

---

# EXEGETICAL PROCESS NOTEBOOK<sup>1</sup>

*C. E. Hill, Greek Exegesis N601, Spring 2002*

NAME: Dan Sonnenberg

PASSAGE: Galatians 5.22-26

## STEP 1. SURVEY THE HISTORICAL CONTEXT IN GENERAL.

1.1 Read the entire document through in English in one sitting.

1.1.1 AUTHOR. What are your observations about the identity of the author and his circumstances? What else do you know about the life of the author and his situation at the time of the writing (place, company, former epistles, travels, relationship with other apostles, etc.) which might influence the exegesis of this text?)

The Apostle Paul is writing to the churches of Galatia, to which he had taken the gospel on a previous (probably his first missionary) journey. He is writing at this time because of his concern that Jewish Christians (Judaizers) had spread a lie among these Gentile churches that they must be circumcised and observe the Mosaic law in order to receive salvation.

The letter was likely written during Paul's third missionary journey, either from Ephesus or Macedonia as late as A.D. 56 according to one view. An alternative view dates the letter from Antioch in A.D. 48 or 49. A third view gives an intermediate date of A.D. 53 from Ephesus.

The epistle seems to have been written after the Jerusalem meeting in which Paul, along with Barnabas and Titus spoke with James, Cephas/Peter, and John privately about Paul's calling to the Gentiles (as well as some discussion about circumcision in which Titus is said not to have been persuaded to be circumcised), but before the public Jerusalem council recorded in Acts 15 concerning the Judaizers. Paul also mentions later in the epistle, his conflict with Cephas/Peter at Antioch in which Peter held himself aloof from the Gentiles for fear of the party of the circumcision. The sequence of events that mention the Judaizers seems to have been: 1) meeting in Jerusalem (Gal. 2.1-10), 2) conflict with Peter at Antioch (Gal. 2.11ff), 3) letter to the Galatians, and, 4) council at Jerusalem (Acts 15). I tend to agree with Hill that this is a relatively young church without the benefit of guidance from the Jerusalem church on the issue of the Judaizers.

---

<sup>1</sup>Based on the format developed by G. Fee, *New Testament Exegesis*, rev. edn. (Louisville; Westminster/John Knox Press, 1993). Some of the headings in this outline are taken verbatim from Fee's book, others are modified, others are my own invention (CEH).

1.1.2. Note here your observations about the recipients. Is only one congregation being addressed, or are many? Are there identifiable factions in the congregation(s)?

What has happened among them to occasion this letter from Paul? How has Paul learned of their situation? What is his relationship to the addressees? What are their needs? Etc. (Fee, 43)

The letter is addressed to the churches (plural) in Galatia. So I assume there was more than one particular church in the region of Galatia that was affected by a group of Jewish Christians circulating among them who sought to impose the sign of circumcision on the new Gentile believers as something necessary to their salvation in addition to faith in Christ. However, there does not seem to be an indication that one particular church or group of churches is disturbing the rest. The opposing factions appear to be the Jewish Christians and the Gentile Christians. We don't seem to be given an indication of whether these Judaizers are more long standing members from within the Galatian churches or recent implants from without. Were they actually members of these churches or just visiting, to use modern terminology?

No indication is given how Paul learned of their situation. It was because of Paul's preaching during his first missionary journey that these Gentiles became believers. However, as a result of the influence/preaching of the Judaizers, had come to believe that their works would save them, nullifying the work of Christ. Therefore, they needed both correction and assurance. They needed correction for the sin of unbelief in the sufficiency of Christ's death and taking matters into their own hands through works. They needed assurance that they belong to Christ, that his promises are the gift of God through faith.

1.1.3 Note here your observations about the purpose of the epistle (explicit and implied).

The purpose of the epistle is correction and assurance. Paul was astounded that the Galatians had given up their faith in Christ and replaced it with their own works in keeping the law of Moses. His purpose was to demonstrate that living by the law and the works of the flesh leads to bondage, but that living by the Spirit and faith in the promise of God in Christ leads to freedom and love.

1.2 Place this document in New Testament chronology.

1.2.1 By your own comparative Bible study:

As noted by Dr. Hill in his paper on the North and South Galatian theories (joined by Kidd, Ramsay, Burkitt, Bruce, etc.), there seems to be quite a bit of evidence for the South and early theory. What seems most compelling to me is the fact that the Jerusalem council recorded in Acts 15 is not mentioned in the book of Galatians. This seems to have been a momentous event that Paul would have certainly referred to in Galatians if it had already occurred. This places the writing of Galatians relatively early then.

---

 1.2.2 With the insights of other scholars in NT Introductions, Dictionaries, etc.:

Chronology found in

*The Open Bible*, NAS, 1978:

<b>Book</b>	<b>Date (A.D.)</b>
James	47-48
Matthew	50-60
1 Thess	51
2 Thess	51
1 Corinth	56
2 Corinth	56
Galatians	56-57
Romans	57
Luke	60
Ephesians	60
Colossians	60
Philemon	60
Philippians	62
Acts	62
1 Timothy	65
Titus	65
1 Peter	65
2 Timothy	67
2 Peter	67
Mark	67-68
Hebrews	68
Jude	75
John	85
1, 2, 3 John	90-95
Revelation	95

Chronology in *An Introduction to the New Testament*, D. A. Carson, et al, 1992.

James	40-45, or 60-62
Galatians	48
1,2 Thess	50
Mark	55-70
1,2 Corinth	55-56
Romans	57
Philippians	57-63

---

Colossians	57-63
Philemon	57-63
Ephesians	60-65
1 Peter	60-67
2 Peter	67-68
Hebrews	60-70
1 Timothy	65-66
2 Timothy	66-67
Jude	65-80
Luke	65-85
Matthew	80-100
John	80-85
1,2,3 John	80-85
Acts	80-95
Revelation	95-96

These chronologies disagree over the placement of *Galatians*. The first places it during the late 50's while the second places it in the late 40's. However, both place it in the earliest seven books.

1.2.3 Are there any significant differences between your observations on author, audience, purpose and history those of Carson, Moo, and Morris (or another NT Introduction)? If so, what are the reasons for the differences?

Carson et al contend that the Jews who stirred up the *Galatians* were not local Jews, but were from outside the region. The local Jews merely opposed the *Gentile Christians*. The authors go on to say that the Judaizers were distinct from the congregation, that they were not from among the congregations of the churches and may or may not have been Christians at all. They disagree with my belief that Paul was writing to assure the believers in *Galatia* as well as to correct them. They say that Paul was writing a terse corrective for their renunciation of the true gospel for that which is not a gospel at all.

1.3 Write a paragraph on the place of this document in redemptive history, and the differences this might make for interpretation.

