paul's positive references to the law in 5:14 in the context of the love commandment and the appeal to the law of Christ in 6:2, Cosgrove argues that there could be something about these themes that Paul might have shared with his readers, presumably during his founding visit.[190] Cosgrove is of the view that during that initial visit the apostle might have taught the Galatians how the believer's ethical obligation in Christ relates to the ethical demands of the law.[191] This, according to Cosgrove, might be the reason why Paul suddenly makes these positive references to the law without providing an explanation or a justification for doing so.

While there is some merit in Cosgrove's assumptions, the evidence provided by the text suggests that Paul makes these positive references to the law within the framework of the Jewish covenantal-nomistic categories that were playing out in the life of his predominantly Gentile community in Galatia. Paul makes the four references to the law in Galatians (5:14, 18b, 23b; 6:2) so as to let the law assume its proper place in the life of the believer. As Sanders argues, Paul's purpose is, to a large extent, to demonstrate that his admonitions relating to ethical behaviour are in agreement with the Mosaic law and the Jewish tradition.[192] Dunn claims that in the same way that the law was given to Israel as an expression of their covenant with God, to regulate and maintain them in their covenant relationship, so in the new covenant righteous conduct must be in accordance with the law.[193] God's saving grace demands the believer's answering obedience.[194] In the context of the central

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[190] Cosgrove, *Cross,* 162-163.
[191] Cosgrove, *Cross,* 162.
[192] Sanders, *Palestinian Judaism,* 513; cf. Sanders, *Jewish People,* 94.
[193] Dunn, "New Perspective," 92.
[194] Hooker, Morna D. "Paul and 'Covenantal Nomism'" in *From Adam to Christ: Essays on Paul* (Cambridge: Cambridge University Press, 1990), 155-164 here 157; cf. Dunn, *Paul,* 632.

claim of this thesis, the answering obedience must be in the form of believers taking the second step to sow to the Spirit (6:8), after the Jewish pattern of covenantal nomism, in response to God's first step of sending his Spirit into their hearts to sow into their lives (5:22-23). Paul deliberately sets the discussion of this partnership of the Spirit and the believer within the framework of the four references to the law in the text (5:14, 18, 23b; 6:2). The picture is parallel to the pattern of the old covenant when God chose Israel and gave them his laws and Israel was expected to obey in order to stay in the covenant relationship.[195] In Dunn's view, what Paul does differently is to detach the Christian experience from Israel's ethnic national identity markers of circumcision, special days and food law.[196]

Similar to these views, Matson argues that the relationship between grace and obedience to the law in Paul is set within the framework of the Divine/Human agency prominent in Judaism.[197] This is also where the Spirit comes in. The Spirit as a divine agent, according to Paul, is intended to enable obedience to the law and the fulfilment of its righteous requirements.[198] In that sense, Paul's presentation of the Christian experience of the Spirit in Galatians can also accurately be described as a reflection of the Jewish pattern of covenantal nomism. This understanding provides further support for the position of this study that Paul does not present an antinomian view in 5:18 for Spirit-led Christians. The point has already been made that Paul sees the law to be in harmony with the fruit of the Spirit (5:23b).[199] As far as Paul is concerned, for Spirit-led Christians to live in a way that honours God they must live in accordance with the divine will. Moreover, he sees the law as the scriptural expression of that will. Paul, however, rules out formal commitment to circumcision as aspects of the Jewish law being imposed on his Gentile converts. Though he does not see circumcision or uncircumcision as issues that really matter for the believers in their new creation identity (6:15), however, he vehemently opposes the idea of circumcision being used as a requirement for acceptance of Gentiles into the people of God. Furthermore, he is against the idea of Gentile believers being compelled to follow the aspects of the law that prohibit the eating of certain foods on grounds of

[195] Sanders, *Palestinian Judaism,* 513.
[196] Dunn, "Theology of Galatians," 167-186.
[197] Maston, *Agency*, 4.
[198] Maston, *Agency,* 20 and throughout.
[199] See chapter 4, section 4.4 on 'The Fruit of the Spirit and the Law' (5:23b).

purity and the observance of the special days and seasons required by the Mosaic law (4:10). These aspects of the law are not binding on Gentile Christians (4:10), though in Galatians Paul speaks about the law in general terms without explicitly drawing a distinction between its ritual and moral categories in his argumentation.[200] Apart from these specified exceptions, there is no evidence in Galatians to suggest that Paul abrogates the law's role as a moral resource. As far as he is concerned, all the other aspects of the law are in full agreement with the Spirit.[201]

5.6.4. Summary

Paul's reference to the law in 5:14 demonstrates that he expected his Gentile converts to be living descent lives that were consistent with normal Jewish ethical standards.[202] For Paul, that way of life is summed up in a single commandment, "You shall love your neighbour as yourself" (5:14). The law for Paul therefore is the expression of God's will and especially an expression of love.[203] Believers' personal attentiveness to the law's instructions is therefore the ideal way of responding to the desires of the Spirit since love is the prime fruit of the Spirit. For Paul, loving one's neighbour (5:14) is not only a way of fulfilling the law but it also signifies that one is being led by the Spirit.[204]

The tying of the law to love for ones neighbour and to the Spirit clearly suggests that Paul wants the law to be observed as a moral guide that serves as a measuring rod for a Spirit-led pattern of behaviour.[205] Implied is also the understanding that personal attentiveness to the righteous requirements of the law is an important aspect of walking in the Spirit. This exegesis provides yet another support that Paul does not dismiss the relevance of the law for those who are led by the Spirit.[206] To the contrary, walking in the Spirit involves the co-operation of the Spirit and the believer and embraces the fulfilling of the law. It is within the context

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[200] Sanders, *Jewish People,* 100.
[201] Wilder, *Exodus,* 265.
[202] Räisänen, H. "Paul's Theological Difficulties with the Law," in *Studia Biblica 1978,* vol 3 (Sheffield: JSOT Press, 1980), 312.
[203] Hong, *Law,* 191.
[204] Wilder, *Exodus,* 264.
[205] Dunn, *Galatians,* 295-301; Hong, *Law,* 183-185; Wilson, *Law,* 4, 18, 117-139; Ridderbos, *Galatians,* 200.
[206] Against Bruce, "Spirit," 36-48; cf. Bruce, *Galatians,* 243-246; 261; Bruce, *Paul,* 190-191; Barclay, *Obeying,* 144, 223, 229; Longenecker, *Galatians,* 236, 243-248, 275; Williams, *Galatians,* 147-152; Witherington, *Galatia,* 397, 415, 424; Fee, *Galatians,* 200-246; See chapter 1 section 1.1.1 - the literature review.

of the law that believers can be seen to be walking in the Spirit as an important aspect of sowing to the Spirit. It is hard to claim that a Christian is walking in the Spirit when he/she chooses to ignore the loving requirements of the law as the expression of love for one's neighbour. The human response of sowing to the Spirit in terms of fulfilling the law of love is in harmony with the displaying of the fruit of the Spirit (5:22-23), the kind of behaviour that God requires of his people.[207]

On the basis of these conclusions, it is not difficult to understand that the human endeavour to fulfil the law through love for one's neibour that Paul calls for in 5:14 is another important expression of sowing to the Spirit.

5.7. Keeping in Step with the Spirit (5:25) as an Expression of Sowing to the Spirit

5.7.1. The Indicative-Imperative of Life in the Spirit

Paul's exhortation in 5:25 urging his readers to keep in step with the Spirit is yet another expression of the human activity of sowing to the Spirit. The statement *εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν* can be viewed as a summary of the apostle's entire Spirit conversation in the letter. It highlights in one sentence the indicative and imperative perspectives of all that Paul talks about concerning the Spirit. The first clause (*εἰ ζῶμεν πνεύματι,*) expresses the indicative of the reception of the Spirit while the second clause (*πνεύματι καὶ στοιχῶμεν*) expresses the imperative to walk in the Spirit. It is with view to this verse (5:25) that Bultmann formulated his seminal account of the 'indicative' and 'imperative' schema of Paul's ethics and the supposed 'problem' associated with it.[208] Bultmann views the statement as paradoxical in the sense that while the Galatians have been given the gift of the Spirit and its fruit (indicative), they still need to work to bring its benefits into their lives. This is because of the reality of the anthropological tension between the flesh and the Spirit (5:17).[209] Though Bultmann's thesis has been challenged to varying degrees as being

[207] Barclay, *Obeying*, 143.
[208] Bultmann, R. "The Problem of Ethics in Paul", in Rosner, B. S. (ed.) *Understanding Paul's Ethics: Twentieth Century Approaches* (Grand Rapids: Eerdmans, 1995), 195-216.
[209] For an overview of the variations of Bultmann's indicative-imperative scheme see Parsons, M. "Being Precedes Act: Indicative and Imperative in Paul's Writing" in Rosner, B. S. (ed.) *Understanding Paul's Ethics: Twentieth Century Approaches* (Grand Rapids: Eerdmans, 1995), 217-47.

inadequate for defining Paul's ethics,[210] yet his 'indicative/imperative' schema formulated on the basis of this statement (5:25) has been commonly employed to express the basis of Pauline ethics.

The statement of 5:25 is best viewed as a paraphrase of *both* the Spirit and the human dimensions of the ethics of Galatians. In view of the fact that the statement provides a first class and real condition, the *εἰ* is better translated as 'since' rather than 'if'. Paul is not only reminding the Galatians of their new standing as Christians as well as their pneumatic experience but he is also providing his own answer, so to speak, to his rhetorical question in 3:3 where he asks, "Having started with the Spirit, are you now ending with the flesh?" It is possible to take the dative *πνεύματι* to be a dative of relation and, therefore, together with *ζῶμεν*, to translate the first clause in the following way: "If we live [in relation] *to* the Spirit," as Boer suggests.[211] Such translation will make sense when compared with the statement in 2:19, which is often translated as "I died to the law, so that I might live to God." Nevertheless, consistent with the context of 5:16, the preferred translation is 'since we live in the Spirit,' in the locative sense. It is significant that, for the first time, Paul identifies himself with his addressees in the outworking of this exhortation. By presenting his exhortation in this manner, the apostle is assuming that the Galatians are in agreement with him that their shared life is rooted in the Spirit which indwells all of them. He appears to do this to strengthen his exhortation.

It is common to translate the second clause *πνεύματι στοιχῶμεν* in the following way: "let us keep in step with the Spirit,"[212] as for instance the NIV does. Boer draws attention to other acceptable alternatives such as 'let us hold to the Spirit,' 'let us conform to the Spirit,' 'let us walk in line with the Spirit,' 'let us be guided by the Spirit' (NRSV).[213] After using the action terms *ἐξάρχομαι* ('begin') in 3:3, *περιπατέω* ('walk') in 5:16, *ἄγομαι* ('be led') in 5:18, and having spoken about the crucifixion of the flesh in the immediately preceding verse (5:24), Paul here uses *στοιχῶμεν* to emphasise the human action his moral exhortation calls for. In view of its military connotation, it is easy to think that the apostle uses *στοιχῶμεν*

[210] Rabens, *Spirit*, 250 describes the indicative-imperative schema as inadequate to capture the full breadth of Paul's moral reasoning.
[211] Boer, *Galatians*, 370.
[212] Or "walking in the footsteps" of another (cf. Rom 4:12; Phil 3:16; also Acts 21:24).
[213] Boer, *Galatians*, 372.

deliberately to express the apocalyptic dimension of his argumentation concerning the Spirit-flesh conflict (5:17), as Martyn argues.[214] Such conflict imagery would seem to fit well with the apocalyptic picture of 5:13-15, which describes the flesh's intentions to establish a base (*ἀφορμὴν τῇ σαρκί*) within the community. Such war imagery as Martyn presents it appears to suggest that the Spirit's guidance portrayed in 5:25 (as in 5:18) is one of compulsion. Contrary to any notion of force, the emphasis is rather on the activity of *following* the Spirit as their leader.[215]

Paul's use of *στοιχῶμεν* is sometimes construed as a reference to listening to the Spirit's ad hoc quickening voice. For example, Parker asserts that the sense of following the leading of the Spirit often comes by way of an internal prompting and as "a deep sense that this feels right."[216] Contrary to such interpretation, Paul's use of *στοιχῶμεν* to express the concept of following the leading of the Spirit is not mainly a reference to the kind of responses associated with 'ad hoc' inward promptings of the Spirit. The context of following the Spirit in 5:25 has to be distinguished from the sense of the Spirit's leading that is sometimes described as revelation given during prayer and worship.[217] Paul's emphasis is not on the kind of message the Spirit subjectively impresses on the heart of believers. To the contrary, the use of *στοιχῶμεν* is intended to place emphasis on the wider context of the human dimension of actively and consistently displaying the fruit of the Spirit as a pattern of behaviour.

5.7.2. Obedience to the Truth

Paul's exhortation to the Galatians to follow (*στοιχῶμεν*) the Spirit in 5:25b echoes his earlier expression in 5:7 concerning obedience to the truth (*ἀληθείᾳ πείθεσθαι*)[218] in the sense that the term *πείθω* in 5:7 also connotes the idea of 'following'[219] a person in a progressive manner. Furnish argues that obedience is constitutive of the new life and that Paul's exhortation urges believers to a life that

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[214] Martyn, *Galatians*, 533-544.
[215] Betz, *Galatians*, 294 notes that the term *στοιχέω* is used in this sense by Hellenistic philosophers to mean "follow someone's philosophical principles."
[216] Parker, S. E. *Led by the Spirit, Towards a Practical Theology of Pentecostal Discernment and Decision Making*, JPTS 7 (Sheffield: Sheffield Academic Press, 1996), 108.
[217] The narrative of Act 13:2-3 is often used as a parallel to what Paul is saying in 5:25.
[218] See Barclay, *Obeying*, 94 who equates 'obeying the truth' as expressed in 5:7 with 'walking in accordance with the truth of the gospel' at 2:14.
[219] Though the verb *πείθω* in its lexical usage is often rendered 'convince' or 'persuade' as in *BDAG*, *s.v. πείθω*, 792 it, however, also denotes 'obey' or 'follow' and this rending fits well with 5:7.

requires a deliberate response to God's claim without which faith forfeits its distinctive character.[220] Furnish suggests that faith is inseparable from the truth of the gospel and is a reflection of God's grace. Furnish's hypothesis is a departure from that of Bultmann who thinks that the activity of obedience can be separated from faith. Bultmann takes Paul's statement in 5:25 to mean that the possibility of living by the Spirit must be explicitly put into practice by walking by the Spirit (5:25).[221] Bultmann thinks that the Spirit only makes believers aware of their salvation (in the indicative) and that it is in the believers' own power to work out who they are (in the imperative). Bultmann thus overemphasises the role of the believer.

Cosgrove asserts that by the phrase *ζῶμεν πνεύματι* Paul is referring to those who think of the Spirit life in terms of charismatic empowerment and the miraculous (3:5).[222] Similarly, Barrett argues that Paul is specifically addressing believers who are guilty of charismatic excesses,[223] namely, those who not only ignore the implications of Christ's work (5:24) for the Spirit life (5:25), but also omit to appreciate that to live by the Spirit (5:16, 25) means to exercise self-control (5:23) rather than abandon control. Challenging these claims, Blischke contends that there is no such indication of charismatic overtones in Paul's argument in Galatians.[224] The context of the statement does not suggest that Paul is addressing a particular group but essentially all the believers in the Galatian churches identified in the immediately preceding verse as "those in Christ" (5:24). Martyn describes them as "addressable communities, communities *able* to hear and heed the divine imperative."[225]

Barrett argues that Paul should be understood as saying in 5:25 that the Galatians do not need to place themselves under any elementary principles of the universe (4:3) because they already live in and by the Spirit of God. All they need to do is to follow the Spirit's lead, staying in line or in step with the Spirit, not the law.[226] Arguing against the role of the law, Barrett interprets Paul as saying that if the Galatians want to place themselves under a sort of "martial law,"[227] the solution is

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[220] Furnish, V.P. *Theology and Ethics in Paul* (Westminster: John Knox Press, 2009), 225-226.
[221] Bultmann, *Theology*, 1.333.
[222] Cosgrove, *Spirit*, 164-167, drawing on Paul's statements elsewhere in 1 Cor 12-14.
[223] Barrett, *Freedom*, 78.
[224] Blischke, F. *Die Begrundung und die Durchsetzung der Ethik bei Paulus* (Leipzig: Evangelische Verlaaagstalt, 2007), 287.
[225] Martyn, *Galatians*, 542, emphasis original.
[226] Barrett, *Freedom*, 77.
[227] ibid.

not to resort to the Mosaic law (5:18). What they really need to do is stay in step with the Spirit, and they will receive all the guidance and discipline they need.

The above views do not really highlight the emphasis Paul is puts on his statement in 5:25, which, this study suggests, centres on the need for human action in terms of obedience to the truth. Paul's reference to obeying the truth involves a constant attempt to consistently display the qualities of the Spirit (5:22-23), which is an expression of sowing to the Spirit. Obedience to the truth, as an expression of following the Spirit, is an activity that requires a deliberate decision and action on the part of the believer and the believing community. Any talk of obedience to the truth refers to the crucial need for a human response to God's redemptive act of love. Obedience in that sense is about human acting that follows the Spirit and seeks to fulfil the law of love (cf. 5:14) within the context of Christ's redemptive work. Paul is not opposed to such a response that leads to human action even within the salvation process.[228] When he calls the Galatians to do good works to all people (6:10), he is calling for the exercise of faith that works through love. In other words, faith in Galatians includes a commitment to obey the truth (5:7).[229]

It is significant that Paul expects obedience to have as its object the word of 'truth' (5:7). Likewise, Paul expects the human act of following the Spirit to have as its standard the Scriptures which includes the law, the divinely revealed moral code. It is the inspired Scripture[230] that, as Warrington notes, "carries with it an authority that is above tradition and that which reason might dictate."[231] The reality is that only the Spirit produces faith in the word of God (3:2-5).[232] It is the Spirit that can lead the believer and the believing community to hear God addressing them directly through the Scripture. [233] It is also the Spirit that enables them to respond to God accordingly. Authentic obedience can only be measured by what the scriptures say and is effective only by the enabling power of the Spirit. It is, then, only by the Spirit that the act of obedience, as constitutive of God's redemptive work, can become sustainable. The working out of an appropriate moral conduct associated with the

[228] Cf. Barclay, *Obeying*, 236; Fee, *Galatians*, 242.
[229] Barclay, *Obeying*, 236.
[230] Or simply the Bible as inspired by God (2 Tim 3:16; 2 Pet 1:21; cf. Acts 28:25; 1 Cor 2:13)
[231] Warrington, K. *Pentecostal Theology* (London: T & T Clark, 2008), 181.
[232] Schreiner, *Galatians*, 268.
[233] Hays, R. B. "The Role of Scripture in Paul's Ethics" in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish* (Nashville: Abingdon Press, 1996), 30-47, here 47.

identity of God's covenant people requires Spirit-led transformation and discernment. The struggles of God's people under the old covenant demonstrate all too well that, for ethical transformation to be effective, the human subject must first receive the Spirit implanted in the heart (Ezek 36:26-27). For Paul, the Galatians have already received the Spirit and now live in the Spirit (5:25a). The producing of the fruit of the Spirit in believers and the phenomenon of new creation by the Spirit are already at work in their lives, making it possible for believers to walk in line with their pneumatic experience. The believer nonetheless has the responsibility of submitting to the Spirit's leading. This involves sowing to the Spirit on a daily basis in terms of consistent obedience and self-discipline.

5.7.3. Paul's Emphasis on Human Action

Paul's language of following the leading of the Spirit (5:25b) places strong emphasis on the ethical responsibility of believers in terms of human action. The 'following' of the leading of the Spirit requires active participation in the life of the Spirit within the Christian community. For those in Christ the flesh has been crucified together with its passions and its desires (5:24) and they are required to keep in step with the Spirit. The military connotation of the verb *στοιχῶμεν*, however, does not imply that Paul is talking about compulsion of the Spirit. To the contrary, the context of the entire moral exhortation suggests that Paul's use of *στοιχῶμεν* involves voluntarily subjugation on the part of believers to go on conducting their lives in line with their experience of the Spirit. The picture of voluntary subjugation in the text (5:25) challenges the claim by Gunkel that the Spirit works as a driving force acting as the Christian's master whose commands he or she must obey.[234] The notion of compulsion by the Spirit, which is also portrayed by Horn in his article of 'walking in the Spirit,'[235] stands in utter contradiction to the strong Spirit/human co-operation Paul presents in the ethics of Galatians.

