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*Identification by Spirit Alone: Community-Identity  
Construction in Galatians 3:19-4:7*

**Abstract**

Interpretations of Paul's letter to the Galatians have tended to focus on its theological content, particularly Paul's attitude toward the Law and Judaism. Moreover, the question of how the theological portion of the epistle relates to the paraenetic section (Gal 5:13—6:10) continues to vex interpreters. However, the author notes that the position of Jews and Gentiles within the Christian churches is ultimately a question of identity. Accordingly, the goal of this study is to perform a sociological analysis of Gal 3:19—4:7, drawing upon aspects of social identity theory, in order to analyze Paul's method of constructing community identity in terms of both a symbolic universe and a related ethos. The author argues that Paul presents the Holy Spirit as the *sin qua non* identity marker of those in Christ, and that the apostle's argumentative purpose in the above passage is to persuade his converts that the symbolic universe which he upholds and its related ethos, as expressed it is in Gal 5:13—6:10, is the true gospel in contrast to the distorted version represented by his Judaizing opponents. Thus, life in the Spirit patterned after the law of Christ, rather than under the Mosaic Law is central to the ethos of those who belong to Christ. Consequently, rather than being an addendum, or an ad hoc assortment of disconnected exhortations, or even a later, non-Pauline interpolation, Gal 5:13—6:10 is a carefully constructed ethos which functions to form and reinforce Christian identity.

**Key words:** Mosaic law, community identity, social identity theory, Galatians, holy spirit, Pauline ethics

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## Introduction

In addition to the passion, vitality and rhetorical finesse that give Paul's letter to the Galatians its singular character, this epistle is also a veritable treasure trove of valuable information regarding the apostle himself, his controversies with Peter and the Jerusalem apostles, the Christian communities he founded, and the nature of Gentile-Jewish relations within the church. However, interpretations of this letter have tended to focus on its theological content, particularly Paul's attitude toward the Law and Judaism and the principle of salvation by faith alone.<sup>1</sup> More recently, E. P. Sanders and James D. G. Dunn, among others, have questioned this line of interpretation, arguing that the dispute in Galatians centers on the question of whether Gentile believers are required to observe the Mosaic Law, particularly the marks of Jewish ethnic identity, namely, circumcision and dietary laws.<sup>2</sup> Nevertheless, the exegetical focus, despite the much needed inclusion of these sociological categories, remains on Paul's attitude toward the Law.

An accurate assessment of the apostle's view of the Law, particularly its effect on distinguishing and distancing Jews from Gentiles within the Christian community, is undoubtedly crucial for the exegesis of this letter. Nevertheless, Paul is not simply interested in ensuring that the believers in Galatia have a correct understanding of the Law and its function. He is also seeking to ensure that they have a proper understanding of who they are in Christ. In other words, the question of the position of Gentiles and Jews within the Christian churches is ultimately a question of identity.

Accordingly, the goal of this study is to perform a sociological analysis of Gal 3:19—4:7,<sup>3</sup> drawing upon aspects of social identity theory. Rather than focusing on the question on whether or how the rhetoric of Galatians and this passage in particular function to delineate the Christian communities in Galatia as a distinct sect separate from Judaism,<sup>4</sup> my intent is to provide an analysis of this passage which will reveal Paul's method of constructing community identity in terms of the construction of both a symbolic universe and a related ethos which enacts or makes concrete this conceptual world.<sup>5</sup> It is my contention that Paul presents the Holy Spirit as the *sine qua non* identity marker of those in Christ.<sup>6</sup> Thus, his argumentative purpose in Gal 3:19—4:7 is to reconstitute the symbolic universe of his audience, so that life in the Spirit, rather than under the Mosaic Law, is seen as central to the ethos of those who belong to Christ. Thus, although justification by faith and belonging to Christ are requisites for Christian identity, neither is sufficient apart from continuing in the Spirit, since, for Paul, denial of the Spirit is tantamount to denial of Christ and the cross. As I will demonstrate, this interpretation not only links the so-called theological section of the epistle (Gal 3:1—5:12) with the paraenetic portion (Gal 5:13—6:10),<sup>7</sup> but also provides a corrective to the view that law, according to Paul, plays no

positive role in the Christian community. As we will see, law does have a positive function, albeit one that has been radically reconstituted by the coming of Christ and the giving of the Spirit.<sup>8</sup> Accordingly, Paul's task is both to present a symbolic universe and a related ethos which serve as a corrective to that put forth by his Law-observant opponents, and to persuade the Galatian believers that his conception of Christian identity is the true one.

Since community-identity construction is a sociological construct, I will begin with a brief description of its most salient aspects and how these are exemplified in the letter to the Galatians as a whole. This analysis will serve to contextualize the chosen pericope, after which I will consider Paul's use of sociological language in this passage to construct a positive identity for his Galatian converts in contradistinction to that offered by his opponents. Finally, I will examine how the symbolic universe which Paul constructs in Gal 3:19—4:7 necessarily shapes the social practices, or ethos, which he advocates in Gal 5:13—6:10.

## **Community-Identity Construction**

### *Theoretical Model*

According to social identity theory, independent group identity comes into existence through the construction of a new symbolic universe which challenges the symbolic universe as originally constituted.<sup>9</sup> The construction of this alternative symbolic universe is a dialectical process involving an out-group (the group seeking an independent identity) and an in-group(s) or parent group(s) (the, heretofore, dominant social group(s)). Thus, sociologists speak of the gradual emergence of an alternative community that is qualitatively different than the parent group(s) as a precarious process which entails the constant threat of group disintegration and/or assimilation.<sup>10</sup> Hence, the need for an ideology, often referred to as a "body of theoretical tradition" or "symbolic universe," which works against these leveling forces both by providing legitimacy for the emerging group's state of separation and by giving it cohesion.<sup>11</sup>

Moreover, although social identity does not emerge without the development of common bonds within the group, it also depends on differentiation from the other group(s).<sup>12</sup> Accordingly, this type of social change entails the need to effect a positive re-evaluation on the part of the emerging group in relation to the hitherto dominant group(s). This is accomplished as the emerging group improves its actual social location by reversing the relative positions of the out-group (itself) and the formerly dominant in-group(s). In the case of religious communities, this inversion involves the claim that members of the new group are the actual upholders of the original truth and spirituality of the religion which has been either diluted and/or distorted by the community from which they are breaking loose.<sup>13</sup>

Consequently, the founder and/or leaders of the alternative community have the task of persuading their followers that the symbolic universe and its related ethos which they uphold is better or more truthful than that represented by the parent community and, for that matter, all other communities. Atsuhiko Asano puts it this way: the founder of an emerging community is at least as much mindful of “how such an identity might effectively or convincingly be offered to the community members,” as he or she “is mindful of articulating important theological ideas.”<sup>14</sup> In other words, successful community-identity construction involves the skillful use of deliberative rhetoric on the part of its founder(s) and/or leader(s). This brings us to the context of Paul’s letter to the Galatians<sup>15</sup>

### *Community-Identity Construction within the Context of Galatians*

Social comparison and the accompanying competition which results in social change rarely occurs among groups that are drastically different. Rather, it transpires between those that are closely related.<sup>16</sup> In Galatians we have two such similar groups: the in-group, constituted by those who, according to Paul, are perverting the gospel (1:7), often referred to by interpreters as “the agitators” or “Judaizers;” and the out-group, comprised of Gentile Christians who have been bewitched by them and their version of the gospel (3:1; 4:10) and who are contemplating circumcision (5:2-3). Of note is the fact that Paul accuses the Judaizers of preaching a gospel contrary to that proclaimed by the apostle (1:6-7), suggesting that the rhetorical exigence is the purported truth of another ( ἑτέρου ) or different gospel with its associated symbolic universe and ethos which emphasizes circumcision as the marker of Christian identity and Law observance as its ethos. Although distorted, the Judaizers message does include belief or faith in Jesus the Messiah, otherwise it is difficult to explain why Paul would refer to it as “gospel,” rather than simply as false teaching. Moreover, in the propositio (2:15-21), Paul makes reference to the act of building-up the very things torn down which suggests that a return to the Law after being set-right (δικαιωθῆναι) in Christ results in one becoming a transgressor (παραβάτην) (2:18).<sup>17</sup> Thus, the gospel, according to the Judaizers, entails faith in Christ plus adherence to the Mosaic Law, including, and especially, the outward sign of circumcision.<sup>18</sup>

Accordingly, the issue of justification by faith is not the fundamental basis of disagreement between the Judaizers and Paul.<sup>19</sup> Rather, it is essentially an issue of identity. That is, how are “true” or fully accepted Christians to be identified? By the outward sign of circumcision, including all other aspects of Law observance,<sup>20</sup> or by some other means? For Paul, as we will see, it is unquestionably by some other means. Although it is not entirely clear whether the agitators are arguing that circumcision and



observance of the Mosaic Law are necessary for Christian growth and perfection, their insistence that Gentile Christians embrace these things plainly indicates that they are attempting to implement an in-group/out-group dialectic which puts Gentile Christians at a disadvantage, at least in terms of social location. In other words, uncircumcised Christian Gentiles are, in some sense, second-class believers, even though they are already observing the Jewish calendar (4:10).