In this letter the Apostle Paul delineates the distinctions between justification by faith and by works. Paul refers in this epistle to Abraham's faith as that which preceded the law by which he was justified. The law was given later through Moses because of the multiplication of sin as a "tutor" or "schoolmaster" to lead us to Christ. It was given to show us the impossibility of meeting the requirements of a holy God and the need for a Divine Savior who could fulfill those requirements completely. It was not given as an end in itself, but to show us our need for Christ. At just the right time, Christ came to die as a full atonement for our sin. This is the gospel that Paul

had originally preached this to the Galatians and had won their hearts. However, sin entered in once again, causing the Galatians to depend on their own works rather than the work of Christ. Paul, in his epistle reaffirms that faith, in the atoning death of Christ, is the means of our justification, not by works of the law.

## STEP 2. CONFIRM THE LIMITS OF YOUR PASSAGE.

2.1. Decide where your pericope begins and ends. Does your decision differ from the presentations in NA<sup>27</sup> and UBS<sup>4</sup>? If so, why?

The text of 5.22-26, "the fruit of the Spirit," is set up as a contrast to 5.19-21, "the works of the flesh," by beginning with the postpositive  $\delta\epsilon$ . Some believe there is another subdivision starting at 25-26 which begins with  $\epsilon\iota$  "since or if" that continues into the next chapter. However, there seems to be a larger number of expositors who prefer to keep 22-26 together.

NIV has 16-18, 19-21, 22-26 as paragraphs

NIV Study Bible has 16-18, 19-21, 22-26

NAS has 16-24, 25-26 - 6.5?

NRSV has 16-21, 22-26

New English Bible has 16-18, 19-21, 22-25, 26-6.2

New Geneva Study B has 16-18, 19-21, 22-26

NLT has 16-18, 19-21, 22-23, 24-26

UBS has 16-21 and 22-26 as paragraphs. NA has 16-24 and 25-26 as paragraphs.

There is obviously quite a wide variety of opinion on this matter.

## STEP 3. ESTABLISH THE TEXT.

3.1. Using the apparatus of both the UBS and the N/A editions, choose the most significant text-critical problem in your text (you may work on others too, but do this one here.)

(a) First, write out here each of the individual textual variants in the Variants column.

(b) Then write each witness to that variant in the Witness column.

(c) Next set out the dates of the witnesses for each variant in the Date column.

(d) Now write out the geographical region where that manuscript is thought to have originated. (See Fee, 87.) Don't spend too much time on this one, often the point of origin is unknown or hard to find, even in the textbooks!

(e) Finally, write out the text-type (Fee, 87; Metzger, *Textual Commentary* 2nd edn., 4\*-7\*, 15\*-16\*; and your handout).

VERSE: Galatians 5.23

VARIANT	WITNESS	DATE	REGION	TEXT-TYPE/Comments
(1)				
ἐγκράτεια·	P <sup>46</sup>	c. 200	Egypt	ProtoAlexandrian
	aleph	4 <sup>th</sup>	Egypt	Alexandrian
	A	5th	Egypt	Alexandrian
	B	4th	Egypt	ProtoAlexandrian
	C	5th	---	Alex., but mixed
	D <sup>2</sup>	6th	Egypt/N. Africa	Western
	psi	8-9th	---	Alexandrian
	075	10th		
	0150	9th		
	6	13th		Byzantine
	33	9th		Alexandrian
	81	6th	---	Alex., though minisc
	256	11th-12th		
	263	13th		
	365	12th		
	424	11th		
	436	11 <sup>th</sup> -12th		
	1175	10th		
	1241	12th		
	1319	12th		
	1573	12 <sup>th</sup> -13th		
	1739	10th	---	Alex., though minisc
	1852	13th		
	1881	14th		
	1912	10th		
	1962	11 <sup>th</sup> -12th		
	2127	12th		
	2200	14th		
	2464	9th		
	Byz			Byzantine
	K	9th		Byzantine
	L	9th		Byzantine
	P	9 <sup>th</sup>		Byzantine
	Lect			Byzantine
	vg <sup>ww, st</sup>	19 <sup>th</sup> -20th		Western
	syr <sup>p, h</sup>	6th	Egypt	Western/Byzantine
	cop <sup>sa, bo</sup>	4 <sup>th</sup> , 9th	Coptic	
	arm	post 6	Armenia	based on the Syriac

	eth	6th	Ethiopia	
	geo <sup>1</sup>	9th	Georgia	
	slav		Slavic	
	Origen			
	Didymus <sup>dub</sup>	398	Alexandria	Western
	Chrysost	late 4	Antioch	Early Byzantine
	Theodore <sup>lat</sup>			
	Marcus-Eremita			
	Ambrose			
	Jerome			
	Augustine <sup>13/14</sup>			
	Quodvultdeus			
(2)				
ἐγκράτεια· ἀγνεία.	D*	6th	Egypt/N.Africa	Western
	F	9th		Western
	G	9th		Western
	it <sup>ar, b, d, f, g, o</sup>	5-9		Western
	vg <sup>cl</sup>	16th		Western
	geo <sup>2</sup>	10th	Georgia	
	Ireneus <sup>lat</sup>			Western
	Origen <sup>lat</sup>			Western
	Basil			
	Cyprian			
	Ambrosiaster			
	Priscillian			
	Pelagius			
	Augustine <sup>1/14</sup>	430		Western
(3)				
ἐγκράτεια· ὑπομονή	0122	9th		
	104	1087		
	459	1092		
	l 60	1021		
	l 599	11th		

3.2. Evaluate the *EXTERNAL EVIDENCE* using the following procedures:

3.2.1. Date. Does one variant have the majority of *early* witnesses?

The first variant has the majority of early witnesses with P<sup>46</sup> as the earliest and a number from the 4<sup>th</sup> and 5<sup>th</sup> centuries. The second variant has none before the 5<sup>th</sup> century, while the third has none before the 9<sup>th</sup> century.

3.2.2. Region. Do any readings have more widespread *geographical* support than the others?

No. 1 is much more mixed than the other two and most numerous.

3.2.3. Text Type. Using the categories of Egyptian (Proto-Alexandrian, Alexandrian), Western, Caesarean, and Byzantine, determine whether the witnesses for each variant are from the same text type, or whether they are spread out among several.

Variant 1 is spread out among several text types, while the other variants rely on only one or two.