If, as stated earlier in this section, the clause *πνεύματι στοιχῶμεν* serves as a paraphrase for Paul's entire injunction to walk in the Spirit, then it also points to the discussion of the practical life of the community in 6:1-10. This suggests that Paul's talk of the leading of the Spirit is set in the context of real life practical struggles in

[234] Gunkel, *Influence*, 94-95.
[235] Horn, "Wandel," 149-70; cf. Horn, *Angeld*, 387-388.

which the Christian is required to play an active role. It would be hard to understand why Paul exhorts his converts to keep in step with the Spirit if indeed he thought that their ethical life was all down to the Spirit as an overmastering champion of the ethics of Galatians. On the contrary, the entire statement of 5:25 portrays the relationship between the Spirit's participation in the moral life of believers (5:25a) and the human response required (5:25b). Even more significantly, the statement serves to underline the co-operation of the Spirit and the believer as they mutually engage with one another within the context of Paul's use of the 'sowing' metaphor (cf. 5:22-23; 6:8). Practical human participation in the life of the Spirit in the Christian community through the display of the Spirit's fruit is required of each member of the community. One cannot isolate the pneumatology of Galatians from the ethical demands on the believer and the believing community. The theological dimension of Paul's argumentation about the Spirit cannot be divorced from the practical ethical perspectives. As Witherington aptly observes, "at the end of the day belief and behaviour, trusting and obeying are all at the heart of the New Testament thought world."[236] Human ethical role is crucial and requires total dedication, effort and attention[237] and the need to be focused, typical of the activity of sowing in the literal sense. Paul's strong emphasis on the role of the Spirit in producing ethical fruitfulness does not mean that the human role is marginalised with regard to the behaviour God requires. This is the thrust of the exhortation to keep in step with the Spirit.

5.8. Conclusion

The task in this chapter has been to explore the meaning and implications of the human activity of sowing to the Spirit from the wider context of Paul's moral exhortation. The examination of the various texts in the first half of the moral exhortation, in particular 5:14, 16, 17, 18, 25, carried out in this chapter provides affirmation of the basic observation made earlier in chapter 4 of the study concerning the urgent need for human action because of the threats posed by the flesh. Paul is telling his addressees that after God's first step of sending the Spirit of his Son into the hearts of believers (4:6) to participate consistently in their morality (5:22-23),

[236] Witherington, B. *The Indelible Image: The Theological and Ethical Thought World of the New Testament.* Vol.1 - The Individual Witness (Downers Grove, IL: IVP Academic, 2009), 818.
[237] Boer, *Galatians*, 372.

believers are required to make a positive, practical human response. Though Paul places great significance on the proactive role of the Spirit in sowing and producing its fruit in believers, the apostle expects the believers to reciprocate by also sowing to the Spirit (6:8). Used as a summary of all the ethical actions Paul orders throughout his moral exhortation (5:13-6:10), the act of sowing to the Spirit includes the human activity of consistently walking in the Spirit (5:16), fulfilling the law of love (5:14) and keeping in step with the Spirit (5:25). Paul thus uses the metaphor of sowing to the Spirit to present the whole picture of believers' participation in the life of the Spirit necessary for maintaining the required ethical standard and fruitfulness.

In spite of the Galatian community's pneumatic experience (3:1-5), they are still faced with the threat posed by *σάρξ* in view of the fact that flesh is still active (5:13). Paul puts this matter into perspective by making the sharp statement that the flesh and the Spirit are enemies and are in opposition with one another (5:17). The tension that this enmity creates for the believer is significantly anthropological in the sense that it affects the believer's ethical life. The various hypotheses developed in the history of scholarship to try to explain the nature of the conflict between the flesh and the Spirit are noteworthy. Whether it is the flesh that resists the Spirit from leading the believer or it is the Spirit that seeks to prevent the flesh from having its way, what matters most is that the Christian is not in a helpless state.[238] In this conflict Christians are on the winning side because Christ has rescued them from the present evil age (1:4), and they have all the potential to manifest the Spirit's fruit and overcome the desires of the flesh. What they need to do is to sow to the Spirit, and it is for this purpose that Paul issues the specific imperatives in his exhortation. The statements and directives examined in this chapter (5:14, 16, 18 and 25) show the significance Paul attaches to the human action in the outworking of Spirit-ethics in Galatians. The directives demonstrate that life in the Spirit is not a compulsion generated by the inner motivation of the Spirit. Rather, it involves making personal decisions and moral choices in terms of self-discipline. The directives would be totally uncalled for if Paul intended everything to be left to the leading of the Spirit without any self-discipline that involves practical human co-operation with the Spirit.

[238] In the context of the argument of this thesis, the various hypotheses discussed in this chapter all serve the purpose of underlining the anthropological significance of the Spirit-flesh conflict in the life of the believer.

Even though Paul is addressing predominantly Gentile converts, he does not hesitate to instruct them in the language of ancient Israel.[239] He uses the imperative to 'walk' in the Spirit (5:16) to deliberately echo the Jewish way of describing a manner of living, a terminology used repeatedly in the Old Testament[240] and in Qumran (1QS3:18-4:25). Paul's emphatic imperative in 5:16 suggests that he does not leave the matter in the hands of the Spirit alone to perform the ethical deeds in the Christian. He is pointing to the need for human action through the enablement of the Spirit. It is a mistake therefore to attribute the overcoming of the flesh to an 'all-sufficient' activity of the Spirit. In the Spirit-flesh antagonism (5:17) the Spirit provides a countering force, which motivates and directs the believer to exclude the flesh.[241] Nevertheless, the believer must make a conscious decision to follow the direction of the Spirit by displaying the Spirit's fruit (5:22-23). The decision must be guided by the principle of loving the neighbour as oneself (5:14). It must have as its goal the concern for others in the community. Paul's statements in 5:14 and 5:16, therefore, tie together and amount to saying that the Galatians must make the effort through the enablement of the Spirit to fulfil the law of love, which is indeed the law of Moses.

The statement *εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον* in 5:18 has been variously interpreted to mean that those who are led by the Spirit have no need for the law. This interpretation has been used to support the argument that in Christian ethics the Spirit is all-sufficient and is all that is needed by the believer and the believing community to fulfil God's purposes. The phrase *οὐκ ἐστὲ ὑπὸ νόμον* (5:18b) is therefore commonly interpreted to mean 'you are not under the law' and is used as one of the arguments to support the notion of the sufficiency of the Spirit. The investigation in this chapter, however, has shown that the phrase *ὑπὸ νόμον* is simply an abbreviation for "under the curse of the law" (3:10, 13; 4:4-5).[242] Paul is not claiming that those who are led by the Spirit are *not* subject to the law. What he is saying rather is that, in view of the Christ-event that nullified the curse associated with the law (3:10), the Spirit-led Christian life is free from the law's former enslaving power *and* its sin-provoking effect that brought a curse on human

[239] Thompson, *Moral Formation*, 62.
[240] Cf. Exod 18:20; Deut 13:4-5; 1 Kings 9:4; 2 Kings 22:2; Ps 86:11; Prov 28:18; Isa 33:15
[241] Barclay, *Obeying*, 115.
[242] Hong, *Law*, 184; Wilson, *Law*, 31.

existence. The understanding that the law itself remains intact for the Spirit-led believer is made clear in Paul's earlier statement that Christians are expected to fulfil the law of love (5:14), which is actually the law of Moses (cf. Rom 13:8). Hence, it misleading to suggest that 5:18 means the law is no longer valid and therefore superfluous for the Spirit-filled Christian life. The claim that Paul's concept of the leading of the Spirit in 5:18 is a reference to the sufficiency of the Spirit is therefore not compelling. In other words, it is a mistake to infer from 5:18 that in Paul's view the law has no place in the realm of the Spirit.

This conclusion is consistent with the earlier conclusion drawn in chapter 4 where it was argued that Paul's statement in 5:23b actually means that the manifestations of the fruit of the Spirit in the life of the Spirit-filled believer have the effect of fully satisfying the true intention of the law.[243] Any too exclusively Spirit-focused interpretation of the ethics of Galatians under the pretext of the sufficiency of the Spirit tends to suggest that the believer's own role is also of little significance, if at all. Personal attentiveness to the law as an external regulation must be counted as an important channel used by the Spirit to provide ethical guidance. If external regulations or norms were not necessary for the Spirit-filled Christian life, Paul would not have found it necessary to take his converts through a series of practical catechetical instructions at the beginning of their Christian journey (5:21b) when the power of the Spirit had just been given to them (3:1-5). Against this background, 5:14 implies that the law is an abiding standard of behaviour which Christians must fulfil after the Jewish pattern of covenantal nomism.

In view of the significance Paul attaches to the human role in the ethics of Galatians, in bringing his general ethical discourse (5:13-26) to a close he makes the profound hortatory statement, probably as a way of reminder and emphasis, that "Since we live in the Spirit, let us keep in step with the Spirit" (5:25). The use of the verb *στοιχῶμεν* here is particularly significant as it is an emphatic call to action. It is a call for Christians to be making conscious decisions to practically follow the Spirit. The believer has the responsibility of submitting to the Spirit's leading by way of obedience to the truth which incorporates the display of the Spirit's virtues (5:22-23). The statement of 5:25 indeed presents the picture of transformation (5:25a) and

[243] See chapter 4, section 4.4 under the heading 'The Fruit of the Spirit and the Law'

participation (5:25b),[244] a distinctive interplay of the activities of the Spirit and those of the believer. The call to keep in step with the Spirit (5:25) suggests that life in the Spirit is not automatic.[245] Believers experience the Spirit at the very beginning of their Christian life (3:2-5) and now live in the Spirit (5:25a). However, the Spirit does not compel them to conform to the ethical standard it produces without human co-operation. The Spirit presents Christians with the power to enact the intentions of the Spirit without coercing them. The choice is finally up to the believer, either to follow the desires of the flesh or those of the Spirit, even though with the Spirit bearing its fruit in their lives they are better placed to follow the way of the Spirit.[246] This is the picture portrayed in Paul's statement in 5:17 concerning the Spirit-flesh opposition. It is the Spirit that enables the Christian to be morally fruitful. However, Paul's strong imperative in 5:16a urging the believer to 'walk in the Spirit' suggests that he does not expect passivity from Christians. An exclusively Spirit focused ethic or an overpowering influence of the Spirit is not implied in Paul's teaching in 5:16-18.

The results of the investigation in this chapter significantly prove the thesis of this study that the wider context of Paul's concept of sowing to the Spirit (6:8) presents a picture of Spirit/human co-operation within the context of the law at both the individual and the corporate level. The human activity of sowing to the Spirit in the individual situation must ultimately translate into the larger picture of life in the community (6:1-10), which is the subject of the next chapter.

[244] Schnelle, *Paul*, 284-286.
[245] Hong, *Law*, 185; Fee, *Galatians*, 240.
[246] Lull, *Spirit*, 122.

CHAPTER 6

‘Sowing to the Spirit’ and the Corporate Life of the Church (6:1-10)

6.1. Introduction

In the preceding chapter it was argued that Paul uses the metaphor of sowing to the Spirit (6:8) as the defining expression of the various ethical actions he orders in his moral exhortation (5:13-6:10). Sowing to the Spirit involves making every effort humanly possible to display the fruit of the Spirit (5:22-23). It is also clear from the discussions so far, particularly the concept of the fulfilling of the law of love, that the act of sowing to the Spirit is community oriented. Even though several aspects of the moral exhortation focus on the interior life of the individual believer in the anthropological sense, Paul’s overall concern relates to the corporate life of the Christian community.[1]

The objective of this chapter is to explore the concept of sowing to the Spirit at the corporate level and to emphasise that the various examples the apostle cites in the practical section of his exhortation (6:1-10) are intended to illustrate how sowing to the Spirit works out in the corporate life of the community. Not surprisingly, it is within the framework of the corporate life of the Spirit of the Christian community (6:1-10) that Paul explicitly makes mention of the metaphor of sowing to the Spirit (6:8). This is intentional and significant. By placing the various practical activities in the immediate context of his reference to the metaphor (6:7-8), Paul is able to cite concrete ethical issues that his converts can identify with to explain what sowing to the Spirit involves. So far his talk about sowing to the Spirit has been in the form of an overview of that activity, namely, walking in the Spirit (5:16), fulfilling the law of love (5:14) and keeping in step with the Spirit (5:25). After such generalisation, he is ready to go into some details involving real life situations.

The imperative to restore an offending member of the community is one such practical example of the activity of sowing to the Spirit. It requires perseverance and dedication as experienced in the act of literal sowing. It is to be done in a Spirit of ‘gentleness,’ which is a display of the fruit of the Spirit (6:1). The directive to bear

[1] See Fee, *Galatians*, 202 who emphasises the community dimension of Paul’s argumentation but nonetheless denies that Paul was particularly concerned with the interior life of individual believers.

one another's burdens in line with the law of Christ (6:2) involves the display of sacrificial love, a prime component of the Spirit's fruit. Even the admonitions to avoid self-deceit (6:3), to make critical self-appraisal (6:4) and to bear one's own load (6:5) are exhortations that are effectively done when the individual Christians and the community are actively connected to the Spirit. The command to support teachers of the word (6:6) is also a practical expression of the act of kindness, another of the Spirit's fruit. The command to do good to all, especially to those of the household of faith (6:9-10), involves the display of the Spirit's fruit of goodness, which figuratively is like scattering seeds in a field.

It is noteworthy that some of the maxims in this closing section (6:1-10) of the moral exhortation bear close similarities to traditional Greco-Roman material, which Paul clearly makes good use of to illustrate how to sow to the Spirit in the community setting. In contrast to Dibelius, Paul is not just putting together a random collection of maxims of moral advice.[2] Like other skilful writers of his time, it was convenient for Paul to structure his rhetoric around common topics (*τόποι*) and maxims familiar to his addressees so they could easily comprehend his message on specific moral issues in the Christian context.[3] In that sense, the ten verses in the section (6:1-10) actually form one unit under the central theme of sowing to the Spirit. For analytical purposes, they are structured in this chapter under four interrelated subheadings, namely, (a) maintaining appropriate relationships within the community (6:1-5) as an expression of sowing to the Spirit; (b) doing good to all (6:6, 10) as expression of corporate sowing to the Spirit; (c) the relationship between sowing to the Spirit and ethical growth (6:7, 9) and lastly (d) Paul's thought on sowing to the Spirit and eternal life (6:8).

6.2. Maintaining Appropriate Relationships within the Community (6:1-5) as an Expression of Sowing to the Spirit

Paul's discussion of the practicalities of community life of the Church begins with a focus on how Christians are to engage with one another within the on-going

[2] Dibelius, *James*, 3; See also the mixed reaction of Lategan, B. C. "Is Paul Developing a Specifically Christian Ethics in Galatians," in Balch, D. L. and E. Ferguson, W.A. Meeks (eds.) *Greeks, Romans, and Christians* (Minneapolis: Fortress Press, 1990), 318-328.
[3] Ramsaran, R. A. "Paul and Maxims" in Sampley, J. P. (ed.) *Paul in the Greco-Roman World* (Harrisburg/London/New York: Trinity Press International, 2003), 429-456 here 435.

life of the corporate body. His purpose is to demonstrate that the overall moral health of the Church depends to a large extent on how each member understands their personal responsibility and accountability within the life of the community. The first five verses develop this theme.

6.2.1. Restoring an Offending Member of the Christian Community (6:1)

In 6:1 Paul writes: "My friends, if anyone is detected in transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted." The apostle's use of the designation *οἱ πνευματικοί* for his addressees illustrates the significance of the Galatian congregation's corporate life in the Spirit. Over the years, several interpretations have been offered concerning the identity of *οἱ πνευματικοί*. Barrett suggests that Paul uses the term somewhat sarcastically or ironically to refer to a group within the Galatian churches who claimed the title for themselves[4] as distinct from the rest who were thought to be legalistic. Schmithals thinks that Paul uses the term to distinguish those who were Gnostics in their outlook from others who may not have been so.[5] Russell is of the view that perhaps the term is used to distinguish the Pauline (Spirit) community from the Jewish legal (flesh) community in Galatia.[6] Dunn suggests three other possibilities. He argues that it is more likely that Paul has in mind those who may have caught the person who was overtaken by transgression, in view of the closest biblical parallels (cf. Matt 18:15; James 5:19). The second possibility is that Paul could be referring to a leadership group similar to the one implied in James 5:14-15 and John 10:23. The third possibility is that without trying to be sarcastic, Paul is simply referring to those who were genuinely led by the Spirit and were, therefore, not submitting to the attractions of the Jewish way of life.[7]

Dunn's suggestions are particularly helpful because they relate directly to the activity of restoring the erring member. In fact, that the rehabilitation must be undertaken by those who are truly *πνευματικοί*, namely, whose life and conduct alike are controlled by the Spirit. In this specific context Paul may be using the designation *οἱ πνευματικοί* to distinguish between the 'transgressor' and all those in the Galatian

[4] See e.g. Barrett, *Freedom,* 79.
[5] Schmithals, *Gnostics,* 46-51.
[6] Russell, *Flesh/Spiri,* 174**.**
[7] Dunn, *Galatians,* 319.

assemblies not involved in this sinful matter.[8] Placing this interpretation in the broader context of the entire letter, it can be argued that Paul's use of the term *οἱ πνευματικοί* is a reference to all the Christians in Galatia who have experienced the reception of the Spirit of God (3:2-5).[9] This view is supported by Paul's use of the family language *ἀδελφοί* at the beginning of the statement.[10] It is also supported by the use of the second person plural pronoun *ὑμεῖς*. Since Paul expects all the Christians to live up to that designation, he is in effect saying that should a member of the community be overtaken by transgression, the whole community has a shared responsibility to correct the one who has sinned. It is therefore inaccurate to suggest that Paul uses the terminology either ironically or with serious reservations.[11] Contrary to that interpretation the evidence suggests that Paul uses the designation *οἱ πνευματικοί* with approval in speaking about all the Christians in Galatia.[12] Thus, Betz writes: "There is no hesitation or irony in Paul's use of this loaded term, and we have every reason to believe that the Galatians themselves approved of it and used it as a self-designation."[13] Betz thinks that the title *οἱ πνευματικοί* befits the corporate body best because of Paul's constant emphasis upon the Spirit, which the members of the community possess. In this sense, Schweizer may be right to say that by using this terminology Paul is laying a more general challenge before his readers.[14] Despite the moral challenges they were encountering, they were truly *οἱ πνευματικοί* because they were in Christ and had become the recipients of God's Spirit.[15]

Paul's intention in addressing the community with the terminology *οἱ πνευματικοί* is a way of reminding them of their corporate pneumatic experience and the moral responsibility which that status demands. So by reminding his converts of their standing as *πνευματικοί*, Paul is effectively calling on them to live up to that status[16] by sowing into the sphere of the Spirit within the community. The designation finds its parallel in the clause *εἰ ζῶμεν πνεύματι* (5:25a), the indicative of

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[8] Dunn, *Galatians*, 319.
[9] Similar Witherington, *Galatian*, 422.
[10] Betz, *Galatians*, 295 insists that anytime Paul uses *αδελφοί* as form of address it means he is beginning a new section (cf. 1:11; 3:15, 4:12; 5:13). This however is not conclusive because the term is also sometimes embedded in the midst of an argument (4:28, 31; 5:11).
[11] Against Morales, *Spirit*, 160; Lightfoot, *Galatians*, 215.
[12] Longenecker, *Galatians*, 273.
[13] Betz, *Galatians*, 296-97.
[14] Schweizer, *πνεῦμα TDNT*, 6.424.
[15] Bruce, *Galatians*, 260.
[16] Longenecker, *Galatians*, 273.

the Christian pneumatic experience, which demands that they live up to that status by keeping in step with the Spirit (5:25b).