That Paul interprets the actions of the agitators as an attempt to marginalize not only his Gentile mission, but also the community members themselves is evidenced in his narration of the Jerusalem meeting in Gal 2:1-10 and the Antioch incident in Gal 2:11-14.<sup>21</sup> In both accounts, Paul presents circumcision as antithetical to the truth of the gospel (2:3-5, 14). In the first, he emphasizes the parity between his mission to the uncircumcised and Peter's mission to the circumcised (2:7-9),<sup>22</sup> while in the second, he castigates Peter and Barnabas for capitulating to the demands of the Judaizers by refusing to participate in table-fellowship with Gentile Christians (2:12-14). Given that commensality (or its absence) symbolizes group membership and functions to bind a group together,<sup>23</sup> Peter's and Barnabas' refusal to eat with Gentile Christians is interpreted by Paul as hypocritical (2:13). That is, these prominent Christians, who purport to preach the true gospel, lack integrity in that they are excluding fellow believers, thereby shaming them and taking them down a rung on the ubiquitous social ladder that characterized first-century Mediterranean culture.

Thus, Paul's passion for a gospel that is not of human origin (1:11) (in contrast to his former zeal for Judaism's ancestral traditions (1:14)), coupled with his self-understanding as an independently authorized apostle of Christ for the mission to the Gentiles (Gal 1:1), and his conviction that his life's work is grounded in God, rather than in human institutions (Gal 1:15-16), warrants that he approach community-identity construction apart from the constraints of traditional Jewish values.<sup>24</sup> Consequently, Paul constructs a new symbolic universe different from that presented by his opponents and, perhaps, even by some of those among the Jerusalem leaders (Gal 2:12). In this recreated worldview, the marginalized community members are offered a sense of significance and a reason for remaining within the so-called out-group, as opposed to entering the purported in-group by means of circumcision.<sup>25</sup> Paul sets forth his alternative symbolic universe in Gal 3:19—4:7.

## COMMUNITY-IDENTITY CONSTRUCTION & GAL 3:19—4:7

### Community-Identity Under the Law

#### *Immediate Context: Ethnic Identity & Gal 3:1-18*

As noted above, the mode or type of community-identity structure represented by Paul's opponents is based on traditional notions of Jewish

identity. As such, it is primarily ethnic. Although ethnic identity in antiquity included such factors as land, genetics, language, forms of society, and religion, its chief locus resided in putative ancestral heritage.<sup>26</sup> Moreover, the sense of belonging to a group extended beyond the cognitive dimension to embrace emotional and evaluative dimensions. As Philip F. Esler notes, first-century Jews were “immensely proud of being the descendants of Abraham and regarded themselves as superior to other groups by virtue of this lineage.”<sup>27</sup> To be the seed of Abraham summed up the totality of ethnic identity and elevated status in all its various manifestations.<sup>28</sup> This status, according to the Jewish symbolic universe, was marked by circumcision. Accordingly, Gentiles sympathetic to the Jewish faith demonstrated varying levels of attachment to Judaism, from admiration of the culture, to the selective practice of customs and distancing from a Gentile lifestyle, as the terms *προσήλυτος* and *θεσεβής* indicate.<sup>29</sup> Nevertheless, the rite of circumcision was the *sine qua non* requirement for full integration into the Jewish community. For Paul, however, community-identity construction based on ethnic markers, such as circumcision, cannot work because the effect is to exclude uncircumcised believers from the people of God, relegating them to a secondary position as sympathizers.<sup>30</sup>

Thus, in Gal 3:1-18, the first argument in the *probatio*, Paul constructs an alternative symbolic universe by putting forth Abraham as the historical *exemplum*<sup>31</sup> of one who believed and was reckoned as righteous by God apart from circumcision (3:6-8), provocatively redefining Abrahamic descent on the basis of belief (3:7); thus, incorporating both Jewish and Gentile Christians. However, Jewish Christians, unlike Gentile believers, could trace descent both ethnically and spiritually, a significant difference which Paul's opponents would be quick to capitalize on. Consequently, Paul must set forth a symbolic universe where not only spiritual descent alone suffices, but also where the ethnic identity markers of circumcision and adherence to the Mosaic Law, in fact, signal a lower social location. In sociological parlance, Paul must reverse the relative positions of the purported out-group (uncircumcised Christians) and in-group (circumcised, Law observant Christians) by persuasively claiming that his version of what constitutes the Christian group (Jew and Gentile in Christ, irrespective of circumcision and adherence to the Mosaic Law) and its identity is the true one in contradistinction to the distorted version being put forth by his opponents. He turns to this task in the second argument of the *probatio*, Gal 3:19—4:7.

### *The Law as Pedagogue*

Paul's argument in Gal 3:1-18, that the promised inheritance, the reception of the Spirit (3:14), was made to Abraham and his descendants apart from and before the giving of the Mosaic Law and the requirement of

circumcision, prompts the question: Why the Law (3:19)? With this, Paul begins to deconstruct the symbolic universe of his opponents in two ways. First, he points out that the Law, although ordained (*διαταγείς*) by God, was not given to his people directly (3:19-20).<sup>32</sup> Rather, it was given to them by means of mediation through the angels and Moses.<sup>33</sup> Accordingly, the giving of the Law is inferior to the gift of the Spirit, because of its indirect introduction;<sup>34</sup> a notion which comports with Paul's emphasis on the direct, shared experience of the Holy Spirit by the Galatian believers.<sup>35</sup> Second, Paul argues, that the Law was added (*προσέτεθη*), because of transgressions. That is, in order to provide a means of guidance, or supervisory restraint, for Israel until the coming of Christ (3:19).<sup>36</sup> Although Scripture has imprisoned all things (*τὰ πάντα*), including creation, under sin (3:22), Paul indicates that the Jews ("we") were being guarded (*ἐφρουρούμεθα*) by being imprisoned (*συγκλειόμενοι*) under the Law until faith would be revealed (3:23).<sup>37</sup>

According to Paul then, the Law is not intrinsically inferior, since it has a divine origin. Rather, it is functionally inferior due to its temporary nature and indirect reception. With these notions in place, Paul turns to the task of persuading his converts that the symbolic universe which he upholds is the true one by invoking the metaphor of the Law as a pedagogue, drawing a vivid picture which would have resonated powerfully with his Greco-Roman audience.

In antiquity, the pedagogue, usually a slave appointed by the head of the household, indirectly helped to shape a child's identity by meting out discipline and encouraging certain kinds of conduct in accordance with the directives set forth by the child's father.<sup>38</sup> That the pedagogue was involved not only in accompanying the child, usually a boy, from home to school and back, but also in directing his upbringing in more important ways is evidenced by the fact that parents occur along with the pedagogues in listings of the influences which moulded the child's character.<sup>39</sup> Although some interpreters have argued that Paul's main point in the metaphor is to depict Israel's experience of the Law as a curtailment of freedom, rather than as a matter of discipline and instruction,<sup>40</sup> Hellenistic philosophers commonly maintained that the aim of the institution of the pedagogue was to prepare the child for the attainment of an innate or internalized respect for the law of nature.<sup>41</sup> Moreover, both Philo and Greek philosophers viewed pedagogues as moral guides who taught their charges to distinguish between good and evil, and in the case of older lads, proper sexual morals.<sup>42</sup> The verbs, *ἀκολουθεῖω* *ἡγέομαι*, *ἄρχω*, *ἄγω*, (*ἀνα*)*τρέφω* and *διδάσκω*, used in connection with the pedagogue, are descriptive of this role.<sup>43</sup> Accordingly, the passage from childhood to manhood involved replacing the external control of the pedagogue by reason, the divine guide (*θεῖον ἡγεμόνα*),<sup>44</sup> so that the law is now internalized or written on the heart.<sup>45</sup>

This suggests that Paul is emphasizing the external influence of the Law over its adherents, akin to that exerted by the pedagogue over his charge. Although the Law is good in the sense that it serves to guide the moral and ethical life of Israel, and as such is not against the promises of God, it is a penultimate moral guide, since it cannot make persons alive (Gal 3:21). This would have been an incredulous claim within the symbolic universe of Judaism, since one of the Law's primary purposes was to provide the means to life, being identified as the law of life.<sup>46</sup> For Paul, however, to be under the Law is to be under the power of an inferior, outer principle. What is needed is a replacement of this outer influence, or pedagogue, with an inner, divine guide, the Holy Spirit, who not only is able to lead persons in the path of righteousness, but who also enables them to fulfill the Law of Christ (Gal 5:25; 6:2).

Thus, according to Paul's symbolic universe, circumcision and adherence to the Mosaic Law identify those who are under the control of a pedagogue and, as such, are like immature children whose status is below those who are free of such an external constraint; that is, those in Christ (3:24). Consequently, Christians who turn back to the Law and circumcision regress to a state of child-like immaturity, enslavement, and thus, a lower social location (Gal 2:18-21; 4:3, 9). Paul drives this point home in Gal 4:1-7.

#### *Heirs in Infancy Under the Law*

The apostle's equation of heirs with slaves (Gal 4:1) accurately portrays the status of dependent persons under another's potestas according to Roman law. While there were real differences between heirs and slaves in treatment and privilege, their rights, while in the power of the paterfamilias, varied only slightly from a legal perspective, since an heir in infancy was under the control and auctoritas of his guardian in much the same way that a slave was under the control and auctoritas of his master.<sup>47</sup> Moreover, other roles related to or identified with that of the pedagogue in the Greco-Roman period include the *ἐπίτροπος*.<sup>48</sup> In addition, both *ἐπίτροπος* and *οἰκονόμος* are used to identify the slave or freedman agents and administrators who managed the estates of their charges, suggesting that the two terms were probably interchangeable.<sup>49</sup> This, in turn, indicates that Paul's association of these two roles in Gal 4:2 reflects a cultural milieu wherein the functions of the pedagogue, the guardian, and the household steward had common elements, namely the supervision of a child or youth.