3.2.4. Plot each variant (1, 2, 3, 4, etc.; you may use different colors for clarity) on the graph below according to date and text-type. (See Fee, 87, no. 2.3.4)

	<u>Egyptian</u>	<u>Western</u>	<u>Caesarean</u>	<u>Byzantine</u>
2nd c.	1			
3rd c.				
4th c.	1			
5th c.	1			
6th-10th c.	1	1, 2, 3		1
11th-16 <sup>th</sup>		3		1, 2

3.2.5. Quality. Evaluate the “quality” of the variants. Refer to Aland and Aland, Metzger, Comfort, or other reading on text criticism. In general, Alexandrian (or Proto-Al.) is considered the highest



quality. But be aware that Westcott and Hort thought that B, though usually superior, in the Pauline epistles was “contaminated” with Western readings. So, a reading of B where it agrees with Western texts may not be truly “Alexandrian”. Does the *quality* of the witnesses favor one variant over the others?

Variant 1 is the strongest with many Alexandrian witnesses (best text type) as well as some from the Byzantine and Western. Variants 2 and 3 are limited to the Western and Byzantine with no Alexandrian support.

3.3. Evaluate the *INTERNAL EVIDENCE* using the following procedures:

3.3.1. Evaluate each variant on the basis of the author’s style and vocabulary (“intrinsic probability”). (Fee, 88-89)

A number of commentators have noted the importance of the final word in a list in this type. They say it is second in importance to first item in the list. It may be helpful to note Paul’s use of these words and their relative importance in other passages. Variant 1 ends the list with the noun ἐγκράτεια\ (**self-control**). In the works of Paul, there are no other uses of this noun. He uses the verbal form ἐγκρατεύομαι only twice in 1 Cor. (7.9; 9.25), and the adjectival form (ἐγκρατῆ) only once in Titus 1.8. The noun form appears in the works of other writers in only two places in the New Testament (Acts 24.25 and 2 Peter 1.6 [twice]). Variant 2 ends with the noun ἁγνεία. (purity), which in Paul’s other writings is limited to 1 Timothy (4.12; 5.2) <sup>NAU</sup> 4.12 Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and purity*, show yourself an example of those who believe. <sup>NAU</sup> 5:2 the older women as mothers, *and* the younger women as sisters, in all **purity**. Variant 3 ends with ὑπομονή (perseverance) which is found in Rom. 5.4, 2 Cor. 1.6, 6.4, 12.12; 2 Tim. 3.10 and Titus 2.2. Paul’s more frequent use of this term in lists of this type (especially in the passages in Titus and Timothy might tend to commend this variant were it not for other factors. However, the little can be said of its importance in regard to the order of its appearance. It never seems to appear in the same place in the various lists in which it appears.

3.3.2. Evaluate each variant by the criteria of transcriptional probability (Fee, 89-91; cf. Metzger, *Text. Comm.* xxvi-xxvii., 2nd edn., 3\*-4\*; Aland & Aland, 280-82).

(2) and (3) qualify as the most difficult readings or at least longer, though not much. However, (1) qualifies as the shorter reading.

3.4. Can one reading explain the rise of any others? How?

Nowhere in the New Testament is there another example of (2). However, it is easy to imagine a scribe adding ἁγνεία. (moral purity) to the end of such a noble list of virtues. In 2 Peter 1.6 we find an example of (3) in the writings of Peter. Each word is used twice in the expression (τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ). This probably explains its appearance in Galatians. Later copyists may have added ὑπομονῇ thinking of this reference. (1) would

be preferred to (2) and (3) on this basis.

3.5. What is your final decision on the variants?

(1) is to be preferred as the original reading.

#### STEP 4. PROVISIONAL TRANSLATION

4.1 Give here your provisional translation (see Fee, pp. 36-7).

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, 23 meekness, self-control; against such things there is no law. 24 But those who are of Christ have crucified the flesh with the passions and the desires. 25 If we live by the Spirit, we should walk by the Spirit. We should not become conceited/boastful, provoking and envying one another.

4.2. Give here a provisional list of exegetical difficulties (Fee, 37).

1. In 22-23, on what basis does Paul establish this list of "spiritual fruit?" In view of the textual variants in 23, are there any other such lists in his writings or the writings of others? Why did he include or exclude items?
2. In 22-23, are these items individually contrasting the items in the list of "the deeds of the flesh" in 19-20 or are both lists to be seen as groupings of fleshly and spiritual things?
3. In 22-25, what is the Galatians' understanding of the Spirit? What was their experience with the Spirit?
4. In 23, how does this reference to the law relate to the rest of his argument about the law in Galatians? How would the Galatians have responded?
5. In 23, which verse is he referring back to when he says, "against such things there is no law?"
6. In 24, what does Paul mean by belonging to Christ Jesus?
7. In 24, what does Paul mean by having one's flesh crucified?
8. In 24, what is the relation between "passions" and "desires." Are they meant to be synonymous or to have different shades of meaning? Is there a play on words here: both words can be translated "passion." Is he referring to Christ's passion in the crucifixion and how our flesh must similarly die?
9. In 25, what is the difference between living and walking by the Spirit? Does one precede the other?
10. Does 25-26 refer back to 16ff and tie that section into a unit, or is he starting a new train of thought here that leads into the next chapter? Or is 25-26 setting up a final contrast of the works of the Spirit and the flesh in reverse order and a more compact fashion to sum it all up? Does it refer back to the couplet 15-16 in reverse order?

4.3. Read the paragraph through in 3-5 translations.

4.3.1. Note here any exegetically significant differences among the translations. Are they matters of textual criticism, grammar, lexicography, or theology?

In comparing the NAU/S, NIV, ASV and NRSV, there do not appear to be any exegetically significant differences.

25 The NIV translates the first word,  $\text{Ei}$ , a subordinating conjunction, as "since" while the other three translate it "if."

## STEP 5. LITERARY CONTEXT.

5.1. Describe the particular literary character of the document (Gospel, History, Epistle, Apocalypse, etc.) For Epistles, to what extent is it *ad hoc*, formal, casual, more like a treatise than a letter, etc. Can we truly call it a letter? Why? (Fee, 42)

[From Dr. Hill's notebook] Galatians is obviously a letter, or epistle, as evidenced by its opening and closing. Scholars argue about whether there is a difference between a "letter" and an "epistle", the latter being of a more public, the former being of a more private nature. To the extent that this is valid, we should surely say that Galatians is an epistle, as it is addressed to several churches and was probably intended from the beginning to serve a wider purpose - not just an expose of the Galatian situation, but also as a sort of manifesto for Christianity *vis-a-vis* the Gentiles. We may deduce this from the fact that Paul already had met controversy concerning his position on Gentile inclusion (2.4-5), and from the "public" nature of the ministry of the Judaizers whose work he was seeking to counteract. A substantial letter written to several churches about a matter that was of urgent concern in the Church at large, from one who was at the center of the fray can hardly have been intended for merely private and temporary consumption.