It is possible that the problem of dealing with the shortcoming of a fellow Christian gave rise to pride and conceit, on the part of those not so entrapped by sin.[17] This is implied in the admonition in the preceding verse (5:26). The activity of restoring an erring fellow member of the church to his or her former condition and to mend the injured relationships in a Spirit of gentleness (*ἐν πνεύματι πραΰτητος*) is a spiritual test for the Christian community.[18] The use of the expression *ἐν πνεύματι πραΰτητος* is significant and the context suggests that *πνεύματι* is a reference to the divine Spirit rather than to the human spirit since this is the way it is used almost everywhere else in Galatians. Its attachment to *πραΰτητος* suggests that Paul is calling for the display of the eighth virtue on the list of the Spirit's fruit as an expression of sowing to the Spirit. To restore one gently means to handle the offender in an appropriate manner. The attitude of the people who are assisting must not be judgmental, as though they are more righteous in contrast to the wrongdoer. Lyons says the situation must not be handled in a "one-size-fits-all" approach since some wrongdoers may be more fragile than others; care is expected to be taken "to adapt the medicine to the patient and the disease."[19]

In 6:1, Paul further cautions those who assist in restoring the offending member against the possible scenario of them being tempted to sin. Such possible temptation is another reason why they need to be gentle in dealing with the offending member. By such temptation, Paul may be referring to the danger of developing self-righteousness and arrogance towards the wrongdoer[20] and provoking him or her (5:26). In his comment on 6:1 Sweeney argues that "being a people of the Spirit" and "being vulnerable" are twin themes that illustrate Paul's eschatological concept of the "already not yet,"[21] but it is doubtful if this understanding is what Paul is seeking to convey.

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[17] Bryant, *Christ*, 218.
[18] Lightfoot, *Galatians*, 215; Betz, *Galatians*, 296; cf. Dunn, *Galatians*, 321.
[19] Lyons, *Galatians*, 364.
[20] Stutzman, R. *An Exegetical Summary of Galatians*, 2nd edition (Dallas: SIL International, 2008), 235.
[21] Cf. Sweeney, J. P. "The 'Spiritual' Task of Restoration: A Brief Note on Galatians 6:1," in *ExpTimes* 114 (8, 2003) 259-261.

With particular reference to this incident, Betz thinks that there were occurrences of flagrant misconduct in the midst of the Galatian churches, and it is because of deep concerns with corruption of the flesh that Paul writes the paraenesis.[22] Betz supposes that it is because the Galatians had not been prepared to deal with such corruption in the midst of the community that the believers considered resorting to the law of Moses.[23] In contrast to Betz, Paul's statement in 5:21b makes it clear that he had previously warned the believers about the dangers of a lifestyle that is lived after the pattern of the flesh.

Paul is using the warning not only for addressing the specific situation, but even more significantly, for the purpose of providing an example of sowing to the Spirit. It is a call to display the Spirit's fruit of gentleness, an important directive for all believers. It is an illustration of keeping in step with the Spirit (5:25) for the benefit of the community. Without the Spirit of gentleness, the task of restoration would be counter-productive for both the wrongdoer and those required to assist him/her. Improper handing of the situation can have negative repercussions that can affect the life of the community.

6.2.2. Bearing One Another's Burdens and Fulfilling the Law of Christ (6:2)

In 6:2 Paul urges his addressees to "Bear one another's burdens, and in this way you will fulfil the law of Christ." This is another significant example of the activity of sowing to the Spirit. Unlike the activity of restoring an offending member (6:1), however, this exhortation does not relate to a moral failure by another member of the community but rather relates to those life experiences that are often too heavy for individuals to bear or that can be overwhelming for them. The Spirit is not specifically referred to in the verse, but it is clear that because burden-bearing depends on the Spirit's fruit of love, which is a prime characteristic of the Christian community's life in the Spirit (5:6), Paul is again drawing on the qualities listed as the fruit of the Spirit even if only implicitly. Only a Christian whose life is ordered by the Spirit will be able to handle occasional lapses of fellow members and accept the daily responsibility of helping those fellow members struggling with a load that is

[22] Betz, *Galatians*, 296.
[23] ibid.

too heavy for them to bear alone. Variations of the maxim of bearing one another's burdens are known in both Hellenistic philosophical traditions[24] and Judaism.[25]

6.2.2.1. The Identity of *τὰ βάρη*

The emphatic first position of the term *ἀλλήλων* serves to highlight the concept of mutuality in the life of the Spirit-filled community. It suggests that individuals in the community might always need the help of someone else no matter how self-sufficient they might think they are. Paul appears to resume here the theme of support of fellow-Christians, as stated in the preceding verse. The term *βάρος* has a broad meaning and is variously understood to be a reference to "the burdens of temptation" spoken of in 6:1 (Longenecker, Dunn),[26] the financial burden of missionaries and teachers as mentioned in 6:6 and 2:10 (Strelan, Witherington),[27] the example of Christ as the ultimate burden bearer (Mussner, Hayes)[28] or in Lightfoot's view, the burden of the law's commands.[29] Schrenk notes that in the figurative sense *βάρος* is used in relation to suffering of an oppressive or burdensome nature,[30] including any kind of physical, moral or spiritual burden. In the general sense, *βάρος* refers to the burdens of human life, including the struggles of daily life, a range of illnesses and physical disabilities, and to the burdens borne by slaves or widows. It is possible that in any given situation some members of the Christian community might have such burdens to shoulder. When such burdens seem to be overwhelming an individual, it is important that there should be some form of supportive community help. Though the particular thought of bearing financial responsibility for one another, as suggested by Strelan,[31] should not be excluded, this is not necessarily

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[24] See Epictetus 2.22 *Of friendship*; Elsewhere Epictetus cites the following: "But above all else this is the function of nature, to bind together and to harmonise our choice with the conceptions of what is fitting and helpful" (Epiectus, *Fragments* 6); "accept the misfortunes of your friends as your own" (Menander, 370); "one must share one's burden with one's friends, for possibly we may do something to ease you" (Xen. *Mem. Soc.* 2.7.1-14).
[25] E.g. Philo, *Abr*. 235; *Vit. Mos.* 1.156.
[26] Longenecker, *Galatians*, 275; Dunn, *Galatians*, 322.
[27] Strelan, J. G. "Burden-Bearing and the Law of Christ: A Re-examination of Galatians 6:2" *JBL* 94 (1975), 266-276; Witherington, *Galatia*, 423.
[28] Mussner, F. *Theologie der Freiheit nach Paulus* (Quaestiones Disputatae 75; (Frieburg: Herder, 1976), 399; Hays, R. B. "Christology and Ethics in Galatians: The Law of Christ" *Catholic Biblical Quarterly (CBQ)* 49 (1987), 268-90, here p 280.
[29] Lightfoot, *Galatians*, 216.
[30] Schrenk, G. "*βάρος*," *TDNT* 1.554-555. Schrenk describes bearing one another's burdens as "the sum and substance of the Christian life."
[31] Strelan, "Burden-Bearing," 266-276.

Paul's focus in the present text; neither is there any convincing evidence that Paul is using *βάρος* with the idea of giving financial support for Jerusalem, as Strelan claims.[32]

6.2.2.2. The Law of Christ

The second half of Paul's statement (6:2b) is normally translated as follows: "and in this way you will fulfil the law of Christ" as in the NRSV. This rendering suggests that the act of bearing one another's burdens results in fulfilling the law of Christ, even though it is also possible to render the phrase as another imperative on its own: "and thus fulfil the law of Christ" (NASB).[33] The activity of bearing one another's burdens suggests the interdependence that exists among members of the community of Christ and how such communities become instruments of God's grace to one another.[34] The expression *ὁ νόμος τοῦ Χριστοῦ* has been widely discussed, but the purpose here is to establish its exact identity. In its only parallel concept *ἔννομος Χριστοῦ*[35] in 1 Corinthians 9 Paul states:

> To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law (1 Cor 9:20-21). [NRSV]

Based on widespread rabbinic notion that in the age to come the Messiah would reinterpret or reinforce the law of Moses,[36] *νόμος τοῦ Χριστοῦ* has sometimes been defined as a reference to 'the law of the Messiah.'[37] Drawing on a rabbinic notion of a 'Messianic Torah,' Davies asserts that 'the law of Christ' could therefore be a reference exclusively to the Jesus tradition and its ethical principles.[38] This view

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[32] See the rebuttal by Young, E. M. "Fulfil the Law of Christ": An Examination of 6:2," *Studia Biblica et Theologica* 7 *(*1977), 31-42.; cf. Longenecker, *Galatians,* 275.
[33] See Dunn, *Paul,* 653 who takes this rendering as "a natural variant."
[34] Williams, *Galatians,* 154.
[35] Dodd, C. H. '*ἔννομος Χριστοῦ*' in *More New Testament Studies* (Manchester: Manchester University Press, 1968), 134-148; Bruce, *Galatians,* 261; cf. the discussion in *BDAG, s.v. ἔννομος.*
[36] Targum on Isa 12.3; Midrash to Ps 146.7; *b. Sanh.* 51b; *b. Shab.* 151b
[37] See Barclay, *Obeying,* 127-135 for his helpful survey.
[38] Davies, W. D. *Paul and Rabbinic Judaism,* 4th ed. (Philadelphia: Fortress Press, 1980), 138-140; cf. Dodd, '*ἔννομος Χριστοῦ,*' 134-148.

has particularly been highlighted by Longenecker who understands the law of Christ as the "principles of the example and teachings of Jesus." [39] Similarly, yet with a slightly different nuance, Winger asserts that *νόμον τοῦ Χριστοῦ* here refers not to any specific legal instruction but rather to the way in which Christ exercises his lordship over believers who live by the Spirit.[40] Witherington offers a similar perspective, arguing that what Paul is presenting is a new covenant between God and his people, which requires a new law.[41] Räisänen insists that the term *νόμος* in the expression *νόμον τοῦ Χριστοῦ* is not to be taken literally as a law but rather should be regarded as a wordplay, in the extended sense of 'norm' or 'principle.' [42] Sharing this view Fee asserts that the use of this wordplay points to the radical nature of a genuinely Christian ethics over against law observance.[43] This interpretation suggests that the expression *νόμον τοῦ Χριστοῦ* is neither a reference to the Mosaic law nor a new law promulgated by Christ. To fulfil the law of Christ, according to Räisänen, is simply to live the way Christ lived.[44] Hence, this is understood as Paul's play on the term *νόμος*. Westerholm thus argues that the expression "is used loosely, by analogy with the Mosaic code, for the way of life fitting for a Christian"[45] because for Paul the law of Moses has been replaced by the Spirit, not by another law.[46] Christians are understood to be partakers through the gift of the Spirit (3:26-28) by faith (2:16, 20; 3:2-5; 5:5-6) and without doing the works of the law. Consequently, the expression *νόμος τοῦ Χριστοῦ* could not be a reference to the Mosaic law.[47]

The association of the law of Christ with the way Christ lived is certainly noteworthy. Nevertheless, the argument that the law of Christ is not a reference to the law of Moses is not convincing in view of the close parallel between 6:2 and 5:14 since both verses, as was identified in the preceding chapter, include a reference to the Mosaic law. The understanding that the law of Christ is a reference to the law of Moses follows the same line of thinking as expressed in 5:14[48] and in Paul's other

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[39] Longenecker, *Galatians*, 275.
[40] Winger, M. "The law of Christ," *NTSdud* 46 (4, 2000), 537-546.
[41] Witherington, *Galatia*, 424 n.23.
[42] Räisänem, *Law*, 80-81.
[43] Fee, *Christology*, 231.
[44] See Dunn, *Paul*, 634 who insists on the relevance of the law of Moses for Paul's paraenesis
[45] Westerholm, S., *Israel's Law and the Church's Faith: Paul and his Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 214 n.38.
[46] Similar to the majority views surveyed in cahapter 1 section 1.1.1.
[47] Similar to the argument advanced in chapter 5 section 5.6.1. on the identity of *νόμος* in 5:14
[48] Dunn, *Paul*, 654; cf. Wilson, *Law*, 97-116.

positive references to the law, particularly in Romans 13:8-10.[49] To fulfil the law of Christ is to bear one another's burdens, which is a particular example of loving one's neighbour as an act that fulfils the law. The exhortations to "bear one another's burdens" in 6:2 and to "love your neighbour as yourself" in 5:14 are so similar that it is unreasonable trying to distinguish them one from the other. The only difference is that 6:2 is not a direct quotation from Scripture.[50] Barclay argues that, given this close parallel between these two passages and the language of fulfilment that binds them together, it seems reasonable to take the law of Christ as another reference to the Mosaic law.[51]

6.2.2.3. Burden-Bearing and Concern for Others

On the basis of the similarities between the exhortations in 5:14 and 6:2, it can be argued that by ordering his addressees to fulfil the law of Christ, Paul can be understood as saying that Spirit-filled Christians are required to obey the Mosaic law as the expression of the will of God as revealed in Jewish scripture.[52] Morales argues that the law of Christ in 6:2 most likely refers to the Mosaic law as it has been redefined by Christ's self-sacrificial death.[53] What distinguishes Paul's use of *νόμος* in 6:2 from the other three references to the term in the ethical section (5:14, 18b, 23b) is its attachment here to the person of Christ. Paul's purpose is to highlight the significance of the Mosaic law as taught and lived out by Jesus[54] as love.[55] To bear one another's burdens is a fulfilment of the law of Christ because it amounts to following the pattern of Christ's life and also to responding to his teaching about self-sacrificial behaviour (1:3; 2:20).[56] The burden-bearing in 6:2 is parallel to Jesus' example of refusing to please himself for the sake of others (Rom 15:1-3). It reflects the other-regarding character of love, the prime fruit of the Spirit. Paul's intent for issuing the command in 6:2 is therefore to provide a significant practical example of

[49] Cf. Rom 3:27, 31; 7:12,14; 8:2, 4; 9:31; 13:8-10; 1 Cor 9:20-1.
[50] Sanders, *Jewish People,* 98.
[51] Barclay, *Obeying,* 132-33.
[52] Sanders, *Jewish People,* 99; Dunn, *Paul,* 653.
[53] Morales, *Spirit,* 161.
[54] Dunn, *Paul,* 658.
[55] Cf. Matera, *Ethics,* 172; Barclay, *Obeying,* 125-45.
[56] Hays, R. B. "The Role of Scripture in Paul's Ethics" in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish* (Nashville: Abingdon Press, 1996), 30-47; cf. Hays, R. B. "Christology and Ethics in Galatians: The Law of Christ"*CBQ* 49 (1987), 268-290, here 280.

sowing to the Spirit and bearing its fruit of love as the means of fulfilling the divine will, labelled here as the law of Christ, within the corporate body of the Church. Underlying all these positive views of the law is the understanding that Paul is exhorting the Galatians to live the Mosaic law in the way that Christ did. Highlighting this perspective, Dunn insists that:

> So far as Paul's ethical paraenesis is concerned, it is also important that he calls upon an external norm (the law of Christ), as well as the inward principle of the indwelling Spirit. It is precisely such norms which are necessary to prevent too exclusively focused Spirit-ethic from degenerating into the attitudes illustrated in 5:13a and 26; precisely the example and teaching of Jesus which provide essential guidelines and illustrations of what counts as Christian conduct; only so can the interdependence of Paul's theology and the teaching of the (Synoptic) Gospels be held in proper balance.[57]

6.2.3. Personal Accountability within the Life of the Community (6:3, 4, 5)

Immediately after issuing the directive to the community to bear one another's burdens (6:2), Paul gives three consecutive commands that call for personal accountability of each member of the community (6:3, 4, 5). He admonishes the members of the congregations to avoid the illusion of self-inflated importance or boasting (6:3). He calls for critical self-appraisal in place of self-praise (6:4). Finally, he orders the members of the community to be prepared to bear certain inescapable responsibilities that cannot be shared with others (6:5). The exhortations in these three verses highlight the believers' ethical responsibility towards themselves and towards others, which are characteristic of community life in the Spirit (cf. 5:22-23). They illustrate another dimension of sowing to the Spirit within the life of the community.

6.2.3.1. Avoiding Self-Inflated Boasting

In the first of the three directives, Paul admonishes his addressees saying "For if those who are nothing think they are something, they deceive themselves" (6:3). He is urging each Christian to avoid self-inflated boasting and, instead, each of them

[57] Dunn, *Galatians*, 324.

to have a sober estimate of themselves. The form of this maxim and its contents are well known in Greco-Roman literature, especially in Plato[58] and Socrates.[59] Paul is probably seeking to remind the Galatians that any abilities and gifts they possess have been bestowed by God through the eschatological gift of the Spirit (3:2-5). Paul does not identify who may have been involved in this self-deceptive manner of behaviour, neither does he cite the precise nature of the situation. The warning may or may not be directed against a particular group within the Christian community.[60] It is possible though that he is alluding to his earlier caution directed towards those involved in restoring the wrongdoer (6:1). It is also likely that he is making a veiled reference to those who are not following the pattern of Christ in the way they live and behave, namely, those who are basing their estimate of self on false criteria, as his opponents were doing (6:11-16), who were boasting on the basis of circumcision. While these are possible guesses, it seems best to take the statement as a general warning to all those who think they are too good or important to be involved with sowing into the corporate life of the Spirit by way of getting involved with other people's issues. Paul's concern is about spiritual pride and the illusion of inflated self-esteem that appeared to be marring the life of the Christian community (5:26). Such an attitude is considered as mirror opposites of the fruit of the Spirit.[61] The Galatians are not to think of themselves more highly than they ought. If they behave that way, they will be inhibited from restoring those who are overcome by some sudden temptation. Similarly, they would be unwilling to bear one another's burdens and fulfil the law of Christ. The pattern of Christ and the message of the cross went against many of the major social assumptions of Greco-Roman culture. Unlike life in the pagan world where few individuals were eager to take on the jobs of a slave, which of course included various forms of burden bearing, Paul expects all members of the Christian community to be slaves to one another within the framework of the law of love (5:13-14).

[58] Plato, *Apol.* 21, 41.
[59] Socrates, *Diss.* 2.8.24; 4.6.24; 4.8.39; cf. Epictetus, *Ench.* 13; 33:12; 48.2-3; Lucian, *Rhet. Praec.* 2.
[60] Betz, *Galatians*, 301.
[61] Cf. Witherington, *Galatia*, 427.

6.2.3.2. The Need for Critical Self-Appraisal

In the second of the three admonitions directed towards the individual mode of conduct, Paul cautions against another form of illusion about oneself, this time an illusion that comes about through comparing oneself with others. Paul writes: "All must test their own work; then that work, rather than their neighbour's work, will become a cause for pride." (6:4). It is a warning that calls for a critical self-examination of oneself. Probably as a result of the influence of the opponents in the community (6:12-13), some of the Galatians were living in the state of self-illusion, comparing themselves with others instead of critically examining their own conduct.