Hence, the main point of Paul's analogy in Gal 4:1-7 is to emphasize the inferior status of Jews (first person plural) under the Mosaic Law, which he equates with being enslaved to the elemental principles or teachings (*τὰ στοιχεῖα τοῦ κόσμου*) (4:3).<sup>50</sup> Moreover, for Gentile Christians to turn to the Law, after coming to know God, is to return to a similar, inferior

state of enslavement to the elementary principles of religion which involved the observance of sacred days and times, whether these be Jewish or pagan (4:8-10).<sup>51</sup> In other words, the symbolic universe of the Judaizers is distorted in that it fails to acknowledge that with the coming of Christ heirs in infancy under the Law have received the promised inheritance and thus, are free from the *potestas* of the Law. Thus, Christian Jews, including the agitators, no longer need the marks of ethnic identity to identify them as the people of God (Gal 6:15). In fact, for Gentile Christians to desire these marks is tantamount to their desiring the identity and status of an heir in infancy or a slave. Rather, those in Christ are adopted, and invested, children of God (Gal 4:4-7).<sup>52</sup> With these words Paul signals a change of metaphors.

The seemingly abrupt change from guardianship to adoption can be explained by the realization that metaphors have limits and that Paul mixes them freely.<sup>53</sup> Paul's point is to contrast the elevated status of an adopted child who has come to maturity and received his/her inheritance to that of a child under the power of a pedagogue and/or guardian. In other words, he is contrasting his symbolic universe with that of his opponents.

Thus, in Gal 4:4-5, Paul states that Christ, himself a Jew by birth, has redeemed Christian Jews (first person plural) from under the power of the Law, their former pedagogue/guardian. Consequently, they have received their inheritance — the Holy Spirit. Like their Jewish Christian brothers and sisters, Gentile Christians are included in the same inheritance and are no less the children of God (4:6-7); an especially salient point, since a person's family of origin was the primary source for his or her status in society and the central reference point for identity in ancient Mediterranean culture.<sup>54</sup> Moreover, all believers receive the promised inheritance, the gift of the Spirit, because ( ὅτι ) of the Christ event and not because they are circumcised and observe the Law. (4:6-7).<sup>55</sup> Since Christ is the only means whereby both Jew and Gentile are invested, ethnic descent plays no part in Christian identity. Rather, given that adoption and reception of the Spirit coincide, it is life in the Spirit which identifies the people of God. Paul reminds his converts of this with his reference to baptism.

### **The Spirit & Community-Identity**

#### *Baptism, Boundary Crossing & Status Transformation*

Paul's reference to baptism in 3:27 comes immediately after his declaration that Jewish Christians (first person plural) are no longer under the tutelage of the pedagogue and that Gentile Christians (second person plural) are children of God in Christ. Two things are of note. First, baptism is into Christ (εἰς Χριστόν). Second, baptism results in the unity of believers in Christ (πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ) (3:28b).

In sociological terms, baptism is a specific type of ritual or rite which indicates boundary crossing and status transformation.<sup>56</sup> In other words, those who have been baptized have moved from the out-group into the in-group and have taken on the status of fully mature heirs and consequently, the identity of such persons. Thus, the reference to being “in Christ” suggests that believers, both Jew and Gentile, now occupy a space within which such a status becomes manifest. Accordingly, the reference to clothing oneself in Christ (ἐνεδύσασθε Χριστὸν) identifies one as belonging to the Christian community, since in antiquity the metaphor of being clothed in a particular type of apparel was used to identify one as belonging to a particular social group.<sup>57</sup> Moreover, in Jewish thought, the imagery of donning new clothes was used as a metaphor for taking on certain characteristics or virtues (Isa 61:10; Zech 3:3-5).<sup>58</sup> This in turn suggests that what Paul has in view is the thoroughgoing transformation of persons in the in-group into Christ-likeness which begins with baptism.<sup>59</sup>

Accordingly, Paul is most likely appealing to the actual experience of baptism with which his audience is familiar. As such, it substantiates (γράφ) that the Galatians need not submit to the Law but are children of God by faith in Christ.<sup>60</sup> The movement “into Christ” thus constitutes a space of bodily belonging to Abraham’s offspring, and therefore to the people of God, which is no longer defined by physical fatherhood.<sup>61</sup> Thus, reception of the Spirit and continuing life in him is inextricably bound with being in Christ.<sup>62</sup>

Most interpreters assume that the baptism of Gal 3:27 is water baptism.<sup>63</sup> However, the term “baptism” has multiple referents in the NT, including baptism in the Spirit.<sup>64</sup> Given that Paul refers to the reception of the Spirit as the fulfillment of the promise of the inheritance in the immediate context (3:2, 5, 14; 4:6), suggests that Paul is emphasizing his converts’ experience of the Spirit, which may have been concomitant with water baptism, as that which signals their entry into Christ and thus, their new identity as children of God and full inheritors of the promise.<sup>65</sup> In keeping with social identity theory, Paul’s reference to this common experience of the Spirit for the in-group, as defined by him, functions to emphasize its unity.<sup>66</sup>

Consequently, believers are united in Christ by virtue of their common experience of the Spirit which not only marks their identity as such, but also transforms their status in relation to God and to each other. That is, they are all fully and equally invested heirs of the promised inheritance. Gal 3:28 has long been a *crux interpretum*, since the pairs “slave/free” and “male/female” are not mentioned again in the letter and do not appear to be related to the situation in Galatia.<sup>67</sup> Most scholars argue that Paul makes reference to these pairs in order to emphasize that a person need not be Jewish, free, or a male in order to be of equal status in Christ, since these three categories reflect common ways of distinguishing humanity among both

Greeks and Jews in antiquity.<sup>68</sup> Moreover, Paul does not seek to erase or eradicate these cultural, social and gender differences but to relativize them.<sup>69</sup>

However, the emphasis on the Spirit suggests that Paul may be alluding to Scripture which promises the outpouring of the Spirit upon all people, rather than to Greco-Roman and Jewish human dichotomies per se. Some interpreters take Paul's male/female pair as an allusion to Gen 1:27.<sup>70</sup> However, it is possible that the apostle has Joel 2:28-29 (3:1-2 LXX) in mind. Although Joel 3:1 makes reference to sons and daughters (υἱοὶ καὶ θυγατέρες), 3:2 speaks of male and female slaves (δούλους καὶ δούλας). Moreover, there is the reference to the Spirit poured upon all flesh (τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα) (3:1). In essence, this Scripture covers the three categories referred to in Gal 3:28.<sup>71</sup> It is conceivable that Paul replaces the LXX reference to "all flesh" with the pair Jew/Gentile, which would fit the rhetorical exigence of his epistle, and "sons and daughters" with male/female, in order to deemphasize a strictly Jewish reference, expanding it to include both Jewish and Gentile, male and female persons. This would also serve his rhetorical purposes.

Accordingly, the main thrust of Gal 3:28 is to provide scriptural proof (*indicatio*<sup>72</sup>) that with the coming of Christ, circumcision and adherence to the Mosaic Law no longer function to identify the people of God.<sup>73</sup> Rather, in accordance with the promise, the identifying mark of God's people is the circumcised heart (Rom 2:25-26, 29; Col 2:11), as evidenced by reception of the Spirit. In other words, it is the heart transformed and empowered by the Spirit, which Paul makes reference to in Gal 5:22 where he refers to the Christ-like qualities produced by God within believers, identifying those who walk according to the Spirit from those who walk according to the flesh. This comports not only with Paul's metaphor of the pedagogue, as discussed above, and the putting on of Christ as a metaphor for inner transformation, but also with the eschatological tenor of this passage (3:19, 23-25; 4:2, 4).<sup>74</sup> Moreover, this reading allows us to link our passage to the paraenetic section (5:13—6:10) which follows.

#### *Belief & Behavior: Identity & Life in the Spirit*

Since the narrative embraced by a particular community is both identity and community forming, it necessarily shapes relationships both within the group and with the outside world. In other words, the actions and behavior of the group, "the ought," enacts or makes concrete the community's symbolic universe, "the is," which is largely conceptual.<sup>75</sup> Consequently, since the Mosaic Law does not provide a means whereby Christians can reinforce their identity as the people of God, Paul must set forth an ethos that reinforces believers' identity as fully invested heirs of God's promise. He does this by utilizing both family imagery and the rhetorical technique of comparison (*synkrisis*).<sup>76</sup>

As noted above, Paul consistently introduces family imagery in order to establish a symbolic universe where his converts are portrayed as: the children of God (3:26; 4:6); Abraham's offspring, and heirs according to God's promise (3:29; 4:7). Not only was the family the most important contributor to social identity in antiquity, but it also had its own distinct ethos in that kin were expected to behave differently toward one another than they would toward persons outside the kinship group. In fact, behaving toward kin as one would toward outsiders was perceived as dishonorable.<sup>77</sup> Thus, persons outside of the kinship group were generally viewed as potential rivals, making agonistic behavior toward them socially acceptable. By comparison, the relationship between siblings was seen as the closest and strongest relationship within the family. Consequently, rivalry, competition, and envy between siblings was deemed unnatural.<sup>78</sup>