Many students have noticed that Paul is writing with a particular energy or even vehemence in this letter. In that sense parts of it may strike us as *ad hoc*, as intended only for this particular situation. Parts of it may also strike us as rather hastily written, as when Paul seems to omit words or thoughts, as if he is thinking faster than he is writing (or speaking to a stenographer, etc.). But there is obviously a great amount of thought and organization behind the content of the epistle. Paul has taught and preached and debated for many years (over 14, cf. 2.1), and the particular subject of the Gentiles and their place in the people of God in Christ has been revealed to him from heaven and is central to his calling as apostle to the Gentiles. His arguments reflect both his passion and his profound and inspired understanding of this subject.

5.2. To what formal aspect of a letter does your particular text belong? Will this affect your exegesis in any way? (Fee, 42)

[From Dr. Hill's notebook] Gal. 5.22-26 seems to be a part of the "body" of the epistle. This should

not affect the exegesis of the material.

5.3. Give an outline of the whole book and give a preliminary analysis of the function of your pericope in the overall structure.

[From Dr. Hill's Notebook]

## **I. SALUTATION 1.1-5**

## **II. BODY 1.6-6.17**

1.6-9. Paul's Astonishment at their desertion of God and the gospel

1.11-12. Paul's Gospel Not Human

1.13-2.21. Paul's Historical Prologue

3.1-5.12. Paul's Case Against the Galatians

3.1-14. The Spirit: By Works of Law or by the Hearing of Faith? Law, Curse, and the Cross of Christ.

3.15-4.11. The Inheritance: By Law or by Promise?

3.15-18. Priority of Promise to Law

3.19-20. Why then the Law? Added because of Transgressions

3.21-22. The Law Not against the Promises.

3.23-29. The Law's Temporary Paedagogy

4.1-7. The Minority and Majority of the Heir

4.8-11. The Absurdity of Turning Back to the Elementary Things

12-20. Personal Relations of the Galatians

4.12-16. Their Turn Against Paul (because of truth-telling)

4.17-20. Their Turn Towards the Judaizers (because of flattery and deceit)

4.21-5.1. A Tale of Two Women, from the Law

5.2-12. The Perils of Returning to Circumcision and the Law

5.13-6.10. Faith Working through Love

5.13-15. Liberated Servanthood

5.16-26. Flesh and Spirit

6.1-5. Bear One Another's Burdens

6.6-10. Sow to the Spirit

6.11-17. Circumcision and the Cross

## **III. CLOSING BENEDICTION 6.18**

## **STEP 6. LITERARY ANALYSIS. STRUCTURE and SYNTAX, ARGUMENT, RHETORIC, GRAMMAR AND LEXICOGRAPHY**

### **6.1. STRUCTURE AND SYNTAX.**

6.1.1 Analyze the structure of your pericope. You may use a "sentence flow" or

“sentence diagram” method (cf. Fee, 65-80). The idea is to clarify the flow of the author’s argument or story. Highlight (or color code) repeated words or concepts; pay attention of syntactical relationships; look for chiasmic or any other types of organizing structures.

- 5:16 Λέγω δέ, πνεύματι περιπατεῖτε  
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ  
κατὰ τοῦ πνεύματος,  
τὸ δὲ πνεῦμα  
κατὰ τῆς σαρκός,  
ταῦτα γὰρ ἀλλήλοις ἀντίκειται,  
ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.
- 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
- 19 φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν  
πορνεία, ἀκαθαρσία, ἀσέλγεια, <sup>20</sup> εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί,  
ἐριθείαι, διχοστασίαι, αἰρέσεις, <sup>21</sup> φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,  
ἃ προλέγω ὑμῖν,  
καθὼς προεῖπον  
ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
- 22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν  
ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις <sup>23a</sup> πραύτης ἐγκράτεια·
- 23b κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.
- 24 οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς  
ἐπιθυμίαις.
- 25 Εἰ ζῶμεν πνεύματι,  
πνεύματι καὶ στοιχῶμεν.
- 26 μὴ γινώμεθα κενόδοξοι,  
ἀλλήλους προκαλούμενοι,  
ἀλλήλοις φθονοῦντες.
- 16 But I say, walk by the Spirit,  
and you will not carry out the desire of the flesh.
- 17 For the flesh sets its desire  
against the Spirit,  
and the Spirit  
against the flesh;  
for these are in opposition to one another,  
so that you may not do the things that you please.
- 18 But if you are led by the Spirit,  
you are not under the Law.
- 19 Now the deeds of the flesh are evident, which are:  
immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger,  
disputes, dissensions, factions, <sup>21</sup> envying, drunkenness, carousing, and things like these,  
of which I forewarn you,  
just as I have forewarned you,

- 
- that those who practice such things will not inherit the kingdom of God.
- 22 But the fruit of the Spirit is  
     love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control;  
     against such things there is no law.
- 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.
- 25 If we live by the Spirit,  
     let us also walk by the Spirit.
- 26 Let us not become boastful,  
     challenging one another,  
     envying one another.

- 6.1. 2 Write a summary here of the information you can derive from your structure above. What lexical, syntactical or other structural indicators are important and why?

In this section, 5.16 - 26, Paul contrasts life under the power of the law/flesh with life under the power of the Spirit. He begins and concludes the section with three analogous summarizing statements (16-18 and 24-26). In the middle of the passage, he presents the contrast in "catalogs" of vices (19-21a) and virtues (22-23) in the Hellenistic tradition. His purpose is to establish the antithesis between the flesh and the Spirit in the strongest possible manner so that the Galatians will see the stark contrast.

The contrast is established in summary fashion in the first three sentences (16-18). Verses 16 and 18 are nearly identical, beginning with the coordinating conjunction  $\delta\epsilon$ ... . In 16 Paul contrasts the Spirit with the flesh while in 18 he contrasts the Spirit with the law. In effect, he is saying that flesh and law are interchangeable. This has already been established in 3:3 and 4:29. His purpose here seems to be to set up the catalogues of vices and virtues which follow. Verse 17, which stands between 16 and 18, he uses a pair of  $\gamma\alpha\rho$  coordinating conjunctions and a purpose clause introduced by  $\text{ἵνα}$  to provide a longer explanation of the terse statements in 16 and 18. Also, the use of  $\kappa\alpha\tau\alpha$  twice in verse 17 brings out the chiasmic structure of "For the flesh sets its desire against the Spirit, and the Spirit against the flesh..." emphasizing their opposition to one another.