The kind of self-praise Paul is referring to was popular among some ancient rhetoricians and philosophers in Paul's day. It was acceptable to refer to one's own real accomplishments, but it was arrogant to claim more than was the case.[62] The antidote is critical self-examination, which was regarded as the duty of the philosopher.[63] The accountability of self-examination was thus common in Greek philosophy[64] and was inculcated in several Hellenistic schools in Paul's day. The Pythagoreans, for example, were required to interrogate themselves regularly with these words: "Where did I trespass? What did I achieve? And unfulfilled what duties did I leave?"[65] Such self-scrutiny is a favourite theme in Paul's challenge to his churches. Witherington[66] notes that Paul's application of the concept here and elsewhere[67] demonstrates that he was operating within a world that had conventions about the kinds of boasting and self-praise that were appropriate or inappropriate.[68]

Furthermore, in antiquity self-examination involved scrutinizing one's own conduct of life,[69] not exclusively one's words,[70] and in any case not by comparison with others.[71] Self-examination was necessary in order to discover what one's true achievements were. As Betz notes, Paul demonstrates in the way he formulates his warning on this issue that he agrees with Hellenistic philosophy that true

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[62] Cicero, *De Inv.* 1.16.22.
[63] Epictetus, *Diss.* 1.20.7.
[64] Cf. E.g. Epictetus, *Diss.* 4.7.40.
[65] Cf. Diog. Laer. *Pyth.* 8.22.
[66] Witherington, *Galatia*, 427.
[67] Cf. Rom 14:22; 1 Cor 3:10-15; 2 Cor 13:5; 1 Thess 5:2.
[68] See Witherington, B. *Conflict and Community in Corinth* (Grand Rapids: William B. Eerdmans Publishing Co., 1995), 432-437.
[69] Cf. Philo, *Det.* 126, 129.
[70] Cf. Menander, *Comp.* 1.63.
[71] Epictetus, *Diss.* 3.2.9-18; Philo, *Det.* 126.

achievement is that which exists only with reference to oneself.[72] It is clear that Paul draws significantly on the concepts relating to self-illusion from antiquity to present his case. There is no doubt though that Paul's admonition is grounded in Christian values and the Jesus tradition. He is reminding his Galatian converts that whatever true achievement one has accomplished is the result of the work of Christ by his Spirit. Paul might be thinking already of what he is going to explicitly mention in 6:12-13, where he refers to those who want to make a good impression outwardly and who do so with one single purpose – that they may boast about the circumcision of the flesh of the Galatian converts rather than in their own achievements. They looked down on the uncircumcised Galatian believers and were seeking to take advantage of them. In the wider context Paul should be understood as saying that Christians are not expected to imagine they are better off than other believers. They are to carry out self-assessment of their conduct and achievement in the light of what God expects of them, and even in doing this they are not to compare themselves with the successes or failures of others. This is not to say that Christians are not to express satisfaction in what they are able to accomplish. They certainly can, but that has to be done with the right attitude. What Paul is advising, therefore, is that those believers in the Galatian community who had not been entrapped in transgression should not consider themselves as spiritual just simply by comparing themselves with the fallen member. They must bear in mind that every Christian is equally vulnerable to failure. By being conscious of their own vulnerability, Christians can avoid the self-illusion so common in churches that often leads to some taking advantage of others' unfortunate situations.[73] The allusion of comparing oneself to others and bragging in self-righteousness is tantamount to fault-finding. Such an attitude is not only unethical but it also conflicts with what sowing into the corporate life of the Spirit ought to be.

6.2.3.3. Inescapable Personal Responsibilities

In the third admonition relating to personal accountability, Paul writes: "For all must carry their own loads" (6:5). In Greco-Roman ethical tradition the phrase *τὸ φορτίον βαστάζειν* ('bear the load') plays a significant role and can refer to a variety

[72] Betz, *Galatians,* 303.
[73] Lyons, *Galatians,* 369.

of different matters such as the general difficulties of daily life or specific burdens such as old age, one's spouse or poverty.[74] Thus, Betz argues that Paul is citing a maxim that originated within ancient philosophic speculations regarding *αὐτάρκεια,* or 'self-sufficiency' (i.e., the ability to 'carry one's own load'), which was the ideal among many ancient philosophers.[75]

This directive amounts to saying that the mature Christian community should be able to distinguish between those burdens where help is needed (6:2) and those loads that individuals must bear for themselves (6:5). Thus, some interpreters argue that in view of the complimentary character of this exhortation and that of 6:2, underlined by the same verb *βαστάζετε* (6:2) and *βαστάσει* (6:5), Paul is referring to personal accountability before God.[76] The latter relates to responsibilities that cannot be put aside or passed on to others.[77] Mussner thus takes this load to be a reference to sin.[78] Unlike the type of burden referred to in 6:2, which Christians are encouraged to share in (*βάρος*), the context in 6:5 suggests that the load here (*φορτίον*) relates to burdens that cannot be borne one for another.[79] It could simply be a reference to inescapable and everyday responsibilities. While this could include bearing one's own financial responsibility, this is unlikely to be Paul's main point of reference.[80]

This admonition initially appears to be in contradiction to Paul's earlier instruction in 6:2 urging the community to bear one another's burdens. The two verses, however, fit well alongside each other because Paul's goal is to demonstrate that sowing to the Spirit or participating in the community life in the Spirit calls for both mutual responsibility (6:2) and personal accountability (6:5) as two complementary themes.[81] Burton thus says, "It is the man who knows he has a burden of his own that is willing to bear his fellow's burden."[82] While supporting and correcting others, individual believers must be conscious of their own responsibilities and work on them. Believers are not to think that the call urging the community to

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[74] Epictetus, *Diss,* 2.9.22; 4.13.16
[75] Cf. Betz, *Galatians*, 303-304; cf. Longenecker, *Galatians*, 278.
[76] Barclay, *Obeying*, 162; Betz, *Galatians*, 303.
[77] Dunn, *Galatians*, 326.
[78] Mussner, *Galaterbrief*, 401-402.
[79] Cf. Bruce, *Galatians*, 262.
[80] Against Witherington, *Galatia*, 429.
[81] Lambrecht, J. "Paul's Coherent Admonition in Galatians 6:1-6: Mutual Help and Individual Attentiveness," *Biblica* 78 (1, 1997), 33-56; cf. Barclay, *Obeying*, 162.
[82] Burton, *Galatians*, 334.

assist one another to cope with their challenges in life (6:2) discharges them from individual personal accountability of looking after themselves (6:5).

6.2.4. Summary

Paul's practical moral advice in this section (6:1-5) relates to both personal and communal responsibilities within the corporate life of the church. Being a Spirit-filled Christian does not mean that one is entirely free from the possibilities of falling into sin. Paul does not therefore urge the sinner to be condemned but rather to be restored in a Spirit of gentleness. The gentle procedure that he prescribes involves treating the fallen brother or sister with leniency and tolerance in a manner befitting spiritual people.[83] Those who remain faithful are not to gloat over the failure of the transgressor. Any such critical attitudes must be self-directed.

In view of the tension between the ideal and the reality in the Christian life, Paul recognises that there will always be someone with a burden too heavy to carry all by themselves. Christians are therefore urged to help one another carry their burdens and, by so doing, fulfil the law of Christ (6:2). To bear another's burdens is not merely to tolerate them, nor is it restricted to words of comfort.[84] The responsibility of carrying the burdens of the weak does not lie on just the strong but on all members of the community. The right approach to all this is for each member of the community to try to avoid self-deception (6:3) and also to learn to live with one's own problems. Paul is also saying that when members of the community form the habit of honestly examining themselves, there will be little tendency that they will arrogantly and harshly criticise other people's mistakes.[85] Examining oneself leaves no room to think that one is more righteous than others. Every member of the community is as vulnerable to sin as anyone else, and a mature Christian community must not lose sight of that fact or otherwise their correction of others will smell of hypocrisy.[86]

The point of Paul's exhortation in this section (6:1-5) is to get his readers to consistently display the Spirit's fruit of love and all its accompanying traits, both individually and corporately, within the life of the community. Set in the context of

[83] Lyons, *Galatians*, 371.
[84] Schreiner, *Galatians*, 363.
[85] Lyons, *Galatians*, 372.
[86] Schreiner, *Galatians*, 363.

the law of Christ, such practical way of sowing to the Spirit turns the gaze of the members of the community from the failures of others to themselves in terms of the responsibility to live a life of obedience to God. The more they do this, the more fruitful the community will continue to be. Such practical way of living is the mark of their Christian maturity, and it is precisely for that reason that they are to sow to the realm of the Spirit daily and consistently.

6.3. Doing Good to All (6:6, 10) as Corporate Sowing to the Spirit

Paul's exhortation to the Galatians to maintain appropriate relationships within the life of the community (6:1-5) is followed by another set of directives which significantly focus on sharing and perseverance (6:6-10) as other important aspects of the human activity of sowing to the Spirit. In this section he particularly exhorts members of the community to share all good things with the teachers of the word (6:6) and to do good to all people (6:10).

6.3.1. Supporting Teachers of the Word (6:6)

In 6:6 Paul writes, "Those who are taught the word must share in all good things with their teacher" (6:6). Like the other practical exhortations in the section (6:1-10), the Spirit is not specifically mentioned. Nevertheless, the action of the student sharing in all good things with his or her teacher is a call for the display of the Spirit's fruit of love, kindness and goodness. This exhortation finds its parallel in Paul's teaching elsewhere that those who proclaim the gospel should get their living by the gospel (1 Cor 9:14) . It is another way of stating the principle that the labourer deserves his or her wages.[87] Whereas the emphasis in the parallel account is on the right of the preacher or teacher to claim his or her support, here Paul places the responsibility on those who are taught. The phrase *ἐν πᾶσιν ἀγαθοῖς* seems to point to the material necessities of life, presumably focusing primarily on financial issues.

As Betz suggests, there is a real possibility that some kind of educational institution operated in the Galatian churches as part of the life of the Christian community.[88] The directive seems to suggest that for some reason the Christian teachers in some or all of the local churches of Galatia were not being adequately

[87] Cf. Luke 10:7; 1 Tim 5:18; cf. Matt 10:10.
[88] Betz, *Galatians*, 305-306.

supported materially.[89] It is not clear what could have given rise to this situation. One possibility, as Barclay suggests, is that Paul's opponents were discouraging the Christians from being generous to the teachers of the word, particularly those in this ministry who were seen to be among the leaders in the community that remained most faithful to Paul.[90] Paul urges the community to ensure that those who received this instruction take the initiative to rectify this anomaly as another demonstration of their commitment to the life of the Spirit in the Christian community. It is not clear from the context whether this is an indirect appeal of Paul on his own behalf. While this cannot be ruled out, one has to bear in mind the apostle's unwillingness elsewhere to accept material support from his converts in other churches.[91] This command is also not likely to be a complaint Paul is making that the Galatians have not responded well enough to his financial campaign for Jerusalem. What he is considering is the financial support necessary to maintain the work of the ministry in the Christian community, and Paul will no doubt take this practice as another significant expression of sowing to the Spirit. It is an ethical action that involves the display of the Spirit's fruit of kindness, which, as a relational quality, is an active expression of love.

6.3.2. Doing Good to All (6:9-10)

In 6:10, where Paul concludes his moral exhortation, he urges his addressees to do good to all people and especially to those who are of the household of faith. The concept of 'doing' is a significant aspect of this appeal and is intended to highlight the practical nature of the human activity of sowing to the Spirit. What Paul is ordering is another conscious display of the Spirit's fruit of goodness (5:22-23). Doing good to all people is an activity reminiscent of literal sowing or scattering of seeds in anticipation of the return of a good harvest, at least for the benefit of others. Concern for the good of the public could eventually result in the church getting involved with other social needs of the wider society,[92] such as the building of mission schools, orphanage homes and hospitals. Paul is suggesting to his readers yet another way they can effectively sow to the Spirit. The verb *ἐργαζώμεθα* in 6:10

[89] Barclay, *Obeying*, 163.
[90] Barclay, *Obeying*, 163.n.59.
[91] Cf. 1 Cor 9:3-18; 2 Cor 11:7-11; 1 Thess 2:9; 2 Thess 3:7-10.
[92] Thompson, *Moral Formation*, 180.

(parallel to *ποιουντες* in 6:9) emphasises that life in the Spirit embraces active human participation. The link between doing what is good and sowing to the Spirit is particularly highlighted in the preceding verse (6:9) where Paul associates persevering in doing what is good (*ποιοῦντες*) with the reaping (*θερίσομεν*) of unfailing eschatological reward (6:9).

By urging the Christian community to do good to all people, Paul is emphasising an important message, namely, that the concept of sowing to the Spirit is all-embracing, with a universal mission (2:16; 3:8, 22, 26-28), in line with the universal character of God's redemption. However, Paul closes his exhortation with a final clause urging the community to pay special attention to *τοὺς οἰκείους τῆς πίστεως* (6:10). The term *οἰκεῖος* as a metaphor for Christians appears explicitly only here and in Ephesians 2:19.[93] The expression *τῆς πίστεως* on its own is used as a common terminology for "the Christian movement."[94] The phrase "those who are of the household of faith," therefore, refers to those who are bound together in a spiritual family by their shared faith and life. It speaks metaphorically of the corporate unity of Christians. Elsewhere in Galatians Paul describes them as the family and heirs of Abraham[95] who are bound together by the shared experience of believing in Christ Jesus (cf. 1:23; 2:16; 3:2) and forming the Christian community as a family, including slaves (3:28).[96] The context of Galatians indicates that the phrase is constructed in conscious contrast to the typical Old Testament 'house of Israel,'[97] or some such sectarian variant as in the Dead Sea Scrolls – 'the house of truth in Israel' (IQS 5.6), 'the house of holiness for Israel' (IQS 8.5), 'the house of perfection and truth in Israel' (IQS 8.9), 'the sure house of Israel' (CD 3.19)[98] and 'the house of the law' (CD 20.10,13). By placing the phrase 'household of faith' as the last clause of 6:10, Paul is probably intentionally seeking to conclude the section in 6:10 with the Christian community in focus. Doing what is good, at least to members of the corporate body of the Church, is a crucial test as to whether the Galatians are effectively sowing to the Spirit or not.

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[93] Comparatively, the imagery of a building as communal structure for Christians is fairly common. Cf. 1 Cor 3:9-17; 2 Cor 6:14-16; Eph 2:19-22.
[94] Cf. 1:23; 3:2, 5, 7, 8, 9, 11, 12, 14, 23, 24, 25, 26; 5:5, 6.
[95] 3:7; 3:29-4:7; 4:21-31.
[96] Cf. Dunn, *Galatians*, 333.
[97] Num 20:29; 2 Sam 1:12; Ezek 3:4; cf. cf. *Jud.* 4:15; *Pss. Sol.* 17:42.
[98] The expression "the sure house of Israel" alludes to 1 Sam 2:35, 2 Sam 7:16 and 1 Kings 11:39.

The significance of sharing expressed in the closing section of the moral exhortation (6:6, 9-10) has led many to assume that Paul's concept of sowing to the flesh and sowing to the Spirit (6:8) are to be defined mainly in terms of financial matters.[99] This interpretation has particularly been made because of how Paul is understood to link generosity to sowing and reaping in 1 Corinthians 9:10-11 and 2 Corinthians 9:6. Schreiner has argued that "Paul ties how believers spend their money to their eschatological reward. Those who are generous will receive eternal life on the last day, while those who are stingy and self-absorbed will face judgment."[100] Linking the concept of 'doing good' to sowing and reaping, Lyons also argues that God is not morally indifferent to what believers do with their lives and livelihood in terms of eschatological reward.[101] These views are not compelling because the categories 'flesh' and Spirit' associated with the maxim of sowing and reaping in Galatians (6:7-8) are too specific to allow for an interpretation of the exhortation predominantly in financial terms. While sowing to the Spirit results in acts of kindness as an aspect of the fruit of the Spirit (5:22-23) and will motivate believers to provide financial support for others (6:6), the association of the metaphor of sowing with eternal life suggests that Paul's prior concern relates to encouraging his listeners to persevere (6:9) in their life in the Spirit all the way towards their eternal destiny (6:8), as will be discussed shortly in this chapter.

6.3.3. Summary

The concept of sharing and providing support for others as important expressions of sowing into the life of the Spirit in the corporate context is strongly implied in the ministry of doing good to all. Meeting and supplying physical needs of others is the most concrete way expressing care and concern for them. The act of generosity closely associated with the qualities of kindness and goodness on Paul's enumeration of the fruit of the Spirit (5:22-23) can be described as a prime indication that one is sowing to the Spirit (6:8). Being generous to the teachers of the word and to those in the household of faith follows Paul's principle expressed elsewhere in his

[99] Cf. Lightfoot, *Galatians,* 13-14, 55, 216; Burton, *Galatians,* 339-40; Witherington, *Galatia,* 431; Lyons, *Galatians,* 373-81.
[100] Schreiner, *Galatians,* 371.
[101] Lyons, *Galatians,* 381.

writings that believers should use their resources to help their family members first (cf. 1 Tim 5:3-16) before helping others.

6.4. Sowing to the Spirit and Ethical Growth

6.4.1. Some Contemporary Reflections

Part of Paul's concept on sowing to the Spirit relates to the dynamics of ongoing ethical growth of the believer into the image of Christ. Rabens observes that Paul provides confident assurance of the Spirit's ability to carry out its ethical work in the believer and the community.[102] He argues that the Apostle, however, does not address the question of how the Spirit transforms humans, nor does he explicitly explain the psychological processes by which the Spirit accomplishes its ethical activity in the believer.[103] In the attempt to address the issue, Rabens adopts an approach that he describes as *relational* in orientation. He states that "it is primarily through deeper knowledge of, and an intimate relationship with, God, Jesus Christ and with the community of faith that people are transformed and empowered by the Spirit for religious-ethical life."[104] In this approach Rabens argues that while the change is primarily the work of the Spirit, believers have a part to play.[105]

Different from Rabens' approach, other writers prefer to place greater emphasis on the ontological work of the Spirit as the exclusive source of ethical transformation. Such emphases tend to underestimate the human role in Paul's pneumatological ethics. For example, the early Käsemann claimed that the Holy Spirit enacts ethical change through the *sacramental elements,* leaving the believer with somehow a passive role.[106] Horn, on the other hand, adopts the *infusion-transformation* approach[107] arguing that the ethical work of the Spirit is derived exclusively from the ontological change that takes place in the believer at baptism.[108]

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[102] Rabens, *Spirit,* 1.
[103] For similar observation see Schweitzer, A. *The Mysticism of Paul the Apostle,* e.t. by W. Montgomery (London: A and C Black Ltd, 1953 (1931)) 296-97; Horn, F.W. *Das Angeld des Geistes: Studien zur paulinisischen Pneumatologie;* FRLANT 154 (Göttingen: Vandenhoek & Ruprecht, 1992) 358.
[104] Rabens, *Spirit,* 123.
[105] Rabens, *Spirit,* 20-21, 126-133.
[106] Käsemann, E. "The Pauline Doctrine of the Lord's Supper", in E. Käsemann, *Essays on New Testament Themes;* SBT (London: SCM Press, 1964), 108-135.
[107] Horn, *Das Angeld,* 386-388.
[108] Cf. Horn, 'Wandel', 167.

By this hypothesis Horn also implies that believers are not actively involved in the process of their ethical transformation and growth.[109]

In his monograph on Lukan pneumatology, Wenk expresses the view that the Spirit enacts transformation by means of the *creative force of prophetic speech* as the believer receives the prophetic word and acts on it, meaning in this case that the involvement of the believer is required.[110] Drawing on the so-called Speech-Acts theory as originally presented by Austin,[111] Wenk argues that as the community and individuals hear the word they experience its transformational and creative force.[112] The basic assumption of the Speech-Acts theory is that speaking a language is engaging in a rule-governed form of behaviour.[113] Wenk claims that in Judaism ethical renewal and cleansing of God's people occurred as the prophetic word moved Israel or some of the people to new loyalty towards God.[114] The aim of the prophetic word was to restore or enhance covenant loyalty among God's people. In other cases it was to provide special insights, which in turn became the avenue by which God restored his people to covenant faithfulness.[115] The word as revealed by the Spirit constitutes God's saving or judging intervention within the history of God's people, and human obedience to it is instrumental in their ethical transformation and restoration.