Accordingly, in Gal 5:13—6:10, the social identity of believers as co-heirs is reinforced by the recurring forms of the reciprocal pronoun αλληλοί. Of note is that outside the NT, this term is used within the family group only in reference to siblings (e. g., never in reference to children and parents) which is comparable to its use in the NT where it is employed within homogenous groups to describe behaviors which evidence reciprocity and parity.<sup>79</sup> Thus, Paul's paraenesis functions to exhort believers to act in ways that demonstrate sibling-like relationships and unity, evidenced by: solidarity and cooperation, rather than competition; trust, rather than envy, jealousy, and the advancement of one's interests; harmony, rather than biting and devouring one another; and forgiveness, while bearing patiently with one another (5:20-21, 22-23; 6:1-2).<sup>80</sup>

Of note is Gal 6:2 where Paul makes reference to fulfilling the law of Christ. Although the precise meaning of the law of Christ is debated,<sup>81</sup> it is clear that the apostle views fulfillment of the Mosaic Law as loving one's neighbor as oneself (Gal 5:14).<sup>82</sup> Moreover, Paul writes that believers live according to the law of Christ by bearing one another's burdens (Gal 6:2). Given the references to Christ in the letter as the one who gives himself over for sinful humanity (1:3-4, 2:20, 3:13-14), it is most likely that Paul is referring to Christ's pattern of self-giving burden-bearing as the exemplary pattern of what it means to fulfill the law of Christ, rather than to Christ's interpretation of the Mosaic Law.<sup>83</sup> Thus, believers fulfill the intent of the Mosaic Law as Christ did by living in accordance with the love commandment, selflessly doing and working for what is good (Gal 6:9-10). Although the emphasis is on believer's actions towards one another, Paul's reference to working for the good of all (πάντας), whenever the opportunity arises (6:10), suggests that the law of Christ also defines the community's actions toward persons outside of the group.



In this sense, Paul does not deny the importance of law in identity formation. Rather, he presents the Galatians with a new law which God has been put in place by the coming of Christ and the giving of the Spirit. Hence, God's law is fulfilled by loving one's neighbor, both as it is expressed in the earlier Mosaic Law and in the law of Christ. In other words, the intent of the Mosaic Law was to bring Israel to practice love of neighbor, which the people as a whole failed to do, but which has now been perfectly exemplified by and in Christ. Moreover, empowerment by the Spirit enables believers to practice this Christ-like love.

Accordingly, Paul overlays and intertwines the family imagery with a series of contrasts in order to persuade his audience of the importance of maintaining an ethos commensurate with life in the Spirit. Of note is the contrast which introduces the paraenetic section: the people of God are free, but they are slaves to one another (5:13). This general exhortation to eschew self-indulgence is, in turn, spelled-out by the contrasts which follow. Thus, rather than destroying one another through competition, envy and the like (patterns of behavior deemed socially acceptable among persons outside the kinship group in ancient Mediterranean culture), they are to love one another (5:15, 26), else they devour each other (5:15); that is, destroy the community, and consequently, their identity.

In turn, the Spirit versus flesh contrast (5:16-23) reiterates and re-emphasizes the primary role of the Spirit in making obedience to the law of Christ possible. That is, those who live by the Spirit will not gratify the desires of the flesh (*ἐπιθυμῶν σαρκὸς οὐ μὴ τελέσῃτε*), which are presented in a vice list akin to that found in Hellenistic moral discourse (5:19).<sup>84</sup> However, although the Spirit makes the fulfillment of the Christ ethos possible, as Paul's reference to the fruit of the Spirit makes clear (5:22-23), believers must continue to walk in the Spirit, allowing the Spirit to guide them, as the apostle's warnings make clear (5:21b; 5:25b-26). This suggests that not only those outside the Christian community, but also those believers who spurn the Spirit, choosing instead to participate in works of the flesh, will not inherit the kingdom of God. In other words, mere profession of membership in the Christian community is not enough. Those who fail to evidence the fruit of the Spirit and who persistently reject the pattern of life embodied in the law of Christ do not bear the marks of identity associated with the group, regardless of any claimed adherence to the community's symbolic worldview.

Finally, Paul reinforces the gravity of the choice that his converts must make, living according to the Spirit and the pattern of Christ, or under the Mosaic Law, by employing the rhetorical technique of *ekphrasis*<sup>85</sup> and making recourse to the provocative imagery of the physical act of crucifixion which is implicitly contrasted with the physical mark of circumcision. The apostle's

references to: his being crucified with Christ (2:19; 6:14); Christ being publicly exhibited as crucified before the Galatians (3:1); the crucifixion of those who belong to Christ (5:24); and, finally, the marks (τὰ στίγματα) of Jesus on his own body (6:17),<sup>86</sup> are powerful metaphors, eliciting a network of associated ideas and emotions associated with suffering, execution and death, bringing before the mind's eye a vivid portrait of physical bodies marked by the identifying characteristics of crucifixion (and in Paul's case, the physical marks of suffering for Christ), rather than by circumcision. By means of this powerful crucifixion imagery, Paul links the symbolic universe of his Christ-Spirit narrative with his ethos. The Galatians are to be like he is (4:12). Rather than desiring the mark of circumcision (which granted, Paul has, but counts for nothing), they are to seek to be marked like the crucified one, whereby the marks of crucifixion are evidenced in self-giving love. By desiring these marks and achieving them in the power of the Spirit, believers are identified as the people of God. Accordingly, all other marks mean nothing (5:6; 6:15).

## Conclusion

The goal of this study was to perform a sociological analysis of Gal 3:19—4:7 in order to explore Paul's construction of Christian identity in a community beleaguered by the introduction of a Jewish, albeit messianic, symbolic universe and ethos that purports to be the true gospel. Many excellent studies have been conducted which explore Paul's attitude toward Judaism and the Law, particularly the apostle's understanding of justification by faith. However, analyses of the theological content of Paul's letter to the Galatians often neglect the fact that the gospel, in the words of the apostle, is the power for salvation (Rom 1:16). It is not a body of abstract theological concepts. Rather, its preaching and consequent reception by social beings is meant to create a new community, with a new identity and ethos which reflects the nature of the message heard and believed. Accordingly, although it is important to understand the theological content of Paul's gospel, it is no less important to remember that the content cannot be fully grasped apart from its embodiment within the communities to which Paul writes. Hence, sociological analysis not only adds depth to theological analyses, but also provides a helpful corrective to interpretations which fail to consider the social conditions and factors which were at work, at times enabling, at other times hindering, the establishment of faithful, flourishing communities in the midst of competing ideologies and ways of life.

As we have seen, an examination of Gal 3:19—4:7 through the lens of social identity theory reveals that the issue of justification by faith is not the fundamental basis of disagreement between Paul and his opponents. Rather, it is essentially an issue of identity. That is, according to Paul, the

Holy Spirit is the *sine qua non* identity marker of those in Christ, not circumcision and adherence to the Mosaic Law. Moreover, once one understands the essential role that ethos plays in community-identity construction, the question of how the paraenetic section connects with the rest of the epistle fades from view and what is brought to light is that, for Paul, belief and behavior are two sides of the same coin. Rather than being an addendum, or an ad hoc assortment of disconnected exhortations, or even a later, non-Pauline interpolation, Gal 5:13—6:10 is a carefully constructed ethos which functions to form and reinforce Christian identity according to the self-giving pattern of Christ through the enabling power of the Spirit.

Thus, for Paul, the question of Christian identity is not only a question of justification by faith. Rather, belief and behavior, law (understood as the law of Christ) and grace (expressed in the giving of the Spirit) function hand-in-hand in forming the Christian community into a community that reflects the truth of the gospel. According to Paul, such a community not only has faith in Christ, as expressed in its symbolic universe, but also bears the marks of the crucified one in living-out its related ethos. In fact, all other marks mean nothing and those who insist that Christians adhere to other identity markers, including Jewish ones, not only deny the Spirit but also Christ and the cross.

The gravity of the choice between adherence to the Mosaic Law and life in the Spirit patterned on Christ which Paul places before his audience is often lost in interpretations which view the epistle as a polemic against works righteousness, since the discussion tends to center on the question of initial justification and Paul's understanding of the role of works in salvation. However, as mentioned above, the complementary dynamic that exist between a community's symbolic universe and its ethos highlights the coherence between these two factors in terms of group cohesion and identity. Yet, rather than setting forth a body of carefully delineated rules and prescriptions, akin to those found in the Mosaic Law, Paul instead exhorts believers to love their neighbor, bear one another's burdens, follow the lead of the Spirit, and do good to all in conformity to the pattern modeled by Christ and other, mature, Christ-like believers, including Paul himself. Exactly how this will look in a given community at a specific time, in a particular place, the apostle does not say. Rather, for Paul, Christian love is manifested in the concrete actions of daily life lived within its particular historical-cultural location; something which cannot be defined by static rules and regulations.

That Paul exhorts his converts to continue to submit to the Spirit's guidance, suggests that Paul is advocating an ethos which is based on a certain degree of spiritual maturity in the area of moral and ethical discernment which, in turn, is premised on maturity in Christ (Gal 4:19).

However, the appeal of static rules and regulations lies not only in their ability to remove the inherent tension, ambiguity, and responsibility that comes with moral and ethical decision-making, but also in their ability to provide concrete identity markers which can function as a checklist for distinguishing members of the in-group not only from outsiders, but also from other believers who are viewed as less than exemplary, given their failure to conform to one or more items on the list. This becomes particularly problematic when characteristics such as one's political affiliation, mode of dress, form of baptism, and membership in a particular denomination become *sine qua non* markers of "true" Christian identity. In other words, the choice with which Paul confronts the believers in Galatia is a perennial one, and the alternatives are no less stark today as they were in the first century. Will we choose to live in the Spirit according to the pattern of Christ or under the law, however we may choose to define the latter?