The middle section presents a pair of catalog listings of vices and virtues. Both listings are set off by the coordinating conjunction  $\delta\epsilon$ . The two lists are antithetical to one another, not in regard to individual vices or virtues (as some have proposed), but as a whole. The list of vices demonstrates disunity: "the works (plural) of the flesh. While the list of vices demonstrates unity: "the fruit (singular) of the Spirit." Both lists end with statements of the results of a life lived. The list of vices ends with a pair of warnings: a present warning and a reminder of a previous warning of the results of practicing these, and like, vices followed by a  $\text{ἵνα}$  clause, "that those who practice such things will not inherit the kingdom of God." The list of virtues ends with a statement that refers back to the list of vices, "...against ( $\kappa\alpha\tau\alpha$ .) such things there is no law."

The third section (24-26) is set off from the previous by the coordinating conjunction  $\delta\epsilon$ , which uses similar language to that of the first section (19-21) to re-emphasize and summarize the stark contrast between the Spirit and the flesh.

## 6.2 LOGIC AND ARGUMENT.

6.2.1 Set out briefly the logic and content of your text. Show the issue, the central concern. How does the author weigh each step in his argument, etc. (Fee, 44-45)

This passage concludes Paul's argument for the superiority of the Spirit over the law and the flesh. He has shown that law and flesh are synonymous and has focused particularly on what he calls the "works (plural) of the flesh," taking pains to illustrate their variety, multiplicity and ugliness in detail.

Then in 22-23 he demonstrates the unity and beauty of the fruit (singular) of the Spirit. By identifying some of its characteristics in a catalog of virtues, its similarity and difference with the previous list of vices is brought out. This fruit of the Spirit is multivalent while still bearing an underlying unity. He concludes this list with a commentary "against such things there is no law" which is both ironic and understated. This post-virtue comment parallels the comment after the list of vices. The vices lead to destruction while the virtues lead to life. Therefore, slavery to the flesh and the law lead to destruction while the freedom of the Spirit leads to life.

In verse 24, Paul continues the argument paralleling the action of Christ and the believer. Just as Christ went to death on the cross of his own volition, so too has the believer, put to death his own flesh by placing his faith in Christ.

In 25 he transitions his thought from death to life, "If we live by the Spirit," then makes his appeal, "let us walk by the Spirit," which is parallel to his argument in v 16. Verses 25 and 26 conclude this part of his argument by contrasting a life relating in unity with others via the Spirit versus a life of competition and strife via the flesh which was being encouraged by the Judaizers.

6.2.2 What then is the significance of your paragraph in the overall argument/exhortation, etc.? (Fee 45)

Paul's purpose in this section seems to be to demonstrate the stark contrast between a life lived in the flesh and a life lived in the Spirit. By cataloguing these vices and virtues he seems to be piling up the evidence of the negative consequences for the former and positive results of the latter.

6.3. RHETORIC. What "rhetorical features" (hyperbole; questions; commands; irony; parable; allegory; allusion, etc.) does your text display (Fee, 42-43)? How are they important for the exegesis?

In 23b Paul uses irony and understatement in the phrase "against (κατα.) such things there is no law." He uses this device to refer the reader back to the list of vices against which there are laws. In fact, as he said in 21b, "those who practice such things shall not inherit the kingdom of God." Paul's understatement in 23b points out the vast contrast between the two lists. The list of virtues is far from being against the law. It's as though he is saying, "Imagine how foolish it would be to make a law against something so godly and life giving as the things listed here! See how very

different they are from the other list."

In 24b Paul's use of "crucified" is metaphorical language pointing out both the importance of Jesus' crucifixion and its effect in the life of a believer.

In 22a, Paul uses another metaphor "the fruit of the Spirit." The reader is able to picture the Spirit planting a seed (new life in the believer through Christ) that grows into a mature tree (mature Christian) which bears fruit (character) that is both attractive and life giving evidence of the Spirit's work in a believer's life.

In 25 we find a final metaphor in "live by the Spirit...walk by the Spirit." The reader pictures the Spirit creating life in, as it were a new-born baby, then causing that baby as it grows stronger in time, to stand up and walk. The purpose of the baby is not just to be born, but also to move about and later to do work. So too the Christian.

#### 6.4. GRAMMAR.

6.4.1. List here any difficult or unusual grammatical features of your text (Fee, 93).

Reference	Text Form	Lexical Form	Grammatical Descr.	Meaning/Usage
-----------	-----------	--------------	--------------------	---------------

none

6.4.2. Determine the senses of any questionable genitives and datives, giving the reasons for your choices. [see Wallace p. 72, 137]

none

6.4.3. Give the bases for your decisions on all questionable voices and moods of verbs.  
(Beware of "overexegeting" here - see Fee, 97: "Deciding that there is no special meaning to be found in some usages is also part of the exegetical process").

25. It is interesting to note that the prohibitive subjunctive participles in v26 treated later in 6.4.6 are preceded by a hortatory subjunctive  $\sigma\tau\omicron\iota\chi\acute{\omega}\mu\epsilon\nu$  ( $\sigma\tau\omicron\iota\chi\acute{\epsilon}\omega$ ) in this verse, forming a contrasting pair.

6.4.4. Determine the force of all the conjunctive signals (conjunctions and particles).

22. The postpositive coordinate conjunction  $\kappa\alpha\iota$  (but) seems to be used as an adversative here to establish the antithesis between the upcoming list of "virtues" with the previous list of "vices"

24. The postpositive coordinate conjunction  $\kappa\alpha\iota$  (now) is used in a consecutive, connective, continuing manner, not contrasting.

25. The subordinate conjunction  $\epsilon\iota$  ("if" or "since") introduces a conditional sentence.

6.4.5. List the most probable options for the force or nuance of all prepositions, and



indicate your decisions.

23b. *κατα* with the genitive: most likely meaning is opposition ("against"); appears here and twice in v17.

24. *σύν* with the dative: used to indicate accompaniment/association: "with," "in association/company with".

6.4.6. Determine the relationship of any adverbial participles and infinitives to the sentence. (Again, observe Fee's warning on p. 98.) [see Wallace p. 587, 612]

26. This verse begins with a prohibitive subjunctive phrase, *μὴ γινώμεθα κενόδοξοι*, "let us not become boastful," and ends with paired adverbial participles, *φθονοῦντες* (*φθονέω*) "envy, be jealous of" and *προκαλούμενοι* (*προκαλέομαι*) "irritate, make angry." Most translations seem to treat the adverbial participles as dependent on the main verb(s) (*γινώμεθα κενόδοξοι*) falling into the category of external temporal result.

6.4.7. Indicate here which grammatical decisions you now think will need discussion in your paper.

none

6.5. LEXICOGRAPHY. (Note well Fee's warnings, pp. 100-101. On this whole section consult closely Fee's Sect. II.4 and pay particular attention to 103-113).

6.5.1. Note here any words which are "theologically loaded", ambiguous, repeated or emphasized by the author.

καρπὸς  
ἐσταύρωσαν  
σάρκα  
πνεύματι  
στοιχῶμεν.  
ἀλλήλους  
νόμος.