In his monograph on the transformation of identity in Galatians, Bruce Longenecker describes the process of ethical change as involving participation in the eschatological order of being in union with Christ.[116] Viewing ethical transformation through the lens of Paul's new creation theology (6:15 and 5:6), Bruce Longenecker argues that the change takes place when the Christian becomes incorporated into Christ. He asserts that through this union Christians become the vehicle through which the living Christ is "embodied" or "enfleshed"[117] in the form of a new transformed identity. Longenecker argues that this radical change is not just in the

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[109] ibid.
[110] Wenk, *Community,* 120-148.
[111] Austin, J. L. *How to Do Things with Words* 2nd edition (Oxford: Clarendon Press, 1975).
[112] Wenk, *Community,* 120-148; Wenk's discussion of the speech-act theory and its application to the domain of the prophetic word is particularly useful.
[113] Cf. Searle, J. R. *Speech Acts: An Essay in the Philosophy of Language,* (Cambridge: Cambridge University Press, 1994), 17.
[114] Isa 6.10; Jer 1:9; 7:16; 11.14, 14:11
[115] Wenk, *Community,* 132.
[116] Longenecker, B. W. *The Triumph of Abraham's God, Transformation of Identity in Galarians* (Edinburgh: T & T Clark, 1998), 63-67.
[117] Longenecker, B. W. *Triumph,* 63.

soteriological and ecclesiastical spheres of incorporating the person into the body of Christ, but it is also ethical in orientation. He states that Paul's emphasis on the expression 'in Christ' in his writings (cf. 5:6) ought to be understood as a theological matrix concerning the union between Christ and his people. The terminology 'in Christ' is therefore viewed by Longenecker as the essence of the transformation of believers.[118]

6.4.2. The 'Sowing and Reaping' Approach

The point of departure as far as this study is concerned is that ethical transformation and growth are enacted through the mutual sowing activities of the Spirit and the believer. While the Spirit functions as the agent for transforming humans at the onset of the Christian life and continually thereafter (5:22-23), it is within the context of believers' participation in the Spirit's on-going activity that ethical growth and fruitfulness are nurtured. In other words, it is as believers seek to sow to the Spirit by putting into practice all the virtues of the Spirit (5:22-23), namely, love, joy peace, patience, kindness, generosity, faithfulness, gentleness and self-control, that the degree of fruitfulness is boosted in the life of the community. Mutual interrelatedness by way of active participation in the community's activities is a source of ethical growth for both the individual believer and the believing community.

Active participation in the community's educational programme, for example, is one concrete way of benefitting from such corporate life of the church. Paul gives hints at this idea in 6:6 where he talks about the need for the Galatians to support the teachers of the word. This exhortation suggests that some form of teaching setup operated in the churches that provided theological and moral education. From the way Paul throws in this directive, it looks almost certain that the need for collective participation in the community's teaching system, as another expression of sowing to the Spirit, was something he took seriously in view of its significance for ethical growth. This is because in antiquity moral education was

[118] Longenecker, B. W. *Triumph,* 63.

taken seriously as a therapy for removing obstacles to an appropriate moral way of life.[119] Epictetus writes:

> There are three fields of study in which the man who is going to be good and excellent must first have trained. The first has to do with desires and aversions, that he may never fail to get what he desires, nor fall into what he avoids; the second with cases of choice and refusal, and in general, with duty, that he may act in an orderly fashion, upon good reason, and not carelessly; the third with avoidance of error and rashness in judgement, and in general, about cases of assent.[120]

Aristotle also suggests that humans can overcome passions such as anger, sexual desire and envy and be able to do good if they are appropriately educated.[121] To deal with immoral passions and desires, Aristotle recommends that such moral education ought to focus on making people aware of the dire negative consequences of longing for such things. He asserts that though some people can suppress their passions as the means of exercising self-control, this is not adequate. The better option is for a person to receive the right instructions through the process of education that remoulds their appetites so that they can overcome wrongful passions and desires.[122] Of significance is also the claim by Aristotle that wrong passions are often generated by false beliefs. Any moral education must ensure that adequate attention is paid to teaching correct beliefs because possessing right beliefs is the most appropriate way of dealing with unethical passions and desires. The ideal stage in life to benefit most from such instructions concerning beliefs is while the person is a child so that at that early age the child can learn to make the appropriate distinctions between passions that are right and those that are wrong.

Like Aristotle, the Stoics insist that teaching is the cure for wrong passions, desire and pleasure and the right way to let people pay attention to the things in life that are worth pursuing.[123] The Stoics hold the view that false beliefs are the major impediment to virtuous life, and therefore appropriate moral education ought to be

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[119] See Thompson, *Moral Formation*, 137-138. Thompson's insight on the significance of moral education in antiquity is quite helpful.
[120] Epictetus, *Diss* 3.2.1-2.
[121] Aristotle, *Eth. Nic.* 3.11.1119b; cf. Thompson, *Moral Formation*, 137-138.
[122] Aristotle, *Eth. Nic.* 3.10.1118b.
[123] Cicero, *Tusc.* 4.26; Seneca, *Ep. Mor.* 75.11; cf. Thompson, *Moral Formation*, 137-138.

directed towards correcting false beliefs as the major route towards achieving a virtuous life in the individual concerned. Other ancient writers share the same concerns, namely, that appropriate moral education is the means to overcoming passions and the pathway to growing in virtues.[124]

The topic of providing appropriate educational instruction as the means for overcoming passions and desires also appears in Jewish literature. Highlighting this aspect of Jewish teaching, Thompson draws attention particularly to Maccabees, which acknowledges the destructive power of 'desire' but insists that it can be overcome through teaching.[125] The aged Eleazer says, "teach us self-control, so that we master all pleasures and desires, and it also trains us in courage, so that we endure any suffering willingly" (4 *Macc*. 5:21).

In chapter 4 of this study significant emphasis was placed on the fact that for Paul ethical transformation is primarily the result of the Spirit's work of sowing and producing ethical fruitfulness (5:22-23) when the believer comes to faith. Nevertheless, Paul's catechetical instructions provided for new converts (5:21a) reflects his understanding that participation in appropriate educational instructions is essential for believers' healthy ethical growth.[126] It is not surprising, therefore, that some form of educational institution (6:6) existed in Galatia, intended to provide the needed instructions so believers could live in a manner worthy of the gospel. The exhortation presupposes that members of the Christian community are expected to participate appropriately in such teachings for the enrichment of their lives, both individually and corporately. Without doubt the focus of such education would be both gospel-oriented (and therefore related to belief as in antiquity) as well as ethical. This is because even though those in Christ have crucified the flesh with its passions and desires, the evil inclination associated with the flesh is still active (5:24), constantly seeking an opportunity to destabilise the moral life of the community (5:13, 15). As highlighted at several points in the study, Paul's imperatives, including the exhortation to sow to the Spirit (5:16, 25; 6:8), are intended to address moral issues that were threatening the community's life in the Spirit. As part of his vision for the ethical growth at both individual and corporate levels, Paul expects the

[124] ibid.
[125] Thompson, *Moral Formation*, 137.
[126] Cf. Thompson, *Moral Formation*, 135.

Christians to sow to the Spirit by participating in catechetical instructions (5:21a) and other forms of teaching programmes put in place for the community (6:6).

In addition to the benefits gained through participation in the church's educational programmes, another significant source of ethical growth is participation in the shared life of the community. Through such interactive engagement with one another, the Spirit enacts change in persons or a group who may have previously been selfish, mean-spirited and out of control, resulting in their becoming a group whose activities are oriented towards others and toward the community.[127] As members engage with one another within the life of the Spirit community, they continue to experience discernible moral growth involving greater degree of movement away from works of the flesh (5:19-21) to a virtuous lifestyle (5:22-23).[128] Within the life of the community members learn to be more tolerant with each other, doing away with unethical attitudes that hinder true fellowship such as undue anger and dissensions. They learn to be more patient with one another and demonstrate generosity towards one another.[129] In all this the Spirit's fruit of love becomes the guiding principle. The benefit of this interactive participation in the shared life of the community is that they are enabled to serve one another in love through the Spirit. Love is the primary evidence of the degree of maturity of the Spirit-filled community life.[130] Ethical growth is best nurtured within the life of the community through the motivation of love, one of the fruit of the Spirit. People tend to love others more as they positively interact with one another. Love is the measure and goal of freedom (5:13). It is a reflection of the nature of God and is characteristic of his dealings with his people.[131] As a significant fruit of the Spirit, love reflects the very life of Christ[132] that overflows to all mankind (cf. 6:10).

Paul underlines the significance of sowing to the Spirit in terms of ethical growth with the warning, saying: "Do not be deceived; God is not mocked, for you reap whatever you sow" (6:7). The use of the present imperative expression *μὴ πλανᾶσθε* is emphatic and is thus understood to be a reference to the inescapable

[127] See Witherington, *Galatia,* 402
[128] ibid.
[129] ibid.
[130] See chapter 4 section 4.3.2.
[131] Cf. 2:20; Deut 7:7-8; Hos 3:1.
[132] Paul's classic citation of divine love in 1 Corinthian 13 is said to depict a portrait of the character of Jesus. On this see Barclay, W. *Flesh and Spirit,* 76; Furnish, V. P. *The Love Commandment in the NT* (London: SCM Press, 1972), 91-94; Bruce, *Galatians,* 252.

consequences of human moral actions in relation to God's just dealings with humankind.[133] Bruce, for example, says: "Things being what they are the consequences will be what they will be."[134] Dunn puts this concept in a proverbial form, asserting that "we are free to choose, but we are not free to choose the consequences of our choice."[135] Dunn understands the warning simply as a way of bringing home the folly (in Paul's eyes) of the present trend in Galatia.[136] The warning is thus often interpreted as a reminder to the Galatians not to live in a false sense of security as, at the eschaton, they will be judged on the basis of their actions, despite them being *πνευματικοί*.[137]

While each of the above views has its own validity in explaining why Paul employs the maxim, it seems best to understand the apostle as citing this saying to emphasise the link between sowing and ethical growth. Certainly, there is an eschatological orientation in Paul's admonition, but the use of the agricultural metaphor carries a strong tone of his concern for believers' ethical growth and fruitfulness. Implied in the maxim is the notion that the degree of seriousness one attaches to sowing to the Spirit will determine the standard and quality of ethical fruitfulness that will result from it. Paul's point is to illustrate the significance of human action and its impact on ethical growth as believers sow to the Spirit.

6.4.3. Practical Illustrations

The picture of the believer who is overtaken by transgression within the Christian community (6:1) demonstrates that failure to co-operate with the Spirit can hinder ethical growth and fruitfulness and can have dire negative consequences. While Paul does not state the cause of this moral lapse, a possible explanation is that those who experience slow ethical growth find themselves in such situations probably because of not paying adequate attention to sowing to the Spirit and tapping into the enabling power of the Spirit.[138] This particular lapse in 6:1 happens despite the fact that the Spirit's work of producing fruit in believers is made available

[133] Barclay, *Obeying*, 164.
[134] Bruce, *Galatians*, 265.
[135] Dunn, *Galatians*, 330.
[136] Dunn, *Galatians*, 329.
[137] Some suggest that although the language here is strong, there is no indication that the Galatians were willfully or consistently rejecting the notion of divine judgment; see e.g. Barclay, *Obeying*, 164; cf. Jewett, "Agitators," 211-212; Witherington, *Galatia*, 431.
[138] Rabens, *Spirit*, 252.

equally, so to speak, to all Christians at the reception of the Spirit (3:1-5). For the believer to attain the full measure of the transforming experience of the Spirit and to grow in ethical fruitfulness, they themselves must be seen to be actively engaged with the Spirit on daily basis through the act of obedience, which, as has been highlighted in this study, is an important aspect of the human act of sowing to the Spirit. To co-operate with the Spirit is to sow to the Spirit, which results in an increasing measure of ethical growth.

At the corporate level, doing good to all people (6:10), goes a long way to determine the community's ethical and spiritual maturity. The more the Christian community engages in social action among the wider society, the more Christ-like their moral formation becomes. In the contemporary global setting, that kind of social action will involve paying attention to social issues such as natural disasters, disease, poverty and deprivation. Unfortunately, this has not always been the case as some Christian groups have not paid enough attention to such issues. Pentecostals, for example, are often accused of resorting to prayer without paying adequate practical attention to bringing influence to bear on the wider community in relation to social and political concerns.[139] This is because, as Warrington notes, they have the tradition of assuming that the Spirit alone transforms people and society and that this transformation is realised only at the level of the supernatural.[140] Though in the contemporary setting Pentecostals pay significant attention to life within their communities and in the world around them, however, for much of their history they have retreated from the morality of the secular environment in which they operate. Warrington observes that in their attempt to achieve and maintain standards of holiness, there has been a tradition of not being too willing to associate with unbelievers for fear of being influenced negatively.[141] This picture is made even clearer by Snell who also notes that there has been a suspicion among many

[139] Warrington, *Pentecostal Theology*, 227 (who cites Larbi, E. K. *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: SAPC, 2001), 431-33 that the Church of Pentecost say prayers for political leaders at every major church service); cf. J. L. Suico, "Pentecostalism and Social Change", *AJPS* 8.2 (2005), 195-213, here 200.
[140] Warrington, *Pentecostal Theology*, 241.
[141] Warrington, *Pentecostal Theology*, 209.

Pentecostals that "an emphasis on social concerns corresponds with a de-emphasis on spiritual favour."[142]

The point of all this discussion is that there is an implicit danger in assuming that the transformation of society must be the work of the Spirit alone which the church must see accomplished through prayer alone without their active involvement. Despite the fact that there has been a significant shift in current Pentecostal thinking and praxis resulting in considerable socio-political engagement intended to bring influence to bear on the wider national and international community, Pentecostals are yet to "catch up with all aspects of the Spirit's agenda"[143] regarding human social action implied in Paul's exhortation of doing good to all people. Social engagement ought to be seen as a significant aspect of growth into a more mature level of spiritual and moral formation. The internal motivation of the Spirit must translate into practical human action in the life of the community. For ethical growth to be effective the ethics and lifestyle of believers should not to be individualistic but must be community-oriented. Only a continuing corporate sowing to the Spirit and attending to it will ensure increasing maturity and harvest of the Spirit's fruit at both the individual and corporate levels.

6.5. Sowing to the Spirit and Eternal Life

It is significant that in 6:8 Paul associates *πνεῦμα* with eternal life (*ζωὴν αἰώνιον*). The pneumatology of Galatians makes it quite clear that the Spirit which is the evidence that the future has begun for the Christian (3:2-5), is also the guarantee for the final consummation (6:8). Believers, for that matter, are expected to continue to sow to the Spirit (5:16, 18, 22-23, 25; cf. 6:8) all the way till they reach eternal life (*ζωὴν αἰώνιον*), which is their eschatological destiny.

In its lexical usage the noun *αἰών* (or *αἰῶνος*) denotes a long period of time, without reference to beginning or end.[144] In view of this, *αἰῶνος* is commonly rendered as 'eternity' in much of the biblical tradition. The expression 'eternal life' is therefore commonly understood as a reference to the quality of life expected in the coming age. The scholarly debate on the theme of 'eternal life', needless to say, is

[142] Snell, J. T. "The Gift of Mercy. Its role in Formulating a Pentecostal Theology of Social Ministry" *Paraclete* 242 (1990), 24-32 here 24; cf. Warrington, *Pentecostal Theology*, 227.
[143] Warrington, *Pentecostal Theology*, 245.
[144] As in *BDAG s.v. αἰών*.

beyond the scope of this study, but it is worth noting that the Jews used this language to refer to an existence after a 'bodily' resurrection,[145] not to some kind existence in heaven. The similarities between 6:8 and the statement in Daniel 12:2 and other Jewish texts highlight the association of eternal life with a future state subsequent to the resurrection of the body.[146] The passage in Daniel states that "many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan 12:2). Paul could also have been influenced by Jewish eschatological thought, especially in the apocalyptic texts of *Jubilees, 1 Enoch* and *Psalms of Solomon* with their emphases on visions and the coming judgment in the ministry of Spirit-endowed leaders.[147] The Most High was expected to visit the earth, albeit in the form of a human person, in the end-time to usher in the final consummation of God's eternal purposes.[148] With regard to the mention of eternal life in 6:8, Paul is probably referring simply to the secure nature and form of that Christian existence at the Lord's return when believers in Christ, subsequent to the resurrection of the body, will inherit the kingdom of God (cf. 5:21b). This view is in contrast to Ziesler's suggestion that Paul's usage here is possibly a reference to an 'other-worldly' state of existence with God in heaven.[149] While the future tense of the verb *θερίσει* points to the future, it does not define a reference to an 'other-worldly' state.

6.5.1. Popular Conception

The eschatological context of sowing to the Spirit and reaping eternal life has often been viewed in the light of Bultmann's indicative-imperative schema of Paul's ethics.[150] While the term 'indicative' is used in reference to what God has done for believers through Christ generally in the historical-redemptive framework, the term 'imperative' is applied in the context of the call on believers to live in a way that

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[145] Cf. Lyons, *Galatians,* 377-78; Dunn, *Galatians,* 331; Witherington, *Galatia,* 432.
[146] Dan 12:2; 2 *Macc*. 7.9; *Pss. Sol.* 33.12; IQS 4.7. cf. Philo, *Fug.* 78; 4 *Macc.* 15.3. cf. *T. Ass.* 7:1-7; cf. 1 *Enoch.* 25:3; *Sir* 16:18-19.
[147] *Jub.* 40:5; *1 Enoch* 61:11-12; 62:1-12; *Pss. Sol.* 17:37; 18:5-8 cf. Isa 11:1-4. See also Cf. Nickelsburg, G. W. *Jewish Literature between the Bible and the Mishnah,* 2nd ed (Minneapolis: Fortress Press, 1981), 312.
[148] ibid.
[149] Ziesler, *Galatians,* 97; See also Witherington III, B. *Jesus, Paul and the End of the World* (Downers Grove: InterVarsity Press, 1992), 52.
[150] So observes Schreiner, *Paul,* 253-254.

honours God.[151] In view of this seemingly eschatological tension between the indicative and imperative categories, Paul's statements here in 6:8 and 5:21b are often interpreted to mean that while justification is by faith and salvation is by grace, the Christian will be judged on the basis of their works.[152] Writing under the theme "Judgment by Works and Salvation by grace,"[153] Sanders argues that in 5:21b "Paul did not mean that not sinning in the specific ways, but behaving correctly, would earn salvation, just as the Rabbis and other Jewish authors whom we have studied did not mean that obedience earned salvation; but wilful or heinous disobedience would exclude one from salvation" [154] Thus, Sanders insists that "It is a very straightforward distinction, and it should occasion no surprise when it meets us in Paul. Salvation by grace is not incompatible with punishment and reward for deeds."[155] This view has as its parallel Josephus' reference to the 'pure Spirit' as the agent of incorruption or 'everlasting life,' as well as his statement that "he who hath at first lived a virtuous life but towards the latter end falls into vice, these labours by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe."[156]

Paul is thus often interpreted as saying in 6:8 that Christians who fail to sow to the Spirit (6:8b) and instead sow to the flesh might find themselves unable to attain eternal life[157] and end up in destruction (*φθοράν*). Christian ethics is therefore understood be a determining factor in attaining eternal life. Byrant, for example, asserts that, according to Paul, one's behaviour in personal relationships (6:1-6) and in relationship with God (6:7-8)[158] has eschatological consequences in regard to their eternal destiny. Byrant claims that the grace of God and Paul's concept of salvation by faith do not mean that the moral actions of Christians are inconsequential.[159] In Kwon's view, what Paul is saying in 6:7-8 is that the Galatians, already in the faith (3:2-5), will reach future salvation through the Spirit – meaning they will receive

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[151] Bultmann, "Ethics," 195-216; cf. Parson, "Being," 217-247.
[152] Cf. Rom 11:22; 14:12; 1 Cor 3:10-15; 4:2-51; 11:29-32; 2 Cor 5:8-10.
[153] Sanders, *Palestinian Judaism,* 515.
[154] Sanders, *Palestinian Judaism,* 517-518.
[155] Sanders, *Palestinian Judaism,* 515.
[156] Josephus, *Disc,* 8.
[157] Barclay, *Obeying,* 164; Betz, *Galatians,* 308; Bruce, *Galatians,* 265; Byrant, *Christ,* 217; Dunn, *Galatians,* 330; Fee, *Presence,* 242; Longenecker, *Galatians,* 280; Kwon, *Eschatology,* 215-217; Witherington, *Galatia,* 431.
[158] Cf. 1 Cor 12:25-26; 2 Cor 5:10; Phil 2:12-13.
[159] Bryant, *Christ,* 218.

their final salvation only by walking according to the Spirit instead of the flesh.[160] Similarly, but with a different nuance, Mohrlang argues that in *theological* perspectives Paul asserts triumphantly that there is "no condemnation for those who are in Christ Jesus" (Rom 8:1). Yet, when Paul's focus shifts to *moral* issues, his writings seem to imply that members of the Christian community whose lives are characterised by vices face the danger of eschatological doom (cf. 5:21b; 6:8a).[161] Mohrlang asserts that "certain kinds of behaviour are simply incompatible with life in Christ, and therefore generally speaking, mark one who is outside the realm of God's grace."[162] Fee asserts that Paul's statement in 6:8 should be understood as an unmistakable warning that believers "who persist in living on the basis of the flesh have by that very fact opted out of the life in the Spirit."[163] Fee interprets Paul's warning as a failure to come under "obedience to the truth," that is, resisting life in the Spirit for the indulgence of one's own sinfulness.[164] Witherington argues that followers of Christ who fail to sow to the Spirit are not only mocking God (6:7) but taking God's mercy for granted and are living in a sense of false security.[165] This is noted to be a common problem with some Christians who seem to think that they can act unethically without God holding them to account.