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## Endnotes

<sup>1</sup> John M. G. Barclay, *Obedying the Truth: Paul's Ethics in Galatians* (Vancouver: Regent College, 1988), 1. For example, Vincent M. Smiles argues that Paul's attack on the law is "what most characterizes the polemic of Galatians." Accordingly, the apostle's argument is directed "against the law itself," and not the Judaizing opponents (Vincent M. Smiles, *The Gospel and the Law in Galatia: Paul's Response to Jewish-Christian Separatism and the Threat of Galatian Apostasy* (Collegeville, Minn.: Liturgical, 1998), 20). Similarly, J. Louis Martyn argues that Paul's main concern in Galatians is to "draw unmistakable distinctions between his own theology and that of the Teachers," whereby the apostle views Law observance as nothing other than a religion opposed to God's apocalypse in Christ (J. Louise Martyn, *Galatians* (AB 33A; New Haven: Yale University Press, 1997), 39, 42). Also: Gerhard Ebeling, *The Truth of the Gospel: An Exposition of Galatians* (trans. David Green; Tübingen: Mohr, 1981), 175-77; Ronald Y. K. Fung, *The Epistle to the Galatians* (NICNT; Grand Rapids: Eerdmans, 1988), 176-78; Leon Morris, *Galatians: Paul's Charter of Christian Freedom* (Downers Grove, Ill.: InterVarsity, 1996), 83; and Richard N. Longenecker, *Galatians* (WBC 41; Colombia: Nelson, 1990), 135.

<sup>2</sup> E. P. Sanders, *Paul and Palestinian Judaism* (Minneapolis: Fortress, 1977). James D. G. Dunn, *The Epistle to the Galatians* (London: A & C Black, 2002; repr., London: A & C Black, 1993).

<sup>3</sup> Richard N. Longenecker also takes 3:19—4:7 as an argumentative whole, arguing that this unit explicates the points of disagreement in 2:17-20 of the *propositio*. Accordingly, he is correct in pointing out that interpreters are wrong in treating 3:19-25 as a digression (Longenecker, *Galatians*, 135-37). Similarly, Jan Lambrecht argues that Gal 4:1-7 functions as a complement to 3:15-29 with λέγω δέ introducing a second example connected with the first (Jan Lambrecht, "Abraham and His Offspring: A Comparison of Galatians 5:1 with 3:13," *Biblica* 80, no. 4 (1999): 535).

<sup>4</sup> Both Bernard O. Ukwuegbo and Atsuhiko Asano present a thorough sociological analysis of the context and patterns of community-identity construction

in the letter to the Galatians within the context of Christianity's emergence as a sect apart from Judaism (Bernard O. Ukwuegbu, *The Emergence of Christian Identity in Paul's Letter to the Galatians: A Social-Scientific Investigation into the Root causes for the Parting of the Way between Christianity and Judaism* (Arbeiten zur Interkulturalität 4; Bonn: Borengässer, 2003; Atsuhiko Asano, *Community-Identity Construction in Galatians: Exegetical, Social-Anthropological and Socio-Historical Studies* (New York: T & T Clark, 2005)). In addition, Ben Witherington III provides a concise summary of the distinguishing characteristics of a conversionist sect and how these apply to Paul's letter to the Galatians (Ben Witherington III, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 272-76).

<sup>5</sup> The highly contested questions of epistolary audience, date, and the letter's relationship to the Book of Acts are beyond the scope of this paper and will not be discussed.

<sup>6</sup> Stephen Kerry analyses the role of the Holy Spirit in Gal 3:1-5 and argues on grammatical-historical grounds that the Spirit is central for Christian identity according to Paul (Stephen Kerry, "An Exegetical Analysis of Galatians 3:1-5, with Particular Reference to Pneumatological Themes that Relate to the Onset and Continuation of Christian Identity, with Respect to Law and Gospel," *Journal of Biblical and Pneumatological Research* 2 (Fall 2010): 57-86.)

<sup>7</sup> Reconstructions of the Galatian crisis, the related issue of the identity of Paul's opponents, and opinions regarding the coherence of the epistle are as numerous as the letter's interpreters. With respect to the first issue and the question of identity, Smiles argues, for example, that the Judaizers are insisting that there remain Jew and Greek even in the Christian context (Smiles, *Gospel and the Law*, 15-16, 66-67). Other suggestions include viewing the opponents as: composed of two parties, a judaizing group and a pneumatic group of spiritual radicals; Gentiles who have misunderstood Paul's teaching; Jewish-Christian Gnostics; Zealots advocating Christian perfection (completion gospel); and Christian-Jews who see Paul as their ally (Richard Longenecker, *Galatians*, lxxxix-xcv). Richard Longenecker correctly points out that 1:6-9 and 6:11-18 present the clearest description of Paul's opponents and as such, are to be given preference in any attempt to characterize the opponents (Richard Longenecker, *Galatians*, xcv). Thus, it is most likely that they are Jewish Christians who believe that Gentiles need to be circumcised and to keep the Mosaic Law in order to be identified as full Christians. This is discussed more fully in what follows. With respect to issue of coherence, Ukwuegbu notes that attempts at explaining how the paraenetic section connects with the rest can be divided into two camps: those who argue that it is a non-Pauline interpolation; and those who argue that it is representative of Paul's arguments, although these scholars differ as to why the apostle includes this section (Ukwuegbu, *Emergence of Christian Identity*, 345-55). For example, John M. G. Barclay, who arguably has presented the most detailed and persuasive argument for the coherence of the letter to date, maintains that the Galatian Christians are attracted to the Mosaic Law because it provides clear ethical guidelines. Thus, Paul's task in the paraenetic section is to convince them that an ethical life is possible apart from it (Barclay, *Obedying the Truth*, 73, 95). Similarly, Frank J. Matera, "Galatians in Perspective: Cutting a New Path through Old Territory," *Int* (July 2000): 243. Smiles, on the other hand, finds inconsistency in Paul's theology in that "he both denigrates" it (Gal 3:15-17) and also "appeals to its authority and insists that believers fulfill it (Gal 5:14) (Smiles, *Gospel and the Law*, 20). Frank J. Matera provides an excellent summary of the various



positions (Matera, "Galatians in Perspective," 242).

<sup>8</sup> Paul refers to this law as the law of Christ (Gal 6:2). The law of Christ is discussed below.

<sup>9</sup> Ukwuegbu, *Emergence of Christian Identity*, 399.

<sup>10</sup> Asano, *Community-Identity Construction*, 14. As Robert L. Brawley notes, social identity theory anticipates that if social barriers are permeable a subdominant group may assimilate to a dominant group. In other words, the barrier between Jewish and Gentile messianic identity is porous, in that, through circumcision, the Gentiles' social location and identity could be changed, allowing them to move from a group with a negative social identity to a dominant group with a positive social identity. In addition, this theory also anticipates that a dominant group threatened by change will emphasize its distinctiveness. (Robert L. Brawley, "Identity and Metaethics: Being Justified and Ethics in Galatians," pages 107-23 in *Character Ethics and the New Testament: Moral Dimensions of Scripture* (ed. Robert L. Brawley; Louisville: Westminster, 2007), 114-15).

<sup>11</sup> Ukwuegbu, *Emergence of Christian Identity*, 399.

<sup>12</sup> Brawley, "Identity and Metaethics," 113.

<sup>13</sup> Ukwuegbu, *Emergence of Christian Identity*, 400.

<sup>14</sup> Asano, *Community-Identity Construction*, 14.

<sup>15</sup> That Galatians exhibits features of Greco-Roman rhetoric is a view accepted by most scholars. However, Martyn maintains that the letter does not conform to the recommendations of the ancient rhetoricians (Martyn, *Galatians*, 21). Rather, he argues, Paul focuses his attention on "re-proclaiming the gospel in light of the Teachers' message," so as to demonstrate to the Galatian Christians their "need to be taught by God" (Martyn, *Galatians*, 23). Be that as it may, Martyn's argument does not stand, since Paul must persuade the Galatians that his position, however one chooses to define it, apocalyptic or not, is the correct one, while the "Teachers'" message is not. Martyn's position aside, scholars disagree with regard to the type of rhetoric found in the letter. As Smiles notes, Hans Dieter Betz's description of Galatians as an apologetic letter has not been universally received, although some scholars recognize that the epistle may have some apologetic purpose, particularly in chaps. 1-2 (Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia* (Hermeneia; Philadelphia: Fortress, 1979), 24-25; Smiles, *Gospel and the Law*, 12-14). Contra, Witherington, who maintains that the Gal 1—2 serves a deliberative function (Ben Witherington III, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, Oreg.: Cascade, 2009), 124-25). Similarly, Richard Longenecker avers that Betz forces Galatians "into a mold of forensic rhetoric," and thus, argues that the epistle is best read as a letter of rebuke and request (Longenecker, *Galatians*, ciii, cxi). Smiles, on the other hand, categorizes the letter primarily as deliberative, on the grounds that Paul is seeking to persuade the Galatians about their future decisions more than he is attempting to provide a justification for past actions (Smiles, *Gospel and the Law*, 12-14). Similarly, Witherington, who also provides an excellent summary of the deliberative position and its merits (Witherington, *Grace in Galatia*, 27-30, 36-37, 39).