6.5.2. For this notebook choose two (you may do more on your own) of the words you listed in 6.5.1 and for each one carry out the following exercises. First, establish the history of the word up until its use in your author (Fee calls this study of a word vertical". It is often called "diachronic"). For any of these key words, are there any whose history may be of relevance? Besides BAGD, you may use TDNT, C. Spicque, *Theological Lexicon of the New Testament*, etc.

(1). σταυρόω according to BAG, "to fence with stakes" according to Thucydides (5<sup>th</sup> BC), also Polybius (2<sup>nd</sup> BC), Diodorus Siculus (1<sup>st</sup> BC). TDNT says early writers such as Thucydides and others refer to it as "to put up posts," "to protect by a stockade." They say it refers to "a square enclosed by stakes or posts." Also in the LXX it is used two times to refer to "hang on the gallows" (Esth 7.9, 8.12). This word does not appear in Spicque.

(2). σάρξ, σαρκός

According to BAG as early as Homer (8<sup>th</sup>-6<sup>th</sup> BC), inscriptions, papyri, LXX, Epistle of Aristeeas (2<sup>nd</sup> BC). TDNT notes that Homer normally used the plural to refer exclusively to the flesh of the human body. Later it began to be used for animal flesh in reference to sacrifices, then later began to be used to refer to the flesh of fish and smaller animals. It is often used in connection with other parts of the body such as sinews, entrails, blood, muscle, that which is between the skin and the bones. But also the body as a whole. It is that which distinguishes men from gods. Spicque notes that the LXX translates the Hebrew word *basar* mostly with σάρξ referring to "the whole living creature, human or animal, the very person... especially the body." Since a person's life is in the blood (Gen. 9:4-5) the human is referred to as "flesh and blood." Other OT references belie meanings that include creatureliness, weakness, belonging to the earth.

6.5.3. Next, determine the range of meanings found in literature contemporary with the NT. Besides BAGD, you may use TDNT, Spicque, Moulton and Milligan, *The Vocabulary of the Greek NT*, and if you can, consult Horsely, *New Documents Illustrating Early Christianity*, etc.

(1). σταυρόω Josephus (*Jewish Antiquities* 2, 77; 17, 295 ["Varus then sent part of his army through the country to search for those who were responsible for the revolt, and when they were discovered he punished those who were most guilty but some he released. The number of those who were *crucified* on this charge was two thousand."])

(2). σάρξ, σαρκός Philo of Alexandria (1<sup>st</sup> AD), Josephus (1<sup>st</sup> AD). According to TDNT, Philo has a negative view of σάρξ. To him it was the "seat of passion" and it is associated with the inclination to sin. However, he notes that that "the illogical passions" are also in the soul as well, not just in the flesh. What is important is to make the right choice, not blaming sin on the carnal nature. Josephus seems to evidence duality in his thinking. He sees the flesh as "husk," "burden," "coffin," or corpse" that must be set aside in the "spiritual flight to God." Josephus uses the word to mean either animal flesh or a vulnerable state unencumbered state achieved after death when the psyche departs.

6.5.4.. How is the word used in the rest of the NT, and by whom?

(1). σταυρόω It is used literally referring to the crucifixion of Jesus in the four gospels and Acts (Mt. 20.19; 23.34; 26.2, etc; Mk. 15.13, 20, 24; 16.6; Luke 23.21, 23, 33; 24.7, John 19.6,

10, 15, 18 etc; Acts 2.36; 4.10; 13.29) and in the Apostle John's Revelation (11.8).

(2.) σάρξ, σαρκός

Four meanings are found in the NT according to BAGD - in authors other than Paul

1. The material that covers the bones of a human or animal body (Lk 24.39; Rev. 17.16; Acts 2.31; Js 5.3; John 6.51-56)
2. The physical body as a functioning entity
  - i. As substance and living entity (Acts 2.31; 2.26; Mt 16.17; 1 Pt 4.1; Heb 9.13)
  - ii. As something with physical limitations, life here on earth (1 Pet 4.2)
  - iii. As an instrument of various actions or expressions
    1. All parts of the body constituting a totality dominated so much by sin that wherever flesh is, all forms of sin are found as well (none outside of Paul)
    2. The source of sexual urge (Joh 1.13)
  - iv. As something attractive (2 Pt 2.10)
3. One who is or becomes a physical being
  - i. Of humans (Lk 3.6; Joh 17.2; Ac 2.17; 1 Pt 1.24; Mt 24.22; Mk 13.20; Hb 2.14)
  - ii. Of transcendent entities (Joh 1.14; Jude 7)
4. Human/ancestral connection, human/mortal nature, earthly descent. (Hb 12.9; 5.7)
5. The outward side of life. (none outside of Paul)

6.5.5. What are the ranges of meaning for this word in the author's own usage elsewhere? Are any of these usages unique to the NT? What synonyms does he use for this word? Give any relevant supporting information here.

(1). σταυρώ Paul uses this word in two senses. The first is the literal sense as the other NT writers in 1 Cor. 2.8; 2 Cor. 13.4, 1 Cor. 1.23; 2.2; Gal. 3.1. Paul also refers rhetorically to his own crucifixion (1 Cor. 1.13) in a similar sense.

The second sense is more figurative or transferred, according to BAGD, to "destroy through connection with the crucifixion of Christ." These are found only in Galatians, in our passage (5:24 "Now those who belong to Christ Jesus *have crucified* (ἐσταύρωσαν), the flesh with its passions and desires" ), and in 6:14 ("But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world *has been crucified* (ἐσταύρωται) to me, and I to the world").

(2). σάρξ, σαρκός

Five meanings are found in the NT according to BAGD - in Paul's writings

1. The material that covers the bones of a human or animal body (1 Cor. 15.39; Eph.

5.30; Gal 6.13; 1.16).