Dismissing the notion of a fully realised eschatology in Galatians, Kwon asserts that Paul's claim throughout the letter is that life in the Spirit is the indispensable condition for receiving future salvation.[166] He argues that Paul's reference to the deliverance of humans "from the present evil age" (1:4) is not an explicit expression of realised eschatology because Paul never speaks explicitly of a 'realised' new age as commonly understood in contemporary scholarship. Kwon claims that the Galatian crisis is primarily a moral one,[167] and Paul's point is that it is only by walking in the Spirit or remaining in the Spirit that the Galatians will be able to attain eschatological salvation, inherit the kingdom of God and attain eternal life,

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[160] Kwon, *Eschatology*, 215-217; cf. Thiessen, H. C. *Lectures in Systematic Theology*, revised by V.D Doerksen (Grand Rapids: Eerdmans Publishing Company, 1977), 187; Lyons, *Galatians*, 340.
[161] Mohrlang, R. *Matthew and Paul: A Comparison of Ethical Perspectives* (Cambridge: Cambridge University Press, 1984), 59-60; Mohrland asserts that unfortunately Paul nowhere offers clear explanation precisely how these two principles are to be reconciled; See also Watson, N. M. "Justified by Faith: Judged by Works – An Antinomy?" *NTStud* vol 29 (April 1983), 209-221.
[162] Mohrlang, *Matthew and Paul*, 59-60.
[163] Fee, *Galatians*, 240.
[164] Fee, *Galatians*, 241.
[165] Witherington, *Galatia*, 431.
[166] Kwon, *Eschatology*, 156-159.
[167] Kwon, *Eschatology*, 191-212.

which are all yet in the future.[168] According to Kwon, Paul's purpose in the letter is basically to challenge the Galatians' backsliding due to their "deviation from the Spirit-inspired pattern of faith and love caused by their hollow enthusiasm for circumcision and the law."[169] Kwon thus insists that Paul wrote to encourage the Galatians to return to the truth of the gospel. Even more telling is Kwon's statement that "Paul's manifest intention is to warn the Galatians that improper conduct in the community will certainly disqualify one for the future kingdom"[170] and eternal life. The difficulty with Kwon's thesis is that, despite his disclaimer to the contrary, he appears to shift the real centre of the finished work of the cross of Christ from its present place in the gospel to a future application.[171] Similar to Kwon's position, Schreiner argues that Paul's moral exhortation and imperatives generally signal that believers' salvation is not yet completed; that interpreters who underestimate the significance of exhortations and commands can be guilty of placing undue emphasis on realised eschatology.[172] Moo asserts that "Clear NT warnings of the necessity of putting away sin in order to gain eternal life (see esp., Rom 8:12-13) must not be swept under the carpet by a one-sided and unbiblical understanding of 'justification by faith alone.'"[173] Fee appears to put all the above views into context by saying that "One is not saved by so doing; but all truly saved people will give evidence of the Spirit's presence (without which there is no 'salvation') by 'doing good' through Christ-like actions."[174]

6.5.2. The Call for Perseverance

6.5.2.1. The Picture of Perseverance in Paul's Statements

Contrary to the foregoing widespread views, this study thinks that it is best to interpret Paul's statements in 6:7-10 as a scheme of encouraging Christians not to grow weary and not to give up (6:9) because, as a people who are *πνευματικοί* (6:1), the Spirit is their guarantee to eternal life and, for that matter, they must continue to sow to the Spirit till they reach that life (6:8). The notion of perseverance is

[168] Kwon, *Eschatology*, 212-223 and throughout.
[169] Kwon, *Eschatology*, 198.
[170] Kwon, *Eschatology*, 146.
[171] Kwon, *Eschatology*, 216.
[172] Schreiner, *Paul*, 254.
[173] Moo, *Galatians*, 363.
[174] Fee, *Galatians*, 242.

particularly highlighted in 6:9 where Paul writes: "So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up." It is significant that Paul makes this statement immediately after his talk of sowing to the Spirit and reaping eternal life. The statement in 6:9 is an eschatological promise assuring the Galatians of the unfailing reward that awaits Christians. The picture of perseverance is highlighted by Paul's statement urging the Galatians not to lose heart (*μὴ ἐγκακῶμεν*). Perseverance involves continuing to do what is good (*καλὸν ποιοῦντες*) and places emphasis on human action. The Galatians will obtain their expected eschatological reward at the appropriate time as they persevere in sowing to the Spirit. Paul's purpose is to encourage them not to lose heart (*μὴ ἐγκακῶμεν*) or give up (*μὴ ἐκλυόμενοι*) on doing what is good. The way to do this is to continue to make the conscious effort of sowing to the Spirit, namely, displaying the Spirit's fruit within their community life all the way until they reach the eschatological goal marked out for them, which is eternal life (6:8). The Christian must display the Spirit's fruit with regard to matters commanded in 6:1-6: restoring someone entrapped by sin (6:1), bearing the oppressive burdens of others (6:2), sharing materially with those who teach the gospel message (6:6) as well as in all other ethical matters.

Paul does not supply any specific reason for his appeal encouraging the Galatians to persevere in sowing to the Spirit, but it can be deduced from his overall argument that he probably feared the Galatians might fall into the danger of getting tired of their mutual community responsibilities and losing their enthusiasm. Having begun well (cf. 3:2-5; 5:7a), they were losing their enthusiasm about life lived "in step with the Spirit" (5:25). They were allowing their past life in the flesh with its passions and desires to threaten their community life. Consequently, they were beginning to move away from an outgoing type of Christian faith that sought the welfare of others to a selfish, self-contained religious stance that had little concern for others.[175] Exhortations to persevere are common in Paul's writings[176] and here he urges the Galatian Christians to persevere in the ethical responsibility of continually engaging or keeping in step with the Spirit (5:25).

[175] Cf. Bruce, *Galatians*, 265.
[176] Cf. 1 Cor 15:50, 58; 16:13; Phil 1:27f; 2:15f; 4:1; 1 Thess 3:5, 13; 5:23.

The linking of perseverance in doing what is good to the agricultural metaphor of reaping in 6:9 is therefore significant. It illuminates the importance Paul attaches to perseverance as a significant feature of his idea of sowing to the Spirit and the reward of eternal life. The verb *θερίζω* in 6:9 corresponds to the similar agricultural imagery of 6:7-8. Its appearance here in the future tense (*θερίσομεν*) carries the sense of an eschatological promise. The Galatians will obtain their expected eschatological reward as they persevere in their life in the Spirit and do what is good. They must therefore not lose heart and fall into the trap of eventually giving up. Such perseverance requires all the patience that comes from the fruit of the Spirit. This interpretation is supported by what Paul explicitly states in Romans that eternal life is promised as the reward of "those who by perseverance in doing good seek for glory and honour and immortality." (Rom 2:7).

6.5.2.2. Unbelievers and the Matter of Sowing to the Flesh

The interpretation that Paul's reference to sowing unto one's own flesh (6:8a) concerns anyone (in view of his use of the term *ἄνθρωπος* in 6:7), "including Christians,"[177] is misleading. Such an interpretation suggests that Christians who happen to find themselves on the wrong side of ethical behaviour or excesses like drunkenness are in danger of missing out on eternal life and all other eschatological benefits (cf. 5:3-4).[178] Contrary to any such views, the context of Paul's entire moral exhortation suggests that he is using the case of *unbelievers* who usually sow to the flesh, whose destiny is destruction, as a test case to emphasise the distinctiveness of believers' supernatural identity, which calls for a daily display of the fruit of the Spirit. Unbelievers sow to the flesh because they live in the realm of existence that stands in contrast to the truth of the gospel (1:6). They fashion their lives in a purely human way of existence[179] outside of Christ. They place their trust in themselves rather than in the Spirit of God.[180] Their lives are marked by self-indulgence and by all the corrupt moral practices listed as the works of the flesh (5:19-21). Paul explicitly states that those who live like that cannot inherit the Kingdom of God (5:21b). In 6:8a Paul declares that those who sow to the flesh will be destroyed

[177] Witherington, *Galatia*, 431.
[178] As Witherington (*Galatia*, 431) for example claims.
[179] Barclay, *Obeying*, 164.
[180] Lyons, *Galatians*, 376, Against Burton, *Galatians*, 342.

(*φθοράν*). By destruction Paul could mean death or total destruction in the last days.[181] Lyons thinks that it is not impossible that such end-time destruction would be as enduring as eternal life involving unending torment, but this is speculation as the parallel concept of hell[182] does not appear in Paul's letters.[183] The notion of destruction provides an explanation why it is unbelievers that Paul is referring to in his talk about sowing to the flesh and it is they that will not inherit the kingdom of God.[184] They are the ones whose patterns of life fundamentally reflect the flesh and Paul cites their end-time doom to illuminate the difference the Spirit makes in bringing believers to eternal life.[185] It is for this reason that he talks about the dire negative consequences of sowing to the flesh before making his point regarding the significance of sowing to the Spirit (6:8).

6.5.2.3. Believers and Eternal Security in Christ

The above interpretation becomes clearer when the indicative of what God has done in Christ is understood to be that which gives meaning to the imperative in terms of its practicality. The indicative of what Christ has done through the Spirit provides the guarantee that the imperative is also a possibility. The imperative is intended to be obeyed for the purposes of ethical growth and fruitfulness. While the indicative does not render the imperative irrelevant, it is a perversion to assign a foundational role to the imperative in Pauline theology and assume therefore that it can cancel out the indicative of what Christ has done and affirmed by his Spirit. The work of the cross is complete. Through the finished work of Christ believers have been rescued from the present evil age (1:4) and transformed into a Spirit-filled community (6:1). There is validity in Engberg-Pedersen's view that the imperative logically presupposes that the indicative has already been fully and completely realised; that the imperative is only intended to *remind* believers of this fact.[186] In the same argument, Engberg-Pedersen claims that the imperatives in Paul are not intended to bring some real change in the life of believers, which, however, is

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[181] *BDAG, s.v. φθορά* 1054 renders it 'destruction' with particular reference to its usage here in 6:8a
[182] Cf. Matt 5:22; 18:9; Luke 12:5.
[183] Lyons, *Galatians*, 377.
[184] Cf. Schweizer, *φθοράν*, *TDNT*, 7:132 who states that "In antithetical parallelism to *πνεῦμα* however, *σάρξ* approximates to the idea of a power which works on man and determines his destiny even beyond life on earth" (cf. 6:8).
[185] Boer, *Galatians*, 389.
[186] Engberg-Pedersen, "Virtues and Vices," 621.

misleading. It is true that the imperatives are intended to remind believers to live a life that corresponds to their status as the people who have undergone total transformation through the Christ-event and by the Spirit. Nevertheless, the goal of such reminders is to ensure that believers consistently persevere in their walk with Christ through the Spirit so they can continue to experience increasing growth. If that were not the case, Paul's imperatives throughout the moral exhortation would again be pointless. Believers are secure through the work of Christ on the cross. However, they are required to obey the ethical commands that come along with what Christ has done so that they can continue to experience growth in the Spirit; this means they must sow to the Spirit.

There is a concept in the Greco-Roman ethical tradition that can illuminate the understanding that in Paul's thought believers are secure in the indicative of what Christ has done. As discussed in chapter 2 of this study, the ancient virtue system maintained the idea that morally virtuous people are good in every ethical sense to the point that they would always and only wish to do what is right, never wishing to associate themselves with acts that are known to be wrong.[187] Thus Engberg-Pedersen can affirm that those in Christ, like the fully virtuous person of the ancient virtue system, are potentially secure because they have crucified the flesh and its passions and desires (5:24).[188] Furthermore, Paul is quite emphatic that believers live in the Spirit (5:25a), implying that they do not have any struggles to get through on their own regarding the fulfilment of the moral requirement of God because the Spirit supplies them with the ability and motivation to do so.[189] Comparing the fully virtuous person with the believer, Engberg-Pedersen argues that, the believer being in the Spirit (5:25), already knows the right thing to do, namely, keep in step with the Spirit (5:25b) and sow to the Spirit (6:8). He or she would hardly ever wish to live in a manner that is contrary to the desires of the Spirit.[190] Should believers fail to live that way, they need reminding, and, once this remedy is put in place, they would revert once more to the right thing they know and wish to do. Consistent with this position, but with a different nuance, Schnakenburg states that Paul's ethical

[187] Cf. Diog. Laer. *Zeno* 7.85-89; Cicero, *Fin.* 3.16-18.
[188] Engberg-Pedersen, "Virtues and Vices," 619-620.
[189] Parallel to the Stoic idea of a holy spirit which indwells people and functions as the person's guardian. See Seneca, *Ep. Mor*. 41.2.
[190] Engberg-Pedersen, "Virtues and Vices," 621.

warnings in his letters are "no more than pedagogical threats or metaphysical retention of Jewish ideas."[191] In Schnakenburg's view, the overwhelming amount of material in Paul's writings that talks about judgement of believers (e.g. 2 Cor 5:10; cf. Rom 14:10) is intended to serve as a reminder to do the right thing. Schnakenburg supports his argument by drawing attention to the observation that in almost all the texts where Paul talks about the impending judgement the apostle immediately proceeds to restore the confidence of his converts by reminding them of God's faithfulness and the divine strength available to believers.[192]

Paul is therefore not saying in 6:8 that failure to sow to the Spirit will cause believers to forfeit eternal life. There is no evidence to suggest that Paul is discussing the dangers of the cancellation of the Christian's security in Christ and the loss of one's salvation. To the contrary, Paul's two contrasting statements in 6:8 (sowing to the flesh and sowing to the Spirit) are meant to convey the message that while *unbelievers* stand to face destruction at the last day because they are the ones who live outside the realm of the Spirit and can only sow to the flesh (6:8a), *believers* on the other hand stand to inherit eternal life because they are *πνευματικοί* and have the ability to sow to the Spirit (6:8b). The fruit that has already been bestowed on believers signals both ethical transformation as well as natural growth, which occur in a progressive manner. What Paul is saying in 6:7-8 therefore is that believers must keep up with that growth process by sowing to the Spirit (6:8). In other words, believers are not expected to remain passive with regard to what the Spirit is doing but must be seen to be actively living within the realm of the Spirit's work, and by so doing, maintain their fruitfulness as they journey towards eternal life. God's purpose for them is that they progressively become conformed to the likeness of Christ and reach the destiny marked out for them. The pathway towards that eschatological goal is for them to continue to maintain their new quality of life by continually and consistently displaying the Spirit's fruit in their daily living. This is the essence of Paul's call urging them to sow to the Spirit.

[191] Schnakenburg, R. *The Moral Teaching of the New Testament* (London: Burns & Oates, 1975 (1962), 279.
[192] Schnakenburg, *Moral Teaching*, 279.

6.5.3. Summary

To sum up the foregoing discussion, Paul's warning to his Christian communities, telling them that those who manifest the works of the flesh will not inherit the kingdom of God (5:21), and the threats of wrathful judgement of God for those who sow to the flesh (6:7-8) are best understood as sharp reminders for the Christians communities of their distinctiveness as the people of God in contrast to unbelievers. The warnings are meant to encourage them to keep doing the right thing. In spite of all their shortcomings and the sins they do commit from time to time, Christians are destined for eternal life. Paul obviously emphasises the concept of divine judgement in his letters as part of his basic teaching, namely, that every person will be called to account according to their works, including Christians.[193] However, the apostle explicitly states that "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death" (Rom 8:1-2). The Christian, once rescued from the "present evil age" (1:4) and filled with the Spirit which inclines him or her towards what is good (5:16), is not expected to be destroyed. The *φθοράν* that Paul refers to in 6:8a is for those who know nothing other than the total domination of the flesh, namely, unbelievers. Paul's statement concerning sowing to the Spirit and reaping eternal life is intended to be a reminder and encouragement for the Spirit-filled Christian to persevere towards that goal. The exhortation to sow to the Spirit is also intended be an affirmation that it is the pathway to ethical growth and maintaining the standard of fruitfulness which the Spirit itself has implanted in the believer.

6.6. Conclusion

The corporate ethic of the Galatian Christian community is based on the identity of its members as a truly *πνευματικοί* people whose lives and conduct alike are controlled by the Spirit of Christ. Being a family in the Spirit, they are expected to respond to their possession of the Spirit's fruit by also sowing corporately to the Spirit. Throughout his moral exhortation Paul employs richly shaded terminologies expressed in great many ways to describe the concept of sowing to the Spirit. The various terminologies also provide clarification of what this life in the Spirit is all

[193] Cf. 5:10; Rom 2:6; cf. 2 Cor 11:15; Eph 6:8; 2 Tim 4:14.

about in the ethics of Galatians. In bringing his exhortation to a close Paul finds it necessary, therefore, to provide specific examples of what it means to sow to the Spirit in practical terms. He talks about fulfilling the law of love expressed in terms of the law of Christ, which, according to the exegesis carried out in this chapter, is a reference to the law of Moses. Fulfilling the law of Christ is an expression of sowing to the Spirit in terms of bearing one another's burdens (6:2). This includes the fact that if any member of the congregation falls into sin, the rest of the community must deal with him or her in a Spirit of gentleness (6:1). The display of the Spirit of gentleness in this context is a test of the spiritual maturity of a Christian community that is truly involved with the Spirit.[194] The attitude of the members who are assisting must not be judgmental, as though they are more righteous in contrast to the wrongdoer. They are to observe not only ethical responsibility towards others but also personal accountability in the context of the community life of the Spirit.[195] Avoiding self-inflated boasting and having a sober estimate of oneself (6:3) are as important as making a critical self-examination (6:4). The call to support one another in time of need does not mean that individuals are discharged from their personal responsibility of looking after themselves (6:5). Sharing good things with others is another significant aspect of sowing to the Spirit, whether in support of the work of ministry (6:6) or corporately with the outside world (6:10). Paul deliberately places all these essential practical actions in the close context of his mention of 'sowing to the Spirit' (6:8) so that the Spirit-filled community will know how they are to participate in the life of the Spirit. Moreover, each of the activities involves making a conscious effort to display the Spirit's fruit (5:22-23).