<sup>16</sup> Brawley, "Identity and Metaethics," 113.

<sup>17</sup> The scholarly debate over what Paul means by the term δικαιώω and what exactly Pauline "justification" entails begins with Martin Luther, extends down

through proponents of the “New Perspective,” and on to their critics. A discussion of this topic is beyond the scope of the paper. Thus, for the purposes of this sociological analysis, I will assume that this term, as used by Paul, encompasses both initial and final justification, both “getting in” and “staying in.” In other words, I will assume that the apostle holds both aspects of justification together, as two sides of the same coin, in a way that anachronistically applied theological categories often do not.

<sup>18</sup> Thus, I do not agree with Ukwuegbu who states that the Judaizers insistence on Law observance should be read as an attempt to keep the new movement within the confines of Judaism, rather than as their presenting a different version of the Christian gospel (Ukwuegbu, *Emergence of Christian Identity*, 172-73). Paul specifically curses his opponents for proclaiming a contrary gospel (1:8-9) and not for attempting to proselytize Gentile Christians. Asano is closer to the mark in maintaining that the Judaizers are insisting that Gentiles be fully integrated into the Jewish community in order to attain unity in the church (Asano, *Community-Identity Construction*, 227). However, it is not clear that Paul’s opponents are interested in unity. Rather, it seems that they are more interested in promoting a hierarchical arrangement based on whether or not a believer is fully incorporated into the community as measured according to Jewish standards of Gentile incorporation.

<sup>19</sup> Brawley makes a similar argument (Brawley, “Identity and Metaethics,” 113-15). In addition, Betz argues that Paul’s statement in Gal 2:16 indicates that both the Jewish and the Gentile messianists agree that justification entails faith in Christ (Betz, *Galatians*, 18, 113-19).

<sup>20</sup> Although the OT concept of covenant, with circumcision functioning as the primary marker of covenantal membership, was central to the symbolic universe of first-century Judaism, indicating common identity and shared relationship with God, Law observance also stood at the centre of Israel’s identity as the people of God (1 Macc 1:57; 2 Macc 2:21-22; Sir 17:11-17, 24:23; 2 En. 31:1; Judt 12:19; Jub. 1:5, 10, 14; 1QS 9:11) (Ukwuegbu, *Emergence of Christian Identity*, 140-48). Thus, Jews in the first-century were conscious of their identification as the people of God and with the Jewish community through their fidelity to these two covenantal symbols, since in most forms of Judaism, the Law was perceived to be an indivisible whole (4 Macc 5:20-21; Abot. 2.1, 4.2; Justin, Dial. 8.2; Josephus, Ant. 20.38-46) (Bruce W. Longenecker, *The Triumph of Abraham’s God: The Transformation of Identity in Galatians* (Nashville: Abingdon, 1998), 32-33; Ukwuegbu, *Emergence of Christian Identity*, 148-49). This need for a primary and effective identity and boundary marker would have been especially pressing for the Jewish Christian minorities in the cities of the Diaspora (Ukwuegbu, *Emergence of Christian Identity*, 135-36). Accordingly, Paul’s remark that the Judaizers do not keep the Law (Gal 6:13) is intended to undermine his opponent’s credibility and does not mean that the agitators did not expect the Galatians to observe the Law in conjunction with circumcision (Barclay, *Obedying the Truth*, 60-68). In other words, although the Judaizers emphasize circumcision, they, in all probability, expect the Gentiles to observe the Mosaic Law once they are circumcised (Bruce Longenecker, *Triumph of Abraham’s God*, 33).

<sup>21</sup> Asano, *Community-Identity Construction*, 200.

<sup>22</sup> As Paul points out, not only does he preach the same gospel as Peter, but also his mission is endorsed by the Jerusalem leaders themselves, who perceive the grace at work in the apostle to the Gentiles (2:9).

<sup>23</sup> Jerome H. Neyrey, “Meals, Food, and Table Fellowship,” pages 159-82 in

The Social Sciences and New Testament Interpretation (ed. Richard L. Rohrbaugh; Peabody, Mass.: Hendrickson, 2003), 170.

<sup>24</sup> Asano refers to Paul's method of community-identity construction as the "instrumental mode" of identity formation. In this mode of construction, the welfare of the community and/or ideology of the founder is sought apart from the constraints of the traditional values of the in-group(s) or parent group(s) (Asano, *Community-Identity Construction*, 98, 99).

<sup>25</sup> Asano, *Community-Identity Construction*, 200.

<sup>26</sup> Brawley, "Identity and Metaethics," 115.

<sup>27</sup> Philip F. Esler, "Paul's Contestation of Israel's (Ethnic) Memory of Abraham in Galatians 3," *BTB* 36, no. 1 (2006): 27.

<sup>28</sup> Esler, "Paul's Contestation," 27.

<sup>29</sup> Asano, *Community-Identity Construction*, 113.

<sup>30</sup> Asano, *Community-Identity Construction*, 145-46.

<sup>31</sup> According to Quintilian, the exemplum functions as a proof which serves to persuade the audience of the truth of the point the orator is attempting to make (Quintilian, *Inst.*, 5.11.6).

<sup>32</sup> An understanding of angels as being present at the giving of the Mosaic Law was a dominant tradition in the Second Temple period (Jub. 1.27-29; Philo, *Somn.* 1.140-44; Josephus, *Ant.* 15.136) and in the NT (Acts 7:38, 53; Heb 2:2) (Richard Longenecker, *Galatians*, 140; Witherington, *Grace in Galatia*, 257). Thus, the plurality signaled in ε'νο' ου'κ most likely refers to the duality of parties involved in a mediated arrangement, God, on the one hand, and the Jews, on the other (J. B. Lightfoot, *Saint Paul's Epistle to the Galatians* (10th ed.; London: Macmillan, 1986), 146-47; Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians* (New York: Charles Scribner's Sons, 1920), 191-92) and not to a plurality of persons, such that a mediator is required to mediate between the angels, through whom the law was ordained, and the Jews (A. Oepke, "mesi,th," *TDNT* 4:619; Ebeling, *Truth of the Gospel*, 190).

<sup>33</sup> The word mesi,thj was commonly associated with Moses in the literature of the Second Temple period (Richard Longenecker, *Galatians*, 140-41).

<sup>34</sup> Richard Longenecker, *Galatians*, 141-42. To desire the law is to desire the inferior, since God wishes to deal with his people directly, an idea also reflected in early Judaism (Longenecker, *Galatians*, 142-43; Betz, *Galatians*, 172-73; Witherington, *Grace in Galatia*, 258-59). Accordingly, the Spirit is not only received directly, but is also the manifestation of the very inheritance promised to Abraham (Gal 3:13-14; 4:6).

<sup>35</sup> Gal 3:2, 5, 14; 4:6; 5:5, 16-18, 22, 25; 6:8.

<sup>36</sup> As Bruce W. Longenecker notes, interpreters have read the phrase τῶν παραβάσεως χάριν in several ways: the law was added in order to induce transgressions (causative); to bring about awareness of transgressions (cognitive); or to serve as a restraint (corrective) (Bruce Longenecker, *Triumph of Abraham's God*, 125-26). Given Paul's argument as a whole, the third option is most likely.

<sup>37</sup> Scholars have noted that the changes from first person plural to second person plural indicate a shift in focus from Jewish Christians ("we") to Gentile Christians ("you") (e. g. Betz, *Galatians*, 185-86; Frank J. Matera, *Galatians* (SP 9; Collegeville, Minn.: Liturgical, 1992), 143-44).

<sup>38</sup> Bruce Longenecker, *Triumph of Abraham's God*, 126-27.

<sup>39</sup> Norman H. Young, "Paidagogos: The Social Setting of a Pauline Metaphor," *NovT* 24, no. 2 (1987): 154. For example, Plato 50 F50s Protagoras argues that τροφός και μήτηρ και παιδαγωγός και αυτός ό πατήρ were a child's first and eager moral instructors (Plato, *Prot.* 325C-D). Epictetus and Lucian speak of ή μήτηρ, ή τιτή, ό παιδαγωγός (Epictetus, *Diatr.* 1, 11, 21-23; Lucian, *Anach.* 20), while Plutarch adds ό πατήρ to the same list (Plutarch, *Mor.* 36E). Philo, like Protagoras, includes "customs" in his extended lists (Philo, *Her.* 295; *Virt.* 178; *Migr.* 116; *Mut.* 217) (Young, "Paidagogos," 154).

<sup>40</sup> For example, Michael J. Smith argues that the presence of φρουρέω and συγκλείω in close conjunction (Gal. 3:22-23) makes it clear that this is Paul's main point, if not his only point (Michael J. Smith, "The Role of the Pedagogue in Galatians," *Bibliotheca Sacra* 163 (April-June 2006): 112-13). Similarly, F. F. Bruce avers that the term "baby-sitter" is descriptive of the pedagogue (F. F. Bruce, *The Epistle to the Galatians* (NIGTC; Grand Rapids: Eerdmans, 1982), 183). Also: Matera, *Galatians*, 136; Fung, *Galatians*, 168-69.

<sup>41</sup> J. C. O'Neill, "Pedagogues," *IBS* 23 (April 2001): 59. For example, in philosophical thought, the process of education moves from external pressure by the pedagogue to internal appropriation (Plutarch, *Mor.* 37 C-E; Epictetus, frag. 97) (O'Neill, "Pedagogues," 57-59).