2. The physical body as a functioning entity
  - i. As substance and living entity ( Eph 5.29; Col 2.1; 1 Cor 5.5;)
  - ii. As something with physical limitations, life here on earth (1 Cor 7.28; 2 Cor 4.11; Col 1.24; 1.22; Phil 1.24; 2 Cor 10.3; Gal 2.20; 2 Cor 10.3)
  - iii. As an instrument of various actions or expressions
    1. All parts of the body constituting a totality dominated so much by sin that wherever flesh is, all forms of sin are found as well (Rom 7.18; 6.19; 7.25; Gal 3.3; 5.13, 16, 17, 19, 24; 6.8)
    2. The source of sexual urge (none in Paul)
  - iv. As something attractive (none in Paul)
3. One who is or becomes a physical being
  - i. Of humans (Rom 3.20; Eph 6.12; 1 Cor 15.50; Gal 1.16, 2.16)
  - ii. Of transcendent entities (none in Paul)
4. Human/ancestral connection, human/mortal nature, earthly descent (Rom 4.1; 9.3; 1 Cor 10.18; Ro 9.8; 11.14; 8.3; 1.3; 9.5; 2 Cor 11.18; Gal 4.23)
5. The outward side of life. (1 Cor 1.26; 2 Cor 11.18; 5.16; Col 3.22; Eph 6.5; Col 3.22; Phil 3.3; Gal 6.12)

6.5.6. What factors in the context of your text help to narrow your choices? Which meaning is most likely here?

(1). σταυρόω Paul seems to have clearly in mind the Christian's having "put to death," crucified, the flesh by belonging to Christ. In other words, just as Christ was put to death, so have the works of the flesh been put to death in Christ and in the Christian who belongs to Him.

(2). σάρξ, σαρκός

As we can see, Paul uses this word more than all other writers put together and he uses it in a wide variety of ways. Of all the possible meanings, BAGD indicates its meaning in Gal 5.24 as a physical body as a functioning entity, an instrument of various actions or expressions in which all parts of the body constitute a totality dominated so much by sin that wherever flesh is, all forms of sin are found as well.

6.6. FINAL TRANSLATION. Review your preliminary translation, and revise it as necessary according to what you have learned.

GREEK TEXT:

<sup>BNT</sup> Galatians 5:22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις <sup>23</sup> πρᾶυτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. <sup>24</sup> οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. <sup>25</sup> Εἰ ζῶμεν

πνεύματι, πνεύματι καὶ στοιχῶμεν. <sup>26</sup> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

#### ENGLISH TRANSLATION

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who are of Christ have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us walk by the Spirit. Let us not become boastful, provoking one another and envying one another.

#### STEP 7. CULTURAL CONTEXT

- 7.1 List features of your text which you suspect might be elucidated by a greater knowledge of Jewish or Greco-Roman history and culture (e.g., τῶν πατριῶν μου παραδοξῶν in Gal. 1.14; παιδαγωγῶν in Gal. 3.24, 25; υἱοθεσία in Gal. 4.5).

Gal. 5.24 τὴν σάρκα ἐσταύρωσαν

- 7.2. Choose one of these and, using the bibliography in Fee, Sect. II.5 (and any supplementary bibliography) gather parallel or counterparallel texts (i.e., quotations, if you can find some) from Jewish or Greco-Roman sources that may aid in understanding the cultural milieu of the author of your passage. (This may of course overlap with your word study above. You may focus here on something different from what you examined there, or explore further the cultural background of one of those words.)

σὰρξ

#### Wisdom of Solomon (1<sup>st</sup> cent. BC)

7:1 I also am mortal, like everyone else, a descendant of the first-formed child of earth; and in the womb of a mother I was molded into *flesh*,

12:5 their merciless slaughter of children, and their sacrificial feasting on human *flesh* and blood. These initiates from the midst of a heathen cult,

#### Sirach (2<sup>nd</sup> BC)

14:18 Like abundant leaves on a spreading tree that sheds some and puts forth others, so are the generations of *flesh* and blood: one dies and another is born.

26:13 A wife's charm delights her husband, and her skill puts *flesh* on his bones.

41:4 This is the Lord's decree for *all flesh*; why then should you reject the will of the Most High? Whether life lasts for ten years or a hundred or a thousand, there are no questions asked in Hades.

44:18 Everlasting covenants were made with him that *all flesh* should never again be blotted out by a flood.

44:20 He kept the law of the Most High, and entered into a covenant with him; he *certified the covenant in his flesh*, and when he was tested he proved faithful.

Baruch (ca. AD 95-96)

2:3 Some of us ate the *flesh* of their sons and others the flesh of their daughters.

1 Maccabees (c. 110 BC)

7:17 "The *flesh* of your faithful ones and their blood they poured out all around Jerusalem, and there was no one to bury them."

2 Maccabees (ca 60 BC - 40 AD)

6:18 Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine's *flesh*.

9:9 And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his *flesh* rotted away, and because of the stench the whole army felt revulsion at his decay.

4 Maccabees (ca. 40-65 AD)

6:6 yet while the old man's eyes were raised to heaven, his *flesh* was being torn by scourges, his blood flowing, and his sides were being cut to pieces.

7:18 But as many as attend to religion with a whole heart, these alone are able to control *the passions of the flesh*, (τῶν τῆς σαρκὸς παθῶν).

7.3. Evaluate the significance of this background data for the understanding of your text.

Here be very conscious of the kind of background information dealt with, the date, locality, and diversities in the data, and any other factors which would qualify or limit the significance of the data. Be extremely cautious before asserting literary dependence.

Based on the excerpts above there seems to have been a wide variety of meanings of the word used similarly to Paul and other NT writers in the Apocraphal writings in the two centuries prior to and contemporaneous with Paul's writings.

4 Maccabees 7.18 seems to be fairly close in meaning to Paul's statement in Gal. 5.24.

Depending on what dates are accepted they could have been written about the same time. In any case, it is probably not wise to assume any kind of dependence. Compare:

<sup>18</sup> But as many as attend to religion with a whole heart, these alone are able to control *the passions of the flesh*, (τῶν τῆς σαρκὸς παθῶν).

<sup>24</sup> Now those who belong to Christ Jesus *have crucified the flesh with its passions* and desires. (τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν ).

However there seems to be a significant difference in the two. The Maccabean author refers to "controlling" the passions of the flesh while Paul refers to the passions as "having been crucified." In the first case, the one who attends religion is "able to *control*" the passions. In the

second case, the one who belongs to Christ "has *crucified* the flesh with its passions..." If Paul was aware of this passage he may be making the point that Christ's death gives the believer additional power to put to death those passions which were, before Christ's death and resurrection, only controlled (by the law?). He may be saying that Christ's work signals the beginning of the Kingdom come to earth.

## STEP 8. BIBLICAL AND THEOLOGICAL CONTEXTS

8.1 How does your passage compare to other passages in Scripture which address similar issues? (Fee, 54-55)

<sup>NAU</sup> Romans 7:4-5 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. <sup>5</sup> For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.