The style, form and, to a large extent, content of the ethical maxims in 6:1-10 are familiar elsewhere in the Greco-Roman world and affirm the influence of the ancient ethical tradition on Paul. The apostle nevertheless employs the material distinctively within the Christian context, particularly because all the ethical actions he brings up are Christocentric and are set in the context of sowing to the Spirit.[196] They point to how walking in the Spirit results from the combined roles of the Spirit and the believer mutually working together in the Christian life. The examples listed are by no means exhaustive, but they demonstrate that sowing to the Spirit means

[194] Lightfoot, *Galatians*, 215; Betz, *Galatians*, 296; cf. Dunn, *Galatians*, 321.
[195] Lambrecht, "Mutual Help," 33-56.
[196] Barclay, *Obeying*, 167.

living daily for God within the life of the community instead of living for one's own pleasure.[197] Possibly prompted by the flesh-tainted situation in the churches as already discussed in the previous chapters, the examples Paul cites in the section (6:1-10) highlight and illustrate the kind of behaviours and attitudes that seek the welfare of others, as expected of a genuine Christian Spirit-filled community.[198] The exhortation to do good to all (6:10) is particularly important. It suggests that it is not enough for local church communities to be caught up with helping themselves only. If sowing to the Spirit is to be holistic, then the community must help the wider society both in normal life situations as well as, and more importantly, in times of difficulties.[199]

Paul's emphasis on 'good works' is also a clear demonstration of the significance he attaches to practical human involvement in the Spirit-ethics of Galatians. He does not attribute ethics exclusively to the inner motivation of the Spirit. With the law of Christ as a moral resource to provide guidance from Scripture, believers will not be in a dilemma as to know exactly what the inner voice of the Spirit is saying at any point in time. The need for the law of Christ as an external norm is aimed at preventing a too exclusively Spirit-focused ethic degenerating into the kind of community rivalry described in the text.[200]

Paul's idea of sowing to the Spirit and attaining eternal life does not suggest that those currently in Christ who fail to sow to the Spirit will not be able to inherit eternal life. Paul is simply highlighting to the Galatians that there is a need for perseverance in their walk in the Spirit. Perseverance is the pathway that has opened up for them to reach that goal. This view is in contrast to the widespread conception that failure to sow to the Spirit will disqualify believers from eternal life and will lead them to destruction. Believers have been saved by faith alone (cf. 2:16; 3:10, 12), supplied with the Spirit (3:2), which now lives in them (4:6), and enables them to walk in the Spirit (5:16). The Spirit bears its fruit in the believers (5:22-23) and gives them the ability to follow its directions (5:25). In response to this, believers are expected to continue to sow to the Spirit (6:8). All these are varied metaphors of the ongoing transformation and ethical growth of believers into the image of Christ (cf.

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[197] Ryken, *Galatians,* 261.
[198] Williams, *Galatians,* 162.
[199] Schreiner, *Galatians,* 363.
[200] Cf. Dunn, *Galatians,* 324.

5:22-23). These pneumatic experiences provide affirmation that the believer and the believing community are on course for the eternal life marked out for them (6:8b). Sowing to the Spirit not only ensures that the believer stays focused, but it also paves the way for ethical growth and fruitfulness as believers keep participating in the life of the Christian community and displaying the Spirit's fruit in an ongoing manner. The various ethical actions Paul discusses in the moral exhortation (5:13-6:10) support the notion that the ethics of Galatians is not all down to the Spirit as a sole actor, but that the human factor is equally necessary.

CHAPTER 7

Conclusion

This study set out to achieve two main objectives: *first*, to prove the inadequacy of the so-called 'all-sufficiency of the Spirit,' a hypothesis that portrays Paul's moral exhortation in Galatians 5:13-6:10 as an exclusively Spirit-focused way of life; and, *secondly*, to establish that Christian ethics, as taught by Paul in Galatians, involves distinctive partnership between the Spirit and the believer and embraces personal attentiveness to the law as an important moral resource. The 'all-sufficiency of the Spirit' hypothesis, which is so widespread in contemporary scholarship,[1] not only regards the law as superfluous for Christian living, but it also significantly underestimates the human role in Paul's ethics in Galatians. To develop the thesis, the task was to tease out the apostle's distinctive use of the sowing metaphor terminologies (5:22-23; 6:8) in his moral exhortation to clarify that Paul's ethics in the letter, sometimes expressed in the language of 'walking in the Spirit,' involves a well-structured Spirit/believer co-operation. The results of the investigation can now be summed up under the following five headings.

7.1. The Spirit and Ethical Transformation of Believers

Paul's expression *ὁ καρπός τοῦ πνεύματός* in Galatians (5:22-23) is quite unique as it occurs only here in Galatians, though there are several variations of the expression in his other writings and Jewish/Hellenistic literature. The choice of the metaphor *καρπός* suggests that the qualities Paul enumerates as 'the fruit of the Spirit' are produced miraculously by the Spirit in the life of the believer. His use of the metaphor is of particular significance in his teaching on the Spirit and ethics in Galatians. He employs the metaphor 'the fruit of the Spirit' to describe the ethical transformation produced by the Spirit in the life of believers. Furthermore, the metaphor 'fruit' suggests that in the process of transformation the Spirit sows its seed in the life of the individual. The fruit which is produced in the believer is the result of the kind of activity that is proactively initiated by the Spirit at the new birth and continually thereafter. The reception of the Spirit at conversion (3:2-5) was a symbol

[1] See for example Barclay, *Obeying*, 229; Longenecker, *Galatians*, 247; Williams, *Galatians*, 149-50; Fee, *Galatians*, 209.

of the Gentiles' transformation from polytheism to the one true God as children and heirs of God (4:7). It was also the evidence of their turning from pagan immorality (5:19-21) to a new way of life, therefore, possessing the divine character. Their new qualities of morality were bestowed by the Holy Spirit. The Spirit's indwelling presence produces in them Christ-like virtues, which Paul enumerates as love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. The ethical transformation that occurs in believers at the beginning of their Christian life also provides them with the ability to remain ethically fruitful in their journey towards eternal life (6:8).

The association of the term 'fruit' with eschatological restoration and virtuous life is a significant motif in Judaism.[2] Paul's use of the term demonstrates his continuity with that tradition. Comparing Israel to a vineyard, the prophets lamented that it had not been possible for the nation to be fruitful as was expected of its people (cf. Isa 5:2, 4). The prophets, however, anticipated that in the age to come all this would change. Isaiah prophesied that in the age to come, as the Spirit was poured out from on high, the people of God would be able to produce fruit (Isa 32:15),[3] both literally and metaphorically. Paul's use of the metaphor is almost certainly intended to evoke this Jewish understanding of the link between the Spirit and ethical restoration. Paul sees in the Galatians' reception of the Spirit the fulfilment of that divine promise for both Jews and Gentiles who now together form the Israel of God (6:16). By choosing the metaphor 'fruit' and linking it to the Spirit Paul is not only using the Jewish insight to illuminate the ethical transformation seen in believers, but he is also saying that the quality of life listed as the fruit of the Spirit is not something that believers themselves bring forth. It is the work of the eschatological Spirit.

Paul grounds the phenomenon of the Spirit's activity of sowing into the life of believers in the theology of the cross using the language of 'new creation.' The Spirit's activity of transforming believers is possible because of the Christ-event that changed the course of history and ushered in the new age (6:14-15). The new creative work of the Spirit expresses eschatological transformation of believers in the redemptive-historical sense of Paul's theology. It, however, also has an ethical

[2] Cf. Isa 11, 32, 57; Jer 17:10; Amos 6:12; *T. Jud.* 341.4.
[3] Cf. Barclay, *Obeying,* 121.

dimension (6:16), in just the same way that the prophets of Israel anticipated that in the new aeon the Spirit would bring ethical renewal (Cf. Ezek 34:25; 37:27).

It is possible that Paul's mention of the 'new creation' to illuminate the ethical transformation of believers was also intended to echo the Roman utopian ideal of a new world order which the Galatians were possibly aware of. There is, however, a significant point of departure from the Roman ideology in the sense that, for Paul, the activity of moulding a people into a community described as the Israel of God is based on the work of Christ on the cross.[4] The Christ-event is foundational to the Spirit's work of transforming humans, who were originally enslaved by the flesh (5:19-21), into a community that can follow the ethical ideal (cf. 6:16).

The holistic nature of the ethical transformation produced by the Spirit is portrayed by Paul's strong emphasis on love which is the prime fruit. Love is the defining expression of the profile of the qualities Paul enumerates as the fruit of the Spirit, which aims at the concern for others in the community. This 'other-regarding' profile of the Spirit's fruit echoes Paul's earlier exhortation which calls on believers to enslave themselves to one another in love within the life of the community (5:13). It is the Spirit's fruit of love that provides the motivation for believers to move away from 'self' (or *σάρξ*) towards 'others' within the Christian community, similar to what the Stoics portray in their principle of *oikeiosis*. Where love is present, the other accompanying virtues will also be there. It is love that binds all the other traits together in perfect harmony. Thus, even though love is a fruit of the Spirit, Paul is quite emphatic that it must also be viewed as an activity to be put into action in their community. Within the life of the congregation, members are to practise the acts of loving their neighbours (5:14) and serving one another in love (5:13).

Another important concept associated with the Spirit's ethical transformation of believers is that the new quality of life does not exclude obedience to the law. The law of Moses still serves as a moral resource for the people of God. Paul's concluding statement in 5:23b immediately after the enumeration of the Spirit's traits has traditionally been rendered as "against such things there is no law" (e.g. NIV, NASB). With this rendering Paul is interpreted as saying that the new quality of life conflicts with what the law demands. The fresh exegesis conducted in this study suggests rather the opposite to this widespread interpretation. The context of Paul's

[4] Jackson, *New Creation*, 37.

argument suggests that the phrase *κατὰ τῶν τοιούτων, οὐκ ἔστιν νόμος* is better rendered as 'the law is not against such things,'[5] meaning the traits produced by the Spirit are not of a different moral standard from that which is enshrined in the law. This is also implied in Paul's strong emphasis on love which, according to the apostle's statement in 5:14, serves as a summation of the law. When the Spirit sows and bears fruit in believers, they are enabled ultimately to fulfil the law and serve one another in love. The law in this sense serves as the scriptural lens through which a Spirit-led pattern of behaviour can be appropriately gauged to ensure it is authentic and truly meet the standard God requires.

7.2. The Spirit and the Law

Paul's statement in 5:18 has played a major role in scholarly discussions that portray the notion of the 'all-sufficiency of the Spirit' in the ethics of Galatians. The text *εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον* is often translated in the following way: "But if you are led by the Spirit, you are not under the law" (E.g. NKJV, NIV, NASB). The statement has most often been interpreted to mean that the inward motivation of the Spirit is all that is needed for moral guidance. Quite telling, for example, is Barclay's statement that "the Spirit provides all the necessary moral direction without requiring submission to the control of the law."[6] In some instances, the first phrase *εἰ δὲ πνεύματι ἄγεσθε* is even understood to imply that the leading of the Spirit involves a compelling inner force.[7] The second phrase *οὐκ ἐστὲ ὑπὸ νόμον* is also widely interpreted to mean that the Spirit has so superseded the law that there is no the need for the believer's personal attentiveness to its instruction as it is now superfluous. It is assumed here that Paul's Gentile converts had been so swayed by the opponents' teaching that they were now finding the Jewish law attractive and adequate for moral guidance. Interpreters who think this way claim that Paul's purpose for issuing the statement in 5:18 was to correct that growing perception within the Galatian community and to provide the churches with the needed assurance that, since they were led by the Spirit, they did not need the law to guide

[5] Wilson, *Law*, 120.
[6] Barclay, *Obeying*, 117; cf. Longenecker, *Galatians*, 247; Williams, *Galatians*, 149-50; Fee, *Galatians*, 209.
[7] Gunkel, *Influence*, 94; Schrage, *Ethics*, 178.

them. These two interpretations of the two parts of the statement in 5:18 have both been clarified in this study.

With regard to the first phrase *εἰ δὲ πνεύματι ἄγεσθε*, the exegesis carried out in this study suggests that it is possible to take the verb *ἄγεσθε* as being in the middle form and to render the statement this way: "if you allow yourself to be led by the Spirit" (5:18a). This rendering seems to be more appropriate regarding its wider context (cf. 5:16) and also eliminates the notion of inner compulsion of the believer by the Spirit. Concerning the second phrase *οὐκ ἐστὲ ὑπὸ νόμον*, the analysis has clarified that *ὑπὸ νόμον* is best viewed as shorthand rhetoric for "under the curse of the law" (3:10, 13; 4:4-5).[8] Paul's statement that those who are led by the Spirit are not *ὑπὸ νόμον* simply means that Spirit-filled Christians are not under the control of the former enslaving features of the law that separated Jews from Gentiles.[9] Paul refers to those distinctively Jewish identity markers as 'the works of the law,' including circumcision (5:2-3, 6:15), days and seasons (4:10) and dietary restrictions (2:11-12). They unfortunately kept humans in bondage because failure to keep them perfectly meant coming 'under the curse of the law' (3:10). By writing that the Spirit-led Christians are *οὐκ ἐστὲ ὑπὸ νόμον*, Paul is saying that they are not subject to that enslaving situation. This interpretation eliminates the widespread perception in scholarship that views Paul as saying the law is no longer needed by Christians.[10]

Contrary to much of the negative interpretations of Paul's views about the law, Sanders[11] and Dunn have clarified in the New Perspective on Paul that the issue of the law as an entrance requirement rather than the abrogation of the law is at stake in Galatians.[12] This interpretation corresponds with the context of all the four references to the law in the moral argumentation (5:14, 18b, 23b; 6:2), all of which suggest that the Spirit is in full harmony with what the law intends. In 5:14 and 6:2 Paul calls upon his addressees to fulfil the 'law' and 'the law of Christ' respectively, both of which are references to the law of Moses. The tying of the law to the love for one's neighbour clearly suggests that Paul is referring to the law as an abiding standard of behaviour[13] which Christians must fulfil. Paul's purpose is to let the

[8] Wilson, *Law*, 31; cf. Hong, *Law*, 184.
[9] Schreiner, *Galatians*, 321; Ridderbos, *Paul*, 148.
[10] See for e.g. Moo, *Galatians*, 340.
[11] Sanders, *Palestinian Judaism*, 75, 420, 544; Sanders, *Jewish People*, 17-64.
[12] See Dunn, "New Perspective," 89-110; Dunn, "Theology of Galatians," 167-186..
[13] Wilson, *Law*, 4, 18, 117-139.

Galatians understand that the law is still valid and plays a role in the life of believers after the Jewish pattern of covenantal nomism.[14] His statement in 5:23b is rendered in this study as 'the law is not against such things,' namely, the virtues listed as the fruit of the Spirit (5:22-23a). Paul is in effect making an emphatic affirmation that when believers are manifesting the Spirit's fruit their lives are in conformity with the true intention of the law. The understanding that the law of Christ is a reference to the law of Moses follows the same train of thought as in 5:14 and in Paul's other positive references to the law elsewhere, particularly Romans 13:8-10.[15] To fulfil the law of Christ (6:2) is to bear one another's burdens, which is a particular example of the love for one's neighbour (5:14).

There is no evidence in Galatians to suggest that Paul abrogates the law's role associated with the ethical guidance provided by the Spirit. Paul's opponents were campaigning for the Gentile Christians to observe the Jewish 'works of the law,' particularly circumcision, as an entry requirement into the people of God. Paul emphatically dismisses this demand arguing that the question of the Gentiles' acceptance has already been settled by their faith in Christ and confirmed by their reception of the Spirit at the beginning of their Christian experience (3:2-5). Paul nevertheless expects all the Galatian Christians to fulfil the just requirements of the law. This is because the law as the expression of the love for one's neighbour (5:14) is universal in its application. Notwithstanding the law's nationalistic identity that distinguishes Jews from Gentiles, as far as Paul is concerned, it still serves as the scriptural expression of the will of God that must be fulfilled by Christians. Paul must, however, let his addressees understand that effective obedience to the law by the people of God, both Jews and Gentiles, is only effective when that obedience is empowered by the Spirit. For that matter, they must walk in the Spirit (cf.5:16) and participate daily in its activities.

On the basis of the foregoing analysis it has been suggested in this study that Paul's dominant concern in Galatians is that his converts continue to *co-operate* with the Spirit so they are *enabled* to fulfil the law (5:14) and serve one another in love (5:13). The extensive analysis carried out in this study of Paul's rhetoric provides affirmation that the apostle skilfully writes the letter with the intention of persuading

[14] Sanders, *Palestinian Judaism*, 422; Dunn, *Paul*, 338-339.
[15] Cf. Dunn, *Paul*, 654.

his listeners to follow this specific course of action. The call for his addressees to co-operate with the Spirit is a theme encapsulated in the *propositio* of the letter (3:1-5) where the law and the Spirit are mentioned together for the first time. Paul's substantial mention of *νόμος* and *πνεῦμα* throughout the letter beginning from 3:2 serves rhetorically to underscore the fact that this theme is at the heart of his message.

Several key passages in Jewish writings demonstrate that the role of the Spirit was not understood in Judaism to replace the law but rather to positively result in a more intense commitment and obedience by the people of God to the law[16] in the context of covenant faithfulness. There is no evidence from the texts that were examined in this study to suggest that the prophets thought the role of the law in the life of God's people was expected to cease when the eschatological Spirit was given. To the contrary, all the writings examined in this investigation do emphasise the Spirit's continuing role of producing obedience among God's people and increased loyalty to and passion for God's covenant and law. The post-exilic Jews nurtured the hope that the Spirit, as God's presence, would lead them in the way of the law in the same manner as it did for ancient Israel when God's presence led his people through the wilderness in the form of a cloud.[17] As God brings restoration to the nation through the work of the Spirit, his people are expected not to remain passive but rather to respond positively through obedience to the law in the enabling power of the Spirit. In Galatians Paul presents a picture which is parallel to the Jewish thought. The context of his teaching demonstrates that this is also his expectation, namely, that following the ethical transformation generated by the Spirit in a manner that can be described as a new exodus in Christ the Galatian Christians would be enabled to fulfil the law (5:14).

Paul's moral exhortation clearly communicates the message that he expects his Christian community to abide by God-honouring behaviour. Though he is addressing a predominantly Gentile community that has received the Spirit, he does not hesitate to point out to them that one way to live a descent Christian life is to fulfil the law through the love for one's neighbour (5:14). This is one of several directives, imperatives and admonitions he issues in the letter which suggest that his

[16] This is portrayed in the Old Testament (Ezek 36:24-27; Neh 9:18-21; Isa 11:1-4), in Philo, in the Wisdom Literature (Ben Sirah), in Qumran and in rabbinical teaching.
[17] Wilder, *Exodus*, 264.

expectation of God-honouring behaviour is closely associated with the law (5:14, 23; 6:2). This is not to say that Paul's primary concern was to inculcate Jewish behaviour in his converts.[18] The point, however, is that he regards decent Jewish ethical standards outlined in the law as appropriate for Christian morality and in harmony with the Spirit. As far as Paul is concerned, the love for one's neighbour is a full expression of the commandments. To fulfil the law through the act of loving one's neighbour is a way of responding to God's grace made freely available to believers through the work of Christ on the cross. Paul's argument in Galatians suggests, however, that he does not expect his Gentile converts to follow three of the law's requirements that specifically distinguish Jews from Gentiles as identity markers, namely, circumcision (5:2-3, 6:15), days and seasons (4:10) and dietary restrictions (2:11-12). Apart from these exceptions the exegesis carried out in this study suggests that when he talks about fulfilling the law (5:14) he is referring to all the commandments that make up the law of Moses (cf. Rom. 13:8-10).

The law's moral influence must be counted as an important channel used by the Spirit to provide ethical guidance. The injunction to fulfil the law of Christ provides further evidence that while heeding the inward principle of the indwelling Spirit, there is also the need for personal submission to an external norm. As Dunn observes, this is a significant way of preventing a too exclusively focused Spirit-ethic and the possibility of such a lifestyle degenerating into the attitudes Paul illustrates in 5:13a and 5:26.[19] Being an external norm, the law serves as the barometer or rule by which the Spirit's fruitfulness can be gauged, especially in terms of the love for one's neighbour. Being the expression of God's will, the law's instructions call for the personal attentiveness of the believer. It is therefore misleading to suggest from Paul's statement in 5:18 that the law is superfluous and that it has no role to play in the life of the Spirit-filled Christian.[20] An exclusively Spirit-marked way of life that excludes the law is not implied in Paul's communication about the leading of the Spirit.

[18] Sanders, *Jewish People,* 95.
[19] Dunn, *Galatians,* 300.
[20] So Hong, *Law,* 184.

7.3. The Distinctive Spirit/Human Co-operation in Galatians

The significance Paul attaches to the role of the Spirit in the life of believers is a dominant theme in his moral exhortation. After proactively transforming believers and bestowing upon them new quality of life, the Spirit continues to participate in their morality in an ongoing manner. In spite of this phenomenal work of the Spirit, however, Paul tells the Galatians that they must also continually 'sow to the Spirit' (6:8) to ensure continuing ethical fruitfulness. The logic behind this exhortation for human action is that, in spite of the crucifixion of the flesh along with its passions and desires by believers (5:24), the flesh still poses a moral threat to the Christian community. With the identification of the flesh in this study fundamentally as a reference to evil inclination or impulse, it is not hard to figure out why it is still active. The context of Paul's use of the term *σάρξ* suggests that it is a force within the life of the Christian. For that reason, though the Galatian Christians already live in the Spirit (5:25a) and have been positioned to bear the Spirit's fruit, yet they must contend against the flesh (cf. 5:17). The term 'crucifixion' is employed in 5:24 in the metaphorical sense to mean believers' participation in Christ's work on the cross (5:24) rather than total annihilation of the flesh. Instead of serving one another in love as they have been gifted to do, some of the Christians appear to be doing the very opposite within the life of the community. Unhealthy rivalry within the congregation is not only causing disruption of true fellowship but it is also threatening to destroy the corporate life of the Church (5:15).