<sup>42</sup> Young, "Paidagogos," 157-61. Similarly, Witherington, *Grace in Galatia*, 264. Although this observation does not warrant viewing the Mosaic Law as leading persons to Christ (Witherington, *Grace in Galatia*, 265).

<sup>43</sup> Young, "Paidagogos," 156.

<sup>44</sup> Young, "Paidagogos," 169. For example, Diogenes Laertius divides rule into five categories: κατά νόμον, κατα φύσιν, κατα εθος, κατα γένος, κατά δε βίαι. The rule κατά εθος, according to Diogenes, is like that of οι παιδαγωγοί του παιδωσιν αρχουσι (3, 92). Plutarch draws an analogy between υμός and παιδαγωγός. Wine, he argues, destroys our conditioned and external social mores, for by it we become completely distanced from custom, as it were, from a pedagogue άπωτάτω του υμού καθάπερ παιδαγωγού γεγουότω (Plutarch, *Mor.* 645B) (Young, "Paidagogos," 154-55).

<sup>45</sup> Plutarch, *Mor.* 37 C-E; Epictetus, frag. 97 (O'Neill, "Pedagogues," 57-59).

<sup>46</sup> The doing of the Law is equated with life throughout the Jewish Scriptures and literature (Deut 4:1, 5:32-33, 6:24-25, 8:1, 30:15-20; Ezek 18:9, 21; 20:11, 13, 21; 33:10; Prov 3:1-2; 6:23; Neh 9:29; Sir 17:11; *Bib. Ant.* 23:10; Pss. Sol. 14:2-3; Bar 3:9) (Bruce Longenecker, *Triumph of Abraham's God*, 120). Paul shows cognizance of this traditional Jewish perspective in Phil 3:6 where he claims that as a Pharisee he was blameless with regard to his righteousness under the Law. That is, that he was faultless in his motivations to live by the Law, his faults being dealt with by means of repentance and atonement (Bruce Longenecker, *Triumph of Abraham's God*, 122).

<sup>47</sup> John K. Goodrich, "Guardians, Not Taskmasters: The Cultural Resonances of Paul's Metaphor in Galatians 4:1-2," *JSNT* 32 (2010): 253. The author argues persuasively that the context of Paul's analogy in 4:1-7 is found in the Roman law of guardianship. He notes that, although some interpreters prefer reading the analogy against the backdrop of Hellenistic law, mainly because Paul employs multiple guardians which was not prescribed in Roman law, Roman law permitted and eventually came to prefer the appointment of numerous guardians in order to

provide the minor with a sufficient number of administrators to manage and enlarge his inheritance (Goodrich, "Guardians, Not Taskmasters," 252, 270).

<sup>48</sup> Young, "*Paidagogos*," 154-55. As a loan-word, *ἐπίτροπος* is used to describe a similar trustee appointment in Judaism, while Rabbinic sources also do not seem to distinguish finely between *παιδαγωγός*, *ἐπίτροπος* and *οικουδύμος*. In addition, in Stoic descriptions of the inner divinity that is set over each man as a guardian, the sources use either *ἐπίτροπος* or *παιδαγωγός* (Young, "*Paidagogos*," 155-56). Similarly, Fung, *Galatians*, 180. However, Witherington argues that the term *ἐπίτροπος* has the more specific meaning of a guardian of an orphan in Gal 4:2 (Witherington, *Grace in Galatia*, 284).

<sup>49</sup> Goodrich, "Guardians, Not Taskmasters," 265, 268.

<sup>50</sup> There has been much ink spilt over the precise meaning of the phrase *τὰ στοιχεῖα τοῦ κόσμου*. Given the context, Richard Longenecker is probably right in concluding that the phrase refers to first principles or elemental teachings, such as those given by God in the Mosaic Law in preparation for the coming of Christ (R. Longenecker, *Galatians*, 165-66). Also, Witherington, *Grace in Galatia*, 284-86.

<sup>51</sup> According to Paul, adherence to the Mosaic Law, similar to observance of the rites and rituals associated with the Emperor cult, neither brings life nor conveys right standing with God (Gal 4:9). In other words, Paul is presenting a generic picture of behavior that characterizes pious persons, both Jew and pagan. (Witherington, *Grace in Galatia*, 298-99).

<sup>52</sup> Under Hellenistic law an adopted child had equal status with that of a natural child. The adopter could neither repudiate the adopted child nor reduce him or her to slavery (P. Oxy. 1206; P. Lips. 28) (Witherington, *Grace in Galatia*, 283). A similar situation prevailed under Roman law (Paul Veyne, *The Roman Empire* (trans. Arthur Goldhammer; Cambridge: Harvard University Press, 2002), 17-18; Dunn, *Galatians*, 217).

<sup>53</sup> Goodrich, "Guardians, Not Taskmasters," 253.

<sup>54</sup> David A. deSilva, Honor, Patronage, *Kinship & Purity: Unlocking New Testament Culture* (Downers Grove: Intervarsity, 2000), 158.

<sup>55</sup> The appellation, "the Spirit of his Son" (*το πνεῦμα τοῦ υἱοῦ αὐτοῦ*) is found only in Gal 4:6 and does not appear elsewhere in Paul's letters, although similar expressions occur in Rom 8:9, 15; 2 Cor 3:17; and Phil 1:19. The apostle probably uses this expression in order to emphasize the integral nature of sonship and the reception of the Spirit by believers, such that one can speak of them in either order (Richard Longenecker, *Galatians*, 173-74; Witherington, *Grace in Galatia*, 290). Moreover, to experience the Spirit is to experience Christ; hence, Paul's reference to the Spirit of his Son (Matera, *Galatians*, 151). However, Ronald Y. K. Fung and others aver that sonship precedes the gift of the Spirit who, in turn, attests the reality of sonship (Fung, *Galatians*, 184; Burton, *Epistle to the Galatians*, 221-23; Betz, *Galatians*, 197; Heinrich Schlier, *Der Brief an die Galater* (Göttingen: Vandenhoeck & Ruprecht, 1962), 197-98; Ebeling, *Truth of the Gospel*, 221). Nevertheless, Richard Longenecker and Matera are correct to point out that sonship and reception of the Spirit are intertwined and as such, are not two, chronological or independent events; thus, making it natural for Paul to link the Spirit with the Son.

<sup>56</sup> David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul's Ethics* (New York: T & T Clark, 2005), 102. Similarly: Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (2nd ed.; New Haven: Yale

University Press, 2003), 153-57; Louise J. Lawrence, "Ritual and the First Urban Christians: Boundary Crossings of Life and Death," pages 99-115 in *After the First Urban Christians: The Social-Scientific Study of Pauline Christianity Twenty-Five Years Later* (eds. Todd D. Still and David G. Horrell; London: T & T Clark, 2009), 97, 113-15; Asano, *Community-Identity Construction*, 180-81.

<sup>57</sup> Bruce Longenecker, *Triumph of Abraham's God*, 72, n. 5. Of note, J. Albert Harrill argues that Paul's reference to donning Christ is paraenetic speech modeled after the paraenesis of the Roman *toga virilis* ceremony that marks a boy's coming of age. His thesis makes intelligible both Paul's exhortation of responsible use of new, adult freedom and his theology that this freedom renders circumcision unnecessary (Albert Harrill, "Coming of Age and Putting on Christ: The *Toga Virilis* Ceremony, Its Paraenesis, and Paul's Interpretation of Baptism in Galatians," *NovT* 44, no. 3 (2002): 252-77).

<sup>58</sup> Dunn, *Galatians*, 204-205. This notion is similar to that found in Rom 13:14, Col 3:10-12, and Eph 4:24.

<sup>59</sup> Dunn, *Galatians*, 204-205. Also, Betz, *Galatians*, 189.

<sup>60</sup> Debbie Hunn, "The Baptism of Galatians 3:27: A Contextual Approach," *ExpTim* 115, no. 11 (2004): 373.

<sup>61</sup> Brigitte Kahl, "No Longer Male: Masculinity Struggles Behind Galatians 3.28?" *JSNT* 79 (Summer 2000): 41.

<sup>62</sup> Thus, both Ukwuegbu's and Miroslav Kocur's suggestion that faith in Christ is the mark which identifies Christians is too narrow (Ukwuegbu, *Emergence of Christian Identity*, 405; Miroslav Kocur, *National and Religious Identity: A Study in Galatians 3, 23-29 and Romans 10, 12-21* (ÖBS 24; Frankfurt: Peter Lang, 2003), 213). Rather, in Galatians, Paul's emphasis is on the Spirit; although, life in the Spirit is possible only in Christ. As we will see, this is the factor which links the theological and paraenetic sections.

<sup>63</sup> Hunn, "Baptism of Galatians," 174. Some interpreters maintain that Paul is quoting from an ancient baptismal liturgy (e. g.: Betz, *Galatians*, 181; Richard Longenecker, *Galatians*, 155; Ebeling, *Truth of the Gospel*, 210; Fung, *Galatians*, 175). However, James D. G. Dunn argues that the existence of such liturgies at this stage of early Christianity is questionable (James D. G. Dunn, *Galatians*, 201). Similarly, Morris, *Galatians*, 120-21.