<sup>NAU</sup> Romans 7:6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

<sup>NAU</sup> Romans 8:4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

<sup>NAU</sup> Romans 8:8 and those who are in the flesh cannot please God. <sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

<sup>NAU</sup> Galatians 2:19 "For through the Law I died to the Law, so that I might live to God. <sup>20</sup> "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

This passage is about putting to death the works of the flesh and bearing the fruit of the Spirit through faith in Christ. Earlier in Gal 2.19-20 Paul established that: 1) the believer is crucified with Christ and dead to the law; and, 2) the flesh (the meaning here is "the mortal body") is not evil in itself, but is to be lived in subjection to God by faith in Christ. In 5.22-26, Paul continues the argument about the death of the believer. Not only does the believer join Christ in his death, but specifically, the evil passions and desires of the flesh have been put to death by the believer who places his faith in Christ. There are parallel arguments in Romans 7:4-6 and 8:4-8. In Romans 7, the contrast between bearing fruit for God vs. fruit for death is established as well as the idea of dying to the law through the (dead) body of Christ. In Romans 8, the contrast of the Spirit and the flesh is brought out.

8.2. What would be lost or how would the message of the Bible be less complete if your passage did not exist?

Though there is mention of bearing fruit for God in other places, this passage explicitly states what (some of) that fruit looks like. (5:22-23a "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control..."). Further, we find here an explicit statement that those who have placed their faith in Christ have by doing so with a volitional act, put

to death the "works of the flesh" in their own lives (5:24 "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.")

### 8.3. What is the theological importance of your passage?

What Paul seems to be dealing with here is the relation of the flesh and the Spirit in the life of the Christian community. At stake is the work of Christ. If the Galatians depend on fulfilling the law through circumcision for salvation, they set aside Christ's work which is received by faith through the Spirit. Central to the argument is his statement, "Now those who belong to Christ have crucified the flesh with its passions and desires." He seems to be saying to the Judaizers and their followers, "You do not belong to Christ if you have such faith in the flesh." Were the Judaizers actually unbelievers? Paul seems to be issuing the strongest warning against unbelief in Christ's finished work on the cross which leads to eternal damnation.

Paul seems to seek here to establish the stark contrast of the two roads before them, illustrating what a community committed to one or the other would look like. The Judaizers' emphasis on the law leads to dependence on self which manifests itself in disharmony and strife that spreads through the whole community. It is not limited to the inward life of individuals. By contrast, there are very positive results for the community when its members are not only living but also walking by the Spirit with faith in Christ. The entire community experiences harmony and manifests the very character of God.

## STEP 9. ACCUMULATE A BIBLIOGRAPHY OF SECONDARY SOURCES AND READ WIDELY.

9.1. Find at least 10 commentaries, books or journal articles which deal with your passage and read the contributions of other scholars.

John Calvin. *Calvin's Commentaries: The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*, Eds. David Torrance and Thomas Torrance, Transl. T.H.L. Parker, Grand Rapids: Eerdmans, 1965. - BS 2685.3 .C34 1965a

Leon Morris. *Galatians: Paul's Charter of Christian Freedom*. Downer's Grove, Ill.: Intervarsity Press. 1996. BS 2685.3 .M67 1996

St. Thomas Aquinas. *Commentary on Saint Paul's Epistle to the Galatians*. Trans. F.R. Larcher. Albany, N.Y.: Magi Books. 1966. BS 2685.3 .T465 1966

H. A. Ironside. *Galatians and Ephesians (In the Heavens)*. Neptune, N.J.: Loizeaux Brothers. 1981. BS 2685.3 .I766 1981

Henry H. Mitchell. Galatians 5:22-23. *Review and Expositor*. Vol 91. 1994. pp. 239-244.



Gordon D. Fee. Freedom and the Life of Obedience (Galatians 5:1 - 6:18). *Review and Expositor*. Vol 91. 1994. pp. 201-217.

Walt Russell. The Apostle Paul's Redemptive-Historical Argumentation in Galatians 5:13-26. *The Westminster Theological Journal*. Vol 57. 1995. 333-357.

Hans Dieter Betz. *Galatians: A Commentary on Paul's Letter to the Churches of Galatia*. Philadelphia: Fortress Press. 1979. BS 2685.3 B38

Martin Luther. *A Commentary on St. Paul's Epistle to the Galatians based on lectures delivered by Martin Luther at the University of Wittenberg in the year 1531*. A revised and completed translation base on the 'Middleton' edition of the English version of 1575. London: James Clarke and Co. 1953. BS 2685.3 .L8 1953

Ernest De Witt Burton. *A Critical And Exegetical Commentary on The Epistle to the Galatians*. Edinburgh: T.& T. Clark. 1921.

Richard N. Longenecker. Word Biblical Commentary. Volume 41. Galatians. Dallas: Word. 1990.

9. 2. What are some of the most significant differences (presuppositional, theological, hermeneutical, etc.) between your approach and that of some authors you have read?

Aquinas seems more intent on a "spiritual" view of things, assigning meaning more allegorically. However, beyond that I could not identify significant differences in this passage.

9.3. State a few places where you will use other scholars' work to SUPPORT your conclusions, indicating some quotations from them worthy of citing in your paper. (On quotation and notes, review Fee, 57-58).

Ironside's comm., 211. "It does not say, 'They that are Christ's *should* crucify the flesh.' They have done so when they put their trust in the Lord Jesus."

Longnecker's comm., 249. Paul's purpose in setting forth the two catalogue lists is "to bring his readers to two realizations: (1) that libertinism, which focuses on freedom as an opportunity for the flesh (v13), has dire, negative consequences, and (2) that serving one another 'through love' (v13) and living 'by the Spirit' (v16) have significant, positive results."

Fee's comm., 209. "The emphasis in this argument is on the Spirit's effective replacement of Torah...Paul's point is that freedom used properly by serving one another in love, they receive power from the Spirit who produces 'fruit' among them."

Russell comm., 342. "If the Galatians use their freedom for Abrahamic circumcision and Mosaic Torah-observance, then they will bite and devour one another. However, if they choose to love one

---

another and walk according to the Spirit, then they will fulfill they whole Mosaic law."

Calvin's comm., 106-107. "By 'life' is here meant the inward power, and by 'walk,' the outward actions. Paul means that works are witnesses to spiritual life."

9.4. State a few places where significant differences between you and some scholar(s) demand that you deal with their views in your paper and show why they are wrong (see Fee, 56). (You need not write your full refutation here.)

Aquinas' commentary, p. 181-183. He divides up the list of the fruit of the Spirit in four groupings: "inward or internal (love-patience); outward or external (goodness-mildness); upward (faithfulness); beneath or bodily (modesty, continency, chastity)." Also, set establishes a one to one opposition of the works of the flesh and the fruit of the Spirit, eg., fornication - love; uncleanness, immodesty, luxury - joy; witchcraft, enmities, contentions, dissensions - patience, longsuffering, goodness..." This seems to be an over-analysis.

**YOU ARE NOW READY TO WRITE THE PAPER (or sermon)!**

(Note Fee's suggestions 58-59 and other specifications given by instructor.)