Contemporary scholars who interpret Paul's ethics in Galatians in terms of the 'all-sufficiency of the Spirit' often attribute the moral failure in the community to the inadequacy of the law in dealing with the flesh.[21] Contrary to that hypothesis, one possible explanation for the moral issues in Galatia is that some members of the community were ignoring their human ethical responsibility in terms of self-discipline. This is probable especially if the Galatians nurtured an exclusively Spirit-focused understanding of Paul's teaching and therefore adopted an attitude of passivity to ethical things. Deidun's thesis highlights this possibility when he asserts that "the *καρπός* image evokes the inner dynamics of the Spirit and the 'passivity' of the Christian."[22] Undoubtedly, the 'fruit' is not the product of human labouring, and

[21] See e.g. Fee, *Galatians*, 202; Morales, *Spirit*, 151-154.
[22] Deidun, *Morality*, 18.

the Christian receives it as a gift, as Deidun rightly emphasises.[23] Nevertheless, nowhere in Paul's moral exhortation does the apostle portray human passivity in the outworking of his ethics in Galatians. The phenomenal work of the Spirit does not cancel out human responsibility but establishes it.[24] This picture is made clear by Paul throughout his communication. He expects his addressees to make conscious efforts to display the Spirit's fruit and, by so doing, to resist the flesh and to serve one another in love (cf. 5:14). He consistently orders the Galatians to live in the arena of the Spirit (5:16, 25; 6:8). Christians are called upon to continually seek to overcome the flesh by choosing to walk in the power of God's Spirit (5:16). Christ's redemptive work and the Spirit's bestowal of its new quality of life are adequate to ensure that the flesh does not dominate the life of believers. However, in the outworking of life in the Spirit, believers must daily make a conscious decision to do what is good through self-discipline rather than expect the Spirit to 'drag' them along automatically. They must take every practical step humanly possible to serve one another in love (5:13) and avoid divisive conduct characterised by selfish behaviour (cf. 5:26). This emphasis on the human dimension of Paul's ethics is encapsulated in his language of 'sowing to the Spirit' (6:8).

To 'sow to the Spirit' is to participate in the life of the Spirit by taking every necessary human step to display the fruit of the Spirit (5:22-23). One of Paul's expectations is to see his Christian communities grow in ethical matters subsequent to the transformation produced in them by the Spirit. It is therefore not surprising that for the second time he employs the metaphor of 'sowing' to describe how he expects believers to respond to the initial sowing activity of the Spirit in believers. His use of the metaphor of 'sowing to the Spirit' is therefore intended to allow the insight gained from the natural growth of a seed when planted to illuminate the ethical growth of believers as they walk in partnership with the Spirit.[25] The context of Paul's mention of 'sowing to the Spirit' towards the end of his moral exhortation (6:8) suggests that he intends the metaphor to be understood as the summary expression of all the moral directives he issues throughout the exhortation,[26] namely, walking in the Spirit (5:16), allowing oneself to be led by the Spirit (5:18), keeping

[23] Deidun, *Morality*, 18.
[24] Schreiner, *Galatians*, 270.
[25] Boer, *Galatians*, 387.
[26] Cf. Barclay, *Obeying*, 164; Fee, *Galatians*, 237; Schreiner, *Galatians*, 369.

in step with the Spirit (5:25), restoring an erring member of the community (6:1), bearing one another's burdens (6:2), avoiding self-deceit (6:3), critically appraising oneself (6:4), bearing one's own load (6:5), supporting teachers of the word (6:6) and persevering in doing good to all people (6:9-10). Such directives highlight the emphasis Paul places on the human dimension of his ethics in Galatians. They illustrate that in Paul's view ethical life is not taken over completely by the Spirit but involves conscious personal decisions and the will of the believer.

The imperative to walk in the Spirit (5:16) is particularly significant in Paul's call to Christians to sow to the Spirit as it places strong ethical responsibility on individual believers. Walking in the Spirit requires of believers to make moral choices even while they are being motivated by the Spirit from within. It involves deliberate and personal attentiveness to the will of God as set out in Scripture in any given situation. Paul's use of the imperative to 'walk' is quite important. It is a deliberate echo of the Jewish way of describing a manner of living.[27] Paul employs it as an emphatic imperative to point to the need for human action through the enabling of the Spirit. Believers who make the deliberate decision to continue to walk in the Spirit are assured of victory over the flesh because in that way they will not fulfil the impulsive desires of the flesh (5:16b). The text of 5:16 does not, however, portray an exclusively Spirit-focused activity that marginalises or undermines the believer's ethical responsibility.

Paul's statement that 'Since we live in the Spirit, let us keep in step with the Spirit' (5:25) is intended to place more emphasis on the need for human participation in the life of the Spirit. It highlights the need to guard against passivity. The verb *στοιχέω* connotes the idea of following[28] a rule or a standard as in 6:16. It also implies obeying the truth (5:7).[29] Such obedience is in response to God's redemptive act of love after the Jewish pattern of covenantal nomism. Obedience to the truth comes by way of submitting to the Spirit's leading. The idea of obedience in this case becomes an important aspect of sowing to the Spirit. The believer must live in partnership with the Spirit in an ongoing way throughout the Christian journey by sowing to the Spirit (6:8) to ensure growth with regard to ethical standard and

[27] Cf. Exod 18:20; Deut 13:4-5; 1 Kings 9:4; 2 Kings 22:2; Ps 86:11; Prov 28:18; Isa 33:15; 1QS3:18-4:25..
[28] Bauer, *BDAG*, *s.v.* 3.b., 946.
[29] Cf. Barclay *Obeying*, 94.

fruitfulness. With the love for one's neighbour and the fulfilling of the law (5:14) as the ultimate goal of bearing the fruit of the Spirit (5:22-23), it is not difficult to understand Paul as saying that the partnership with the Spirit also requires personal attentiveness to the instructions of the law (5:14, 18, 23b; cf. 6:2). In all these Paul's intent for issuing the command to fulfil the law in both 5:14 and 6:2 is to provide a significant practical example of the activity of sowing to the Spirit (6:8) and bearing its fruit of love (5:22-23) within the corporate life of the Christian community (6:1-10).

Paul's moral exhortation addresses, to a large extent, the anthropological tension faced by individual believers in terms of their inner life. It needs to be noted, however, that the apostle's overall concern is with the corporate life in the community. His more detailed instructions on certain practical community issues in the exhortation are intended to highlight the priority he attaches to the corporate life of the church (6:1-10). The immediate context of his discussion of the material in 6:1-10 strongly suggests that he views the various directives he issues as practical examples of human sowing to the Spirit and participation in the on-going life of the Spirit in the Christian community. The context of all the examples suggests that it is as believers participate in the corporate life of the Christian community that they experience ethical growth. The examples listed are by no means exhaustive, but they demonstrate that sowing to the Spirit means living daily for God within the life of the church instead of just living for one's own pleasure.[30] The specific directives Paul issues in this section all illustrate the kind of other-regarding behaviours essential for promoting genuine community life in the Spirit.[31] This is intended to address the moral situation within the life of the congregations caused predominantly by selfish attitudes. Believers are expected to make conscious decisions to display the fruit of the Spirit in order for them to grow in ethical fruitfulness.

All this amounts to saying that Paul's ethics in Galatians includes significant human involvement. The Spirit's participation in the morality of the believer and the community does not mean that it acts alone in an all-sufficient role, neither does it mean that an appropriate pattern of behaviour is automatic. The Spirit does not compel believers to conform to the ethical standard it produces without human co-

[30] Ryken, *Galatians*, 261.
[31] Williams, *Galatians*, 162.

operation. While portraying the proactive role of the Spirit in producing its fruit in the believer, Paul nevertheless attaches great significance to the need for the believer's participation in the life of the Spirit for maintaining the required ethical standard and fruitfulness. The structure of Paul's ethics in Galatians can therefore be described as transformation and participation,[32] a distinctive partnership between the Spirit's transformation activity and the believer's participation that serves as a catalyst for growth.

In conclusion, the ethics of Galatians involves distinctive Spirit/human co-operation. The notion of the Spirit sowing and bearing fruit in the believer and the directive urging believers to reciprocate in sowing to the Spirit are intended to highlight this distinctiveness of the ethics of Galatians. Paul's directives throughout the moral exhortation would be pointless if he intended everything to be left to the leading of the Spirit without the believers' personal choices as well as their attentiveness to the instructions provided by the law.

7.4. Sowing to the Spirit and Eternal Life: A Call for Perseverance

The pneumatology of Galatians makes it quite clear that the Spirit serves as evidence that the future has begun for the Christian (3:2-5) and also serves as the guarantee for the final consummation (6:8). For that matter, the believer is expected to continue to sow to the Spirit all the way till they reach eternal life.

There is a widespread feeling in scholarship that due to his strong eschatological language in 6:8 Paul is teaching about the possibility of some believers ending up being destroyed if they fail to sow to the Spirit (6:8a). Paul is interpreted as echoing an earlier claim that believers who allow their freedom in Christ to degenerate into only "an opportunity for the flesh" (cf. 5:13b) face the danger of destruction (5:14) and exclusion from the kingdom of God (5:21b).[33] The argument is that judgement of all human actions is certain and Christians who persist in sowing to the flesh might find themselves unable to attain eternal life (5:21b; 6:8). This view is particularly highlighted by Sanders who asserts that while justification is by faith and salvation is by grace, the Christian will be judged on the basis of their

[32] Schnelle, *Paul*, 284-286; Schnnelle, "Paulus,"141-42.
[33] Barclay, *Obeying*, 164; Betz, *Galatians*, 308; Bruce, *Galatians*, 265; Byrant, *Christ*, 217; Dunn, *Galatians*, 330; Fee, *Presence*, 242; Longenecker, *Galatians*, 280; Kwon, *Eschatology*, 215-217; Witherington, *Galatia*, 431.

works.[34] He argues that in Paul good deeds are the condition for remaining in salvation[35] and that "wilful or heinous disobedience would exclude one from salvation."[36]

The above interpretation does not match up with Paul's claim that believers in Christ have been rescued from the present evil age (1:4) and that the believer has attained the status of "a son, and if a son, then an heir" (4:7). The Galatians are assured of the hope of righteousness that awaits them as the result of their possession of the Spirit (5:5). Moreover, those who are led by the Spirit are no longer under the curse of the law (5:18) because "Christ redeemed us from the curse of the law by becoming a curse for us" (3:13). These statements hardly support the notion that those currently in Christ who fail to sow to the Spirit might not be able to inherit eternal life. What Paul appears to be doing in 6:7-8 is to motivate his converts to make sure they persevere towards the eschatological destiny that awaits them. By telling his addressees that perseverance is the prescribed route to eternal life, Paul is once again highlighting that ethical fruitfulness requires active human participation in the work of Christ.

It is therefore best to take Paul's statements in 6:7-10 as a scheme of encouraging Christians not to grow weary and not to give up (6:9). As a people who are *πνευματικοί* (6:1) the Spirit is their guarantee to eternal life and, for that matter, they must continue to sow to the Spirit till the end (6:8). This assurance is in contrast to the destiny of unbelievers whose lives are tainted by passions and desires of the flesh and are therefore in danger of being excluded from the kingdom inheritance (5:21b; 6:8a) while they still remain outside of Christ. Like Christians, unbelievers also have the option of sowing to the Spirit if they choose to come to faith through the hearing of the gospel and to receive the Spirit of Christ. Until then, all that they know and do is to sow to the flesh (cf. 5:21b). In 6:8a, therefore, Paul is using the case of unbelievers to illustrate the distinctiveness of the believers' supernatural identity, which calls for the daily display of the fruit of the Spirit (6:8b). The indicative of what Christ has done for believers through the Spirit provides the guarantee that Christians will be able to persevere till they reach their eschatological

[34] Sanders, *Palestinian Judaism,* 517-518.
[35] Sanders, *Palestinian Judaism,* 515.
[36] Sanders, *Palestinian Judaism,* 518.

destination.[37] Like the fully virtuous person of the ancient virtue system,[38] those in Christ are potentially secure because they live in the Spirit (5:25a). They are capable of fulfilling the moral requirements of God as the Spirit supplies them with the ability and motivation to do so.[39] All they need to do is to co-operate with the Spirit consistently and continually all the way to eternity.

7.5. Reflection: The Logic of Paul's Ethics in Galatians

It is sometimes argued that Paul does not address the question of ethics in Galatians; that all he does is to issue ethical exhortation.[40] Furthermore, the claim is made that the apostle is incoherent in his thinking or, at best, unsystematic in his argument in Galatians, thus making it difficult to reconstruct the logic of his ethics and his ethical theory from the data he provides in the letter.[41] The point of departure here is that although Paul does not offer a comprehensive ethical guide in Galatians, at the heart of his exhortation is his prescription for ethics,[42] a prescription captured perhaps best in the thesis statement of this study. Many interpreters take the Spirit as the champion in Paul's thoughts about ethics in Galatians. In contrast to that perception, the reconstruction carried out in this study suggests that Paul equally calls for the active involvement of the believer as well as the law in the ethics of Galatians. The Spirit does not work alone as an all-sufficient actor but involves the human will and the law in dealing with the threats posed by the flesh to the believer and the Christian community. This thesis reminds readers that attempts to reconstruct Paul's ethical theory of the Spirit in Galatians must do justice to all the strands of the apostle's teaching in the moral exhortation rather than focusing attention on selected lines of his ethics conversation.

Paul does not bring the law into his ethics conversation (5:14, 18b, 23b; 6:2) without a theoretical basis. The fulfilment of the law is part of his overall argument in the letter. The role of the law is not to put constraint on Christians from outside the realm of the Holy Spirit by forcing them to observe Jewish national or ethnic particularism. The law is relevant in serving as the scriptural base from which moral

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[37] Schreiner, *Galatians*, 254.
[38] Cf. Diog. Laer. *Zeno* 7.65-89.
[39] Engberg-Pedersen, "Virtues and Vices," 620.
[40] Cosgrove, *Cross*, 162-63.
[41] ibid
[42] Barclay, *Obeying*, 108

living springs by the motivation of the Spirit. The law finds its relevance as an expression of God's moral will written on the hearts of believers in the enabling power of the indwelling Spirit. Although Paul clearly insists that the aspects of the law that serve as distinctive Jewish boundary markers (circumcision, Sabbath and food laws) are not applicable to his Gentiles converts, yet the directives he issues throughout the Galatian exhortations are consistent with the moral instructions of the law.[43] Even where he does not specifically cite the law, the injunctions he issues contain echoes of the Mosaic law, as can be seen in his emphasis on sexual sins and other inappropriate behaviour recorded in his list of works of the flesh. Walking in God's law does not therefore contradict the inward motivation of the Spirit but rather highlights it.

An equally significant feature of the structure of Paul's Spirit-ethics in Galatians is the role of the believer, which is also grounded upon the wider issues he addresses in the letter. It is true that the apostle's central soteriological claim in Galatians and elsewhere is that Christ "gave himself for our sins to set us free from the present evil age" (1:4). Undergirding Paul's soteriology is his claim that no one is righteous (Rom 3:10). Undoubtedly, such distinctive anthropological pessimism[44] lies behind the widespread scholarly view that in Paul's ethics the Spirit is all that is needed as the solution to the human moral situation associated with the flesh. While the apostle views humanity's capacity to make good decisions and do righteous acts with extraordinary pessimism, he nevertheless always views the potential that is in his Christian communities with optimism.[45] Just as both the Greco-Roman and Jewish traditions maintained the hope that, given the proper therapy, humans could do what is good as is expected of them and could attain an ideal human existence so does Paul.[46] In both the Jewish tradition and Paul's teaching the required therapy is available in the enabling power of the Spirit (cf. 5:22-23). In the Jewish tradition this potential is the subject of the promises of Jeremiah 31:31-34 and Ezekiel 36:26 involving a new heart and a new Spirit which in Galatians was fulfilled when the Spirit was given to the new believers following Paul's preaching of the gospel. In the

[43] Thompson, *Moral Formation*, 15.
[44] Westerholm, "Anthropological 'Pessimism,'" 71-98.
[45] Thompson, *Moral Formation*, 17.
[46] As highlighted in Chapter 5 section 5.2.

Hellenistic tradition this involves the therapy of education,[47] parallel to Paul's own catechetical teaching of his new converts (cf. 5:21b). Therefore, there is clearly a significant amount of continuity and coherence between Paul's moral focus and the Hellenistic and Jewish traditions. Thus, as in the ancient traditions, Paul can speak with optimism about the potential of his Galatian community to do the will of God when they are influenced by the Spirit (5:16, 18, 22-23, 25; 6:8).[48]

In contrast to any negative assessment of the logic or theoretical basis of Paul's moral exhortation, the argument of this study demonstrates that Paul's ethical view of the Spirit in Galatians is structured around Spirit/believer co-operation that involves the law as a moral resource. Paul's ethical view of the Spirit in Galatians is best defined as involving the Spirit working in mutual partnership with the believer and embracing the benefit of the law. The notion of the Spirit working exclusively on its own in the fight against the flesh is based on an inadequate assessment of the structure of Paul's Spirit-ethics. It is true that the apostle's teaching on the Spirit and ethics in Galatians does not specifically assert that the law be viewed as an adequate means for overcoming the destructive passions and desires of the flesh. However, Paul views the fulfilment of the law through the love of one's neighbour to be a significant dimension of life in the Spirit.

Surely the phenomenon of ethical transformation of the believer is the miracle of God working through the Spirit (5:22-23). This, however, is not to suggest that a Christian community ought to think only in terms of the sufficiency of the Spirit thereby neglecting active human participation. It is only within the framework of the Spirit/believer co-operation that ethical growth can be nurtured and believers enabled to attain the ideal to do the will of God. In their moral life of walking in the Spirit, believers are required to sow daily to the Spirit so that the Spirit can participate powerfully in their morality. An exclusive relying on the 'sufficiency' of the Spirit as a paradigm for 'walking in the Spirit' to the neglect of the human role and the law as the scriptural basis of the will of God is more likely to result in a one-sided Christianity. Paul teaches the significance of the Spirit in its proactive transformation of humans at the new birth and its participation in their morality thereafter. Undoubtedly, this is viewed as an important aspect of Christian theologies, and

[47] Aristotle, *Eth. Nic.* 3.10.1118b; Cicero, *Tusc.* 4.26.
[48] Thompson, *Moral Formation*, 135-137.

rightly so. However, in both biblical scholarship and in the church, care must be taken not to formulate doctrines, which assume, intentionally or unintentionally, that the Spirit works in such an overwhelming way that the believer's own personal attentiveness to the law is inconsequential for Christian living. Contrary to the notion of an all-sufficiency of the Spirit, it is important to bear in mind that when Paul talks about walking in the Spirit or sowing to the Spirit the context suggests that he is exhorting the believer and the believing community to make conscious decisions involving the act of the human will. Such decisions will call for the taking of practical steps to display the fruit of the Spirit in all situations. That way, and in partnership with the Spirit, Christians will be in the position to love their neighbor as themselves and, by so doing, to fulfil the law (5:14). As Schreiner aptly remarks, "life in the Spirit cannot be conceived of as a kind of spiritual floating in the air, where believers are caught up in spiritual ecstasy and passively let the Spirit move them."[49] All the various examples of individual and community actions examined in this study suggest that Christians need to sow daily to the Spirit as the expression of their continual and consistent co-operation with the Spirit throughout their Christian journey till they reach eternal life (6:8).

[49] Schreiner, *Galatians*, 394.

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