<sup>64</sup> As Debbie Hunn aptly notes, although water baptism accords with the most common use of the word in the biblical text, the Gospels also speak of the baptism of the Spirit (e.g., Mark 1:8; John 1:33) and of the Spirit and fire (Matt. 3:11; Luke 3:16). Similarly, Acts refers to water baptism but also points to baptism in the Spirit (Acts 1:5; 11:16). Moreover, although commentators debate some uses of 'baptism' in the epistles (e.g., Rom 6:3-4; Eph 4:5), they find three clearly distinct uses in 1 Corinthians: water baptism (1:13-17), baptism unto Moses (10:2), and baptism in the Spirit (12:13) (Hunn, "Baptism of Galatians," 374).

<sup>65</sup> Hunn notes the parallels between Gal 3:27-28 and 1 Cor 12:13. Both passages state that Jew and Gentile, slave and free, are part of Christ/the body. 1 Corinthians speaks of "one body" and Galatians of being "one in Christ Jesus." The baptism that accomplishes this unity in the Corinthians passage is Spirit baptism (Hunn, "Baptism of Galatians," 374).

<sup>66</sup> Brawley, "Identity and Metaethics," 115.

<sup>67</sup> Accordingly, Martyn concludes that the slave/free and male/female pair are only vestiges of the formula Paul quotes to remind the Galatians that the Jew/Greek antithesis is abolished by Christian baptism (J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary* (AB 33A; New York: Doubleday, 1997), 376). However, Madeleine Boucher states, "It is necessary in explaining Gal 3:28 to account somehow for the addition of the last two pairs, slave/free and male/female, since the passage concerns only the Jew/Gentile question" (Madeleine Bouche, "Some Unexplored Parallels to 1 Cor 11:11-12 and Gal 3:28: The NT on the Role of Women," *CBQ* 31 (1969): 53).

<sup>68</sup> For example, according to Jewish thought the legitimate heir is a Jew, a free person, and a male. Similarly, the free, circumcised male is the only full Israelite (Troy W. Martin, "The Covenant of Circumcision (Genesis 17:9-14) and the Situational Antithesis in Galatians 3:28," *JBL* 122 (2003): 118; Ben Witherington III, "Ritual and Rights for Women: Galatians 3:28," *NTS* 27 (1981): 595-96; Ed L. Miller, "Is Galatians 3:28 the Great Egalitarian Text?," *ExpTim* 114, no. 1 (2002): 11; Smiles, *Gospel and the Law*, 66; Tatha Wiley, *Paul and the Gentile Women: Reframing Galatians* (New York: Continuum, 2005), 81-82. Wayne Walden, "Galatians 3:28 Grammar Observations," *ResQ* 51, no. 1 (2009): 47; Doug Heidebrecht, "Distinction and Function in the Church: Reading Galatians 3:28 in Context," *Direction* 34 no. 2 (2005): 182). Of note is Gesila Nneka Uzukwu's study which demonstrates that Gal 3:28 is neither literarily nor thematically related to Jewish texts which speak to these three divisions (Gesila Nneka Uzukwu, "Gal 3:28 and Its Alleged Relationship to Rabbinic Writings," *Biblica* 91, no. 3 (2010)).

<sup>69</sup> E. g.: Ukwuegbu, *Emergence of Christian Identity*, 324; Martin, "Covenant of Circumcision," 122; Witherington, "Ritual and Rights," 602; Horrell, *Solidarity and Difference*, 126, 128-29.

<sup>70</sup> E. g.: Richard Longenecker, *Galatians*, 157; Martyn, *Galatians*, 380-81; Betz, on the other hand, takes the reference to male and female as a later addition (Betz, *Galatians*, 182).

<sup>71</sup> The LXX follows the MT.

<sup>72</sup> According to Quintilian, an *inductio* is an authoritative opinion rendered by nations, peoples, philosophers, distinguished citizens, illustrious poets, or the gods which is used to support an argument or case. As a divine word, it constitutes the weightiest type of authority (Quintilian, *Inst.* 5.11.36-37, 42-44). Also, Cicero, *Inv.*, 1.30-48.

<sup>73</sup> Thus, Gal 3:28 neither speaks directly to social egalitarianism, nor to the leveling of entrance requirements. Contra, Wiley, *Paul and the Gentile Women*, 51. Neither is Paul arguing against the Judaizers who are advocating that women marry, so that they would be full members of the community. Contra, Witherington, "Rite and Rituals," 599. However, although Gal 3:28 speaks to an eschatological reality, this reality does have implications for the political/social order (Witherington, "Rite and Rights," 600-601; Heidebrecht, "Distinction and Function," 190; Asano, *Community-Identity Construction*, 200-202). Unfortunately, in this letter, Paul does not spell-out in detail what these implications are, since the outpouring of the Spirit and Christian identity is the focus here. Thus, Beverly Roberts Gaventa is closer to the mark when she writes in reference to Gal 3:28 that: "Despite the frequent and common-sense reaction that Paul cannot possibly 'really' mean that there is no longer male and female, since manifestly there are men and women in the world, that is exactly what he means: that being 'in Christ' brings life in the identity-

conferring realm of “male and female” to an end. Like the other pairs in the verse, “male and female” functions as a metonym for places in which we live, the spheres in which we name ourselves and find our identity. Those who are “in Christ” cannot also be in the identity business of being first of all female or male” (Beverly Roberts Gaventa, “Is Galatians Just A ‘Guy Thing’? A Theological Reflection,” *Int* (July 2000): 275. In other words, for Paul, belonging to Christ and living in the Spirit are primary markers of Christian identity.

<sup>74</sup> The expectation of the Spirit is prevalent in Jewish restoration eschatology with the giving of the Spirit signifying the revitalization of Israel (Sanders, *Paul and Palestinian Judaism*, 18). In addition, a stiff neck and an uncircumcised heart are common metaphors for Israel’s disobedience (Exod 33:3; Deut 10:6; Jer 6:10, 9:25; Jub 1:22; 1QH 18:20).

<sup>75</sup> See, David G. Horrell who discusses the relationship between a community’s ethos and its symbolic universe in detail (Horrell, *Solidarity and Difference*, 98). Thus, in cases where “the is” and “the ought” of a particular community do not cohere, it is expected that either outsiders will call into question the purported identity of the group, or insiders will seek to correct wayward members. An example of the latter is seen in Gal 2:14 where Paul points out in no uncertain terms that Barnabas’ and Peter’s refusal to eat with Gentile Christians evidences behavior inconsistent with the truth of the gospel.

<sup>76</sup> Quintilian, *Inst.*, 2.4.21, 8.4.9-14, 9.2.100-101.

<sup>77</sup> deSilva, *Honor, Patronage*, 165-66.

<sup>78</sup> Attention to sibling relationships is given by classical, Hellenistic and Greco-Roman ethicists. E. g.: Aristotle, *Nic. Eth.* 8.12.3; Plutarch, *Mor.* 478B, 480B-C, 487A-B, 488A (deSilva, *Honor, Patronage*, 165-73).

<sup>79</sup> Ukwuegbu, *Emergence of Christian Identity*, 358.

<sup>80</sup> See: Plutarch, *Mor.* 6.479.2, 480.5-7, 483.1, 489.18.

<sup>81</sup> Precisely what Paul means by the “law of Christ” (Gal 6:2) is disputed and has been interpreted in a variety of ways. The phrase may refer to the teachings of Jesus which constitute, for Paul, a new Law (Torah) (Bruce, *Galatians*, 261). Some have argued that it refers to the love command as taught and exemplified by Christ (C. K. Barrett, *Freedom & Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 83). Others aver that it refers to the Mosaic Law, and that when Paul talks of fulfilling the law of Christ he means fulfilling the Law in the way exemplified and taught by Christ; that is, fulfilling it through love (Barclay, *Obedying the Truth*, 133-34). Finally, the suggestion has been made that the phrase refers to a regulative principle or structure of existence; i.e., that which was embodied paradigmatically in Christ through his self-giving life and death on the cross (Richard B. Hays, “Christology and Ethics in Galatians: The Law of Christ,” *CBQ* 49 (1987): 278, 287). David G. Horrell avers that these proposals are not entirely separable and that, although Hays is correct in maintaining that Galatians as a whole supports the idea that what Paul has in view is Christ’s example of burden bearing, it is possible that the apostle also has the Mosaic law in view (Horrell, *Solidarity and Difference*, 224, 230). However, Horrell’s position ignores the fact that Paul speaks of two covenants in Galatians (4:21-31) which could conceivably contain two different laws. (Witherington, *Grace in Galatia*, 424).

<sup>82</sup> In 1 Cor 9:19-23, Paul distinguishes between the Mosaic Law and the law of Christ, writing that law of Christ is the same as the law of God, suggesting that the



law of Christ is God's law in place of the Mosaic Law (Witherington, *Grace in Galatia*, 424).

<sup>83</sup> Witherington, *Grace in Galatia*, 424-26.

<sup>84</sup> Longenecker, Galatians, 252. Contra, F. F. Bruce who argues that such vice lists are found in 1QS 4:2-14 and in the catechesis of the Two Ways (F. F. Bruce, *Galatians*, 247).

<sup>85</sup> Both Aelius Theon and Hermogenes define ekphrasis as clear, vivid language meant to bring what is portrayed clearly into sight, creating seeing through hearing (George A. Kennedy, trans. *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (Atlanta: SBL, 2003), 45, 86).

<sup>86</sup> The term τὰ στίγματα was common in antiquity for the marks of religious tattooing or slave branding. Paul is probably referring to the scars left on his body from his sufferings as an apostle (2 Cor 6:4-6, 11:23-30). As such, they are the identifying marks of his enslavement to and apostleship for Christ (Longenecker, *Galatians*, 299-300).